

ION NO. 3, meets on third Wednesday of at 1863 Notre Dame McGill. Officers: Al. Gallery, M.P., Presi- Carthy, Vice-President, Devlin, Rec.-Secretary, Brophy, Sec.-Secretary, John Hughes, Financial 15 Young street, M. O'Donnell, Marshal.

A. & B. SOCIETY. 1863.—Rev. Director, McPhail; President, D. J. Sec., J. F. Quinn, 15 Young street, M. J. Curran, 18 St. Augustin on the second Sun- month in St. Ann's Young and Ottawa 1.50 p.m.

ES' AUXILIARY, Di. 5. Organized Oct. 10th. Meetings are held in St. all, 92 St. Alexander, Sunday of each month, on the third Thurs- m. President, Miss An- n; vice-president, Mrs. n; recording-secretary, ard; financial-secretary, Doyle, 68 Anderson surer, Mrs. Charlotte n; chaplain, Rev. Fa- th.

K'S SOCIETY.—Estab- ch 6th, 1856, incorpor- revised 1864. Meets in 's Hall, 92 St. Alexan- first Monday of the omitee meets last Wed- nesday. Rev. Director, Blaghan, P.P. President, Justice C. J. Doherty; E. Devlin, M.D.; 2nd Curran, B.C.L.; Treas- k J. Green, Correspond- r, John Kahala, Rec- etary, T. P. Tansy.

OUNG MEN'S SOCIETY. 1885.—Meets in its Ottawa street, on the y of each month, at Spiritual Adviser, Rev. n, C.S.S.R.; President, Treasurer, Thomas Secretary, W. Whitty.

NY'S COURT, C. O. F. the second and fourth every month in their St. Saigneurs and Notv ts. A. T. O'Connell, C. Kane, secretary.

OK'S T. A. & B. 50 meets on the second Sun- month in St. Pat- 92 St. Alexander St. Management meets in the first Tuesday of every 3 p.m. Rev. Father Me- n, President; W. F. Vice-President; Jno. Secretary, 716 St. A- t, St. Henri.

OF CANADA, BRANCH 18th November, 1902. 26 meets at St. Hall, 92 St. Alexander every Monday of each a regular meetings for action of business are 2nd and 4th Monday, at 8 p.m. Spiritual ev, M. Callaghan; Cha- J. Curran, B.C.L.; Pre- J. J. Sears; Recording- J. J. Costigan, Finan- ary, J. H. Feeley, Jr., Med- ra, Drs. H. J. Harrison, nnot and G. H. Merrill.

No, it is not a question of education except, in so far, as the school- master was for so long prescribed. It is not a question of religion to- day, but the Faith in Ireland had to be upheld at the sacrifice of lib- erty and of life, and if now the "Sogarth Aroon" is so dear to the Irish heart, it is because those who know the history of Ireland are aware, that he earned his place in their affections, by standing at the altar in the mountain pass or at the bedside of the dying, at the risk of his life.

A QUEER STATEMENT.—In a special case, based upon the mental condition of a patient, in New York, the physician, while giving evidence made some very queer statements,

# The True Witness



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## 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.

## NOTES OF THE WEEK.

### THE DAILY WITNESS AGAIN.

Mr. George E. Clerk, the founder of the "True Witness," used to say that "flapdoodle is the thing they feed fools on."

A recent article in the "Daily Witness" is of the flapdoodle kind. Under the heading "Peace in Ireland," it deals with the prospective settlement of the land question which is to pacify the country, and it adds:

"It is strange that while wealth flows so abundantly into the larger of the British Isles the smaller one, which is in most respects similarly situated, does not share this wealth. Is it a question of geography, of climate, of education, or religion? There is a fair proportion of good land; the climate, though very moist, is, if anything, more genial than that of England or Scotland. It is to be observed, however, that Roman Catholic peoples are seldom self-reliant, and are always inclined to look to government for benefits and to blame government for misfortunes."

