

The True Witness

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WEDNESDAY...OCTOBER 2, 1895.

TO ALL OUR FRIENDS.

It is now some time since we called the attention of our subscribers to the fact that their remittances of amounts due would be very acceptable. It is always with hesitation that we refer to this subject—for it is not one of the most pleasant in the world. However, as all the accounts are being sent out this week, we beg to inform our friends that an immediate attention to them will obviate the necessity of any future reference to the subject and will enable us to continue improving the paper for which they pay. It is a legal obligation, a real debt, and the longer its payment is delayed the more unpleasant becomes the relations between subscribers and publishers.

THE ROSARY MONTH.

October is the month specially dedicated, by the Church, to the devotion of the Holy Rosary. In our last issue we published the beautiful letter of His Holiness Pope Leo XIII. on the Rosary, in which he invites the Catholic world to be more than ever mindful of the blessings secured through the medium of the prayers that constitute the Rosary. Apart from this sweet devotion having direct reference to the Blessed Virgin, it consists of the most sublime and touching prayers known to the Christian. The importance of the Rosary cannot be more easily described than by indicating the prayers that constitute the devotion.

In the first place we have the Creed—or Credo—which is the embodiment of all the great truths which we are called upon, by our faith, to believe. The belief in God, which is the fundamental stone of our faith, is announced in the opening; in God the Creator of heaven and earth, consequently in the truth that the Almighty drew all things (man included) from nothingness; then the belief in God the Son, which includes the mighty dogma of the Redemption—beginning with the Immaculate Conception and ending with the Resurrection and Ascension; finally the belief in God the Holy Ghost, the Third Person of the Trinity, the Sanctifier and Light of the Church. To these is added the belief in the Holy Catholic Church, in the Communion of Saints, the forgiveness of sins, and the eternal life that is to be the reward of every "good and faithful servant." Thus we see that, at the very outset, in the Rosary we declare our Christianity and affirm our Catholicity. What more suitable introduction could be imagined? What more perfect preface to the devotion that is to follow? It is the simple declaration, before heaven, that the prayers about to be recited are not merely lip expression, but truly acts of faith and confidence.

Then comes the "Our Father." The non-Catholic who accuses us of adoring the Blessed Virgin and placing her on a level with the Divinity, would do well to reflect upon the system followed in the Rosary. It does not commence with Mary; it begins with a general declaration of faith, and then its first prayer—dictated by Our Lord in the garden—is addressed to the Almighty. It is the complement of all prayers. It goes up to "Our Father"—not my Father, nor your Father, but the Father of all the human race, in all times and in all ages. It is addressed to that Father in Heaven, and asks that His name be hallowed and that His kingdom—the kingdom of Christ—may come. It begs that His will be done on earth as it is in Heaven. It is an invocation whereby the sinner casts himself at the feet of Omnipotence, and acknowledging his total dependence on the Divine Power, asks for his daily bread and for pardon of his faults—even as

he forgives all who have trespassed against him. It moreover requests to be delivered from all temptation, that is to say, from the power and influence of the Evil One. In all the annals of the world there is nothing to equal in beauty of expression, in simplicity of form and in comprehensiveness, the Lord's Prayer. And it is with this sublime invocation that the Rosary is commenced.

Then comes the "Hail Mary," the angelic salutation, repeated three times, and again repeated ten times on each of the five decades. What is the "Hail Mary?" The non-Catholic may sneer at this beautiful address to the Mother of our Divine Lord; but let him remember that the words were first pronounced by an angel sent from heaven to the humble Virgin, and that the sacred Evangelist has reproduced them for the benefit of the Christian world. "Hail Mary, full of grace, the Lord is with thee; blessed art thou amongst women and blessed is the fruit of thy womb, Jesus." If the Holy Virgin were deemed worthy to be thus spoken to by a celestial messenger, does it not stand to reason that no more fitting salutation could be used by the children of men? We say "Hail Mary;" we repeat what God bade His envoy state, that she is blessed amongst women; and we affirm, what is an accepted truth all over the Christian world, that blessed is the fruit of her womb—that Jesus, the Savior of mankind, born of that Holy Mother, is above all and before all blessed.

