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The Montreal Witness

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The Subscription price of THE WITNESS for one year, in Advance, is \$1.00. Single Copies, 5 CENTS. Foreign Subscriptions, in Advance, \$1.50. Terms payable in advance.

VOL. XLVII. No. 21.

MONTREAL, SATURDAY, DECEMBER 11, 1897.

PRICE FIVE CENTS.

OUR ENGLISH LETTER.

The School Board Elections and Their Results.

Mr. Herbert Gladstone on the Home Rule Question—The Anglican Establishment Vigorously Criticized—The Apostate Priest in the Province—Complimentary Bravery of Catholic Soldiers.

LONDON, 27th November, 1897.—The triennial excitement, consequent upon the school board elections, is over, and the great heart of Metropolitan London is relieved, as are those of the lesser but yet all important constituencies. The Catholics do not appear to have suffered any material disappointment from the result, and while it can hardly be said that with them it is a case of "How happy could I be with either, were either dear charmer away," it is yet clear that the Denominationalists, with whom they have so far thrown in their lot, have not been, in all cases, as true to them as they should have been, and that the Progressives, as in Leeds for instance, having declared that they were determined to grant them fairer play than they had received from the Church party, are not to be regarded as antagonistic to their interests.

In Manchester and Salford the Catholics have done honour to themselves by electing educationists of whom they may feel proud. In Liverpool the result was affected by the fact that they aimed at too much. They could have elected five candidates, but, injudiciously, put forward six, with the result that they only carried three. In other towns, such as Gateshead and Wolverhampton, the Catholics came out with credit. The result, as a whole, indicates that the majority of the voters are determined to safeguard the interests of the voluntary schools, while it has fallen very short of the expectations of the anti-Denominationalists, who find that the voice of the people has not been raised for them. To quote the words of the London Times: "It is clear that the country, as a whole, is in favor of religious teaching in public elementary schools."

MR. HERBERT GLADSTONE AND HOME RULE.

Mr. Herbert Gladstone, M.P., when recently addressing the Manchester Reform Club, whose guest he was on the occasion, made some important remarks on the Home Rule question, which show that he is keenly alive to its all important bearing on the future of Ireland's history and to the fact that it is "not dead, but sleeping" and will again rise to meet renewed support which will carry it to victory. He thus declared his position in respect to it: If Ireland went back he was prepared to go back, but personally he thought nothing would satisfy Ireland but Home Rule. Whether the country liked it or not, sooner or later Parliament would have to give Home Rule to Ireland, and so long as Ireland demanded it he was ready to back up the demand. Some were impatient because the Liberal leaders did not say more about Home Rule; others were impatient, and said they had enough of Home Rule, and wished to get it out of the way. If he might be allowed to offer a word of advice to those friends he would say, "Be easy in your minds; wait, the time has not come for driving ahead at the question of Home Rule; let us see what comes out of the process of killing Home Rule by kindness." If Home Rule could be killed by kindness Liberals would be relieved of a very great difficulty and a very great responsibility (hear, hear). If it could be so killed, two things were certain. First, the Government would have finally demonstrated the failure of the alternative policy of Home Rule; they had deliberately told the country that their policy was the alternative of Home Rule; they had a fair field, and if their policy succeeded they would have joy, and Ireland would have joy, and if it did not, and Ireland said, "You have trusted us so far; you have given us powers in our localities for the management of our own affairs, and demanded that England should go further. England would have to accede to her request. Not only would the failure of the alternative policy be demonstrated, but the Government would have put a leverage in the hands of Ireland, which, as far as he could see, would be irresistible in forcing on the English Government of the day the demand for Home Rule (hear, hear). Therefore, the course of the Liberal Party at the present time was perfectly clear. He believed that Irish Nationalists in general understood their position; and did not wish to force their hands in the matter. Mr. Redmond might not understand it, but the majority of the leaders of the Irish people did, and they might continue to let this question remain for the time in suspense.

THE MODE OF LIFE OF ANGLICAN MINISTERS.

