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# The True



# Witness

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## NOTES OF THE WEEK!

**ABOUT PENSIONS.**—A paragraph in an American exchange commences thus:—"The talk of pensioning ex-presidents is on again." We are not conversant with needs of the ex-Presidents of the American Republic; but, we have no doubt that there have been rulers, in after life, the sums that they once were in a position to handle. Be that as it may—speaking of our own country—we are strongly of opinion that not a few of our once prominent public men stand in need of a pension, and that it would be exceedingly creditable to the country if they were allowed to enjoy some small revenue in their declining years. We have men who have passed from office to office, holding life appointments, resigning them to battle for a principle, regaining other positions, ascending to the highest place within the gift of the country, and then coming down at one jump, to the very foot of the ladder, there to recommence, under altered circumstances with the winters of age on their heads, the work that they began a third of a century or more ago. There is no pension, no superannuation for such men. They gave their youth, their manhood, their talents, their means, their opportunities to the country, and the country calmly contemplates them as they walk the difficult avenue of privation. There is a lesson to read in that paragraph which we have quoted; but who will teach it to the men that control the administration of the country's affairs?

**A DELICATE CONSCIENCE.**—An item of news from Newark, N.J., informs us that a Mrs. Ryan, of New York, who is at present in the former city, received a letter containing five two-cent stamps, and explains that:—"The stamps were equal in value to some which the writer had taken from Mrs. Ryan's pocketbook twenty years ago, when she was a teacher in the Newark Union School."

This is an evidence of the practical results of the Church's teachings and of her discipline in matters regarding conscience. It is a small thing, no doubt, but "straws show the way the wind blows." It is a pity that the same sentiment does not animate the vast majority of human race.

**UNKNOWN BENEFACTORS.**—A very exceptional case, in connection with donations to institutions, has been reported of the Mount Sinai Hospital. It appears that a man and a woman gave that institution the sum of \$38,000. The President said: "I have tried in vain to learn who the generous donors are." And he adds:—"I wish to thank them. But I can only learn that the gift is from a woman and her brother—not of our faith—in recognition of the non-sectarian character of our institutions."

This is not the general method employed by those who make large donations. As a rule, there is no difficulty in finding out who they are. In fact, they seem to take a special delight in having their names published broadcast over the country. We do not deny their right to be publicly thanked for whatever they may have given; but, it seems to us that the satisfaction enjoyed by the lady and gentleman in this case could not be purchased by all the notoriety in the world.

**CONTESTED WILLS.**—A recent writer in one of the American papers tells of a peculiar case of will contestation. He says:—"Not long ago, a man died leaving property valued at \$200,000, chiefly acquired in the saloon business and partly in real estate investment. He appears to have been a reasonably correct man, in ordinary ways, and in his will bequeathed about \$15,000 to Catholic charity. But relatives, or rather a claimant of kinship by marriage, began a contest of the will, and I suppose that the lawyers will have fat pickings before the estate is finally settled. It is the old story. The aged man hugged his money to the last, and the chances are least intended. He was unmarried and

might have made sure that his fortune would be divided, in part at least, as he desired; but, like many others, he held to it with a dying clutch. Men who have accumulated wealth with difficulty and in early struggles with poverty seem invincibly averse to parting with any considerable amount, to the last gasp."

It is not long since that our columns contained a very important contribution anent will-making and if we remember rightly, the writer advised the making of wills in a regular form, in order to avoid litigation, family disputes, and possibly the contravention of the testator's desires. It seems to us that there is nothing easier on earth than the making of a proper will; yet a large percentage of people, who have something to leave behind them, constantly neglect this duty. Men, who have gathered together a little money, appear to think that everyone else has designs upon it, and that by making their wills they risk being deprived, during their lives of the enjoyment of their wealth. It is a foolish as well as a false idea. It is right that a man should learn what is to become of his means when the power of death eventually deprives himself of its possession.

**MIXED MARRIAGES.**—Rev. Dr. O'Reilly, speaking on mixed marriages, a few Sundays ago, said:—"The Church does not encourage mixed marriages, because you know that they are a source of a great deal of trouble not only from a religious standpoint, but also for the sake of peace and happiness in the family circle. We often hear those who have entered into a contract of this kind express themselves in later years that the difference in religious views has been a great source of unhappiness. People should consider these things in time as well for the non-Catholic as for the Catholic party."

It will be seen by these remarks that there is an unquestionable wisdom in the course taken by the Catholic Church on this subject. Protestants frequently consider the Church's attitude as indicative of narrow-mindedness and bigotry; but experience teaches that, both for the Protestant and the Catholic, there is a principle of motherly affection underlying the actions of the Church. As in every other case, so in that of matrimony, if the rules and teachings of the Catholic Church be carefully and honestly examined, they will be found to tend, invariably, towards the well-being of society and of the whole human race. The more we examine into the spirit and discipline of the Church the more do we find them in accord with every law—not only Divine law, but the laws of nature. All social laws, the laws governing our physical lives, the laws of health, as well as the laws of general progress.

