

# 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 August 12, 1899.

### REV. FATHER QUINLIVAN.

Just before going to press a telephone from the Hotel Dieu, from the medical adviser of Rev. Father Quinlivan, informed us that the condition of the esteemed pastor of St. Patrick's was in every way satisfactory. This report, coming from such a reliable source, should set at rest the fears occasioned by the rumors circulated that the beloved priest was dangerously ill and that no hopes could be held out for his recovery.

### ARCHBISHOP BRUCHESE.

On Tuesday last, August 8, His Grace Mgr. Bruchese, Archbishop of Montreal, celebrated by a pontifical High Mass, and a reception, the second anniversary of his consecration. It seems only the other day that the eminent, eloquent and energetic head of the church in this important archdiocese stepped from the ranks of the Canons and ordinary priesthood upon the Archbishop's throne. Young in years; but old in wisdom and experience, the choice of Canon Bruchese to succeed the late lamented Mgr. Faure, was hailed with delight all over Canada. It had been said by some that they feared the new Archbishop was too young to assume the duties of his high office. But two years of a wonderful administration have proven beyond all question, or doubt, that Rome was, as usual, wise in selecting one endowed with endless patience, unflagging zeal, marvellous talents and sublime piety to rule over the destinies of a new archdiocese. Mgr. Bruchese's Archbishopship career has been marked in a most signal manner, and his two years embrace more of activity and endeavor than five times that number could be naturally expected to produce. When we consider the interminable series of invitations all over the vast diocese, the countless addresses and other demonstrations, on the part of the laity and clergy, the splendid works he has originated, the old edifices he has completed, the various public functions he has attended, we marvel that one frail human being could accomplish such an amount in so short a space of time.

Is there an object to be purchased, or a gift to be made, a donation to be presented, a public question to be discussed, a trying ordeal to be faced, a commercial panic to be checked, a religious profession to be conducted, a corner stone to be laid, a bell to be blessed, a church to be dedicated, a priest to be consoled as death comes on, a member of the clerical body to be buried, a difficulty to be settled, a banquet to be attended—in a word, if there be any one action of importance—even indirect—to be performed, we have found, without fail, the gentle presence of the kind, but disciplined Archbishop of Montreal. From an administrative point of view, as well as from a purely ecclesiastical one, both as an individual and as a Prince of the Church, Mgr. Bruchese has learned to win the hearts of the faithful, and to beautify and ennoble everything that he touches. The charm of his persuasive eloquence is but the external expression of the great powers that are his auxiliaries, and which are ever exercised for the good of the country and the salvation of souls. A deep student, a profound scholar, a

rigid logician, his eloquent language and sympathetic phrases become all the more glowing and effective when he performs that portion of his vast duties which is expressed in the command to "teach all nations."

The Irish Catholics of Montreal have a score of reasons for rejoicing with their Archbishop on this occasion; it would be useless for us to recount the many occasions, when practical evidence of his love for the Irish people, and his desire to see them improve their conditions, both spiritual and temporal; it suffices to say that his generous sympathy, under all circumstances, is the source of a general filial rejoicing. And the "True Witness" at the head of whose columns are the words conveying the Archbishop's approval, joins most fervently in the congratulations of last Tuesday, and in the hope and prayer that the Almighty may prolong his years in health, strength of success and happiness of merits and graces.

### DR. O'HAGAN'S POEMS.

Some weeks ago we published a review of the admirable volume of poems, entitled, "Songs of the Settlement," from the pen of Dr. Thomas O'Hagan. We need not now repeat any of the comments then made, nor is it our intention to again review that unique and touching little volume. Our object in now referring to it, is to draw attention to a criticism that appeared in the Canadian Magazine, and which could only have been inspired by some personal spleen or else bigotry. The Canadian Magazine, has been noted, especially of late, for its anti-Catholic prejudices, and on that score we were not surprised to find that publication dealing unjustly with the writings of such an eminent Catholic author as Dr. O'Hagan. But we were a little astonished to find a magazine that professes to be thoroughly Canadian and to have for its "raison d'être" the encouragement and advancement of Canadian literature, attacking a purely Canadian work, and one that has received unlimited praise from all the leading dailies of Canada, as well as from the pens of some of the foremost members of the Royal Society.

