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The True Witness



Vol. LIV., No. 3

MONTREAL, SATURDAY, JULY 23, 1904.

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EPISCOPAL APPROBATION.

"If the English-speaking Catholics in 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 the country. I heartily bless those who encourage this excellent work."
 —PAUL, Archbishop of Montreal.

NOTES OF THE WEEK.

PERPETUAL ADORATION.

There is much written, in various Catholic publications, on the inspiring subject of 'Perpetual adoration' and much is preached from pulpits the world over, on the same great topic. We read and we hear all these beautiful things but for very many among us they are but pictures of what we have come to consider as far away possibilities. Few are aware that here, in the city of Montreal, in the vast and busy metropolis, where so much time is spent in the pursuit of purely material interests, and so little heed is given to the great, all-important work of salvation, here where pleasure usurps the time that is left from business, and where sin utilizes the time not consecrated to innocent enjoyment: here we have the perpetual adoration of the Blessed Sacrament practised in the most practical of all manners. Up on Mount Royal Avenue, near the northern confines of the city, where the Amherst street cars pass at every five minutes, and where thousands go by on their way to the Mountain, either to visit the cemetery, or to seek fresh air, there is a magnificent church, that belongs to the Fathers of the Blessed Sacrament. Never are the doors of that church closed: never is that temple empty. Day and night, from year's end to year's end, the Blessed Sacrament is exposed on the High Altar, and perpetually is adored. Throughout the long vigils of the night saintly men kneel there, relieving each other at regular intervals. Incessantly do prayers go up to the Savior, in the Real Presence on the altar. When the city is hushed in slumber, and the weary toilers after earthly gain are snatching repose, when, in the dark hours of the long night, others are gliding down the incline that leads to death; when good and bad are alike oblivious of the great fact we mention, these holy men are kneeling before the Blessed Sacrament and imploring the mercy of heaven upon all who are outraging god's goodness, are praying for graces of strength and perseverance for those who have but little leisure to devote to religious duties, are constantly intervening between man and God, shielding the former from the wrath of the latter and meriting for the world a protection that it would otherwise never deserve.

It leads him to imagine that people might suppose he were seeking publicity. Not at all. The suggestion that he makes in regard to the study and propagation of the Irish language in this country is both patriotic and timely. He has mentioned two priests, both men of marked talent and literary ability, who take a deep interest in the revival of the olden tongue. It would certainly be well to enter into communication with the two scholarly priests to whom he refers and to discover a practical means, with their co-operation, of carrying out the ideas of our correspondent. The "True Witness" is always open to any suggestions and ever ready to assist in the various works that are calculated to advance the Irish Catholic people, be it in a spiritual, a temporal, a religious or a national sense. In the present instance we beg to assure our correspondent that we are prepared to do our share in all such undertakings, and that we will in no way lose sight of his letter. As one of the reverend gentlemen to whom he refers is now leaving for Belgium, on special business connected with his Order, and will not be back for a couple of months, and as the other has already left on a summer vacation in some section of the United States, we will hold the matter over until the autumn—that season when all literary revivals are sure to command attention. Should we, in any way, overlook the matter (which is not at all probable), we would beg of our kind correspondent from L'Abelle to remind us of the same, and next time to allow freely the use of his name—for he deserves and should have credit for his very noble and patriotic idea. The revival of the Gaelic language is no longer a dream it is becoming an accomplished fact.

THE DIVORCE ISSUE.

The Protestant Episcopal Bishop Brewster recently delivered a very effective address on the much-discussed question of divorce. Among other remarks he said:

"The number of divorces granted each year in this land for some years has exceeded the total granted throughout the entire Christian world. There is a social disease which manifests itself in the divorce courts."

"I have come to the conclusion that the only safe way is for the church to bar the door to the 'divorced.'"

