# THE TRUE WITNESS

AND CATHOLIC CHRONICLE. PRINTED AND PUBLISHED AT

No. 761, Craig Street, Montreal, Canada.

ANNUAL SUBSCRIPTION

Ocuntry.....\$1 00 City..... 1 50 If not paid in advance: \$1.50 (Country) and \$2 (City) will be charged.

Hubscribers, Newfoundland, \$1.50 a year in

WEDNESDAY,.....APRIL 20, 1892

# To Our Readers

About this time a good many subscriptions fall due. We wish to ask of our Old Subscribers to look upon this notice in the light of a personal letter, asking them to send us promptly their own renewals, and also the names of some amongst their friends as New Subscribers. The date on label of paper shows the time up to which subscription is paid. Each subscriber can easily tell from this what amount to forward. Addressed envelopes have been enclosed in every paper for the remitting. We hope our readers will respond promptly to the demand-

#### EASTER DUTY.

It is the desire of the Pastors that the faithful should not forget the fact that the time for the fulfilment of the "Easter severest penalties, that each Catholic should approach the sacraments at least law, the Church sees fit to extend the time beyond the exact day. Consequently, all through the octave, that is to say. until next Sunday, the Pascal Duty may tion of the mistake. And if the missing in all its beauty and power. of the Easter Duty is not the result of neglect, or worse, then there is no great

readers has performed the Easter Duty | just as many creeds as there are indibefore this; and if there be a dilinquent, | viduals; and no two individuals can we trust be will not allow weeks to roll agree upon any one principle or dogma past before repairing the omission. We of Faith. They all seek for truth, a few have been specially requested to draw find it, but these few are of the Newman attention to the fact that next Sunday, and Manning stamp-they are of the 24th. April, will be the last day for this | Dr. Brownson class, who hunted for year's Easter Duty. Let all whom it Truth through a score of sects and after er morning. The sack-cloth and ashes may concern take notice and guide sifting them all in the fanning-mill of are now cast aside, the vestments of joy themselves in accordance.

hand.

## SEEKING FOR TRUTH.

refer to a very peculiar sermon preached | world to Christ-they who will not see | and that at Pascal time, and in his own on St. Patrick's Day last, by the Rev. the Truth when it is pointed out to parish church must the Catholic ap-Mr. Noble, of Quebec, in which that gen-them, who will not hear it when it is told tleman laid down the basis of Protes to them, must ever grope in the mazes tantism in these words: "Protestantism, of their unfortunate condition and else he incurs the malediction of God, as it should be understood, acknowledges seek in vain. Christ said to His first the anathema of the Church, the forno dogma howsoever pronounced, and envoys: "he that hears you hears me, no custom howsoever ancient. It seeks and he that despiseth you despiseth me;" for the Truth!" As far as the first portion of this strange statement goes we the rebellious Christian, the protesting ial should be die with that duty unful- they advanced, until finally the young said enough about it to show that the class of would be believers, "he that fitted. Rev. Mr. Noble must either be misrepresenting Protestanism or else it as the heathen and the publican." And must be a belief without principle or still there are men insane enough to go standard. We prefer to think that the about refusing to hear the Church, reminister was more zeadous than exact in | fusing to see the Truth, and yet pretendhis definition. But as concerns the sec- ing to seek for it. If there is an advice | yearly offer the laithful the gifts of bads forth, grows, expands into a noble ond part of that statement we have a at all that we could offer to such it is to word or two to say this week. Accord- read carefully the history of Catholicity; the more than friendship, the very love deep into the soil that gave it buth, and ing to Mr. Noble, and to nearly every to seek for Truth if they will, but in their of the Redeemer. If the believer in all towering aloft in the atmosphere of real other member of any Protestant seet, "Protestantism seeks for the Truth."

