



THE TRUE WITNESS AND CATHOLIC CHRONICLE

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EPISCOPAL APPROBATION.

"If the English-speaking Catholics of Montreal and of this Province consulted their
 best interests, they would soon make of the "True Witness" one of the most prosperous and
 powerful Catholic papers in this country. I heartily bless those who encourage this excellent
 work."
 — PAUL, Archbishop of Montreal.

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 us of any change in their address, in order
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NOTES OF THE WEEK!

THE PASSING SALUTATION.—A few evenings ago, two young men were standing in front of the gate-way leading to the chapel of the Hotel Dieu. As they were, to all appearances, studying the proportions of that splendid building, an humble citizen went down the street. On passing the gate he raised his hat. Needless to inform any Catholic the meaning and purpose of that simple act. When he was out of hearing, and just as another citizen was approaching the main gate, one of the young men said:—"Did you see that man lift his hat? I wonder what he was saluting?" The other made an answer:—"He was bowing to that cross up there." Now, this young man had a vague idea that it was an act of Catholic devotion, and that the cross on the top of the chapel roof might have been the object of that sign of faith and devotion. He was not far astray; at all events he came pretty near the mark. In fact, it might have been the cross—the symbol of redemption—that was so honored; and were it so there would have been nothing surprising in it. But there was something else, beyond and behind that cross; there was something that was no mere symbol; there was an actuality, a living, a real and personal object, within the walls of that chapel, and which the Catholic recognized, by of whom and of whose presence the Protestant knew nothing. It was not the cross on the roof, but the Living and Eternal Crucified One, abiding in the tabernacle under the form and appearance of the Eucharistic Bread that received that tribute of adoration from the passing child of the Church. And they knew it not. Nor was that the first time that men ignored the presence of the All-Living Saviour of man. The world slept on in Bethlehem, while poor shepherds adored at the manger; they—the men of the world—knew not that a Saviour was born, that God was in their midst. And from that hour, all through the long thirty-three years—even until He ascended Calvary, He moved amongst men, and they knew Him not. And down through the vast ages, from Redemption's hour till the present, He has been perpetually present amongst men, in the sacrament of the altar; He has fulfilled His promise to abide with His Church unto the end of time; but men, and Christian men, did not, and do not yet recognize His Divine presence. No more did the two young men know why it was that the passing laborer had raised his hat. Yet, we must admit that one of the two had a general idea of a devotedness to the cross, and naturally attributed the simple act to the presence of that symbol. So it is every day; so it is in the press, in the literature of the hour, in all the sermons from non-Catholic pulpits; they often come near the mark; they believe that they know the why and the wherefore of Catholic acts, professions, practices, discipline, precepts, and dogmas; they think that they see the reason. But they can only perceive the symbols, the exterior appearances; they fail to grasp the whole situation, they do not fathom the depths of Catholic faith or of Catholic thought; they cannot understand the mystic truths that the veil of the corporal hides from their vision. And they go away dreaming that they know

all other considerations of the spiritual benefits derived from that grand establishment. At all events, it is an evidence that there is yet real honesty down in the human heart, and that conscience is not dead in the world.

IMITATING CATHOLICITY.—In a lengthy article about the similarity apparent in many English churches, between the services in Anglican and Catholic churches, the London "Catholic Times" tells of a recent convert who has given that organ some strange information, of which this is a part:—
 "Our correspondent also informs us that at the Anglican Church of All Souls, Brighton, Masses are regularly celebrated by clergymen in vestments, who use incense. One of the ministers told him recently that Masses for the dead are celebrated in black vestments, and confessions are heard in the Church. At the Church of St. Bartholomew, Brighton, the system is said to be pretty much the same. When our correspondent first visited Brighton, he went to the Church, thinking it was a Catholic Church. There are in the building several confessionals and various devotional objects pointing to belief in the Roman doctrines. Upon the steps leading to the Lord's table was a bell and upon the table a tabernacle. Those who frequent the church for private prayer bow toward the tabernacle and sign themselves with the cross."
 As we have on various occasions pointed out all this is very well by way of imitation; but, after all there is no reality in it. A Mass without transubstantiation, and a confession without sacramental absolution, mean absolutely nothing. We would not call either one or the other a mockery, for the very good reason that it is not to mock, or laugh at, or ridicule the Church, her sacraments, her ceremonials and her doctrines; that these things are done; on the contrary, we believe them to be done in absolute good faith, consequently, the most and the least that we can say is that they simply mean ceremonies without the "raison d'être" of ceremonies. We need not go over all our arguments, so often repeated, in this connection; all we have to do is to call the attention of our Catholic readers to the anomaly; and, while we are pleased to see the Anglicans drawn to our Church, even by the exterior display, ceremonials and circumstance of her worship, and while we hope that it is the first step in the right direction, and that they will eventually come the whole road, still we pity the blindness that can take the shadow for the substance and glory in the acquisition.

