

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 12, 1901.

NOTES OF THE WEEK.

AN INAUDIBLE BISHOP.—At Brighton, a Church Congress has been in progress. We are told, by a leading Protestant organ, that it "concerned itself chiefly with platitudes and the intricacies of ritual." We do not question the exactness of this report, since the Bishop of Chichester, "in an inaudible address," assumed what is styled "an unusually outspoken line regarding the Roman controversy," and that it turns out, as might be expected, that the inaudible address of the said Bishop, instead of dealing in an unusually outspoken manner with his subject, merely consisted of a feeble rehash of the usual series of platitudes concerning the Catholic Church. Amongst other interesting things this inaudible Bishop said, "The Church of Rome is always aggressive, always watchful, ever setting forth the same strange unhistorical claims to place and power, demanding the unquestioning obedience of all." What a pity that such a brilliant statement should have been inaudible to the Congress. It must have cost His Lordship of Chichester quite an amount of study and time to have made the discovery set forth in such very exact terms. Possibly he has not, even, the faintest idea that he was stating the Church's case in most precise terms; of course, he did not mean them to be accepted in the sense in which some of his audience—had they been able to hear them—would have understood them. "The Church of Rome is always aggressive," that is true; it is her mission to establish the truths of Christianity and to combat and crush error wherever she finds it. "Always watchful," very true again; Christ, Himself, advised His disciples to "watch and pray," and that advice has been followed by the Church of His foundation, all along the ages. "Ever setting forth the same strange unhistorical claims," As in duty bound, as demanded by her mission, the Church is certainly ever setting forth her claims to place and power, that is to say to her rightful position as the medium chosen by Christ for the perpetuation of redemption's work, and to that power in a spiritual sense, which the Divine authority within her necessitates. These claims may be "strange" in the eyes of the inaudible Bishop of Chichester, but they are in no way strange to any other believer in Christ—whether he admits their validity or not. They are "unhistorical" in the sense that they are not subject to the errors that fallible and profane history, (as the inaudible one understands it) might commit, but are based upon the spoken message of Christ to the future ages, wafed down to us on the wings of Scripture and Tradition. As to the "unquestioning obedience," it is of the very essence of true Christianity. It is the absence of "unquestioning obedience" and of the authority to enforce it that leaves Protestantism, and the Bishop of Chichester, without any head. Moreover, it is quite possible that the learned Bishop did not wish to have this wisdom of his reach the ears of his audience; he merely spoke because he was expected to speak, and did his best not to say anything new, and to have any platitudes that might fall from his lips pass unnoticed.

UNCATHOLIC CRITICISM.—Why Catholic organs should be so prone to snatch at every piece of criticism that reflects unnecessarily upon our religious communities, and to herald the same, accompanied with additional and approving remarks, to the four quarters of the globe, is something that surpasses our comprehension. It is strange that we cannot leave to the avowed enemies of our Faith the ungrateful task of picking flaws in our armor, whenever an apparent opportunity for so doing arises. We admit that it is argued that such criticism is like the surgical operation, painfully necessary and for the benefit of the out-operated upon. That, in its human aspect, the Church, through some of her representatives may ex-

hibit certain weaknesses, no person will deny; that these are subjects for amendment and correction we readily admit; but we do not believe, nor has experience ever given us reason to believe, that any improvement is ever to be obtained by such means. A Catholic layman, or woman, comes to the conclusion that there is something amiss with some system of instruction, some method of some special community, or some course pursued by some particular body of instructors; he or she at once airs the so-called grievance in the pages of a magazine. This would be all bad enough, or well enough, if it stopped there. But our Catholic press, or a section thereof, takes up the matter, reproduces the magazine article, in part or entirely, and adds thereto its approval and its critical comments. It is quite possible that the writer of the original article imagined that certain reforms of a desirable class might result from his or her explanation of the situation; but, certainly, the Catholic organ could never dream that any practical good could ever come of its course. If there be aught that demands change, or amendment in the systems, or methods, or aims of Catholic bodies, there is always a means whereby the matter may be brought under the eyes of proper and competent authority, and be brought to the consideration of those who alone can supply the remedy. It is not in accord with the spirit nor the discipline of the Church to appeal to the general public on issues that concern the internal affairs of the Church, or the spiritual interests of Catholics. We have been led to make these remarks by the recent appearance of articles that indicate a strange inclination on the part of Catholic editors to launch out in this direction. We do not presume to dictate a code of journalistic ethics, but we believe in the Catholic press being purely Catholic in spirit.

