



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.

NOTES OF THE WEEK.

CHILD LABOR.—A regular outcry has been raised of late, in the United States, against the child labor that has so long prevailed. It is high time that the press of that country should make itself heard on this all-important subject. A contemporary commenting upon this rising of the press says:—"Such newspapers as the Brooklyn 'Eagle,' Boston 'Transcript,' Chicago 'Evening Post,' Richmond 'Dispatch,' Des Moines 'Register and Leader,' and Seattle 'Post-Intelligencer,' have been quick to speak out for their cities and their sections of the country against an evil which is entrenched in selfishness and inhumanity, and defended by cupidity. The 'Outlook' and the 'Independent' have followed suit and spoken for the religious press, while the 'Rural New Yorker' declares that the agricultural interests of the country demand an end to child labor. Meanwhile the 'Dry Goods Economist,' which sent an investigator to the cotton mills to see for himself, represents the textile business and keeps up its attacks in every issue." Leaving aside the Christian aspect of the question, from a mere humanitarian standpoint it seems only natural that every self-respecting public organ would oppose this species of white slavery that has so long prevailed and that has become a regular menace to the coming generation. What kind of citizens can a country expect to have, in twenty years hence, if the vitality is worked out of the children? What kind of morality can be looked for if the child is to be converted into a mere machine of production, or a soulless and prayerless, being without either education or refinement? Yet the Chattanooga "Tradesman" defends this system. It is remarkable that the sole organ that advocates child labor should be from the Southern States. Not satisfied with the slavery of the negro, these refined Southerners wish to bring the infant population of a new and free country under the yoke of serfdom. It has always been a matter of wonder for us to discover the moral principles that underlie the teachings of a people who believe in the lynch law and who preach the utilizing of children's energies for the sordid purposes of gain. They must have some standard that ordinary Christians cannot appreciate. The pagans of ancient Rome were far more civilized for they made a pretence, at least, to trial before execution, and they religiously respected the rights of women and children. We really believe that the worship of the Dollar in demoralizing the world and effacing every natural instinct as well as every Christian sentiment.

MARTYRS TO SCIENCE.—We read a great deal at present about men who are martyrs to science, or who are anxious to become such. The mania for investigation and so-called scientific research has become so pronounced that it is pleaded as an excuse for the acts that cannot but be criminal, in one sense, from their conception. As an evidence of how crazy men have become to get suddenly rich, and, at the same time, as an illustration of the length to which scientific investigations are expected to go, we may quote the following notice in a New York daily:—"A man whose life is a martyrdom owing to the lack of means, which prevents his marrying the woman he loves, and whose life would be complete happiness if he could make \$60,000 during the next six weeks, would lend himself at the risk of his

life, for the above amount to any experience whatsoever, on condition that it benefit humanity." Leaving aside the question of this man's hunger for sudden wealth, and the sacrifices he would gladly make to attain his object, we cannot but conclude that he was prompted to insert this notice by the assurance that there are scientists who would gladly pay immense sums for the chance of experimenting and who would be willing to risk the lives of others, as well as their own, in the pursuit of some hobby. We see in this a mad rage for investigation and a proportionate lack of faith. Faith does not seek to delve into the unknown and the unknowable; and in the inverse ratio of the disappearance of Faith do you find the increased craving for investigation. The New York "Evening Post" had recently a very interesting study on this subject, from which we take the following extract. The "Post" says:—"This willingness to be experimented upon for the benefit of humanity raises a problem in morals which has never been satisfactorily solved. That a man has a possible right to benevolent suicide seems to be indicated by the admiration with which we remember certain martyrs of science—for example, the lamented Dr. Lazear, who voluntarily incurred yellow fever at Havana in order to prove the theory of inoculation by mosquitoes. It should be remembered, however, that in such cases the taking of a desperate chance is morally different from accepting the certainty of death. Very rarely is martyrdom to science so complete and untainted by personal ambition as it was in Dr. Lazear's case. Some of the most striking instances of this kind of courage should be recorded quite as much to the credit of wrath as to science. There is, in fact, a kind of fanaticism which will go to all lengths to demolish a detested theory or to undo a rival scientist." Two remarks in the above demand a comment. The "Post" says that this willingness to be experimented upon "raises a problem in morals which has never been satisfactorily solved;" and it says again "that a man has a possible right to benevolent suicide seems to be indicated by the admiration with which we remember certain martyrs of science." As far as the moral problem is concerned it has been solved ages ago by the Catholic Church, whose teachings condemn suicide in any form and for any purpose, be it scientific or benevolent. The cold fact, to place it theologically, is that man's life is a gift of God, and that God alone is Master of life and death; consequently no man, no matter what humanitarian or scientific motive he may have, has any more right to end his own life than he has to take the life of another. In the second remark above referred to there is an absolute lack of logic and of principle. All the admiration on earth for a sacrifice made could not indicate a man's right to benevolent or any other kind of suicide. Even were it possible that by having his life taken a man were sure to confer upon the human race an exhaustless source of benefit and happiness, he would still have no right to do so. Because he does not own his own existence; he derives it from God, who, for purposes unknown to man, conferred it upon him, and who alone has the right to say when it shall terminate. It is exactly here that we see the difference between the fixed principles of Catholicity and the wavering and unstable ideas of moral responsibility that sway the minds of those outside the pale of the Church's teachings.