A movement is taking place amongst the Anglican body which is strangely inconsistent with its antecedents. The feeling is now spreading that more of the spiritual and less of the worldly is required in the lives of their ministry, and the Church Review, a leading Anglican journal, in an article on the "Priesthood and Poverty," thus returns

to the matter: "The reform must begin at home—that is, in the palace and the parsonage. We should like to see a few more celibate bishops, and they should be men of apostolical poverty. Let them live in their palaces if they like, but while they have a part of the house furnished for the reception of guests, their own private apartments should be as rude and bare of furniture as a cottage, and their tables should show a simplicity of fare which only the poor could emulate. In the modern episcopal *entourage*, there are too many funkeys, too many horses and carriages, too many good dinners, too much luxury. Then in the parsonage we should like to see a proportionate reduction of expenditure. Cellarage on the part of the clergy ought not to be made essential, but should be encouraged." This is all very well, but when the Review quotes the late Archbishop of Canterbury as declaring that he was never a poor man until he became a Bishop, we must express our dissent. We have a great respect for Dr. Benson and his successor, Dr. Temple, excellent men according to their lights, but to consider £15,000 a year as synonymous with poverty is too much. It is a conception of holy poverty that would hardly commend itself to a Francis of Assisi. The Review hopes to live to see the day when the reproach shall be wiped away from the Church of England that none but a rich man can afford to accept a bishopric or a small benefice. It will not then be possible for the poet of the future to write a la Tom Moore:

"Pounds, shillings and pence, my lord Bishop,
'Tis that makes devotion intense,
And they who a zeal would find up
Must bait with pounds, shillings and pence."

CATHOLIC SOLDIERS.

Amongst those whose lives have been sacrificed in the Indian frontier troubles was Lieutenant A. H. McIntyre, of the Northamptonshire regiment, who fell while commanding a detachment of which a large number were killed. Lieutenant McIntyre was a Catholic and a prominent young officer. Amongst others who have been winning distinction at the front is Lieutenant Costello, of the Indian staff corps, who was granted the Victoria cross for his conspicuous bravery. He was educated at Stonyhurst College. Colonel-General Deane, also a Stonyhurst boy, was lately knighted by the Lord-Lieutenant of Ireland. Col. Deane is one of the staff of the Lord-Lieutenant. Captain J. Lane-Harrington, another Stonyhurst boy, has been winning distinction with the Italian army in Abyssinia, and for services rendered was offered a decoration which, however, he was unable to accept. The Italian Consul, through the English Government, will present him with a gold watch. He has received the decoration of the Star of Ethiopia from Menelik III. for his services in Abyssinia.

A BRACE OF APOSTATE PRIESTS

who have been stumping the provinces, in the employ and interest of certain bigoted fanatics, have been dealt with in a very summary manner, and their inflammatory appeals to passion and prejudice have received a very practical check. The Rock, the most rabid sheet published in the interests of the ultra-Protestant class of England, tries to throw the blame on the "Guild of Ransom," a powerful Catholic organization, but the natural instincts of the Catholics of England and of all right minded citizens needed no stimulus to make them rise in revolt against these firebrands, whose only aim is to sow discord among people of different persuasions who, if left to themselves, have every wish to live in peace and harmony with one another. The people of Manchester, Sheffield and St. Helens have practically expelled these disturbers who, having long since been silenced by their former ecclesiastical superiors, have again been silenced by public opinion. It was said of old that a man's worst enemies are those of his own household, and the most rabid enemies of the Church are her unfaithful and unfilial sons and daughters.

OUR NEW YORK LETTER.

NEW YORK, Dec. 10.—The death of Mrs. Eleanor O'Donnell Ieslin, which occurred on Saturday last, has caused wide-spread regret in Catholic circles. Mrs. Ieslin was a devout Catholic, being related to John Carroll, first Archbishop of the United States. She gave liberally in support of the Church, but her gifts to other denominations were also numerous. Four years ago she built St. Gabriel's Church at New Rochelle, at a cost of \$150,000. In December, 1895, at the celebration of Mr. and Mrs. Ieslin's golden wedding, Mrs. Ieslin gave a memorial window to this church representing the espousal of Joseph and Mary. The Ieslin family has also made many gifts to the parish, and last summer gave a building valued at \$150,000 to be used as a school for the children of the parish. Mrs. Ieslin's son, Columbus O'Donnell Ieslin, transferred Leland Castle, his property in Residence Park, to the church recently for a nominal consideration to be used as an academy by the Ursuline nuns.

