

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 OCTOBER 19, 1901.

NOTES OF THE WEEK.

THE MAYORALTY.—It seems to us that the time has, at last, come to take a definite stand in this matter of the mayoralty. All that could be urged in regard to the question we have repeated over and over again. The hour of action has struck, and unless we move at once we may lose our turn in the civic chair. Read the press, especially the French press, and you will see that it is generally conceded that the next term belongs to the Irish Catholics. We alone seem not to recognize that fact, or at least, to seriously consider its importance. While the leaders of public thought, and the best elements of each section of the community agree that "If turn there be," it is that of the Irish Catholics, there is nothing to prevent others from taking advantage of our apathy, stepping into the breach, wresting the position from us and then telling us that it is our own fault since we did not seem desirous to enforce or even to mildly claim our right. We trust that before another issue of this paper appears some practical steps will be taken in that direction. Don't believe that we can afford to let matters run to the last hour and then wake up to a realization of the situation with any hope of success.

Presupposing that a movement will be at once commenced we insist upon the shortness of the time at our disposal, and we ask that none of it be squandered in vain attempts to bring out any other than men who are likely both to accept and to win. We know of a number of Irish Catholics whose names would most likely be suggested, but who, for private or for other reasons, could not and would not accept. The moment a man, no matter how eligible, clearly states that he would not accept the nomination, let his desires be respected, do not lose time seeking in vain to convince him against his will, but proceed at once to select some one who would be ready to accept the nomination. But just as soon as a nominee can be placed in the field—and let that be as soon as possible—the simple duty of each one is to lay aside all personal, all political and all other considerations and to rally around him from the very first step. By this means we can send a man into the field, fully equipped for the occasion.

In order to attain this desirable and even imperative end, it is necessary that action should be taken immediately; otherwise, we will, as usual, be too late.

OUR CONTRIBUTORS.—In this issue we publish a very pathetic and timely story, from the gifted pen of Miss Guerin. The mention of the writer's name is a sufficient guarantee of the interest and the information that the readers will find in perusal of the story. Like all other subjects, whether in verse or in prose, that Miss Guerin touches there is a peculiar charm about it, that art of imparting which she so unfailingly possesses. The only fault to be found, as far as Miss Guerin is concerned, is that the public sees too few of her delightful compositions. In the present instance we are pleased to find that the story chimes in so well with the ideas, expressed by us a few weeks ago, regarding the memories of our departed priests.

ASQUITH-REDMOND.—We publish elsewhere the addresses delivered last week by both Mr. Asquith, the eloquent member of the Imperial House of Commons, and Mr. John Redmond, the leader of the Irish Parliamentary Party. In reading the two speeches—and they must be read together if we are to properly estimate their worth—we see rays of a very bright hope gliding the horizon of the future. Mr. Asquith has taken a somewhat novel stand, and, while Mr. Asquith considers that he was foolish to attempt prophetic utterances regarding the Liberal Party and the Irish representatives, he, nevertheless, gives the Irish contingent far more honest credit for the good work done by its

members than they are accustomed to receive from Englishmen. Amongst other noteworthy remarks of Mr. Asquith is that in which he gives the Irish credit for the passage of the Finance Act in 1895. This piece of legislation did not directly concern Ireland and was far removed from being an Irish question, yet, the Liberal Government of the day could never have carried it had it not been for the solid support of the Irish members. He also shows that the Irish representatives were faithful to the letter to their agreement with the Liberal Party. By taking the course he did, Mr. Redmond has again proven himself a worthy and capable leader. As a rule, Irishmen, in their goodness of heart, are ready to forgive and forget to accept for its face value every atom of praise bestowed upon them. Mr. Redmond demonstrated that he is a cool, calculating and far-seeing politician; and such is exactly the man that Ireland needs at this critical period.