PRAYERS FOR THE DEAD.—Here is a piece of news for which the Dublin "Freeman" is responsible:—"Considerable sensation has been caused by the Protestant Bishop of Armagh's promulgation of prayers for the late President in his diocese, a course not followed by any other prelate. It is a strange fact that many of the Protestant American visitors to London have openly offered asked for such prayers. In one or two cases wealthy Protestant Americans approached Catholic priests with a view to having Masses said, because (as one petitioner declared) 'it could do no harm, and might do good.' Great disappointment was expressed when this was found to be impossible."

If the truth were known it would be found that a large proportion of our Protestant fellow-citizens actually believe in prayers for the dead. It is such a "holy and wholesome thought," it is a practice so full of consolation, it is a tenet so eminently Christian, that they would gladly accept it as a precept and practice it as a rite, were it not that the Catholic Church has, from the dawn of Christianity, preached it as a doctrine. In this lies one of the greatest weaknesses of Protestantism—this opposition to even the most acceptable of doctrines, merely because they are held by the Catholic Church. It, at once, indicates the spirit of opposition that constitutes the inspiration of all Protestant teachings. The rejection of truth because of the source whence it comes is the worst of all errors. And this very uncompromising hostility to every doctrine that comes from Rome, will yet constitute one of the principal causes of the failure and ultimate downfall of Protestantism.

FATHER McMAHON'S MEMORY.—An item of news that brings us the story of a double commemoration is couched in these terms:—"The memory of the distinguished priest, the founder, and, for many years, the pastor of the Irish Catholic congregation in Quebec city—the late Rev. Patrick McMahon, was duly commemorated in St. Patrick's Church, Ottawa, last week, when a solemn High Mass for the repose of his soul, recommended by two of his former parishioners, was celebrated by the Rev. Rector, Father Whelan, followed by the chanting of the Libera. Another solemn Requiem Anniversary Mass was chanted at St. Joseph's Church. The occasion was the fiftieth anniversary of his death. Rev. Father Murphy, pastor of St. Joseph's, was the celebrant."

We reproduce this item not only as a source of gratification that the memory of so good and so beloved a priest as Father McMahon should be cherished, and the anniversary of his death should be commemorated in such a Catholic manner, but also on account of the lesson we may draw from this most edifying incident. In almost every section of the Dominion there have been pioneer priests, Irish priests, especially, whose lives were consecrated to the grand cause of religion and whose works are still to be traced in the parishes, the churches, the schools, the homes of benevolence and the asylums of charity that dot the land and that tell the grand story of sacrifices undergone and labors endured that coming generations might enjoy the fruits of the seeds they had sown. It is an indication of a healthy Catholic spirit to behold the fitting commemoration of their deeds and their holy lives. Like many other benefactors, our dead orients are too soon forgotten by the world; but the children of the Church should not be of the number who forget the good done once the author of so much goodness has gone to his eternal reward. Let us emulate the example of the Quebec and Ottawa Catholics by frequently recalling the names and the efforts of the dead priests.