MACKAY'S EXPENSIVE TOMB.

Among the show places of New York is the tomb of John W. Mackay, a prodigious fortune teller, the fifth avenue entrance to Greenwood Cemetery. Its cost is to be when completed, \$300,000. Mrs.

Mackay, wife of the millionaire, selected the design herself, which is the work of John R. Lowe, a sculptor of note, of Louisville, Ky. In the altar is a reproduction in marble of a madonna painting over 100 years old, which was also selected by Mrs. Mackay while travelling in Europe. It is probable that the mausoleum will be finished by January the first.

BISHOP POTTER ASSERTING HIS AUTHORITY.

Bishop Potter, of the Anglican Church of New York, is asserting his authority. He has refused to permit the parish of St. Stephen's to occupy the Chapel of the Transfiguration, although on the death of its rector, Rev. Dr. George H. Houghton, they had purchased it for \$80,000. Then again he has vetoed the removal of the mission of the Chapel of the Comforter from Greenwich street to the West side at No. 10 Horatio street. This last action of the Bishop's was caused by the opposition of other parishes.

A SAD CASE OF DESTITUTION.

A sad case of destitution has been reported to the authorities. The Daly family, consisting of father, mother and three small children, came from Ireland a month ago. The father died shortly after his arrival here and Mrs. Daly and children went to live with her brother, who, although only earning eight dollars a week and with a wife and family to support, shared his fortunes with her. Mrs. Daly made a struggle to help along, but broke down, and not wishing to deprive her brother's family of food starved herself. She was sent to the Harlem Hospital and the children to Bellevue Hospital.

TELEPHONE COMPANY'S ENCROACHMENTS.

Mr. John S. Kennedy recently took a quick way to put a stop to the encroachments of a telephone company who wanted to affix wires on the walls of his property. He drove the linesmen away twice and finally secured a perpetual injunction against the company, which has placed his position beyond dispute.

NEW ALTARS.

On Sunday, 19th December, the Church of St. Augustine, Brooklyn, N. Y., will see the dedication of three new altars, the gift of wealthy parishioners. The cost of the main altar is \$30,000, that of each of those on either side is \$5,000. To what better purpose can well-to-do Catholics apply a portion of their surplus means than by thus beautifying the House of God, who has favored them above others.

A BIG CEMETERY JOB.

Henry Batterman, the Brooklyn dry goods merchant, has bought the Union Cemetery property from the Trinity Methodist Protestant Church Society of Williamsburg, and it will be divided into building lots. The cemetery is bounded by Putnam avenue, Palmetto street, Knickerbocker avenue and Irving avenue, Williamsburg, and 30,000 bodies have been buried there. It was established fifty years ago and interments were made until 1893, when the Legislature passed a law prohibiting further interments. Trouble in the church society over the cemetery property culminated in court proceedings, and the trustees of the cemetery were recently empowered to sell. They have taken a deed for land in Cedar Grove Cemetery, near Flushing, L. I., and have ninety days in which to remove the bodies from Union Cemetery.

COMBINING AGAINST DEPARTMENTAL STORES.

The New York retail drug stores are organizing against the departmental stores. It is proposed to bring influence to bear in the Legislature to cause it to pass a bill prohibiting the sale of all drugs and medicines by these establishments. The organizers of the present movement advocate the amendment of the pharmacy act so as to rigidly limit the sale of all drugs and medicines to licensed pharmacists, and to make it unlawful to expose medicines in a store not owned by a licensed pharmacist.

AN INTERESTING CEREMONY.