One is tempted, after reading such a statement, to ask the question: Is the writer a practical joker, or is he simply ignorant of even the child's history of Ireland? Has he ever read Gladstone's confession as to England's treatment of the Sister Isle? Can it be possible that he is not aware that, for England's benefit, manufactures of every description were suppressed in Ireland, by English statutes that still stare the student in the face? Does he know anything of the penal laws, of the wholesale confiscations, of the cruel and barbarous evictions?

"Is it a question of climate, education or religion?"

No, it is not a question of education except, in so far, as the school- master was for so long prescribed. It is not a question of religion to- day, but the Faith in Ireland had to be upheld at the sacrifice of lib- erty and of life, and if now the "Sogarth Aroon" is so dear to the Irish heart, it is because those who know the history of Ireland are aware, that he earned his place in their affections, by standing at the altar in the mountain pass or at the bedside of the dying, at the risk of his life.

The readers of the "Daily Witness" must be sadly immersed in ignorance, if such articles as the one here referred to can find an abiding place in their intelligences.

the queerest of all these was the following:—"Dr. Dana was asked to describe the final stage of paresis, and he said:—"The patient is helpless. The mind is almost a blank. The man is practically a vegetable."

This is a very extraordinary remark, for a professional man to make. That the patient may be helpless, we fully understand. That the mind may be "almost" a blank is equally comprehensible. But how can a man be "practically a vegetable?" If the mind is not entirely a blank some glimmer of intelligence must remain to distinguish it from the principle of life in the brute creation. If the mind is completely gone, the soul has not been removed. It remains as such a breath of God as ever, only that it has been eclipsed in a manner to render it inoperative in conjunction with the body. We could even go as far as to admit that man, in a state of mental darkness, may be "practically an animal," but to be a "vegetable" is quite another thing.

It seems to us that many of these so-called scientific men are anything but scientific in the selection of their expressions. They do not always say exactly what they mean, nor do their words always properly convey their ideas. But this is their own look-out; we cannot be expected to construe their words for them and to reset them in the places they should occupy. In fact, there is too little regard for the soul, and men become so accustomed to deal with the body and study its physical anatomy, that they grow to ignore the nobler and more important part of man.

PRESS CENSORSHIP.—During times of war, and at other periods of national crisis, we read of a strict censorship of the press. Instead of being surprised at these special precautions being taken, we are of the opinion that the daily press, of the present time, stands badly in need of a continuous and most vigilant censorship. We do not mean that the Government should undertake to safeguard the morals of the people by appointing a journalistic policeman to stand as a sentinel at the press room door and to examine each form as it comes from the press. But the editorial management of a daily organ should be constituted into a strict and unrelenting censorship. It is true that we have no daily paper, that is Catholic and published in the English language, and that the daily press, as we have it, is beyond the reach of our ecclesiastical guides as far as the matter of censorship goes; but we would appeal to the great public in general.

The publication, only last week, of the most improper and suggestive details connected with the recent murder at St. Eustache, net only shocked the general reading public, but was so flagrant that the editor of one of our dailies, when he read the reports in cold type, found it necessary, in the very next issue, to make an apology for the same and to declare that no such mistake would ever again be allowed in that paper. When such a declaration was deemed necessary, the details published must have been of a shocking character. It was this special instance which prompted us to touch strongly and to speak out frankly in regard to the subject.

From every Catholic pulpit in this city, at one time or another, parents and guardians of the young have been told of the dangers that they incur through the evils of sen-

sational, and often demoralizing journalism; and still the press is full of information that no respectable parent would leave under the eyes of his or her children.

We are strongly of the opinion that many of the crimes that shock society to-day are due to the widespread publication, in all their disgusting details, of similar crimes. But whether or not the sensationalism that seems to sway the secular press of the hour is the faithful mother of all the abominations that pollute the social atmosphere, it is certain that the press is—for good or for evil—a mighty engine of instruction. Almost every boy and girl reads the daily press; they are to be found in nearly every home; consequently, the censorship of a newspaper's management can never be too strict; we might say can never be sufficiently exacting. The Church may teach, the priest may preach, the Ordinary may admonish, the parent may correct, the guardian of children may watch; but, if the youth can learn, from the ordinary daily paper, all the details of life's immoral side, and all the methods adopted by those whose business it seems to be to lead souls to perdition, how is the spread of vice and the inculcation of evil to be arrested?

