

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 SEPTEMBER 28, 1901.

NOTES OF THE WEEK.

THE MAYORALTY.—Two weeks ago we wrote an editorial, based upon certain unconfirmed reports, which seems to have attracted considerable attention. We admit that we did not treat the subject in a very serious manner, for the good reason that we did not take the aforesaid reports seriously. It is, however, a subject of too much importance to be allowed to be passed over in a humorous manner. We desire to impress upon our readers the great necessity not only of considering this mayoralty business in a practical light, but also of being alive to the imperative need of action on our part. Whether it, be true or not that the present Mayor would like to have a third term is not what exactly concerns us at this moment. We find, as we turn to the contemplation of this matter, that two facts—one positive, the other more than probable—present themselves. We will now briefly refer to these two facts, and leave to all who are interested to draw their own conclusions.

The first fact is that the next term of mayoralty is incontestably that of the Irish Catholic element; the second fact, which we believe to exist, is that, if we act properly and wisely under the circumstances, the great mass of the other two elements will support us in the enterprise.

No matter how the terms of the well-known unwritten agreement regarding alternate representation may have been, at different times, stretched to a considerable point of elasticity, the compact still remains, and commands the consideration of all classes of the community. If it be not respected to some reasonable degree the ultimate result will be confusion, injustice and uncalculated enmities. It is as much in the interests of our Protestant and of our French-Canadian fellow-citizens that we insist upon the carrying out of that tacit agreement, as it is for the benefit of our own people.

We never have, and we never will advocate aught that would tend to deprive any citizen, or any body of citizens of those fair privileges and just rights which belong to the high gift of citizenship. We never claim for our own element anything that we are not fully prepared to accord to every other element in the community. It is with no spirit of rivalry, much less of antagonism, that we respectfully, humbly, but firmly insist upon due respect being paid to our political and municipal rights. In the present instance, we come after the French-Canadians in the turn for representation in the chair of chief magistrate; then comes the turn of the English-speaking Protestants; after which it is again the turn of the French-Canadians. As far as the last mentioned category of citizens is concerned we would have no objection that they should have, at times, longer representation in that office than either of the other two, for the good reason that they are in the vast majority in this city. But they will be the first to agree with us that we should at least, have a term, when they have enjoyed the representation for a number of years; otherwise there would no longer be any reasonable basis of action, and the struggle for that office would degenerate into a regular scramble and an illustration of what is so aptly termed "au plus fort la poche."

We are positively convinced that, if we take the proper steps, take them in time, and take them in a worthy manner, our choice for the mayoralty nomination will receive the support of the very best and the largest sections of the other two elements. The proper steps to be taken we need scarcely indicate. They consist in promptness, unanimity, and judgment in selection. Promptness simply means that we must not leave the matter to the last hour, but rather commence at once, and in a practical manner, to consult in regard to a candidate. By unanimity we mean that there should be no discordant voice in the matter, and that the choice of our people should be a person fully possessing the entire and undivided con-

fidence and support of his own people—for such is but a "sine qua non" of the confidence and support of others. As to judgment in the selection of a nominee we mean a careful and unprejudiced canvass of each aspirant's claims, qualifications and attributes; for the man must be, at least, the equal of the best men who have heretofore represented this great city in the civic chair. There should be no uncertainty, no hesitation, no reservation in the support that he could command. Personally equipped to the fullest for the position, he should be fortified by the assurance of a backing, both unanimous and determined. Under these conditions we know that no serious opposition would be offered by either of the other elements; consequently, we conclude that it lies simply with our own people to preserve the rights and the privileges which are theirs by every code of justice and civic equity.