ELECTIONS IN FRANCE.
 (From An Occasional Correspondent)
 Owing to the peculiar system of rebalancing in France, the first returns of a general election are never perfectly satisfactory, nor do they indicate the exact trend of popular sentiment. Until a vote is taken in the Chamber of Deputies it is next to impossible to say how the Government will stand. Three things, however, are certain; the Government will have a majority, it has lost a great many seats and has made gains on the other hand. Paris went almost entirely against the Government, and from our standpoint of seeing matters we would consider this a bigger check than had the whole of France turned against the present administration. It is admitted generally that Paris is the focus of all political influence. It is the seat of Government, it accepts what Paris decides. Conscience is directly influenced by them, while the more distant departments usually accept what Paris decides. Consequently, the blow dealt by Paris to the administration is a direct one of great significance.
 On the other hand, the confusion of parties, the countless petty divisions into which all these parties are split up, make it a matter of extreme difficulty to obtain a practical and intelligent pronouncement from the country at large. But, if the Government is sustained to the extent of having a good working majority, it has been taught the lesson

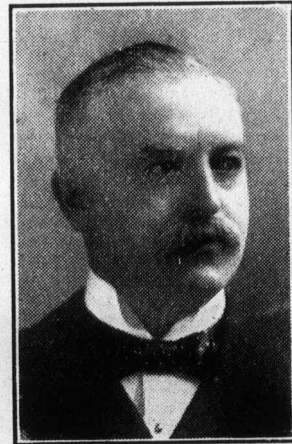
that it is not omnipotent and that it has to count with the people and the popular sentiment of the country.

It is rather early yet to make any special pronouncement upon the ultimate effects upon Catholicity and the Church in France, that the return of the Waldeck-Rousseau administration may have; but it can be confidently claimed that, since the socialistic and anti-Catholic element of Paris gave the Government such a direct snub, there will be less consideration in the future for the formers of anti-religious trouble, and more for the real and solid mass of the French people led by their clergy and harkening to the voice of the Church. We will have to await further and future developments before being able to pronounce, and we are anxious to get our Catholic French exchanges, in order to properly gauge the feeling amongst the clergy of that country. But, on the whole, we are inclined to believe that while the results have not been quite as satisfactory as was to be hoped, still there is ground whereon to build up brighter expectations for the coming years.

NEW GOVERNOR OF HIGH SCHOOL.
 The death of Mr. Frank Hart caused a vacancy on the Board of Governors of the Catholic High School. This has been filled by the election of Mr. Michael Fitzgibbon. The Board has been singularly fortunate in securing the services of a gentleman so intelligent, enterprising and energetic. He has always been the friend of the school, and in many instances has given substantial evidence of his friendship. Mr. Fitzgibbon is one of our deservedly successful mercantile men. He was born at Castlereagh, County Roscommon, Ireland, on the 23rd November, 1852. He was thoroughly trained to the dry goods business in Dublin, and on the 29th June, 1873, left his home for America. He landed in New York on the 14th July, when a dark cloud was hanging over the business prospects of that city. Hav-

Fitzgibbon has always been a vigorous and generous promoter. He has been for years a member of St. Patrick's Society, and since the formation of the Knights of Columbus he has belonged to that useful body. An ardent patriot he had much to do with the success of Mr. Redmond's recent visit to Montreal with his colleagues. After the great meeting in Windsor Hall the leader of the Irish Party, in conformity with the wishes of Mr. Fitzgibbon's fellow-countrymen here, nominated him as first president of the United Irish League in Montreal.

THE "BUCCO NERO" FUND.
 The Roman correspondent of "La Semaine Religieuse" gives a most interesting account of the "Bucco Nero" case before the civil courts of Rome, and of the establishment of the Fund, or Bank that bears the peculiar name that we have just given. We will not pretend to translate the entire letter, but will briefly summarize it. The "Bucco Nero" is a suite of ill-lighted rooms in the Vatican, and in which has been installed the administrative offices of a fund that specially depends on or belongs to the Holy See. The Holy Father deposited in this kind of Bank certain capital amounts corresponding with endowments that he was requested to secure as perpetual. For example, if you wish to have a Mass said for the repose of your soul, and to have it a perpetual thing, in all Europe it is hard to find any place where that perpetuity can be assured. A government may step in, declare such dispositions of your will as lapsed, seize the money and apply it elsewhere. For example, the Polish endowments, or foundations of funds, in the Roman Church of Ste. Ursule have fallen into the hands of the Italian Government, which, for the past thirty years draws these revenues, but has not had one Mass said. There are scores of families in Rome who yearly pay the contribution; the money goes to the Government; the Masses for which the fund exists are never said; hence Catholics, lacking confidence in the Government, wished to secure some means whereby they would be certain that their contributions for Masses would go for Masses, and not for anything else. It was to meet this wish that the Holy Father established this fund, or Bank.
 On the 30th September, 1900, the safe of the "Bucco Nero" was opened from the top, and all packages in the upper compartment were carried off; but the robbers did not touch any of the other compartments. It is supposed they had not time to do so, being afraid of detection. They took 480,000 francs; and the Italian police authorities were notified and given a list of the bonds and checks stolen, so as to have them cancelled. The whole affair is a mystery, enclosing a dozen minor mysteries; the case has never advanced, nothing has been done by the authorities; 130,000 francs in Italian rentes have disappeared without any trace of them ever been discovered; 240,000 francs in debts, or bonds, went into the hands of a banker who sought to negotiate them; he died in prison, and the money is still unreturned; one of the robbers was identified; a couple of others accused of being accomplices said they had acted in good faith, and knew nothing of the robbery, and were let go. About 70,000 francs in title deeds and securities were sent to America, where they could not be negotiated, and are lost. In a word, the whole business seems to be one vast conspiracy to protect the Vatican and to prevent the Vatican from getting back the funds. The affair of the "Bucco Nero" is a stigma on the Italian Government and an evidence of anti-Catholic animosity.
 A REMINDER.—Some of our subscribers are laboring under the erroneous idea that the annual subscription to the "True Witness" is only payable at the expiration of the year of its delivery. The rule of the office is that subscriptions are strictly payable in advance.