Has the time come when the father, who has at heart the safety and honor of his daughter, or the husband, who wishes to spare his wife the shocks that are daily dealt to virtue, or the brother who would save his sister's mind from the taint of a pollution that cannot fail to produce some degree of evil—has the time come when either one of these must stand at his half-door and scan the columns of the daily paper, before he can trust it into the house before he can, with a sense of security and a clear conscience, allow it to reach the hands of those whose souls and lives are dearer to him than his own? This may appear a very strong way of conveying the situation; but it is justified by the fearful danger that faces us, by the presence of a moral monstrosity that haunts our threshold. In one of his famous outbursts of eloquence Mirabeau exclaimed: "Of yore was heard that mad cry 'Cataline is at the gates of Rome and you hesitate'—certainly, around us there is neither a Cataline, nor Rome, nor factions, nor perils; but a hideous bankruptcy knocks at our gates, and you still hesitate." In this, as in almost every civilized country to-day, there is an enemy more dangerous than Cataline, and a menace more terrible than bankruptcy that hovers around our homes, our shrines, our institutions—and yet we hesitate. We hesitate to speak out squarely; we dread to expose ourselves to criticism; we fear to hurt the feelings of those guilty of conspiring us such a spectre; we shrink from exposing the responsible parties.

If the management of a daily paper, no matter what the creed, the race, or the political party it may belong, cannot or will not establish such a censorship over the reports that appear in its columns, then the self-respecting citizen, the conscientious parent, or the honest Christian, must assume that role and banish from the circle that girdles his family the asp that will sting to a moral death the innocence that God has placed under his care and for which he shall one day render a strict account.

We have no need to dwell upon the sensationalism that is the bane of journalism in the neighboring Republic; we have samples of its evil character and increasing boldness in our own land; and we must put forth an effort to crush it out before it has completed a work of moral havoc.

SUPERSTITION.—Amongst those who, through lack of acquaintanceship with the real principles, teachings, and moral code of Catholicity, are constantly characterizing our faith as superstitious and our practices as superstitions, we find people who, themselves, exhibit in their lives and habits the evidences of the darkest and most unreasonable superstition. We wish to define, in a few words that which is expressed by the word superstition. It is an irrational and mistaken belief in the improbable or impossible. In other words it is a confidence in the action of influences that cannot be proven to ex-

ist. One of our New York contemporaries published a week ago, a lengthy and elaborate article upon the various superstitions that prevail amongst apparently serious and sane people in that city. Without troubling the reader with a reproduction of all the details given of the great variety of superstitious practices and beliefs that exist in America, we will just give the introductory paragraph to the article. It is this:—

"With a priesthood of magicians, seers and soothsayers numbering more than a thousand, New York may claim the somewhat questionable reputation of being the most superstitious city in the world. And, yet, viewed logically, why should such a reputation carry with it aught of stigma or reproach? No man may claim absolute freedom from superstition. Always there is some vulnerable point even in the most practical mind. This man pooh-poohs because his neighbor will plant corn only in the dark of the moon, or because his wife refuses to walk under a ladder. He doesn't take any stock in these foolish fancies; only he will confess to a belief that certain old gypsy crones have a mysterious power of peering into the future and foretelling destiny.

"It is useless to cavil against the statement that superstition is as rampant to-day as ever it was in Alexandria, or Grenada, or Salem. But with this distinction, specialization. The progress of civilization and enlightenment has served not to eradicate our primitive faith in supernatural phenomena, but to differentiate and organize and classify vague belief into definite creeds. Hence we have a New York to-day which outrivals the Paris of Balzac in the diversity and picturesqueness of its fortune tellers."

