

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

All communications should be addressed to the Managing Director,
"True Witness" P. & P. Co., Limited, P. O. Box 1138.

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 these who encourage this excellent work.

PAUL, Archbishop of Montreal.

SATURDAY..... SEPTEMBER 23, 1899.

THE MAYORALTY.

Already we have noticed that a stir is being made amongst our people in the matter of aldermanic representation. We are exceedingly glad to note that complete harmony has not fallen upon the Irish Catholic element as far as municipal affairs are concerned. But there is another and very important question that now confronts us, and its solution should be immediate. We refer to the chief magistracy of the City of Montreal. For a sufficiently long time has it been a tacitly accepted rule that the office of Mayor should be held alternately by an English-speaking Protestant, a French-Canadian Catholic, and an Irish-Catholic. It has, however, been rightly recognized that a man—no matter how well qualified for the office—could not be expected to do very much in one year. Until recently the Mayor's term was for one year; and it was customary to re-elect the Mayor for a second term as a personal compliment, but the Legislature has extended the term to two years, thus obviating the necessity of the complimentary second term.

Thus the Mayor is given a fair opportunity of not only initiating measures of progress, but also of carrying his ideas into practice. At present the term, that has been so admirably filled by Mayor Prefontaine, draws to a close; he is now nearing the end of his second year. It has been rumored, and we believe with serious intentions behind the rumor, that Mayor Prefontaine is considering the advisability of asking a second term—that is to say, of having two years more, or four years of office in all. What the Mayor's personal views on the matter are, we cannot say; but a number of his friends are most anxious that he should be given another term. The excuse advanced is to the effect that he needs a longer time in order to perfect and carry out certain harbor improvements. A very good reason were Mayor Prefontaine the only man in the city competent to do such a work, or were there no person in Montreal sufficiently intelligent and capable to complete or perfect any public undertaking commenced under him.

Personally we certainly have no objection to Mayor Prefontaine; he has proved himself an able and efficient magistrate, and has done his duty in a manner that deserves the gratitude of all our citizens. But when there are rights and interests of the highest importance at stake, and when the claims and just demands of a large section of the community are actually endangered we cannot be expected to sacrifice such rights, claims and privileges at the shrine of any one man, nor to the admiration which his career may have awakened. It is a matter of paramount importance that we should have an Irish-Catholic Mayor next term. If once we allow the long standing compact to be broken we may be sure that our chances for the future are gone. Bitter experience has taught us that the moment the Irish-Catholic element forgoes, or lets pass any privilege or right which it has enjoyed, it thereby loses such privilege or right for all time to come.

If, for one reason or another, we were to step aside and allow Mayor

Prefontaine the coming term, the Protestant element would not make an objection, because it would not be the turn of a Protestant, but when 1902 would come around, and we would seek to have our claim to the office recognized we would be told that we had allowed our turn to go to Mr. Prefontaine, and that we could not fairly ask the Protestants to give up their claims, and their term. Thus we would gradually find ourselves shunted aside, and our rights to representation in the chair of the chief magistrate would lapse, sink into oblivion, and finally become a mere memory of other days. Moreover, it would be the creation of a precedent that might eventually become a recognized right—thus a monopoly of the office would be created.

It may be said that during the coming two years Montreal has need of a Mayor who is perfectly equipped in every sense to fulfil the general duties of the office and, at the same time, to push forward the many important undertakings of the present. This we frankly admit to be the case; but it would be a poor compliment to the leading men of this city, to say that there exists no person amongst them, except the present Mayor, who is qualified to do justice to the occasion. If we were to be questioned in this regard we could name a score of men, all Irish-Catholics, any one of whom is competent to forward the interests of the city to the utmost extent. Besides, the plain fact remains that unless we be alive to the situation, and unless we insist upon retaining our term, we need not, in the future, pretend to the mayorality of Montreal. The "True Witness" will do its duty on this occasion, as it has done on every other one, when the interests of our people were at stake. But we cannot nominate a candidate, we cannot select one and oblige him to come forward; it is for the Irish-Catholic people to hearken to the warning and to put their shoulder to the wheel. It is time that a selection should be made; and once the name of the aspirant is chosen, no time should be lost in consulting his wishes. It is almost certain that the proper man, if chosen at once, and if his candidature is announced, will go in by acclamation. But action must be taken; and we appeal with all our might, to the members young and old, of our various national, charitable and religious organizations, and to our people in general, to save the situation, to unite in defence of their own interests and welfare, to concentrate upon some of our foremost men, and to have it publicly understood that we have allowed enough of our rights and just claims to be extinguished, and that we are determined at least, to retain our place as far as the office of Mayor is concerned. The time has come to be moving in the matter. We trust that in one of our early issues we will have the pleasure of announcing the name of the prominent Irish-Catholic whom the people shall have selected and who shall have consented to become Mayor of Montreal for the next term.