Lenten series in Notre Dame of Paris, cept it no matter where they find it, if he opened with one of those cratorical they do so we can guarantee they will efforts the effects of which never die out not seek long, but God will guide them his fearful presumption? Moreover, the unnighteousness, the pigruus that walk upon the minds of the hearers. He to the home of Truth-into the fold of Church wishes to thus oblige each true the sands of lite, as they journey towards selves, and to whom society has a duty asked of the vast concourses, the im- the Catholic Church.

mence assemblies that flocked to hear the word preached, the thousands that sought instruction-que me demandez vous? La Verite! Donc vous ne l'avez pas! What seek you? The Truth! Then you have not got it! How truly spoke the great Freuch orator; his simple question, the answer and his emphatic exclamation form the three parts of a perfect syllogism. The two premises from which flows the conclusion. No one seeks that which he possesses; no one can possess Truth and at the same time be looking for it. We cannot blame any person who feels that he has not got the Truth for searching for it with all his energy; but we must either blame him, or perforce think ill of him, if, when he has the way pointed out to him and when he has the Truth set down before his eyes, he will not walk that path nor see that which confronts him. We are perfectly aware that no on all the beauty of eternal glory Christ seeks falsehood; nor is it astonishing arose from the tomb in the valley behind that millions should seek for Truth. Calvary. The promise of ages has been But since they thus acknowledge the fulfilled; the gates of Heaven have been want of it, and the absence of it in their religion or principles, why, in the name of common reason, will they not barken to those who profess to have the Truth? The Catholic does not seek for Truth.

nor does Catholicity look for it. Why? simply because the Catholic Church professes to have it, and knows she has it, and knowing so, need but turn to herself and behold that which others vainly search after. Either the scriptures are or are not exact and inspired; if exact and inspired in one part they must be so in every part. Now from Duty,' ends upon Sunday next. Al- the very scriptures, the new testathough the Church, ordains, under the ment we learn that Christ established His Church, appointed His earthly representative, and promised to be with once in twelve months, and that at him and his successors until the end of Easter, still there may be a hundred and I time, and that Hell should never preone good reasons why a person could not vail against that establishment. If it perform that important duty in Holy be true that Christ did and said all these Week or on Easter Sunday. In order to things, equally true is it that His Church preventanyone from disobeying this strict | must be the "pillar and ground of Truth," that its head, with whom Christ is to abide, must be infallible, that is incapable of deceiving or being deceived, that since He is in that Church it must be performed. It is not, as some think, | necessarily hold the Truth, and that necessary that when the sacraments are since "the gates of Hell," that is to received the person receiving them falsehood, can never prevail against it, should have the intention of making the Truth within it must be imperishthe Easter Duty: the fact of receiving lable. And if the Vicar of Christ can the sacraments suffices to satisfy the how | neither deceive nor be deceived in matof the Church. And even should any one ters of Faith, he must know that he posbe unfortunate enough to miss the season, sesses the Truth; and when he teaches it is no reason for neglecting to approach | all Catholics that the Church is based the sacraments at the very earliest upon the foundation of immutable opportunity. It is had enough to let the Truth, all Catholics know that they whole period of Easter-the prescribed have in their Church the Truth; theretime-go past, without making matters fore they do not seek for it, but they worse by putting off and off the repara- strive to propagate it and to preserve it

Having then the Truth we can turn to our separated brethern and offer themwrong done; if circumstances were such if they will accept it-that which they that a person could not possibly avail vainly seek amongst each other. Nemo himself of the opportunities offered dur- dat quod non habet; no one can give that ing the limited time, there is no harm which he has not, and since they are all done. Neither God nor the Church ever | seeking for truth none of them can have asks what is impossible; not even what, it, consequently none can give it to his in reason, is injurious to health or to neighbor. The further you go into the position. But both God and the Church labyrinth of Protestantism the further expect that just as soon as these adverse | you recede from the Truth. What one circumstances can be overcome, and that of the numberless sects, that are branthe Catholic is free, or has an opportunity dishing the fragments of a broken creed of performing the omitted duty, that he against each other, can assert boldly shall do so at once. And if then he ne. that it holds the Truth? Not one. In gleets, he falls under the stroke of the fact there is no such a thing as a Prolaw, there is no longer any excuse for testant Religion. There are communihim, his sin becomes as great as it would | ties, bodies, corporations, sects, juntos, have been had be intentionally refrained factions, divisions—but there is no refrom going to the sacraments when he ligion. There are bodies-corporate, conwas able and when the time was at gregations, such as a bank or a raily way company, or a society of any kind, but It is to be hoped that everyone of our their is no religion. In fact there are his great intellect, turned to the Catholic Church and therein found, at last, the precepts of the Church, the non-fulfilobject of a life's researches- the Truth.

