

The True Witness AND CATHOLIC CHRONICLE

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THURSDAY, OCTOBER 3, 1907.

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

MONTH OF THE HOLY ROSARY.

It is almost twenty-five years since the exercises of the month of the Holy Rosary were prescribed, and as year follows year they are repeated in all the churches during October in common with the pious throngs gathered there to do honor to the Queen of the Most Holy Rosary. The exercises of the month were prescribed in two encyclicals, dated Sept. 1, 1883, and Aug. 30, 1884; again by two decrees of Aug. 20, 1885, and August 26, 1886, then later by an encyclical dated Aug. 15, 1889.

It is edifying to see the goodly numbers who avail themselves of this pious devotion, and, after all, what a few moments it takes to recite a simple five decades. How pleasing, too, it must be to the Queen Mother to behold her faithful children gathered round her shrine, their united invocations rising like sweet incense, their simple faith speaking an inborn trust in her powerful intercession.

The Holy Angels, also, are specially invoked during this month. Devotions to the Angels is devotion to the Heart of Christ, under another form, says The Messenger. From beginning to end, those blessed spirits ministered unto Him in the work for which His Sacred Human Heart was moulded, developed, and at last was pierced upon the cross. Long before He came upon earth they foretold His coming to the prophet, and in time it was one of their number who whispered to the sinless maid of Galilee the sweetest message that the world has ever known. About the cave of Bethlehem they sang their hymns of welcome and shortly after they foiled the tyrant of his evil purpose.

In Nazareth itself we cannot but fancy them following Him in the legions that He told us were His to command. They ministered unto Him when He had vanquished the tempter and strengthened Him in the shadows of Gethsemane.

At the sepulchre they are the first to tell the world that "He is risen," and on Mt. Olivet they come to usher Him back to the right of the Father Who had sent Him. Now, as every dead Christ did told the story of His love for men, the assistance of the Angels must tell that story too.

With their bright intellects they understood the feelings of His Heart, and with holiness such as theirs, they were eager to help Him in His mission of love. So it is at the present time—they saw the price that the Lord of hosts paid our redemption, and they are doing their utmost even now that the price be not paid in vain.

Daily and hourly they are guarding the wayward and uplifting the fallen. In the turmoil of life, they are ever striving, by sweet suggestion and a guiding hand, to keep thee in all thy ways.

This month, when we are asked

to make them some return, what will the answer be? God grant that we may all increase in devotion to them, and bring others to appreciate them, as they so well deserve. To do so cannot be difficult.

THE EXTENSION SOCIETY IN THE STATES.

The great growth of the Catholic Church Extension Society in the United States during the short period of its existence has few parallels. Simple and humble in its origin, it has developed wisdom and great strength and now has the attention of all Church societies in the United States. We are informed that there is no commercial enterprise in the country conducted upon a more scientific basis. Everything is planned with the utmost precision; its system of book-keeping being equal to that of the most careful banking institution.

Our readers will remember an article, with illustrations, in a recent issue, explaining the workings of the society and the chapel car auxiliary. The Society moved to more commodious quarters in Chicago last week, having outgrown the offices which it occupied since its inauguration.

Success has been already assured. The work increases in complexity every week. But the system has been so perfected and so carefully adapted to future growth that it adjusts itself almost automatically to every new development.

Mr. Petrie, of New York, and Mr. Deane, of Chicago, have stood sponsor for the commercial life of the organization, and the Archbishop of Chicago has given it high ecclesiastical approval from the start. Only a few weeks ago our Holy Father, Pius X., in a brief to His Grace Archbishop Quigley, solemnly blessed and approved it.

OPPORTUNITY IN CANADA.

"We have 100 children fit to be emigrated to Canada. It will cost only £12 each to make them self-supporting."

"We have about 25 strong youths also who cannot get work in England. It will cost £7 or £8 each to send them to Canada to splendid prospects."

"If you will pay the money, we will do all the rest."

