

SSION NO. 8, meets on third Wednesday of at 1883 Notre Dame McGill. Officers: Al- Gallery, M.P., Pres- Devlin, Vice-President; rlo street, L. Brophy, John Hughes, Financial; 65 Young street; M. rman Standing Com- n O'Donnell, Marshal.

T. A. & B. SOCIETY. 1883.-Rev. Director, Ryan, President, D. Sec., J. F. Quinn, albaque street; M. J. rurer 18 St. Augustin s on the second Sun- month, in St. Ann's e Young and Ottawa. 30 p.m.

ES' AUXILIARY, DI- 5, organized Oct. 10th, ing are held on 1st every month, at 4 p.m.; ursday, at 8 p.m. Miss ovan, president; Mrs. n, vice-president; Miss augh, recording-sec- r; J. J. Curran, ording-Secretary, T. P.

Y'S SOCIETY.-Estab- ch 6th, 1856, incor- 1864. Meets in e Hall, 92 St. Alexan- first Monday of the mitted last Wed- 1883. Rev. Director, ulivan, P.P. Presi- an; 1st Vice, T. J. d Vice, F. Casey; John O'Leary, Cor- rary, F. J. Curran, ording-Secretary, T. P.

OUNG MEN'S SOCI- d 1885.-Meets in its awa street, on the e of each month, at piritual Adviser, Rev. C. S.S.R.; President, Treasurer, Thomas ecretary, W. Whitty.

Y'S COURT, C. O. P., econd and fourth ery month in St. e Seigneurs and Not- e. A. T. O'Connell, C. e, secretary.

Y'S T. A. & B. SO- s on the second Sun- month in St. Pat- 92 St. Alexander St., after Vespers. Com- management meets in e first Tuesday of every p.m. Rev. Father Mo- President; W. P. Vice-President; Jno. ecretary, 716 St. An- St. Henri.

CANADA, BRANCH, ed, 13th November, 26 meets at St. all, 92 St. Alexander e. Monday of each regular meetings for of business are 2nd and 4th Monday, at 8 p.m. Spiritua- M. Callaghan; Chan- Curran, B.O.L.; Pre- J. Sears; Recording- J. Costigan; Finan- r, Robt. Warren; H. Feeley, Jr.; Medi- Drs. H. J. Harrison, of and G. H. Merrill.

NOTICE.

& Southern Counties any will apply to the Canada at its pre- for an act extending the construction of habling the Company tive power; to make h other railways on Montréal and else- agreements with- s; to construct, main- te vessels, vehicles, rarehouses, docks, her buildings, and to same, and amending Act in such respects ssary for its pur- & LACOSTE, ys for the Company. 8th, 1902.

COURT.

F QUEBEC, District 1,024. Dame Mary e, of the town of St. istrict of Montreal, N. Brunet, plaintiff, phonse N. Brunet,

is hereby given that eparation of proper- s day instituted be- parties.

l 2nd, 1902. ARKEY & MONT- MERY,

neys for Plaintiff.

Gardien de la Salle de Leckars 1902
Assemblée Legislative

The True



Witness

Vol. LI., No. 41

MONTREAL, SATURDAY, APRIL 19, 1902.

PRICE FIVE CENTS

THE TRUE WITNESS AND CATHOLIC CHRONICLE

IS PRINTED AND PUBLISHED BY THE TRUE WITNESS P. & CO., Limited,
255 1/2 Street, Montreal, Canada. P. O. Box 1188.
SUBSCRIPTION PRICE—City of Montreal (delivered), \$1.50; other parts of Canada, \$1.00; United States, \$1.00; Newfoundland, \$1.00; Great Britain, Ireland and France, \$1.50; Belgium, Italy, Germany and Australia, \$2.00. Terms, payable in advance.
All Communications should be addressed to the Managing Director, "True Witness" P. & Co., Limited, P. O. Box 1188.

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!

