

# The True Witness and Catholic Chronicle.

Printed and Published by the True Witness P. & P. Co., Limited,  
178 St. James Street Montreal, Canada.

P. O. BOX 1138.

## SUBSCRIPTION PRICE

CITY OF MONTREAL, Delivered,	\$1.50
OTHER PARTS OF CANADA,	1.00
UNITED STATES,	1.00
NEWFOUNDLAND,	1.00
GREAT BRITAIN, IRELAND and FRANCE,	1.50
BELGIUM, ITALY, GERMANY and AUSTRALIA,	2.00

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TERMS, PAYABLE IN ADVANCE.

## 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.....MARCH 3, 1900.

### REV. "MR." O'CONNOR'S MISSION.

It would be impossible for us to ignore the fact that the "Rev." Mr. O'Connor, a perversely Catholic priest, of New York city, is at present holding a mission—for whom or to whom we cannot say—in this city. We call him "Mr." O'Connor, as he has expressed his dislike for the prefix "Father," and claims that the other title suits him better. We know that immediately after Rev. Father Younan's mission to non-Catholics, in St. Patrick's Church, the impression created was such that a number of reverend gentlemen, especially of the Presbyterian persuasion, resolved that it was necessary to counteract the influence of the Paulist's preaching, by holding a mission for Catholics, in order to explain to them the teachings of Protestantism—as Father Younan had explained to Protestants the teachings of the Catholic Church. Certainly, this was the intention of the ministers when they invited "Mr." O'Connor to come and deliver a series of lectures.

We confess that we had anticipated something bordering, at least, on reason from a man who has necessarily received a good education, who must have studied philosophy, including logic, and who could not have become a priest without having made a course of dogmatic and moral theology. But judging from the lengthy and to a great extent verbatim reports of his lectures, or sermons, we must come to the conclusion that he has either forgotten all that he had ever learned, or else he finds it incompatible with his present circumstances to talk rationally. Assertion is not proof, declamation is not argument, and random censure is not convincing testimony. The reverend gentlemen who brought "Mr." O'Connor here must feel keenly their disappointment. The first night, last Sunday, curiosity to see and hear this preacher brought such a crowd that many had to be turned away, on account of lack of space. But they had seen and heard him, and on the second night the attendance may be judged from these words of "Mr." O'Connor:—

"I fear that the people who have come here have been attracted by a certain amount of curiosity as to the man. Well, all I say is that I have no horns and no hoofs. I look a plain, everyday sort of man, don't I? I had the misfortune to be a Roman Catholic priest at one period of my life. This afternoon, I had to distribute all my books, see all the people, and do all the talking. I came here to do good, but I cannot do good unless the people are responsive and unless they come to hear me. I did not leave the big city down below to preach to stone walls."

This is surely discouraging for good "Mr." O'Connor, but we are in no way surprised. He was engaged to lecture for a certain object, for a set purpose, and he commences by stating that:

"Some people expected me to come here to offset the arguments of Father Younan. I mean to do nothing of the kind. His arguments are nothing, but the old arguments of the Jesuits. If I were to waste my time with these arguments, I would be

the laughing-stock of the world. I know these men—they laugh at their own arguments."

We have no intention to attempt an appreciation of "Mr." O'Connor's remarks; in fact, he does not make it possible for any person to do so. There is no sequence, or no connection, or no meaning, or no sense in his lengthy tirades against the Catholic Church, and it is clear that he owes the empty church, on the second and subsequent nights to his own failure to meet the expectations of those who brought him to Montreal. Any Protestant who had listened to Father Younan and gone to hear "Mr." O'Connor could not fail to note the awful abyss that yawns between the two men, and especially between the Church of Rome, as explained by the former, and as misrepresented by the latter. It needs no exceptional talent to enable an honest Christian to distinguish between the two.

If what we have so far advanced were not sufficient reason for the absolute failure of such a man on such a mission, his own announcement in St. Gabriel's Church, would forever kill his chances of even an attentive audience. Speaking of Father Younan and himself, "Mr." O'Connor said:—

"Father Younan rigidly suppresses himself. His altruism is of the most comprehensive type. It is the church for the church. The Church of Rome is everything to him, and he would have it be everything to everybody. But Father O'Connor has his own particular church in New York, which he organized twenty years ago, and which he calls Christ's Mission. It is neither Episcopalian, Presbyterian, Methodist nor Baptist, and he declared last night that he owned allegiance to no sect. He is his own Pope, synod, presbytery, conference, all in one."