SACERDOTAL JUBILEES.—This week has witnessed an exceptional number of sacerdotal jubilee celebrations in this province. The twenty-fourth and twenty-fifth of September happened to be the anniversaries of a number of ordinations. In two cases they were silver jubilees and in one case a golden jubilee. The Rev. Mr. E. Junelle, parish priest of St. Thecla, in the County of Champlain, and Rev. Mr. J. B. Grenier, parish priest of St. Tite, in the same county. Both of these honored priests were born in 1851; both consequently are fifty years of age. They were both ordained on the same day, the 24th September, 1876, in the Cathedral of Three Rivers, by the late Mgr. Fabre, of Montreal, who performed the ordination services in the absence of the late Mgr. Lafleche, who was then on a visit to Rome. Needless to say that the parishioners of these two neighboring parishes took full advantage of the double celebration to honor, in a most worthy manner, their respected and beloved pastors. On the same day the parishioners of St. Anne de Bellevue, assisted by the presence of the Archbishop of Montreal, several bishops and a large concourse of priests, celebrated the fiftieth anniversary of the ordination of their venerable pastor—Rev. George F. Octave Chevreuil. The grand old cure of St. Anne de Bellevue was born in 1823, and is consequently in his seventy-second year; but well, active and hearty. It must have been a great consolation for him to have marked the enthusiasm and the reverence that characterized the celebration of his golden jubilee. To each and all of these worthy and honored priests do we wish many long years of life to enjoy the love and veneration of their respective flocks.

THE LATIN LANGUAGE.—The last number of "La Semaine Religieuse" contains an interesting article on the "Language of the Church," that is to say, the Latin language. One of the principal reasons why Latin has been always the recognized official language of the Church, is the necessity there exists for a medium whereby representatives of every nation on earth may be understood in the large assemblies of the hierarchy in Rome. This, of course, is only one reason for the adoption of the Latin; but it is a sufficient reason in itself. However, the object in view, that of securing a universal idiom has not been reached to the full satisfaction of all concerned. One of the Vatican stenographers has recently published a peculiar article in which he draws attention to the lack of uniform pronunciation of Latin. The German has a German accent, the Frenchman a French accent, the Englishman an English accent and the Italian an Italian accent. The stenographer in question relates the difficulties that exist for those who have to report the oral addresses of the bishops from different countries, and expresses the hope that an international committee be appointed to establish a code of pronunciation to be used by all races. We do not think that this is within the range of possibility. In this connection we might be allowed to re-

mark that of all the pronunciations of Latin that of the Italians should be the most perfect, and, strange to say, the Irish pronunciation is the nearest to the Italian of all foreign pronunciations. It is remarkable, and yet it is universally conceded, that the best and purest English is spoken in Dublin; that the Irishman's French pronunciation is the nearest to the original accent; and that the Irish pronunciation of Latin is the most perfect apart from the Italian.

ONTARIO JUDGESHIP.—We notice that a new judge, in the person of Mr. Britton, M.P., of Kingston, has been appointed to the Ontario High Court of Justice. We are not aware whether this is one of the places that our fellow-countrymen in that province sought to have filled by an Irish Catholic, or whether it is an appointment that belonged to another element. But we cannot help remarking that Irish Catholic appointments to places of emolument and importance are very few and far between. The fact is it would be no difficult task to count the Irish Catholic appointments made during the past few years. It seems to us that we are rather losing ground in that direction. In truth we may have ourselves to blame to a great extent; but, on the other hand, our representatives—and they are already very few—should take advantage of every fair opportunity that arises to see that if our patronage is not augmented that, any way, it be not diminished. This is a matter of vital interest to the Irish Catholics of the whole Dominion.

A PROTESTANT'S IDEA.—A leading English-speaking Protestant of this city, in conversation with one of our staff, asked, the other day, what we were going to do about the next mayoralty contest, and added, that the Protestants were deeply interested in the course we proposed taking. He explained his desire for information by stating that they (the Protestants) recognized that the next term belonged to the Irish Catholics, and that they felt that much of their own future chances depended upon our action on this occasion. This exactly carries out our contention set forth in an editorial which appears elsewhere in this issue. It stands to reason that if we do not move in time, and do so in a practical manner, we will be ultimately responsible for the confusion that must necessarily arise from the persistent violation of the unwritten compact that has so long and so satisfactorily obtained. It therefore behooves us to make a move, and within the next few weeks. It is certainly time that the one who is to be selected as nominee should be given the advantage of preparing for the contest—if contest there is to be. We dwell upon this subject the more because we feel the absolute necessity of action, and we hope that we will not be obliged to harp on this string beyond a reasonable time.

