

THE TRUE WITNESS AND CATHOLIC CHRONICLE

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EPISCOPAL APPROBATION.

"If the English-speaking Catholics of Montreal and of this Province consulted their best interests, they would soon make of the 'True Witness' one of the most prosperous and powerful Catholic papers in this country. I heartily bless those who encourage this excellent work."

—PAUL, Archbishop of Montreal.

SATURDAY MARCH 30, 1901.

Notes of the Week.

PALM SUNDAY.—We are fast approaching the time when all the sad, but glorious events of Our Blessed Lord's Passion must be related. To-morrow, Palm Sunday, the Church commemorates the progress of the Saviour into Jerusalem, when the people and even the children congregated along the way to strew His path with palm branches, and hailed Him as the King of the Jews. None present on that occasion could foresee that in a few days a mob would drive the Son of God to His death, with lashes and scourgings. Yet such was the picture that Christ foresaw; and hence His great sorrow and His warning. He wept over Jerusalem and the fate of that ancient city; He also wept over the miseries that awaited poor humanity upon the highway of the future. Each year it is customary to carry palm branches and to have them blessed on that occasion. These branches are kept in the home and serve as reminders of the day when Our Lord made his triumphal entry into the city that was about to crucify Him. No Catholic home should be without its blessed palm; like all the olden customs of the Church, it is one that serves to draw down benedictions upon those who adhere to it.

CREMATION AGAIN.—The "Daily Witness" has another editorial upon cremation, in which it objects to the Legislature inserting in the Bill a clause forbidding the cremation of Catholics. To a certain degree we are of the same opinion as the "Witness"; it is unnecessary to pass a law to forbid the cremation of Catholic bodies. While the clause might do no harm, it is certain that the principles inculcated by the Church are sufficient to deter any Catholic from having his body burned. However, taking all their writings upon this subject together, one would be led to suppose that the "Daily Witness" was very anxious to have the Catholics cremated—we mean upon Mount Royal. But, happily, the Catholics are not inclined to allow their bodies to be burned.

RIDICULING PRIESTS.—Some papers, especially one or two "dailies," that we have in our mind, are very much given to reminiscences. When it comes to the question of a Catholic priest the line should be drawn at that point where vulgar familiarity becomes apparent. Recollections of childhood are very interesting, provided they are not calculated to fling ridicule upon personages whose sacred office should be a safeguard against all mean and meaningless comments. We had a striking example of this class of journalism in a very widely-circulated evening contemporary, a few days ago. Now these are the papers that a certain class of Irish Catholics in Montreal, support and follow most attentively. There is a lack of "backbone" amongst us; we are too prone to detect the faults and the blemishes of our fellow-countrymen, but we assist, in every way, the work of those who make it their business to cut up our people and our clergy. We are not more sensitive than other people, but we are as much so. If the quarter of what is spent in the encouragement of the Protestant daily newspapers were devoted to the Catholic cause, we would, long since, have had a real Catholic daily but we are not of that make unfortunately.

"A ROBBER NUN."—Under different headings, of which the above is a sample, the secular press of Italy and America has been publishing a romantic story, that is at once harmless and very natural. The story is all right enough; it is the manner in which it is announced that is to be found fault with. It frequently happens that a catchy heading may contain more prejudice than a whole article. The story in question, is as follows:—

"There is a fine flavor or romance in the story of the capture of four

robbers at Anorosi, a small community not more than 50 miles from Naples.

"At dusk a few days ago, during a shower of rain, a nun presented herself at the house of the cure and asked for shelter. She was hospitably received, and given a seat near the fire, and the ladies of the house entered into conversation with her.

"The unassuming appearance of the nun, however, soon aroused suspicions in the mind of the niece of the cure, and these suspicions increased when she thought that she could detect, below the skirt, the outline of a pair of trousers.

"She imparted her fears to her uncle who at once sent for the gendarmes. It was then found that the nun was a robber armed with a dagger, two revolvers and a whistle—the latter, he confessed, for the purpose of summoning his accomplices when the time for action should have arrived.

"Thereupon a trap was laid for the other robbers. At midnight the whistle was sounded, the door being purposely left open, and three men, armed to the teeth, walked into the house.

"They were promptly arrested and lodged in Carroto Jail."