We quote the "Herald's" report of the lecture. It was to explain the doctrines of Protestantism to Catholics that he was asked to come to Montreal, and he sets out to explain his own doctrines to Protestants. He belongs to no denomination; he is his own church. Consequently, he came to preach "Mr." O'Connor, while Father Younan came to preach Catholicity. He might as well explain his peculiar belief (if he has any) to the Methodists, the Baptists and the other sects. It is useless to imagine that any Catholics would ever go to hear their Church abused, their most sacred practices ridiculed, and their faith misrepresented. But there is an element of humor in the situation. A man who belongs to no Protestant Church, but who is at variance with all of them, comes to explain their teachings to Catholics who will not go to hear him. Is it any wonder that the poor man had to speak to "stone walls"?

Having said this much, and having pointed out the absurdity of "Mr." O'Connor's position, we must turn from him to the more serious affairs of life. We have neither time nor inclination to bother with his random utterances. We feel a deep and sincere pity for the man. If he is absolutely hardened into disbelief in all that he once held sacred, his fate is not an enviable one; and if he is still stung by the sharp point of conscience we grieve for him—for

his poor life must be one of terrible sufferings, vain efforts to preserve his balance, and fruitless attempts to quell the fever of remorse.

### THE CHRISTIAN BROTHERS.

Pretty nearly the world over, the story and record of this magnificent order of Catholic instructors of youth is the same. Especially on this continent it is so. While the United States of America and Canada, for purposes of the order, are under different Provincials, still they are branches of the one great tree, and the success of the members in this or that country must necessarily affect them and their pupils and friends in the other one. Of late a good deal, especially of a controversial nature, has been written about the Christian Brothers. The now famous case, concerning the teaching of classics in their schools, has served to bring them both repeatedly and strongly before the eyes of the great public. Still this notoriety is foreign to their desires and by no means in harmony with their silent and unobtrusive lives. However, it is from another standpoint that we now desire to make a few brief references to the sons of the Blessed De La Salle.

In the March number of the "Catholic World," Max Mendel has an elaborately illustrated article on the subject of "the Brothers of the Christian Schools." Naturally he deals with that section of the order which has worked such miracles of good in the educational domain of the United States. The illustrations alone are worth the whole price of the magazine.

The writer sets out with the broad statement that on "the threshold of the twentieth century thoughtful minds will naturally take count of the chief forces for good and evil which will operate during the next hundred years." Of these forces—for good—he mentions the teaching order of the Christian Brothers. The author leads us back into the fourteenth century—that epoch styled ignorant and dark, by non-Catholic writers—and he shows us "the little schools" of the Brothers performing for the masses in France services equal to those rendered by the universities to the higher classes.

We will not attempt to follow the author through all the interesting history of the order during the first century or two of its existence, nor will we essay to analyze his statements concerning the origin of what he calls "primary schools, or simultaneous, or class instruction, and of the first regular organized training-school for 'primary' teachers in Europe." He speaks of what happened in this regard at Reims in 1655. This subject is the very one which has been so thoroughly threshed out during the continuance of the present dispute—between the Old World and New World religious authorities concerning the teaching of classics by the members of the order. We pass on to something of a more generally interesting nature and less likely to trench upon a disputed and disputable domain.

The writer says:—"England is often supposed to have been the cradle of the Sunday School movement; but long before England founded Sunday schools, De La Salle had established his 'ecole dominical' at St. Sulpice, in 1699, for both secular and religious instruction." In 1580, a school of this class was founded at Milan, by St. Charles Borromeo—so that we find the Catholic Church leading all other religions in every movement of vital import to humanity.

Again does he say: "It can be seen from the foregoing that centuries before the French Revolution—by many ignorantly thought to have marked the first foundation of primary schools for the 'plain people'—there was ample and efficient provision for the education of the 'masses' so-called. Since 1857 many writers in France have unearthed a mighty collection of books, documents, etc., conclusively proving the truth of this statement."

As to the more advanced schools of that and preceding ages, their work and spirit are well if tersely set forth by the Rev. John Talbot Smith, LL.D., in his admirable "Life of Brother Azarias."

Coming down to our own days, we find the writer thus introducing his subject:—"Jean Baptiste De La Salle had the ideal conception of education. A fervent Catholic, his firm faith caused him to make religion at once the foundation and the all-permeating influence of his system of instruction. Above all else to be considered the pupil had a soul to be saved. But he was IN the world, and to a certain extent, must be OF it in order to properly fulfil his duties as a social unit." This brings us to a very different phase of the subject, and one directly touching our own lines and the circumstances that surround us. Interesting as may be the past history

of the order, the story of its present aims and efforts is far more important.

