

The True Witness and Catholic Chronicle

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TERMS, PAYABLE IN ADVANCE.

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.

PAUL, Archbishop of Montreal.

SATURDAY JUNE 23, 1906.

Notes of the Week.

VAGARIES OF LAW. — Almost daily we read of men who actually commit the sin of taking that which does not belong to them and who, by means of the law, — whether by failure or otherwise — escape the penalty which is richly deserved.

The other day we had the case of a man and wife sent to prison and their children left to ramble the streets without shelter, simply because the wife could not pay \$100 damages for slander.

To say the least, in the light of our approaching twentieth century civilization. Do we need some new Dickens to pen a second "Little Dorrit"? However, such is the law and while that law remains unamended, it must be respected and obeyed; but it is surely time that some legislator would seize the opportunity of making a name for himself by moving the repeal of such an enactment, or, at least, the amendment of the law so as to take it within the range of the reasonable and just.

TROUBLES IN CHINA. — Scarcely do we find the interest in the South African war on the decline than the Chinese and their Boxers spring a series of sensations upon the world. Our object, at this moment, is not exactly to enter into any details of the regular political and international "Chinese puzzle" that presents itself for solution, rather do we wish to draw attention to the fact that the enemies of the Catholic Church find ever and always some excuse for making harsh and unjustifiable attacks upon her clergy and missionaries.

COST OF POPULARITY. — A general election is a costly business, remarks an English exchange, not only to the losing side, but to the candidates. The expenses of the last general election, that in 1892, were, in England and Wales, £706,588 7s 5½d; in Scotland, £111,761 2s 2½d; and in Ireland, £50,182 10s 5½d; a grand total of £858,531 18s 1½d. In England and Wales the average cost of each vote was 4s 2d, in Scotland 4s 8d, and in Ireland 2s 8½d. There has been a considerable and commendable reduction in the total of election expenses during the past few years, as a result mainly of improvements in the law. In 1874 and 1880 the cost of an English county seat was approximately £3,000, and

ment for the flagrant abuse of this authority vested in them. I believe the Catholics are now receiving in the fury with which the Boxers have turned upon them.

So how nearly the situation is turned. The truth is that in this, as in every other case, when the paganism of China clashed with Christianity, it is and has been the Catholics that received the fury of the tempest. Why so? Because Catholic missionaries were murdered in China before ever Protestantism dare set foot within the walls of the Celestial Empire; and because, in every case, the Catholic Church has been found in the danger zone, outside of which Protestantism was careful to keep itself. Were it the Protestants that now bent under the fury of the Boxers, our Presbyterian friend would not fail to draw credit to himself and his Church from the fact, and would be loud in his claims for recognition as a co-religionist of the martyrs. But the case being otherwise he considers it a clever item to deprive the Catholic Church of her merits by assigning false causes for the antagonism she meets with amongst the most fanatical of pagan sects.

However, the Church is not very much disturbed by the Rev. gentleman's "opinion"; she has had the opinions of much more important men turned against her, and they proved to be like arrows shot at the sun — about equally as effective, and not more so.

JUBILEE CELEBRATION. — The Rev. Mother Superior of the Convent of Ste. Anne, Lachine, has issued invitations to all the former pupils, requesting them to take part in the "jubilee" festivities that will take place on the 24th, 26th and 28th of July next. The programme is as follows: —

1st. Tuesday — Pontifical Mass, celebrated by His Lordship Bishop Harkins, of Providence. The sermon to be preached by His Grace, Mgr. Bruchesi, Archbishop of Montreal.

2nd. Thursday — Pontifical Mass, celebrated by Mgr. Bruchesi, and sermon by Mgr. Eward, Bishop of Valleyfield.

A grand dinner to be given to the former pupils — a memorial of 1850-1900. In the evening an entertainment.

3rd. Saturday — Mass for the dead — members of the institution and its benefactors — to be sung by Rev. N. Piche, parish priest of Lachine, and honorary canon of the Montreal Cathedral.

On Saturday, 30th June, is the patronal feast of His Grace, Mgr. Paul Bruchesi, Archbishop of Montreal. For good and sufficient reasons the feast will be anticipated this year, and the celebration will take place on Thursday, the 28th June. On that occasion His Grace will celebrate a Low Mass in the Cathedral at 8 o'clock in the morning. All the priests of his archdiocese are cordially

of a borough seat about £800. In 1892 the averages were reduced to £1,091 and £582 respectively.

STORM IN IRELAND. — A terrible thunderstorm, the like of which has never been before experienced, visited S. W. Ireland recently, lasting two hours. At Waterville, County Kerry, three women and one man were instantaneously killed by lightning. The Protestant church was struck and badly damaged, the belfry being completely smashed. Loss of life in the outlying districts is also reported.