And so will it go on till the close of Three weeks ago we had occasion to ages-or till the conversion of all the the Easter duty. At least once each year, and He told His Apostles, speaking of hears not the Church, let him be to you hunt after that precious gift not to skip these neglects them, scorns the bounties gious perfection, sheltering beneath its the Catholic field; to seek for it sincerely of heaven and laughs at and neglects limbs the weary travellers along line's When Pere Lacordaire began his first without prejudice, with a resolve to ac- | the donations of the great Saviour of all highway, and shading from the rays of

### EASTER.

Resurrexit sicut dixit, alleluia! He is risen! He had promised it: He would would re-build it. The clouds of the lenten night have uprolled; the angel of God came down upon Sunday morning; guards and they fell prostrated to the to the throne of the Almighty. earth, their spears clashed upon the rocks. and their armor blended with the dust; the seal of the tomb was broken; glorious, resplendent, transformed, in all His superhuman majesty, the Christ came forth; the grave was conquered, death defied, sin wiped out, man saved, and the Redeemer of all had arisen! Amidst thunder and lightning God appeared upon Senai; in robes of transfigurated splendor His Son stood upon Tabor; in opened; the sufferers in Limbo have been relieved; the Messiah has done His work. Eighteen hundred and tifty-nine years ago the Resurrection took place. and every year has it been commemorat ed by the Church, and yearly shall that mighty event be celebrated until the end

Who was the first to rejoice in that glorious and triumphant exit from the tomb? She who bore Him, she who nursed Him, she who nurtured His infant years, she whom He called by the sweetest name on earth-Mother, she whose agony was only second to His own, she whom He appointed to become the mother of the human race, she who is the Queen of Heaven, she to whom the Church addresses the first anthem of glorious joy upon Easter morning and whom her millions of children bid re-

Regina coli, latare, alleluia! cry out the extatic choirs, sing the Scraphim and Cherabim. Quia quem meruiste portare alleluia! chant the Thrones and the Dominations, and the whole celestial and angelic army of the Church Triumphant. Rejoice, O, Queen of Heaven, the One whom you loved and adored, whom you beheld in the agonics of Friday's exerntion, has arisen! And after the mother, and the angels and saints, the Church Militant is called on to rejoice, to hold high jubilee, and to join in the spirit of that mig'itest of all triumphs. Easter morning! The just rejoice, for it was the day when Christ made it possible for them to reap the eternal reward of their virtue by opening the long locked gates of the Celestial Jerusalem. The sinners rejoice, for upon that day the seal was set upon the work of redemption, and the ultimate result of the expiation became manifest in the presence on earth of the really risen Saviour.

Children are told that on Easter morning the sun, as he peeps above the eastern hills, dances for very joy and exultation. A beautiful tale, founded on a mighty truth, for the infant mind is thus made to understand that every creature. animate or inanimate, participates in the universal jubilation. Nor would it have been astounding if, upon that first Eastfirst day of glorious redemption upon the hill-tops of the world. But not only only the glarified Body, but also the Divine Soul came forth from the jaws of death.

arise, in spirit, upon Easter morning. From out the night of sin, the clouds or miquity that hovered over our lives, and to appear radiant in all the spiritual magniticence of purity and regeneration. During forty long days have the faithful been performing penance, that they might prepare for the arising upon Eastand happiness are put on. There are few ment of which carries great and severe penalties with them; and one of these is proach the sacraments. It is not that he is invited to do so; but he must do so, or feiture of all rights in the communon of saints, and even the privilege of entering the temple, or of receiving Christian bur

Severe, some will say; yes, but just in grace, the assistance of the sacraments, tree-a forest monarch-driving its mots punishment for his barefaced insolence, poisoned breath of the desert simoon of Catholic to participate in the glories of the Celestial Jerusalem!