TRIAL OF CZOLGOSZ.—The speedy manner in which the murderer of the late President McKinley has been brought to trial and convicted is in striking contrast with the long and seemingly unending trial of Garfield's assassin. It is encouraging to note that the law has been so prompt, and yet that there was no unnecessary and unseemly haste. Considering the terrible feeling of antagonism towards the criminal that naturally exists all over the Republic, it is a grand vindication of the country's laws and a remarkable illustration of the majesty of justice. While the assassin was arrested, examined, indicted, tried, and found guilty within the three weeks following the deed which he had committed, yet no undue advantage was taken of the prisoner's situation, nor were any popular prejudices allowed to sway the dispensation of the law. He pleaded guilty; but, in case that plea were a mere piece of bravado, it was not accepted by the court. Eminent lawyers were appointed to defend him, and they—despite their natural dislike for the task—performed their duty towards him and towards society, to the best of their ability. The end of the trial was a foregone conclusion; still the accused was given every possible advantage to make out a case, if he had any to present. There was no excitement, no undue manifestations, no evidence that the case was other than that of an ordinary criminal undergoing trial for murder in the first degree. Whether the victim of the criminal act was a President of the Republic, or the least known citizen of the State, the fact had no bearing on the case. A human life had been deliberately taken, and for having perpetrated that offence against the law, the culprit was tried. Had there been even the shadow of a reasonable doubt as to the actual killing, or as to the prisoner's responsibility, the benefits thereof would

have been given him. The trial and its result, and the effect it is calculated to produce, have all been exactly what the late President, were he alive, would have desired. The crime has been speedily and unhesitatingly avenged—as far as it is in the power of the law to avenge it—and the same has been done with dignity, moderation, and a sense of deep-rooted respect for the supremacy of the law. As to the condemned man no person will for a moment regret his fate. In fact, his individual insignificance is only accentuated the more by the importance of the one who fell victim of the mad crime perpetrated by him. If anarchy could only learn a lesson what a striking one this series of sad events would furnish! In a very brief time the murderer will have gone to eternity, and his very name will be forgotten, his mortal existence will be—as far as the world is concerned—as if it had never been, while the name of McKinley will live on in the history that unborn generations will read.

SIR THOMAS SHAUGHNESSY.—There is something very touching in the action of Sir Thomas Shaughnessy, President of the Canadian Pacific Railway Company, when, on receiving the news that he had been selected for knighthood, at once dispatched the news to his aged parents, giving them credit for the successes of his life and for the honors that he has won. Equally characteristic of the man was his persistent attributing the distinction of the work done, not to the individual. By this he would have it understood that he was marked out for the knighthood on account of the circumstance of being president of a railway company that had done so much for the development and advancement of Canada, rather than on account of any special merit of his own. This is decidedly very creditable to the new knight, as far as sentiment goes; but no humility, no matter how deep-rooted on his part, can efface the fact that his high position of to-day is due to his own personal exertions, his gigantic efforts, his untiring devotion to duty, and his remarkable ability in the profession—for it is more a profession than a business—of his choice. While we are perfectly prepared to admit that he were not president of the great company he represents, he would not have been created a knight by the Her apparent to the throne, yet it must equally be conceded that were he not possessed of the fine talents and indomitable energies that have marked his rise and advancement, he would not be to-day the president of that railway system. Consequently, while the honor may have been conferred, as he claims upon the President of the C. P. R., still had he not deserved the highest of distinctions and the most remarkable of success, Thomas Shaughnessy would not be the man holding that office at this hour.