A TWO-FOLD JUBILEE.—In the parishes of Ste. Thede and St. Tite, in the County of Champlain, on Tuesday and Wednesday of last week, were celebrated, with pomp, ceremony, and religious enthusiasm the silver jubilees of the Rev. E. Janelle and Rev. J. B. Grenier, the respective parish priests of these two parishes. Needless to say that such a double occasion was one of unusual rejoicing and that the two honored priests received every mark imaginable of veneration and devotion from the citizens of both parishes. The two sermons pronounced on the two occasions were well worthy the events that they commemorated. The ceremonies were rendered the more impressive by the presence of Mgr. Cloutier, Bishop of Three Rivers, and a host of priests from all over the diocese. The truly Catholic spirit demonstrated in such jubilee celebrations is well worthy the imitation of far more important Catholic centres. We join heartily in the congratulations showered upon the two worthy pastors.

HOSTILE TO PRIESTS.—There is an old lady over in New York, who is asking for a separation from her eighty-year-old husband. It appears that he, apart from threatening his wife with physical punishments, has "constantly annoyed her by making attacks on her religion," and that, to use her words, "he seems to take a delight in talking against priests and religion." It is quite evident that the old gentleman has grown irritable with years, and that his wife's religion serves him as a means for her annoyance. She is apparently less able to stand such petty annoyance than in her younger days; hence the domestic crash. Be the immediate cause of difference what it may, the real fact is that the incident constitutes a striking example of the folly of mixed marriages. Sooner or later they produce evil results.

ANOTHER DECREE.—The Liverpool "Catholic Times" says:—"A Royal decree orders all religious associations in Spain to submit themselves for authorization within six months. Foreign members of religious Orders must inscribe their names at their respective consulates. The new decree is causing great consternation in religious circles in the Peninsula, but it is not considered likely to be the forerunner of legislation such as France has introduced."

THE MAYORALTY.—Despite the good work which the "Herald" has, from time to time, done along the lines of municipal reform, we cannot but conclude that on the question of mayoralty representation, to judge from its lengthy editorial of the 4th October, it has a somewhat confused idea regarding the rights of citizenship and the office of chief magistrate. After some theorizing, along general lines, upon what it considers the difficulty of maintaining the well-known tacit agreement, it comes down to particulars, and even to minor details of administration which reflect upon the present incumbent of that office. Apart from an appreciation of Mr. Doran's up-hill and almost single-handed contest last year, there is nothing in the whole article to indi-

cate any matured consideration, or any studied opinions, in connection with the subject.

The "Herald" does not consider it worth while speculating about what "will be the position of minorities of one kind and another as this change goes on"—which change is the selecting of Mayor and aldermen "with a view to his probable usefulness in dealing with complicated questions of the highest interest to so large a number of people." Without going any further, we may dispute this theory, by saying that it holds equally good whether or not the tacit agreement is maintained, and applies to all sections of the community from whose ranks candidates for civic honors may spring. But this manner of considering the issue brings us face to face with a very serious problem.

What are the rights of the minorities? Or have they any rights? We mean such minorities as constitute appreciable elements in the social organization. Of these the Irish-Catholics, and the English-speaking Protestants constitute two categories. In the columns of the very same paper, the "Herald," some years ago, appeared an appreciation of the late Bernard Devlin's speech in the House of Commons, on the "Rights of Minorities," and, if memory serves us rightly, the theory then sustained by that organ in no wise corresponds with its views to-day, upon the same subject. It will be generally conceded that minorities have their proportionate privileges and just rights in all communities; the proportion to be gauged by the degrees of importance and strength which their numbers indicate. These rights are as sacred as are those of the majority. May we not ask the question: Are such rights, or the recognition of them necessary to the well-being of the commonwealth? If not; then, the rule that must obtain is one of brute force, or "might is right." If so; then, in the present instance there can be no ground whatsoever for refusing to recognize those rights, and no possible excuse for the over-riding of them.

If we properly grasp the "Herald's" meaning, it wishes to see all idea of sectionalism vanish in matters of public interest, such as the selection of popular representatives, the distribution of patronage, and such like. If so, we are heartily in accord with the principle. None have more reason than we have to deplore the presence of sectionalism. But we are now dealing with facts and not mere theories. Unfortunately, if you will, yet nonetheless truly, sectionalism obtains in Canada, and in every division of public affairs—municipal, legislative, political, social and otherwise. We cannot help it; the condition exists, and while it exists we are obliged to accept it, and make the best of it.