CONVERSION OF ENGLAND.—Whenever a Catholic publication makes reference to the possible, and probable final conversion of England, there is a corresponding outburst of Protestant zeal and indignation. A sermon on this subject was preached recently at the Church of St. Sulpice, by Abbe Guibert, of the Catholic Institute of Paris. After comparing the status of Catholicism in England to-day with that of one hundred and twenty years ago, the preacher said that:—

"About 50,000 in all without a bishop, almost without priests, worshiping by stealth, shut out from all posts of honor and emolument and with their very name a byword. He then asked how the once glorious Catholic Church of England of more than a thousand years old and which had helped to people Heaven with its saints and martyrs had come to be reduced to this state. He answered that the result they were considering had been effected by a cruel and pitiless system of legislation, which, in the words of Burke, on the subject in the House of Commons, he did not hesitate to call an outrage to humanity."

REVIVAL OF CATHOLICITY.—Coming to the present revival of the Catholic Faith in England, Abbe Guibert drew a vivid picture of the advance made by the Church during the century. He gives credit for the results which we now perceive to Daniel O'Connell and John Henry (Cardinal) Newman. On this interesting point we will quote a lengthy, but most edifying extract from that admirable sermon—it runs thus:—

"O'Connell was shown twenty times refusing to take a blasphemous oath, twenty times invalidated, and twenty times re-elected by his constituents. The great figure of John Henry Newman was no less ably drawn. 'A statue of Newman,' said the orator, 'in one of the great thoroughfares of London speaks of an act of thanksgiving.' Alluding to the extraordinary development of Catholicism among English-speaking races of to-day, he said: 'The word Catholic is no longer looked upon as a by-word. On the contrary, Anglicans envy us the term and make it their own. And they envy us, too, our church ornaments and vestments, which they come over here and buy for themselves in the great shops around St. Sulpice.' In short, the speaker saw reason for great hopefulness for the future in the present English Catholic movement. Alluding to the recent Royal Oath, which has so justly aroused the susceptibilities of the British Catholic, he even saw that good might come out of that."

THE BRITISH CABINET.—The London correspondent of the New York "Sun" indulges in a heap of speculations concerning the British

Government. He sees the defeat of the Salisbury Cabinet within the very near future. He claims that if a general election were to take place this summer, the Government would go under in the contest. He says that the "Spectator" advises the Cabinet to push through the questions of vital importance, which are:—

"The reduction of over-representation from Ireland, the imposition of heavy rates for liquor licenses, and the establishment of a Roman Catholic university in Ireland."

We have grave doubts about the wisdom of the "Spectator's" advice and about the likelihood of the Cabinet paying any attention to that organ and the "Sun's" London correspondent. Why should these papers and writers always seek to bring about a clash between the different advocates of Ireland's rights? They advise the establishment of the Catholic university of Ireland, and at the same time ask that the representation of Ireland in the Commons be reduced. We need comment no further upon that question.

THE BOER WAR.—Despite the queer prognostications in which Mr. I. N. Ford, the London correspondent of the New York "Tribune," indulges, it would seem as if the Boers were going to keep up the war. He writes:—

"The main object of the Boer leaders will be to elude pursuit by retreating to inaccessible sections of the mountains, prolonging in this way the period of disturbance, when their ammunition has run low and their resources for guerrilla warfare have been exhausted. They have nothing to lose, while an army of 200,000 men has little to gain by the game of hunting a fox to his hole. The Boer women and children are safe in British laagers and are provisioned from day to day. The Boers themselves can divide into small bands, baffle their pursuers and keep up a semblance of warfare by sniping and train-wrecking. Military men do not attempt to forecast how long resistance of this kind can be maintained by a desperate and obstinate foe. They are exasperated beyond measure when they reflect that the largest British army ever in the field must be employed for an indefinite period in warfare of this kind."

The end has been so frequently predicted, and has just as often been removed beyond the ordinary range of vision, that we will believe in a peace when the official statement is made.

RUSSIAN SENSATIONS.—We took no stock in the flamingly headed reports of plots, murders, revolutions, and so on, from Russia. The daily press has been full to choking with the alleged news of outrages, and of attempts upon the Czar's life. Count Cassini, the Russian Ambassador to the United States, very wisely said last night:—

"Such reports are pure inventions. They are probably circulated in the hope that they will embarrass the Russian Government. I read the other day that a steel lined room had been constructed in order to protect the Emperor from harm. Such a statement is ridiculous. No such precautions are needed. As a matter of fact, the Czar, unprotected by military or police, takes frequent drives in his sleigh. It is difficult to understand an imagination which can incarcerate the Czar in a steel lined room when he appears so often on the streets of St. Petersburg."

"The reports that the life of the Czar is in danger are on a par with a statement I have read that one hundred men were killed by Cosacks in St. Petersburg. This report is probably based upon the fact that the Cosacks in dispersing a crowd used their whips, with which they are equipped. It is utter nonsense to say that one hundred men were killed."

