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# The True Witness



Vol. LI, No. 31 MONTREAL, SATURDAY, FEBRUARY 1, 1902. PRICE FIVE CENTS

## OUR NEW STORY.

As will be seen by another page of this week's issue we commence the publication of a most highly interesting historical romance of the time of Queen Elizabeth. The title of the story is "The Wonderful Flower of Woxindon." It is from the pen of Rev. Joseph Spillman, S.J. The readers of the "True Witness" who have read the story of "The Secret of the Confessional" by the same author, published a little over a year ago, will welcome this new work which is based upon the most authentic of historical facts, as the author says: "It might even be entitled Babington's conspiracy," as the story is woven from the tissue of events that gave Mary Stuart to the scaffold, and which crushed the hopes of the Catholic party of that period. We will not forestall the pleasure our readers must derive from the careful perusal of this splendid story, rather will be satisfied with a simple direction of their attention to its presence in these columns, leaving to themselves the appreciation of a work that should be read by every lover of Catholic literature.

### NOTES OF THE WEEK.

**HALIFAX SPEAKS.**—On the 22nd January, St. Mary's Hall, Halifax, was crowded with over eight hundred Catholics, called together by Archbishop O'Brien, to enter a protest against the declaration attached to the oath of accession. Amongst those who spoke to the resolutions that were moved and adopted were Sir M. B. Daly, Mr. Justice Meagher, Hon. Wm. Chisholm and Hon. Senator Power. The resolutions, two in number, contained an emphatic protest against the insult offered their religious convictions, which as loyal Canadians they resented, and a statement that as the religious belief of Catholics does not diminish their loyalty, they resent being singled out for condemnation by the said declaration. The most important portion of the report which we received consisted of the very appropriate remarks of Archbishop O'Brien. It is a well known fact that whenever His Grace of Halifax speaks he always gives expression to ideas of the highest importance, couched in language the most chaste and eloquent. In his opening remarks the Archbishop said: "We have met here to-night to protest emphatically against the further continuance of a declaration, blasphemous in itself, most insulting to nearly one-half the people of this Dominion, and painful, as we must suppose, to the sovereign who is forced to echo the unholy words, and the base calumnies, well do they be, of an evil age. For the declaration to the oath of accession is all this. And yet, as a means to secure a Protestant succession, it is as inadequate in its precautions as it is offensive in its phraseology."

This is the language of not only a distinguished prelate of the Catholic Church, but also of one of Canada's foremost literary sons, and one of the most eminent scholars in the British dominions. Surely voices like these must be heard beyond the Atlantic.

**SUNDAY SHOPPING.**—We have heard much ado about the closing of small stores, tobacco shops, newspaper depots, candy stores and such like, on Sunday. We find, and quite justly, that six days of the week should be sufficient for all citizens to make whatever purchases they might need, without occupying the one day of rest, the one holy day of the seven, in the operations of trade. But we are, after all, away behind (or, if you like, away in advance of) other sections of the Christian world in regard to the observation of the Sunday. From a Chicago contemporary we learn that the State Retail Clerks' Association met the other day at Springfield for the purpose of devising means of obtaining a Sunday closing law. In explaining the situation the article in question gives us some details that might constitute a very fine text for a series of sermons upon the Lord's Day. Take the following paragraph as an example: "An unwritten law has closed the larger business establishments down town on Sundays. The public recognize the justice of the fact, down town purchases are made during the week, and nobody feels any inconvenience because the stores are closed one day in seven. But in the strictly retail districts it is different. In those districts there seems to be an unwritten law also, but an unwritten law, not for the clerks, but for housekeepers and housewives. A very large number of women put off buying what is needed, for the Sunday dinner, or for Sunday comfort, until Sunday morning. This may be due sometimes to the fact that the wage-earner of the house

called into existence for the protection and advancement of Catholic interests in this city by the consolidation of the Catholic vote, and by the selection of suitable candidates to represent Catholic interests at the public boards. I am satisfied that the Executive Committee consisting of about 75 laymen (representative of every congregational district in the city), and 15 clergymen have exercised a wise discretion in the selection of candidates, and that they have been actuated by the purest motives in their decision. Up to the present there has been displayed a willingness to submit personal interests and ambitions to the judgment of this committee. I regret to find that an exception to the rule has recently occurred. A gentleman, for whom I have always entertained the highest regard, has thought it right to appeal to the people against the vote of the Executive Committee, although he submitted his name to it for nomination, after almost a week's consideration and consultation with his friends. Such conduct is neither honourable nor calculated to advance Catholic interests or any other public interest so far as I can see. Dr. McDonnell, the candidate selected by your committee, has given ample evidence of his capacity to represent Catholic interests. He has devoted a great deal of time and attention to further the interests of the Catholic poor as a poor law guardian. Apart from his services, if he were even an untried man, like his opponent, we are bound to support him as the selection of this Association. I have every confidence that the good and faithful Catholic electors of the Falls will follow my advice, as they have always done, and vote solidly and early for Dr. McDonnell, the standard-bearer of the Catholics of Belfast.