Now, this is a very safe conclusion to come to, but it is very strange that it has taken the leaders of Protestant thought so long to discover that this is the only means whereby the social structure can be saved from wreck. The Catholic Church barred her doors against divorce from the very beginning of Christianity, and nothing could compel or induce her to open it under any circumstances. In the new found liberty that the so-called Reformation brought into the world, in the freedom from authority that it established, in the license that its "private interpretation" established, Protestantism cast aside the sacraments, some of them, others a number of them, and in so doing it cut off the sources of grace that Christ gave to the human race. Of the seven Sacraments, that of matrimony seems to have suffered in a special manner from the indifference and opposition, the unbridled freedom from all authority that came with the great heresy. In this Protestantism seemed to be emancipating man and woman from the yoke

of ecclesiastical power that insisted on the inviolability of that great Sacrament. In reality it was simply opening the flood gates of corruption, and the stream has gone on ever broadening and deepening and strengthening until now it menaces like a deluge, the moral and social destruction of the world. And in that vast deluge the Church alone rides safely as did the Ark of Noah. It is high time that those outside that vessel of safety should begin to see the vastness of the danger that threatens to engulf them, and it is time, if they are not even now too late, that they should be closing up the doors of their own vessels against the rising waters; or, better still, it is time that they should be coming into the Ark the one, only vessel of safety; otherwise they will never live to behold the rainbow of God's promise—to the faithful servant—that must hang on the clouds when the waters eventually, and at His Will, subside. We are glad that they begin to see the danger; we would be still more happy were they to take warning in time and come into the only shelter left them.

ECCLIASTICAL NOTES.

ORPHAN ASYLUMS.—One hundred and eighty-five thousand dollars is the amount Right Rev. Chas. E. McDonnell, Bishop of Brooklyn, wants for the orphan asylums of the diocese. He hopes to secure that sum by October's special collections in the parishes. The sum is required to liquidate mortgage claims.

IN ORANGE, N.J., a district noted for the public spirit of its Catholic residents, a diocesan hospital to include a department for special treatment to consumptives, and the training of nurses, has been decided upon. In the same place Rev. Father Fleming, rector of St. John's Church, was made the recipient of a purse containing \$1500 to enable him to take a two months' trip to Europe for the benefit of his health.

NEW BISHOPS.—The appointment of Venerable Archdeacon Mangan, P. P., Kenmare, to the vacant Bishopric of Kerry, and of the Very Rev. M. Fogarty, Vice-President of Maynooth College, to the vacant Bishopric of Killaloe, is announced.

DIOCESE OF FLORENCE.—Mgr. Misstrangelo, Archbishop of Florence, has been made the subject of much complaint of late on the part of many of the people under his charge, who have repeatedly appealed to Rome against him, accusing him of acting too autocratically in his archdiocese. The Pope has decided in the Archbishop's favor on all points, sustaining all his actions. It is thought that the decision will put an end to the dissensions which have disturbed the Archdiocese of Florence for the past year.

ONE OF THE most imposing ceremonies ever held by Italian Catholics in America, took place at Thomas Jefferson Park, One Hundred and Fourteenth street and First Avenue, New York, recently, when, by special permission of the Pope, the famous statue of Our Lady of Mount Carmel belonging to the Church of the same name in One Hundred and Fifteenth street, near F 1st avenue, was crowned by Archbishop Farley. Forty thousand persons witnessed the ceremony.

CATHOLIC SAILORS' CLUB.

This week a large audience attended the concert of the Catholic Sailors' Club. Mr. Frank J. Curran, the well known advocate, occupied the chair. He complimented the executive of the Club upon their efforts. The arrangement of the programme was in the hands of Miss Mary J. Collins, and some of the most talented vocalists of this city took part, among whom may be mentioned Miss Marie Hollinshead, Miss Belle Foley, Miss Bessie Kelly, Miss Rowan, Mrs. Tighe, Mr. Herbert Matting, Mr. J. H. Maiden. The women, as usual, contributed to the programme.

LOCAL NOTES.

CHANGES IN OUR SCHOOLS.

The first announcements in connection with changes in the administration of our parochial schools were made last week after we had printed our issue. One which occasioned no little surprise was that which deprives St. Ann's Boy's School, under the direction of the Brothers of the Christian Schools, of the services of one of the most zealous and able of educationalists, in this city, Brother Prudent. He has been appointed to the important office of director of St. Patrick's School, which will enter upon a new career by the transfer of its classes to the Catholic High School building in September next.

Brother Prudent has been associated with St. Ann's school for more than a decade, and his administration has been marked by a series of successes, the evidences of which are to be found not alone in the ranks of those now preparing to enter the priesthood, in religious life, in the professions, but also in the great army in the offices of railways, manufacturing establishments and commercial firms.

