

7, DECEMBER 2, 1909.

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MONTREAL, THURSDAY, DECEMBER 9, 1909
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TESTIS IN Oculo FIDELIS
AND CATHOLIC CHRONICLE.

Vol. LIX., No. 24 MONTREAL, THURSDAY, DECEMBER 9, 1909 PRICE, FIVE CENTS

BELOVED PRIEST CALLED AWAY.

DEVOTION HIS WATCHWORD.

Carrying the Viaticum to a Parishioner He was Stricken.

To chronicle the death of a priest called away while yet active in the service of the ministry, is over a task accompanied by sadness and regret, but when in the deceased had been found personal and spiritual attributes far beyond the ordinary, sadness and regret are intensified manifold. Never was this truth more manifest than when the report of the death of the Rev. Father Augustine Stuhl, C.S.S.R., of St. Patrick's, was brought to the thousands who had known him in Toronto, Ontario, the city in which he died, and to the many quarters of the American continent in which from time to time he had ministered. Though in feeble health for

United States and Canada, and so effective were his preaching and other priestly offices in this connection that the title of "a great missionary" was recently given him by one of his conferees. He was also noted for his proficiency in giving retreats to priests and religious, both men and women, and the occasions on which he had thus exercised his talents and priestly functions make a remarkable enumeration. Father Stuhl by his brother priests was regarded as an excellent preacher and fine theologian, and the many—priests and laity—from all parts of the city who flocked to his confessional showed the place he bore in the community as a healer and comforter of souls. Kindness, patience and sympathy, together with wisdom and much knowledge of human nature, were the magnet that attracted so many to the feet of this humble but most potent minister of God's mercies, and though this kindly confessor was known to be a constant sufferer, it is yet to be learned that the lips now cold in death ever uttered a harsh or impatient word to those who sought him in the tribunal of penance. "He was an angel in the confessional," said someone, and if to carry peace and sweet comfort to the weary



LATE FATHER STUHL, C.S.S.R.

some years, the energies of this zealous priest never flagged and it was only when the harness of labor literally fell from him because the tired members refused to bear it longer that he gave up his work amongst the people whom it had always been his highest pleasure to serve.

The story of the last days of Father Stuhl partake in their spirit of sacrifice of the tragedy of the great Passion, for it was while carrying Holy Communion to one of his parishioners that the attack which afterwards terminated his earthly career seized him, "and greater love has no man than this, that he lay down his life for his friend." The Monday of the week in which Father Stuhl died was a day of unceasing rain, and early in the morning a woman hurrying along the street, noticed a man apparently in some distress seated on a doorstep with the rain beating upon him. A second glance showed the woman, who was a member of St. Patrick's parish, that the man was the well known and everywhere loved Father Stuhl. Hurrying to him she learned that on his way to take Holy Viaticum to one of his people, he had suddenly become exhausted and had been forced to rest by the way-side. Even under these conditions he refused to return to the Monastery until he had fulfilled his mission, and it was with the assistance of the good woman that he made his way to the house of the sick one and afterwards to his home. This was his last ministration. That day this heroic soldier in the army of God's appointed lay down upon the bed which on the Saturday following proved to be his bier, and the people of St. Patrick's parish and the entire city mourned for the saintly and much beloved priest.

At the time of his death Father Stuhl was assistant pastor at St. Patrick's and dean of the Redemptorists of Toronto. For several years he had suffered from rheumatism, but heart failure was the immediate cause of death.

Father Stuhl was born in Germany on October 22nd, 1844, and when a child left the Fatherland for Philadelphia, and attended St. Peter's school in that city. In 1860 he entered the novitiate and made his religious profession the following year at the early age of seventeen years. On June 30th, 1869, he was ordained. Eleven years ago he came to Toronto. In the earlier days of his priesthood he was Prefect of Studies in the houses of this community and amongst those trained by him for the mission field and ordinary parochial work, are some of the most distinguished rectors and provincials of the Redemptorist congregation. Some years ago, too, he was a noted missionary in the