Easter, to arise with the risen Saviour, and to reap the full benefits that His passion and death bestowed. In the grand universal chorus of jubilee our destroy that temple and in three days He | Holy Mother Church does not wish to hear a discordant note, nor to miss the sound of a single voice. She wishes to hear from all ends of the earth the song he rolled away the stone from the mouth of rejoicing ascend to heaven, there to be of the sepulchre; his light dazzled the taken up the celestial choirs, and wafted

> This year, most happily, we can feel assured that the rising on Easter morning has been more universal than ever inthis city. The four last weeks have been spent in retreat by the great majority of sults of these efforts have been most gratifying. A new life seems to have come into our spiritual world; a fresh from the pain. It is useless for us to atimpetus has been given to the fervor of | tempt either a biographical sketch, or a heads of the hydra have been struck off and their stings extracted. If ever latter will be heard even when our generathere dawned a glorious Easter merning | tion shall have passed away. for the faithful of this region, most assuredly it has been that of 1892.

dirit allelnia !

#### THE ST. PATRICK'S MISSION.

The famous four week's Mission is over. All during Lent have the Paulist Fathers, under the leadership of Rev. Father Doyle, been performing prodigies in St. Patrick's Church. Much was expected when it was announced, five weeks ago, that these zealous and eminent preachers would occupy the pulpit of St. Patrick's during the last four weeks of Lent. The Rev. Father Quiniivan and the priests of the parish anticipated a grand retreat; the Paulists looked forward to a harvest of souls: the faithfuward to a marves of the said of fresh the wieseness of the ship or were all hopeful of thousands of fresh than mer, to the guiding of the ship or bring in its wake. Today all partiesthe priests of St. Patrick's, the Missionaries, the people-are more than satisficherus of lagent we are positive that fied. We must sincerely and heartily congratulate the Rev. Father Quinlivan day, nor is there a discordant note. and his assistants upon the traprecedents | Way, nor as a read a good maned success of their good enterprise; we must tender the same felicitations to Rev. Father Doyle and the other Paulist Missionaries upon the real triumph which they have had-a triumph over sin, error, indifferentism and all that is a forcible and very timely article religious life; we must unite with the structions and the question of tax exempfaithful, young and old, in gratifule to tion. That organ makes several exthe preachers for their efforts, and to at this hely time.

Mission-comprising the four retreats-er morning, the orb that grew dark over an accurate account was kept of cen- we deem it our duty to reproduce, from Calvary, on Friday, were to leap in wild fessions, communions, pledges, and atexultation, to flash the herald rays of the tendances at the services. Behold a few statements. This article is likely to east communions. This alone is an item that and result in the disappearance or much matter arose, mind arose with it. Not speaks volumes. Of the temperance misunderstanding. The article states: cards signed there were in all 4.751; and during the young men's retreat seventy five per cent, of those who attended the mission signed these eards. In the first week 916 married women, in the second week 855 married men, in the second week 855 married men, in the thard week 1,710 young laules, and in the fourth week 1,275 young men gave their solemn promises, ter different periods of time, to refrain from intoxicating drink. G. orious result! Grand Mission work! Happy cards signed there were in all 4.731; and And the Church teaches that we should | mission signed these eards. In the first result! Grand Mission work! Happy Happy Easter. To the faithful the Missionaries can say, and to the Missionof Holy Writ, "Go forth, with that courage which animates you. I will be with you forever." The former widever conserve a proud and satisfactory recolicction of their work in Montrea; the latter will ever retain a fond, and gratescattered the seeds of so much happiness in their midst.

went on better and better as the days them. flew past; the enthusiasm augmented as men-the hope of the future-crowned Yet, the Church, and through her Christ, | murtured by the waters of grace till it

## THE LATE HON, ALEX, MAC-

On Sunday morning, at an early hour, the Angel of death—that for long months had hovered in ever narrowing circles over the home of Canada's ex-Primier, the Hon. Alexander MacKenzie,-came down and, in the shadow of his wing. the spirit of a good and truly noble man went forth to the great majority. All lovers of Canada, all admirers of sterling worth and honesty of purpose, all true hearted citizens of this great Dominion. must feel the oppressiveness of a great gloom when informed that the Hon. Alexander Mackenzie is no more. For the faithful, grand missions have been mouths, yes, for years his health had going on in almost every parish, the re- been giving gradually away; the end was expected; but even that foreknowledge of the inevitable does not draw the sting our Catholic community; vice has been panegyric of the distinguished decrashed out with a vengeance, and the ceased. The former will be traced upon the page of Canada's history, and the

