

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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NOTES OF THE WEEK.

THE "CASSET'S" JUBILEE.

Our Catholic contemporary, the *Casket of Antigonish*, N.S., has just celebrated the fiftieth year of its foundation. Two years ago the "True Witness" had the pleasure of commemorating a similar event; and this circumstance enhances the cordiality with which it congratulates the *Casket* on having passed the half century of its useful existence. The *Casket* has had able editors in the past; it has an able editor now, and it continues to be, as it has always been, a clever and fearless champion of Catholic principles and Catholic interests.

Here is a quotation from a specimen editorial in its jubilee issue:—"With us Catholics loyalty is no mere sentiment but a strict duty. It has its root not so much in our hearts as in our consciences. It is a dictate of our religion. 'It is a part of our Catholic theology,' says Cardinal Manning, 'that a man is bound by the gift of piety to love his country.' Piety is dutiful affection towards those from whom one has derived one's being, first towards one's parents. But after God and next to father and mother is the land of one's birth, which is the common parent of all who are born and reared within its bounds. The love we owe our mother country and the obedience we are in duty bound to yield to her laws, are, therefore, of a kind with the love and obedience we owe our parents, and have their primal source in the virtue of religion which binds us to that Almighty Being by whom 'kings reign and princes decree just things.' 'To whom the power is given, in whatever person it is vested,' says Leo XIII. in his Encyclical on the Christian Constitution of States, 'is as unlawful as it is to resist the Divine will; and whoever resists that rushes voluntarily to destruction. He who resists the power resists the ordinance of God, and they who resist purchase to themselves damnation. (Rom. xiii, 2). Wherefore to cast away obedience, and by popular violence to incite the country to sedition, is treason not only against man, but also against God.' Sentiment is a matter of feeling or emotion, duty a matter of conscience. And because feeling is variable while conscience is constant the patriotism which is merely or even mainly a sentiment is apt to be uncertain and unreliable. It will be steadfast just so long and so long only as the feeling that inspires it is strong; if that wanes and dies away, it, too, wanes and dies. With Protestants loyalty is more a matter of sentiment than of conscience. Not that they are ignorant of the teaching of Scripture respecting the duty of obedience to temporal rulers. But as they recognize no visible authority in the spiritual order, they lack religious training in the virtue of obedience."

PUBLIC SPIRIT.—Day by day the International Truth Society is giving evidence of its timely usefulness. The victory recently won by the Catholic party in the Belgian general elections so angered the non-Catholic press representatives in that country that they sent to various European and American journals false reports concerning the Government of Belgium since the Catholics attained to

power fifteen or sixteen years ago. The working men were represented as groaning under an oppressive taxation, and all sorts of maladministration were alleged against the "clericals," as it is the custom to call the Catholics, in a spirit of hostility and contempt. These misrepresentations have been refuted by the branch of the Catholic Truth Society at Louvain, showing the Belgian Government, "clerical," though it is, is the most progressive government in Europe, and, in fact, in the whole civilized world. It has exempted all workmen from taxation. Forty-two per cent. of the Belgians pay no personal taxes whatever. The railways being under its control, it has reduced the fares for workmen to one-fifth of a cent per mile, while other citizens pay from one to three cents a mile according to the "class" they travel in. When a workman wishes to sell or transfer property, the legal expenses for him are made only one-half of what they would be for any other citizen. The State is empowered to make loans at two and a half per cent. to workmen anxious to have homes of their own. In this way, 18,000 workmen have become proprietors of homes in the last thirteen years, and the government has now \$9,000,000 loaned out for this purpose. In no other country of Europe, except Switzerland, are taxes so light. A Frenchman pays twice, an Englishman pays two and a half times, as much as a Belgian. One of the favorite schemes of that progressive statesman, Joseph Chamberlain is old-age pension for the working poor, but he has not yet been able to reduce it to practical shape. The Belgian Parliament passed a bill embodying such a scheme a year ago, and has already pensioned 177,000 old men and women. No wonder the masses of the Belgian people are contented and always sustain the Catholic party in office.