**CORK EXHIBITION.**—It appears that everything has been decided regarding Cork's coming international exhibition to be opened in Cork on the first of May next. The Canadian Government will erect a pavillion with a floor space of 6,000 feet. It will also pay the charges of its own exhibits, but not those of private parties. Mr. Burns of Ottawa is said to have been selected as secretary of the Commission in connection with Canadian display. Some of the large steamship companies will run direct to Cork from New York and other American cities, and possibly from Canada. It is also expected that the Premier of Canada will pay a visit to the exhibition on his way home from the coronation ceremony. At all events it is now a decided thing that Canada will participate in that exhibition, and we are sure that the fact of such a bringing together of the Irish and Canadian peoples cannot be other than beneficial to both countries.

**CALL ON CARNEGIE.**—We are told that Rev. Dr. Cadman, of Brooklyn, has publicly called on Mr. Carnegie to spend his next six millions in building churches. It appears that the millionaire, with the

library infatuation, is not at all inclined in that direction. The report, containing this appeal, closes with the statement that, "Instead of coming nearer to getting hold of all the people, the Protestant churches are getting further away from doing so." If all that we learn from the press and the Protestant pulpits of the United States be true, the churches that they actually possess are more than sufficient to hold the people who frequent them. What use would it be for Mr. Carnegie, or anybody else to build a number of edifices, call them churches, and leave them as architectural monuments to the decline of Protestantism?

**THE IMPERIAL SESSION.**—The first week of the session in the Imperial Parliament has resulted in very little. The fact that the Irish members occupied the most of the time given attention of the House is significant in one sense. Not that any marked headway was made, but simply because the Government was made to understand that it has to deal with a united Irish party, and that there is no intention of allowing the ultimate aims of Ireland to be forgotten, does this beginning of an important session appear of some interest. The only remarkable event, arising from the debates, was the frank statement of John Morley, that he pledges himself anew to a measure of Home Rule, such as would give Ireland the same right of self-government as the colonies enjoy. We have no doubt that, as the session proceeds, important developments will take place, and that much will be done to establish on a more certain basis the prospects that are ahead of the Irish Party. It is yet too soon to cast the horoscope of the future; still we feel confident that the Government will neither willingly grant any legislative concessions to Ireland, nor yet strain the wire by any down-right coercive measures.

**THE QUESTION BOX.**—In reading a report of the mission to non-Catholics recently given, by Rev. X. Sutton, in Penacook, N.H., we find that a great many very serious men belonging to different Protestant denominations, made use of the Question Box. It would appear by the questions sent in that the sermons of the mission must have produced a very beneficial effect. The queries that have been reported are certainly of a more serious class than might usually be expected. They indicate a desire, a sincere wish for proper information on the great truths of religion and upon the teachings of the Catholic Church. Again they show that the persons asking for instruction on certain points have already a fair and intelligent conception of Christian doctrine. When men of a serious turn of mind, animated with honest intentions, sincerely desirous of knowing the truth, and accustomed to reflection upon matters of religion, come forward with questions that naturally would suggest themselves to those outside the pale of Catholicity, there is strong reason to believe that they have been favorably impressed, that prejudices have been dispelled in their minds, and that they are on the highway to final conversion. At all events these results, no matter what the final outcome may be, are proof positive that the more the world knows of the Church the better she is appreciated, and the closer the non-Catholics come in contact with our clergy the deeper the sentiment of respect for Catholic doctrine and practices do they entertain. In this connection we might remark that it has almost invariably been discovered that the less the Church's antagonists really knew about Catholicity the more bitter have they been in their denunciations of our religion. These missions are certainly producing good fruit.

**PROTESTANTISM RAMPANT.**—There are times when that species of anti-Catholic fury, which indicates more zeal than Christianity on the part of those affected. Breaks out in a spasmodic intensity. At this moment the fever is raging in certain circles in England. As may be seen by some recent despatches. Take for example the following, dated London, February 1st:—"Lord Chief Justice Alverstone and Justice Darling, sitting in the Court of King's Bench, considered yesterday a peculiar case in refer-

ence to the Jesuits in England. A short time ago a clergyman, a prominent member of the Protestant Alliance, applied to one of the metropolitan magistrates for summonses against three gentlemen for becoming Jesuits within the United Kingdom. The magistrate refused to issue the summonses and the clergyman applied through counsel for a rule from the King's Bench calling on the magistrate to show cause why he should not issue them."