A grand national pilgrimage of Belgian workmen and employees will proceed to Rome next year in honor of the jubilee proclaimed by the Holy Father.

FRENCH FREEMASONS.

Jules Lemaitre, of the French Academy, has written a lengthy treatise on Freemasonry. He expresses his astonishment that 36,000,000 of French people who nominally belong to the Catholic Church, and 10,000,000 or 12,000,000, who in part entirely observe the laws of the Church, "allow a group of 18,000 citizens, whose intellectual or moral superiority to all the rest of the country cannot be claimed, to dictate laws to them." Mr. Lemaitre considers the state of mind prevailing in Freemasonry to be fanatical. Fanaticism, he says, consists in hating a man, not on account of the evil he does, but because he has not the same ideas that we have. This work, which is creating considerable comment is a strong indication of the fierce struggle now going on in France against the secret spirit of masonry. In studying the various publications that deal with, or take part in this strife, we are often led to the conclusion that there is a good deal of exaggeration of the importance of Freemasonry in France and on the whole Continent. We do not mean an exaggeration of its aims, or of the evils of Freemasonry, but of the influence and extent of that peculiar sect. Without a doubt the leading Masons of France, for some sinister purpose of their own, help by all means in their power to propagate the idea of their strength and importance.

The Masonic journals and other organs of public announcement seem to delight in keeping alive the impression that their society is at the bottom and at the top of every great movement. To read them one would conclude that every man of any weight in France was a Freemason. From the President of the Republic down to the last office-holder under the government, all members of the Order, and all owe their rank, importance, success and very lives to the society whose secrets they possess. We believe that not only is this an exaggeration, but it is a falsehood, and it is a falsehood purposely fabricated with a view to terrorizing those who are opposed to Masonry and of attracting the weak minded and wavering into its net. The wonder is that they do not proclaim the members of the Catholic hierarchy to be good Freemasons. In fact, not so very long ago, it was sought to show to the world that Pope Pius IX. was, or had been, a member of the lodges. This may have appeared silly to Catholics; but it was not so very stupid after all. There was "method in their madness." It was hoped that by the free circulation of such like rumors—no matter how preposterous they might be—many Catholics, of the less sterling and more timid class would be encouraged to enter the society—or, at least, not to remain in a state of enmity toward it.

We know that French society is now honey-combed with masonic bodies; but we are convinced that the society is neither as powerful, nor as formidable as its votaries would have us think. The days of continental Freemasonry have long since been numbered. In 1818, and thereabouts, the societies made a desperate effort to capture the "seats of the mighty," in almost every country in Europe; but they failed. The huge wave of Masonic strength that swelled up and rolled, like a deluge, over the Continent, shattered itself, into a hundred fragments against the "Rock of Ages," and today the billows we see are but the disjointed and broken remains of what once menaced to become a terrible tide.

UNION OF THE URSULINES.

In "La Semaine Religieuse," we read of a movement now in progress to unite, under one head, all the communities of Ursulines throughout the world. In Canada we have a number of houses of that admirable Order, and we are sure that all who have had to do with the Ursulines will rejoice in the prospect of such a union. It had been the desire of the fathers of the Vatican Council that the various religious communities belonging to the same Order, should be more closely united to each other. Leo XIII. began to carry out this wise wish in regard to the Cistercians, and the Friars-Minor, and he now purposes continuing with the Ursulines. The Sacred Congregation of Bishops and Regulars has addressed a letter to all the bishops in whose dioceses are communities of Ursulines, in which they are informed of the movement.