"Rev. Edward St. John, Bishop of House, Southwark, London, S.E."

The above is an "ad" running in English exchanges by the authority of the Catholic Rescue Society. Canada is the land of opportunity for strong, clean-minded youths who are sincere in their efforts to win their way in life. Such should be welcomed; all others should be dissuaded.

JUST KEEP COOL.

Mr. Borden is, we think, unduly alarmed over the so-called Japanese invasion on the Pacific Coast. In a speech at Vancouver a few days since, he is quoted as saying: "The Government brought this unfortunate condition of affairs about themselves, and if it is continued without restriction this Asiatic immigration would drive every white laborer from the country." We are inclined to the opinion that the Japanese invasion need cause no alarm. The number of little brown men who will winter and summer with us will not be enough to come anywhere near "driving every white laborer from the country." Nor even from a hamlet.

This is not a political matter, neither can it be made one. Just keep cool, and the matter will adjust itself to the best interests of all concerned.

OUR CATHOLIC PRESS.

The subject of our worthy Catholic press is always an important one. France suffers to-day from its neglect of a strong Catholic press. Germany where the Catholic press is a potential power, reaps the benefit. With pleasure as we read the pages of our exchanges do we note the substantial progress they have made in the past few years. There is no small gratification to find how steadily on the increase is the patronage which our good Catholic people are bestowing on our multiplying periodicals. It is encouraging in the extreme to see in all quarters the growing interest which is manifested in this country in the zealous efforts made by the Catholic press, in illustrating and defending the doctrines and morals of the Catholic Church against her untrusting and sleepless enemies. An old missionary once said to us: "If we could make our people a reading people what immense good might be effected." We believe this devoutly wished consummation is advancing. Our people are daily awakening, more and more, to the necessity of supporting liberally so powerful an agency in doing good as our noble American Catholic press.—Catholic Observer.

FISHLEY JOINS TRAPPISTS.

George Fishley, one of the best known general newspaper men of the West, has entered a Trappist Monastery in Iowa. Mr. Fishley recently entered the order of the Trappists at Gethsemane, Ky., but was transferred to the house at Dubuque, where he will go through his novitiate. The aspirant for religious life has held responsible positions on a number of the largest newspapers of the West, and has been a staff writer on the Chicago Inter-Ocean. Although having won success, the newspaper man wearied of the strenuous life consequent upon the profession, and seeking the seclusion of Gethsemane and now of New Melary, has given up the things of life to know only the peace and the perfect calm of the life of a Trappist monk. Fishley is a graduate lawyer but never practised his profession, choosing the newspaper work instead and using his fund of knowledge along legal lines simply to perfect him in his newspaper work.

To forsake the newspaper life, with its strenuous walks on a metropolitan daily, for the absolute seclusion and quietude of a Trappist monastery is a change wonderful, but notwithstanding the strangeness of the new life, we are told the young newspaper man appears happy—and has entered into the quiet retreat with apparent unconcern that his step should be considered novel in the least.

YELLOW NEWSPAPERS AND YELLOW SCHOOLS.

The United States has a surfeit of yellow newspapers, and a goodly representation of yellow universities. The existence of these yellow papers is to be deplored, but what must we say about the colleges and universities? Here we have Professor Zueblin, of the University of Chicago, advocating trial marriages and ex-Professor Oscar Lovel Triggs preaching free love. Then turn to California and observe Professor David Starr Jordan asking that two thirds of the population be killed off every fifteen years.

These institutions should be building up civilization, not killing it. Is it much wonder that we have yellow newspapers? They have a good ally in the above cases of authorized representatives of some of the leading United States institutions of learning.

Priests should make more use of their Church paper for promulgating news of the services and doings of their parish. Then people would soon come to look for the paper, and it would be a constant reminder and a ready reference for all parish matters. It would help the paper, help the parish, and the pastor.—Dean O'Brien, in Augustinian.

BISHOP HOBAN'S CRITICISM.

