

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 5, 1901.

NOTES OF THE WEEK.

DEALING WITH ANARCHY.—It is actually amusing to note how fashionable it has become in the United States to advocate the abolition of Anarchy and the wiping out of anarchists. It is passing strange that, while the Catholic Church has been for long years combatting socialism, anarchy, infidelity, and every head of the hydra that threatens the political, social and national existence of a country, she received but poor support and encouragement from the people who are now beating the air to knock down a phantom that they cannot reach. At an assembly of Presbyterian ministers, the other day, we find one reverend gentleman asking that the anarchists be banished to an island; another found fault with the liberal-minded people who were willing to receive anarchy with toleration; again another wanted a wider interpretation of the word anarchy; and so on, each having some peculiar view of his own, but not one ever dreaming of going to the root of the evil. How different the sound, temperate, powerful statement made by Bishop Spalding, in Peoria on the day of the late President's funeral. He pointed out that "no punishment, however severe, can destroy the roots from which grows the tree that bears the bitter fruit." It is in educating the youth of the country in a Christian and God-fearing manner, that the source of the evil can be dried up. It is useless to pretend to destroy one evil by another evil. It is necessary that good be substituted for evil, otherwise no permanent, radical and beneficial change can be effected. Useless to cry out against anarchy and anarchism while effacing religion in the heart, driving God from the home and the school, and bidding defiance to the Supreme Author of all authority. Turn the subject as we will, we may rest assured that in the end the spirit of the Catholic Church is the only one that can ever prevail against this ubiquitous enemy of all law, order and authority.

TOO MANY CROSSES.—A clergyman of some Protestant denomination, rejoicing in the name of Ezra Helmsstead, paid a visit to Canada last summer, and gave it as his opinion to a Philadelphian audience, that "if the churches (in Quebec) had less crosses they would be more Christian." How this learned gentleman managed to reach this conclusion is more than we are able to say. For aught we know he may have some other meaning than the one he conveys; but if he intends it to be understood that the presence of a cross of Christ upon a Christian temple is evidence of a lack of Christianity, he must have read sacred and church history with very faulty glasses. What would he think of a summer tourist who, having visited our House of Commons, were to remark, "if the legislative halls had less crosses (displayed) they would be more regal?" In all probability he would be better able to point out the nonsense of such a question than we are to fittingly characterize his own remarks. At all events this one saying is sufficient proof of the unchristian extremes to which Protestantism is surely drifting.

THE MANITOBA SCHOOLS.—In "La Semaine Religieuse" appears an important communication, on the subject of the Winnipeg Catholic schools, from the Archbishop of St. Boniface. The text reads as follows: "Our five Catholic schools of Winnipeg are being carried on, as during the past years, under the direction of the good Sisters of Jesus-Marie, and the dear Brothers of the Society of Mary of Paris, with a greater number of children than ever. Only the government and the city do not contribute a cent. Where are we to get the means necessary to keep them in operation? The Catholics still pay the taxes for public schools. All the steps heretofore taken, have had for object the obtaining for Winnipeg of a 'modus vivendi' analogous to that which exists in the country districts amongst Catholic schools."

tres, by accepting the obligation of allowing our schools to be inspected and of supplying them with diplomaed teachers. There never was question of dismissing the Brothers and the Sisters, nor of obliging them to abandon their religious costumes, nor of 'throwing' the Catholic children in with the Protestant children to the public schools." This is a very brief, but a most comprehensive and important statement. While we do not pretend to be fully conversant with the details of the situation in Winnipeg, still we can easily glean from His Grace's remarks that the Catholics of that city still pay taxes for Protestant (public) schools, while supporting, as best they can, their own schools — both of the Brothers and of the Nuns. We also learn that they do not derive a cent's worth of aid from either government or city. If this, then, be the "settled school question," we confess that we fail to see where the settlement comes in — or rather we are unable to discover the justice, or the equal rights of the situation.

