

The True Witness and Catholic Chronicle

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EPICOPAL 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.....FEBRUARY 3, 1906.

News of the Week.

Rev. Father Younan's mission to non-Catholics seems to have stirred the Ministerial Association, and others and sundry Synods, and other gatherings of Protestant clergymen, into abnormal activity. At least they appear to have become seriously frightened. This "carrying the war into Africa," system is not at all to their liking. In fact, the other day, at a representative meeting of Presbyterian clergymen it was resolved that the time had come to do something to check, or to counter-balance these inroads of "Romanism" as they call it.

Dr. Mivart has got down to another explanation. This time he seeks to explain some former explanations. We rarely ever met a man of erudition who is more given to explaining away what he has said or written. To our mind his recent article in the "Fortnightly Review," was intended as an explanation of his unqualified submission to the decision of Rome. This having met with hostile criticism, he writes to the "Catholic Times," of Liverpool—"I was careful to protest against my being supposed to have accepted all the novel views to which I had occasion to refer." And he concludes his letter with the following well-chosen words: "There is surely no need for me, at this time of day, to reaffirm an adherence to Catholicity. I have never disclaimed, or to disclaim novel views which I have never professed."

Commenting on this kind of explanation the "Times" very wisely says:—"A writer should know the meaning of what he has written better than other people. It is not for us to enter into the doctrinal aspects of the questions which he discussed, but we are bound to bear witness to the startled astonishment and poignant pain—we should rather say anguish—he caused amongst Catholics in publishing and advertising to views which are, they feel sure, unheard of in any Catholic circles in the land. They will therefore welcome with genuine satisfaction this speedy assurance that Dr. Mivart does not entertain the novel views with which he has been credited owing to these articles. He has done brilliant work for science, and Catholics have at all times rejoiced at the high esteem in which he is deservedly held by his fellow-scientists."

It has been announced that the British Government will select men from the Irish Constabulary to form a contingent to be sent to South Africa. There is one thing certain, the Irish people would not find any fault. Familiar as they are with the constabulary they would shed no tears over their departure.

We regret exceedingly to learn that His Grace Archbishop Druchesi has been confined for some days at the Hotel Dieu Hospital. That His Grace should be ill is not to us a matter of surprise; what surprises us is the fact that a man, who does not seem to possess a robust constitution at best, could possibly perform all the labors that fall to the lot of our

Archbishop. One day's occupation in his ordinary routine of life, would give work to the majority of us for a whole week; yet, in addition to his countless important duties, we find him moving constantly from place to place, scattering blessings on all sides; travelling, preaching, confirming, ordaining, visiting institutions, and all the while preparing pastorals, directing the internal economy of his own life. We trust and pray that His Grace may soon enjoy his full quota of health and success in all his works and undertakings.

At a meeting of a number of prominent Catholics interested in the work of the People's Eucharistic League, in New York, on Monday afternoon, Archbishop Corrigan announced that he had decided to sanction the establishment of the order of the Priests of the Blessed Sacrament. In announcing his decision at the meeting on Monday, Archbishop Corrigan recited the history of the foundation of the order of the Priests of the Blessed Sacrament and of its founder Father Eymard. He said that there was a branch of the order in Montreal, and that a number of the priests there had volunteered to come to that city. He showed how the league had grown and then pointed out the good work it had accomplished.

During the opening of Parliament nearly all the Irish members were absent; they were attending a meeting in committee room sixteen—no fifteen, which they avoid on account of its association with previous discords. Mr. Timothy Harrington presided, and amongst those present were Messrs. Dillon, Healy, and John Redmond. The last mentioned gentleman moved a resolution declaring at an end the division of the Irish Nationalist representation, and that henceforth all should act together forming a united party. On Mr. Healy's motion, three whips were elected for the reunited party.

M. de Navarre, the First Councillor of the French Embassy at the Vatican, has presented to Cardinal Rampolla, Secretary of State, the agreement entered into between Russia and France, to protect all Catholic missions in the Balkans and the regions about the Black Sea, as far as Constantinople; France on her part claiming all rights of protection for such missions in Anatolia, Persia, Arabia, and certain regions bordering upon the Mediterranean. This agreement, which was made without the knowledge of the Curia, has been received with much surprise by Cardinal Rampolla, who has reserved his reply.