One cannot help but admire Bishop Hoban's courage as expressed in a Pennsylvania daily paper of recent date. Perhaps no place in the world is child labor so prevalent as in the coal mining districts of his state. It is good to know that his strictures have not the same force in our Canadian commonwealths as they do in many of those in the United States. They are, however, worthy of consideration. The Bishop is quoted in a Scranton paper thus: "Union men themselves are responsible for nine-tenths of the infractions of the child labor laws," said Rt. Rev. Bishop Hoban, in discussing the recent conference of mine inspectors in this city, when they decided upon a stringent enforcement of these laws in the future. The views of Bishop Hoban on the subject are pretty well known, having been expressed in public from a time to time during the past twenty years. He is an enthusiastic member of the Child Labor National organization and has repeatedly warned parents in all parts of the diocese against sending children of tender years to work in the mines and factories. "The most effective way to combat the evil in this region," continued the Bishop, "would be to expel from labor organizations the fathers who evade the law. I have never been heeded, for the very good reason that such a move would strike at the very vitals of organized labor. Staunch union men will deplore the employment of boys about the mines and almost in the same breath will urge foremen and superintendents to ignore the law and furnish employment to the young members of their families. Their persistence in the latter has brought about an utter contempt for the law. Nor is it in the mines alone that the evil flourishes. Every day I meet on the streets young girls going to and from their work in the mills and factories who should be carrying school books instead of lunch boxes. The health of many of them is undermined by the exacting duties of the night shift, with the result that they grow prematurely old. In urging an enforcement of the child labor laws I can only repeat what I have said so often—that no child under

fifteen years of age should be allowed to go to work, and it is one of the most sacred duties of the parents to see that they don't. To my mind," concluded the Bishop, "consistency among union men is the logical solution of the problem."

ECHOES OF DOWIEISM.

Another dastardly outcome of the Dowie craziness comes from Zion City. Five members of the Dowie sect are charged with the murder of an old woman under circumstances such as one reads of as occurring in the middle Ages. The victim had been a sufferer from rheumatism for years. Her sons and daughters, under the teachings of Dowieism, thought that she was possessed of the evil spirit and proceeded to torture her by pulling her limbs and neck until she died.

It is a lamentable feature of the caricature of religion that the victims of the delusion become blind to the wickedness of tampering with human life. To allow persons to die without medical help differs in no degree from the active violence of those hardened creatures who tortured their poor parent under the influence of rank superstition.

The sooner we hear the last of Dowieism and Christian Science the better it will be for civilization.

RECONFISCATION OF BEQUESTS.

The Paris Temps has never been noted for its partiality to Catholics, but in the appended quotation it exhibits a sense of justice in criticizing a recent governmental decree ordering judges to suspend lawsuits until the government can obtain the passage of a bill making null the claims for damages on account of the confiscation of money bequeathed for Masses. The Temps says by this act the Minister of Justice has made himself judge of the question in dispute, which is a confusing of powers that cannot be tolerated. Never has a circular put in a crueler light the pretensions of the executive to manage justice, and one naturally asks by what phenomenon of blindness the Guardian of the Seals has not understood the bearing of such an act. Here are the courts faced with an important question of litigation at the risk and peril of people who are masters of their actions and conscious of the pecuniary consequences which may be involved in it. And the Minister of Justice comes and tells these courts: "Don't hear the case or give judgment, for I regard the question as settled by a bill which is coming on for discussion."

The French magistracy is thought by the public to be not inaccessible to suggestions from the Government in the direction of repression when it is a matter of politics. Nothing can more certainly ruin the reputation for independence which it still preserves in the purely civil domain than such thinly-veiled orders as are to-day addressed to it by the Ministry of Justice. It will be for the magistrates to see if it is befitting them to justify, by impudent docility, and to aggravate the suspicions which only too often arise against them.

RAILROAD WRECKS.