C. O. F. CELEBRATION.—A truly magnificent spectacle was that presented by the Church parade of the local and visiting members of the Catholic Order of Foresters, to the number of at least ten thousand, in Montreal, on Sunday last. The weather being fine, thousands thronged the footpaths along the line of march, and numerous decorations were displayed at a large number of residences. The Hibernian Knights and the De Salaberry Guards acted as a military escort, and both presented a fine appearance. The utmost order was observed throughout. The procession started from the Champ de Mars, and went to St. Bridget's Church by way of Gosford, Craig, St. Hubert, De Montigny, Amherst, Ontario, Champlain, Dorchester, Visitation and Maisonneuve streets.

It was 10.30 a.m. when the church was reached. Only members of the Order were admitted; but many were unable to get in, on account of the large number who had already entered. They stood on the sidewalks and the roadway in front of the Church during the High Mass, and their devout demeanor was edifying in a high degree. Two sermons were preached, one in English, and the other in French. The Rev. Father Kiernan, pastor of

St. Michael's parish, delivered the English sermon. It was an eloquent discourse, in the course of which he gave a sketch of the rise and progress, the objects and principles of the Catholic Foresters. The Order, he said, owed its great success to two circumstances. In the first place it is a Catholic organization, having the approbation of the Church; and, in the second, it was thoroughly united. Such societies had the blessing of the Church for they were engaged in a good work, and they served to counteract in some measure the evil wrought by secret associations, which were not only hostile to the Church, but aimed at the overthrow of all social law and order. He exhorted the members to stand fast by its Catholic principles, to be docile to the teachings of the Church, and loyal to its prelates and priests. If the members did these things the order would prosper and enjoy the blessing of God. The Rev. Father Demers, chaplain of the High Court, preached in French. He spoke in terms of praise of the good work that was being carried on by the Order, and dwelt on the necessity for the existence of such associations. He urged the members to be true to the rules and regulations of the Order.

IN THE LAND OF LIBERTY.

Superintendent Skinner, of the New York State Education Department, is riding his anti-Catholic hobbyhorse again. The garb worn by the good nuns teaching in public schools is to his eyes something like what a red rag is to those of a bull. His latest achievement is to notify the Sisters teaching in the public schools of Lima, N.Y., that, on account of their distinctive dress, they will not be allowed to enter the schools any more. In his former action against female religious teachers in New York he was upheld; but it remains to be seen whether his unjustifiable conduct will be approved this time. Catholic ratepayers have certainly a right to lodge a similar objection to Protestant lectures and hymn-singing in schools supported by their money. The law of the State says nothing about the style of dress which school teachers shall or shall not wear.

Closing Exercises At St. Ann's Convent

(From a Special Correspondent.)

Lachine, June 30.

To-day the large reception hall of Villa Anna presented a scene that reflected great credit on the institution. It was the annual commencement day, and the young ladies were assembled to reap what they had sown in the vast field of knowledge during the scholastic year. The scene was a fairytale; the profusion of flowers, the dark green of the palms forming a fitting background for the pupils dressed in simple white gowns. The young ladies in the various items of the programme gracefully testified before a large audience the good education received under the direction of the ladies of St. Ann. His Grace, Mgr. Racicot, presided, and among the invited guests were noticed: Rev. Fathers Savaria (curé) Langevin, chaplain, Lafortune, Dupuis, Cullinan, and the Hon. Messrs. Taillon and Descares.

The programme, which was a very interesting one, was carried out in a successful manner. Special features were valedictory entrusted to Miss Kathleen Cummings, and a French dialogue ably rendered by Misses A. Tremblay, M. Belanger, A. Brodeur, L. Terrault, A. Coutu and F. A. Loyer.

The recipients of diplomas and medals were as follows: Diplomas with honors, awarded to Miss Kathleen Cummings and Maria Belanger. Diplomas were also awarded the Misses M. Dupuis, Alice Prevost, Albertine Tremblay and Amelia Joubert. Prize of honor, donated by His Grace, the Archbishop of Montreal, for literature and select language, awarded to Kathleen Cummings.