Chief Carpenter received a letter from Holy Cross College, Worcester, Mass., in which he has been warned against an impostor who has been passing himself off as a priest, and even as a Bishop, and making a good living out of the credulous Catholic institutions of the United States. It appears this gentleman, who has spent three years in prison, is on his way to Canada. He has called himself Father John, and Thomas Lawrence; Duperron, a Jesuit Missionary; His Lordship Bishop of Murschouret, of Indian Territory; and Mgr. Dubois, of Vancouver. What name he may

here assume we cannot tell; but he will not be the first of his class to visit Canada.

The Cuban Educational Association is a New York Institution, the members of which are all wealthy Americans. Its apparent and avowed object is to take young Cubans and Porto Ricans to the United States, to pay all their expenses and equip them, and educate them fully, in some Protestant College or other. Here is a new scheme of proselytizing. The Archbishop does not see things as others see them. This is a cool system of anti-Catholic agitation.

Although Leo XIII. is a nonagenarian, he is by no means the oldest Pope since Peter's time. Pope Agatho, who reigned from 686 to 688, died at the age of 107. Pope Gregory IX (1241) was ninety-nine when he died. Celestian III., (1198) was 92. Gregory XIII., (1577) was 91. John XXII., (1339) was 90. Our present Pontiff has eighteen years yet to go before he passes the age of Agatho.

Dr. Parkhurst acknowledges that it takes a good deal besides a pulpit, a choir loft and a spire to make a church. The doctor is finding this out late in the day; but "better late than never." We would be glad to know what are the other essentials to make a church, according to Dr. Parkhurst.

In a simple case before Recorder Poirier, the other day, a medical gentleman desired to affirm, declining or rather objecting to kiss the Bible as a form of oath taking. The Recorder decided that as long as a person proclaimed himself to be a Christian he was obliged to kiss the Bible.

Father Cullman, of Grahamstown, who has gone to the front as a Catholic chaplain, has been presented with an address and a purse of money by the Grahamstown Catholics. The address was read by the Hon. A. Wilmet, M.L.C.

The Rev. Dr. Kolbe, the editor of the "South African Catholic Magazine" is very fond of botany, and during a visit to Capetown lately presented many curious botanical specimens to the Museum there.

Luigi Crispi, son of the late Premier, has been condemned to four years' imprisonment for stealing the Countess Celler's jewels in 1893, when he escaped to Brazil.

Last week two Irish centenarians passed away, Thomas O'Connor, Ballymeston, Co. Wicklow, and Mary Mannion, of Blackrock, near Athlone.

Much sympathy is felt in Ireland, for the Marquis of Dufferin and Ava, on account of the death in Lady-smith of his oldest son, Lord Ava.

Mr. Denis Tunney, Jr., defeated Mr. T. Kinsella, in St. Ann's Ward, after a most exciting struggle.

Five Irish Catholics will hold seats in the new City Council.

MR C. F. SMITH'S ADDRESS.

At the annual meeting of the Board of Trade, held last Tuesday, the retiring President, Mr. C. F. Smith, delivered a masterly address. From a commercial point of view it was interesting and even from a national and patriotic standpoint it was worthy the leading citizen who delivered it. His figures relative to the commercial progress of the Dominion are most eloquent while those concerning the increased exports from the port of Montreal, come home to each citizen of this splendid city. In his introduction Mr. Smith said:

"I am very happy to state that the reports from one end of the country to the other go to show that Canada has been most prosperous during the past year. Certainly the small traders report almost unanimously that they have had less losses during that period than for many years past, while the manufacturers of the Dominion have been more than busy, as a rule, from one end of the country to the other. I should like to show you by a few figures the progress this Dominion has made during the last half-century."

We cannot attempt the reproduction of the mass of interesting figures here brought in. But the remarks upon the accumulation of wealth in the Dominion, were very much appreciated by the members of the Board. Here is a passage that deserves more than a passing attention. Mr. Smith said:

"I should like to say that I think the figures I have laid before you go to show that Canada has passed the creeping and the walking period, and that now we are liable to move along in strides. We don't hear so much to-day of the weakness of Can-

ada as a colony of the British Empire. To-day we are ready and willing, as we have shown, to assist the Empire in the moment of need.

