

The True Witness AND CATHOLIC CHRONICLE

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EPISCOPAL APPROBATION.

If the English speaking Catholics of Montreal and of this Province consult 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, FEBRUARY 4, 1899

THE PROTESTANT PRESS AND THE DOUKHOBORS.

When will English-speaking Catholics in this Province realize the hostility with which they are regarded and treated, either openly or insidiously, by the Protestant press? The "True Witness" has several times drawn attention to facts bearing on this point—facts proved by quotations from representative secular newspapers. And yet our people look calmly on, and continue to bestow their patronage to these same journals. A new and very telling testimony to the attitude of the Protestant press towards us is afforded in the manner in which a few thousand Russian Doukhobors, or "Spirit Wrestlers," immigrants have been received by the press. The Montreal "Star" has gone into hysterics over them. It sent a special artist to accompany them across the Atlantic, so as to draw sketches of a number of them, together with a special reporter to write up the incidents of the voyage, the history of the sect, their habits and other peculiarities. Other Protestant newspapers, like the Toronto "Globe," have gone almost as far; and gushful Protestant ladies of Toronto have been writing to the press letters by the score asking for money to make them comfortable, to help them to clear the land which has been given to them in Manitoba. The Canadian Government, even, has accorded to them special favors.

We ask our readers to consider candidly this question:

Would all this fuss, or one-hundredth part of it, have occurred if a hundred thousand good Irish-Catholic immigrants had come to Canada, instead of a few thousand Doukhobors? They know, as well as we do, that nothing of the kind would have occurred. These "Spirit Wrestlers" are warmly—nay, enthusiastically welcomed by the Protestant press of Canada, because they have left the Greek Church, and have set up a sort of religion of their own. Here is what the Montreal "Star" says about them in a two-page article:—

"A new epoch in Canadian history was begun when the Beaver line steamship Lake Huron arrived in Halifax Harbor, Friday afternoon, a week ago, with the first contingent of the Doukhobor emigrants for the North-West. Two thousand Russian peasants there were, who like the Pilgrim Fathers left homes and native land because of religious persecutions. Like those sturdy souls, these Doukhobors came in sight of the land of promise and liberty chanting songs of thanksgiving. In more than one sense it was an incident of history repeating itself. The followers of William Penn fled from England to escape the persecution of a dominant ecclesiasticism and the tyranny of what they considered unjust laws. They left their native land to hew out of the virgin forests of America new homes where they could enjoy the free exercise of their religious belief without molestation. So also with the Doukhobors. The tyranny of the Czar of Russia, whose proclamation in favor of universal peace has scarce ceased to ring in the ears of the nations of the world, and the relentless persecution of a dominant church, has forced these simple Russian peasants to seek on the prairies of Canada the same liberty which was found two centuries ago in the forests of Pennsylvania, by those sturdy Quaker settlers."

The "Star" writer is all wrong. The Pilgrim Fathers left England on

account of religious persecution, it is true, but when they were well settled in the land of freedom, they themselves set up a system of religious persecution and tyranny more odious still than that from which they fled. Again they left good homes behind them, which cannot be said of the squalid Doukhobors.

Who and what are these Doukhobors? They are not Christians; they do not believe in God; they live in concubinage. The Protestant press does not, of course, put these things as plainly as the "True Witness" does. It seeks to gloss over their absence of any system of religion. They acknowledge "we are told," Christ's coming in the flesh, but chiefly in the spiritual "sense."

"Marriage among them is not regarded as a holy sacrament, and is accomplished merely by the mutual consent of the young couple. There are no marriage rites or ceremonies; the mere consent of the two and a promise to live together suffices."

"By the word of God" they understand the power of love."

We shall not be surprised if these strange people receive an annual grant from the Manitoba Government for separate schools.

ROMAPHOBIA.

In an age when so many new words are being invented we trust that we will be allowed to concoct one for ourselves. We have not been able to watch our friend the "Daily Witness" with the carefulness of a weather prophet, observing the atmospheric indications, but we feel confident that a very slight attention to the vagaries of our contemporary would enable to foretell the approach of its periodical fits of anti-Romanism. Judging from recent issues, and especially that of Saturday last, we would say that the symptoms indicate a bad attack of what we call Romaphobia. The "Witness" certainly goes out of its way to pick a quarrel of some kind. Last week we referred to its antics, such as metaphorically rolling up its sleeves, and assuming various pugilistic attitudes, notably in its "tread on the tail of your coat" article, of the coming struggle. We have no exact idea as to how long these spasms generally last; but we hope that the present one will soon exhaust itself.