A correspondent from Rome mentions an interesting ceremony which took place at the Vatican, on Sunday, 14th of November last. On that occasion the Cardinal Vicar of Rome, at the head of a number of delegates from the chief cities of the kingdom, and of members of the Dominican and Franciscan Orders, was admitted to public audience with His Holiness. The object of the gathering was to present the Pope with a precious Ostensorium and protest against the insults and injuries to our Saviour in the Blessed Sacrament. The Ostensorium stands nearly 4 feet high and weighs 60 pounds. It is a work of extraordinary beauty, representing the artistic structure over the tomb of St. Peter in the Vatican. The gold and silver of which it is composed were worked by Signor Belliosio of Milan, and the enamel and precious stones are from the firm of Gerosa of the same city. The dedication is a Latin epigraph dictated by Monsignor Nocelli. The Holy Father was greatly struck with the beauty of the gift, and expressed his profound satisfaction to Father Albuzy and to the other members of the delegation, with whom he remained long in conversation, and to whom, as a mark of his paternal benevolence, he imparted the Apostolic Benediction.

RELIGIOUS AND SECULAR PRESS

A Vigorous Appeal From the First to American Catholics to Awake From Their Lethargy.

A Spirited Declaration in Regard to the Methods of Protestantism in the United States—A R. H. Duke Administered to a Washington Preacher by an American Secular Journal

Under the caption of "No Government Religion," the Catholic Columbian says:—

"It is high time for Catholic citizens to put aside lethargy and timidity in the vindication of their rights. We are not here on sufferance or by anybody's permission. We are in a country discovered by Catholics, first explored by Catholics, first settled by Catholics, and which without the aid of Catholics would not have achieved its independence; wherein Catholics were the first to proclaim and to practice religious liberty; where Catholics are now more numerous than the members of any other denomination. Yet in all public institutions—courts, schools, libraries, prisons, asylums, etc.,

PROTESTANTISM IS INTRENCHED AS IF IT WERE THE ESTABLISHED RELIGION

of nation and State Protestant chaplains are paid to preach their heresies, the Protestant version of the Bible is used in the taking of oaths, Protestant histories—books written by Protestant authors and teaching the Protestant side of disputed questions of history—are employed from primary grade to university, etc., etc. And all this is done in the name of "non-sectarianism," as if "non-sectarianism" were either non-religion at all or the recognized religion of the Government. This

SWINDLE OF "NON-SECTARIANISM"

must stop. Either public affairs must be scrutinized from beginning to end or every religion must, in proportion to the number of its adherents, receive its due share of Government recognition and support. Side by side as chaplains of Congress, State Legislatures and public institutions with the paid Protestant minister should be the paid Catholic priest, the paid Jewish rabbi, etc.; wherever there is a chapel for the Protestants erected at Government expense, as at West Point, there must be a Catholic chapel erected at Government expense; with the Protestant version of the Scriptures in courts and schools should be the Catholic Bible, the Hebrew Talmud, etc.; from public libraries, schools and universities all "histories," biographies, etc., that are not acceptable to all the people, should be cast out, because the taxes of the whole people should not be utilized to disseminate falsehoods or

SPREAD SECTARIAN CALUMNIES.

There is no reason why "non-sectarian" Protestantism should fasten itself on the body politic. Its presence there is an injustice to every other creed. It is moreover a violation of the American principle of the separation of Church and State. Either no religion in public affairs or all religions! No favoritism! No Government religion! No "non-sectarian" humbug! No union of Church and State!

ANOTHER ASPECT.

The New York Sun, referring to a recent sermon, delivered by Rev. Dr. Johnson, in the presence of President McKinley, at a Thanksgiving service, at Washington, says:—

It was, to say the least, a violation of good taste on the part of the Rev. Dr. Johnson, of Washington, whose church the President attended on Thanksgiving Day, to inject into his sermon a special reference to Roman Catholics as office-seekers or office-holders. In the first place, the time was most inappropriate, and, secondly, the presence of the Chief Executive of the nation should have restrained the reverend gentleman from singling out a large number of his fellow-citizens as subjects for indirect, if not direct attack. The President represents the whole people of the United States, and in matters of religious belief or unbelief it is his duty to make no distinction between them, either collectively or individually. No one recognizes that fact more clearly than does President McKinley, and a lecture on the subject was very much like an affront by him who delivered it. Dr. Johnson seems to think he was exhibiting great magnanimity in declaring that

CATHOLICS ARE ENTITLED TO PUBLIC OFFICE

and honors the same as other citizens. In reality he was only making an exhibition of qualities the opposite to magnanimity. The expression of such sentiments carries with it the implication that the distinction might be made without overstepping the strict line of justice, but that he in his generosity is not in favor of it. From the days of the Revolution Roman Catholics have done their share in the work of founding, defending and perpetuating the Republic. They have not been behind the members of any other Church in their devotion to

the Constitution; and, standing on an equality with them before the law, they are as much entitled to