### SERMONS FOR LENT.

The Sunday evening sermons in St. Patrick's will, during Lent, be specially adapted for non-Catholics. Rev. Martin Callaghan begins the course next Sunday evening at half-past seven, with an instruction on the Sacrament of Penance. Catholics are urged to bring their non-Catholic friends to these instructions.

### REGULATIONS FOR LENT.

1st. Every day of the 40 days in Lent is a fast day. There is neither fast nor abstinence on any Sunday in Lent.

2nd. Flesh meat is allowed at the principal meal on Monday, Tuesday, Thursday and Saturday; the only exceptions to this rule are Holy Saturday, the Saturday of Ember week and Holy Thursday, when no flesh meat is allowed.

3rd. It is never allowed at any time in Lent to use flesh and fish at the same meal.

## DIAMOND JUBILEE

Of St. Patrick's T. A. & B. Society.

(Continued from Page one.)

is the lesson of self-control needed in the New World, where there is the freest play of personality, where race rivalries with race, and people with people, where the movement of ranks and classes, of wealth and the opportunities of wealth are incessant, where all is more or less transitional and flowing, where the "arrives" of yesterday are the emigrants of tomorrow. Truly the men who take a weak brother by the hand in this mighty battle of interests and hopes and breathe courage into his ear, and themselves show him in their own persons what self-restraint is, are heroes. They may be plain, every-day heroes, but their names are written in the despatches of the angels, and transferred, we hope, by God to the golden book of life. The guide who toils along by the Alpine traveller, and keeps him from sinking into the fatal embrace of the soft and tempting snow, the Esquimaux who beats the polar investigator lest he fall fainting on the ice-floes, are true friends of these men. So too are those who keep alive in their brethren the sense of shame and sorrow at their degraded condition, and rescue them from the death of the body, and that other second and more terrible death, the death of the soul.

To-day, ladies and gentlemen, there are opened up before all men long vistas of progress in the development of the material world. Every science is on tip-toe,—the sciences of nature and the sciences of the mind, notably history and philosophy. Society itself has become the object of one of the most practical, delicate and complicated of sciences. Once it used to be hoped that a philosopher or a saint, or one who was both, would sit upon the throne of the world. But now in this mighty development of human science, it is the scholar who promises to dominate the future. In such a society how great must be the demand for self-control, for a general reason that shall be temperate and sober, lest the excesses of the mind,—pride, contempt, arrogance, self-sufficiency,—bring about the failure of the most hopeful outlook that mankind has yet reached.

The responsibilities of government, of far-reaching decisions, of plans and schemes for the common good exceeding in magnitude the wildest dreams of the past, are to-day in the hands of the people,—the plain and common men of the multitude. No doubt they need instruction, and it should be plentiful, useful, and accessible; but they need as much and more, the knowledge of themselves. They need self-control and self-restraint. They need to learn that there can be no common good without an equally common self-sacrifice. I am willing to admit that there are other agencies, natural and supernatural, that aim at this end, but I believe that the societies of temperance are everywhere doing yeoman's work in this cause. Indeed if the population of every state could be imbued with the principles that are accepted, explicitly and implicitly, in these societies, our great cities would be governed with more justice and less wasteful expense, there would be less corruption in our public life and less scandal in our private manners.

It is known to all philosophers that Passion, Desire, that innate consciousness of the good things of life, of the fleeting and fallacious present, is a mainspring of human ills. Whatever attacks this root and origin of evil is a good and helpful agency; and when it is organized and persistent, when it goes hand in hand with experience and the ministrations of religion, it is an educational agency of the highest kind. The men of a temperance society will always be found by instinct on the side of Christian law and order, never in the ranks of a Utopian revolution. The men of a temperance society will practice frugality, simplicity of living, and the ancient traditions of the Christian family. They will teach their children and their children's children that the virtues are all linked together for good, as the vices are chained together for evil. In every state they will be found in the ranks of that sensible middle class which practices economy

with independence, self-control with self-respect, which has always been the best formative influence in every society, because it best realizes the scope for which the state exists,—the greater good of the greater number.

