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The True Witness



Vol. LIV., No. 30

MONTREAL, THURSDAY, JANUARY 26, 1905.

PRICE FIVE CENTS

LATE CARDINAL LANGENIEUX. Career of the Venerable Pre- late Recalls Dread Days in France.

Cardinal Langenieux, Archbishop of Rheims, who passed away on New Year's Day, is sincerely regretted by friends and foes alike. Even the Combists, or some of them, had a respect for the venerable octogenarian, who was one of the grand prelates of the past, like Mgr. Duponloup, Mgr. Darboy or Mgr. d'Hulst. M. Dumay, Director of Cults and right-hand man of M. Combes in the Public Worship Department, said of the Cardinal Archbishop of Rheims that he "was a prince, a real prince of the Church, who had such winning manners that they made one often forget that he was finer than amber, and more redoubtable than anyone when he took it into his head to obtain an advantage." "He was," says one of his enemies, "a true Roman, a veritable Ultramontane, in all the force of the term, where the interests of the Church were concerned, a friend of the formidable Cardinal Oreglia; but he was able, nevertheless, with marvellous suppleness, to avoid unending quarrels with the lay power, and to steer clear of dangerous situations."

This great French prelate was a Southerner, born at Villefranche, in the Rhone department, over eighty years since. Having studied and been ordained at Saint Sulpice, he was appointed to the parish of Saint Roch, afterwards going to a Belleville cure among the Revolutionists, and then returning to more fashionable districts like that of the Madeleine. Introduced to the Imperial Court by a lady who was a great friend of the Empress Eugenie, Abbe Langenieux preached the last Lent in the Chapel of the Tuileries. That was in 1870, just before the outbreak of the Franco-German war. During the Commune of 1871, the future Cardinal had a narrow escape from being shot like the Rector of the Madeleine and the other hostages, but he was saved in time by one of his old Belleville parishioners, who remembered his goodness and generosity. After the Empire, the future Cardinal was a great friend and adviser in the MacMahon family; became Bishop of Tarbes in 1875, and went to Rheims the year after. When the Emperor of Russia and his consort went to the review near Rheims during their last visit to France in 1901, they were received at the Cathedral by Cardinal Langenieux, who gave them, at their own request, his blessing before they left. It is recorded that the Emperor asked and received the prelate's blessing twice. This fact is related, not in a Catholic paper, but in one of the Ministerial journals.

ANOTHER TRIBUTE TO THE CATHOLIC CLERGY.

Mr. Fredk. Guernsey, the well-known journalist sojourning in Mexico, has again taken up the cudgels in defence of the Catholic priests in Mexico. Mr. Guernsey, who is a Protestant, writes:

The great majority of the Catholic clergy here are faithful workers in the great Mexican field. . . . Taking the Catholic Church as a whole in this country, viewing its work broadly, and in an impartial spirit, one must commend it heartily. It is a great, warm-hearted, brooding mother, doing the best it can with a continually renewed crop of tropical human nature. It is a big fight, and it goes on every day in the year. Priests are human beings, and some of them err at times; but on the whole, what an amount of positive good they accomplish in levelling up the semi-animalistic masses of ignorant and unreflecting people! The old Spaniard who conquered this country made a distinction. White people were "gente de razon," or people who reasoned; Indians were "sin razon," or without reason. We nowadays find that this distinction does not invariably hold good; there are many cultivated men of Indian race. But the big mass of

the descendants of the Aztecs and the other tribes are guided by the instincts, reason little, perhaps as much as an elephant, and have to be taken by the nape of the neck and pulled up on to a reasonably high plane of conduct. They are not eminent Christians; they are more or less pagans, and if it were not for the big and busy Catholic Church they would be brutish heathens and truly "sin rason!"

Like exuberant and ever-growing vegetation of a tropical jungle, these people come continually into existence, the products of heredity; all passion, impulse and heedlessness; stupid and prone to evil. Along comes the priest and makes a dive into the mass to pull out sinners. He grapples with humanity as it is in the tropics, not as it is ideally pictured in northern parlors and lecture rooms, and applies soap and water, shows what a comb is for, rebukes the exhibitions of everyday and natural wickedness, enforces obedience, has to paint hell most alarmingly, and so gets in his honest work, and produces a sort of underdone Christian, with atavic inclinations to primitive paganism. The priest has his hands full. He hears the endless grind of confessions, of as much interest as the self-revealings of our nearest animal kin, just plain carnal sins, the sort that one would expect among poor devils of men and women born of primitive ancestors.

The Catholic Church gets down into this semi-brutish mass and does its work. You can't take parlor Buddhism, intellectual Unitarianism and ultra-refined distillations of religion among the masses in these lands. All this outfit would be of no more good than meringues cast to tigers in a cage.