"It is possible that the university students in St. Petersburg have been causing some disturbances, but I am certain they are not political in character. The troubles are probably the result of dissatisfaction with the faculty. Every time they occur they are seized upon by some newspapers which delight in making sensations. This is what they are trying to do now. In general, you may depend upon it the reports are generally exaggerated."

This is a little more like the situation, and we even think that the Count is stating the facts with considerable reserve.

CHINA'S REFUSAL TO SIGN.—Two of the clauses—and the most important two—in the proposed arrangements concerning China, are:—

"Article 8.—The destruction of the forts which might obstruct free communication between Peking and the sea."

"Article 9.—The right to maintain occupation of certain points, to be determined by an understanding

among the powers in order to obtain open communication between the capital and the sea."

The Chinese had not signed the Manchurian agreement when the date of the offer expired on the night of the 26th March. Thus the situation remains unchanged, as far as concerns China and the Powers. A Peking despatch says:—

"The Ministers have many different views on the indemnity question, which may result in considerable delay in the negotiations on that subject."

There is another report to the effect that the Chinese Government wants to return to Peking and settle once more in the former capital. While Russia and England are growing at each other, over a patch of land, at Tien-Tsin, the Celestials seem to have matters pretty much their own way.

IMMORAL PLAYS.—It would be a wise precaution were our Legislature to accord this city similar advantages to those granted by the Ontario Legislature, in the Toronto Bill, providing that the Chief of Police or some officer specially designated, shall have the right to enter theatres, where an immoral play is going on, and to arrest the performers. "The new clause is designed chiefly to meet the conditions in the low class theatres of this city, where regular performances are frequently given, and where the police, under decision given some time ago, have no right to penetrate, unless with a warrant properly made out."

FRENCH PROTESTANTISM.—The New York "Weekly Witness," an organ evidently animated with as hostile a spirit towards Catholicity as is our own "Daily Witness," has astonished some people by declaring that France would soon "be induced to receive the Gospel of Christ in its purity and simplicity from the lips of the apostles of Protestantism." Not the slightest danger.

France is truly "the eldest daughter of the Church;" she is Catholic at heart. The very tyrannical nature of the anti-clericalism of French officialdom, is evidence that it is infidelity, not Protestantism that speaks and acts in that country. On this the "Catholic Transcript" very properly says:—

"It has been said thousands of times and always with absolute truth that the French people are too logical to halt at Protestantism. For them it is either Catholicity or infidelity. The religion of the 'reformers' never has and never will flourish in French soil. Instead of being on the gain, as that most reliable of publications, 'Le Siecle' avers, Protestantism is so fast declining that some make bold to declare that hardly a vestige of it will remain when the present generation becomes extinct."

LENTEN RETREAT.—A most successful Lenten retreat was brought to a close at St. Ann's Church on Sunday last. Rev. Father Delargy, C.S.S.R., was the preacher, and his eloquent discourses made a deep impression on the minds of all present. The closing exercises were truly impressive. Twelve hundred young men with lighted tapers in hand, renewed, in a loud voice, their baptismal vows, and received the Papal Benediction.

CLOSING DAYS OF LENT.

By an Occasional Contributor.

HOLY WEEK.—The last week of Lent, which we are about to commence, is very properly styled "Holy Week." The reason is quite obvious to all Catholics. Into the three last days of that one week are crowded more commemorations of important events in the history of Redemption, than into all the rest of the ecclesiastical year. The Passion of Our Blessed Lord is repeated during these days, and the Church makes special efforts to impress upon the hearts and minds of the faithful the story of the wonderful sacrifice made by the Son of God, for the redemption of humanity. It is also a Holy Week, because it is the one during which the vast majority of Catholics seek out the tribunal of penance, and by means of that sacrament, return to the state of grace so necessary in all who wish to rise from the death grasp of sin and to participate in the glories and triumphs of Easter.