PERSONAL MENTION. — Rev. Elias P. Younan, C.S.P., who recently preached a mission to non-Catholics at St. Patrick's, has been appointed by Very Rev. Superior-General Deshon, C.S.P., as director of the Paulists' new Tennessee House of St. Francis de Sales.

CRIMINAL STATISTICS issued this week show, says a London correspondent of a New York newspaper, "prima facie," a satisfactory diminution of crime during the last thirty years. Some deductions from the figures are remarkable. Crime in general is most prevalent in the great seaport towns, particularly crimes of violence. On the other hand, crimes against property prevail most in urban districts, where, of course, there are more property and more people. Crimes against morals prevail most in the rural districts, though not necessarily because rural districts are the most immoral. Crimes of violence show tendency to increase in the southern counties. Italy shows a similar and France an opposite tendency. Drunkenness is more prevalent in the northern counties, and the mining districts in England and Scotland. In France drunkenness is least evident in the vine-growing departments.

Mgr. Eward's Anniversary. — On the tenth of June instant, His Lordship, Mgr. Eward, the gifted and saintly Bishop of Valleyfield, was the object of a touching demonstration on the occasion of the eighth anniversary of his episcopal consecration. Fifty-five blind inmates of the Nazareth Institute of Montreal, under the direction of Rev. P. Labelle, gave a sacred concert in the Cathedral of Valleyfield. A large concourse of priests and laymen from abroad joined with the parishioners in doing honor to the worthy Bishop. Not only was the grand concert, which was a most remarkable success, attended by friends and co-religionists, but even a large number of the non-Catholic community took advantage of the occasion to show their esteem and veneration for the good Bishop of Valleyfield. On Friday and Saturday there were many who attended the splendid dramatic entertainments given in the convent and college. Mgr. Eward was deeply touched by the evidences of affectionate remembrance.

A HOT SUMMER. — Abbe Mareux, the astronomer, of Paris, France, has discovered and sketched through the big telescope in the optic palace of the exposition a remarkable spot on the sun, forming a part of an extensive group and having a diameter of nearly forty kilometres. This spot, he says, will remain for seven days and become visible to the naked eye. He predicts the appearance of other spots in July, August and September, inferring that the heat during those months will be very great.

GERMAN CATHOLICS. — The German pilgrimage to Palestine to lay the foundation-stone of the Dormition, the splendid donation of the Emperor to the Catholics, says a correspondent of the "Catholic Times," will unite a great many Catholics from all parts of the Empire. The Catholic-workingmen's societies of the German Empire have 186,000 members; the Protestant workingmen's societies have 40,000 members. At the late elections for the Reichstag the Socialists had an increase of 840,000. The Catholic party of the Reichstag is a truly popular party recruiting itself from the ranks of princes as well as of the workingmen and farmers. Most of the Deputies of the Socialist party are journalists, not workingmen. According to Leo XIII., social reform is most advanced in the German Empire. During the audience given to the German pilgrims Leo XIII. called them the Catholic party of the German Reichstag.

THE ARCHBISHOP'S FEAST.

On Saturday, 30th June, is the patronal feast of His Grace, Mgr. Paul Bruchesi, Archbishop of Montreal. For good and sufficient reasons the feast will be anticipated this year, and the celebration will take place on Thursday, the 28th June. On that occasion His Grace will celebrate a Low Mass in the Cathedral at 8 o'clock in the morning. All the priests of his archdiocese are cordially

invited to attend. A dinner will be given in the archiepiscopal palace at midday, when an address will be read to His Grace by the clergy of the diocese. For more than one reason do we wish to join, on that occasion, in the chorus of congratulations that shall arise on all sides. Apart from the duty as Catholics to gather around the first pastor upon the celebration of any great event in his life, we, as Irish Catholics, have special cause to give expression to our gratitude and love, and to demonstrate to His Grace how deeply we appreciate all he has done for the Irish people. Immediately after his consecration, when duty called him to Rome, he passed through Ireland and made a special pilgrimage to the grave of O'Connell; on the first St. Patrick's Day celebration, as archbishop, His Grace delivered the sermon of the day, in a manner calculated to touch every Irish heart, and to awaken feelings of pride in the dormant traditions of the Old Land. In fact, one has but to glance over the public career of His Grace ever since he ascended the archiepiscopal throne, to note the favor in which he has held our people, the numberless services which he has rendered them, the hours consecrated to their advancement and prosperity. Every movement, great or small, that was calculated to improve the condition or raise the status of the Irish Catholics of Montreal, has had his sanction and often times his active co-operation. Individually no Irish Catholic ever approached Mgr. Bruchesi to ask a favor without going home fully satisfied. The burdens of office, the constant multiplication of duties that tax the energies to their extreme point of resistance, have never sufficed to so overwhelm His Grace to cause him, for a moment, to forget, or to neglect any section, however small, of his vast flock.