It is quite probable that any one of the people who are given to the foolish and superstitious practices above mentioned would be the first to denounce the prayers and the acts of faith that mark the Catholic's life, as 'abominably superstitious. However, any one acquainted with the unchanged and unchangeable teachings of our Church, is aware that all these practices are prohibited by Catholic authority, and prohibited under pain of mortal sin. In fact, there is no faith on earth so free from the taint of superstition as is that of Rome. Just glance again over the foregoing, and you cannot fail to note that each and all of the practices therein enumerated came under the special and emphatic censure of the Church.

Fortune-telling is about one of the most common practices that may be classed as superstitious. It is, after all, a childish and foolish way of trying to satisfy a morbid curiosity that seems to hold sway over a vast number of apparently sensible people. It is in vain that the tricks of the fortune-teller are exposed; people will still cling to the idea that there may be something in it. Yet, it has had very lamentable results in many cases. Persons who were in a state of feverish anxiety about the future have found all their hopes suddenly dashed to the ground by the guess-work of a fortune-teller, and have gone mad, or else have committed suicide. Many a promising life has been spoiled—effectively ruined—by these humbugging seers and prophets of "coming events." No truer saying than that which the poet reduced to this formula: "The veil that hides the Future was woven by the Hand of Mercy." Twenty years ago were we to have known exactly all that we were to experience and suffering during the then coming years, it is very doubtful if we would have had the courage to face the ordeal. Were any one of us to know the exact hour and the precise manner of his death, it is quite likely that he would brood over the circumstances so much that insanity would result. It is the very uncertainty as to the future that gives rise to that perpetual Hope which cheers and encourages us, even in the darkest hours. Faith is a belief in that which we cannot, from experience know; the superstition of the votary of fortune is the opposite—it is an attempt to know that which faith does not reveal and which no human power can bring within the range of our knowledge. The former is the sublime act of the Christian, trusting and confiding in God; the latter is the trembling act of the doubting, unbelieving, in trying to fashion, by illegitimate means

that which God has purposely hidden from us. The reader will recall that appropriate line, in Campbell's "Locheil," when the poet makes the Wizard say:—

"But man cannot cover what God would reveal."

No more can man reveal what God would cover. Faith is the opposite of superstition. It is only the man of little, or no faith, who will place confidence in tokens, mystic signs, fortune-telling, and all such jugglery. The man of faith could never stoop to such poor and hollow methods of attempting to sound the abyss that lies beyond the present. Consequently when the Catholic acts, or prays, or practices any of his devotions, he does so in accordance with the dictates of Faith, that is the word of Christ. When the unbelieving individual seeks to perfect his lot by means of forbidden arts, sorcery, witchcraft, and the like, he is guilty of pagan superstition.

### Fourteen Steamships Sold to C.P.R.

A despatch from London, Eng., contains the important news that fourteen of the Elder, Dempster & Company's steamers have been bought by the Canadian Pacific Railway, which will probably begin to operate their line at the opening of navigation. The full list of the steamers purchased is as follows:—

Ship Name	Tonnage	Gross Tonnage
Lake Manitoba, twin	1901	8,852
Lake Michigan, twin	1902	7,000
Montreal, twin	1900	6,546
Lake Champlain, twin	1900	6,870
Lake Erie, twin	1900	7,550
Milwaukee, single	1897	7,319
Mount Royal, single	1898	7,044
Monterey, single	1898	5,443
Montcalm, single	1897	5,466
Montfort, twin	1899	5,481
Monteagle, twin	1899	5,467
Montrose, single	1897	5,431
Montezuma, twin	1899	7,345
Mount Temple, twin	1901	7,656

### Patti to Make a Farewell Tour.

On November 3rd, in New York city, Adelini Patti, the prima donna, par excellence, begins another tour of this continent. A daily newspaper of New York says:—

Robert Grau, a nephew of Maurice Grau, received a contract, which he is to sign, without scratching. When he does, and deposits \$40,000 with the Rothschild Brothers in London—this to assure her payment for the last ten after concerts—then the great Patti will affix her signature, and she will come here once more before she ends her brilliant musical career.