While the fact of receiving a knighthood, under such circumstances, may be highly gratifying to the one so honored, and a million times more gratifying to his fond parents, it is a lesson of encouragement for all his fellow-countrymen. We do not claim that every Irish lad who has an opportunity of working his way up in the world may become the president of a railway company or be knighted as a recognition of his achievements, still he can rest assured that there are high, honorable, and important places, away up on the ladder, that are within his reach if he but takes the proper means to attain them. It is with the most sincere sentiments that we congratulate Sir Thomas on the occasion of his knighthood, and wish him long years of life to wear and enjoy his new title.

FOND OF THE BIBLE.—A London Protestant publication contains a letter from which the following extract is taken:—
"I am told by a lady resident that in the Hampshire parish in which I am writing there is living at the present time a good woman who is a lesson of encouragement for all day, leaf by leaf, between two slices of bread and butter, as a remedy for fits."

The "Ave Maria" thus comments on the same:—
"Our own flippant thought, we confess, on reading this was the hope that the dear old lady took care to procure the revised version, as being possibly more easy of assimilation."

The "Weekly Register" says:—
"If a parallel piece of folly were recorded by some writer of what we are pleased to call the dark ages, how many edifying reflections we should have on the subject superstitious of our forefathers!"

The only thing that worries us, in connection with this serious matter, is why that Hampshire old lady did not select the Old instead of the New Testament for medical and sandwich purposes. It seems to us that the Old Testament ought to be more seasoned than the New one. The letter does not say whether or not the old lady was cured, or if she still "gets fits."

WANTED A PINE COFFIN.—At Elkton, Md., the will of the late Judge Frederick Stump, who had been thirty-four years on the bench in that circuit, was admitted to probate, and it contained the following clause:—
"Disgusted with the foolish display almost universally made at funerals, to the great gain of undertakers and to the deprivation of life for a long time thereafter, I hereby direct that I be buried in a white pine coffin (because the wood decays more rapidly underground than any other I know of), without any stain, paint, covering, or other emblem of woe on it. I direct that no embalming fluid or other stuff shall be injected into my body and that no funeral sermon shall be preached over it, and that I be buried in a suit of clothes I have worn as I do not see the sense of wearing old clothes when alive and being buried in a new suit when it is of no use to you. I desire that my executor see that all my wishes are fully carried out."

Evidently the late judge was not an advocate of cremation; he had no fancy for any spectacular, limelight exhibitions, "in roseate beauty," of his remains—such as described by certain writers of unstable ideas regarding the future; he believed in the good old, time-honored religion sanctioned method of leaving the "clay to keep the clay." Let when a member of a Catholic religious community is buried in exactly such a coffin as that described by the late judge, and in the ordinary costume of his order, the fact is frequently turned into ridicule, and at the grave. This peculiar clause in that will may indicate eccentricity on the part of the testator, but we see in it far more common sense than is generally exhibited in the dispositions of wills in connection with funeral arrangements.

SHAMROCKS WIN.—Saturday last was a glorious day for the "boys in green." The way in which they showed their supremacy over the representatives of the M.A.A.A. on the lacrosse field made the blood of the veteran supporters of the green and white tingle in their veins. The Montrealers, as they are familiarly called, were outclassed at every point. It must have been a sad sight for their friends who crowded the reserved seats to behold the utter feebleness of the young men who wore the colors they had so fondly hoped would capture the honors of the day. After Saturday's match there can be no longer any doubt about the question of supremacy as far as the national game is concerned. Captain O'Connell, President of the Association, and last but by no means least, the gallant members of the team are deserving of all praise for the manner in which they succeeded in carrying the colors of the organization to the front rank. The next and final game which will settle the question of the championship will be played with Cornwall. We have no doubt about the result of the match with the Factory Town combination. The championship pennant for 1901 will decorate the club room of the S. A. A.