After pointing out by means of statistics, and general reports, that Great Britain affords the best field in the world for the expansion of Canadian trade, the retiring President moved the adoption of the report.

We feel a special pride, as a Catholic organ, in the marked success of such a man as Mr. Smith, and we notice with deep pleasure his term of president of the Board of Trade has been one of prosperity, harmony and general improvement. It is peculiar that just as Mr. Smith retires from the Presidency of the leading commercial body of Montreal, he becomes alderman for a new and important division. It is well for the public of Montreal that such a man as Mr. Smith, enters the council, with the right to criticize its every movement, and with the experience of an administrative nature, that he has gleaned in long years of successful commercial pursuits.

THE MAYORALTY.

Mr. W. E. Doran has been defeated; as we go to press the returns are being completed and we can only announce the general result in our next issue we will indicate the lessons which this unique contest for the mayoralty of Montreal teaches—they are numerous and important. Meanwhile, we can simply repeat that Mr. Doran has failed to prevent Mr. Prefontaine from securing a second term and breaking through the unwritten agreement that for so many years has been held sacred by the different elements of our population.

Mr. Doran's defeat is a victory for principle. As far as he is individually concerned he shall long be remembered as the only Irish-Catholic citizen to step into the breach and fight to the last moment for the maintenance of a right which heretofore his fellow-countrymen enjoyed. He has registered a telling protest against the monopolizing of civic honors and the "one man" system that the present Mayor has seen fit to sanction and to introduce. In every other sense there is no real defeat. The combination of circumstances against Mr. Doran was such that had he been elected it would have appeared like a miracle; as it is, he polled a vote of which any citizen might feel justly proud. We have not time, at this late hour, to comment as we would wish on the campaign, and its merits; but we will reserve for next week the complete statement of our opinions, views and sentiments.

For over a year the "True Witness," has been sounding the warning note, but little heed has been paid to its pleadings. It was only when column after column, week in and week out, commenced to stir our people into activity that a movement was made to secure a candidate. Some day soon we will unfold the whole story of our labor for the Irish-Catholic cause, in this instance, and we hope to show that it has not been entirely a labor lost. Had we been listened to even last summer there was ample time to so manage affairs that our candidate would have infallibly headed the poll on Thursday last. But lack of time was against him, while his adversary had years of personal contact with the public, and two years of quiet preparation for this struggle, to carry him along.

As a consequence of the shortness of time, there was an unavoidable lack of organization. With a complete and efficient organization, the vote of Thursday shows, that Mr. Doran, could have been elected. In all the western wards in which there were no aldermanic contests the voting was insignificant. In one case only nine votes were registered—three for Mr. Prefontaine and six for Mr. Doran. It is true that St. Ann's Ward did exceedingly well, considering that every one had to vote—without solicitation. But in the other English-speaking wards there was only an exceedingly small vote, while in the East end the friends of the Mayor piled up a large amount, one far in excess of what had been anticipated.

Finally there was a considerable amount of indifference displayed by sections of the community, that would most benefit by the maintaining of the tacit arrangement, and by the return of Mr. Doran. We are not prepared at this moment of hurry to characterize the action, and absence of action on the part of many upon whom he naturally should have relied; we are content to say that he made a manful stand, has earned the respect, confidence and esteem of hundreds who never before knew him, and has given tangible evidence that an Irishman can defend a general principle as well as the interests of his fellow-countrymen. We congratulate Mr. Doran upon his gallant fight, and we hope that his energy and spirit of self-sacrifice, will reap

a fitting reward before the world is many years older; and we contemplate the result of this election with a clear conscience and a knowledge of having performed throughout a sacred duty towards those who look up to us for guidance and advice. If the Irish people are now minus their term in the chief Magistrate's chair of Montreal, no blame can fall on either the shoulder of Mr. Doran or of the "True Witness."

THE WORK OF THE LAITY.

The article recently published in the columns of the "New Era," on "Clergy and Laity," suggests certain reflections to one who has been for some thirty years more or less actively engaged in Catholic lay work. If you can find room for these reflections, I shall be glad.