A SECOND CENTENARY.—On Tuesday last, the 15th instant, the community of the Grey Nuns, on Guy street, celebrated the two hundredth anniversary of the birth of the Venerable Mother d'Youville, the foundress of the Order. While the event was one of a family, or rather community celebration, it still was characterized by a solemnity and an "ecclat" that was befitting the occasion. During the Mass, which was celebrated by Rev. Abbe Adam, of the Sacred Heart parish; three of the Sisters—Sisters d'Youville, Ste. Croix and Jacques—commemorated the fiftieth anniversary of their religious profession. It would be no easy task to relate the history of the progress and development of that splendid community, since the day when the noble widow, the saintly child of old Varennes, laid the basis of its establishment. Figures speak more powerfully than words. At this moment the community of the Grey Nuns consists of 615 members, and about 100 lay Sisters. At present they care for over 500 children and about 225 old men and old women. In Canada, the United States and the Northwest, they have 24 orphan's homes, 14 refuges for the poor, 10 hospitals, 4 dispensaries, 10 depots for gratuitous distribution of food to the hungry, 4 houses for the protection of girls, 11 industrial schools for Indians, 8 schools, and one establishment for the blind. That the happy inspiration of Mere d'Youville was blessed by Heaven none can deny. It is always with a peculiar and profound satisfaction that we notice the progress made by our religious communities, and that we thank God for the liberty enjoyed in this land, compared to the tyranny that oppresses the religious orders in other lands. And we pray that this enviable boon of religious freedom may long continue to be enjoyed by our noble and devoted communities, and that the children of the Venerable Mere d'Youville may find in the century that we commence a still larger degree of success than in the century that has just passed away.

THE DIVORCE QUESTION.—If the non-Catholic world could only be brought to a clear knowledge of the Church's teachings and practices on such subjects as marriage and divorce, there would be no need of so much controversy regarding them. It seems to be impossible for Protestants to grasp the plain and unchanging law of the Church—which law is nothing other than that which Christ, in person, laid down for the guidance of all Christendom, throughout all time. It is absolutely useless to talk, or to argue about divorce as far as the Catholic Church is concerned, because, once for all, the Catholic Church admits of no such thing as a divorce from valid marriage. By divorce is meant, the breaking of the marriage bond and the freedom of the parties to re-marry, during the life-time of their respective consorts. This is not separation from bed and board, nor is it the declaration of the non-existence of a marriage; it is simply the undoing of the validity of the bond-

thing which the Church teaches cannot be done. There are cases that the ecclesiastical tribunals of the Church are called upon to investigate and decide; but in none of them is there a question of divorce. It happens, at times, that for one cause or another it has been contended that no valid marriage ever took place. The Church inquires into the facts of such a case, and if such facts prove the validity of the contention, it becomes the duty of the Church to declare that the supposed marriage was null and that the parties thereto were not and are not bound by it. This is a pronouncement upon the non-existence of a marriage. But if the Church comes to the conclusion that a valid marriage has taken place, she will not, and she cannot dissolve it—in other words, she cannot allow of divorce, nor can she, under any circumstance, permit the re-marrying of one of the contracting parties during the life-time of the other. And be it marked that for no consideration, under no circumstance, in no form, to no degree, in no manner can the Church recognize much less be party to what is commonly known as a divorce. The words of Christ, the language of the Scripture, the sacramental nature of the contract, the law governing the Church in all ages, the immutable principle at the basis of marriage, all forbid most emphatically the dissolving of the marriage tie. Consequently, if the non-Catholic public, the secular press, the Protestant element in general could only once understand this—and surely it is not hard to understand—there would be an end to a deal of misrepresentation of false reports, of unnecessary recriminations, of fruitless controversies and of baseless judgments.

GUTENBERG'S WORK.—It has long been a standard plea against the Catholic Church, by all sections of Protestantism, that she has ever been opposed to the Bible, has even sought to suppress the art of printing, has always attempted to keep the people in ignorance, and above all to prevent the faithful from becoming acquainted with the Scriptures. The Middle Ages have been styled the "Dark Ages," because it is claimed that during those centuries following the crash of paganism, and the shock of the so-called "Reformation," the Catholic Church—the only form of Christianity then existing—had persistently kept the light of truth from the people. It was only, they assert, with the invention of printing, and the advent of a novel facility for the making and circulating of the books, that the human mind became emancipated from the iron grasp of the Church. When Gutenberg, of Mainz, printed the first Bible, which was the first book to come from his rude press, the power of the Catholic Church was shaken as it never had been before.