Heretofore the communities have been independent of each other, as were the old-time monasteries. The head house of the Order is to be in Rome, and while it will be a focus, to which all the rays of religious activity from the scattered communities will concentrate, it will, at the same time, respect the autonomy which—for over three centuries—each of these has enjoyed. Rome be-

lieves that this movement of concentration will soon be extended to many other religious orders in the world.

That there may be no misunderstanding—we will illustrate by an example in our Province, the meaning of this union. We have here the Ursuline Monastery of Quebec and that of Three Rivers. While the former may be called the Mother House, because it was the first one, and from it came the sisters who established the second mission, still the two houses are as absolutely independent of each other as if they were two different Orders. There is no tie between them beyond the common rules applicable to both. Financially and in every other sense they are each on its own basis and responsibility. By this union, a bond will be established between them that will make them like daughters of the same mother.

RELIGION AND DOGMA

Queer, indeed, are some men's ideas of religion; it seems to be, at present, a prevailing characteristic of Protestantism, to deny all dogma—that is to say the existence of all fundamental principles. Just as if Christ had come upon earth to start a religion, and when He had set it going He retired, leaving it to the mercy of every change in the elements that the future might produce. In the New York Herald, Mr. George H. Hepworth, has a strange article upon "The Higher Life." He begins with a text from St. Paul to the Romans, "Even so we also should walk in newness of life," and while proclaiming that "the essentials of religion have always remained the same," he darts off into such contradictions as the following: "When we give up a dogma which our fathers cherished as essential, or an interpretation of Scripture which they held to be a finality, it is not because we believe less, but because they believe more. Their vessels were full, and they were satisfied; but we have larger vessels, and more is required to fill them."

"The Sermon on the Mount is what it was when it was preached. Love and honesty and heroism and integrity can do more change than can the law of gravitation or the loyalty of the needle to the polestar."

What a beautiful paradox! We can give up what the earlier Christians held as essential, yet "the essentials of religion have always remained the same"; we can interpret the Scripture just as we like—in order to suit our own views, or our own inclinations and desires—but the teachings of Christ, as in the Sermon on the Mount, must be immutable; we can put any new construction we fancy upon the Bible, or any of its parts, but we must not teach, or change those parts that Mr. Hepworth regards as unchangeable as the laws of gravitation. Very fine logic, and delightful philosophy, all this; but it is the perfection of rationalization compared to the next paragraph.

Read this: "The moral truths that have been taught us, the aspirations of the soul, the something which alone can satisfy those aspirations, these are the fixed stars in our heavens, but the dogmas of theology depend on our intelligence, and as that increases the dogmas change their complexion or are possibly blotted out altogether."

What hope can there be for the enlightened and educated man who reasons, or attempts to reason in such a manner? or, rather, what hope can there be for a system of religion that inculcates such absurdities—we might say such mental contortions and eccentric antics? The moral truths are as fixed as the stars, says Mr. Hepworth; very right. Moral truths are immutable; we are of accord on that point. "But the dogmas of theology depend on our intelligence, and as that increases, the dogmas change." Three false statements in as many lines. Theological dogmas are revealed truths that have been taught by Christ, through His Church; they are fundamental principles of religion. They do not depend on our intelligence; it is our intelligence that comprehends them. The Creation is a dogma of theology; the Creation in no way depends on our intelligence, nor does the truth of the teaching which constitutes that dogma depend on our intelligence. The Creation would exist, and the dogma proclaiming it would be true, even were there no human intelligence left to apprehend that truth. Our idea of the sun depends upon our faculty of sight; but the sun would exist just the same were we to be blind; its existence does not depend on our sight, or our eyes. It is our conception of the orb that is dependent on our power of vision. So much for error number one.