In thus uniting our feeble voice with those of thousands in wishing Mgr. Bruchesi many happy returns of the day, we feel confident that we are the faithful exponent of the sentiments of every one of our people. We pray that his years may be many in the land, that God may grant him, for the good of the world and the glory of our holy religion, a long career in the battle of life; and we trust that on each recurrence of this special feast he may have renewed strength and health to continue the grand work he has commenced, to complete those that he desires to finish, and to give to the Church in Canada the benefits of his transcendent talents and noble qualities of heart and soul.

"PUBLIC OCCURRENCES"

Such is the peculiar title of an article in the "Saturday Evening Post," which seems to us as queer as is the spelling of the word public with a "K." The writer has evidently desired to cast some light upon the complications of American politics, the intricacies of party tickets, conventions, nominations, selections of cities in which to hold conventions, and all such matters. We confess that after reading the article carefully a couple of times we found that we knew less about practical American politics than when we began its perusal. In fact, we do not pretend to ever master the details of an election campaign in the land of Uncle Sam. The principal object we have in referring to this lengthy contribution is to quote a few of the opening sentences and to express what thoughts they at once suggested to our mind.

It is thus the writer of the unsigned article in question begins: — "It is easier to run for President of the United States than for alderman or coroner. This is one of the peculiar facts of American politics. The Constitution throws the contest wide open to everybody who aspires to the chief magistracy. From the first day the boy enters the public school he is led to know that he may become President of the United States. Examples are before him. Those who slept upon the ground in the primitive log cabins, who rode the uncongenial mule along the tow-path, who hewed their way to fortune through the unfamiliar wilderness, reached the proudest position in all the world. These instances are regularly cited in the lessons and recitations, and thus each generation is brought up to believe."

This is under a flaming sub-heading: "Running for the Highest Office on Earth."

Here are three distinct expressions of thought with which we take issue. In the first place, the position of President of the United States is not the highest office on earth. If the United States constituted the whole earth there might be some sense in the bombastic expression; but, even then it would not be true. The President of the United States is the ruler of some seventy millions of people, and he is their ruler in virtue of their own selection. No doubt, it is

one of the proudest positions a man could hold; but it is not the highest office in the world. The Pope governs two hundred and fifty millions, and by virtue of his office has been selected by God to so rule. His is the very "highest" office; it is above all temporal rulers — emperor, king, president, they all are mere administrators of temporal affairs and in a temporary manner. He, on the other hand, is an administrator and expounder of spiritual affairs, and after a divine system that is perpetual.

In the next place, we have the assertion that every man, or any man, no matter how humble his lot may aspire to the office of President. This is not the case. For example, a Catholic cannot ever expect to be chosen as candidate, much less be returned for the position. And even were he elected, it is an unwritten law of the Republic that no Catholic can be President.

Strange and contradictory as this may seem it is nevertheless a truth that the "Land of freedom," the Home of "Equality," the great Liberty Imparting Republic, will not tolerate, even for a moment, the idea of a Catholic occupying the position of Chief Ruler of the country. The constitution proclaims equal rights to all good citizens, and debars some of the very best citizens from any chance of enjoying one of the rights declared common to all men born in the country.

Our writer says: — "From the first day the boy enters the public school he is led to know that he may become President of the United States." This may be the case in the public schools throughout the Republic, but there is no mention of what the boy is taught, as the goal of his ambition, in the Catholic separate schools. Decidedly the teachers in these schools do not infuse into children any such ideas; firstly, because they would be false; and secondly, because they have other and more natural ambitions to stir up in the young minds. The author of the article above quoted could not have done the free institutions and vaunted liberty of the Republic a worse service than by translating into English and penning for the press ideas and expressions of such a class as the above.

THE SECRET OF THE CONFESSORIAL.

Not a little noise has been created during the past couple of weeks by the St. Lambert case of sacrilege. To understand better the situation we will repeat, very briefly, the general facts. The Church at St. Lambert was broken into, the tabernacle smashed open, the sacred vessels and the consecrated Hosts were carried off. The next day a young man called at the priest's house, and stated that he wished to go to confession. The priest being absent, the young man left, but returned in the evening and found the priest at home. The man went to the confessional, and commenced with the ordinary forms observed on such occasions. Scarcely had he proceeded beyond the preliminaries than he changed front entirely, and stated that he knew the person who did the robbery in the church, and if the priest would give him \$500 he would reveal the name. The priest told him to wait there while he went for the money. On going upstairs the priest sounded the alarm, called for help, and had the supposed penitent arrested.