"SUCCESSFUL MEN."—We are constantly confronted, in the press, with the "successful man," and we are always at a loss to find out in what manner he can really deserve such a title. In glancing over our exchanges we came upon an editorial expression, on this very subject, which struck us as most pertinent, and which we reproduce. It runs thus:—"The successful man is kept before the people. By 'successful' is commonly meant one who from poverty, or at best very limited means, has risen to great worldly estate. He is greeted on every hand. He is held up as an example of the possibilities of life, and as an ideal to be followed. He is asked by editors and press managers to tell the story of his life, and reveal the secret of his success. Young men are thus taught that wealth is a goal toward which they should run, and life is thus turned in a wrong direction. Success lies in what a man is in himself, and not what he has. He who has grown into a broad conception of life, with its relations and responsibilities, who has attained high-minded, pure-hearted Christian manliness, is the successful man. And again a wrong ideal discourages such as do not attain to it. They see the impossibilities of success in that direction and make no effort in any one. Unable to gain the impossible they fail to strive for the easily possible. We would impress it upon every one, especially on every young man, that success, the true and the best success, is possible, for it is in character and service; in what is laid up in the heart and not in the pocket, in what is given for the good of others and not in what is gathered for self." After these sage remarks we would like to bring the whole question down to a final issue. After all, what is being successful? Does it not mean final triumph over obstacles and the attaining of an ultimate aim? The aim of life is certainly not the acquirement of a certain degree of wealth; rather is it the securing of permanent happiness and unending existence. Then how can we call the man "successful," who has lived two, three, or four score years and has built up a future? No matter how many his years, they have to finally end. No matter how great his fortune, he has to finally leave it behind. And when that period in his existence is reached, what is the test of his success? Has he built up another fortune in the a-bode that he must for all future years, and centuries, occupy? If not he has not been a successful man, for he has failed in the one and only real and inevitable aim of life. The standard of success is, consequently, not money, but merits.

A. O. H. Down By the Sea.

The eighth biennial provincial convention of the Ancient Order of Hibernians was held at Woodstock, N. B., last week, and was very largely attended. Twenty-one divisions were represented, nineteen of them belonging to New Brunswick, one from Sydney, Cape Breton, and one from Halifax. Before proceeding to business the delegates attended Mass at St. Gertrude's Church, and heard a sermon by the Rev. W. F. Chapman, who warmly praised the organization for the good work in which it was engaged. The convention was held in the Opera House, where the Mayor extended to the delegates a cordial welcome. County President R. F. Waddleton presided during the Mayor's address. Mr. J. C. Ferguson, Provincial President, occupied the chair, when the business of the convention began. He said that he had been elected to the office two years ago, and he had promised to return the trust unimpaired. This he could confidently do, for he and his colleagues had served them honestly and faithfully and with a fair measure of success. The Order had made wonderful strides in members and stood in a higher and better position than ever. He stated the object of the Order was for the benefit of sick members