A REAL SLATING.—We have always considered that a definition should contain the fewest possible words; but, we expect, that there are circumstances which justify, and even require the use of a number of adjectives in order to qualify properly and fully the object to be defined. This seems to be the idea of the honorable gentleman who writes the leaders for "l'Evenement" of Quebec. For some time past the Hamilton "Spectator" has been indulging in unnecessarily harsh criticisms of the Province of Quebec and its people. "The last straw" was to the effect that Their Royal Highnesses were in the Province of Quebec, but would soon be in Canada. The Quebec organ evidently took this as an insult to this Province, an insinuation that Quebec was not worthy to be considered as a portion of our grand Confederation. We are more inclined to believe that it was intended to be understood in a literal sense, for we have frequently been under the impression that the "Spectator" knows as little about Canadian geography as it does about Canadian history, and that its information concerning Quebec, its people, their manners, habits, language and principles is about as vague as its conceptions of Catholic doctrine. In such a case it is quite probable that its wisdom has drawn the boundary line of the Dominion along the internal confines of Quebec. But be it a slip, or an intentional mistake, the "Evenement" has seized upon the opportunity of characterizing the "Spectator" in language that "bears Banagher." Amongst other critical paragraphs we find the following: "Only, we regret to have to confess, that there is one thing which His Royal Highness did not see in our Province, and which he will meet with elsewhere. It is a newspaper that is a narrow, wicked, little, unintelligent, sectarian, bigoted, fanatical, provocative, fabricator of discords, creator of prejudices, and inventor of enmities, like unto the Hamilton 'Spectator.'" This, if the adjectives are all applicable, constitutes a very complete and many-sided definition. By these marks, or characteristics, no person can in future mistake the identity of the "Spectator."

VOLUNTARY EXILES.—A correspondent, writing in one of the New York papers, anent the departure of certain religious congregations from France, states that they have been badly advised, if acting on advice, when they prefer to go into exile than to ask for authorization. He says:— "The religious orders ought to have played all the trumps in their hand. They ought also to have put their opponents in the wrong by forcing them to decide. Instead of that, they are going away. It is to be hoped that the counsels of the jurists who are advising the congregations are gratuitous; otherwise their unlucky clients will not have received their money's worth."

We think that any one who has read Father Delanger's splendid exposition of the situation, especially as epitomized in our last issue and in the present one, by our corre-

pondent "Cruz," will agree that in the majority of cases there is no such thing as "voluntary exile" on the part of the religious congregations. The fact is that there is nothing else left for them to do. An order would need the backing of millions to face successfully the conditions that even authorized religious bodies have to contend with.

AN IMAGINARY DANGER.—Danger is always to be avoided, but it seems to us that an imaginary danger—one that merely has existence in the mind of a frightened person—is the most bothersome of all. Certain Protestant individuals, of the A. P. A. and Orange character, have come to the conclusion that there is some fearful menace to Protestants in general in the fact of "The American Federation of Catholic Societies of the United States" being organized. No denomination, or respectable body of Protestants, has taken fright on account of this new organization. It is well known that it opposes no body and menaces nothing; its aim is purely one of mutual benefit. Still a small number of ultra-bigoted persons have formed, in opposition to it, an association known as "The National Patriotic Federation." They, however, really mean opposition to something or other, for they clearly leave it to be understood, when they present the following rules as expressing their aim:—

1. To effect a union of all the subordinate bodies of the several patriotic orders in the United States in opposition to the Federated Roman Catholic Societies; thereby enabling the former to act more intelligently, quickly and persistently for the protection of American institutions. 2. To establish a general committee to carry forward the patriotic movement in respect to affairs purely national, who shall communicate directly with the patriotic people, in order to inform them of the doings of the National Government and to procure petitions and remonstrances respecting Congressional action. 3. To oppose everything tending to a union of Church and State, everything inimical to our free non-sectarian public schools and every usurpation, or attempted usurpation of arbitrary power."