If, to-morrow, another spirit were to replace that of sectionalism, in all matters affecting the public service, we would be the first to hail it with delight; firstly, because we believe in merit and fitness being the test of all preferments, and secondly, because we Irish Catholics would be the gainers, even more so than any other element in the community. But to use the "Herald's" own phrase, for the present, at least, "it is not worth while speculating about" that which is not at all likely to happen in our time.

That sectionalism has become part and parcel of our system of government and of representation no sane person can deny; but it neither springs from, nor is it encouraged by the Irish Catholic section of the community. We don't want it; but, we have to accept it. Let us suppose for a moment that the Irish Catholics sought to monopolize any position—that of Mayor, for instance—would they not soon hear, and in no uncertain terms, from the French-Canadians, and the English-speaking Protestants? Whence would come the sectionalism in that case? Suppose an Irish Catholic were appointed to a place made vacant by the death, or resignation of a Protestant, or of a French-Canadian; especially in the former case, would not the "Herald" be the first and the loudest in denouncing the iniquity and demanding sectional rights? Whence, in that case, would come the sectionalism? Take the position the highest removed from the turbulence of sectional strife—that of a judgeship. A man to reach the Bench must not only possess all the legal and professional qualifications, but he must belong to the political party that is in power (sectionalism); and belong to a certain section of the Dominion; and be of a certain nationality; and profess a certain religion—otherwise his appointment would raise a tempest of sectionalism about the heads of the government.

The question of nationality and of religion comes into every matter of representation and of patronage; if it were otherwise, we Irish Catholics would hold far more positions than we do, for the simple reason that on a basis of merit and ability we have the men.

This tacit agreement regarding alternate representation in the mayoralty office is based on sectionalism. We cannot help that, much as we regret it. But since sectionalism forms the basis of all representation in Canada to-day, we insist upon our rights, as an important factor, an influential element, a strong minority, being respected. Would the "Herald" advance the same theories, and advocate the same cause, if next term belonged—according to tacit agreement—to the Protestant minority? When our critical friend is prepared to take the same stand in regard to the Protestant minority, that it takes concerning the Irish Catholic minority, we will begin to speculate about the possibility of this system of sectionalism becoming eventually effaced, and replaced by one based entirely upon individualism—or individual capacity, ability, merit, and combined qualifications. Meanwhile, both in our own interest and in that of other minorities, we insist upon alternate representation, or as nearly so, at least, as it is practicable; and we object to all monopoly of either representation or patronage, while we emphatically oppose every form of political, national, religious, or other ostracism.

The other day we heard a citizen remark that he considered the office of Mayor more important for any element than the possession of half a dozen aldermanic seats. At first this sounded somewhat strange and unnatural. But, on reflection, we have come to the conclusion, that if he referred to the office of Mayor, properly understood, and as it should be, he was perfectly right. The mayoralty of a city, such as Montreal, decidedly lends itself to the advancement and development of the public welfare, in a degree far surpassing the aggregated influence of all the aldermanic positions. To a certain degree, we must admit, the Mayor is obliged to be ornamental; that is to say he is, of necessity, the most conspicuous personage on all occasions of public moment, and he has social as well as other functions to perform which oblige him to appear more important than any other citizen in the public eye. But the exercise of these functions is merely accidental to his position, and not of its essence. Were he to confine his duties to the merely ornamental phase of his office, he would naturally degenerate into a figure-head. But he has administrative obligations of paramount importance, which he cannot, or, at least, should not neglect.

As chief magistrate his words should carry more weight than those of any other citizen; and as head of the civic government, he should be conversant with every detail of the whole civic machinery. The president of a great railway system, or of a bank, or of a large commercial establishment, is acquainted with every branch and every requirement of the organization under his direction. Were it otherwise, he never would have been elected president. So should it be with a city's mayor. There should be no item too insignificant, and no operation too unimportant for his careful examination and serious study. He should be heard frequently, and above all, upon all great issues, by the members of his Council. It is not sufficient that he preside over the deliberations of the Council; he should take active part in them. From time to time, when the occasion requires, he should render publicly to the citizens an account of his stewardship, and take the public into his confidence in all actions calculated to affect the material well-being of the community.