and fraternal purposes. More than 150,000 members were spread throughout Canada and the United States. He advised the establishment of ladies' auxiliaries in every society. The secretary reported 19 divisions 10 of which had been organized since the last convention. Eight divisions were organized in Northumberland County. M. Purcell, the treasurer, submitted his report which showed that the affairs were in excellent condition. The following committees were appointed: Grievance—S. J. Murphy, Michael Welch, T. Connelly, John Boyle, Alex. Beaton, Barnard Galagher. Provincial laws.—John Brown, J. G. Haley, I. E. Sheagreen, Wm. L. Williams, D. McManus, Jerry Murray. President's address.—W. H. Coates, J. P. Maloney, Thos. Dunn, James Flanagan, Jas. P. Farrell. Finance.—J. J. Hanlon, Wm. Terry McManus (Halifax) R. F. Waddleton, Charles O'Neil. Resolutions.—M. McDade, T. M. Gaynor, W. J. Crowe, John McGarrry, Peter Hughes, Rev. J. J. Ryan. The committee on standing orders reported that the membership represented was 1,074. The election of officers resulted as follows:—Prov. Chaplain, Rev. J. J. Ryan, St. Mary's. Prov. President, John Morrissey, Newcastle. Prov. Vice-President, W. T. McManus, Halifax. Prov. Secretary, Ed. O'Brien. Prov. Treasurer, M. Purcell, Chatham. It was decided to hold the next convention in Chatham in 1904. The proceedings being over, an enjoyable banquet was given in the local rooms of the organization.

Ladies Auxiliary A.O.H.

The election of officers of Division No. 2 Ladies' Auxiliary, A.O.H., was held on Wednesday evening, 27th August, with the following results:—Sarah Lyons, president; Agnes Colfer, vice-president; Margaret Colfer, recording-secretary; May Craven, financial-secretary; Ida McAlear, treasurer. The Division took advantage of this occasion to tender to Miss Lyons, their president, a very cordial address, expressing their sincere appreciation of her good work in its behalf, and wishing her many happy years in their midst. They then presented her with a diamond solitaire and a beautiful bouquet of flowers.

WEDDING BELLS.

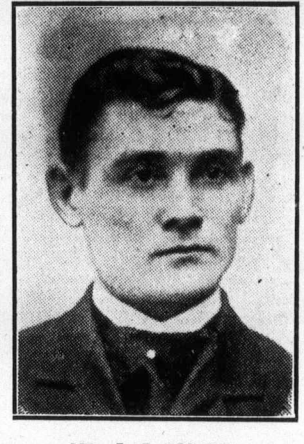
Miss Annie Ryan, sister of Mr. J. J. Ryan, of this city, was married to Mr. William McManus, of Shawinigan Falls, on Tuesday morning, by the Rev. Martin Callaghan, pastor of St. Patrick's. Miss Sadie Ryan, niece of the bride, was bridesmaid, and Mr. Theo. Bain, of Shawinigan Falls, was groomsmen. After the ceremony a wedding breakfast was partaken of at the home of the bride's brother, Mayor street, many friends being present, among them the Rev. Father O'Meara, pastor of St. Gabriel's, a first cousin of the groom. After breakfast the newly married couple left for the lower provinces.

"HOME NURSING."

We have recently received a book entitled "Home Nursing," published by the Davis & Lawrence Co., Ltd., Montreal. This publication contains practical instructions for the performance of all offices pertaining to the sick. It tells what to do in case of accidents, as well as containing many recipes for preparing solid and liquid food for the sick. It may be obtained upon application to the publishers, Davis & Lawrence Co., Ltd., Montreal, enclosing to them 5c in stamps to cover the expense of mailing, etc.

THE CATHOLIC SAILORS' CLUB.

Like its predecessors, the concert given to the large audience which assembled in the Catholic Sailors' Club on Wednesday evening, was a very gratifying success in every way. The entertainment was under the auspices of Sarsfield Court. Catholic Order of Foresters. The clergymen present were the Rev. Father Gorman, S.J., the Rev. Father Veilleux, S.J., and the Rev. Father Girard, C.S.S.R., Chaplain of Sarsfield Court, C.O.F., who displayed great interest in the work of the institution. Mr. J. J. Pigott, the Chief Ranger, presided, and in a neat speech he thanked the audience for their presence, and warmly eulogized those who were in charge of the administration of the Club for their efforts in behalf of the Catholic seamen coming to Montreal. Such self-sacrifice, he said, was worthy of all praise. He advised those present to make the Club known amongst their friends, Catholic sailors were always sure of a cordial welcome and a helping hand there. The clubrooms were supplied with good literature, with writing materials, and with facilities for playing innocent games. By frequenting the clubrooms and by attending the seamen would escape from the snares and temptations that would beset them elsewhere. The utmost credit is due to the members of Sarsfield Court for the excellent programme which they furnished, and also to the sailors who volunteered their very acceptable services. The following took part in the entertainment: Song, by Mr. Knox, accompanied by Miss Knox; song, by Mr. R. J. Hillard; violin solo, by Miss M. Murphy; song, Mr. E. Jackson; song, by Mr. O'Brien; song, by Miss Laura Brown; recitation, Mr. F. J. Hogan; song, by Mr. G. Morgan; song, Mr. W. Biggs; Irish jig and clog dance, Mr. F. Hogan; song, Mr. Arthur O'Leary; Miss Ethel McDermott, accompanist; song, Miss Harkins; duet, Mr. and Mrs. Lewis; song, Mr. Harding; song, Mr. O'Dowd; seamen P. Winterbottom, T. Shrimpley, F. Cairns, and Mr. Dressler, steamer Fremona, Messrs. Hurley and Jones, steamer Monterey, and D. F. Bolger. The concert was brought to a close by the singing of "God Save Ireland." Next Wednesday's concert will be under the auspices of the Ladies' Auxiliary, Division No. 5, Ancient Order of Hibernians.