HOLY THURSDAY.—On the very eve of the saddest, yet most marvellous event in the history of time, the Church rejoices and dons the vestments of jubilation. This is so because on that day is commemorated the love-inspired establishment of the Sacrament of the Blessed Eucharist. It was upon Holy Thursday

that Our Lord partook of that eternally-memorable Last Supper with His Apostles. Then it was that He performed, for a first time, the miracle of transubstantiation, and that He bequeathed to His representatives on earth that tremendous power of repeating, for all time, the same astounding miracle. On that occasion He gave to humanity His Sacred Body, as food, and His Holy Blood, as drink, to nourish the hungry and parched souls of untold generations. Corresponding with the establishment of the Blessed Eucharist was that of the priesthood, and of the unbloody sacrifice destined to perpetuate, upon our altars, the bloody sacrifice about to be offered by the Redeemer, upon the imperishable altar of Golgotha. After the boon of redemption, which the Saviour bestowed upon the race of man, the most glorious and most consoling gift made by God to humanity, was that of His own perpetual presence under the form of the sacred species hidden beneath the veil of the altar's tabernacle. Hence is that day called Holy; hence the rejoicings with which the Church commemorates that grand and mysterious event. It is like a song of anticipated jubilee, rising up from redeemed humanity, even while the shadows of Friday's great sorrow are lengthening and deepening around us.

GOOD FRIDAY.—Of all the days of the year this is the most sacred, for it is the annual commemoration of the most stupendous act of love that has ever, or could ever be performed. On that day the tabernacles are thrown open, and their interiors are empty; funeral signs are associated with the ceremonies and the ritual of the Church; images, ornaments, decorations, all are hidden from sight; the bells are silent, they do not even as much as toll out a death-knell; the most solemn and mournful of all the Church's hymns and prayers are repeated or chanted; the whole story of the Passion is gone over; the Way of the Cross becomes the path of devotion along which the soul travels; the history of Our Lord's sufferings, from the sweat of blood in the Garden of Olives to the shedding of the last drop upon the gibbet of the cross, constitutes the subject matter of all sermons and instructions. It is called "Good Friday," for it was a day of the supreme and infinite "good" that was done during its hours. In this sense "good" means benefit; and no such benefit was ever before conferred upon one being by another. Going over, in detail, the whole record of Christ's sufferings and death, constitutes one of the grandest acts of religion that could be performed. If it is natural that we should commemorate the anniversary of a parent's, or a relative's death, how much more so must not be the recalling of all the pains, the humiliations, the tortures, the excruciating sufferings which our sins inflicted upon the Divine one, whose death eclipsed the sun, rocked the earth, burst open the tombs, and tore to shreds the veil that for generations, under the old dispensation, hid the Holy of Holies from the eyes of the world?

HOLY SATURDAY.—A pause, a hyphen, between the gloom of Friday and the dazzling glories of Sunday. While the Saviour reposes in the tomb, prepared for His humanity, and while His Divine Spirit is breaking the seals that original sin had set upon the portals of Limbo, the Church takes advantage of the hour to draw the faithful to the sacred shrines wherein repose the Adorable Sacrament of her altars. For, while the death, burial and disappearance of Our Lord from earth are commemorated, still His eternal presence with His Church is not allowed to be interrupted for one second of time. It is during the hours of Saturday that the Church blesses the water, the holy oils, the paschal candle, and all the ingredients needed during the coming year for the proper celebration of the Mass and the administration of all the sacraments. For more than one reason, therefore, is Saturday called Holy. During the Mass on that day the Sacred Host is brought back to the High Altar, and at the "Gloria" the bells again peal forth their life-imparting tones. From that moment forward expectancy is the order of the time. Saturday may be compared, in regard to religious sentiment, to the grey dawn, gradually changing from the blackness of night to the first faint streaks of morning. In a few hours the Sun of Redemption will flash gloriously upon the hill-tops of twenty centuries, and all eyes are straining towards the East, in glad anticipations of the error-enfolding re-appearance of the resurrected Son of God. On Saturday night thousands seek the confessionals, and therein prepare for a sincere and meritorious participation in the wonders of Easter Sunday.

ANNUAL DUES FOR SUPPORT OF CLERGY.

Matters are assuming a serious aspect in connection with the payment of the annual dues for the support of our priests in some of our Irish parishes. We know of one parish where there are seven priests and several attendants. The cost of maintaining the house, including taxes, fuel, light, food, and every other outlay—save that of clothing—amounts to the very small sum of \$4,000 per year. A modest sum you will say for such an institution and so many persons. Yet, it is a fact that the contribution of annual dues of the parishioners barely reaches on an average \$1,200 per year.

Sometime ago we clipped from an exchange the following extract from an instruction delivered by a pastor of a parish in the United States. We reproduce it now for the benefit of the delinquents who fail to discharge one of the most important obligations imposed upon them by the Church:—

"The glory of God, the good of souls, the honor of the Church imperatively demand that the pecuniary needs of religion be amply provided for. Careful methods of business, prompt payment of debts and economical management of funds are exacted by those interested in banks, stores, industries and civil offices. Storekeepers want their bills paid promptly, landlords their rents, laborers their wages, clerks their salaries, money lenders their interest, the city and State their taxes. No one can retain honor and credit who culpably fails to meet his just obligations."