We will go further and say that if, heretofore, the office has ever been lacking in any element of importance it is for the incumbent to supply that want, and to raise the office to what it should be. In his hands rests very much of the city's future prosperity and development. He can either make or mar our prospects. He should, therefore, possess a most exalted opinion of the importance of his position, and act in accordance with that opinion.

It is of more consequence to provide in an active and intelligent manner at a Council meeting, than to occupy with grace and dignity the chair at a banquet. While this latter function may be required, in an ordinary course of events, the former one is constantly needed, from year's end to year's end. But we see no reason why the Mayor should not be able to combine both qualifications. The fact of being an able and logical debater by no means precludes the fact of being a pleasing and happy after-dinner speaker. Of the two the administrative functions

REV. FATHER QUINLIVAN.

It has been well known, especially amongst the parishioners of St. Patrick's, that for quite a while back, their zealous pastor, Rev. Father Quinlivan, has been suffering from illness, and that the precarious state of his health obliged him to seek rest and change on more than one occasion. It will be a source of pleasure for all his friends, and their name is legion, to learn that the last reports received are of a most cheering and gratifying nature. Father Quinlivan has benefited by his sojourn in the West, and he will very soon be amongst us again and at his accustomed post of duty. The past few weeks he has spent at his father's home, in Luxembourg, Minn., and, by the way, we have received news of a very sad circumstance in connection with his visit to the paternal residence. During the course of last week Mr. Quinlivan's house was burned to the ground, and most of the contents were lost. It must have been a painful experience, in every sense, for our good pastor, and have marred to a great extent the otherwise unalloyed pleasure of convalescence in the midst of surroundings that appealed to his fine sentiments of filial devotion. We can readily imagine the heart-promptings of such a son, when we know what kind of spiritual father he has been to others. In congratulating him on his recovery, we cannot but add a word of sincere sympathy for his father in the loss he has sustained.

CLARKE-WALLACE DEAD.

After a lingering illness of some weeks, in his fifty-eighth year, Hon. N. Clarke-Wallace, M.P., quietly passed to his eternal account, on Tuesday, the 8th October instant. In his person death has removed a conspicuous figure in Canadian political life. He was a native of Ontario, but of direct Irish parentage. A man of more than ordinary acquirements, possessing gifts that could not have failed in raising him above the ordinary level of those who court public notoriety, he unfortunately subjected every consideration—political, social, and national—to a sectarianism which is foreign to the interests of this young Dominion.

As has been our custom, on all occasions, when the inevitable hour came to a public man whose life has been marked by unreasoning opposition to our faith, we allow the grave to end all recriminations, and to bury the past as far as unpleasant memories of strife are concerned. Thus in announcing the fact of Mr. Wallace's death, we can only regret that the circumstances of his public career have been such that silence, on our part, is preferable to comment.

BISHOP BUTLER DEAD.

The Right Rev. Dr. Anthony Butler, Catholic Bishop of Demerara, the announcement of whose death is made in our English exchanges, had an eventful career. He was born in 1820, and was connected with many well-known County Clare and Galway families. At eighteen years of age, Anthony Butler, who had been educated at Clongowes College and at Oscott, near Birmingham, entered the army. He served in the Royal Irish Fusiliers (Fough-Ballagh) for eighteen years, seeing much active service and receiving many medals with clasps for China and the Indian Mutiny. At that time "Tony Butler's" brother officers would have been much surprised if told that he was to be their chaplain later on in the West Indies. He left the army in 1866 and joined the Jesuits, and was ordained in 1872. In 1876 the Pope appointed him Bishop of Demerara. His funeral was a military one, and a large number assisted at

THE OFFICE

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