AN EPISCOPALIAN MONK.—The question being asked, "What on earth is an Episcopalian monk?" and "from what source do such orders derive their authority?" The editor of the Buffalo "Catholic Union and Times" makes reply to this effect:—

"An Episcopalian monk, good sir, is an ecclesiastical monstrosity and as much of a fishy thing as that which Horace pictured of old in the 'Ars Poetica.' He poses in the gray owl of St. Francis and disfigures the rosary of St. Dominic as his leather girdle. But the lovable post-saint of Assisi, owns him not; nor can the cord which the impostor wears bind him in fellowship to the saint's spiritual sons. For the religious orders of the church derive their authority and the reason of their being from the Roman Pontiffs; and those 'Episcopal monks,' not accepting the supremacy of Peter in the Fisherman's successors, the Popes, are not in communion with the source of authority from which all religious orders derive their commission to preach, teach and serve the poor."

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YELLOW JOURNALISM.—An American exchange has a lengthy editorial on the subject of "Yellow Journalism," and its responsibility for many of the crimes committed. While we agree with all that is stated regarding the amount of crime that can be traced to the sensational effects of this dangerous press, still we believe that the following paragraph is about the most practical in the whole article. It reads thus:—

"There has been much discussion as to the responsibility for this sort of journalism, but the real blame surely rests upon the community which sustains it. Fortunately, too, this responsibility can be narrowed down. Those most to blame for the existence of any evil are the people who could do most to suppress it, by giving the force of their example, as well as their words, against it. One can, and should, have nothing to do with him in the case of any private citizen who has forfeited public respect by gross misconduct; refuse to go to his house, to recognize him on the street, to endorse his course in any way. Precisely the same thing can and should be done in the case of a newspaper."

How often have we not called attention to this phase of the subject in connection with the support given by our people to sections of the press that are antagonistic to their interests, and the lack of support in the cases of organs that have a special mission to fight their battles for them? In principle there is a vast amount of truth in this contention. Why complain of the insults and injuries that you receive, while you are the mainstay and constant supporter of the sources whence these offences come? Yet, such is exactly the situation, in more than one instance, between our Irish Catholic citizens and the press.

IRISH STABILITY.—It is not often that Ireland's fidelity to the Catholic Faith is recognized by the Protestant element, as an evidence of the stability and steadfastness of her people. However, the "Church Times," an English Protestant journal, remarks:—

"Ireland is in marked contrast to England; the reformation never really took root in Ireland to any extent; it is unnecessary to discuss the reasons why, but as a rule the original Irish all held to the 'old religion,' and held to it still. They are unanimous in their attachment to it—an attachment which has borne severe and terrible tests from the campaign of Cromwell until the emancipation act of 1829. Here is a striking instance of the steadiness, the tenacity of the Irish mind in the spiritual sphere; it has never faltered, never wavered in its fealty to the Roman Church, for a day, through evil report or good report, through all the centuries. This firmness shows that the Irish are not a flighty, changeable, purposeless people, as some would have us suppose them to be. No, they are in no sense carried about by every blast of vain doctrine; but quite the contrary."

NEW CHURCH NAME.—We learn that the Milwaukee Diocesan Council of the Episcopal Church adopted a memorial presented by L. H. Morrhouse favoring the changing of the name of the Protestant Episcopal Church to "The American Catholic Church of America."

Elsewhere in this issue we refer to Cardinal Vaughan's statements regarding the unnecessary adjective Roman when speaking of the Catholic Church. It is evident that the Protestant Episcopal Church would like to be called Catholic, but it wishes to have its claims to Catholicity qualified. It must be an "American Catholic Church" and "of America." Its Catholicity is evidently to be confined to this continent and to be of the American quality. Would it not be very funny to read about the Roman Catholic Church of Rome? What on earth is the use of assuming a self-contradictory title for a Church? There was some sense in a denomination being styled Protestant Episcopal; but an "American Catholic Church," especially "of America," is evidently an anomaly.

The substance of all realities is in this religion of Jesus Christ, but it can be real only to those who will do His will.

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