Error number two: "and as that (our intelligence) increases the dogmas change their complexion, or are

possibly blotted out altogether." Not at all. No matter how our intelligence changes, or develops, the truths, the dogmas, the principles of religion, the teachings of theology remain the same. The child of three years has an intelligence to which the dogma of the Incarnation is entirely a blank; at seven his intelligence has developed to a certain degree, but the Incarnation remains the same; at twenty his intelligence may form a conception of that dogma, but the dogma is in no way different; at fifty his intelligence may have expanded to the proportions of the marvellous, and his idea of the dogma may have changed complexion, but the dogma has not altered. A pair of green glasses on the eyes will make the sky appear green; but it is nevertheless blue. The sky has not changed color, no matter through what medium the eye gazes upon it.

Error number three, consists in the assertion of change in that which the writer has declared to be as fixed as the laws of gravity is unchangeable; but gravitation is not necessarily perpetual. In other words the law is fixed, but its application is not constantly required—but when it is required it is always the same. According to the law of gravity a stone will fall to the earth if cast into space; but until some external force casts the stone upward, it will not exemplify that phase of the law of gravity. Moral and dogmatic truths are equally truths, and are subject to the same immutable law, of unchangeableness. That law is applicable to every dogma, but it is necessary that some external force operates before that application of the law is demonstrated. The dogma of the Infallibility, for example, was always a truth subject to the same law; but it required the definition or promulgation of that dogma in order that the application of that law be apparent.

The manufacture of Scotch whiskey is increasing at a rate that should make the editor of the Daily Witness solicitous for the "spiritual" welfare of some of his fellow-countrymen. The quantity of whiskey in bond in Scotland at the close of the last financial year was 103,280,391 gallons. Four years ago it was 65,000,000. What has our contemporary to say about this?

HAPPENINGS IN OUR PARISHES

ST. PATRICK'S.—The vacancies created by the departure of Rev. Fathers McAlister and Fallon have been filled by the appointment of two young priests from the diocese of Springfield—Rev. Fathers Hallisey and Spellman.

Rev. Father Quinlivan, who is now suffering from the effects of the operations which he had to undergo several weeks ago, has been ordered by his medical adviser to leave the city for a few weeks rest. During his absence Rev. Father Martin Callaghan will have the direction of affairs of the parish.

The catechism classes will be resumed next Sunday, at 2 o'clock. It is to be hoped that the parents will see that their children attend regularly, and at the appointed hour.

The annual retreat for the children attending the schools of the parish will begin the first week in October. It will last three days.

Prof. J. A. Fowler's special classes in sight singing, for young men, will open on the first Monday evening in October. The good work done in the past by these instructions is evident in the choir. All the young men of the parish possessing a taste for music would do well to join the classes.

The pupils of the various schools attended High Mass on Monday, at which the esteemed pastor officiated. The church was crowded to the doors. At the Gospel Father Quinlivan delivered a touching and eloquent instruction to the young pupils.

Rev. Father Armour, who was assisting in the parish for the past four months returned to his parish in the States last Monday.

ST. ANN'S.—The Forty Hours' Devotion was largely attended. The number of communicants numbered 2,200. The altar was a gem of artistic beauty.

Next Sunday at 3.30 p.m., a meeting of the Ladies' Sodality will be held.

The gymnasium of the Young Men's Society is at present in full swing. The Dramatic section is rehearsing a play to be given very soon entitled "The Manchester Martyrs."

The annual tombola has been indefinitely postponed, owing to the bazaar in aid of the New Catholic High School.

Mr. Bain, Marshal of St. Ann's Young Men's Society was presented with a well-filled purse on the occasion of his recent marriage.

The Redemptorist Fathers are to give missions in the following places during the months of November and December: St. James (Cathedral), St. Louis of France, Maisonneuve, Mile End, St. James (St. Denis Street), St. Edward, St. Ann's, St. Vincent, St. Paul, Church of Our Lady of the Holy Rosary, Villerville. Twenty-four missionaries are to be employed, including two from Europe and several from Ste. Anne de Beaupre.

ST. MARY'S.—The Visitation of the parish commenced on Monday. Rev. Father McElmerrick preached an eloquent and instructive sermon at the last Mass on Sunday on the Sacrament of Penance and its effects.

Rev. Father O'Donnell reminded the congregation to contribute gener-

ously towards the fund for the decoration of the church. He told his hearers that when the church would be finished, that it would be the finest in Montreal.