According to a clause in an old statute entitled, "An Act for the Relief of Roman Catholic Subjects," any person after the commencement of the Act who became a Jesuit should be deemed guilty of a misdemeanor. The magistrate considered the law as obsolete, but the Court of King's Bench decided otherwise, on the ground that no lapse of time can repeal a statute. No matter whether it can or it cannot, we simply consider the spirit that could suggest the application of such a law. But there is a revival, a temporary revival, of that idea of a Jesuit conspiracy, or a Papal plot or whatever you choose to call it, and to this species of mental super-excitement is due the whole trouble.

A despatch of Feb. 4th, from London, telling of a meeting at Albert Hall, and resolutions against allowing Monks and Jesuits from other countries coming to reside in England, opens with this very significant passage:—"The spirit of ultra-Protestantism inherent in a large section of the British public is indulging just now in one of its periodic aggressive manifestations." The meeting was presided over by Viscount Middleton, supported by Lord Kinnaird and Lord Overton. According to the report:

"The speeches declared that there was a conspiracy afoot to undermine the Protestant religion, and denounced the dangers of the introduction into Great Britain of bodies of celibate, militant Catholics, who profess to be driven out of their country by persecution. Was it not a fact, asked Viscount Middleton, that these orders were compelled, sooner or later, to quit any country where they established themselves because they only acknowledge the authority of their own superiors, regardless of the law of the land? Resolutions embodying the objects of the meeting was passed with unanimous fervor. One of these insisted upon the retention in the sovereign's oath of the rejection of the 'distinctive errors of the Church of Rome.' Another condemned successive governments for allowing violation of the law forbidding monks and Jesuits to reside in Great Britain, the existence of such communities in the country being pernicious to society and dangerous to good government."

In the light of history, as well as in that of common sense, all this seems most childish. In fact, the men who can be worked up to such a point of unreasonable terror, whom phantoms of their own creation can so seriously disturb, are actually to be pitied. They imagine that they are animated with zeal for the Protestant cause, but they are blind to the fact that the story of all such movements tells of an ultimate gain for the cause of Catholicity. They set serious men reflecting, and reflection brings about conviction, and conviction entails conversion. The bulwarks of Protestantism must have grown perceptibly feeble within the past few years, otherwise there would be no need of such frantic efforts to repair them and to keep them from tumbling into ruin.

It is passing strange that enlightened men—enlightened on every subject, save Catholicity—should be still imposed on with these fairy tales of Jesuit terrors. We have actually come to the conclusion, and that some time ago that the moment we hear a man declaiming against Jesuitism, he is lacking on all information or knowledge concerning the Catholic Church. Were he to really know aught on the subject, he would leave the old beaten track, and avoid obsolete and long-refuted accusations.

**SALISBURY AGAIN.**—After Lord Salisbury's latest declaration regarding Home Rule for Ireland, we would conclude that the Irish Parliamentary Party need look for no consideration or concession from the existing Government. If the Irish members fight on, in solid phalanx,

it must be with the remoter hope of wearing out the powers that be and hastening the downfall of the present administration. The Premier has clearly stated that he would regard an Irish Government as more hostile and more dangerous to the Empire than the Boer Government of a short time ago. He declared that he would never consent to give the Irish people a home government that would arm the people and supply them with munitions of war against England. He considers the language of the present Irish leaders more menacing than any used in the days of Parnell or O'Connell.

Now this is about the substance of Lord Salisbury's statement which was greeted with "tremendous applause." We do not pretend to be inspired in matters of criticism; but, frankly, we do not know which the most to pity—the Premier who could make such a series of absurd statements, or the people who could be induced to take them for the utterances of wisdom and statesmanship.

**THE SIGN OF THE CROSS.**—It is surprising how very Catholic certain Anglican publications are, and yet that they stop short at the very door of Catholicity. Take for example the "Angelus Magazine," or the "Holy Cross Magazine," in either will you find some of the most beautiful Catholic sentiments set forth. After telling us, in one of its articles, on "Aids to Devotion"—an article that deals specially with "The Sign of the Cross"—that this sign is "an epitome of the Christian Religion," that Anglican publication says:—"This holy sign is a weapon designed against Satan, and vast numbers of people of the present day no longer recognize the existence of the devil or of his angels. The master-stroke of the adversary in these latter days has been to make men regard him as a figment of the imagination, and it is not to be expected that they will care to guard themselves against one whom they have ceased to fear. If men believed the facts regarding Satan as they are revealed in Scripture, and realized him to be indeed a person armed with awful powers for the destruction of souls, they would not be so heedless in regard to means which God has provided for his overthrow."

