

# The True Witness

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WEDNESDAY.....MARCH 24, 1897

## OUR SOUVENIR.

The second edition of our Golden Jubilee Number which was issued on Saturday last has now been sold, with the exception of about two hundred copies. It is therefore important that all those who require a copy of the Number, should forward their order to this office without delay.

## AN OMISSION.

In the eloquent lecture which he delivered on Friday evening last Mr. Henry Austen Adams has given views on the Catholic Revival in England which he is doubtless not alone in holding. The existence of an appreciable share of Catholic sentiment among the most learned English divines of the Stuart era, the loyal adherence of non-juring Anglican bishops and clergy, to the cause of the exiled dynasty, and their preference of poverty and exile to the surrender of their convictions may be willingly admitted. That the piety of John Wesley was a protest against the laxness and deadness of the 18th century may also be conceded, though in the end the Wesleyan movement carried the seeders farther away from the centre of unity. The share of Sir Walter Scott in awakening interest in the life of the Catholic past, with its crusades, its chivalry, its noble abbots, its provision for the poor, its splendid churches, its devoted women, its simple faith and sublime obedience to authority, may also be granted though the great novelist and poet is not always a safe guide for the Catholic reader. Wordsworth and the school with which his name is associated may also be credited with some measure of influence in disposing the minds of the English people for the reception of new truths which were also of venerable age. In drawing men's thoughts from the worship of the golden calf and from base and unsatisfying pleasures to the contemplation of the glory of God's world and the love of what is most ennobling in nature and nature's children, the Lake school may have been preparing the way for the acceptance of the Church's most elevating doctrines.

Mr. Adams follows Cardinal Newman in assigning Keble's Assize Sermon of July 14, 1833, as the actual starting point of the great movement for which so many tendencies had been announcing the necessity. He described in vigorous language the development of the ideals and principles which prompted that memorable discourse and portrayed some of the great leaders who were providentially chosen to give those ideals their realization and those principles vitality. There is nothing stranger to our feeble human ken than the choice of instruments that is sometimes made to accomplish the designs of Providence. Some of the great actors on the stage of history were aiming at results which they sometimes seemed to attain, sometimes failed to bring to pass. But whether they succeeded or failed, their purposes and acts were but links in a chain of events of which they could not see or perhaps even imagine the termination. Of the successive groups or individuals to whom Mr. Adams made reference as contributing to the Catholic Revival in Great Britain, the ultimate issue of their plans, their writings, their policies, their devotion, their self-sacrifice, their high ideals, was hidden from the eyes of all of them. In most cases the path they were pursuing seemed to be leading to a goal quite different from that to which they were tending. And in no instance,

perhaps, is this statement more true than in the case of John Keble when he preached that rousing Assize sermon which Cardinal Newman looked upon as the very initial step in the great religious movement of our time. For among the causes of irritation and anxiety to the minds of serious Anglicans which resulted in the platform of which Keble's sermon of July, 1833, may be deemed the manifesto was the suppression by Government of the dioceses of the Irish branch of the "United Church of England and Ireland." By the fifth article of the Union the Churches of England and Ireland as by law established were united into one Protestant Episcopal Church to be called the United Church of England and Ireland, and the continuance and preservation of this United Church was declared to be an essential and fundamental part of the Union. But during the Reform agitation of the early years of William IV. attention was called to the anomalous condition of the Irish branch of the establishment and an extensive measure of reform—the fore-runner of Mr. Gladstone's more sweeping reform of 1869—was introduced in the House of Commons. One of the provisions of the measure was the reduction of the hierarchy of the Irish establishment consisting of four archbishops and eighteen bishops by the suppression of two archiepiscopal and eight episcopal sees. It was by way of protest against this exercise of authority by Parliament and other interferences of the State with the State Church that Mr. Keble's sermon was conceived and delivered. Could there be a more striking example of the ignorance of men of the designs of Providence than the fact that Cardinal Newman should, in the light of subsequent events, have dated the Catholic revival from the delivery of that sermon? But it is not strange that among the evidences that during the long interval between the Catholic revival of our day and the schism of Elizabeth's time the divine fire of Catholic faith had never been wholly extinguished in the British Isles, so little mention is made of the constancy and fidelity of Catholic Ireland. In that very year 1833, there was laboring in London a Catholic priest of Irish birth or descent, Father Thomas Doyle, whose name deserves to be enrolled along with the most heroic of God's consecrated servants. During the cholera epidemic he not only administered the last sacraments to the dying but actually helped to put the dead bodies of the victims into their coffins and had the coffins carted to their last resting place—all other helpers having, in their panic, deserted the sufferers. Father Doyle is only one of thousands of priests of his race who during the long agony of the penal years dared death in every form for the sake of the souls and bodies of their people. It is to us inexplicable that in all the records of the declension and the revival of the Faith in the British Isles justice should have been so persistently withheld from the priests and laity of Ireland who set so noble an example of loyalty to their Church.

