

SSION NO. 8, meets on Wednesday at 1:30 p.m. at 1863 Notre Dame St. Officers: Al. McGill, M.P., Pres.; D. Carthy, Vice-President; Devlin, Sec.-Secretary; L. Brophy, Treasurer; J. Hughes, Financial; J. Young, Com. Man; Standing Com. O'Donnell, Marshal.

The True



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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 endeavor to do this excellent work."
—PAUL, Archbishop of Montreal.

NOTES OF THE WEEK.

ST. PATRICK'S PARISH.—For some weeks past the daily press of this city has published many rumors which appeared to us to be sensational, concerning matters affecting some of our Catholic parishes in Montreal. Up to the present we have ignored these rumors, but a few days ago one of them treated somewhat lightly, a most serious question, namely, that of the withdrawal of the Sulpician Order from the parent Irish parish of Montreal, St. Patrick's. The daily press enjoys the privilege of being able to discuss such questions as the transfer of a parish, much in the same manner as they would the sale of a man's chattles and effects, disregarding entirely all the fond ties—both spiritual and temporal—which are associated with it. We have no information at present as to the reliability or unreliability of the rumors afloat concerning St. Patrick's parish, nor do we wish to pry into matters that may be under consideration, because we know that it is not the policy of the authorities of our Church to make such changes as the one involved in the transfer of a parish of such importance as St. Patrick's, without long and serious consideration. That being the case, together with the fact that the "True Witness" is the organ of Irish Catholics, and Catholics speaking the English language generally, in this diocese, and that it has the approval of His Grace the Archbishop, we venture to say if such matters were under consideration, or to be carried into effect, we would have some information from those authorized to speak. Should the rumors have any foundation in fact, that the sacred ties of long associations, in matters spiritual and temporal, with the priests of St. Sulpice, are to be severed, the "True Witness" still clings most tenaciously to the belief that the spirit which moved our chief pastor—His Grace Archbishop Bruchesi—to kneel at the tomb of that loyal Catholic and patriotic Irishman, the immortal O'Connell, would urge His Grace to take that action which would be commensurate with the loyalty and devotion which the Irish Catholics have always displayed towards him since his elevation to the Episcopal Throne. In this change which may effect their future in every sense for long years to come. We repeat that the "True Witness" has the most implicit confidence that in the event of the parish coming under the exclusive control of Archbishop Bruchesi he will do the Irish Catholics and Catholics speaking the English language of the present time, whose fathers and mothers have worshipped in the grand old shrine during half a century, a full measure of justice by taking them into his confidence whilst giving the matter the profound consideration which he always devotes to every subject.

For long years Irishmen and Irishwomen have made sacrifices for the parent Irish Church, and most devotedly seconded every effort put forth by their spiritual guides, sacrifices which have made St. Patrick's the premier Irish parish of the Dominion. We have no misgivings about the future of the old parish, because we have confidence that the fervent spirit of Catholicity and the national pride of our race will, with God's help, and the co-operation of our Archbishop, ensure a new era of vigor and enterprise for the mother of all Irish churches in Montreal.

EDUCATION IN QUEBEC.—It has always been a favorite theme

don the female medical practitioner is daily become more popular. We can readily understand that modern social conditions make it necessary for women, in certain circumstances, to labor for their own daily bread. And we have no desire to criticize the laudable ambition that pushes the woman to seek higher and more remunerative employment. Again, in the world of medical practice, we know that there are numerous cases in which the skill of a female practitioner is far more acceptable than that of a man. This is so, especially with female patients. But, on the other hand, we are under the impression that when the patients are men, there must be a considerable degree of restriction on the part of the patient and of diagnosis on the part of the practitioner. We know that as far as nursing goes the delicate female hand is far more suitable to the work than is that rougher hand of the man. Besides, women have a hundred and one ways of easing the suffering that men cannot be expected to possess. However, despite all these considerations, we must admit that we would much prefer to see the tendency in women make for domestic life for woman's natural and noblest sphere.