Here is a sermon that might be preached in any Catholic pulpit, and which is based upon a very solemn truth. It has been, from time immemorial, a trick of the Evil one to induce men to disbelieve in his personal existence. Once that point is gained the rest of his infernal work is easy. The enemy that we ignore is far more dangerous than the one we know and dread. But what is most remarkable, to our mind, is the fine conception of the writer, above quoted, of the distinctively Catholic symbol—the Sign of the Cross. Yet, strange to say, while recognizing that sign and all its potency, while admitting all the great truths in connection with the Blessed Virgin Mary, while accepting some of the most beautiful doctrines of the Catholic Church, these Christian men persist in remaining antagonistic to that Church. There surely will yet fall a ray of illuminating grace upon such souls, so that eventually they may have the happiness of belonging to the one true fold.

**VACCINATION.**—Among the means of prevention most rationally suggested is the observance of cleanly living, cleanly habits, says the London "Universe," and cleanly feeding, so much so that those who do not believe in vaccination as a preventive trace the last century's comparative freedom from the dread disease to the general improvements in the way of these conditions. Personally we cannot but regard vaccination as the best of all the active preventives, and distinctly trace its great use in combating the complaint. Those who are in doubt as to the matter might do well to examine the pictures showing various forms of smallpox in the December number of "Treatment," a medical review, and unless their opinions are very strong, they will no longer hesitate between the known risks of smallpox and the conjectured risk of the counteragent, vaccination. It is a remarkable fact that the outbreak of the last few months is the most serious in London for very many years, and that it has followed on the first great attempt to forego vaccination, the law ordering which has become almost a dead letter in certain of the London districts.

## OUR FRATERNAL SOCIETIES!

All our societies may have brief reports of their public meetings and socials published in this column by sending them to this office with an order of the President or Secretary. All communications should reach us not later than Wednesday evening, in order to be published in the current issue.

Preference will be given to those societies which furnish exclusive reports to the "True Witness."

**C.M.B.A. OF CANADA.**—On Sunday last the rotunda of the Windsor Hotel was the scene of a large and enthusiastic gathering of officers and members of the C.M.B.A. of Canada, who assembled to welcome the grand board of trustees of the organization. Among those present were: Grand Deputies Costigan, Carpenter, Feeley; Chancellors Alex. D. McGillis, T. P. Tansy, Jer. Coffey, President Sears, Branch 24; Grand Chancellor Coffey, of London.

The members of the grand board of trustees present were: Hon. M. F. Hackett, grand president, Stanstead; Messrs. S. R. Brown, grand secretary, London, Ont.; J. E. Howison, London, Ont.; Hon. F. R. Latchford, Ottawa; Rev. Father Crinnon, Dunville, Ont.; Dr. Father Crinion, Dunville, Ont.; Dr. Kingston; P. J. O'Keefe, St. John, N. B.; J. C. Chishold, Halifax, and Charles Dupont Hebert, Three Rivers.

The grand officers attended High Mass at St. James Cathedral, and after lunch they, accompanied by Grand Deputy J. J. Costigan, Grand Deputy G. A. Carpenter, Bro. Tansy, and others, called upon His Grace Archbishop Bruchesi, who received them most cordially. Vicar-General Mgr. Racicot, Rev. Father Archambault and others were present.

On Monday evening an open meeting and reception in honor of the distinguished visitors was held in St. Patrick's Hall, the cozy quarters of Branch No. 26, at which addresses were delivered by the Grand President and others.

**ST. ANTHONY'S YOUNG MEN.**—The annual meeting of St. Anthony's Young Men's Society, which was held on Sunday last, was one of more than usual interest, owing to the number of nominations for the various offices. Rev. John E. Donnelly, pastor of St. Anthony's and spiritual director of the Society was present and manifested much interest in the proceedings. The following officers were elected: President, Jos. T. O'Connor, re-elected; vice-president, H. T. Sullivan; secretary, W. A. McEvilla; assistant secretary, J. C. Kearney; librarian, J. R. Walsh; councillors, W. J. McGe, re-elected; J. White, W. J. Berrigan.

The annual reports of the president, secretary and treasurer which were submitted to the meeting bore evidence of the fact that the young men of the "baby" Irish parish "know a thing or two."

**RESOLUTIONS OF CONDOLENCE.**—At the last regular meeting of Division No. 2, A.O.H., a resolution of condolence was passed conveying the sincere sympathy of the officers and members to the widow and family of the late Thomas Power, for many years an esteemed and valued member of the Division.

**SOCIAL EVENING.**—President Sears, of Branch 26, C.M.B.A. of Canada, entertained the officers of the Branch and other friends at his residence the other evening.

**CONDOLENCE.**—At the last meeting of Branch 54, C.M.B.A., a resolution of sympathy was passed with Mr. Patrick Scullion on the death of his beloved wife.

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