Brethren of St. Patrick's Total Abstinence Society! It gives me sincere pleasure to bring my small meed of sympathy and encouragement on the occasion of the sixtieth anniversary of your foundation. The good that has been accomplished by your members in sixty long decades of self-sacrifice, self-restraint, self-control, and the practice of the noble virtues of Christian charity and beneficence is incalculable. I entirely agree with your Rev. President that no parish and no church should be without its society of temperance. Even if it were true that men no longer needed the restraint of their personal promise or word of honor, it would still remain true that the society of temperance represents a high and touching degree of Christian self-sacrifice. And it is a good thing that there should be in every parish a number of souls capable of performing this highest act of the Christian religion, renunciation of self, in honor of Our Lord Jesus Christ, and in imitation of His Holy Passion. It will be a sad day for society when the principle and example of self-sacrifice for the highest interests of the soul disappear from among men. When men cease to make sacrifices for God, religion, and the ideals of the other world, it will not be long before the Christian state, built up by so many generations of self-sacrificing men and women, will be threatened with disruption and destruction by those forces that are now held at bay by the stronger forces of religion. If these evil forces were to triumph, society again would become the moral wilderness it was when Our Lord came upon earth.

Go forward then, men and brethren in God's name, in the good work to which you have vowed yourselves! For your own spiritual welfare and that of your fellow-men, may your future be measured, not by decades, but by centuries. And when, at some future day, the history of St. Patrick's parish is written, may one of its brightest pages be that on which is inscribed the service rendered by your society to God and man.

When we reflect that this organization is the oldest of its class on this continent, we are struck with the importance of its mission. The society has grown up with the church, has gone hand in hand, so to speak, with the grand temple of Irish Catholic worship, and to-day in a spiritual and temporal sense combined, it is as improved and as beautified as is the external appearance of the church. Long may the society flourish to bring down blessings upon the Irish people of our city, and to aid in the glorious work of religion. With it are associated names that are dear to every Irish Catholic, and from its first president down to that veteran worker in the temperance cause—the late Senator Murphy, from Bishop Phelan to Father Dowd, the associations that twine themselves about the St. Patrick's Total Abstinence and Benefit Association are of a nature to induce every young man, in our time, to join its ranks, and to encourage those who are leaders amongst its members to redouble their efforts in the glorious and holy cause for the triumph of which it was established.

### RECENT DEATHS.

MRS. WILLIAM WALL, of Point St. Charles, whose illness we announced some months ago, has passed to her reward. Deceased was well known in the district in which she had lived so long, and was respected and esteemed by young and old for her genial and kindly ways.

The deceased lady was a sister of Mr. William and Mr. Henry Stafford, of Montreal; Mr. Frank Stafford, Barry's Bay, Ont., and was the mother of thirteen children, ten of whom are still living. Amongst those are W. J. E. Wall, well known in financial circles; T. J. Wall, Canadian representative for Spalding Bros.; Robert J. Wall, the well known home player for the Shamrock Lacrosse Club, and Frank Wall, of the Shamrock hockey team; N. Wall and D. Wall, of Wall Bros. For nearly half a century Mrs. Wall resided in Montreal, and was a member of St. Patrick's Church.

The funeral was held on Saturday morning, to St. Ann's Church. R.I.P.

MR. P. S. McCAFFREY.—It is with deep regret that we record the death, at the comparatively early age of 32 years, of the late P. S. McCaffrey, son of our esteemed fellow citizen, Mr. P. McCaffrey, of St. Edward street. The sad event took place on Monday last at the residence of the young man's father, and the largely attended funeral, on Ash Wednesday morning, was an evidence of extensive sympathy felt for the relatives of the deceased and of the degree of respect in which the one now gone was held by all who knew him. Although only in the prime of life, still we may say that a familiar figure has disappeared, or rather that a familiar voice is now silent for ever. Most of our readers will recall the many years during which the rich soprano of young McCaffrey charmed the congregation of St. Patrick's with his delightful rendering of the Christmas hymns. Under the direction of Prof. J. A. Fowler, Mr. McCaffrey had won a lasting popularity as an interpreter of church music. His life had been cast in honorable and responsible places ever since his school days. As private secretary to the Hon. John S. Hall, ex-treasurer of this Province, the deceased had proven his many-sided talents, and again as assistant-secretary to the Harbor Commissioners did he earn the highest praise for his capacity and fidelity to duty. The latter office he was obliged to resign in order to seek in a change of climate and scene, the restoration of that health which seemed to be irresistibly slipping away from him.

And as the result has proven, he never was able to regain the vigor that usually accompanies young men of his age. He slowly bent before the rapidly approaching inevitable, until, on the 26th February, his young life closed amidst the tender watchings of relatives and the consolations of our holy religion. While tendering the sincere expression of our sympathy to all who mourn his loss, we join in the prayer that his soul may rest in peace.