ones of men be the office of the angels, who shall dispute the claim? As the dead priest, robed in priestly vestments, lay before the altar which he had daily ascended to offer the great Sacrifice of the Mass the people came in thousands to take a last look and offer a silent prayer for the repose of his soul. The uniformed Knights of St. John were a faithful guard throughout the long hours of the watch, and the white veiled sodalists and little children shared their vigil. The rector, Rev. Father Brick, in a sermon, eulogized the dead and bore testimony to his worth. Brother priests came from afar to join in the office for the dead and assist at the grand though solemn Mass of Requiem sung by Rev. Father Miller, C.S.S.R., of Rochester, a classmate of Father Stuhl, assisted by two other old friends, Rev. Father Barrett, C.S.S.R., of Brooklyn, and Rev. Father Grogan, C.S.S.R., of Boston, as deacon and sub-deacon respectively. About sixty others were gathered in the sanctuary. The sermon was delivered by Rev. Dr. Teefy, C.S.B., who in one of the most brilliant and impressive utterances ever heard from a pulpit, developed the conception of death and paid a glowing tribute to the place held by Father Stuhl in the estimation of all, and particularly in the esteem of those highest in the ecclesiastical ranks. The absolution was given by His Grace Archbishop McEvoy, after which, amid the testimony of the tears and prayers of the immense congregation that filled the church of St. Patrick's, the dead priest was borne from sight to await the reward of his labors amongst those upon whom the beneficent light of God's glory shall shine throughout eternity. May he rest in peace. M. L. H.

FIRST PUBLIC ACT OF EUCHARISTIC CONGRESS.

Last evening (Wednesday) the inauguration took place of the organized work of the various committees in connection with the Eucharistic Congress at St. James Cathedral. His Grace presided. The sermon in French was delivered by Rev. Father Galtier, S.S.S., who represented His Grace at the Congress at Cologne; the English preacher was Rev. J. E. Donnelly, pastor of St. Anthony's.

IN AID OF ST. JOSEPH'S HOME.

The Zen Charin Society, formerly the 1909 Social Club, are giving a Eucharist and Social in the Stanley Hall Friday evening, January 14th, 1910, the proceeds of which are to be given to St. Joseph's Home for the aged.

THE CHARITY CONCERT.

CHOIR SCORES BIG SUCCESS.

Large Audience Grooms First Appearance of New Musical Union.

A large and appreciative audience greeted the Symphony Choir of Montreal at the Monument National on Monday evening last, on their initial appearance. Marvellous indeed was the result of their practices, which only extended a little over six weeks, and a splendid tribute to the careful training of the director, Professor Shea. It was but natural to presuppose the rendition of the several numbers would leave something to be desired, but, on the contrary, the programme presented would have done credit to a much older organization. To specialize is a delicate thing, but mention must be made of the fine rendering of the solo and chorus "O Canada"; the sextet and chorus "What From Vengeance"; solo, "Winter Lullaby," Miss Frances Stafford. Miss Stafford possesses a rich contralto voice, which was heard to great advantage in the pretty De Koven composition; solos of Mr. A. Lamoureux; Mr. A. Sullivan's violin solos, for which he was thrice recalled; St. Patrick's Chancel Choir, always a favorite, acquitted themselves in finished style and were obliged to respond to an encore; "Prince Eric's Christ-mas," recitation by Miss A. Rowan, was given faultlessly. The guest of the evening, Sir Charles Fitzpatrick, prefaced his remarks by saying that while he was happy to receive an invitation from the pastor to be present, he had hardly expected to address such a large audience. However, as the opportunity had presented itself, he would impress upon parents the necessity, the obligation, of procuring a good education for their children. This country was the land of opportunities and it was necessary that children should be well equipped to take their places, and that by merit.

The Rev. Gerald McShane had the pleasing duty of thanking the patron of the evening for his kindness in accepting their invitation, and for addressing these words of advice and congratulation. He was sanguine enough to see a not distant day when the choir would, as larger musical organizations have done, go on a musical tour to the cities of Toronto, Quebec and other important centres, and show the results of hard work and capable training.

Much Ado About Nothing.

An Absolutely Erroneous Statement.

Some weeks ago, immediately after the reception into the Catholic Church of the Society of the Atonement, of Graymont, N.Y., the Living Church (Protestant Episcopal) published a statement that in Montreal fifty-six French-Canadians had notified the Archbishop of their withdrawal in a body from the Catholic Church and their affiliation with the Anglican communion. Here, commented the Living Church, was proof that there was a stream flowing from Rome as well as to it.

The statement lacked particulars and was far from being convincing. A letter of inquiry from the Catholic Standard and Times to Archbishop Bruchesi of Montreal elicited the following interesting reply:

"In reply to your communication I may state that a month or so ago a document was left at the Archbishop's residence. It was written and signed by one Henry E. Benoit, Pretre (?), Eglise du Redempteur. True, fifty-six names were on the list, but not their addresses. The document purported to assign their reasons of their going over to the Anglican communion. The stale objections of past ages were offered as an excuse. The Bible, it stated, did not teach the Catholic doctrines of the late Conception, Purgatory, the necessity of auricular confession, transubstantiation, the invocation of the saints and other articles of Catholic belief too numerous to mention. It ended with an earnest appeal and a fervent prayer for the conversion of His Grace the Archbishop, the clergy and of all Catholics in general.