WEEKLY COMMUNIONS.—The "Catholic Columbian" has hinted that when the men become regular weekly communicants the future of the Church in America will be assured. It was only a passing remark, but one full of the deepest significance and truth. When the men, who generally are not equal in fervor and assiduity to the women in this regard, begin to lead practical Catholic lives, the example they will give, and the special graces they must draw down, will tend to secure for Catholicity an influence that must eventually sway the religious life of this continent. We do not pretend that there are not, at present numbers of zealous and faithful Catholics who frequent the sacraments very regularly, and even weekly; but the number might be much greater. At all events the idea is that when a Catholic, in the world, is true to the teachings of his Church, faithful in the observance of her precepts, and exemplary as a man of religion, his life not only tells in his own favor, for the salvation of his individual soul, but it exercises a salutary influence upon his family, upon the community in which he lives, upon the whole Church in the country of his habitation, and even upon the non-Catholic element of the population. And the multiplication of such influences very naturally increases the strength of the Catholic cause and makes the Church a power in every sphere, from the highest public one to the most lowly private one in the land. God always is over-generous in His rewards, and His love for man causes Him to meet out more than we expect; He makes the good man's life a source of strength for him that he may never personally realize until such day as he comes into his natural reward in eternity—and then, alone, will he be able to conceive the mass of treasures that he has been piling up for himself in the mansions where there is no death, no rust, no dust, no loss.

"ANTI-CHRIST" OUT.—One of the reasons why Presbyterian has been qualified so often as "black," is the fact of those chapters in the "confessions" wherein the Pope of Rome is spoken of as "Anti-Christ." We need not comment upon the un-Christian sentiment and the illogical prejudices that could have caused the professors of any creed to make use of such terms; but we welcome with great pleasure the better sentiment which seems to prevail to-day amongst the leaders in that particular denomination. All over Canada we find that the local Presbyterian clergy welcome and approve of the suggestion emanating from the committee on creed revision at Washington to the effect that the general assembly should drop from the text of the confessions the chapters referring to the Pope in such unjust and uncharitable terms. In the course of some recent interviews we find three prominent Presbyterian clergymen of Ottawa giving pointed expression to their opinions, and as they seem to harmonize with and echo the feelings of their fellow-ministers in general, we will quote from their remarks:—

Rev. Dr. Moore said:—"Personally I agree with the proposal. The statement is harsh and unnecessary, and it is quite proper to drop it out."

Rev. Dr. Armstrong said:—"There are a number of things in the confession of faith that were vital questions at a time when the religious world was filled with the teachings of the reformation. But I do not think the statement necessary in the confession of faith, which should be simplified, not changed, and all re-

ference to the Pope of Rome left out."
"In my opinion," said Rev. D. M. Ramsay, "the statement is a doubtful interpretation on Scripture and to give thing doubtful should not find a place in the creed. I am in favor of the suggested amendment."
Rev. J. W. H. Milne said: "I think of course the statement should be left out. We have no right to put such an interpretation on Scripture and to give name of anti-Christ to any person. It has nothing to do with the doctrine and should be eliminated. We can never harmonize the world by insulting one another."
What effects this proposed change may have we are not in a position to say; but we know of one result that cannot fail to follow; it is a better understanding and a more Christian feeling, both as between Presbyterians and Catholics and between Catholics and members of the non-Catholic world in general. We are strongly under the impression that the remarkable and universally admitted greatness of Leo XIII. has had much to do in turning the tide of prejudice and of opening the eyes of the bitterest opponents of Catholicity to the actual injustice that they ever perpetrate in regard to the Vicar of Christ.

STATE AID FOR EDUCATION.—Sometime since, about the first of March, the New York "Sun" published a remarkable editorial on the important question of the constitutional right of the State to grant aid to Catholic education. The article was many-sided, and it covered a vast field. As a result, it awakened considerable controversy, or rather explanation, on the issue; a number of letters, from a variety of sources constituted the outcome of that article. It would not be possible for us, in one editorial, to deal with the entire subject in all its phases; but there was one particular letter, signed "Observer," New York, March 27th, in which a point is taken up and the editor set right in regard to what would appear an assumption on his part—one participated in by the vast majority of non-Catholics—concerning the claims of the Catholic Church in regard to State aid in matters of education. As this is an issue, not only in the United States, but in Great Britain, and, to a considerable degree, in Canada, we will take the liberty of quoting a paragraph, or two, from that letter, and of making our own comments thereon. The writer says: "You say that the Constitution forbids specifically and peremptorily any such State support of religious education as is asked for by Roman Catholics." The Roman Catholics do not ask for any support of religious education. They never did ask for it, and if it is offered as 'support for religious education' they would refuse it. They think that the arrangement in this country, whereby the State is separated from the Church and is powerless in Church affairs, is the best arrangement for this country."