So far, we humbly submit, that no person, professing to be a Christian, can possibly take exception to the Rosary. Then comes the prayer which the Church has sanctioned—"Holy Mary, Mother of God; pray for us sinners, now and at the hour of our death." What is this invocation? It is an acknowledgment of the power which the Mother must naturally have with the Son. It does not ask the Blessed Virgin to perform the work of God; it does not ask her to assume a Divine position and to do aught that God alone can do; it only asks her to "pray for us now," and particularly in that supreme moment of death, when our physical strength shall have almost vanished and our own intercessions for mercy and forgiveness may be interrupted by exceptional temptations. Granting that all we profess in the Creed is true; that she is the one who brought our Divine Lord into the world; that the Angel of God had declared her "blessed," that she was given to us, from the cross, through St. John, as our mother, it simply stands to reason that she is the most powerful creature, in heaven or on earth, that could possibly secure what we require from her Divine Son. And all we do is to ask her, as we would ask the most powerful advocate in any other sphere, to plead for us. And this prayer is followed by the exclamation; "Glory be to the Father, the Son and the Holy Ghost."

There is the whole Rosary in as short a space as we can describe it. We need not dwell upon the importance of the prayers that go to make up that devotion. It is clear, to all unprejudiced and devout souls, that no grander combination of invocations could be imagined—particularly for the use of the general church. This, then, is the month of the Holy Rosary. The beads, which are blessed, serve to aid the faithful in the proper delivery of the prayers and serve as tokens of devotion that recall to the mind the necessity of such pious recitations. We trust that in all parts of the Catholic world special efforts will be put forth to spread abroad the devotion of the Holy Rosary. It is a mighty safe-guard against the countless dangers that beset the path of each one, and is a chain of solidarity binding the souls of the faithful on earth to the throne of Divine Grace in Heaven. In every church and chapel in this Archdiocese, all through the month of October, the prayers of the Rosary will be recited publicly, and the attendance of the faithful is requested by the various pastors and chaplains. Particularly at this time, when the forces of error are concentrating so strongly and such great efforts are being made to resist the influence of the Church, the aid of the Blessed Virgin is specially needed, and it is an acknowledged fact, told by the Fathers of the Church, that it was never known that any person who, with confidence, invoked her aid and protection, was left unanswered or unassisted.

The Shakespeare Club of New York is now taking steps to purchase and save from ruin the cottage in which Edgar Allan Poe—the most unique poetic genius of our century—lived in misery and wrote amidst untold privations. A banquet was recently held in the very room in which that bright and gifted child of the muses suffered so much. Mr. Appleton Morgan, president of the society, delivered an address in which he recalled the name of Keates, another of the most unhappy and talented poets. He regretted the tardiness in paying just tribute to Poe's memory, and pointed out how those "who are editing in noble volumes his immortal works write depreciatory biographies and patronizing notices." Referring to the place of his assembly he remarked: "There in that room the wife of his youth, in the depth of winter, lay sick with no covering, re-

lying for warmth upon a pet cat which she held to her bosom, and Poe saw her fade away and die without a friendly hand raised to aid him." Poe's career is often held up, by so-called moralists, as an example, and vain regrets are expressed, when the nobly-endowed victim of an unappreciative world has been fifty years in his grave. When will the same world learn that other lesson—that the poets require encouragement and support while living, not monuments and praise when they have been starved to death? The work they do will be the glory of their country; future generations will enjoy the fruits of their labor; men, yet unborn, will lavish honors upon them and hypocritically cry out that had they lived in the poet's time they would have saved these benefactors of the human race from misery; but, all the same, while living those poets are criticized, ridiculed, and left to eke out a precarious existence amidst unmentioned sufferings and unrecorded trials. It is to be hoped that the names of Keates, Chatterton, Mangan, Poe, and hundreds of others, may yet serve to awaken the world to a sense of the duty they owe to the living, acting, suffering cultivators of human thought and moulders of the nation's future.

PROHIBITED HERE.

Last week we received a marked copy of a New York publication, entitled "The Truth Seeker." From what we can judge of this sheet its promoters are likely to go on for ages in their Truth-seeking, and certainly they are not liable to find that which they seek. Certainly they are very rapidly moving in the very opposite direction to Truth. On the title page, and in large letters, we read the very significant words, "Prohibited in Canada." On glancing at the so-called illustrations, and we suppose the reading matter is intended to correspond with these abominations, we feel grateful to the Canadian authorities for having prohibited the circulation of such a diabolical publication. The editor gives a series of letters that passed between him and the Canadian Post Office Department; they suffice to illustrate the boorish ignorance of the person who wrote the Postmaster-General and to justify most fully the course of the latter in ordering the confiscation of such a periodical. We would not dare reproduce any of the blasphemous language contained in that criminal sheet, and we fail to see how any self-respecting man—Jew or Gentile, Catholic or Protestant, Freethinker or whatever else he may be—could possibly allow such literature (we use the term for want of a better one) into his home.