The peculiar part of the whole affair is their attempt to ape the form of the much-discussed, and probably to be amended British coronation oath. Their prospectus says that:— "Every person becoming a member of this Federation or any of its branches shall engage to defend, to the utmost of his ability, the tenets of the Protestant religion concerning transubstantiation, the Mass, the confessional, indulgences, the infallibility of the Pope, and the right of the Pope to exercise temporal power; and shall also engage to defend the principles of representative government and the sovereignty of the people."

The "Pilot," commenting upon the foregoing, very pertinently says:— "Our amiable A. P. A. and Orange Lodge friends are, as it will be seen, working themselves up into a fever to defend what no one is attacking; and in their zeal for representative government forget that their equal right in it is all the Catholics claim."

These people are certainly to be pitied. They conjure up phantoms to haunt their own rest and destroy it, while they would be much better employed attending in a faithful and Christian manner to their respective vocations.

FORTUNE-TELLING.—The "Ave Maria" quotes the following from the Bombay (India) "Catholic Examiner":—

"At an inquest, on the body of a domestic servant, who was found drowned, evidence was given that she deceased, and of a very lively disposition until three weeks ago, when she returned from a visit to a fortune-teller. Then she became quiet, and once talked of committing suicide in consequence of something the fortune-teller had told her. This is the second case of suicide within a month, the cause of which has been tales of the future by charlatans."

Then comes this comment on the part of the Indian Catholic organ:—

"No one of strong and sane mind visits one of those impostors. The people who consult them with any belief in their pretended powers are weak, credulous creatures—mostly females. And they are the very persons most likely to suffer from such folly. Of nervous temperament, their imagination receives impressions which either lodge them in a fool's paradise or make them miserable for years, and perhaps for all time. In the order of Divine Providence there are few things for which mankind should be more thankful than that the future is hidden from them."

This reminds us of a familiar head line that, long ago, appeared in our school copy-books: "The Veil of the Future is woven by the Hands of Mercy." If what God has in store for us be of a pleasant character, it will come unless we frustrate it—whether foretold or not; if misfortune await us, it will not certainly add to our happiness, nor diminish our misery later on, by being informed of the future. There is nothing more certain than death; nothing more uncertain than the hour

and the manner of that death. The month or so of delay, for preparation, given to a murderer, when sentenced, must be more terrible than the few moments of ordeal during execution. The counting of the hours and minutes that narrow the distance between the present and that inevitable day, must be a purgatory sufficient to expiate almost any crime. It is well for us that we know not the future. We can also confidently say that in nine hundred and ninety-nine cases out of a thousand the seer, or prophet, or fortune-teller, or whatever you wish to call the person, is an impostor and a cheat. From the priestesses of the Delphic oracle down to the itinerant gypsy card-reader, from the Chaldean star-observer, down to the modern mind-reader, they have all been and are all humbugs. Do you want a safe rule? Follow, to the letter, the precepts and advice of the Church, in this as in other matters, and you are sure never to be made a fool of, either here, or hereafter.

"A THANKSGIVING TURKEY."—Of late Turkey is like the Thanksgiving Turkey which men, at this season, love to stuff, to roast and to devour. At one moment we hear that France is prepared to stuff the bird, having recalled the minister at Constantinople, thereby placing the Sultan on the defensive; at the next we find France, Germany and Russia combining to do the roasting; finally, we have England stepping in to commence the operation of devouring the inactive fowl. Of the various despatches received on this side of the ocean, we consider the following the most clear-cut:—

"It is believed that fresh trouble is impending at Koweyt. According to a report, Turkey has 30,000 troops at Basra, a frontier city of Asiatic Turkey, Fashalic of Bagdad, on the Shat-el-Arab, seventy miles from its mouth in the Persian Gulf, commanded by Edhem Pasha, with the object of seizing Koweyt, though the Turks assert that the troops are intended to traverse Arabia with the object of suppressing disaffection in Yemen. The 'Patriot' of Paris, on Thursday last, said that a dispute had broken out between Great Britain and Turkey, that three British war vessels had been ordered to the Persian Gulf to suppress revolts at Koweyt, the proposed terminus of the Bagdad Railroad, and that Russia, Germany, and France had agreed to support Turkey, which had dispatched a strong body of troops, with instructions to oppose the landing of British. Inquiries made in official quarters in Paris elicited an emphatic denial that there was any such agreement between Russia, Germany and France."