"The document was quite a surprise to us, as no one was aware of the secession. Not one of our dales said a word about the transaction. The clergy in charge of the different localities wherein we imagined the seceders resided assured us that they had heard absolutely nothing about the affair, which seems to have caused such unwarranted commotion abroad.

PIUS X AND FRANCE.

CHRISTIANITY IS ATTACKED.

Large Party of French Pilgrims Addressed.

"The signers are utterly unknown in the city. Quite a few names were signed by H. E. B. Many bearing the same name are on the list. There are French-Canadian names, one English name and other names which suggest the foreign extraction of their bearers. As the addresses of the parties in question had not been given, we took the trouble to consult the city directory. We found but one address that tallied with a name. The party was a member of family which had belonged for years to some non-Catholic sect. Others bearing the names mentioned in the document and residing in various parts of the city were called upon, and they assured the visitors that 'all at home were Catholics and had no intention of leaving the Church of their fathers.' It is passing strange that the newspapers in different parts of Canada and the United States took the matter up so seriously and gave it so much prominence. It is a case of 'much ado about nothing.'

"The Catholic Church in Canada as well as in the United States is in a flourishing condition. Many non-Catholics are seeking for admission, as they are anxious to share in the glorious privileges which the children of the Church are enjoying. Many of our priests are busily engaged in that consoling ministry, and God is blessing their work.

"True, an occasional sheep may stray from the fold. It is unavoidable. In all charity, however, do we hope that some supernatural motive actuated the seceder, but you may rest assured that the erring one does not defer to return until it is too late to rectify the mistake made.

"LUKE CALLAGHAN, Priest.
"Vice-Chancellor.
"Montreal, 26 November, 1909."

SUFFRAGETTES SCORED.

PRIEST CRITICISES THEM.

Their Logic He Terms Incomprehensible.

With words of sarcasm, the Rev. Father Michael, superior of the Passionist Order of Chicago, criticized the suffragettes and the suffragist movement generally in a lecture on "The Ideal Woman" at the Illinois Theatre recently.

With all the force of his oratory he paid tribute to woman as the ruler of the home, but he found time to criticize both the woman who aspires to political distinction and the woman who is mannish in her dress and manner.

His picture of the home of the suffragette was that of one from which the wife was absent and the husband remained at home, "not to mind the baby, but to arrange a soft bed for a snoring puddle."

The attack upon the suffragettes brought applause from many of the women of the Daughters of Isabella under whose auspices the lecture was given.

TELLS OF WOMAN'S SPHERE.

"Woman's worth does not consist in turning politician and obtaining equal suffrage with men. I do not question the motives of the suffragettes, but the logic is incomprehensible," said Father Michael. "They are innocent of political life and know nothing of its intrigue and dishonesty. They know nothing of the divine purpose of the Creator if they are willing to cast themselves into the mad turmoil of the political arena. Nothing is more disastrous to the home than for women to turn politician, and the inevitable result for her is irreligious defeat.

"If women help to frame the laws she must in turn defend, become soldier, sailor, police, detective, congressman, and senator. Her body and mind were not intended for such. She is not intended for the rough roads, her hand not to bear the sword, nor her eye to direct the aim of deadly engines.

MINISTER OF LOVE.

"Much less is she fitted to administer justice, cold and rigorous. She is the minister of love and mercy, not justice. Imagine a woman as a judge, in a black cap, condemning someone to death on the gallows or in the electric chair.

"What will become of the home with women politicians? While the woman is out campaigning, her husband will be at home, not minding the baby, nor even the Teddy bear, but tenderly preparing for bed the sweet lap dog.

TOO MUCH LEISURE IS CAUSE.

"This suffragette disease is a malady which is likely to attack women of excessive leisure with too many brain cells for notoriety in their heads and none of the love of motherhood in their hearts.

PIUS X AND FRANCE.

CHRISTIANITY IS ATTACKED.

Large Party of French Pilgrims Addressed.

Your presence here and the impressive testimony of your devotion and affection are for us a source of profound consolation, confirming as they do, the consoling accounts which come so frequently from France and which prove that in France the Faith remains invincible, despite the means the enemies of the Catholic Church have employed to wage war upon religion and to persecute its sacred ministers, who teach it, as well as the faithful who openly profess it.