THE HONORS AND REWARDS OF PUBLIC LIFE

as are the members of the other denominations. It is not a matter of favor; it is a question of right. Two Catholic nations, one directly and the other indirectly, helped the colonies to achieve independence; and it is a noteworthy fact that when the Congress of the Confederation decreed the second national Thanksgiving Day, on December 30, 1878, it enumerated among the reasons for praise and gratitude the goodness of the Almighty in "disposing the heart of a powerful monarch to enter into an alliance with us." That alliance with Catholic France settled, if it ever was in doubt because of the recreant Toryism of the time, the fate of British rule in the colonies down with all religious tests! That is the American principle. As to candidates for office, the only questions asked should be the great Jeffersonian questions: "Is he honest? Is he capable? Is he faithful to the Constitution?"

NOTES ON CATHOLIC EVENTS.

The town of Youghal, on the south east coast of Ireland, was recently the scene of much rejoicing in connection with the golden jubilee celebration of Brother Harold, the Superior of the Christian Brothers Schools, who had spent twenty-five out of his fifty years of religious life teaching the boys of that quaint old town at the mouth of the Blackwater. During this time he had made himself intensely popular with the people of all classes, and became one of the central figures of the county. His name was a household word and was looked on as a synonym for Christian and manly perfection, and all gladly availed themselves of the opportunity to testify to the respect and affection, not only for Brother Harold personally, but for the great Order of which he was so prominent a member. A Grand Mass was celebrated, at which hundreds of young men, students and past students, received Holy Communion for his intentions, and a solemn Te Deum was chanted. Crowds of visitors paid their respects to the good Brother during the day and in the afternoon he was presented with an address, accompanied by a gift of a handsome altar for his oratory. The address breathes a beautifully Catholic spirit, and is an edifying example of the religious training and moral culture which go hand in hand with the high order of secular education that characterize the teachings of the Christian Brothers.

THE ROSARY IN POLAND.

The Sacred Heart Review says:—The devotion to the Rosary of the Blessed Virgin, so dear to the heart of our Holy Father, needed no impetus in Poland. There is not a parish church in the land where the Rosary is not said at the beginning of every service on Sundays and holidays. It might be called a national devotion.

In the Dominican church in Cracow there is a miraculous Madonna, and every year great crowds of pilgrims go to visit her shrine, and join in what is known as the Rosary procession. On the first Sunday of October the Madonna is carried in triumph through the streets and squares of this ancient capital, in whose cathedral lie the tombs of all the famous Polish kings. It is a solemn and impressive scene, with a charm of its own. The archaic beauty of the venerable monuments, which make Cracow a city unique in its way, the countless banners, whose ancient embroideries gleam softly in the light of the setting sun, the peaceful atmosphere of the autumn afternoon, and above all the volume of sound, as the chorus with its thousands of voices repeats in unison the Angelical salutation, all these influences combine to make the weary spectator forget his fatigue, and yield himself wholly to the inspiring idea of prayer. The Ave Marias are repeated slowly, and before the Virgin of the Rosary is borne home to her altar the fifteen mysteries have been told. The prince bishop of Cracow leads the procession, and every man who follows him tells his beads as he goes.

A DESERVED REWARD.

The Giesler sisters, four young ladies living in Rome, and well known for their musical accomplishments, which were always freely placed at the disposal of Catholic charities, were recently left \$15,000 each by a gentleman who had been for some time an invalid. They played frequently for him during his illness and were otherwise kind to him, and he showed his gratitude in these substantial little legacies. The young ladies were especial favorites in Catholic circles and their means being limited their good fortune pleases many.

"Excuse me," said a man, "if I seem to be a little impertinent, but my curiosity has got so much the best of me that I must venture a question."
"What is it?"
"Are you a gentleman going golfing or are you a lady going cycling?"—Troy Times.

OUR GREENFIELD OBSERVER.

A Special Mission Conducted by Rev. Father McPhail, C.S.S.R., of Montreal, at St. Catherine's Church.