That issue of last Saturday is certainly a characteristic one,—we mean characteristic of a Romaphobia attack. In the first place we are treated to an editorial on Catholic discipline regarding dispensations and impediments in the case of marriage. Obviously the writer has never read or heard much upon the subject; unless it be from pens and lips giving expression to as ridiculous contentions as those set forth by himself. In fact there is nothing in the article to refute; we merely refer to it as an indication of the fit being now on.

Then we are presented with a whole page, from the "Converted Catholic" consisting of a mass of clap-trap statements from the pen of a certain Father Augustine Baumann, now Mr. Augustine Baumann—who claims to have been a monk of the Passionist Order, and who wishes to let the world know "How Monks are Made." Possibly on the principle of "Le Roi est mort and vive le Roi," it has been found advisable to trot out some new specimen of the genius ex-priest, in order to keep up the humbug that has so long been carried on by various individuals. We have read Mr. Baumann's account of his vocation, his novitiate and his final profession; a school-boy would laugh at the nonsense contained therein, and any serious man would blush to accept the vulgarly expressed statements of that recent "convert." The style is bad, the slang is indicative of the mental calibre of the author, and the whole composition is too childish to be accepted seriously by sane readers. Moreover, Widows, who flourished some twenty-five years ago in Canada, and who divided his time between various pulpits, has written the same stuff, but in a much more attractive form and with greater appearance of sincerity. We will have to watch the "Witness" during the coming weeks, or until the next change in the moon, for we are curious to learn all the symptoms of Romaphobia.

THE IRISH UNIVERSITY BILL.

Mr. A. J. Balfour, First Lord of the Treasury, has given the public a general idea of the character of the coming Irish University Bill. The London correspondent of the New York "Times" says that:

"No statesman of Mr. Balfour's position has ever ventured to identify himself frankly and publicly with a proposal, whose reception by English and Scotch Protestantism is uncertain." There is no doubt that this measure will create unending discussion, especially in Great Britain; it is somewhat premature for us to enter upon any criticism, favorable or otherwise of the Bill. In fact

its details are necessary, in order to form a sane and reasonable judgment as to its merits, or demerits. We consequently reserve to ourselves the privilege of studying and commenting upon this important subject at a later date. In fact, the mere question of a Catholic University for Ireland opens up an unbounded field for discussion, and furnishes ample material for serious study. However, we may not allow this first and vague announcement of the measure to go past without pertinent reflection. Seventy years ago, after one of the most wonderful political struggles in history, the genius of O'Connell, supported by the unanimous sympathy of his fellow countrymen, succeeded in securing Emancipation. Who would then have been bold enough to predict that, before the end of the century, a British Government would offer to recognize the equal rights of Catholics in the matter of education. In 1863, in a private letter, the late Hon. T. D. McGee predicted exactly what is now taking place. "If we live not to see it," he wrote to a friend, "our children shall. Catholic rights in Ireland will be fully recognized, a Catholic Irishman may be Lord Chief Justice of England; a Catholic University may flourish in Ireland, endowed by the British Government; and the laws governing the Irish people will be formed by legislators sitting in our Irish Parliament, similar to, or, anyway, not unlike the parliament that makes laws for Canadians."

So far nearly all these predictions have been realized. The University Bill, if carried, will fulfil the second last one; and we trust that before the twentieth century is very old, a Home Rule Bill will fulfil the last and most important of the prophet's predictions.

RITUALISTIC DIFFICULTIES.

The crash which seems to menace the Anglican Church, on account of the differences arising regarding Ritualistic practices has been for a moment avoided by the action of certain sections. Viscount Middleton recently presided at a meeting held at Church House, Westminster, to protest against the Ritualistic practices and doctrines of the Church. A resolution was forwarded to the Queen praying Her Majesty to take steps "to prevent the reimposition of sacerdotalism on the country." It seems—at least to the Catholic—a matter of great importance, in as far as these movements indicate the certainty of one ultimate result—the return of thousands to the true fold. However, when we read all the vagaries of the anti-Ritualistic advocates we cannot resist a temptation to grow merry and to look upon the whole performance as a piece of fun.