Excellence of conduct, donated by the late Grand Vicar Marechal, awarded to A. Joubert. Lieutenant-Governor's medal for composition, drawn for by Maria Belanger, Kathleen Cummings, Rose Flanagan and F. A. Loyer, was won by F. A. Loyer. Instrumental music.—Gold medal, donated by the late Mme. McQuade, awarded A. Brodeur. Gold medal, donated by a friend, awarded to R. Thibaudeau. Religious instruction.—Gold medal, Rev. Father Langevin, drawn for by Misses M. Belanger, Alice Prevost, Kathleen Cummings, Helen Marsolais, won by M. Belanger. Excellence of class.—Gold medal, won by A. Ducharme. Politeness.—Gold medal, donated by F. Laforce, was won by H. Hemond. Needlework.—Gold medal, donated by Mgr. Dugas, awarded to R. Chevré. Domestic economy.—Gold medal, donated by Rev. Father Mandeville, won by D. Lachapelle. Drawing.—Gold medal, donated by Miss Deslauriers, won by Miss Eva Aubin.

Lessons and Examples.

TWO CARDINAL TRUTHS.—A person might as well say that it did not matter with what sort of companions he associated, as to claim that it does not matter what sort of papers he reads. The papers that print reports of crimes, foul advertisements and editorials promoting false principles, cannot fail to injure their readers. Better read no papers than bad papers.—Catholic Columbian.

LOYAL MEN AT THE HELM.—Put none but loyal Catholics at the helm" seems destined to be become the popular watchword in organizations which lean upon the Church for approval and support," says the "Catholic Transcript."

RECENT DEATHS. WILLIAM E. MACEVILLA.—The death of this well known and highly esteemed member of St. Anthony's parish, which occurred last week, was deeply regretted by a large circle of friends. Deceased was the son of the late Anthony MacEvilla, of Elm Grove, Upton, P.Q., one of the most successful lumber dealers in this province, and father of Mr. MacEvilla, the popular and capable secretary of St. Anthony's Young Men's Society. Mr. MacEvilla had only attained his 49th year when the dread summons came. He was of a kindly disposition, and during his residence in Montreal made hosts of friends. To his sorrowing widow and family, and to his mother, Mrs. A. MacEvilla, of Elm Grove, Upton, the "True Witness" offers its most respectful sympathy in their bereavement.—R.I.P.

KING EDWARD RECOVERING. A despatch from London, July 3, says:—Everything points to a satisfactory, if somewhat prolonged convalescence of the King. It is expected that the bulletins regarding his condition will soon be reduced to one a day. Only small crowds now gather around the bulletins boards at Buckingham Palace, which is an indication that public confidence has been restored. Only one physician now remains at the palace throughout the night, and that this had scandalized some

Protestants, who may not have inquired further and understood that the Church is not responsible for the bad actions of its members and that the sinner is such, not because he obeys the precepts of the Church, but because he violates them. But we Catholics are more closely observed than Protestants and held to a stricter accountability. Wherefore, it behooves us to keep watch and ward over ourselves and honor the Church by good example always.

ANOTHER DONATION.—A brick alumnae hall worth \$25,000, has been given to St. Aloysius' Academy, Cresson, Penn., by Charles M. Schwab, president of the U. S. Steel Corporation.

EDIFYING INDEED.—It is stated by one of our contemporaries that 2,032 men received Holy Communion together in the Church of St. Nicholas, Madrid, on Palm Sunday.

C.M.B.A. PROJECT.—The Advisory Board of the C.M.B.A., of America, has under consideration the plan of adopting an orphan boy, to be reared under the care of the president, the expense to be borne by the society.

WANT BACKBONE.—In the course of what he calls a "heart to heart talk," under the caption "Lest We Forget," recently delivered before the Union Club of Rochester, Mr. Willard A. Marakle advances the proposition that Catholics in the United States need more backbone; also that one of the missions of the Knights of Columbus is to rouse Catholics to the point of refusing to accept, at the hands of non-Catholics, as concessions or favors, what belongs to us by constitutional right or by common law.