In the first place, Dr. O'Hagan is, himself, one of the most prominent critics in Canada, and he has obtained a continental reputation as such, since his opinions are quoted all over the United States. Yet we never yet read an unjust, a harsh, an ungenerous, or a false comment from his pen. This alone should save him, and his admirable poems, from the shafts of a Canadian publication. But there are those in the world who cannot appreciate true gentleness of disposition, or elevation of character, simply because they are lacking in these qualities themselves.

In the next place, Dr. O'Hagan made no pretence in his "Songs of the Settlement," to the loftier strains of poetry. He merely desired to go into the forest and the field, to follow the early colonist along our rivers and lakes, and to touch with a pencil of light the hard and difficult circumstances that render the labors of the first settlers so unpoetic and so wearisome. In other words he wished to begin at the beginning, and give a literature—simple, honest, rude even, but always charming—to those phases of Canadian life which are so rarely translated into song. Without

wishing to establish, any general comparison, we might say that Dr. O'Hagan would do for Canada's humbler children what Burns did for the sons of toil in Scotland. Therefore, it comes with a very bad grace from such a thoroughly Canadian publication as the Canadian Magazine, to attempt, to find some fault with him and his work. Moreover, the criticism is not just; it is unfair, from a literary standpoint. The writer says Dr. O'Hagan is lacking in technique. "What do you understand by technique?" We doubt if the definition would be forthcoming, and we are sure that the reply to the second question would be vague. If by technique—in poetry—he means certain long or short measures, that a cast-iron, unsympathetic, totally prosaic system has made adoptable, we reply that, being deficient in the technique of ordinary prose—the critic would do well to correct himself, according to rule, before attempting to correct others in a domain that is entirely foreign to him. There is about the same difference between Dr. O'Hagan's "Songs of the Settlement" and the cold, unending, systematic versification of the "technical" school, as there is between a rare old Irish melody and a modern oratorio. The Canadian Magazine mistakes poetry for versification; the "settler" can understand the former, he knows nothing of the latter. Had any one else written Dr. O'Hagan's poems, and were that other a non-Catholic, the Canadian Magazine would consecrate a dozen pages to his glorification.

### THE CZAR'S ABDICATION.

M. Theophile Delcasse, French Minister of Foreign Affairs, left Paris somewhat suddenly last week, on a flying visit to St. Petersburg. What Mr. Delcasse went for is a matter of conjecture, one thing certain, he did not go on a holiday excursion. From London corresponded August 4—the following despatch:

"M. De Blowitz, the Paris correspondent of the Times, gives an extraordinary explanation of M. Delcasse's present mission. He asserts that it was decided upon quite suddenly, for a reason which admitted of no delay, and then gives the story, which he says he has from a source to which I am bound to attach importance. This is the explanation:

"Emperor Nicholas is disappointed and tired of the throne. The absence of an heir excites superstitious feelings, and he connects himself with a Russian legend, according to which a heirless Czar is to be succeeded by a Czar Michael, predestined to occupy Constantinople. The death of eye Czarwicz and the failure of the conference at The Hague led him to decide to abdicate on the occasion of his coming visit to Darmstadt. On this becoming known in Paris, M. Delcasse was sent in hot haste to dissuade him from carrying out this intention."

Has the Czar any idea of abdicating? We don't believe a word of it. If asked why we don't believe it, we could make reply, "for reasons too numerous to mention." In the first place M. De Blowitz is the author of the rumor, and he is the Paris correspondent of the London Times. We have yet to learn of any of M. De Blowitz's predictions that ever came true; and the Times is the most gigantic faker in the journalistic world. Every week the Times has some tremendous diplomatic secret that it cannot make public; in the end it turns out that the secret is merely a creature of that organ's elastic imagination—and still more elastic conscience. As to M. De Blowitz, he is paid for sending important news from Paris; and when there is no news of a sensational character, he simply invents sufficient for the occasion. There is more "blow" than anything else about this noted correspondent.