Not only is Catholic missionary work going on in southern and interior Mexico, but right here in the city. The Wg organization does its appointed task; it has little time among everyday humanity for high-down discussion, and the familiar modern slashing-out of bits of the Bible; it is wrestling with human nature as it is, and doesn't imagine that human nature is much better than it was in Rome when St. Paul arrived there. The dainty preacher, the curled darling of the congregation, would be entirely out of his element down among the struggling mass of the poor, wanton and ignorant; the raw material of the angels, perhaps, but needing centuries of spiritual evolution to get there. Yet among the poor and ignorant are sometimes found quiet, devoted souls like lovely flowers in a barryard. The "treasure of the humble" is theirs, and the pious priest, discovering them, thanks God that something comes into his life to prevent his utter discouragement.

Mr. Guernsey is specific in examples of religious devotedness among the diocesan clergy, Carmelites, Dominicans, Jesuits and other religious orders, etc. "I have known these men," he says, "sat down with them and heard the story of their self-denying lives, seen them tested with charity cases, and of such men, tell me no tales of a 'corrupt and luxurious priesthood.'"

They cheerfully face the black smallpox or the deadly typhus; they are disinterested as to money; they will abide with the poor fisherman in preference to the wealthy planter; they will give their health or their life at need for any of their flock. Nor are these priests without lay helpers. Mexican Catholic ladies risk their lives not seldom in doing the work of Sisters of Charity among the poor and ignorant; and broad-minded Protestants themselves cheerfully assist such institutions as Father Hunt Cortes' working boys' home in the city of Mexico.

He is only advancing in life whose heart is getting softer, whose blood warmer, whose brain quicker, whose spirit is entering into living peace. And the men who have this life in them are the true lords or kings of the earth—they, and they only.

Christianity works while infidelity talks. She feeds the hungry, clothes the naked, visits and cheers the sick, and seeks the lost, while infidelity abuses her and babbles nonsense and profanity. "By their fruits ye shall know them."

Annual Report of the Catholic Emigration Association.

The Catholic Emigration Association, with Canadian headquarters at the corner of St. Antoine and Fulford streets, and a branch house at Ottawa, have had a very successful year's work in caring for and placing the hundreds of emigrant children sent out from the mother house at Liverpool. According to the annual statement, 865 children, under the age of 18 years, comprising 578 boys and 292 girls, had been received during the year; 672 applications had been received, 300 for boys and 342 for girls; 155 of these had been placed at different points in the Province of Ontario, and 517 in the Provinces of Quebec and New Brunswick. This was at the beginning of 1904. At present there are 204 boys and 178 girls at work in the Province of Quebec, 126 boys and 27 girls in the Province of Ontario, and nine boys in the Province of New Brunswick. 950 official visits have been made by the inspectors of the Association, and to-day there is \$3,412.61 to the credit of the children in the bank. The manager, Mr. Cecil Arden, who has worked unceasingly for the good of the Association since his appointment to Canada, feels particularly well pleased with the past year's work. He found that in order that the work should have more scope, and spread throughout the other provinces, it was necessary that he should meet the home authorities and place the matter before them. He accordingly made all arrangements for his trip, and the Old Boys and Girls' Association prepared a surprise party for him before leaving. On last Friday evening the members of the Association assembled in large numbers to show their appreciation of Mr. Arden's work, and to present him with a souvenir. Among the invited guests were Rev. Father D. J. Holland, C.S.S.R., and Rev. Father Rietvelt, C.S.S.R., St. Ann's; Hon. Justice Curran and Mrs. Curran, Mr. Hoolihan, Dominion Emigration Agent, and a representative of the True Witness. At 9 o'clock the meeting was called to order by Mr. William Evans, honorary secretary of the Old Boys and Girls' Association. Mr. Evans explained the object of the gathering, and said that since the formation of the Association nine months ago, it had grown from 30 members to 139 members. He hoped in a short time to see it grow still larger. He praised Mr. Arden's work for the emigrant children, and called upon Hon. Justice Curran to present the souvenir, in the shape of a silver-mounted umbrella, suitably inscribed to "their best friend."

Before doing so Justice Curran spoke at length on Mr. Arden's great work, on the happy gathering of so many of the old boys and girls that night, and in making the presentation referred particularly to the silver maple leaf, with the word "Montreal" engraved upon it, and decorated with the colors of the Association, red, white, blue, gold and green, and which was to be presented to Mr. Arden's mother in England.