In the death, which took place on Sunday last, of Mgr. Benjamin Paquet, of Quebec, the Church loses one of the most able, learned and distinguished ecclesiastics in Canada. Mgr. Paquet was brother of Rev. Louis P. Paquet, Chaplain of the Francis-Canon nuns, and uncle of Rev. L. A. Paquet, professor of theology at the Grand Seminary.

Mgr. Paquet was born at St. Nicolas, on the 27th March, 1832. He made his course of studies in Quebec. In 1857 he was ordained priest, and during five years was vicar at the Basilica. He then spent three years in Rome, where he won the degree of Doctor of Laws. On his return to Quebec, in 1866, he was given a professorship of theology at Laval University. Later on he became successively, bursar, director of the Grand Seminary, Superior of the Petit Seminaire, and rector of the university. In 1878, he was named household prelate by Pius IX., and in 1888 archpriest by Leo XIII. He was a voluminous writer, and has left some admirable and very important works. His loss will be greatly felt in Quebec. R.I.P.

The College of St. Anne de La Pointe mourns the demise of the Rev. George Stanislas Hudon-Beaulieu, and the whole diocese to which he belonged will be affected by his death. Although very advanced in years, the dead priest was considered as a friend by the representatives of several generations. He was born at St. Anne, in 1828; and made his classical course in the college of that place. In 1854, he was ordained priest at Quebec, and was at once appointed curate of Malbaie (Murray Bay). In 1855, he was named assistant at St. Jean Deschailions; in 1856, he became parish priest of Saint Irenee; in 1859, pastor of St. Fidele; in 1867, curate at St. Croix; and a little later, pastor of Saint Onesime. This was his last pastoral charge. Failing health and old age, obliged him to withdraw from the active ministry, and in his native parish he ended his peaceful and well-spent life. May his soul rest in peace.

### ST. VINCENT'S HOME.

From Ocean to Ocean is the subject of an illustrated lecture, which will be delivered by the Rev. E. J. Devine, S.J., on Monday, March 12, in Karn Hall. The proceeds of entertainment will be devoted to the St. Vincent's Home, an institution which provides for Catholic emigrant children, that come to this city. The home is in charge of Miss Brennan, whose life is devoted towards looking after the welfare of those poor young emigrants who come to wake their future home among our people. Apart from the worthy object of the entertainment, there is a rare intellectual treat for all who may attend, as will be seen by what the "Sudbury News" says:—

"The spectroscopic lecture, by Rev. E. J. Devine, S.J., last night, entitled 'From Ocean to Ocean,' via C.P.R., was one of the most interesting and realistic entertainments that has yet delighted a Sudbury audience. The spacious hall proved an ideal place for the reverend lecturer to show his views to the best advantage, and added even extra interest to a profoundly interesting imaginary trip. This entertainment, we venture to say, taught the audience more of the geography, more of the vast resources, and more of the present greatness of Canada in two hours, than would be accomplished by our present system of teaching geography in six months."

The musical portion of the entertainment will include Mrs. J. T. Scanlan, Mr. Alfred Smith, Mr. E. Wilson, Miss Margaret Whitton, who will make her debut as an elocutionist.

Miss Donovan, the talented organist of St. Anthony's Church, has kindly consented to act as accompanist. The arrangements for the entertainment are in the hands of Mr. J. P. Curran, who is doing everything possible to make it one of the best entertainments of this season. Tickets may be had by applying to the Home, 11 St. Thomas Street, the "True Witness" Office, and at hall on evening of entertainment.

### PERSONAL.

T. J. Holland, organizer Dominion Council, No. 465, Knights of Columbus, was elected to succeed Mr. Jos. Walsh, as Grand Knight of the above Council.

### ST. BRIDGET'S NIGHT REFUGE.

Report for week ending Sunday, 25th Feb., 1900:—Males, 412; females, 36; Irish, 261; French, 109; English, 29; Scotch and other nationalities, 49. Total, 448.

For a man of high qualities it is rare to find a meet companion; painful and injurious to want one. Solitude exasperates or deadens the heart, perverts or enervates the faculties; association with inferiors tends to dogmatism in thought, and self-will in affections.

Nothing that is of real worth can be achieved without courageous working. Man owes his growth chiefly to that active striving of the will, that encounter with difficulty, which we call effort; and it is astonishing to find how often results apparently impracticable are thus made possible.