But even were M. De Blowitz a prophet and the Times a sanctimonious paper, we would still have our doubts upon the subject of the Czar's future. In the name of common sense why should he abdicate? Possibly some person might suggest that he is becoming "cracked." That would not be a matter of surprise, since being "cracked" is apparently the normal condition of a good many of Europe's rulers. Like Louis XVI., whose "business" was "a king," the Czar's "trade" is "an emperor." He would be absolutely useless at any other one. Moreover, autocratic rulers are not generally given to abdication—it is not one of their failings. The Times' correspondent attributes to the "failure of the conference at The Hague," a great deal of this supposed weariness of power on the part of the Czar. Now, by all other reports, irrespective of political or national tinge, the Czar was entirely satisfied with the outcome of The Hague conference; even he stated that it exceeded his expectations. Is it a likely thing that the ruler of all the Russias should have the idea of stepping down from the throne of his ancestors and becoming a subject? We are not in the secrets of the

Russian Government, nor of the Czar, but we firmly believe that he will abdicate some day—and that day will be the one upon which Death's Angel touches him upon the shoulder and summons him away from his power, position, wealth, and advantages. When the Czar resigns of his own accord, Russia's million soldiers will have passed away, and the people of the country will be ripe for a revolution such as never yet shook the nation. We calmly look on and await with patience the final result; but be that what it may, we still believe in the fact that the Czar is not such a fool as to abdicate, even for stronger reasons than those given, that the "Times" is most unreliable, despite its thundering powers, and that M. De Blowitz is merely an inventive writer of the sensational category.

## NOTE AND COMMENT.

CRIMELESS IRELAND. — We always like to reproduce reliable items of news of the following class. We clip these few lines from the "Dublin Freeman," and we do not think that any comment is necessary. The facts thus simply stated are more eloquent than all the meaningless phrases of public writers and speakers.

"Gentlemen, judicial and otherwise, who are ever pleased to deplore the capacity of the Irish people for crime must be having a bad time. Nowadays there is hardly any county court which has not its white gloves; the incident of the presentation is related every other week, with something like monotony; and their lordships who are opening the summer assizes continue the record of crimelessness indicated in the presentations. Not even in Clare can any proof of the deep-seated criminality of the people be found; and recourse must be had to the increase in cases of simple drunkenness brought before the magistrates in order to maintain the critical position usually adopted on these occasions. But Lord Chief Justice Holmes, in opening the Assizes was generous, and while congratulating the Grand Jury on the fact that there were only four cases for trial, drew a picture of the time when the two courts were occupied for two days with the criminal business. His Lordship was a barrister on the circuit golden years ago."

NO PROCLAMATION RENEWAL. — As a sample of how changed are the conditions in England, regarding Catholicity, we might mention an event which occurred in the House of Commons on the first of this month. The ever ready Wm. Johnstone—of Ballykillbeg, and Orange notoriety—figures as a representative of the ignorance and bigotry of the times that are gone, while the Solicitor-General, in the name of the Government, makes a reply, which is in accord with the broader spirit that circumstances of modern creation have inspired. The despatch, dated London, August 2, says:

"In the House of Commons yesterday, Wm. Johnstone asked the Solicitor-General whether his attention had been called to the outdoor procession in Hutton Gardens Sunday in honor of the feast of Our Lady of Mount Carmel, when various Roman Catholic clergymen walked in the procession, and whether, in view of the provisions of the 18th George IV., chapter 7, section 26, which imposes a penalty on Roman Catholic ecclesiastics who take part in such processions, and also the proclamation against Roman Catholic processions issued June 15, in the fifteenth year of the reign of the Queen, Her Majesty will be advised to renew such proclamation in the maintenance of law. Sir R. Finlay, Solicitor-General, said the only information he had was from a newspaper report to which a member directed his attention. It was not proposed to renew the proclamation."

"Old times are changed, old manners gone," sang Sir Walter, and truly does his line apply to-day. It is too late in the century to ask for proclamations of the class referred to; the broad light of a higher civilization has played upon the world since the days of "Pale," and Catholicity is no longer an object of ostracism in Great Britain—all the fanaticism of Orangeism notwithstanding.