A TRIDUUM.—On the 10th February the Church will commemorate the prayer of Our Lord in the Garden of Olives. In view of that occasion a preparatory triduum will be held at the Church of the Gesù, on the 7th, 8th and 9th of this month. The services will take place both in the morning and the evening of each of the three days. The preacher of the Triduum will be the Rev. Father Verrie, S.J. This is an exceptional occasion that should not be allowed to pass unemphatically by all who are anxious to prepare for the great events of Lent and of Easter time. It affords a chance for the wayfarer to rest and take spiritual refreshment between the periods of Christmas and of Easter festivities. All who could do so should attend.

A GOLDEN JUBILEE.—Some weeks ago the Bishop of Orleans had an audience with His Holiness, Leo XIII. During the course of his remarks the Holy Father said: "You know what confidence I have always had in the Blessed Virgin. In two years I hope to have the joy of celebrating the jubilee of the dogma of the Immaculate Conception." The dogma was defined, by Pope Pius IX., on the 8th December, 1854. This simple item of news presents two very important considerations. In the first place, the golden jubilee of the Immaculate Conception, which will be the 8th December, 1904, will be an event of the greatest importance in the Catholic world. But what we now consider the most extraordinary fact, in connection with the proposed celebration, is that the aged Pontiff, now in his ninety-third year, should so confidently foretell his own intention of superintending that grand event. For the past twenty years the world has been wearied with reports of the Pope's failing health, and even of his death; yet, despite all the sensationalism based upon guess-work regarding the great Pontiff, he has kept on "the even tenor of his way," has buried thousands, and is still hopeful of the future looking forward to years of activity and usefulness before his earthly task is completed. If we mistake not he promised Mgr. Bruchesi to be there to receive our Archbishop on the occasion of his next visit to Rome. In fine, Leo XIII. is a mystery to all who carefully reflect upon the general experience of history. That a man should live to the age of ninety-three is not extraordinary; but what is wonderful, is the perfect conservation, at such an advanced age, of all the faculties, all the energies, all the vitality, all the mental keenness, all the solidity of judgment, all the retentiveness of memory, and all the minute interest in the unnumbered details of the great world's passing affairs. There is, beyond a doubt, something wonderful in such a preservation. The Sovereign Pontiff to all appearances, to-day, he is liable to see the end of hundreds of leading men, whose years do not come within decades of his.

FEMALE PHYSICIANS.—In every walk of life woman is competing more and more with man. During the past quarter of a century the medical profession, in different countries, has been augmented in numbers by the addition of many women. In Great Britain to-day, we are told, at least five hundred women hold medical degrees. In Lon-

HEROISM INCULCATED.—An American contemporary says:— "A California philosopher thinks he has found a way to abolish cowardice. It is beautifully simple. Here it is: (1) Say to yourself, 'I'm not afraid.' (2) Repeat five times. (3) Take five full breaths very slowly."

"What a world of possibilities there are in this brief formula! How great the practical benefit it will confer on mankind!"
The absurdity of the foregoing is illustrated by the example of a mad bull coming down the street and flying into a rage at the sight of a man; the bull attacks the man in a most furious manner; the latter stands still and says aloud, "I am not afraid;" he repeats this five times; and as he proceeds to take five full breaths, very slowly, the bull interrupts the experiment, by tossing the "brave man" over the fence. We once read of a professor of politeness who taught that all hasty or abrupt manners of addressing others were indications of ill-breeding. As an example, we find the professor going along a street one day, when a lady, about to cross a street-car track, is in danger of being crushed to death by an oncoming car. She unfortunately does not see the car; and the professor, who does say it, is too polite to shout "stop." He advances, lifts his hat, bows, coughs to attract the lady's attention, and proceeds to say:—"Excuse me, madam, but I am confident that the circumstances will justify this seemingly unwarranted intrusion, for, you are evidently unaware that....." before he could proceed any further a passer-by grabbed the lady by the arm, pushed her back, and thus saved her life by a hair's breadth. Let some one draw the lesson!