When serious, learned, and we hope sincere men commence to brandish the fragments of their broken creed against each other, and to go into fits of insane perturbation on account of uncertain forms, ceremonies, or exterior signs of Christian worship, it is time to consider whether they are in earnest regarding the truth, or else merely actuated by an ignorant prejudice against a Church and a Faith which they evidently do not understand. The anti-Ritualistic body fears the Catholicizing of the Church of England by means of special vestments and special ceremonies, the Ritualistic body appears anxious to borrow as much as possible from the Catholic Church, and approach as near to her as is consistent with the retention of real Protestantism. It is our intention in coming issues, and in a few brief editorials, to sift this peculiar question and to analyze this strange situation. For this week, however, we will be content with frankly stating that the anti-Ritualists need have no fear that Ritualism in the Anglican Church can ever transform it into a Roman Catholic establishment. The forms are of little consequence as far as the reality of the Church is concerned. Not all the mitres, stoles, crosses, or even crucifixes that could be fabricated; not all the adoption of hymns, prayers, ceremonies, and forms imaginable; not all the imitations of confessions, communions, or even Masses could impart to the Anglican Church, or to any other one, a single note of Catholicism. As far as the Church of Rome is concerned, the closest imitation of her discipline, her forms, her external decorations is as far from the limits of her pale as is the distant cold, hollow sect that recognizes neither ceremonial nor system of worship, that has neither ritual nor sacrifice.

The Catholic Church of Christ can in no way and no degree abandon one iota of her teachings, nor can she accept aught that is not fully and unreservedly in accord with her faith. There may be degrees, grades, shades or whatever you choose of differences between the various other denominations; but none of them can approach or become part of the Catholic Church, unless by a complete abandonment of every principle of Pro-

testantism and an unreserved acceptance of all the Church's teachings. Therefore, as far as we are concerned, we have no interest in the quarrel, we are mere spectators; it amuses us somewhat; its serious side causes us to reflect. The result of our reflections shall be embodied in future articles.

SOME DUTIES OF PARISHIONERS.

Elsewhere in this issue we reproduce from the San Francisco "Monitor" an article on the predominance of women over men in attendance in the Catholic Churches of that city. While our esteemed contemporary's remarks are not altogether applicable to Montreal, there is still much to be desired in this respect in our city, especially on the part of the heads of households in nearly all the English-speaking parishes. There was a time, particularly in St. Patrick's parish, in the days of McGee, Devlin, Ryan, and other leading Irish Catholics, when the representative of the household, and nearly every one of its members, felt it to be a sacred duty to attend High Mass in their parish church; and, as a matter of fact, would not be satisfied that they had fulfilled their whole duty as Catholics unless they had done so.

We know that our people as a rule attend Mass on Sunday with commendable regularity; but at Low Mass, and not High Mass, and usually in churches other than their own. It is in this regard that they are blameworthy. The delinquents are not confined to any particular class of Catholics; they belong to every class.

Why do so many attend Low Mass? Because it is short; because it does not occupy much of their time. It is giving to God, grudgingly, the least possible service in the forenoon of one day out of the seven. When it is a matter of furthering their own worldly interests, how differently they act! No effort is spared, no sacrifice is considered to be too great to be undertaken, day after day, to accomplish their design of rising to higher positions in their special walks of life.

His Holiness the Pope recently pointed out to a deputation of Italian Catholics, the dangers of such a course of life. He reminded his hearers that when the abomination of desolation penetrated the Temple of Jerusalem a mysterious voice from Heaven cried: "God withdraws"; and he went on: The same terrible words are applicable to the soul occupied with worldly ambitions alone. See that by hearkening exclusively to the things of this world you lose not in the next; that while first here you become not the last hereafter.

Let any one visit our parish churches a few times during High Mass, and he will observe the same faces there, Sunday after Sunday. We have no hesitation in saying, that they are the faces of men who are models in their domestic circles.

The sermon delivered by the Rev. Father McAllen, S.S., of St. Patrick's Church, on Sunday last, touched upon some phases of this question.

May we not trace some of the causes of the difficulties to which we have alluded from time to time, arising from the lack of unity and fraternal sympathy amongst the Catholics of the English-speaking parishes of this city to a failure to appreciate the far-reaching influence and vital importance of family attendance at High Mass on Sundays.