## FOES AND FALSE FRIENDS.

Certain comments that have appeared of late in the *Toronto Globe*, the *Montreal Daily Witness* and other strongly anti-Catholic papers give the impression that the writers are trying to stir up a war of creeds. Such articles as the *Witness*'s remarks on Mr. Charles Russell's cablegram and the *Globe*'s reflections on Archbishop Langevin are to say the least, uncalled for and likely to aggravate the unhappy dissension that now exists. It is so easy to get an expression of opinion from outsiders as to a question in which they have but a superficial interest and of which their knowledge (however learned they may be otherwise) is also superficial. Mr. Charles Russell bears an honored name but even the inheritance of a name does not imply infallibility. If the same question were put as to English Catholic education and the Catholic claims as represented in the demands of the Voluntary Schools, Mr. Charles Russell would have a livelier sense of the locality where the shoe pinched. Put (thinks he) why stickle for a principle incontrovertible, no doubt, where England and English Catholics or even the Catholics of Ontario are concerned and for which, if assailed in Quebec, the Protestant minority would raise "ructions"—where only a feeble minority of French-speaking Catholics, half-breeds to, to a considerable extent—are concerned? It is so hard to put ourselves in the place of others that the unconscious cynicism of even tolerably good people, where their own rights, comforts or ease are not assailed, is simply astonishing.

As for the diffusion by the *Globe* of idle tales about Catholic bishops and priests, envenoming the already prejudiced minds of (as we hope) ignorant Protestant readers, it is without excuse. In the *Globe* such "false pretences" are of ancient date, so that its ignorance or its obstinacy is invincible. But surely, at this time of day, a fairly educated writer for the press ought to know better than to disseminate the incredible absurdities and slanders that the *Globe* is

apparently not ashamed to discredit itself with.

But what of men calling themselves Catholics who count such editors among their trusted bosom friends? It seems more like a bad dream that there are such men, men aspiring to be Catholic leaders of Catholics, and yet going hand in hand with their enemies and bartering their rights for their own selfish ambition. Such false friends are worse than open foes.