The influence of the Church makes for honesty in business transactions, for the faithful payment of all just debts, the maintenance of social order, the strengthening of civic virtue and the support of legitimate civil authority. Yet there are those who complain and criticize when the pastor insists on sound business methods in church affairs and pleads for the prompt payment of dues for the maintenance of religion. When you find people who are trying to travel to heaven at their neighbors' expense, who give little or nothing towards the support of religion in their parish, you are sure to find ones who are loud-mouthed in their denunciations of their pastor's appeals for money to supply the very deficiencies that their own niggardliness has created.

On the way home from Church, at the family dinner table, at evening gatherings such ones may be heard condemning appeals for money in church, censuring the management of the parish, finding fault with the music, the sermon, etc. The tendency of their unreasonable, censorious scoldings is to weaken and undermine religious faith, lessen reverence for the priesthood and destroy regard for authority in general. It is because such ones do not contribute their share to maintain their parish church that the pastor is compelled to plead for money.

People that pay nothing to the church have no right to criticize the methods of procuring support. These self-appointed critics and chronic grumblers can dress well, give parties, attend the theatre, travel here and there and, in a word, have money for everything except the church. Some young people spend more money in a single evening than they give the church in a whole year. They have money for cigars, drink, operas, picnics, excursions, balls, etc., but when the plate goes round on Sundays a penny is rummaged out from the silver and bills in their pocket-book for the Lord.

When a special collection is announced the professional Christianity of those non-contributing members of the parish is awfully shocked. To delude others into believing that they are heavy contributors they are loud-mouthed in making irreverent comments. "They are always taking up collections," you hear nothing but money in church," such ones say. It is the miserly closeness and meanness of such ones that make special appeals for aid necessary. Did those ones contribute even a reasonable share of the tithes demanded by God for the decent support of His Church, priests would be saved the very painful necessity of making special appeals.

A title of the money spent foolishly for dress, theatres, parties, travelling, rames, cigars, etc., would supply the imperative needs of church and school. If those sordid grumblers did but see their base, selfish treatment of the Church as sensible people see it, the would doubtless grow ashamed of conduct so mean and low that no society would suffer it."

Love and obedience are so closely related that one may be the cause of the other.

Letters to

VISITING THE
—In a recent "Witness" I came across a graph devoted to the would like to make on the subject of the children. Here in not enough of interest children as regular schools, and seeing through their. The schools under Catholic Commission worst in this respect the Commissionists to their schools. Commissioners, a number, you'll find two that will attribute at the they won't take the different class schools, and see a poor teacher has a day. What does his trouble? A man's salary so reasons. Firstly, should interest the noting the teacher little or nothing a task of teaching. The Commissioners trouble of spending in the class-room, progress of the children, order and discipline they have no time consequently, both nills are left to cases alone. These when an increase of they put forth a t excuses why it has creased. So much which the larger n missionaries take "I'll now take up

There are three c parents. Firstly, t interest whatever progress in school, who take a little twice a year th about their childre give the teacher a lecture such a boy her good boy con Thirdly, those pare tually solicitous dren's progress in that their home w done each evening, measure the onwar improvement. This la rather too few.

If one day in each aside for visiting t "La Patrie" suggest a great boon to be sure, as well as be parents learning m of their children i is required of them a day would not be once at all, if at st 11 o'clock, in th three in the aftern opposition should n probably come from the School Board, must be given by th cipals of each school as advocated by th was a very wise an and very humble o put into practice, as ble.

CIVIL SERVICE

From an Occasional

The week has been able activity in the really interesting spe during the closing ho get debate. But H son's eulogy of the Mr. Monk's defence causing much comm country, falling int far as his interest presence of the moti with the exemption f the civil servants' tior is civil ser scattered all over the tawa this motion the greatest effort, Ottaw of the civil servan; tion of the populatio three category, and w under and what a r existing state of affa ceased were the o gentlemen to be, in fu to the same rules as t aries and incomes of The principal speaker tion was Mr. Thom and the one who pres and only argument ag posed case, was Mr. P. The speeches of th tlemen contain almost be said for or against Mr. Fortin said: "I

That in the opinion the salaries of public Government employe attachable like those citizens." He recalled three times in the lat been introduced and first was objected to short and not provid for its enforcement, one was considered too The present resolution as a mild and simple r Was it right that a pri should be maintained? There could be but on the question. We were in the middle ages, but in posed to possess equal bers of Parliament. S Ministers of the Crow