**SELLING TO MINORS.**—On January 1st, 1902, the Intoxicating Liquors Act, of 1901, passed by the Imperial Parliament, came into force, and now all interested, in one way or another, are anxiously watching the operation of the new law in order to note its results. The question which it was intended to regulate is one that affects us in Canada as well as the people for whom the law was enacted. The purpose of the Act is to prevent children under the age of fourteen being sent to purchase drink and to fetch it home from the public house. There was an amendment proposed to the Bill, by Lord Hugh Cecil, to the effect that a publican could serve a child under fourteen with drink but in quantity of not more than one pint, and this only in a "corked and sealed" bottle. Commenting upon the Bill, one of the leading English organs says that the best result of it so far is that the publicans are so irritated over the trouble of having to find out the exact age of each child customer, they will in future refuse to serve all children with drink. If we are not greatly mistaken, we have a law here that forbids the sale of liquor to minors, under severe penalties. But it does not appear to be a law that has received any degree of enforcement. There is no calculating the injury that is done by the selling of liquor to young boys or girls. Not that the children are liable to drink the liquor purchased as much as the habit they contract of visiting places from which they should be excluded, and the sad example that they help in creating by becoming the instruments of their parents' evil doings. Unnecessary to dwell upon the moral danger for the future generation that lies in this practice of selling liquor to children.

**THE FRENCH REPUBLIC.**—"A Melancholy New-Year's Day," is the title of M. Jules Lemaitre's review of France for the year 1901. Possi-

bly no more severe criticism of the present government has yet been penned; and what makes it stronger is the fact that it appears to be justified by the events recorded. He declares that the people of France are very easily satisfied since they accept the word "Republic" as a definition of their country's system of Government, while they know it to be a "most brutal oligarchy." His indictment is concise but pointed. He says, in one place: "Our liberties have been violated—liberty of conscience, liberty of association, liberty of instruction. It is forbidden even to persons as respectable and as inoffensive as the Benedictines and the Carmelites to live and meditate in common. Liberty dead, likewise the prosperity of the country, a budget of three billions and a half, and a deficit of nearly two hundred millions; these are the last statistics. Twice criminal are those to whom we owe this miserable situation. For, in the first place, they have known how to do nothing in four years of legislation for those whom they call the most numerous class, or the proletariat, and consequently they ridicule us when they speak to us of their love of the people; and afterward, they have rendered impossible by their lack of foresight and by their dishonesty the great laws of social amelioration that they continue to promise with a mechanical impudence."

In defining the spirit of the Government as Masonic, he tells us that two qualities characterize Masonry, and they are "religious intolerance, and the most hypocritical humanitarianism." Considering the influence that France always exercised upon the whole of Europe, under the restoration, the monarchy of July, the second republic and the second Empire, he concludes that this Republic has lowered France to the perceptible degree in the eyes of the world, and that European civilization has retrograded in the year 1901. Beyond all doubt this is not complimentary to the Government that has so recently played the petty tyrant upon the most defenceless of its subjects, and did so in the name of liberty. Strange, indeed, is France's conception of liberty. Well did an Irish orator once say, in referring to the great Revolution, "they did all in the sacred name of Liberty, yet in the deluge of human blood they left not one mountain-top for the Ark of Liberty to rest upon."

**A FEW DIVIDENDS.**—In this age when it is so difficult to secure, especially from what is generally known as pew rents, the required funds to maintain the Churches throughout the country, it comes as a surprising piece of news, that in one parish out in Wisconsin, the priest has actually paid a dividend to each pew-holder in his congregation. The story of this exceptional case is told thus:— "St. John's Church at Little Chute, Wis., is probably the only church in America which has ever paid to its parishioners a dividend on its own pew rentals, but such was the unusual announcement made Sunday by the pastor, Father Knetzel. The pew rents for the last year were about \$200 in excess of the year before, and as the revenues of the church were more than sufficient for its needs by about the same amount, and there is no church debt upon which to pay the surplus, the pastor declared a dividend of \$1 each of the one hundred and seventy-two pews and paid the amount over to each pew-holder."

What we regard as the most important point in this information, is the fact that no church debt exists, and that the rents were so much in excess of the previous year. The conclusion is simply this: the parishioners have been all faithful in the performance of their duties towards

church and pastor.