Great Terror Displayed by the Parishioners—The Attendance at Each of the Services Surpassed All Similar Undertakings in the Past.

FROM OUR OWN CORRESPONDENT.

On Sunday, the 21st Nov., a general Mission was opened in St. Catherine's Church, Greenfield, Ont., by the Rev. Father McPhail, one of the Redemptorists Fathers, of St. Ann's Parish, Montreal.

In explaining the first exercises of the Mission, the Rev. Father promised peace, joy and consolation to all, and asked each and every one of the congregation, to make the Way of the Cross every day during the week, to avoid all worldly amusements and distractions, to attend all the sermons, in case of neglecting any they would run the risk of not hearing those truths which in a great measure might depend on the grace of their perseverance. And indeed it must have been most cheering to the zealous pastor, Father McDonald, in witness such an enthusiastic attendance especially of young men, every morning and night, at the exercises.

On Monday evening, after the recitation of the Holy Rosary, the Rev. Father ascended the altar steps and took for his subject "Death." The Reverend preacher dwelt in forcible and eloquent terms upon the dreadful consequences of the death of a sinner. In soul stirring tones the sad picture of death in a family was related, loving children gathered around the bedside of an affectionate father or loving mother, their little hands clasped in prayer, supplicating God to spare that life so dear to them for a little longer, but death strikes the fatal blow. If at the hour of death we are in the state of grace, we shall be forever happy in heaven; if, however, we are then in mortal sin, we shall be doomed to the endless pains of hell. Dear Christian men and women, pray earnestly to Almighty God to overcome sin and be ever ready to die.

On Tuesday the Rev. speaker preached on Judgment, when the soul stands before its Judge without friend or protection to account for all the sinful omissions of its life. Jesus Christ will judge the just first. He will say to them: "Come, ye blessed of My Father, possess the kingdom prepared for you from the beginning of the world," and to the wicked, "Depart from Me, ye accursed, into everlasting fire prepared for the devil and his angels." On Wednesday evening a most pathetic sermon was delivered. The sanctuary was beautifully illuminated, and the whole ceremony was very impressive.

On Thursday evening a special sermon was delivered to the young, and long before the hour the church was thronged with attentive listeners, anxiously waiting to hear the practical words of advice, and fervently determined to embrace a newer mode of action. During the course of the reverend speaker's lengthy remarks, he dwelt on the many dangers that confronted them. He condemned in a spirited manner the practice of long company keeping. He said it was the duty of all Christians who wished to save their immortal souls to avoid all proximate occasions of sin, to shun all bad companies, all bad books, public balls and dances, and all worldly amusements which would in any way endanger their purity or render them an occasion of sin to themselves or others. He warned the young men in a forcible manner against drunkenness and gambling. The drunkard, he said, is a curse to his family and his religion, and leads to every kind of sin and even to crime.

On Saturday evening a lengthy sermon was delivered on the Blessed Virgin, at the conclusion of which the congregation recited the Act of Consecration.

On Sunday the grand close of the Mission took place, the Rev. Father preaching a powerful sermon. He took for his text: "He that will not hear the Church let him be to thee as the heathen and the publican." (Matt., xviii., 17). During the course of his last remarks he asked every man, woman and child in the congregation to pray and pray always to avoid all the proximate occasions of sin, and to frequent the Sacraments, to which they all responded in one voice "I will." He then gave his blessing and the Papal Benediction which was followed by the Benediction of the Blessed Sacrament, and the Mission was brought to a close by his solemn words of farewell which sank deep into the hearts of all.

BIG INSURANCE POLICY.

NEW YORK, December 8.—Before Geo. W. Vanderbilt, the youngest son of Wm. H. Vanderbilt, sailed for Europe and the Orient to day, he took out a life insurance policy calling for \$1,000,000. This is the largest policy ever written by one company. The policy is what is known as a twenty payment life contract, and provides for a premium of about \$35,000. After Mr. Vanderbilt has paid that sum yearly for twenty years, the payments cease and the principal becomes due at his death.

Hatley has a wonderfully well stored mind, hasn't he?
"He ought to have—he never takes anything out of it."—Chicago Journal.