The railroad juggernaut continues to destroy lives and crush the limbs of travellers and employes both in Canada and the United States. In the first three months of the present calendar year, according to statistics collected by the United States Interstate Commerce Commission, 20,563 persons were killed or injured. For the fiscal year it is estimated the returns will show that more than 80,000 persons have lost their lives or been maimed as a result of travelling on, or in the service in connection with railroads.

In attempting to discover the causes of these destructive accidents on our railroads we find that two stand out prominently—inadequate help and defective rails, also the absence of the agent of the station from his office at the critical time and inefficient telegraph employes. An agent recently testified that he could not properly attend to his duties as operator. He is ticket agent, mail carrier, freight and baggage man, and also takes care of the lamps on the switches. When the ill-fated train passed through he was at the post office delivering the mail.

The reason for assigning so many duties to this one man is that it costs more money to hire two men than one. But it costs more human life to hire one man than two. In choosing between the two losses, the company prefers saving money to saving life.

The employees not only have too many duties, but also too many hours of work. In the Interstate Commission's report referred to above it is stated that "exhaustion of employes through excessive hours of service prevents them from paying close attention to the dangerous work of their calling, and collisions follow."

But this overwork and inadequate help are to be traced back, in part, to the greed for dividends which gets possession of the corporations, and this greed in turn is stimulated by the necessities of watered stock and the schemes of promoters. When railroads are run in the interests of financial speculators instead of for public service there will always be an effort to increase dividends by keeping down expenses, and keeping down expenses means cutting off employes and overworking those who are left.

The second cause of this swift destruction is the defective rail. The peril of the broken rail was revealed in a startling manner by the recently published report of the New York Railroad commission. For the year 1906-07 there were 2899 broken rails, against 1178 in the year 1904-05, an increase of 150 per cent. in three years.

The government should compel railway corporations who are entrusted with the lives of so many persons yearly to adopt the most advanced systems for safety.

Above all efficient and sufficient help should be insisted upon and compensated for accordingly. Then the double tracking and block system would bring the dangers of collisions down to a minimum. The public who patronize railways have a right to every known device to ensure safety, and the legislator who carries such enactments through will win the undying gratitude of the public.

EDITORIAL NOTES.

At a recent convention, in Winnipeg, of the Royal Templars of Temperance, a non-Catholic organization of temperance advocates, Father Drummond, who had been invited to address the assembly, insisted on the efficacy of the Men's League of the Sacred Heart as a temperance promoter. "After the meeting," says the Central Catholic, "the man who had invited Father Drummond to speak, said to him, 'You priests are thoroughly practical, you get close to each individual case of intemperance; we Templars make a great fuss, but we don't reach the people.'"

During the last hundred years Catholic missionaries have spread the faith among 300,000,000 pagans in Asia. The Catholics in the Chinese Empire now number 2,250,000, as against 500,000 in 1800. In India alone the Catholics have risen from 300,000 to a million souls. One hundred years ago Australia and New Zealand had no missionaries and few Catholics, now there are more than a million. Japan in twenty-five years has added 50,000 to the four she had then. Africa has now 2,000,000 Catholics. We take a just pride in the fact that the Society for the Propagation of the Faith has been the most helpful agency, under God, in this spread of the Church.

The Franciscans in Rome have received a report from Morocco of the pillage of their monastery at Casablanca by the natives. The Fathers escaped, taking with them the Blessed Sacrament. Subsequently the pillagers were put to flight by a company of French soldiers.

In a lecture recently delivered at the Catholic Summer School of America on "The Poet of the Habitant," Rev. Gerald McShane, S.S., paid a glowing tribute to the late Dr. William Henry Drummond, says the San Francisco Monitor. "No artist," said Father McShane, "has ever drawn a more delicately faithful picture of the home life sanctified and ennobled by the influences of Catholic religion. No poet, even of our own belief, has sung so sweetly the beauties of our Church, the impressiveness of our religious practices; none has eulogized more eloquently the mission of devotedness and self-sacrifice of the Catholic clergy."