A SAMPLE OF PREJUDICE. — The recent noise created through all Canada by the prompt action of the A.O. H. of Montreal, in putting a foot down on the base caricaturing of the Irish might suggest to journalists an idea that would be of general benefit if put into practice; it is to avoid and to ensure all these means and petty methods adopted by too many newspapers in regard to everything Irish. Here is a fair sample of how that peculiar prejudice finds masked expression. We quote an American Catholic contemporary:

"Bernard Kennedy, a jaunty young Irishman, who was coachman for a Massachusetts family, has wooed, won and married a member of the household who has millions of dollars in her name and at her disposal. Yesterday he was plain Barney Kennedy; to-day his post office address is Bernard Kennedy, Esq., 501 East St."

This may not be a genuine case; possibly a Bernard Kennedy did marry a millionaire wife, and that he has a residence on some street or other; but all that in no way reflects upon Bernard Kennedy, except to his credit. A coachman of any other nationality might, by accident, get a rich wife; and as certainly as he did the public would add the "Esquire" to his name—because the public always toadies to millions. There would be nothing worthy of comment in such a case. It is because this Bernard Kennedy is an Irishman that the insinuation of "parvenue" is made. It is only another way of casting ridicule upon our race—and a deuced mean one it is.

# CATHOLIC HISTORIC LANDMARKS.

Boucherville, Aug. 7.

ABOUT SIX MILES from Montreal, upon the South shore of the broad St. Lawrence, and directly opposite the series of verdant islands which bedeck the surface of the great river, stands the quaint, primitive, and historic village of Boucherville. Possibly no other small town in this Province is so rich in relics of the earlier times. Even as it exists to-day there is a tranquility, a silence, a picturesqueness that betoken its comparative antiquity, and that lend it an air of the Middle Ages. This little place is as conservative in its customs as if it had never felt the passing of two and a half centuries over its ancestral trees and quiet nooks. It is one of those places where people grow old without feeling the effects of years, and where the traditions and habits of the last century are preserved with a religious fidelity. It is one of the most healthy spots in all the Province of Quebec, and beyond a doubt it is one of the most charming.

forming her heroic work, and it required no ordinary heroism to face the perils of that early period. Towards 1668, she found an opportunity of extending her labors beyond the Island of Montreal, and as a consequence she crossed over to Boucherville. For several years Soeur Bourgeois and her assistants spent portions of the summer months instructing the children of the parish. Towards the close of the seventeenth century the venerable foundress drew the plans of a permanent establishment, and tradition relates that she paid one visit to the school after the classes were opened. According to Abbe Fillion, it was only in 1703 that the Sisters of the Congregation of Notre Dame secured a permanent habitation in Boucherville. He that as it may; the facts remain that the glorious mother of that splendid Order personally taught, in that locality, and she made it the first mission of the community.

## WONDERFUL DEVELOPMENT.

It is not probable that Mere Bourgeois could ever have foreseen the wonderful development of the Order which she had founded; she did not dream of the 950 members of her community who would be teaching over 22,000 children, in more than one hundred houses scattered over the face of Canada and America. No more did she behold, with prophetic glance, the marvellous development of her first humble mission at Boucherville. On the 4th September next, when the classes re-open there will be seen over one hundred and twenty, and probably more, pupils flocking into the halls of the present convent; forty or fifty boarders, or permanent pupils will occupy their section of the building; and surely such a spectacle, if seen through the vista of two centuries, would suffice to compensate that noble teacher of the young for all the sacrifices she had made and all the sufferings she had endured. The magnificent stone structure of the present convent is due in great part to the liberality and energy of Rev. Cure Primeau, and the devotedness of the leading citizens of the place; but the grand name, as an educational home, which it has attained is due to the spirit of Mere Bourgeois, which has been transmitted from generation to generation in her ever-increasing sisterhood; while the splendid site, the beautiful surroundings, the picturesque landscape, the sheltering trees, the broad expanse of river that flows almost under the balconies, the pure air, the healthfulness, the invigorating charms of the situation on all due to the Almighty Power, which guides the vast course of the universe, while basking to the lowliest petition of the humblest being in earth.