I do not understand you to adopt the view which some are suspected of advocating as to the unappreciated zeal of the laity in Catholic matters. That such zeal is encouraged and fostered by our ecclesiastical superiors needs no demonstration; the addresses delivered last year by Cardinal Vaughan at Stockport, and by Bishop Hadley at Birmingham were trumpet-calls to action. How are they being responded to?

For the country at large I cannot speak, but of the necessities of London I claim to know something. How are these needs met so far as one most important section of our people is concerned—the boys who have left school and the young men—for whom His Eminence has on many occasions bespoken the sympathy of the Catholic layman?

Three bodies exist which from their constitution might be expected to pay particular attention to this class—One—the Society of St. Vincent de Paul—has its agencies on each side of the Thames; the second—the Catholic Social Union—is confined to the Westminster diocese—while the third—Newman House—is on the south of the river. What are these organizations doing?

1. There are in London thirty-five conferences of the S.S.V.P., with an aggregate of 318 active and 264 honorary members. In only one conference—that of Silvertown—is there a boys' and youths' club (of only 20 members); at Willesden "the formation of a boys' club is under consideration;" and fifty boys are in some way not specified under the care of the patronage committee. At Forest Gate thirty boys are taught in Sunday-school by two of the Brothers. This is practically all that is done for boys in London by the Society of St. Vincent de Paul, so far as can be gathered from its last report.

2. The Catholic Social Union began in December, 1893, with the names of 400 ladies and gentlemen on the workers' list. At the end of July, 1899, this number had been reduced to 51, of whom 49 were ladies and 5 gentlemen. These five superintend boys' clubs at Kensal New Town and Notting Hill; the Boys' Clubs at Tower Hill and Commercial Road are managed by ladies.

3. Newman House issued no Report in 1898, and that for 1899 has not yet appeared. The residents take part in the management of a men's club, for which however they are not entirely responsible, and, with outside help, manage a boys' club of about thirty members. These facts seem to show that in all Catholic London, in spite of the earnest appeals and personal sympathy of Cardinal Vaughan, there are at most only about a dozen men who are taking part in one of the most important forms of social work. There are of course other agencies at work, e.g., the Boy's Brigade, but so far as these three organizations are concerned, this is all they can show in the way of help in stopping the leakage among our lads.

Surely before the laity can blame the clergy for want of sympathy or encouragement, it is for them to take the initiative and offer their services, or, at least, where an organization exists, to do their utmost to promote it? In matters of this kind personal testimony is at least admissible; and I can say that during the twenty years or more in which I was actively engaged in work for lads and boys, I have met with every encouragement, and when this was not strongly manifested, with an even greater mark of confidence, in that I was left to manage things as I thought best. I have had difficulties, as most of us have; but the only serious ones have been those which were the result—one might almost say the natural result—of a change of priest; to my mind, the only circumstance which is likely to bring about misunderstanding.

Nor are the laity more to the front in other matters. Their comparative absence from the Catholic Conference last year was a matter of public comment; and although the comments were exaggerated, and even inaccurate in detail, they were not undeserved. Yet the Conference offered an opportunity which we are told, is of the kind greatly desired; the laity are there encouraged by the words and by the presence of their bishops to take part in the discussions in matters of practical importance to the whole Catholic body, and those few who avail themselves of the opportunity are cordially welcomed by their ecclesiastical superiors.

Moreover, it is not easy to obtain their help in providing papers for reading at the Conference; and Cardinal Vaughan was speaking to me, not long since, of the difficulty—greater now than formerly—of obtaining law writers for the Dublin Review.

Facts like these are only sufficient to show that if the zeal of the laity is not sufficiently recognized, they have themselves to thank. If the names of the grumblers could be ascertained, it would be interesting to

discover how many of them are taking, or have taken, any part, in any form of Catholic work.

Meanwhile to return to the special point of those remarks—the leakage is becoming so much a recognized fact that we are in danger of regarding it as something towards which we have no duties. Our bishops and clergy appeal to us for help, and appeal in vain. Instead of taking up work which lies ready to our hand, and which will not be done if we do not do it, we complain that the laity are not encouraged, and some of us write letters to The Times.