Then he backs up this clear and truthful statement with the following remark:—

"I can present to you a document signed by all the Roman Catholic Bishops of this country, saying in effect that they do not want and will not accept 'support for religious education.'"

to the children. They want no payment for imparting religious education."
And we may as well quote the very next passage, which says:—
"The State always employs voluntary agencies, to do its work. It subsidizes hospitals to care for its sick, and never asks whether they be Presbyterian or Dutch Reformed. It authorizes the Gerry society to take care of dependents, and never asks whether Commodore Gerry is a Jew or a Gentile. It pays and pays, liberally, to the Children's Aid Society to conduct schools. Why not, therefore, treat the Catholic citizen in the same way? Why is he of all classes to be legislated against?"

It seems to us that we have here the very yoke of the subject; the tone of contention can scarcely exist any longer in presence of this statement—which is the truthful statement of the position taken by the Catholic Church in all matters of education, wherein the State, is expected to aid. The opponents of the Catholic cause persist in pretending that the Catholic Church wants State help for the religious education of the Catholic children of the country, and, on the very properly constitutional grounds that the state cannot furnish aid for any like purpose, they argue that the State cannot afford aid to Catholics for any educational purposes at all. The first premise being false, the whole argument naturally falls to the ground. The Catholic Church does not ask aid, nor would she accept State assistance, for the imparting of religious instruction to the young. In this case she wishes to be left entirely free, unfettered by any temporal obligations whatsoever, and she desires to impart her own religious instruction through the instrumentality of her own teachers. This is purely and simply a question of domestic discipline and of internal economy with her. But, outside that sphere, and in the broader one of general secular education, she demands the same aid from the State as is accorded to all other bodies of citizens in matters of education.

When the Catholic Church, through the members of her religious orders, or through her lady teachers, imparts a secular education to the youth of the country, she is doing the work of the State—a work for which the State pays all others. She is often doing it more effectively than many others; at all events she is giving an instruction equally as important as that given by non-Catholics, and she is building up the coming generation upon a basis of knowledge, morality and good citizenship. Therein she is fulfilling the duties of a State department; and for this alone, does she demand the fair and proportionate share of State assistance that belongs to her. But when it comes to a question of religious instruction she neither wants, nor seeks the intervention of any secular power. She is fully competent to attend to that work by herself, and she prefers to be let alone to do it properly. Hence the argument advanced against State help for Catholic educators, because the Constitution will not permit the State to help the religious teachings of any section, is absolutely groundless and misleading.

CONFIRMATION.—From time to time the episcopal official organ, "La Semaine Religieuse," gives some very practical hints to Catholics in regard to the observance of certain important rules in matters of Church discipline. Last week one very necessary subject has been touched upon the requirements for Confirmation. As this is subject of daily moment, and as the season of confirmations is at hand, we might take a page from that very valuable publication. On Confirmation it says:—

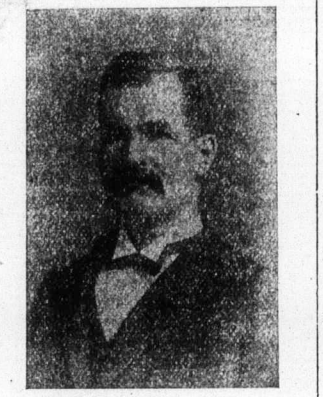
"Each person who comes forward to be confirmed should have a distinct god-mother, or god-father, and of that person's own sex. Consequently, the regular administration of the Sacrament of Confirmation demands as many god-fathers or god-mothers as there are persons to be confirmed. It is, then, only by way of exception, when it is truly impossible to find as many god-fathers and god-mothers as there are persons to be confirmed. In cases of death of god-fathers and god-mothers two of each may suffice for all the candidates; or even one may act for the whole number.
The god-fathers and god-mothers at confirmation must have been con-

firmed themselves, and must be neither father, nor mother, husband nor wife of the one for whom they stand. They must be distinct from those at Baptism * * * It must be remembered that children should be presented for Confirmation from the moment that they are able to receive that sacrament with the proper dispositions, even though they may not have made their First Communion. The Holy Father has strongly recommended this practice, which is, after all, only a happy turning again to the Church's traditions of centuries past."