Mr. Arden made a happy reply, saying that since he took up the work in Canada, he had met nothing but encouragement and kindness, especially from Hon. Justice Curran and the Old Boys and Girls' Association. Referring to the authorities in England, he thought their ideals too lofty. When he would meet the committee in England he would try and disabuse their minds from such ideas. The sight he saw before him that night was a sufficient proof that the work was lasting, that health, happiness and prosperity had fallen in goodly places, and that gratitude, which is becoming a back number with many in the world to-day, was still to be found with the Old Boys and Girls' Association. Mr. Arden paid a glowing tribute to the work of the Misses Brennan, who amidst the greatest difficulties a few years ago, still managed to keep a roof over the orphans' heads, and to provide, with the slender means at their disposal, the necessary things for their comfort and happiness. He thought that if the authorities in England could only witness the ga-

therings of the Association, they would be fully convinced that the work was productive of great results. He thanked one and all for their beautiful present, and feelingly alluded to their thoughtfulness for his good mother.

Mr. Hoolihan added a few words in which he condemned those who severely criticize the work being done for the emigrant children, saying that not more than two per cent. of the children sent out to Canada were undesirable subjects. He wished Mr. Arden a pleasant voyage.

Rev. Father Holland also added his quota of praise for Mr. Arden, and was particularly well pleased to see so many of the former emigrant boys and girls, now settled down in life, all happy and contented.

Songs were then given by some of the company, and afterwards refreshments were served. The sight of so many of the former emigrants, many of them just budding into manhood and womanhood, with happiness beaming on their countenances, was an admirable one, and would have done justice to any gathering of its kind the world over.

At the C.P.R. station on Sunday evening another large crowd assembled to wish the genial manager bon voyage. As the Maritime express drew out hearty cheers were given for Mr. Arden, followed by the company singing "He's a Jolly Good Fellow," and the waving of handkerchiefs. During Mr. Arden's absence, the business will be conducted by the assistant manager, Mr. Fitzhenry.

One pleasing feature of Mr. Arden's report which will be read before the home committee is the kindly reference he makes to the good training and attention to religious duties given the children who are placed in French-Canadian families throughout Quebec district, and he strongly urges that more children be placed with such families. He will also ask to have more inspectors appointed to visit the children oftener, as the work is increasing. Since last November, when the Ottawa house was taken over, there are some 1200 children to be visited.

Mr. Arden will be absent about seven weeks.

St. Anne de Beaupre Pilgrimages for 1904.

(From the Annals.)

The year 1904 is now but a memory, but a glorious one for our kind Patrons. During this year, as in previous ones, multitudes continued to flock to the shrine of Beaupre. The faith and confidence of the pilgrims were rewarded by striking manifestations of St. Ann's power. The number of pilgrims who went by train was 124,693, and 30,570 by boat. We may add another thousand for those who came from Charlevoix, St. Joachim, St. Tite and St. Ferocel, making a grand total of 156,263 pilgrims for the year 1904.

SCHOOLS IN THE WEST.

(Montreal Gazette, Jan. 20.)

Already, in the Senate, as in the House of Commons, there has been given intimation that when the bill providing for the provincial organization of the territories comes to be dealt with there will be an earnest discussion as to how the school question shall be dealt with. There are evidently in Parliament those who desire that the privilege of the religious minority to control the expenditure of its school taxes shall be made constitutional, as it is in Ontario and Quebec, and as it was sought to be made in Manitoba. The fact that in the parliamentary election of 1896 so many Protestants gave their votes to candidates pledged to maintain the Manitoba Roman Catholics in what the Privy Council declared were their legal privileges would indicate that the division of opinion on the new issue need not be on creed lines. There will always be among Protestants those who will be ready to concede to Catholics what they ask for conscience sake, as there will be among Catholics some who think the national or public better than the separate school. With such Protestants, as with the major-

ity of Roman Catholics, the question now to be decided is whether the object one desires and the other is willing to concede can best be secured by legislation at Ottawa. The story of the Manitoba school question is not encouraging to those who think as Mr. David spoke in the Senate. Separate schools were provided for in the act constituting the province of Manitoba as effectively as they can be in any legislation to be passed for the erection of the new provinces further west. A provincial Government, supported by a majority in the Legislature, was able, however, to nullify Parliament's intention, to take away from the religious minority the privileges they were thought to be secure in, and incidentally to disturb the politics of the whole country. The election result of 1896 was a verdict in favor of the public school, and a declaration that it would thenceforward be useless for Parliament to undertake to force on a province an educational system it does not desire. Events since 1896 have made this even more emphatic. The Catholic clergy of Manitoba have from time to time protested against the conditions that election fastened on them; but what they said fell upon deaf ears, even among their compatriots and co-religionists. The lesson of the situation is that a parliamentary effort to fix a separate school system upon a province cannot prevail against the will of the province itself. The New Brunswick case is to the point as well as that of Manitoba. In the territories at present separate schools are established wherever the minority desires. There seems to be no objection to this and no demand for a change. The inference is that when the territories become provinces the existing conditions will continue. They will be more secure existing by the consent of the people who are directly concerned in them than if it is sought to establish them by exercise of the will of people from other parts of the federation. By leaving the matter to the good will of the new provinces also there may be less danger of some demagogic "Joe" Martin or Greenway seeking to make votes among the majority by assailing the privileges of the minority. The teachings of the unfortunate results of past experience is that Parliament will do best in this school question by observing the spirit of the British North America Act, which puts education among the matters the provinces control, and by trusting to the good will and intelligence of the people of the West to deal liberally with those who for conscience sake ask that they shall be permitted to control the education of their children, and in the process use the taxes they pay to the state for the special service of the schools.