## Consecration of Mgr. McEvay.

CONTINUED FROM PAGE ONE.

conducted by the Basilians. The future bishop distinguished himself at St. Michael's by his application to his studies and by the abilities which he displayed. His bishop sent him to the Grand Seminary of Montreal, for his last theological years, and he was ordained a priest July, 9th, 1882, for the Peterborough diocese. Bishop J. J. O'Connor, then at the head of the Peterborough diocese took the title of the see two days after Father McEvay's ordination, so that in reality, the fourth Bishop of London was priested for the vicariate of Northern Canada; and the Peterborough diocese may be said to be as old as his priesthood. His first appointment was to St. Aloysius' Church, Fenelon Falls, of which he remained the pastor for five years.

In 1887, when Bishop Dowling had succeeded to the Peterborough see, in succession to Bishop Janot, Father McEvay was called in from Fenelon Falls and made rector of the cathedral, and he held that position for the ensuing two years. Then Bishop Dowling was transferred from Peterborough to Hamilton, and he arranged matters so that Father McEvay went with him and became rector of the Hamilton Cathedral. That has been his position for the past ten years, but the Hamilton cathedral parish has not monopolized all his energies and efforts. He supervised the work of erecting St. Patrick's Church; he built a fine mortuary chapel in the chief Catholic cemetery, and he has been foremost in many of the Catholic educational and religious movements inaugurated in Hamilton during the past ten years.

The consecration ceremonies attracted an immense congregation to St. Peter's Cathedral. At 10 o'clock the impressive services began. Administrator Bayard reading the Papal Bull. This and other formal preliminaries having been concluded, the celebration of the Mass was begun by the

Consecrator, Archbishop O'Connor, assisted by Bishop O'Connor, of Peterborough, and Bishop Dowling, of Hamilton. The attendants were Mgr. Racicot, representing Archbishop Bruchese of Montreal; Father Heenan of Dundas; Bishop Lawrence, and Father Flannery of Windsor.

The sermon following the consecration ceremony was preached by Rev. Father Tynan of Pullman, Ill., who gave an eloquent discourse from the text: "What in the goodness and readiness of his soul he appeased God for Israel. Therefore He made to him a covenant of peace to be the prince of his sanctuary and of his people, that the dignity of the priesthood should be to him and to his seed forever."

A feature of the morning services was the presentation of an address to his Lordship from the priests of the diocese, through Rev. Dr. Flannery. Mr. D. Regan, on behalf of the Catholic laity of London, also presented the Bishop with a fitting address.

The services and sermon occupied fully three hours. After the consecration, Bishop McEvay gave a dinner at the convent of the Sacred Heart, at which all the visiting clergy were present. Telegrams of congratulations to his Lordship and regret at being unable to attend were received from Archbishop Bruchese of Montreal; Bishop Decelles, coadjutor of the Bishop of St. Hyacinthe; Bishop Larroque of Sherbrooke, and Archbishop Langevin of St. Boniface. Before the banquet closed an address to Bishop McEvay from his former classmates of St. Michael's College, was read by Mr. Hugh J. Kelly of Toronto, while Father M. J. Brady of Windsor, on behalf of the same persons, presented him with a set of handsomely bound breviaries.

Rev. Dr. Flannery, Dean of Windsor, on behalf of the Sisters of St. Mary's Academy, presented the Bishop with a beautiful episcopal sash.

In the evening Rev. Father O'Brien, S. J., of Montreal, preached to a large congregation.

## ARCHBISHOP RYAN IN IRELAND.

A representative of the Dublin Weekly Freeman has had a short interview with Archbishop Ryan of Philadelphia, who arrived in Limerick from New York recently in company with Archbishop Hennessy of Dubuque, Iowa. Their graces have gone to spend a short holiday in Ireland, and will visit several Irish bishops during their stay.

Asked as to the prospect of the Irish cause in America, Archbishop Ryan, who is looking hale and full of energy, said that the Irish in America were filled with the most intense disgust at the continuance of dissension in Ireland, and he did not think the movement would get a single cent from

the best friends of Ireland until the people united under one man. Great hopes were entertained that unity would be achieved some months ago, and deep disappointment followed the failure of that effort.

In reply to a question as to the effect of the movement now in progress for uniting the country by working from the rank and file up to the leaders, his grace said he did not know sufficient of the recent development to venture an opinion, but he would repeat that until the Irish leaders made up their differences the Irish in America would withhold support, and it would take a good deal to convince them that dissension was at an end.