The editor consecrates a column to the glorification of their special artist (?), one Heston. If the caricatures on the first and last pages are samples of his artistic acquirements, we certainly cannot compliment his friends upon their taste, refinement or sense of the beautiful. There is neither thought, originality or talent exhibited. He draws a room that might be the section of a barn; a number of dilapidated "sun-fishes," supposed to represent the twelve apostles, but so far from suggesting even a remote idea of them that he finds it necessary to state who they are; a miserable and vulgar representation of a couple of old beggars looking in at the door.—Our Blessed Lady and St. Joseph are intended to be thus pictured; finally Our Lord, in the middle of the room, easily recognizable by the hair, features and halo, but otherwise dressed in the generally accepted garments of the tramp in caricature. Under all this we find a text of scripture, suggesting that Our Lord is ashamed of His Holy Mother.

The perpetrator of this infernal piece of vileness has the audacity to demand of the Post-Master General of Canada why this publication is prohibited. He wants to know what his paper contains that can be styled "scurrilous" or "blasphemous," within the meaning of the Post-Office Act. The reply heretofore was as exact and as steadfast as his demand was insolent and false. We draw attention to the existence of such a sheet simply to let our readers know to what abominable depths can sink the mind that is entirely perverted, and to beg of our Post-Office authorities to be more vigilant than ever—for the fact of this copy having come to us shows that others are smuggled into Canada.

THE MANITOBA SCHOOLS.

Rev. Father D. Guillet, O.M.I., parish priest of St. Mary's Church, Winnipeg, has sent us a circular which will be found in another column. It speaks for itself, and we need not urge upon all the Catholics of the older Provinces the great importance of the work to which it refers. It is not a lottery, nor a bazaar, nor anything of the kind that is contemplated; simply are offerings asked for the benefit of the Catholic Schools in Manitoba. A book of tickets—nine in all—at twenty-five cents for each of the eight, the ninth being given to the collector, is sent to your address. Apart from the satisfaction of having contributed towards the maintenance of the Catholic Schools, which, as long as the present law lasts,

are at the expense of the poor Catholics of that district, there are a number of very fine prizes, any one of which the holder of a ticket has an opportunity of winning.

Archbishop Langevin will have one hundred Masses said during the scholastic year 1895-96, for the intention of the donors and those who have disposed of tickets. Any person to whom tickets have been sent, and who finds that it is impossible to assist in any way, will kindly return them.

We have no hesitation in saying that there is at present not a cause in which the Catholics of Canada are interested that deserves their practical recognition more than the one of separate schools in Manitoba. At bottom there is more than a mere question of actual need, there is also one of principle. It is a heavy and a long struggle that is going on; what the outcome of it may be is yet very difficult to tell; meanwhile we know that an extra and unjust burden rests upon the shoulders of our co-religionists in the North-West. If, in any way, we can aid them in their difficulties it would seem to us that there should be no hesitation. Moral support is needed, expressions of opinion are required, but these alone will not enable the Catholic parents to keep their children in Catholic schools until the question is finally settled. We, therefore, feel it our duty to endorse Father Guillet's movement and to recommend it to all of our readers who may feel able to add their mite to the cause.

TWO SYSTEMS.

Of late the question of education, particularly in connection with the simultaneous teaching of two languages, has been considerably discussed in the public press. The subject has been principally considered from the standpoint of extra difficulty when the same teacher is required to instruct the same pupils in both languages. Of course it stands to reason that the teaching will be more efficient in his mother-tongue and that the pupils must consequently receive a better drilling in that language than in the other one. We do not purpose entering into all the details of this subject; but we desire to pass a few remarks concerning the marked difference that exists between the two systems of education.

We may state, at the outset, as we have already remarked on a former occasion, that the two systems—English and French—are radically different. The former may be said to obtain in Great Britain and America, the latter is generally continental. A person may be thoroughly equipped in all that concerns the one and be just as thoroughly deficient in what pertains to the other. It is almost impossible to teach English according to French rule; equally so is it to teach French after the methods adopted in an English course. Therefore we conclude that when a pupil is instructed, by the same teacher, in both languages, his education in one or the other must suffer; in fact both must be more or less affected by the attempt to do more than should naturally be expected. It is for this, amongst other reasons, that we find the pupils in the schools where only one language is taught far in advance of those who try to glean a knowledge of the two languages from the same source.