Now all these errors, historical misrepresentations, and literal falsehoods have been disproved times out of mind. It is unnecessary to go over again the countless details and the undeniable facts that confound the advocates of this anti-Catholic cause. From the beginning, down to the time of printing being discovered, it is admitted that the Scriptures were preserved by the Church, that the Bible was saved from total loss by the hands of the laborious monks that transcribed it for the benefit of the world. But what is of most importance, at the present moment, is the invention of printing and the uses made of that art in its very initial stages.

It is claimed, by all English Protestant writers, that in 1455, Gutenberg, assisted by funds furnished by Johann Fust, printed a large folio Latin Bible, and that it was the first book ever printed by means of movable type. But as the years go past there is ever and always fresh discoveries made in the unending catacombs of history. Dr. Zedler, the librarian of Wiesbaden, has just written a new work, published by Harrasowitz, of Leipzig, on the subject of Gutenberg's labors. In this learned librarian and archivist maintains that the first book printed by Gutenberg was a Misal, and not a Bible. When Gutenberg set up an office, in which he was established by Dr. Humery, the chief work to which he devoted his attention was the "Chronicon," written by a Genoese Dominican, and the most important books that he ever issued were two editions of the "Summa" of St. Thomas.

This information, coming from such an authentic source, is of no small moment for Catholics, especially when interested in refuting the widespread slander that has been unceasingly repeated against the Church. If, as is a fact, "the first printers were Catholics, the people who helped and encouraged them were Catholics, and the earliest printed books were Catholic works," we fall to see where the Church's an-

tagonism to the art of printing, the diffusion of knowledge, and the education of the masses comes in.

A LESSON.—The London Press has found fault with Cardinal Vaughan for having invited the Assumptionists to England. It appears that the tone of "La Croix," their organ, in France, was not relished by its English contemporaries. The Cardinal explained to the "Times," that it was not journalistic, but rather very ordinary missionary work that these religious would perform in London. He gave the Thunderer a nut to crack when he added:—

"As to 'La Croix,' no one has less sympathy with its excesses than I have. But journalism, though a splendid power, is open to great temptations. And I cannot help remarking with pain and regret, as I look at home, that some of our own high-class papers, writing down to the anti-Catholic prejudices and passions of their readers, very frequently misrepresent and suppress facts, deal in insinuations that are as injurious as they are false, and difficult to refute, and practically refuse to mend or to retreat when brought to book. Artful or heedless perversion of truth sometimes found in refined journalism, is at least as grievous a sin against religion as the coarser methods of the gutter press; and it is more mischievous when found in journals that are read as the Gospel of the leading classes."

CURE FOR ANARCHISM.—Since the last crime that anarchy has committed, through the instrumentality of the unfortunate man whose days on earth are now almost ended, the press of the world, and for that matter, the pulpits of the world, have been discussing the dangers of anarchy, the sources whence its springs, and the most advisable means of destroying it. On this subject, the Rev. Dr. Huntington, of Grace Church, New York, to whose utterances at the San Francisco conference, we make brief reference in another column, has expressed a very great truth and has justly assigned Atheism as the source of anarchy. It is to be deeply regretted that the Doctor cannot see that the "denominational jealousies" which he claims to "stand in the way" of the real cure are fostered by himself, in common with all others who persist in disregarding the teachings and in antagonizing the practices of the Catholic Church. Here is a portion of the Doctor's remarks, and we give them principally as evidence of the truth that we advance. He says:—

"And yet men say let us cure this evil by more law; let us make such crimes impossible by heaping up fresh penalties. Ah, my friends, our trouble lies too deep for such an easy cure as that. Would that it were possible by stress of a legislative vote or by the stroke of an executive pen swiftly to cure this evil. The simple truth is that anarchy is a disease of the soul, the vital of society. 'Revise the immigration statutes,' says some one; yes, by all means let us do so, and if we can weave such a web as shall successfully keep out all enemies of the human race, let it be woven; but, meanwhile, we must not suffer ourselves to forget that every one of the three assassins who have stained the annals of the presidency with innocent blood was American-born and American-bred, notwithstanding the foreign names of two of them. The simple truth is that anarchy is atheism; it is the denial of any over-riding Providence, and the refusal to recognize any God Whose will is law. This being so, and the progress of invention having made any man who is willing to forget his life for the sake of a few dollars, it follows that we shall never free ourselves from outbreaks of anarchistic violence until we are more active than we ever have been in persuading men, by all the powers at our command, to abandon atheism and to turn to the living and true God."