THE FRENCH ELECTION.—As the month of May approaches the fever of election struggle in France grows apace. It would be absolutely useless for us, with our limited knowledge of the thousand complications of political interests and the chaotic confusion of petty parties, in that land of excitement and fickleness, to attempt any analysis of the situation, or any prognostications regarding the ultimate result. Still we know that there are two grand contending parties, and that the Catholic element constitutes one of them. The New York "Herald's" Paris correspondent, J. Connelley, thus summarizes the events of the first week of April in France:—

"We have had the voting of the budget, the close of the Parliamentary session, the opening of the electoral campaign, the congress of the 'yellows,' the application of the Millerand-Collard law, which reduces the legal labor day by half an hour, and which has begun by causing a number of strikes, and, last, the Pope's encyclical."

Our New Harbor Commissioner.



MR. WILLIAM E. DORAN.

Mr. W. E. Doran has been appointed a member of the Board of Harbor Commissioners, in succession to the late lamented William Farrell. The appointment of Mr. Doran has given great satisfaction, and the "True Witness" felicitates him upon the well-merited honor which has been conferred upon him by the Government of Sir Wilfrid Laurier. In the fulness and prime of his manhood, and occupying a position in the foremost rank of his profession, Mr. Doran, having now entered upon a public career in an important capacity, has the opportunity of his lifetime, not only of reflecting credit upon his race and his creed, but of which he is such a capable and worthy representative, of leaving the impress of his individuality and of his professional skill, upon what promises to be in the not far distant future, the finest harbor on the continent of America.

Mr. Doran is a man of high integrity and unimpeachable honesty, so that in these respects he has nothing to add to an enviable record. This is vouched for by one of the foremost Catholic citizens of Montreal, the Hon. Sir William Hingston, M.D. The "True Witness" will be very much mistaken if he does not establish an honorable and a brilliant reputation in the new field which he now enters. It is unnecessary to add that he has its warmest and its sincerest wishes for his success.

When the heart is heavy and we suffer from depression or disappointment, how thankful we should be that we still have work and prayer left to comfort us. Occupation forcibly diverts the mind; prayer sweetly soothes the soul.

A DISTINGUISHED

Prelate of Scotland Dead.

BY the death of Archbishop Eyre, which took place after an unexpected relapse at 6, Bowmont Gardens, Glasgow, on Thursday morning, March 27, the Church has lost one of its most eminent and erudite prelates, the Western diocese of Scotland a Metropolitan who over 30 years has been the apostolic architect and devoted director of its destinies; while the citizens of Glasgow in particular and the people of Scotland in general have given universal expression to their sincere sorrow at the demise of the venerable successor of St. Kentigern.
By the passing away of Archbishop Eyre has been severed the last link which united the Church in Scotland of to-day with those who composed the first Episcopate after the re-establishment of the Scottish Hierarchy in 1878. The deceased prelate was descended from an ancient and aristocratic Catholic family belonging to Derbyshire, and was born at Askam, Bryan Hall, York, on the 7th of November, 1817, being thus in his eighty-sixth year. His father was a Count of the Holy Roman Empire, his mother being Sara, daughter of William Parker Hill. In 1826, at the age of nine, he was sent to St. Cuthbert's College, Ushaw, to study for the priesthood. Here so successful was he as a student that in 1835, at the age of 18, he was selected by the college authorities to defend in Latin against all comers the usual thesis in moral and natural philosophy, metaphysics, and ethics. When he finished at Ushaw he proceeded to Rome to complete his theological studies. He was ordained priest in 1842, in the private chapel of Monsignor Canali, Vice-Regent of Rome. Pope Gregory XVI made him one of his chamberlains about the time of his ordination.