EXCLUDING CATHOLICS.—One of our New York contemporaries opens a lengthy statement in these words:—

"James Hooker Hamersley made special provision in his will, which was filed for probate yesterday, to preclude any Roman Catholic from participating in his fortune. The will was executed on April 28, 1892, and was made by Mr. Hamersley, who was making this peculiar provision in the document the lawyers for the estate yesterday refused to state. The testator died, leaving several millions. When the late Mr. Hamersley made his will there was a possibility that he would have been seized of his few direct heirs disappearing from the scene. The consequence would be that wealth might possibly find its way, in part, into the hands of some person, or persons professing the Catholic religion. We are under the impression that, at the time of making the will, the testator had in his mind some distant relative whom he wished to exclude from all participation, and probably that relative was a Catholic. He thus performed a mere act of precaution. It may have been the exclusion of certain individuals rather than an enmity towards Catholics which suggested that peculiar clause in his will. We are looking at it from a common sense point of view, and divested of all religious, political, or other influence. However, it cannot be denied that the deceased must have cherished a fearful dread of and antipathy towards Catholics. However, there is one consolation to be drawn from the incident, to the effect that neither any individual Catholic nor the Church ever expected or wanted anything from Mr. Hamersley, and, if he really had such a hatred for Catholics, he has long since learned his mistake, and would probably be the first to efface that clause from his will, were he to live over his life in the possession of the knowledge which he now enjoys."

OBLIGATIONS UNCHANGED.—Some person writing under the heading "Among Ourselves," in an American Catholic contemporary, makes use of a few very pertinent remarks concerning the obligation of hearing Mass, and the excuses for neglect of that precept that are given. He says:—

"Elsewhere side by side the seal and self-sacrifice of the persecuted, and the pioneer—and the pretense and practice of the lukewarm. The precept of the Church has not changed. The duty of the Christian believer has not changed. The same tribunal of justice governed by the same rules of conscience remains. The same rewards and punishments continue. What was merit and obligation then, is obligation to-day. The seal of the persecuted—braving every

danger to hear Mass—was not gratuitous; the earnestness of the pioneer, traveling great distances, was not folly or supererogation."

Amongst the many excuses given the writer mentions and refutes the following:—

"With these considerations in mind, let us hear the common pretexts and excuses, alleged by the lukewarm:—

"The church is five miles distant. Most of the lukewarm would make the journey for \$1, and consider the money easily earned. But they will not travel to hear Mass or to save their souls. They appraise their souls lightly."

"Sickness and physical indisposition. There is a degree of illness, no doubt, that will justify absence from Mass on Sundays; contagious diseases or sickness that necessitates confinement to the house, are of that nature. But the slight indisposition sometimes deemed sufficient excuse for non-attendance at church, nothing more than palpable deceit."

"Children to take care of. A childish excuse indeed. Take care of them by setting them no bad example. Take care of them six days of the week, and all of the seventh except a few hours. So much, at least, can be afforded to the divine sacrifice. The children will, quite assuredly, grow up to resent in their conduct the 'pater' lavished at such a cost."

"Bad, stormy or rainy weather. Let the question be conscientiously answered: Would such weather deter me from attending to my business, or from taking advantage of an opportunity to make \$50 or more? Or how often does the weather prevent me from going to my worldly employment on week days? Such questions will undoubtedly be put in the searching cross-examination that the Christian soul will have to undergo at the final judgment."

SPRINGFIELD CONVENTION.