In the parent Irish parish the appointment has been received with much satisfaction.

NEW DIRECTOR OF ST. ANN'S.

The successor to Brother Prudent in St. Ann's school is Brother William, who for a long period, as may be seen by our Quebec correspondence in another column has been director of the leading parochial school in that city. Brother William is a native of Montreal, and received his early training in the school to which he is now appointed director. He is an able administrator and full of zeal.

BRUTAL ASSAULT ON A PRIEST.

The city of Youngstown and the diocese in general was shocked and horror-stricken to hear of the brutal and probable fatal assault made upon the Rev. John P. Barry, beloved pastor of St. Ann's Church, Youngstown, last Saturday morning. The assailant, John Berry, who was for many years sexton of the church and whom Father Barry had many times befriended, was recently released from the Newburg Hospital for the Insane. His mental derangement is the only conceivable explanation of the atrocious attack.

Father Barry, who had returned from Cambridge Springs Friday evening in order to celebrate in his own Church, on Saturday, the nineteenth anniversary of his ordination, was making a sick call at the home of one of his parishioners, Mr. Thos. Fleming, Saturday morning, when he noticed his old sexton on the other side of the street. Going to the window, which was open, the priest hailed the old man, asking him to wait a moment. Berry remained on the porch of the Fleming house until Father Barry came down stairs. He was greeted with outstretched hand and a friendly inquiry for his health. The two walked down the lawn engaged in conversation. Hardly more than a moment later, in response to a loud exclamation, from his pastor, Mr. Fleming who was mowing his lawn, turned to find Father Barry struggling in the grip of the former sexton. Fleming sprang to the priest's assistance, loosing Berry's hold and flinging him to the ground. John Timlin, who was passing at the moment, also ran at the outcry, and, after four powerful jerks, dislodged a big knife which was buried to the hilt in the priest's left eye. The eye was cut out of its socket and cloven in two. There was a second wound, a gash several inches long, in the lower part of the abdomen.

Father Barry displayed wonderful courage. He walked unassisted into the Fleming house and at first demurred at being taken to the hospital. "Don't get excited," he kept saying to those around him. His strength rapidly failed, however, and when the ambulance arrived he consented to be carried into it. He did not lose consciousness until after his arrival at the hospital. A number of the Youngstown clergy were quick-

ly at the scene of the tragedy and followed the ambulance to the hospital. Father Klute entered the ambulance and after the wounded priest had been taken into the operating room Fathers Mears and Kinkaid administered the last rites of the Church.

The maniac who did the horrible deed was immediately placed under arrest. The officer who took him in custody said he feared every moment that the old man might be summarily dealt with by the crowd, that quickly gathered at the scene of the stabbing. Many were parishioners of Father Barry, and threatening murmurs rose from hundreds of lips as they surrounded the assailant, and only the irresponsible condition of the ex-sexton saved him from bodily harm.

The news of the attack stirred Youngstown as it had not been stirred for years. The whole nineteen years of Father Barry's priesthood had been spent in this city, first as curate of St. Columbia's and for the past fifteen years as pastor of St. Ann's. "No minister of the Gospel," says one of the local papers, "is more highly respected, not alone among the members of his own congregation or religion, but among people of all denominations."

In Protestant and Catholic churches alike earnest prayers for his recovery were offered up at the Sunday services.

Later reports from the bedside of the stricken priest hold out a faint hope of his recovery. His relatives in Boston, Father Barry's home, were immediately notified after the news of the attack, and his brother, Joseph Barry, and two sisters, Mrs. Rose O'Brien and Miss Mary Barry, arrived in Youngstown on Saturday night. Father Barry was able to recognize them, and also his friends among the clergy who have called to see him. He has suffered excruciating pain but has displayed remarkable fortitude and patience.

The unfortunate old man who committed the assault was sexton of St. Ann's for a number of years and performed his duties faithfully and well. He seemed devoted to Father Barry and the pastor showered him with kindnesses. About a year and a half ago he showed signs of mental derangement and made an attempt to strike Father Barry's housekeeper with a hatchet. He was arrested, but was bailed out by Father Barry, who sent him to the City Hospital for treatment. He escaped from there and ran to the home of a relative. The latter had him examined as to his sanity and as a result he was sent to the insane asylum at Newburg. Father Barry announced the fact from his pulpit with deep feeling, and broke down when he was bidding good bye to his old sexton at the station. Last Christmas the old man was sent home, pronounced cured, but since then has shown so many signs of insanity that his physicians had advised his return to the asylum. The attack on Father Barry was evidently premeditated. While in jail the old man has made two or three attempts to kill himself.—Catholic Universe.