Yet, a library is a source of influence, of education, of refinement, in a community or in any section of a community and a legitimate occasion of pride; and what has been accomplished in a single handed and almost unaided effort, is a pledge of what might be done with added means. This library is for all. As has been often said, there are no restrictions. Now, all can help this most meritorious work, even to the extent of buying a ticket or giving a spare dollar to the fund. If every English-speaking Catholic of moderate means were to contribute their mite, it would require no Carnegie to give the Catholics of Montreal a chance of coming up to date in their reading. The devotion and constant self-denying labor of the president and other librarians, altogether unrequited, of course, would then give magnificent results. As it is, the library holds up its head, and continues to do its work.

Buy a ticket, therefore, for the evening entertainment, on Monday evening next, the 22nd Oct., 8 to 11. It will be held in the hall of the old Sacred Heart Convent, corner Beatty and St. Catherine streets. Tickets, 50 cents.

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The money expended for a ticket is moreover a contribution to a most deserving object, which may well be counted amongst the spiritual works of mercy, for it is supplying good reading to innumerable readers, notably the poor and to children. Surely, if those who instruct others to justice shall shine as the stars in the Kingdom of God, according to the promise of Scripture, those who promote such an undertaking will assuredly merit that reward.

Lastly, a philanthropic millionaire offered a library to the city. It might be a doubtful blessing, as all literature would be indiscriminately supplied. Yet, many were eager to secure it. Here, on the other hand, is the nucleus of a fine Catholic library, which provides for one of its objects and causes of being the newest and best Catholic literature, which it thus helps to circulate. But it also offers the best standard works in other departments, provided they be unobjectionable. Certain questions now arise: In part of the library, such as English-speaking Catholics of Montreal? Truth compels the admission that it is very inadequately supported, and that comparatively little interest has been shown in an undertaking, which has fallen very heavily in part of labor, anxiety and continual effort on a few. There are, of course, honorable exceptions, but the encouragement, after twelve years of work is small.

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RETREAT AT ST. LAURENT COLLEGE.

The annual retreat for the students of St. Laurent College took place Thursday, Friday and Saturday of last week. The exercises were presided over by Rev. Father Plante, S.J., for the English-speaking pupils, and Rev. Father Prince, S.J., for the French. Wednesday afternoon at 4 o'clock the college bell gave forth its sounds to prepare for the eventful time in the life of many a student—the days of grace and benediction. All books were put away, a short recreation taken, and after which supper came. After supper another recreation followed, when the well known sound of the bell summoned all to the chapel. Here the series of the regular course of sermons and instructions opened. The Rev. Father Plante, S.J., preached a fine series of instructions with the zeal and devotion characteristic of the Fathers of the Society of Jesus. There is no task probably more difficult than to preach and hold the attention of students, especially when the ages vary from ten to twenty. But in the difficult task the Rev. Father Plante, S.J., succeeded in a way that must have earned him reason to rejoice. His points were clear, concise, and to the point. The same may be said of Rev. Father Prince's sermons. The most edifying apostrophe was reserved for Sunday morning at the 9 o'clock Mass, when all the students, to the number of 350, were present at the Holy Table. It was a joyous and the angels of God rejoiced, and the demons of Hell trembled. At the conclusion of the Mass, the Rev. Father Plante, S.J., addressed the pupils on the importance

of the sacrament in charge of the night and day at his post, but the people, with few exceptions, took no Catholic journals. As the young people grew up they followed the secular spirit, and little by little they fell away from the Church. Were these labors and mothers without blame? Very truly has Leo XIII. asserted "A good Catholic journal is a perpetual mission in a parish," and the years go by, this will be widely recognized.—Charles O'Malley, in Midland Review.

THE MONTREAL FREE LIBRARY.

The Montreal Free Library, which has been doing its quiet, unobtrusive work all year, with the best results, is once more making its annual appeal to the public. The entertainment will be much as in former years, except that it will be in the evening. Tea, coffee and cake will be served gratis, candy, flowers and ice-cream will be sold. Music by various well known artists, both vocal and instrumental, with choruses by McGill students, will make up an enjoyable programme. This library entertainment is always a favorite social gathering, where friends meet friend, year after year.