The stipulations are many, and the demands exact. Besides the payment of \$5,000 for each concert—and she is not to be asked to sing in more than ten concerts in one month—she is to receive 50 per cent. of each concert in which the receipts exceed \$7,500. As she will undoubtedly at least sing to \$10,000 on an average at each concert her net receipts for each performance will be swelled to \$6,250, or, in round figures, \$375,000 for the sixty concerts.

At each concert she is to sing one solo; one concerted number and appear in a scene from "La Traviata," "The Barber of Seville," or "Linda di Chamounix," and be it understood, she may miss any concert by reason of indisposition. Mme. Patti will have a private car for herself and her husband, all newly furnished, and accommodation for a suite of six persons. Another specification is that Mr. Grau shall also provide apartments on the ground floor of all the first-class hotels in every city visited.

After two concerts in New York, she will visit in turn Philadelphia, Baltimore, Washington, Pittsburgh, Cincinnati, Cleveland, Chicago, Milwaukee, St. Paul, Minneapolis, Omaha, Kansas City, Denver, Salt Lake, San Francisco, Los Angeles, New Orleans, Galveston, Dallas, Memphis, Nashville, Louisville, Columbus, Toledo, Buffalo, Toronto, Rochester, Syracuse, Montreal, Albany, Brooklyn, and then back to New York for two more concerts.

### Lenten Mission at St. Patrick's.

To-morrow at High Mass in St. Patrick's Church, a mission, under the direction of the Passionist Fathers, will open with the solemn and impressive ceremony of the erection of the Mission Cross in the Sanctuary, and a sermon by one of the missionaries. The mission will be conducted by the Rev. Fathers Valentine, O'Brien and Foley. The married women will have the honor of opening the mission, the first sermon to be preached to-morrow evening. The second week will be for unmarried women, and the last week for the married and unmarried men.

### Lenten Sermons at The Gesu.

There will be an English sermon at the Church of the Gesu, every Sunday evening at 8 p.m., during the Lenten season. Each discourse will be one of a series prepared by Rev. William Doherty, S.J., which will be as follows: On March 1st—Faith: "The evidence of things that appear not." March 8th—Faith: "Without which it is impossible to please God." March 15th—Faith and the Bible: "No prophecy of Scripture is made by private interpretation." March 22nd—Faith and Church: "The Church of the living God, the pillar and ground of the truth." March 29th—Faith and its Oracle: "I have prayed for thee that thy faith fail not. . . confirm thy brethren." "Feed my sheep." April 5th—Faith and Reason: "Bringing into captivity every understanding unto the obedience of Christ." Faith and its Victory: "This is the victory which overcometh the world, our faith." Father Doherty will also preach the Passion sermon at 8 o'clock in the evening on Good Friday, April 10th.

### Fraternal Societies

THE A.O.H.—At the regular meeting of the County Board of the Ancient Order of Hibernians, held on the 20th inst., the following resolutions were adopted and forwarded to His Holiness the Pope:—

We, your devoted children members of the Ancient Order of Hibernians of Montreal, Canada, in meeting assembled, beg to lay at the feet of Your Holiness the following unanimously adopted resolutions:—

Whereas: The occasion of the twenty-fifth anniversary of the elevation of our Holy Father Pope Leo XIII., is a most happy and auspicious one for all the children of our Holy Church, and a mark of singular and special favor of Heaven, signaling an event that only two of that long and glorious line of his predecessors have witnessed.

Whereas, The tender and paternal relations in which the Roman Pontiffs since the days of Celestine, and more especially our present Holy Father Leo XIII., have always stood towards the people of Ireland.

Resolved,—That this County Board of the Ancient Order of Hibernians desires to record its special satisfaction and rejoicing on this happy occasion.

Resolved,—That a message of congratulation be forwarded to His Holiness, praying that Almighty God may long spare him over us, our shepherd.

JAMES McIVER, Co. Sec'y.

A heart that takes pleasure in simple things—in the smile of a child, in the beauty of a tree outlined against the sky, in the rippling of the sunlight on the water, in the word of love from a friend, or in the touch of humanness in a neighbor—is rich beyond the power of gold to honor or make richer.