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# The Globe and Witness



Vol. LVIII., No. 181

MONTREAL, THURSDAY, OCTOBER 29, 1908

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## Note and Comment

The national board of directors of the Knights of Columbus has definitely decided not to grant the petition received from Ireland to extend the order to that country. The directors felt that under present conditions in that country the order would not develop as much as might ever, looking to the introduction at once of the order into Cuba and Porto Rico. The enrollments in be desired. Action was taken, however, looking to the introduction at once of the order into Cuba and Porto Rico. The enrollments in those places, however, will be for the associate class only, it is stated, and will not be insured on account of the extra hazardous risks due to climatic conditions.

The King of Portugal has sent to His Eminence, Cardinal Merry del Val, the grand cross of the Order of the Tower and Sword, which is the highest Portuguese decoration.

While employed in a field on his own farm, located at Ballygawley County Tyrone, the owner unearthed a slab which contained to him mysterious letters. The find has been examined by the Irish Antiquarian Society, and it is believed by that association that the hieroglyphics were written on the slab 1000 years before the birth of the Saviour.

Senora de Costa, who caused the great peace movement, the "Christ of the Andes," to be erected on the boundary between Argentina and Chili, has finally completed the organization of the Society for Universal Peace.

Rev. F. X. Prefontaine, Seattle's pioneer priest, has been invested with the rank of prothonotary apostolic by Bishop O'Dea in St. James' Cathedral, Seattle, in the presence of many diocesan clergy and a large gathering of Catholics. The venerable priest recently celebrated his seventieth birthday.

The Jesuits of St. John's College Toledo, have purchased a Presbyterian church in Toledo, Ohio, which they are having remodelled for use as an academy.

There are one hundred and twenty thousand Catholic members in Total Abstinence Societies in America.

In London there are now about 140 Catholic churches, not counting the convent chapels. To very many of these there are elementary schools attached, some of them ranking with the best non-Catholic schools, both as to size and equipment. Of convents, monasteries and other religious houses the metropolis possesses over 170. Twenty-eight orders or congregations of men have one or more houses in London, and between sixty and seventy congregations of women. Several hundred priests are actively engaged in special works.

Mr. Burns, the Cattle King of Calgary, one of the most generous Catholics in Canada, has donated two hundred acres to Father LaCombe, O.M.I., for his projected Home for the Poor and Destitute.

Three thousand volumes written by Catholic authors are made available for free circulation through the publication of the "Catholic Finding List" (a list of books in English) by Catholic authors, in the Chicago Public Library. This list is compiled by a Committee of the Catholic Writers' Guild. It is published by the Knights of Columbus.

## Churches of Cement.

The Rt. Rev. Msgr. George F. Houck officiated recently at the laying of the cornerstone of a new church being erected by the Slovenian Catholics of East Euclid, Ohio. A sermon in Slovenian was preached by Rev. Nicholas Gerstovic. The congregation consists of about sixty families and is under the patronage of Our Lady of Perpetual Help. Most of these own their own homes, though the settlement is only two years old. They form a very thrifty and promising little community.

The new church is being built of cement blocks, and is the first one of its kind in that diocese. The effect is hardly distinguishable from that of cut stone, and the blocks are said to make an economical, durable and artistic building material.

## Protestant Historian.

Dr. Charles C. Starbuck, the eminent Protestant theologian, writes as follows in the Sacred Heart Review: Professor Figgis, after having, for seven years, in his lectures, accused the Jesuits of authorizing their superiors at their discretion, to command their subordinates to commit sin, mortal or venial, as the superiors may please, has at last come to acknowledge he has all this while been propagating, or certainly entertaining, an infamous slander against the Society.

He now acknowledges himself to have discovered that the formula "obligare ad peccatum," or "obligationem ad peccatum inducere," "to bind up unto sin," has alike, in theological treatises and in monastic rules, one uniform sense, namely, to bind any one to something under such a stress of obligation that neglect of the injunction reaches the point of sin, involves a man in sin, leaves him "obstrictus ad peccatum," "bound up unto sin." He has doubtless also discovered that the formula "obligare ad peccatum" has precisely the same meaning with the formula "obligare sub peccato," "to bind to anything under pain of sin." We see this in the Jesuit Constitutions, which, speaking of the Pope's authority to require a Jesuit, if a priest, to accept a Bishopric, describes him in one place as "having power to bind a brother up unto mortal sin," if he declines, and in another as "having power to bind him up to acceptance under pain of mortal sin." Suarez also, we see, speaking of the authority of a civil ruler, in the publication of the first law, to bind people unto obedience under the highest stress of obligation, not only before man, but before God, uses interchangeably the phrases "obligare ad peccatum mortale" and "obligare sub peccato mortali."