ing spent a fortnight there, he made up his mind to visit Montreal, where he expected to meet an old acquaintance. On his arrival in this city, the old Bonaventure Depot presented such a forlorn appearance that he felt he could not remain long, and he left his baggage behind him at the station, whilst he sought out his friend. The city did not correspond with the old depot (which has since been replaced by a magnificent structure), Mr. Fitzgibbon met his friend, and, finally, determined to see if he could not turn his business training to advantage here. He procured a position in the store of Henry Morgan & Co.; and from a modest clerkship in that establishment he has worked his way by industry and perseverance to his present position as head of one of the most successful wholesale dry goods houses in Canada. His first venture was in the firm of Thoutret, Fitzgibbon & Co. in 1882. Mr. Thoutret retired in 1895. The present firm of Fitzgibbon, Schafstein & Co., was formed in 1896. In all matters appertaining to the welfare of our people Mr.

THE "CONSCIENCE FUND."—In Washington, the following letter, containing five \$10 notes, and addressed to "Hon. Henry C. Payne," was received:—
 "Hon. H. C. Payne, Postmaster-General, Washington, D.C.:
 "Dear Sir.—Some time ago I appropriated to myself out of Government funds the sum of \$50. I do not feel right over it and have concluded to refund that amount to the Government through you. You will kindly place same in the 'Conscience Fund,' and greatly oblige.
 Yours truly,"
 In all probability this is an additional evidence of the practical utility of the confessional, apart from

- HIS GRACE'S ITINERARY.—The labors of the regular pastoral visitation have commenced, and since Tuesday, 29th April, His Grace Mgr. Bruchesi, has been hard at work performing one of the most fatiguing and difficult of all the duties that fall to the share of the Episcopacy. The following is a list of the places visited up to the present, and of those to be visited to-day and tomorrow:—
 The Monastery of Notre Dame de Charity of Lorette, Laval Park, at 9 a.m., Tuesday, 29th April.
 Longueuil, at 11 a.m., Wednesday, 30th April.
 St. Antoine Academy, at 7.30 a.m., Thursday, 1st May.
 Ste. Cunegonde, at 2 p.m., Thursday, 1st May.
 St. Henri, at 4 p.m., Thursday, 1st May.
 St. Elizabeth of Portugal, at 7.30 p.m., Thursday, 1st May.
 Mother House of the Sisters of Providence, at 7.30 a.m., Friday, 2nd May.
 St. Gabriel, at 2 p.m., Friday, 2nd May.
 St. Charles, at 3 p.m., Friday, 2nd May.
 St. Anthony, at 7.30 p.m., Friday, 2nd May.
 Convent of the Holy Names, at 7 a.m., Saturday, 3rd May.
 St. Jean Baptiste, at 2 p.m., Saturday, 3rd May.
 The Cathedral, at 7.30 a.m., Sunday, 4th May.
 St. John of the Cross, at 2 p.m., Sunday, 4th May.
 Our Lady of the Rosary, Villaray, at 4 p.m., Sunday, 4th May.
 St. Edward, at 5 p.m., Sunday, 4th May.

To all who are acquainted with the full meaning of a pastoral visit to a parish, or community, for the special purpose of confirmation, a faint idea may come, from a perusal of the foregoing list, of all that our Archbishop condenses, of labor, zeal, fatigue, and Apostolic duty, into the short space of six days. Our readers should all pray for the health and strength of His Grace during the trying season before him.

IDEAS OF CONFESSION.—Our contemporary the "Daily Witness" is full of nothing if it is not full of zeal. Not satisfied with its own large daily edition, it has also undertaken to condense in another weekly publication, called "World Wide," the leading articles upon religious, but non-Catholic, and principally anti-Catholic, subjects, from all ends of the earth. In a recent number, it takes from the "Press Association" a report of the Fulham Palace Conference on Confession and Absolution in the Church of England, to which a lady correspondent has called our attention. Among the many opinions set forth, on this momentous subject by men with evidently hazy ideas of a sacrament and its value, we have one from Canon Aitken, in which he went over the