LESSONS FROM GERMANY.—As there is a general law that all men must die, so it is ordained that all things human must eventually perish. The proudest institutions of the world have crumbled, and the Angel of Time has winged his flight over the spaces once occupied by their grand proportions. Amongst the debris of the past will soon be found the fragmentary relics of the German Kultur Kampf. The readmission of the Jesuits into Germany is the last blow given to the anti-Catholic policy of Bismarck. It is the key-note of triumph for that wonderful centre—that small, compact, Catholic phalanx in the Reichstag.

When the Iron Chancellor had succeeded in expelling, about a quarter of a century ago, all the Catholic religious orders from Germany, he was under the impression that he had inflicted a mortal wound on the Church. Poor, vain, important man! He has gone down to the region of shades, to the company of the Alexanders, the Caesars, the Napoleons, the mighty conquerors, legislators, rulers of the ages, and whose names only live on the page of history—but no longer in the memories of living men. He has gone down to comparative oblivion, and the Church remains, the Papacy is more glorious than ever, the Kultur Kampf is effaced, and the last of the exiled orders—the Jesuits—return to their old homes and former spheres of activity within the boundaries of the German Empire. These events thus briefly enumerated are too striking and too easily recognized as the workings of a Providence that rules the universe, to need any special amplification at this moment. What we desire to emphasize is the fact that this wonderful change has been wrought about, under God, by the united efforts of the Catholic Party in German politics. In parenthesis we might remark that Premier Combes, with his Law of Associations should read the lesson that the past twenty-five years of German history teaches. He is not a Bismarck—far from it—and yet that Man of Iron shattered himself politically against the Rock of Peter.

At no time in the course of the past three decades was the German Catholic Party very extensive—yet it was always very strong. At certain periods it was even insignificant to all outward appearances. But it had the good fortune of having wonderfully able leaders, and of being composed of a compact body

of members—all having the same sentiments and ideals. There were no divisions in its ranks, no bickerings, no personal jealousies, no individual interests imposed, no relaxing of vigilance, no hesitation in obedience to the word of command, no erratic departures from the traced-out avenue that extended to the distant goal. That party was Catholic first, and political in a secondary degree. It cast its influence, small as it was at times, in the scale of Government or of opposition just as the measures harmonized with or antagonized the Catholic programme. Slowly, by sure steps, it came to hold the real balance of power. At a given moment the Government might stand in absolute need of its support; and the price of its support was the concessions to the Catholic cause which it demanded. One by one the Centre, or Catholic Party, secure the readmission of the religious bodies that had been expelled; but, at no time, would the Government consent to the return of the Jesuits. But the Catholic Party, like the Church in a larger field, had time on its side; it could afford to wait; it was not fighting for results of a day or a year. It was in no hurry. Its policy was to await opportunities. The day at last came when the Government stood face to face with a powerful and determined opposition, and saw itself in the absolute necessity of carrying its tariff measures. The co-operation of the Catholic Party alone could save the Government. In other words, the Government's salvation depended upon the readmission of the Jesuits. It was a mighty effort; it was a big toll to exact; but the little Catholic party stood inflexible. What matter tariffs and budgets compared to the triumph of God's cause and the interment of the Kultur Kampf? The Centre was firm; the Government yielded; the Catholic Party triumphed; the Bismarckian policy was entombed; the Jesuits returned; and the Church adds another to her long list of trophies—proofs of her immortality.

St. Mary's Parish.

Elsewhere in our paper, will be found an advertisement which deserves more than a passing notice. On Tuesday, February 17th, the dramatic section of St. Ann's Young Men's Society will present the thrilling drama entitled "A Brother's Crime." The entertainment will be under the auspices of the A. O. H., Division No. 4, and will be given in St. Bridget's Hall, corner of St. Rose and Maisonneuve streets. As the object of an entertainment is generally the most important consideration, we may say that the present one—to aid in the rebuilding of St. Mary's Church—should commend itself to all the Irish Catholic citizens of Montreal—and more especially those of the East End. It is a noble enterprise, on the part of Division No. 4, A.O.H., and of the St. Ann's Young Men's Society, to lend their assistance in the work of reconstructing the Church which St. Mary's parish needs so greatly. We hope that the date and place of entertainment will be remembered, that it may be a success in every acceptance of the term.