The grand convention of the various New England French societies, which opened on the second of this month, at Springfield, Mass., is an event of rare importance in the history of the Eastern States. There were over 750 delegates from all sections of the country present at the opening ceremonies. The St. Jean Baptiste Society of Springfield organized a grand parade, which was followed by Pontifical High Mass. Mgr. Beaven, bishop of Springfield, sang the Mass, and a sermon of rare eloquence and remarkable logic was delivered by the Rev. Cure Caisse. Mayor Hayes, of Springfield, welcomed the visitors in a most sympathetic address, and extended to them the freedom of the city. As we write we have only at hand a telegraphic report of the general events that marked the opening of the convention. When the resolutions to be moved and adopted are before us, we will be in a position to base an article upon the objects of that great reunion and to express our views regarding the means proposed to attain the ends in view.

THE MAYORALTY.

We feel that we cannot allow this week's issue to go to press without a brief reference, again, to the all-important question of the next mayoralty term. This desire to accentuate all that we have heretofore written on the subject is the stronger on account of circumstances that have been of daily occurrence, during the past week. We take it that the Irish Catholic citizens of Montreal are at present on trial at the bar of public opinion. Going abroad over the city, meeting with citizens, both French-Canadian and English-speaking Protestant, in the street cars, in the public assemblies, on the streets, at public resorts, everywhere, we are asked by them if the Irish Catholics are taking any practical steps to secure a candidate for the next term. They seem to be anxious in regard to the matter; especially are they so in connection with our intentions, on account of the absence of any action up to the present on our part.

By the mere facts of expressing such anxiety and of asking for such information the citizens of the other nationalities concede that the next term belongs to the Irish Catholics. On this there can be no room for any doubt; it is unquestionable. This being the case, we can readily understand how very interested the other two elements must be in the course to be taken by the Irish Catholics. They are aware, as we are, that while the unwritten terms of the long-accepted compact of alternate representation, may have been stretched to an unusual degree of elasticity, still these exceptions merely prove the validity of the rule, and should not be allowed to be considered as precedents.

It is quite evident that if the Irish Catholic citizens do not take early and decisive action they will simply be risking their own chances for the future and will be depriving the coming generations of our people of that prestige and that national stimulus which the occupation of the highest civic office is calculated to impart to them. For a few all, it

must not be forgotten that associated with that position there is a striking object lesson for every Irish Catholic, either native born, or by extraction, that his race is not debarred from the enjoyment of the highest privileges associated with public-spirited citizenship.

The future conservation, in its integrity, of that honorable and equitable, tacit agreement, depends almost entirely upon the attitude and the activity, the earnestness and the spirit of union that the Irish Catholics must now display. We have no hesitation in saying "must," because any "letting drift" of this matter, especially at a juncture such as the present one, would mean both the loss of our term and the forfeiture of any influence, weight, or importance that we ever had in the public affairs of the city. Moreover, any faltering, or neglect at this hour would render it almost impossible for the French-Canadians and English Protestants to preserve, in succeeding terms the system of alternate representation. There would be so much confusion that the ultimate result would be a general breaking-up of the tacit agreement; and, we need scarcely say it, the consequences of that would be deplorable for ourselves. We have men sufficient amongst whom to select a fit and proper candidate, and we are confident that the one upon whom the choice would fall, would be willing—even were it at a personal sacrifice—to consecrate his time and energies to the task assigned him by his fellow-countrymen.

The grand point now before us is the "facing of the ball;" who will start the game? It seems to us that the duty is obviously that of our leading societies. They hold meetings, their members come together, and on such occasions they have it in their power to inaugurate any desirable movement. An individual, no matter how well intentioned, or how determined, can do but little of practical utility in that direction. As for a newspaper, all it can do is to indicate the necessity for action to point out the details of the situation, to review the various circumstances of the situation. It remains for others—for men of influence in various departments of social life—to take up the matter and to bring to a practical issue the suggestions and representations made by the press. We are doing our duty, as we did it in the past, and as we hope to do it for the future, but all our efforts must be vain if those so deeply interested do not shake off their indifference and co-operate in the work to be done. Remember that our element is actually on trial, and the future civic status of Irish Catholics is the stake.