The word persecution may sound harsh to some persons, but we appeal to the conscience of the whole world. What other term can be employed to designate fittingly the work of those who have torn up arbitrarily a solemn compact with the Church; who by a plain act of usurpation have laid violent hands upon her sacred patrimony; who, after stifling every sentiment of pity and gratitude, have driven from their native land most worthy citizens who were members of religious orders, who calumniously have branded as traitors to the Republic ministers of the sanctuary, because they have claimed for religion and the Church the liberty and the respect to which they have an inviolable right. Is it possible, we ask, to characterize in any other way the work of those who, after doing all this, are not ashamed to denounce the power of the Church in France as a foreign power, which is tantamount to affirming the same thing of Christ and of the one who represents Him on earth?

CHRISTIANITY SPURNED.

Certainly, no one can find the word persecution too strong, since enemies openly have risen up and banded themselves against the Lord and against Christ, saying "let us break their bonds asunder, and let us cast away their yoke from us (Psalms II, 30.)" They would like to eliminate the very idea of Christianity, and, under the plea of withdrawing themselves from the dogmatic and moral authority of the Church, they proclaim another authority which is as absolute as it is illegitimate, namely, the supremacy of the State which is to be the arbiter in religious matters and the supreme oracle in all questions of doctrine and of right. This pretension is backed up by a relentless war waged against your Bishops, who are charged with being loyally submissive to the Holy See.

The venerable Bishops of France, who are united with their spiritual head by a sense of conscientious duty as well as by a sentiment of affectionate attachment, and who are the depositaries and teachers of the same doctrine and of the same morality, need no urging to make them perform their duty. Witnesses of the great injury inflicted upon souls by means of the laicized schools and by the pressure brought to bear upon the young to compel them to use impious and immoral books, how was it possible for them to permit the people to be betrayed in respect to their most sacred interests? Sentinels on the most advanced outposts, they sound the alarm and direct the attention of fathers to the perils menacing their children.

BISHOPS DENIED RIGHTS.

Although every French citizen has the right to be heard and to make his grievance known to those exercising supreme authority, the truth proclaimed by the Bishops has evoked hatred and hostility on the part of the rulers of France. Not only do they deprive the Bishops of the right to instruct the faithful as to their duty, but they go so far as to instigate and encourage persons to hale the Bishops before the civil courts. But this unfair and open persecution will not terrorize our persecuted brothers, the Bishops of France, nor will it cause them or us to abate our determination or lose our courage in this battle. For we know that the Church is milit-

URGED UNITY.

RESOLUTION OF CONDOLENCE.

The following resolution of condolence was passed by the members of St. Michael's choir to Rev. Father J. P. Kiernan, pastor:

Whereas, it has pleased Almighty God, in His good and wise Providence, to remove from our midst one of the most esteemed members of St. Michael's parish, in the person of your beloved father, Mr. W. J. Kiernan.

Be it resolved, that we, the members of St. Michael's Choir, do hereby tender you our sympathy in this, the hour of your sad bereavement;

Be it further resolved, that a copy of this resolution be sent to you, also a copy to the 'True Witness.'

A. V. TYLER, Sec.

Book Review.

"IF WOMAN KNEW! IF WOMAN CARED!"

The above is the title of a small pamphlet from the pen of Rev. Father Hugolin, O.F.M. Its timely message demands perusal, and the practical lessons it teaches call for earnest effort on the part of our women to rise in their might and help stem the tide of alcoholism which is overwhelming our land. It tells of the sad stories of impoverished homes and blighted lives, of heart-broken women and starving children, all the pitiable results of the demon which is sapping away our life blood. It would be well that this little book could be scattered broadcast. It may be obtained at St. Anthony's Villa, 865 Dorchester street West. Price 64 pages and 8 illustrations, 5 cents per copy; \$4.00 per 100.

Friends Begged to Stop Their Gifts.

The Rev. Dr. Henry A. Brann, rector of St. Agnes' Catholic church, Brooklyn, N.Y., on the occasion of his departure for a seven months' trip to Rome, has been feted and received presents until he was obliged to ask his friends, both Catholic and Protestant, to desist.

Dr. Brann's parishioners presented \$2000 in gold to him and he announced he would use it for his numerous charities. A Protestant presented to him \$10,000 in bonds, the income of which he is to use for the poor of his parish. The twelve hundred children in his parochial school gave an entertainment. Another Protestant gave him a letter of credit for \$200, with the privilege of renewal as often as Father Brann wished.

Speaking at a Synod of the Protestant Diocese of Cork, Cloyne and Ross, Dean Bruce said the Catholics had a great religious brotherhood for teaching, and Protestants could only strive to improve in that matter each year. They could not surpass the teaching of the Christian Brothers. In fact, he thought of the Christian Brothers could not be surpassed anywhere.