We hope that these remarks will be productive of good effects. We feel certain that they will; for, as a father of a family said to the writer a few weeks ago, when paying his subscription to the "True Witness," A Catholic paper is the best aid I have of training my children. It saves me a great deal of trouble." So it is also with attendance at High Mass. If fathers and mothers would take their children to High Mass on Sundays, they would find it very easy to train their offspring in the way they should go.

THE GAELIC LANGUAGE.

The organization of a Gaelic society for the preservation and perpetuation of the Irish tongue, is an event that is destined to mark an epoch in the history of Irish-Canadian patriotism. For years back great efforts have been made, in the Old Country to establish centres in which the language of our ancestors would be rescued from oblivion. The noble spirit which animated all these patriotic children of the "Ancient Race" found an echo, as it were, on the bank of the St. Lawrence. If we mistake not, it is now about twenty-five years since the Young Irishmen's Literary and Benefit Association, of Montreal, attempted a similar movement. Public lectures were delivered in the old Mechanic's Hall, and classes were or-

ganized, but the circumstances surrounding the Irish people in a new country, where so much energy had been devoted to the immediate demands of establishment, did not favor the continuation of an enterprise so patriotically commenced.

It was with no small degree of sincere pleasure that we noticed the fair promise accompanying the formation of a permanent Gaelic Society. The first meeting, held last week, was a guarantee of the Association's future, and an encouragement for all lovers of the dear old tongue. On that occasion, Mr. John Lavallee, the president, gave a lucid explanation of the workings of the organization, and St. Ann's talented member, Mr. M. J. P. Quinn, contributed most encouragingly to the success of the meeting. Mr. Quinn's able speech on the Gaelic language, and his present of several volumes of Gaelic literature to the Association, imparted a fine enthusiasm to the movement. This week, the second meeting took place; an eloquent address was delivered by Mr. E. B. Devlin; and the first evidences of a permanently founded organization were manifest. Amongst the many prominent Irishmen who took part in the proceedings on both occasions the names of some of the leaders in other societies indicate a general determination to carry the present movement to a success. Mr. Justice C. J. Doherty, presided at the second meeting and delivered a very enthusiastic speech. There is an idea abroad, especially amongst the people less familiar with Ireland, Irishmen and Irish affairs, that the Gaelic language is a dead relic of forgotten ages. It is old, no doubt; older than the round towers; it was old before the dawn of Christianity, before the Roman set foot in Britain, before Virgil wrote, before Homer sang. "Beyond the misty space of twice a thousand years," can we gaze and vainly do we seek for the time when the Irish tongue was not spoken. History knows not its origin; archaeology is too young to record its birth. Apart from its great antiquity, it possesses attributes that suffice to rank it foremost amongst the most expressive languages of the world.

It is a language of poetry, unsurpassed in its varieties of tones, and blendings of expression; a language of jurisprudence, as exemplified in the remains of Druid laws, that have been wrenched from destruction; a language of inspiration and sentiment, such as has never been employed by man to sway the feelings and guide the actions of his fellow man; a language in which an anathema is more terrible and a prayer more sublime, than even the speaker of it has any conception; a language that has been embalmed in a literature noble, elevating, rich, varied and often sublime. It is the language in which Christianity saved the West of Europe, when the night of barbarism was rushing over the east. In that language were preserved the remains of learning, of science, philosophy, literature, and even theology, when the hoof of the barbarian's horse was trampling the torch of European civilization. The revival of that language would be a fresh source of education; it would open out vast horizons before the students of the future; it would preserve the glorious heritage of Celtic learning and transmit the same from generation to generation, unto the end of time.

Success to the Gaelic Society of Montreal; to its founders and friends we say, in the fulness of our heart.

LOCAL NOTES OF INTEREST.

A magnificent altar of white marble which has just been erected, is the latest addition to the architectural beauty of St. Patrick's church. It is the generous donation of Mrs. Edward Murphy, and will be known as the altar of St. Ann. The beauty of its design is being greatly admired by all.

The annual exposition and veneration of the relics of St. Felix, martyr, the twelve Apostles, St. Patrick and all the saints named in the ecclesiastical calendar for each day of the year, commenced in the chapel of the Hotel Dieu, on Monday last, and will continue for eight days. The veneration of the relics takes place every afternoon at three o'clock, and the faithful are invited to attend. Several signal favors have been granted through the special intercession of St. Felix, whose relics enclosed in a wax figure are placed within the sanctuary.