THE CHURCH AND ITS OPPONENTS.

MASONRY IN FRANCE.—During a recent debate in the Chamber of Deputies, in Paris, M. Prache, interpellating the Ministry, asked why the Masonic Societies were not compelled, like all other associations, to pay their taxes and to observe the laws of 1901 regarding associations. In the course of the discussion the ritual and ceremonies of the Masonic Order were compared to those of the Catholic Church. M. Prache asserted that the Masonic Society, as organized in France, was causing every day open violation of the laws, and that the Government was dealing with it much more gently than with the religious societies. The discussion had no political results, as much time was spent in mutual recriminations. M. Prache, however, touched the Government in a tender spot, it being well known that the recent persecution of the religious orders was inspired by the Free-

masons. It is not at all improbable that the heated and vituperative debate was precipitated by the Government, that fuel was added to the fire, so that the main and practical object would be lost sight of in the flood of bitter language on one side or the other. In any case the fact of the subject being discussed was a shock to the Government. It was caught red-handed in its deeds of injustice. There could be no palliation for the persecution of the religious orders, and far less when it is clear that the "Law of Associations" is not made to apply to all. There is surely a day coming.

THE DIVIDING LINE.—It is strange how very few can grasp the fact that no matter how much the Anglicans may copy Catholic practices, discipline and externals, no matter how apparently near they may come to the Church, there is always an abyss between them—the abyss that separates Error from Truth. It can never be bridged, it must be leaped. In the "Advance," not long since, was an article on this subject, that, at first sight, would appear to be very correct; but which, on closer examination, turns out to be simply a description of conditions on either side of that abyss. We reproduce the principal passage as an illustration of what we mean. It will be read by thousands who will say: "that is the true situation," when it is merely a picture of the apparent and not the real. It runs thus:

"The dividing line between Rome and the more advanced Anglicans is scarcely visible to the naked eye. The rejection of the doctrine of the infallibility of the Pope and a few similar dogmas, the reading of the service in English in the Anglican body are, apparently, the only remaining differences between the two. Revs. Sigourney Fay and W. W. Dawson were recently ordained at the Church of St. Edward the Martyr in Ninety-seventh street, New York. Full Pontifical Mass was celebrated, Bishop Grafton, of Fond du Lac, Wis., being the central figure. One feature of the ordination was what is termed the full 'Sarrum' ritual, shorn of the few features which the Anglicans do not approve. In the procession from the parish house were the crucifix, censor-bearers, acolytes and vested choirs. The clergy to be ordained were each robed in a white cassock with black beretta, and each carried a lighted candle. The preacher, Rev. J. O. S. Huntington, wore his white habit as superior of the celebrated Order of the Holy Cross. The Bishop, who was attended by deacon and sub-deacon, of the Mass, in proper vestments, wore a richly-embroidered cope, and on his head a jeweled mitre. After the ordination of Rev. Mr. Dawson an embroidered tunic was thrown over his shoulders, while Rev. Mr. Fay was invested with the chasuble indicating his priestly office. Rev. Alexander Hotovitsky, rector of the Greek Church, in Ninety-seventh street, had a seat within the chancel, but did not take part in the service. All this reminds one of the remark of a child, out of patience with an undecided playmate: 'If you want to be it, why don't you be it?'

The child's question at the close is the only part of the entire page that casts any true light on the situation! Even though Papal infallibility were the only dogma of the Church that they did not accept, still that one dogma would suffice to maintain the abyss between the two. You must have the whole Truth; you cannot divide it and take it in sections; Truth cannot be divided. You must accept all the teachings of the Church, or none at all. There is no midway. No degree of approach can avail unless the abyss is leaped.

CHURCH BELLS.

The Meneely Bell Company of Troy, E. Y., received an order this week for a bell for a church in India and another, received an order this week for Islands.

Man often shows the hard side of his disposition to mark more strongly by the generous shades.