The Catechism classes which were opened last Sunday were largely attended.

The meeting of the Sacred Heart Society held last Sunday at 3 o'clock, was very largely attended, over one hundred being present.

ST. ANTHONY'S.—The visitation of the Parish is going on at present, having commenced last Monday.

The mission this year will be under the direction of the Jesuit Fathers.

Rev. Father Shea occupied the pulpit on Sunday.

A concert for the benefit of the Sailors' Club will be given in the near future.

ST. GABRIEL'S PARISH.—The attendance at all the Masses on Sunday, is very large. This is the best evidence of the wonderful progress the parish is making.

ARCHBISHOP'S PALACE.—Rev. Luke Callaghan, assistant chancellor of the diocese, is at present engaged in preaching retreats to the pupils of academies in this city and district.

HARD KNOCKS FOR PAROCHIALISM.

CONTINUED FROM PAGE ONE.

birth, marriage, and death are rarely sacred, because they are hardly secret. The beautiful teachings of school, the holiest lessons of church, blunt their point against the brutal realities of an overcrowded home. Decency is difficult, morality endangered; and drunkenness comes to make the one more difficult and to endanger the other further still. And physical evils, which notoriously rest on moral conduct, are rife. The human frame needs air, and light, and sun. And these three blessings of God are scarce in the slum. So childhood is stunted, manhood is drained, old age is hopeless and harried. Here among us are thousands of children to whom the beautiful of a hedgerow are unknown, even in the fleeting visions of a dream. Here are thousands of men who stimulate a jaded appetite and spur on a wearied frame by strong drink. Here are thousands of old people to whom intoxication affords welcome oblivion of a life of toil, and misery, and neglect. Tossing in slumland means moral anarchy and physical atrophy. It is starvation of soul and body. Humanity, as I see it in crowded court and alley, is humanity—in a chrysalis stage. It is not what shall be. It is what ought not to be. It is what should not be allowed to be. It is what we Catholics should not allow to be.

All this is very true, no doubt, but it is not, as the author states, universally applicable—for only in vast centres can such conditions exist. But what has impressed us as being most timely, and truly appropriate, almost every place, was the following remark about the recognition of the true state of affairs, or of the truth. He says:

"But I would ask anyone here who may think my views strong, which does better service to our Holy Mother the Church?—the man who folds his arms and thinks that everything is for the best in this best of all possible worlds; or the man who, respecting what is good, aims to make better what is bad? It is never pleasant, rarely profitable to oneself, to appear critical. Yet there is surely room for criticism on our methods in this city. Let us admit, as a fact, all the talk we hear of the progress which the Church has made."

"We must either be able ourselves or enable others to foster the good seed we have once sown. Parochialism has been a scourge of scorpions laid upon the shoulders of our best and noblest Catholic effort. In a half century we have produced one Father Nugent—and deserted him! I see no hope for much improvement in our labors for God among his poor until the present parochialism dies out among us. When it has died out—if it ever does—then will the clergy and laity put their hand with resolution to the great, the necessary, the all-important work of remedying the source of most of that religious apathy and indifference which we all deplore; and that source is the prevalence of overcrowded and unhealthy dwellings in which the poor live in court and alley and slum, where they are stalled worse than the dumb driven beast. First make a man's life human; then you may hope to make it Christian. Here, in this city, within the line of shadow of beautiful churches, are thousands of men and women, Catholics nominally, practically nothing. And this after fifty years! After fifty years!"

A GENERAL MISSION FOR PARISHES

His Grace the Archbishop has ordered a general Mission to be held in every parish in the city. The mission, it is said, will commence on the 26th of November, and will be given by the following missionaries: Redemptorists, Jesuits, Oblates, Paulists, Franciscans, Capuchins of Ottawa, and Dominicans. The mission in each parish will last four weeks. The first week will be for the married women; the second week for the married men; the third week for young women; and the fourth week for young men. In addition to this the Paulist Fathers will give one week to non-Catholics. All the different missionaries are to assemble in St. James Cathedral prior to the appointed time, and His Grace the Archbishop will deliver a special sermon on the occasion. This is the first general mission ever held in our city.