MR. J. J. PIGOTT.

spicious and jealousies that now so often embitter the fountains of our lives? Would we allow trivial misunderstandings to build up a wall between us and those who ought to stand very close to us? Would we keep alive petty quarrels, year after year, which a manly word any day would settle? Would we pass old friends or neighbors in the street without recognition, because of some real or fancied slight, some wounding of pride, or some ancient grudge? Or would we be so chary of kind words or commendations, our sympathy, our comforts, when weary hearts all about us are breaking for just such expressions of interest or appreciation as we have in our power to give.

NOTES FROM ROME.

The members of the Sacred Congregation of Rites have given judgment on the following questions:—The introduction of the Cause of the Beatification and Canonization of the Servant of God, Maria Michela of the Blessed Sacrament, Foundress of the Servants of the Most Holy Sacrament, and of Charity, who died in Valencia, August 24th, 1865; confirming the devotion long paid to the servant of God, Andrew Avellon, Professed Priest of the Order of Preachers; regarding the revision of the writings of the servant of God, Ignatius Falson, Secular Priest of Malta; and of the servant of God, Innocent of Caltagirone, Professed Priest of the Capuchin Order, and of the servant of God, Teresa of St. Augustine, and companions, barefooted Carmelites of Compiègne; confirmation and approval of the choice of Our Lady of the Nativity as chief patroness, and the holy martyrs, Sts. Abdon and Sennen, second patrons of the City of Suëca, in the archdiocese of Valentia; concession and approval of the proper Mass, in honor of St. Angela Merici, founders of the Ursuline religious, for the use of this institute; concession and approval of the office and proper Mass in honor of the Blessed Obizio, confessor of the diocese of Brescia; concerning and approval of the lessons of the second nocturno for the anniversary of the dedication of the Cathedral of Piacenza. The feast of St. Joachim, the patron saint of the Holy Father, was celebrated with great solemnity in the Church which bears his name. This beautiful edifice was the gift of the Catholic world to His Holiness Leo XIII. on the occasion of his episcopal jubilee. Every chapel in it is a love-offering of a different nation. The chapel which the Catholics of England presented is situated to the right of the central nave, and is one of the largest and most beautiful chapels in the Church. The four compartments into which the walls of the chapel are divided contain representations of episodes from the lives of St. Thomas of Canterbury, St. Edward the Confessor, St. Helen, St. John Bede, St. Cuthbert, St. Mildred, the Blessed Thomas More and the Blessed John Fisher. On the right of the altar is the following inscription: "Hoc altare SS. Sacramento Sædes—erectum est sumptibus—Joannis Alfredi Blount—Orate. Pro eo ejusque familia," and on the left: "Hanc mensam communitantium—positit Edoardus Fyke—in memoriam—desideratissimæ conjugis Annæ—cujus anima in pace requiescat." The chapels of Ireland, Canada and the United States, and France are also very fine. From all parts of the world cablegrams of congratulations were received by the Holy Father. The feast of the Assumption of the Blessed Virgin was observed with conspicuous devotion in all the basilicas and churches in the Eternal City. Associations of men were prominent in honoring the great festival. The day was a general holiday, and in the evening all the street shrines were beautifully illuminated, as were also several churches and private houses. On the occasion of the centenary feast of St. Philomena, for whom Pope Leo XIII. has a special devotion, His Holiness presented a splendid missal to the association which bears her name. Her feast was celebrated in the Catacombs of St. Priscilla.

LIFE'S UNCERTAINTY

Life is critical. Any word may be our last. Any farewell, even amidst glee and merriment, may be for ever. If this truth were but burned into consciousness, and if it ruled as a deep conviction and real power in our lives, would it not give a new meaning to our relationships? Would it not make us far more tender than we sometimes are? Would it not oftentimes put a rein upon our rash and impetuous speech? Would we carry in our hearts the miserable su-