There are certain men whose lives are interwoven with the history of their To all our readers then we wish a hap | land-be it the land of their birth or the py, a joyous, a glorious Easter! We wish | land of their adoption,—men whose them many and many future Easters, deeds are like steeping stones in the each one, if it is possible, an improved stairway to fame; men whose words and ment upon the foregoing one. We hope | ideas are the imperishable blocks in the and trust that all can say that they have mansoleum of their greatness,-and of truly arisen from the night of spiritual these men. Alexander MacKenzie was trouble into the dawn of spiritual peace one. He was a politicion because he was -arisen with Him whose glorious resurd a lover of his country; to that country rection we colchrate. Resurrerit sien' he gave his energies, his hours of labor and what should have been his hours of all his being, and in her service he grew aged and feeble; for that country he set in motion every faculty of his mind, and the best fruits of his labors were cast into the lap of Canada. It is not for us, nor for any true Canadian, to quescion the wisdom of his policy, nor the adaptability of the means be suggested for the advancement, glory, and prosperity of this Dominion. Suffice it to know that he was the personitication of honesty, and the embodiment of upright patroitism. He was a man in a thousand. He had arisen, thanks only to his own exertions and perseverance, state. He met with and had of necessity namberless political opponents; but not one enemy. And in the great require-

### TAX EXEMPTION.

In La Senaine Religiouse of last week could militate against the perfection of tupon the subject of our benevolent inthe preachers for their efforts, and to planations as to the actual management tool for the untold benedictions that **Ke** and the condition of many benevolent has so lavishly showered upon our city establishments under the charge of the nons. We could not do better than to Figures, like facts, speak with no unsliquote from these remarks. As La certain sound. During the whole of the Sonaine Religiouse does not reach many of our English-speaking co-religionist of the r-sults! In all there were 10,300 a new light upon the subject in question

"We are both surprised and pained to find

Nothing could be truer; nothing more people! Noble preachers! Proud hastors! | exact. It is but a poor excuse to point All, all deserve to-day the greetings of a to some isolated case and say that the nous refused such a worthy person admission. No reasonable man, knowing aries the faithful can repeat, in the words the good Sisters, acquainfed with their aves of sacritice and labor, would imagine them capable of turning away a needy ceson, it it were at all in their power to afford the Lecessary succor. And if our benevolent institutions are so often filled to overflowing, and that more accomful remembrance of the good men who modations are daily required, it is a poor kind of encouragement to wish to tax them, to stint them of the amount from The Fathers state that the mission the payment of which the city exempts

The article, further on, asks of the public-those favorable to the institutions and those unfavorable to them and the work with their unbounded devotion | the exemption-to "enter these hospiall. What greater insult can you offer a and hearty co-operation. Long may be tals, and houses of refuge, no matter man than to despise his gifts and scorn the effects of this Mission be fest; may which of them, visit the sick rooms, the his profess of friendship and assistance? the seed planted, by the Pautists, be dormitories, the orphans' quarters, and if there is a room where space is limited, where there is any disadvantage, you will be told that the room is occupied by the nuns, who have given up the best quarters to the sick and to poor children. This is the truth. It is well that it should be known. As to the tax exemption nothing is more just, since men, can be expect aught else than a sin's intolerable heat, and from the these bundings are employed in the pub ic service for those not favored by tortune, for all who cannot assist themand a moral obligation to fulfil. If you near Brookport, N.Y.

tax these houses, it is not the Sister, with their vows of poverty, that you strike, it is the poor, since you diminish thus the subsidies used for their protes-

It is to be hoped that these words from His Grace's official organ will be read, pondered over, and that they will be acted upon by all who have it in their power to aid in the matter. There is an old saying that "charity begins at home;" each individual should look to his own household and there be just before being generous to others; each community, municipality or corporation should put the same maxim into practice upon a larger scale and protect its charitable institutions; it should be just towards its own poor before being generous towards those whose circumstances are not so absolutely needy. It is to be hoped that our city will never lose its reputation for benevolence and benevolent institutions; and the way to preserve that fair fame is to encourage those good people, whose lives are consecrated to the poor, the unfortunate, the suffering of all classes.