Let me recall one instance of how Catholics have been and still are being duped by politicians, said Mr. Marakle. Several years ago a member of this council was a candidate for the Legislature. His friends appealed to fellow knights and others for support on the ground that we should stand together. Not a few Catholics refused, on the perfectly proper ground that inasmuch as no great moral principle was involved, party fealty demanded that they be loyal to the candidate and his non-Catholic opponent elected by Catholic votes. How were we repaid? In less than three weeks, in the face of ironclad pledges to the contrary, the successful candidate was leading a propaganda to elect one of the most notorious bigots in the country to the place above all other places in the State government which should be free from the suspicion of sectarianism or bigotry, the State Superintendent of Public Instruction.

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RETURNING TO THE FOLD.

The "Away From Rome" movement has had its day. Catholics are not surrendering their allegiance to the old Church as they were advertised to do. The stampede toward the Protestant ranks did not amount to much except on paper. A reaction has already set in. Not in many generations has the outlook for Catholicity been so bright on the continent of Europe. Men of intellect and learning are again turning to the mother of civilization for light. They are praying, to — for faith is the gift of God.

Thus we are told that the two lectures of M. Brunetiere delivered lately, have produced the most profound impression in Italy, and it would not be surprising if, together with his example, they imitate in this country a return movement to Catholicism similar to that which is so marked in France. The Rome correspondent of the "Irish Catholic" writes from that city: "The French movement had already acted abroad, and produced practical results, as has been shown by the noted German Protestant literary man, Hans Fischer, in his 'Die Hin zu Rom-Bewegung.' He illustrated therein the conversion of the gifted but revolutionary Swedish poet, August Strindberg."

This was all the more timely as it appeared at the moment when the Protestants of Germany were chagrined to learn that Frau Gnaul-Kugn, the leading woman representative of the Protestant agitation in favor of Christian socialism, whose addresses in past years at Protestant conferences had been re-echoed throughout the Protestant Church, had recently become a convert to Rome, and that she was anxious to publish in Protestant papers her reasons for this step. Fischer, in discussing this movement, says, substantially as follows: "It is perfectly correct to talk of a movement towards Rome among certain classes of literary men of our day, and as is usual in the case of extreme and radical movements in literature, this, too, has come via France, and in this country has furnished the first and most noteworthy examples of the agitation. Paul Verlaine, probably the greatest of modern French lyric poets, shortly before his death found his way back to the fold of the one saving Church. Huysmans, one of the most consistent and persistent writers of the naturalistic school in France, even more pronounced in his naturalistic philosophy than Zola, has become a monk."

The genial humorist, Josephine Pedon, already for years, and especially in his fourteen volume novel cycles, "La Decadence Latine," preaches the Gospel of a return to Rome as the only salvation for the Latin races. Barby d'Aureville, who is highly esteemed in these literary circles, openly avows his preference for the same Church. But the movements have overstepped the boundaries of France. The most recent converts from this class of writers have been Ola Hanssen and Swedish poet, August Strindberg, the great skeptic and eternal doubter, for many years the rabid protagonist of the most destructive ideas in religion, politics and Socialism. His character and conversion are typical of his Romeward movement. Strindberg has in recent years attained a somewhat international reputation for the brilliancy of his poetical productions and for his bitter attacks on "society," "marriage," "morals," and other fundamentals of the present social fabric. In his remarkable work entitled "Legends," he tells us how he learned that the idea of right and wrong were perfectly indifferent conceptions, and that morality was philosophically and practically nothing. His career outwardly has been as varied as his inner development. In the fifty years of his life he has been a public school teacher, an actor, a telegraph operator, a preacher, a newspaper man, an artist, a private tutor, a librarian and a chemist.

In some of his more recent works, such as "To Damascus" and "Before a Higher Judge" he has shown some signs of sober reflection, and now this reaction has ended with his entrance into the Church of Rome."