Where those in authority have failed to influence, one from the ranks cannot hope to succeed. Yet it seems a duty, at a time when we hear much of the zeal of the laity, in theory, to urge that what is wanted is enthusiasm in practice. It is much easier to write than to work, just as it is more easy to preach than to perform; but an ounce of fact is worth a ton of theory.

P.S.—In the article referred to in my opening sentence, a bishop is reported to have said, that he knew of no scheme of co-operation between clergy and laity that had proved workable. The Bishop of Southwark informs me that the report in question—which was given to The Tablet—conveys a sense distinctly contrary to his known views, and that he has striven and does strive, by every means in his power to promote cordial union between clergy and laity. It needs no saying that lay work has nowhere been more encouraged than in the diocese of Southwark—James Britten, in the "New Era," London, Eng.

THE POPE AND THE CENTURY.

The Daily News, of 9th January, 1900, published the error so universally repudiated that the Pope had declared that the 20th century begins with January 1st, 1900. It would not be worth while replying to such nonsense, were it not that it reflects on the degree of infallibility and casts a slur upon the person of Leo XIII. For these reasons, Mgr. Howley addressed a most interesting letter to the "Evening Telegram" extracts of which we now give. He said:

"May I ask you, Mr. Editor, to publish the following brief resume of facts concerning the question: On the 18th November, 1899, the Pope sent a letter or decree to Monsignor Martinielli, Papal Delegate at Washington, announcing the inauguration of the 'Holy Year,' or Jubilee, for the close of the nineteenth century."

"This letter was intended to be transmitted in due course to all the Bishops of America, and then to be given to the press. But the error, surprise and impatience of some of the reporters would not allow them to wait for the official translation of the document in question, but, by some of their usual 'ways that are—occidit,' they got hold of the news and rushed it off by wire to their employers. There was, in addition to the fact of the news being surreptitiously obtained, the added fact of a possible 'dig at the Pope.'"

"Thus the Washington correspondent of the New York press writes:— 'The decree settles it, that so far as the Catholic Church is concerned, the twentieth century will begin on January 1st, 1900. The language of the decree is too plain to admit of any doubt.' This, of course, set the wisecracks a-going, and every newspaper in the States took up the hue and cry. Even the dignified (?) Montreal Witness sent forth a shout of derision and flat witticisms at the expense of the ignorance and superstition, etc., of the young old man of the Vatican. He was contradicting mathematical science. He was 'acting on some absurd and inexact technicality of the Italian language!' He was 'proving the falsity of his supposed infallibility,' etc. When they had thus crowded for a week or so to their hearts' content, they were obliged to 'swallow all their own crow' for the correspondent from Washington had to confess that he was a little too previous." He had not seen the Pope's document before he sent on his hurried despatch to New York. Having since seen it, he is obliged to confess that the Pope was right after all, and that he (the correspondent) had accused him in the wrong! The Pope's decree distinctly states that the 20th century will begin on January 1st, 1901. These are the words:

"Inasmuch as at midnight of the last day of December of the coming year (futura anni, i.e., 1900), the present century will come to an end and a new one will commence." It will be seen, then, that the Pope is not such an ignorant as some would think—or, perhaps, wish. In any case, even if the Pope had made the statement attributed to him, it has no connection whatever with the question of Papal infallibility, which refers to matters of Faith and Morals only, not to figures and mathematics, as was shown by a letter from Monsignor Bruchesi of Montreal, to the Witness. It may also be noted that it is (naturally) some that the Pope wrote this letter in order to vindicate himself from this charge of ignorance, and to "settle the dispute." The fact is that the Holy Father was in blissful ignorance of the said dispute. It never occurred to him for a moment that any dispute could arise on the subject, and his decree was written as a matter of course, and following on the lines of his predecessors for centuries past."

According to an English exchange, Mrs. Hinkson (Katharine Tynan) has undertaken to edit and compile for Messrs. Blackie & Co., a new edition of The Cabinet of Irish Literature, a vast compilation of prose and verse by Irish writers of the last three centuries. The work was originally edited by a Silgo man named Charles Anderson Road, who only lived to complete three volumes; the fourth being edited by T. P. O'Connor. Mrs. Hinkson intends to bring the work up to date.