**THE POPE'S HEALTH.**—So many and so frequent have been the stories, more or less sensational, that have of late been circulated regarding the state of the Pope's health, that it comes well from a correspondent of the "Freeman's Journal" to set at rest all minds regarding two very important points. The first is in regard to the periodical rumors of the Pope's death; the second concerns the actual reasons given by the most reliable medical authorities for the continuation in mental and physical health of Leo XIII. We will, for the benefit of our readers, take each of these questions separately, and lay before them the very sensible statements of the correspondent in question. After dealing in a general way with these attempts at sensationalism, which the Roman purveyors of news matter fall back upon, when other items of interest are lacking, the correspondent explains that if there were any immediate danger of the Pope's death, the first to be warned would be Cardinal Martelli and Cardinal Gibbons. Neither of these would be so notified unless there were some official and authentic pronouncement to that effect by the Papal physicians. If such declaration were made by the physicians, Cardinal Rampollo, the Secretary of State, would at once cable the two Cardinals in America, who would thereon, proceed to Rome without delay. The writer says:— "Nothing would interfere with their departure, unless it would be physical disability. They are prepared to go at any time, and would, of course, take the quickest methods of transition. They would reach the Eternal City, barring delays or accidents, within ten days, sufficient time to take part in the Sacred College in the election of a new pontiff."

So it may be safely concluded, as far as this continent is concerned, that unless the immediate departure of the two Cardinals corresponds with the reception of the news that the Pope is in danger, that news may be put down as false and mere guess work, or sensationalism. We now turn to the very lucid and very wonderful explanation of the Pope's apparent immortality, given by Dr. Lapponi. This we reproduce in the exact words of the correspondent above mentioned. He says:— "All the world knows that Dr. Lapponi has for a great many years been the private medical man of Leo XIII.; he has studied with unremitting care all the health phases through which his illustrious patient has passed during the last quarter of a century. Dr. Lapponi declares that he has not read anything in the history of medical cases so remarkable as that of His Holiness. All men after reaching a certain age begin to suffer from the malady known as senile debility, which progresses day by day and eventually kills them — if death is not produced by some other cause. Until seven years ago Pope Leo was no exception to this rule. He possessed a splendid constitution which would in any case have enabled him to resist old age for a long time, but the malady of senility continued to make normal progress. Then suddenly the progress stopped and has never since been resumed. It follows from this that His Holiness has, absolutely speaking, as long a lease of life today as he had seven years ago. This explanation, the accuracy of which I can vouch for, should serve to dispose for good and all of the absurd reports that are cropping up from time to time concerning the physical and intellectual decay of His Holiness."

It seems to us that these statements should suffice to discredit any or all of the reports that are sent broadcast over the world, concern-

ing the illustrious Vicar of Christ.

**AN ELECTRIC CURE.**—It would seem as if electricity were becoming man's servant in almost every sphere. The latest attempts at utilizing the wonderful fluid are in the direction of curing consumption. According to reports, experiments have been made in London and that remarkable results have followed. According to the "Herald's" European edition, we learn that:— "These experiments, for the most part, have been conducted by Dr. T. J. Bokenham, an eminent West End surgeon, in the course of his private practice, but with the knowledge and approval of leading consumption specialists. For various reasons, but principally because of evil results which might ensue if the system were used by any but the most experienced medical men, with a perfect knowledge of the forces they were dealing with, the experiments have been quietly conducted. Applications, for details of the methods used have not been encouraged."

We need not enter into the details of the two systems employed. In fact the accounts given us are rather too technical, and we are not sufficiently acquainted with either electricity or the medical theories concerning consumption, to give any opinion upon the subject. However, we may say that:— "Dr. Bokenham's experience is that in very bad cases of consumption the cough has been greatly reduced, night sweats have disappeared, the appetite has improved and there has been a great gain in weight and general health. So that even if the consumption bacilli have not been destroyed, it is certain that their virulence has been much decreased; that they have been brought under control and that the patient has felt cured."

It is quite within the range of possibility that this terrible disease could be cured by the means thus used. In fact we are told of several cases of apparent cures, and of one particular bad case. Anyway, if the discovery should result in a successful treatment of a disease that has baffled all human skill heretofore, the world will be deeply indebted to the one who produced such happy results. But we prefer, before taking all that is said for granted, to await further developments and more positive experiments.

**LEGENDS AND SAINTS.**—The "London Standard" has supplied the world with a lengthy article under the title, "The Humors of Celtic Saints," in which it purports to revive some local legends concerning certain saints in England. The title is badly chosen for there is no evidence of humor in all that is told about the saints than might be found in "Robinson Crusoe," or "Baron Munchausen." In the next place the saints mentioned are not Celtic, they are Saxon, and they lived at Land's End and near the Lizard. According to the supposed legends unearthed by the "Standard," these so-called saints were far from being humorous or saintly; one of them was a thief, another was a quarrelsome stone-thrower, a third would have been a model for O'Connell in his encounter with Biddy Moriarty, a fourth was a swindler, and all of them were more or less viciously inclined fools. We are perfectly aware that in the real lives of the Saints there is a clear distinction drawn between that which is authentic and that which is legendary. But the legends in no way clash with the authentic facts relating to the lives of the Saints. In the present instance the legends set forth by the "Standard" are not only the products of the imagination, but are actually inventions calculated to cast discredit upon the lives of any or all of saints. If the writer of the article in question thought for a moment that he was producing something humorous he certainly is the only living being who could detect the slightest approach to humor either in the account given, or in the actions and words of the fictitious characters whom he invented for the time being.