This is all very well, and shows that Figgis is willing to receive the truth, when it is clearly pointed out to him. But how sad a humiliation for him, and for Anglican scholarship, that he should have labored so many years under this lamentable and calumnious delusion, involving the honor of so many thousands of Christian men and priests, whose former associate and present antagonist, the Rev. George Tyrrell, declares to be as worthy of confidence as any.

There is a not improbable mitigation of a Professor Figgis' offense, namely, that, although he had for seven years been laboring under this monstrous misconception of the formula "obligare ad peccatum," he had not expressed it in his lectures, so that his colleagues had not had the opportunity to set him right. Yet when he at last publishes his error in a letter to the Tablet, I do not learn that any Episcopalian sprang to correct him. It is by Catholics that he has finally been convinced of his odious misapprehension.

What should we suppose that an ecclesiastical scholar of this gentleman's presumable rank would do, in examining the Jesuit Constitutions? He finds the superiors authorized on occasion "obligare fratres ad peccatum." Being, we may assume, an ignorant of Catholic terminology, as Protestant scholars almost invariably are, very nearly as ignorant as they are of Buddhist technicalities, he would naturally at first recoil in great astonishment.

Yet, if he were really a scholar, really a thinker, really an honest man, and really indisposed, as a Christian to impute to a Christian brotherhood the inconceivable shamelessness of claiming before all the world the right of commanding their members to sin, and that expressed in the name of Christ, the Fountain of Holiness, he would reflect in some such way as this: "Whatever this unaccustomed formula may mean (unaccustomed to me but doubtless familiar to Catholics) it is plain that it can not be a permission to command sin, since no one who is not of a disordered mind can possibly link together the two absolutely antagonistic ideas of Christ and sin, and command a subordinate in the name of God's son to do that which he himself recognizes that God and His Son detest. "Are there any Protestant parallels to such an interpretation?"

"Further, it is true, declares that neither murder nor adultery, even though both are habitual, interfere with a man's justification, provided it does not overeat his confidence. Yet Luther does not represent murder and adultery as pleasing to God, or as some thing to be commanded. On the contrary he exhorts his followers to lead a blameless life, not as required for their salvation, nothing which he declares that it has nothing in it, so to speak, no more than a handsome compliment to them with no penitentiary reference to their manner of life.

"So also he exhorts his countrymen to go to Rome and cut the throats of the Pope and cardinals. Yet he does not enjoin this as a desirable sin, but as a holy service, which it will displease God if they

## Catholics and Public Offices.

Addressing a notable gathering of Catholic prelates and citizens of St. Louis in the banquet hall of Hotel Jefferson, last Sunday evening, at a banquet following the laying of the corner stone of the new Cathedral, Archbishop Ireland, of St. Paul, declared that the Catholics of the United States should be more largely represented in the holding of public offices.

He ridiculed the idea, which he said some persons entertained, that no Catholic could ever be President of the United States, and said that if "ever again" a political party rejected a candidate for President because his wife was a Catholic the nominee of that party would be defeated.

"A man who presents himself for public office should first be considered as to his fitness. I urge all Catholics to make yourselves fit for all the highest offices in the country, according to your number. There are now 17,000,000 Catholics in this country, and they are not represented in its great offices as they should be. Go to Washington and you will find perhaps two or three Catholics in responsible positions. Wherever you go you will not find Catholics well represented in public offices. What is the cause? Timidity and a foolish fancy that the country holds them down."

omit, not if they perform. "So also when Melancthon hopes for the murder of Henry VII., it is not as a useful sin, but as an acceptable sacrifice to God.

So also when John Knox glories in the death of Rizzio and of Cardinal Beaton, he does not extenuate them as necessary sins, but glories in them as 'just and necessary and godly deeds.'

"I see then, that the wildest aberrations of Protestantism (and some of its forms have been abominable and loathsome) have never professed to authorize a command to commit sin. What then am I to think of the central and settled authority of the Catholic Church?"