Rev. Father McGinty Appointed by President Roosevelt to be a U. S. Naval Chaplain.

President Roosevelt, upon the personal recommendation of Archbishop Farley, has appointed the Rev. J. M. McGinty, of New York, to be a naval chaplain. The stalwart young priest was also commended to the Chief Executive by Cardinal Gibbons and by Archbishop Ireland.

Father McGinty is six feet tall, light complexion and an athlete. He is the assistant rector at the Roman Catholic Church of Our Lady of Good Counsel, in East Ninetieth street, New York. He has passed the physical examination before the Board of Naval Surgeons.

He is twenty-eight years old, and was born in New York city. He graduated at St. Laurent College, Montreal, and completed his theological studies in the Sulpician Seminary, Paris, where he was ordained a priest four years ago. His first clerical appointment in the United States was as assistant to Dean Burtell, Rondout. Next he served as a curate at St. Patrick's Cathedral. From there he was made assistant to Father Connolly at Our Lady of Good Counsel.

On receiving the news of his appointment, which he had not solicited or even thought of, Father McGinty called on President Roosevelt. His first assignment will be to the receiving ship Franklin, at Norfolk,

VA.

AN ENTIRE FAMILY EMBRACES CATHOLICITY

A consoling and edifying spectacle was offered the faithful of Verdun on Sunday afternoon, when a family of seven persons renounced Protestantism and were baptized and received into the Catholic Church. Rev. Father McGinnis, vicar of the parish, in an eloquent discourse, explained the ceremonies connected with holy baptism, and exhorted his hearers to rejoice in beholding so many of their separated brethren become members of the great Catholic family.



REV. L. P. MCGINNIS,
Curate at Verdun.

The names of the new converts are Frederick Thomas Hill, Elizabeth Hamilton, his wife; Florence, Amelia, Rowland, John Christopher and George Arthur, their children, and Mr. Henry Miller. This estimable family came from England some time ago and settled in Verdun. Impressed by the beauty of the Catholic ritual and the great truths of Catholic doctrine, they asked to be instructed in the faith. This wish was granted by Father McGinnis, whose apostolic zeal is so well known, and who performed the ceremony, assisted by Rev. Fathers Lachapelle, vicar of St. Louis de Mile End, and Polan, vicar of St. Patrick's.

In the sanctuary were noticed Rev. J. A. Richard, parish priest of Verdun, and Father Villeneuve, vicar of St. Louis.

After the ceremony of baptism there was the blessing of a splendid statue of St. Bridget by Rev. Father Richard. Rev. Father Polan, of St. Patrick's, preached a powerful and touching sermon, whose effect was visible in the faces of his hearers. Benediction of the Blessed Sacrament by the Rev. Canon Lepailleur, brought to a close a memorable day in the annals of the parish of Verdun.

SPIES AMONG THE LEGION

As there have been informers amongst the members of the Legion of Honor who spied on army officers for the benefit of the Freemasons, General Ferrier, a leading "legionnaire," and formerly Grand Chancellor of the Order, has endorsed a petition asking for an investigation. The honest and straightforward persons who belong to the Legion do not naturally want to be associated with the black sheep who acted as "delateurs" and tried to ruin officers who persisted in believing in the efficacy of the Christian religion.

LEADING THE SINNER TO GOD.

Some non-Catholics object to the confessional on the ground that it interposes a man between the Creator and the creature. These critics maintain that the sinner should go direct to God. They overlook the fact that the Catholic penitent goes to God, and that it is the confessional that sends him to the Father of Mercy more frequently than those outside the Church. The non-Catholic sinner has no one to lead him back to the path of righteousness and show him how to overcome temptation. The Catholic sinner, on the other hand, always finds in the confessional a stimulus to discard sin and lead a better life.—Catholic News.