Owing to the increase in the population of the North-eastern portion of St. Denis Ward, His Grace the Archbishop recently created the new parish of St. Denis, to meet the requirements of his spiritual flock. Pending the construction of a new church by special permission, a temporary chapel is situated in the upper part of the old municipal hall, where the first parochial Mass was

held on Sunday last, with becoming ceremony. Rev. C. St. Jean, the parish priest, was the celebrant, being assisted by deacon and sub-deacon. There was a large congregation present.

The trustees of St. Jean Baptiste Church, which was last winter entirely destroyed by fire, have made application to the Legislative Assembly in connection with the rebuilding of the church.

It also provides for the levying of an assessment of \$150,000 in capital, payable in fifty years, renewable every year and based on the valuation roll of the city of Montreal. The preamble further states that Messrs. J. Valliere, Jos. Lauzon, Edouard Roy, A. Germain, Onesime Martineau and Noel Leclerc are appointed trustees for the purpose of said assessments. The bill further provides that the trustees shall levy by "assessment upon the immovable property of the Catholic freehold inhabitants of the said parish an annual sum not exceeding 15 cents per hundred dollars of the value of the property assessed, for a period of fifty years to provide for the payment of the capital and interest and the sinking fund of such capital, if necessary, of a loan, not exceeding one hundred and fifteen thousand dollars; the proceeds whereof shall be devoted to the rebuilding of the parish, parsonage, house, and dependencies and incidental expenses; provided that the immovables of the said freehold inhabitants shall be affected and that the said freehold inhabitants shall be liable only to the extent of the payments due on such assessment."

Mr. D. McDonald, road master of the Montreal Street Railway, received with the compliments of the United States Projectile Company Friday morning, a six-pounder projectile torpedo form, such as was recently used so effectively at Santiago, Manila and Havana. The projectile is nickel-plated, and can be used as a pretty paper weight.

St. Ann's Young Men's Society will give a very interesting entertainment at their hall on Tuesday evening, Feb. 13. The programme prepared for the occasion includes the best talent in the parish.

DEATH OF MR. THOMAS HOCTOR.

Mr. Thomas Hoctor, son of Mr. Daniel Hoctor, of the firm of Thomas May & Co., passed away to his reward a few days ago, at the early age of 24 years.

Deceased was a general favorite in the circles of young men's societies. He was an enthusiastic member of the junior sections of the S. A. A. A. and great regret was heard upon all sides, when the sad news was announced.—R.I.P.

DEATH OF MR. JOHN MCCAFFREY.

Trout River, N.Y., Jan. 31
Mr. John McCaffrey, a leading merchant of this place, died on Sunday morning after a brief illness. He was widely known throughout the surrounding districts and highly esteemed for his great public spirit. In all matters appertaining to the parish he always took the most lively interest. He was trustee of St. Bridget's Church, and was known for his generosity to the poor. Great regret was expressed on all sides, when his death was announced.

The funeral took place on Tuesday, the 31st, from his residence to St. Bridget's Church, where a solemn Requiem Mass was chanted at which Rev. Father Desjardins, P.P., officiated, assisted by Rev. Father Saurel and Rev. Father Arnould. Rev. Father Blanchard, of Malone, N. Y., at the close of the service made a feeling reference to the generosity and charity of the deceased. The musical portion of the Mass was under the direction of Miss Mattie McDonald, of Malone, N. Y., and was in keeping with the occasion.

Rev. Father Quinlan, pastor of St. Patrick's was called away a few days ago to the bedside of his father, in Minnesota, who is, at the time of going to press, reported to be dangerously ill.

"Our Talks to Boys and Girls," edited by Mr. Thomas W. Whelan, are eagerly looked for every week by the rising generation.

The Catholic young man who walks towards the path of virtue, by directing his steps from going into dangerous places, his tongue from speaking foul and dirty language, and uncharitable conversation, his eyes from immodest gazes, his ears from hearing injurious language, and his hands from stealing, is the joy of a good home, the pride of the State, and last but not least, the glory of that Church whose light illumines the world over; and whose eyes are brighter than the noonday sun.