### DR. JAMES FIELD SPALDING.

Some months ago the religious world, Protestant as well as Catholic, was deeply interested in the announcement that Dr. James Field Spalding, Rector of Christ Church, Cambridge, Mass., had given up the belief in which he was educated and joined the Roman Catholic Faith. The Tribune of the 9th April-a. Cambridge organ-stated that Dr. Spalrepose; to that country he consecrated ding had gone back to the Episcopal Church. As yet no explanation has been given by the recent convert for his subsequent return to his first love. What his reasons can be it is very difficult to imagine. It is in vain to speculate, for neither Protestant nor Catholic would likely strike the exact mark. In last November, Dr. Spalding preached a farewell sermon to his former congregation: in it he made a clear and unmistable statement: he thus spoke :--

statement: he taus spoke:—

"I would not have you suppose I have been hasty in taking the step of resigning, or in reaching the condition which I have in my own mind, and of which I am now about to tell you.

I have no sympathy with carelessness and haste in such an investigation. To be carried away by some imputes or imagination about doctrine or worship or morals; to give up one's own communion from some personal discontent, or because of grave faults in its workings, and then to rush into another with no clear notion of what It teaches or stands for, is a folly which might be expected to be followed by hitter repentance. I have trued to be as thorough in my investigation as ability and opportunity would allow."

"I have not been solicited by any one; no inducements of any sort have been held out to me. There has been no attempt at prosclytzing. I have rather been kept back many times: I have received help by way of books or counsel or explanation when I have asked it; but the chief titing, I have been bidden continually todo, to bring myself to a decision in this great matter, has been to praypray for knowledge of God's will and for the guidance of the Holy Spirit. No I have not been sought, but I have myself singularies, can dor, miraless, gentleness, lingelleartedness, can dor, miraless, gentleness, lingelleartedness, charity of those whom I have met; and there has been sufficient variety, of so many different people, in different places, in different walks of hic, of occupation sacred and secular, to enable me to reach an intelligent conclusion, and to believe that the maintestation of such virtues as I have just named has not been, as narrow-mirided enemies sometimes say, the working of any craft or policy to gain me, but of stincerty and truth; and as such I bear my witness to it." "I have not been solicited by any one; no in-

We may conjecture all we like, but until Dr. Spalding has vouchsaved some statement with regard to his backward step, we are at a loss what to think. We do not wish to judge rashly, much less harshly; he may be able to reconcile the foregoing language with his recent action. If so we are curious to know how he will go about it. We could not offer, at this stage, any better comment than that of the Boston Pilot of the 16th of April. Referring to the report (and as vet it is only a report unconfirmed by himself) the Pilot most wisely and justly SHVS:

e R has taken him (Dr. Spalding) many years, he further said, to reach the conviction that the Catholic Church is the true Church. The made audoubted sacrifices to enter it, and bravely entered on more winch awaited him. His convictions, the growth of years, remained unshaken up to a wick or two ago. It is not complimentary to the revocend gentlemany intellect to intimate that within the space of, say, fifteen days, he has discovered the reasoning of years to be talkeneds; and yet that supposition is more charticade than the afternative that he was insincere four months ago, or is so fooday. We have no reason to make the latter charge against him, nor shall we question the assertion of the Tribine that he is a man of great moral courage and unfinelling consecuniousness. We simply question his intellectual torice, as we should question that of anybody who could make two so remarkable changes of option at so belief a time. It is a case for compassion and gentle judgment."

To these remarks we can add little. To say that the reverend gentleman was playing a theatrical part, or merely seeking notoriety through means of sensations, would be tantamount to stating that he was not sincere; to say that he was influenced by the regret for some worldly advantage, would be to suppose him weak and vacillating; to say that he only found out his mistake when inside the Catholic fold, would be to prononnee his last utterances in Christ Church untrue; to say that he has acted this time from conviction, would be to state that he became a Catholic for some unworthy motive. The better course, then, is to pass no judgment, but to await his own statement. Should he never make one, then we can but conclude that not having any good reasons to give for his strange conduct, prudence dictated silence on his part.

The observance of Good Friday was more marked in New York city this year than perhaps ever before,

Several bombs and a French paper with an article marked relating to the emigration of Paris Amarchists to America have been found