THE LATE FATHER JOHN HOGAN, S.S.

Many of our readers will recall a sermon preached a few years ago in St. Patrick's Church, by the Rev. Father John Hogan, S.S. At that time the learned and devoted priest had been delivering lectures on French literature before the Catholic Summer School. It was only the other day that the news of Abbe Hogan's death was received in this city. An event, it is true, which, yet that slightly means more than a mere accidental meeting; and we learned, from the short time he spent in our midst, that he was a genuine type of the great Irish priest, whose life belongs to God and to his people.

Father Hogan was born in Ireland, the year of Emancipation, 1829. When only nine years of age he was sent to France to study. In 1846 he entered the Society of St. Sulpice, at Issy, France. In the Sulpician Seminary of Issy he held, with marked distinction, the chair of Moral Theology. During the Commune of 1871, he was still attached to that professorship. About fifteen years ago Father Hogan came over to America, and founded the Ecclesiastical Seminary of Montreal. The Catholic University of America was opened at Washington. Father Hogan was selected as superior. Subsequently he returned to Boston Seminary, over which he presided until a few weeks before his death. Ill health forced him to drop his pressing occupations and to go spend a time in the South of France, where he passed to rest, beloved, respected, honored by all who ever came within the radius of his acquaintance. Some of Europe's most gifted prelates had been his pupils, and the famous Mgr. Dupauloup used to quote him as an authority in French literature. He was a very prolific writer, and contributed some really important works to struggling Catholic papers, as well as to the "Ecclesiastical Review." His whole life was devoted to the training of priests. Like the late lamented Father Dowd, the Rev. Abbe Hogan, had traits of character that would easily distinguish him as a splendid model of the Irish priest. Patriotic, he never forgot his office, honest and devoted he never neglected the slightest duty. With such a record does the life-work of Abbe Hogan present itself for our contemplation. May his soul rest in peace in the land and grateful prayers be offered for him that he may be the more fervent in the assurance of the eternal priesthood and unending reward of the gifted Irish "saggarth" priest.

CATHOLIC

Written on at St. Patrick's Church, Montreal, the fact that the most profitable all over the especially. We have such congruities. Above all, months have passed. To substitute every times and of in the religion Europe. We are preparing to the daughter of sentiment for the results many. Never persecution experiencing of successes. This, however, vast and tooed into a few congresses has it is a subject. In order to spirit of come on the mention of grossed held three months July, at Ajaccio. Congress of able Organism known as the aim of the co-gather of all associations which a special might be imbedded. Two hundred and eighty-eight, principally from Italy, 800 parsons. Early was held the association of union of members. The association is Catholic Men, so, a number. Journeymen their golden journeyman, a tignable adduced this association be found all tria-Hungary 100,000 men. The object of the association is to forward travel and lodging, ties of instruction. The German the "Gesellen" of the only that escaped the Kulturkampf. At Ratibish held the sixth special and the German aim is the reformation of the much Gregorian church at the Archdiocese, was the "Afrika-Verein" city is to be the German active service. South Sea Islands countless successes would tant page of the German Catholic portance, and testaments look bitter envy, view of the Catholicism, seven took the Hanover. Turning to the German met in congress August last. grows is seen, programme. The political chair object being in their faith charity, as against all agitations or agitations of the gross of the Moravia, was a little earlier Catholic congress, in Moravia by vast numbers Bohemians. While the hurriedly complete the show how living Catholic faith various Catholic the very heart of testaments. I a spirit of re-Europe and th—thanks, in a gresses—has n—est triumphs—modern times.

POINTED OUT THE

WHAT ARE of the calm effective man Irish Catholic Montreal have equitable representation in civic life the result, much energy and applied in other an example which is an moral, respect, and, last,