So different are the systems that one might almost say that they are incompatible. We do not mean that it is impossible for a pupil to be well versed in both, much less that the one should destroy the other. We simply wish to establish a fact, which all educationalists have from experience learned, that English cannot be properly taught by a French professor, no more than an English professor can thoroughly fathom the spirit and perfections of the French. Apart from both languages being different in construction and form, the methods most suitable in the case of one never can be made apply in the case of the other. The teacher grounded in English and completely in possession of all the secrets of the language has been trained in an atmosphere so peculiar to that tongue that he naturally carries with him all its rules and influences when stepping into the domain of French. It is the same with the French teacher, who attempts to impart a knowledge of English to his pupils. He should be able to divest himself of all French methods, rules, and influences. How many are capable of so doing? Yet only the one who can do so is competent to teach English.

Ascending from the individual teacher to the large bodies of educationalists—the regular teaching organizations—it would be well for them to grasp our meaning and to act in accordance with the facts that stare them in the face—facts that if recognized may be turned to good account, and if ignored must certainly become obstacles. It is upon this rock that some of our very best teaching bodies split. For example, we have here in Quebec the French system, which generally prevails, because the French is the language of the Province and it takes a first place in the realm of education. But when the same teachers undertake to extend the field of their

inefficiency by entering the neighboring Province—where English is the language of the vast majority and where only the English system is recognized and understood—they should know that what is acceptable and successful here cannot possibly meet with like results over there. By conforming to the customs, methods, system and rules of the English-speaking world they may do an immensely of good; otherwise they must fail as signally as would a body of thoroughly English teachers on coming into the heart of Quebec and seeking to instruct a French population according to their system.

As a practical conclusion, the only one to be drawn from these facts, we would advise the immediate recognition of the situation and an active correspondence therewith.

Amongst Catholic teaching bodies we have not one that is entirely French or entirely English. These organizations—or orders—are composed of members drawn from different races. They consequently have it in their power to accommodate themselves in every way to the requirements of the age and of the country. If, for instance, they purpose establishing branches, for educational purposes, in other sections of the Dominion, it is evident that the needs and peculiarities of such new fields of labor should be considered. If it is an English province, then let the principals and the head teachers be drawn from the English-speaking members of the community. It being necessary that French should be taught, let the French teachers be confined exclusively to the teaching of that language; but have the whole institution in accord with the easily recognized system known as English. We would give the same advice in the case where the province is French and the schools are established by an English order of teachers. Let both languages be taught—but taught properly; otherwise the one becomes a cause of weakness to the other. But, above all, don't neglect to pay due respect to the difference of systems, and grant to each section that system and those methods most in accord with its natural educational atmosphere. We merely indicate a secret of success, as well as the cause of many failures.

ITALY'S STABILITY.

The anti-clerical press of Italy and the anti-Catholic press of America combine to glorify the events that were celebrated on the 20th September last in Rome. They tell us that Italy was emancipated from the serfdom of the Popes, and that the success of Victor Emmanuel marked the dawn of Italian greatness. Until 1870 Italy was tied down and tyrannized over; but ever since she has been free, prosperous, happy and glorious. Italy's grand stability dates, according to these writers, from the smashing in of the Porta Pia. Such stuff makes very interesting and amusing reading; it fills up the editorial columns of a prejudiced press with most attractive matter; but, after all, facts and figures are far more eloquent.

We beg to borrow some statistics from our esteemed contemporary, the New York Freeman's Journal, from a learned writer in its columns, and from other sources.

Despite all the spoliations, the Italian treasury, from 1869 to 1872, had an ever increasing deficit; in the last mentioned year the debt had reached the sum of \$1,700,000,000. Since 1872, despite the increased outlay, the debt did not augment proportionately. The new source of revenue was the theft of private property. The government condemned your property, sold it at auction and pocketed the money, giving bonds that soon became worthless. The famous College of the Propaganda was forced to sell its real estate and accept half value government bonds. The same was attempted with regard to the American College at Rome, but President Arthur, of the United States, peremptorily put a stop to the robbery by a timely warning to the Italian Government. By such means the Government of Italy managed to keep afloat and to credit itself with an actual peace army of 800,000, and a war footing of over 3,000,000, on a territory about three times as large as Ohio, and at an expense for military equipment of from \$85,000,000 to \$100,000,000 a year.