Notre Dame Hospital.

A grand festival for the benefit of Notre Dame Hospital, consisting of tableaux and music, will take place at the Monument National at 8 o'clock, on the evenings of February 17, 18, 19 and 20, with a matinee February 21st at 2 o'clock. Tickets can be procured from the Lady Patronesses at Notre Dame Hospital, and at the National Pharmacy, 216 St. Lawrence street. For the location of boxes apply until the 14th to Mme J. B. Thibaut, 62 Durocher street. Tickets, \$1.00. Boxes, four seats, \$5.00; six seats, \$7.00.

CONDOLENCE.

At a recent meeting of St. Ann's Young Men's Society a resolution of condolence was passed with Mr. William Hart, a member of the executive, whose father recently passed to his eternal reward.

The Street Car Strike.

Just as we go to press all the conductors and motormen employed on the Montreal Street Railway have gone out on strike. It is absolutely impossible for us at this moment to give any appreciation of the merits of this grave movement. Meantime the people have to suffer the consequences. The poor men, who reside at one end of the city and work at the other, the school children who have long distances to go from their homes to their respective institutions, the aged, the sick, the employed, in a word, the general citizens of Montreal will be the greatest sufferers from the sudden stoppage of a mode of transportation and travel that has become identified with their daily routine. As in the case of the great coal strike, and in all other like cases, the battle is fought out between employers and employees at the expense and to the untold inconvenience and often distress of the public. We trust that a speedy and satisfactory settlement will soon be reached, for the sake of all concerned.

Scientific Work Of Missionaries.

Under the caption "Their World-Wide Work," the New York "Freeman's Journal" says:—"Les Missions Catholiques," the organ of the Work of the Propagation of the Faith, has in its January issue an article entitled "The Scientific Work of the Missionaries," which shows how much they have contributed by their self-sacrificing labors to our knowledge of geography, of philology, of natural history, of archeology and of meteorology.

"Although these apostles of the Christian Faith," says "Les Missions Catholiques," "are engaged in a mission supernatural and divine in its character, which consequently is infinitely superior to every purely scientific mission, they have contributed in a marked degree to the progress of human knowledge. Civilization undoubtedly has agents more familiar with scientific formulas, but it has none more devoted, more disinterested, more persevering, and more useful than Catholic missionaries."

In proof of this statement "Les Missions Catholiques" dwells first upon what Catholic missionaries have done in spreading geographical knowledge of countries in which they labored. Force of circumstances transformed the missionaries into explorers in the unknown lands in which they planted the cross to mark the extent of their spiritual conquests. Abbe Huc half a century ago won undying fame by penetrating the unknown regions of Central Asia.

The "Annals of the Propagation of the Faith" was the first to give to the world an account of his remarkable journeyings in Tartary and Thibet. Forty years later a Belgian missionary, Father Constant de Deken accompanied Bonavalot in his famous journey across Central Asia. In 1894 Father Constant published an account of this journey. The author's thorough knowledge of the Mongolian dialect and his familiarity with the customs of the country enabled him to produce a work which rivals Bonavalot's "Unknown Thibet." Father Armand David, a Lazarist, can be regarded as the successor of Father Huc. Three expeditions he made to the north, west and central parts of China enabled him to compile maps of these immense regions. He has given detailed accounts of the geographical features of these unknown lands.

During the last twenty years the Jesuits in China have perpetuated in a worthy manner the reputation of their predecessors of two hundred years ago by publishing a series of valuable works on Chinese literature, ethnography, history and geography.

(Continued on Page Eight.)