## Reunion of Old Pupils at St. Patrick's School.

On Wednesday evening at St. Patrick's Girls' School, St. Alexander Street, a very large number of former pupils gathered together to hold the first of what will become in the future regular meetings of the Alumnae Association. The chief feature of the inaugural gathering was the recital given by the Rev. M. J. McKenna, of Springfield, Mass., and who some six years ago spent a short while at St. Patrick's. The selection the speaker chose was the Graveyard scene from "Hamlet." Quite unnecessary is it to go into any details, for Father McKenna, has been heard often at St. Patrick's, and those who were privileged to be present at Wednesday evening's reunion were not disappointed. After the class of '09 presented their greetings, the pastor gave a splendid address in which he eulogised the good Sisters of the Congregation de Notre Dame and the noble work they are pursuing. He brought home to the minds of those who had the privilege of being trained by these Sisters, beauty of their sacrificial life, and he emphasized the blessedness of the influence they exerted all through the lives of those who had come under their direction. Vocal and instrumental selections made up the rest of a very entertaining programme. At the close, refreshments were served in the class rooms, which idea was commented upon most favorably by everyone, as for the time being it seemed as though the years which had intervened between the happy schooltime and then had vanished and that they were once more back within the dear old walls, where at time school tasks had seemed so irksome, and tasks so hard but in some cases new in comparison, so light.

Certainly the first gathering of old pupils, to judge by numbers, interest and enthusiasm bids fair for the forming of an association quite second to none.

## The Church and the Negro.

Under the heading "The Catholic Church," the Enterprise, the organ of the colored people of Ontario, has this to say:

"For many years we have thought that the negro would be wise to come more and more under the jurisdiction of the Catholic Church. We have thought this because that church offers protection to the negro which he seems not to be able to get from other sources and organizations in this country.

"Throughout the southland this church has been a guide and a shield. In the capital of the nation, where the white colleges draw the color line, the Catholic University of America stands out as a glorious exception. And what is more, the followers of the church are true to their own. They have made it the special mission to minister to the weak and oppressed mankind, to throw around the unfortunate the strength of their culture and experience and lift them to planes of higher usefulness. That church has erected hospitals and nurseries for the care and maintenance of the poor, and when other such institutions have discriminated against people of color the Catholic Sisters have extended the hand of mercy.

"This beneficent practice has been most helpful to the negro, because he has stood more in need of help than other races in our land. The doors of this church are thrown wide for us today; their hospitals are open to us, and their schools are open to us. And while we are thinking of one way out of the wilderness of prejudice and hate, let us not forget the Catholic Church."

## TOO BUSY TO BE HERETICS.

Among the reasons why there is little danger of "Modernism" among Catholics in this country, the Catholic Transcript notes with truth: "The Catholics of this country are exceedingly practical. They are busy about many things. They have neither the time nor the inclination, nor the mental peculiarities essential for the making of successful heretics. They discover little inclination to engage in an industry so barren."

## Mgr Falconio Gives Advice to Women.

"To be able to mind her own business and get busy," is the panacea, somewhat briefly and laconically expressed, for the restlessness and disquietude of American women, according to the opinion of his excellency, Mgr. Diomedo Falconio, apostolic delegate to the United States.

"Do you think, your excellency was asked that the modern woman would be happier were she to become more of a factor, politically and publicly, in order that she may rear better statesmen and men of affairs? was asked.

"I think that she should attend to her husband's home and take care of her children and see that their dinner is well cooked. If she will see to her own business and be busy in her house, she will be happy."

## Saying the Rosary.

Few Catholics know how to say the Rosary. Most of them imagine that if they pass the beads through their fingers and say the vocal prayers they have fully practiced the devotion. But the beads and the vocal prayers are the least part of it. The meditation on the fifteen mysteries of our redemption is the main thing.

The thing should be occupied with thoughts of the wonders wrought by God from the time when the Angel Gabriel saluted the Blessed Virgin as the Mother of the Messiah to the hour when she was crowned by her Son as Queen of Heaven.

The joyful mysteries and the glorious mysteries should have their turn for rumination and the remembrance of them in all their details should be accompanied with acts of faith and love, contrition and hope, and with the renewal of good resolutions. If there were the chief concern of the rosarian was how the mysteries would sink into the heart and how they would burst out thence into the bloom of pious action! The slipping of the beads through the hand would then only measure the time and the "Hail Mary's" would only occupy the lips to serve as music to the lovely thoughts within.

Think of the mysteries! Let memory, imagination and will be absorbed in them. Then will the devotion have its perfect fruit, in loving sentiments and practical conclusions.—Catholic Columbian.

## A Duke's Burial Place.

The Duke de Doudeauville, who died recently at his chateau in France, was buried in the old cemetery of the Picpus at Paris—the most famous, most interesting and one of the saddest private cemeteries in the world.