By the death of Archbishop Williams, Archbishop Ryan of Philadelphia becomes the dean of the American hierarchy, he being seventy-six years of age. Cardinal Gibbons is seventy-three, and next in point of years is His Grace of St. Paul. Archbishop Ireland, who is seventy. Archbishop Keane of Dubuque is sixty-eight and Archbishop Farley of New York and Archbishop Riordan of San Francisco are sixty-five.

Sydney, New South Wales, Catholic papers give the lie direct to the London cable statement that Maud McCarthy, the famous Irish violinist, has become a theosophist. Her father, Dr. McCarthy, of Sydney, asserts that she is still a staunch Catholic.

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THURSDAY, OCTOBER 3, 1907. Louise Michel

Murderer of Thirteen and Died a Saint

The subject of this sketch, Michel (Michel), was born among the Parisians in 1871; her life was a life of sacrifice, and she died in the arms of her sister, Dr. Boissarie from fact, him by Sister de St. Joseph's Convent, Montreal, was instrumental in change and conversion, remarkable penitent who, at the time of the age of the time of the Tall, strong, energetic, and then softened by brightness and sweetness, she joined in the and, being a friend of held a high position among, and developed taste for military tactics quickly acquired.

Under the Commune she name "Captain Figeac" the uniform of a captain; usually attending to her company at the condemned prisoners, the bloodthirsty nature, sided at the shooting of Darboy, Archbishop of Paris, 24, 1871. After the firing, he still breathed, ward and despatched his brutal kick in the head, vaguely trampled upon his Four or five days later, Archbishop's remains were home. witnesses were surprised the face disfigured and able; the effects of Louise's ment, no ball having a head.

On May 26 she again men at the death of P. S.J., reserving to herself of firing the first shot. moment Pere Alivant, a disguise, said, "time is not becoming," went on, if only Pere name were mentioned in she trembled and could her remorseful expression the unhappy woman, an many crimes and scan past life, confessed to have dered thirteen priests.

Arrested in arms on the Pigeon was tried, by a condemned to death, perished of St. Lazare, save this sinful soul, be relieve, which was granted saved Louise's life, doubtless, being overlooked again called.

She was imprisoned in which was ultimately cause of her conversion, who had saved her life no the guide of this fierce often said: "I want your soul."

At the beginning of the version in trying moment, tal struggle her best was to pray at Pere Olive, whose last words were to her, while kneeling there, de Sevres, the pious pen miraculously cured of wound in her knee.

During her imprisonment only one book in her cell of Pere Olivaint's sermon touched her heart that the superior: "Strike priest, whose name is Colmerly until without his instrument in bringing her.

At Montpelier the Sister Joseph conducted an orphan as a separate community consisting of a hundred women who, having married, wished to redeem the gave solemn promise of form. Under the name, a habit of "Children who are truly spiritual, partly recruited by other somers. (But, alas, they speak thus in the present.

After the defeat of the two hundred of these avowedly accused, war among the different houses in France, and at the of their sentence some be allowed to remain under the nuns, and proved mod and self-denial.

Such was Louise Michel, forth for the remaining twenty years of her life to prayer and penance; a noble self-abnegation rede former sinful life. The complete, no murmur, able or critical remark ever her lips, and her greatest was to help the dying. T spent her last years. On bed, being asked if she mented by fear, she replied, "I have through completely on God's mercy."

A former companion, also in some degree accounted grace granted to Louise, said, always preserved the Blessed Virgin, and most charitable to the p ing her youthful wandering along the street, at the ro vires hill, Lyons, she had ing youth blaspheme the our Blessed Lady; she turn and struck him. About 1858—she visited the C who prophesied the death daughter, and finally you great evil, but in due time God in His goodness you the grace to repent, for your devotion to His.

The Sisters of St. Joseph pelier being dispersed by argument, Louise returned the place, Marseille, where died a peaceful, saintly death, March, 1904.

In a depraved, polluting in the path of life two—the Blessed Gure d'ars able Pere Olivaint found in the consoling mystery mercy; an encouraging