These are facts that speak more forcibly than all the loud cheers that greeted the ten thousand Garibaldian veterans when reviewed by Humbert the other day. As an evidence of the ever-increasing public debt that has crushed and is still crushing the people into poverty and emigration, we may simply quote the following figures: "In 1869—that is, just before the occupation of Rome and the establishment of 'Italy'—there were, it is said, about 70,000 Italians, all told, in the United States. At present we think it nothing to receive that many in a year. In 1869 the total emigration from Italy was 23,000. In 1876 it rose only to 29,000. In 1879 it leaped to 119,821. In 1887, 153,000 Italians emigrated to America alone. In 1888 the number of emigrants that left from the single port of Genoa was 181,000, and the total emigration in the same year was

290,786, a figure which put Italy, in this respect, ahead of all the continental nations."

Referring to the condition of wretchedness to which the people have been reduced, we find Deputy Romano, in his speech of December 12, 1885, describing the state of Italy as being even then one of "general distress and misery, with the exception of a few colossal old fortunes, and some new ones, the fruit of public 'wrong.' He said there was a general 'struggle for existence by one class of society, which detests the other, believing it to be the cause of its misfortune, though the true cause is bad government.' They were suffering, he said, 'all the consequences of ill-advised hunger, deterioration of character, immorality, the mania of place-hunting, the emigration of those who do not wish to be obliged to choose between a wretched occupation and crime, smuggling, usury, crimes and suicides, and an unnecessary discontent that is undermining our constitutions and the tranquility of the State.'

The above is from the translation of Rt. Rev. John O'Connor, D.D., in the American Catholic Quarterly Review, April, 1896.

Speaking of the debt and revenue of Italy, we take the following statistics:—

Table with 2 columns: Year and Amount. Rows include 1861, 1872, 1876, 1890, and 1889-90, 1890-91, 1891-92, 1892-93.

The vandalism of this Italian Government is something fearful to contemplate. While the Pope has been striving to store the Vatican with the most precious relics of the past and thereby rescue them from the barbaric authorities of the Quirinal, we find them "tearing down and defacing the ancient ruins and architectural wonders that formed the study of the visiting world and linked our age of steam with the patience and magnificence of the past." In the North American Review, for October, 1888, "Ouida" says:—

"All over the land destruction of the vilest and most vulgar kind is at work; destruction before which the more excusable and more virile destruction of war looks almost noble. For the present destruction has no other motive, object or manuring than the lowest greed."

Our authority, commenting on the foregoing, says:—

"To such an extent was this carried on that, as we remember, a few years ago the German archaeologists made an appeal to the world, and the artists and scholars of Europe called upon the Sardinian Government to give over its vandalism. Everybody knows Da Vinci's masterpiece, 'The Last Supper.' Da Vinci lived in an age of great painters. He excelled all the painters of his day. 'The Last Supper' is his greatest work, and we may say, the greatest work that has ever been produced. He painted it upon the wall of the refectory in the Convent of Santa Maria delle Grazie, at Milan. This painting is styled, simply, the highest effort of Christian art. The Italian Government turned that refectory into a stable and left marvelous work of art to the horses. A move was even made to destroy the wondrous relic, the mausoleum for Hadrian, the castle of San Angelo, for the purpose of widening a street."

This is Italy, the free, the liberty-inspired, the united, the glorious! This is Italy, the fair, the historic, the noble! This is the work of a Government that has come into existence by means of spoliation and tyranny. And yet there are writers, pretending to be serious, who do not hesitate to proclaim the greatness of the anti-clerical power that wages active war on the Vicar of Christ and that submits to the tyrannic dictation of the secret organization, the Carbonari, the Illuminati, and the Devil worshippers of the Sunny South. It is well that that they have had a day of jubilation, for surely their hour of triumph will soon be over. They drink, carouse, banquet, and hold high carnival; but they see not the writing upon the wall. Nevertheless, the finger of Providence has traced the lines of fire, and the crash that will soon come will be heard reverberating all over the civilized world.

Mgr. Fabre presided over the elections at the Convent of the Sisters of Mercy on Thursday. They resulted as follows:—Superiora General, Sister Marie de la Misericorde; assistant superiora, Sister Marie de Sacre Cour; second assistant, Sister Leonard; third assistant, Sister Beatrice; custodian, Sister Stanislas de Koska.