When, soon after the 1340 victims, said to have perished there, had been thrown into a common foss, the death of Robespierre ended the Terror, the survivors of those interred there secured the land about this awful spot and, adding it to the property of the convent, confiding it to the perpetual care of the nuns, they laid out, between the garden of the convent and this common foss, a tiny little burial ground, destined as a final resting place for the relatives of those in the common foss beyond. There today such of the families as wish are still interred.

It is a sad place. The ground is gravelled. The three lines of tombs, some of which are the gothic stone structures familiar to all who know the French cemeteries, the rest of which are square affairs closed by heavy sloping stones, on which the inscriptions are cut, are gray and sombre. A high wall separates this in turn from the second cemetery, in which are the graves of the De Salm family, and at the extremity of which is the common foss. On the outer side of this wall there are commemorative tablets to Andre Chenier, to the nuns of Compègne, whose names are all inscribed, to the De Salm family and to the victims of the guillotine buried in the common foss.

No grass, no touch of color livens the larger cemetery save the American flag flung at the head of Lafayette's tomb, which is close beside the entrance to the common foss.

## Bethlehem Institute Changes.

Oct. 1, 1908.—The Rev. Doctor Peter Bondolfi, who for several years has been the Papal Delegate at the Bethlehem Institute, Immensee, Switzerland, has been elected Superior of the said institute, in place of the Rev. P. M. Barral, who has retired on account of ill health.

Mr. Louis Renaud, who has been connected with the Institute since its infancy (1895) and who is the seller of tons of cancelled postage stamps given to help the work, has returned to Philadelphia, to temporarily manage the office and leave it in proper hands. His address is at the Bethlehem office, 220 So. 4th Street—the only office in the United States.

## Cultivate a Taste.

The Catholic Fortnightly Review, has a letter from a Kentucky pastor, who writes:

"You are quite right when you say that our Catholic laity have no taste for sound Catholic reading. One of the causes of this deplorable lack of taste and interest, in my judgment, is criminal neglect on the part of those who should have recognized and insisted upon the value and necessity of good reading from the beginning.—I mean our bishops and priests. I have been engaged in the cure of souls for over forty years, but cannot remember during all this time ever having heard any bishop addressing a congregation specifically on this subject. Beyond a weak suggestion now and then in a pastoral letter, nothing has been done towards impressing our people with the necessity of cultivating the habit of reading Catholic books and periodicals."

## The Saying of Prayers.

You ask how prayers said over and over again like the Rosary can be any good. I saw young Mrs. Martin last week with her little girl in her lap. She had her arms around her mother's neck and was being rocked to and fro, and every time she rocked she said:—"Oh, mother." True, she was only a child, but "except to become as little children"—We are nothing more than children with God and His Blessed Mother. To say "Hail Mary, Hail Mary," is the best way of telling how much we love her. And then this string of beads is like Our Lady's girle and her children love to finger it and whisper to her. And we say our pater noster, too; and all the while we are talking she is showing us pictures of her dear Child, and we look at all the great things He did for us, one by one; and then we turn the page and begin again. How tender and simple it is! A great Mother whose girle is of beads strung together which angle into every Christian's hands; whose face bends down over every Christian's bed.—Robert Hugh Benson.

## Don'ts For Penitent's.

- Don't crowd into the confessional ahead of some one else who was wait before you came.
- Don't tell any one's sins but your own.
- Don't mention another's name in telling your sins.
- Don't make the priest irritable by forcing him to repeat: "How many times?" for every mortal sin you confess.
- Don't forget it is a sin to accuse yourself wilfully of something you have not committed, just as well as it is to conceal a sin you have committed.
- Don't confess a doubtful sin as if it were not doubtful. Confess exactly as your conscience says it.
- Don't fail to ask for special remedies against your habitual sins if the priest forgets to give them. Take an interest in your soul.
- Don't go to confession intending to use all the wiles and deceptions of present day worldly life to conceal and shade over and soften down sins and circumstances of sins necessary for the priest to know.
- Don't sit about from priest to priest to escape a little scolding for habitual faults.
- Don't think a confessor is naturally severe and stern because he is so with you. He may be the kindest of the kindly with the one that goes before or follows you.
- Don't go to confession merely to relieve your mind.
- Don't talk so low in confessing that the priest cannot hear.
- Don't talk so loud that everybody can hear you.
- Don't neglect to say your penance immediately after confession.
- Don't get the blues because your confessor is changed to another parish.
- Don't get the blues because he is not changed.—Victorian.