In 1843 Dr. Eyre returned to England, and was placed for some time at St. Andrew's Church, Newcastle-on-Tyne. In 1844 he was appointed to St. Mary's, Newcastle. Three years afterwards the Irish fever broke out here, and while discharging his duties with unselfish zeal the young cleric caught the infection. For days his life was despaired of. A period of country work on the mission of Haggerstone, in Northumberland, restored him to robust health, and he returned again to Newcastle, where, later on, after being made a Canon, he was raised to the position of Vicar-General of the diocese. The bishopric of Hexham appears to have been within his reach when he was summoned in 1868 to Rome and nominated to an important charge by Pius IX in the Eternal City. A year later, in 1869, he was appointed Administrator Apostolic of the Western District of Scotland. Ten years afterwards he was made Metropolitan of the See of Glasgow, Leo XIII. having then restored the Scottish Hierarchy, which had had no representatives since the death of James Beaton, Archbishop of Glasgow, in 1603.

Under Archbishop Eyre the Western diocese has progressed by leaps and bounds, as a consultation with the statistics in the Scottish Clerical Directory will show. Elaborate arrangements had been made, as we mentioned the other week, for the celebration of His Grace's diamond jubilee as a priest; but these had to be abandoned on account of his illness. The late Archbishop was the first of the Scottish prelates to revive the Cathedral Chapters of Scotland by the erection of a Chapter in 1884. In 1892 he replaced the old ecclesiastical seminary of Partickhill with the magnificent college at New Kilpatrick, which he erected with money from his own private means, at the cost of £25,000. More recently, as is well known, he made a gift to the arch-diocese of the large training college at Dowan Hill for young ladies who intend to devote their lives to the work of Catholic education in these realms. St. Charles' Church at Kelvinside was built by the Archbishop with his own private means. As a pious and scholarly writer on sacred and historical subjects the Archbishop

achieved considerable distinction, his best known works being "The History of St. Cuthbert" and his five erudite and researchful contributions to the "Book of the Glasgow Cathedral," reviewed in these columns four years ago. As to the Archbishop's work, it may be said that if the annals of the world's Catholicity the archdiocese of Glasgow stands unsurpassed for organization, the clergy and the laity of the West owe it all, under the providence of God, to their late beloved Metropolitan, whose guiding genius for 33 years ruled and directed the affairs of the archdiocese.—Liverpool Catholic Times.

Father Martin Visits Catechism Classes.

Rev. Father M. Callaghan's visit to the catechism classes on Sunday last was a most pleasing event for both teachers and pupils. To many of the senior pupils, and to the vast majority of the teachers the visit of the new pastor recalled old days when Father Martin was in charge of the classes.

There were about seven hundred children present, and joy was visible on every face as the beloved Pastor wended his way to the pulpit.

In reply to words of welcome from Rev. Father McShane, the pastor, in most eloquent and touching words, referred to his connection with the catechism; spoke of the delight he ever finds in coming into touch with the children and with what interests them; assured his captivated audience that he would avail himself of the opportunities afforded by his recent elevation to render more frequent his dealings with the children of the parish.

He spoke at length of his boyhood days when he attended the catechism. He alluded most affectionately to the priests who were then in charge, and of the Brothers who conducted the boys to Church. He wound up by advising the children to be ever diligent in the study of the catechism, and to improve their present opportunities in order to fit themselves for the battle of life.

OUR FRATERNAL SOCIETIES.

ST. ANN'S T. A. & B. Society at its last regular monthly meeting passed resolutions of condolence on the death of the late pastor of St. Patrick's, Rev. J. Quinlan, and also to the family of the late Frank J. Hart.

HIBERNIAN KNIGHTS.—At a regular meeting of Company No. 1, Hibernian Knights, sympathetic references were made to the death of the late Mrs. Peter Doyle, wife of an esteemed officer of the Company; a resolution of condolence was ordered to be sent to the bereaved husband and members of the family.

ST. ANTHONY'S YOUNG MEN.—At its last regular meeting of St. Anthony's Young Men's Society, a resolution of sympathy with Mr. Charles J. Dowd, whose father recently died, was adopted.

A.O.H., DIV. NO. 2.—At the last regular meeting of Division No. 2, A.O.H., Mr. Patrick Flanagan was elected vice-president to replace Mr. M. Ward, who had resigned from that office. The selection of Mr. Flanagan will give a valuable member to the Councils of the County Board.

The interior sanctuary of that adorable Heart is as if opened by the wound in His side, the bowels of mercy expounded to receive us.

Each decision you make, however trifling it may be, will influence every decision you will have to make, however important it may be.

O Jesus my sweet hope! may Thy Divine Heart, wounded through love of me, and open to all sinners, be the secure asylum of my soul.