The question which then arose, and which was discussed in the daily press was this: Did the priest violate the confessorial secret? The matter has been pretty well threshed out in the papers, and the cure of St. Lambert gave a sound explanation from his pulpit last Sunday; but the case has still been left undecided. It is true that the vast majority is in harmony with the priest, but the why is not entirely explained by any report we have read.

It was not a violation of the seal of confession. In order that a confessorial secret should exist, there must be a sacrament administered. In this case not only was there no sacrament, but even there was no confession. The essentials of the sacrament are confession, absolution (or retention) and penance. We need not speak of contrition, amendment, and restoration; these affect the soul and conscience of the one confessing. But that a sacrament may exist the penitent must "confess his sin," the priest must either loosen or bind — give absolution or retain the sin by withholding the absolution, and the penitent must perform the prescribed penance. In this instance there was no confession. The young man did not state that he had stolen the sacred vessels; he spoke of a third party whom he knew to be the criminal, and whom he would denounce for a given sum of money. Whether he made this statement inside or outside the confessional; it mattered little; he was confessing no personal sin, rather was he accusing a third person, and seeking to extort money. There being no sacrament there was

no obligation to preserve the secret; there being no secret, no confession of a sin, there could be no violation thereof. This seems to us very simple. We have no need to refer to theological authorities; common sense tells us the exact story, and explains the case. However, had the young man stated to the priest that he was the culprit, the priest could not reveal the fact; because there was confession, therefore a sacrament was being administered. But suppose the man had told the priest that he was going to shoot him dead unless he hand over \$500; there would not only be no sacrament, but an abuse of the confessorial would exist. Consequently, the priest in this case acted wisely.

MARRIAGE LAWS OF QUEBEC

"Can a Roman Catholic and a Protestant be legally married?" is a question that the "Herald" recently set down in a display heading, when treating of the committee appointed by the recent Methodist Church conference to enquire into the question of the marriage laws of the Province of Quebec. To better understand the reason for the present reference to this subject, we quote the article above mentioned: —

"The committee appointed by the Methodist Church at its recent conference was instructed to enquire into the whole question; to determine the rights of Protestants in regard to marriage laws and the power of the Roman Catholic hierarchy to intervene in actions pending before the civil courts concerning the validity of marriage. The committee appointed to conduct this enquiry and to report upon it at next year's conference were Mr. A. H. Oughmond, B.C. L., Mr. H. C. Smith, Q.C., and Rev. Drs. Shaw, Jackson and Williams."

It thus concludes: — "The task which the committee of the Methodist Conference has before it is not an easy one, and its report will undoubtedly be looked forward to with a vast amount of interest. There is no question that strikes so keenly the home and social life of the community as marriage."

In this article several opinions of legal gentlemen of high standing are recited. Judgments of Judges Papeau and Jette are noted, but no attempt at a solution of the problem is made. It does not require any lengthy argument, nor yet any great amount of explanation to place the question of the marriage laws clearly before the reader. In order to understand the situation thoroughly it is necessary to keep before the mind the all-important distinction between marriage as recognized by the Catholic Church and marriage as understood by non-Catholics.

In the Catholic Church marriage is a sacrament; just as is Baptism, or Penance, or Holy Orders. As a sacrament it must be administered by a competent authority, otherwise it is null and void. A person might kneel before another, be he clergyman or layman, and confess his sins, one thousand times, and with the greatest of good faith in the world, still, if the one hearing the confession be not an authorized priest, no absolution can be given and, consequently, no sacrament can take place. It is the same for marriage. Unless the minister be competent to perform the ceremonials and to give them effect, there can be no sacrament — therefore, no marriage.

On the other hand, amongst the non-Catholic communities or religious bodies, the marriage of two persons is a civil contract. There is not even a pretense that it is sacramental, or that the blessing of God and His Church are essentials. There is no idea of sacramental grace. Consequently the Protestant marriage is a contract; according to civil law contracts may be cancelled or broken. Thus it is that while the Catholic cannot recognize divorce, the Protestant can; with the former marriage is a religious bond governed by the law of God, with the latter it is a civil bond governed by the law of the state. With this distinction the solution is very simple.

MUST MAKE WILLS.

The German Framers' Union of New York has made a new rule to the effect that every member to be in good standing must make his will, and that a committee has been appointed by the union to take charge of the documents. The rule, it is said, has been established in order that the union may know the beneficiary or beneficiaries of the death benefit of each member and also the standing of members as to worldly possessions.

A WORD TO CITY READERS. — We would urge all our city subscribers to keep us informed of any change in their address, as during the past few weeks we have had a number of papers returned by the Post Office authorities, which they were unable to deliver.