## A ROMAN CATHOLIC CRITIC.

An English Roman Catholic who writes to the *Montreal Herald* on behalf of the poor Roman Catholic farmers of Manitoba, has doubtless some other name, but if we may judge by his proposal, its financial value is not enormous. We have had some experience of that kind of English Roman Catholicity that likes to get its religion and its schooling and as much else as possible free of cost. Once on a time there was a man who kept writing about parochial matters and criticizing everything in a *re haut en bas* style until at last the priest got tired of the pest and thought it well to discover the identity of the would-be dictator. On its being disclosed, his name was found to be set down in the list of contributors for parish outlays opposite the sum of 18 cents. But we doubt whether an English Roman Catholic contributes even 18 cents. His talk about Jean Baptiste de la Salle, and the forsaking of all for the kingdom of heaven's sake, so that poor children might have a Christian education free, is simply the sheep's clothing, through the rents of which we may discern something very like a wolf's hide. "Let some of the Brothers of the Christian Schools," he says, "volunteer their services in Manitoba, where, if all we hear be not mere party claptrap, there is such urgent need of free Catholic education. If the Manitoba School Settlement of Mr. Laurier be really fraught with danger to the faith of Catholic boys, or of the principle of separate schools be really of such vital importance as Mr. Langevin and the Quebec bishops make out, and if the Brothers of the Christian Schools be yet animated with the disinterested zeal of de la Salle, then surely this is the time for them to come forward and do yeoman's work in the cause of Catholic education." He then goes to say that "a Brother would require little more than his food, which would be no burden on the struggling farmers." So far, this very sceptical "English Roman Catholic" is all for cheapness. But all at once he changes his tone. It is not cheap education he wants after all but the best that is to be had and he mentions as of exceptional merit "our excellent Catholic Schools of Montreal." Now it is just the system in vogue in these "excellent Catholic Schools of Montreal" that Bishop Langevin is striving to obtain. We may take it for granted that Archbishop Langevin is as anxious to give his people the benefit of good schools as this unknown writer who insinuates that His Grace is sanctioning an agitation that is "mere party claptrap." As for the sneer at the Brothers of the Christian Schools, it is unworthy of a Catholic, however consonant it may be with the opinions and aims of "An English Roman Catholic."

## A WORD OF WARNING.

The Press of the States, as well as of Canada, has from time to time tried to arouse the languid interest of the ordinary voter in a question that is really of profound concern to the whole electorate and especially to the business community. We refer to the growing prevalence in the ranks of public men of the class of professional politicians, a term to be distinguished of course, from professional men who are politicians. If we confine ourselves for the time being to this Province of Quebec, it is manifest to every observant and thinking man, that the professional, and especially the legal class, preponderates materially over the men of business. We do not take an extreme view on this question. We are too well aware that some of our most illustrious leaders have belonged to the legal fraternity, and we know that some of them have been not only men of rare gifts and qualities—wise, eloquent, learned, patriotic—but also Christian gentlemen of the highest character. The same may be said of the representatives in public life of the other professions. It would indeed be a narrow-minded policy that would ostracize the members of professions that have furnished our legislative halls with some of the brightest ornaments.

But when the professions begin to press upon and hem in the business class so that it becomes an exceptional phenomenon, even in strictly business constituencies, to see a candidate brought forward from the mercantile or the manufacturing classes, whose interests and the interests of those dependent on them are so essential an element in the common weal, that it seems to us it is time for us to put in a word of protest.

It is also only too clear to the observer that a class is coming into vogue in this Province, and likely ere long to be imposed on us whether we like it or

not, which may be said to consist in a peculiar sense of professional politicians. It matters not whether the young men who from this fraternity are lawyers or journalists, doctors or notaries, it is as politicians that the public are calling upon to consider them. They are generally young men of plausible manners, without a trace of shyness with some glibness on the hustings for which they have trained by spouting in societies, but as a rule without settled convictions without any stake in the country and without the slightest practical acquaintance with mercantile life or even the rudiments of knowledge as to the interests of the commercial and industrial community; and what they have to say about the tariffs and business matters in general is based on hurried "crum" in some economic manual or the articles in their party paper.

A clever young aspirant of this kind, who enters the arena of politics, if he does not accomplish his primary ambition, lays the foundation of a claim to a government berth. When a vacancy occurs and, though the competition is sometimes fierce, the chances are on the whole as good and the prizes as well worth winning as in any other branch or skilled industry.

But how is it with the business men who are thus prevented from having their legitimate and important interests represented by qualified men, experienced, able and sincere? Are we to suppose that in any business community such men are so scarce that recourse must of necessity be had to the class of professional politicians. Of course, such men do not always put themselves *en evidence*. They have to be solicited and assured that their fellow-citizens repose confidence in them, or they will not abandon their business affairs for an empty honor.

But this is not a matter of personal feeling only. It is a question of duty, both for the business community as a whole and those who are capable of thinking and speaking for it. For genuine service by professional men of ability and repute, our public life will always offer opportunities, but it is the interest of such fit representatives of the professional classes, as well as that of the mercantile community, that the ranks of professional men in public life are not overcrowded, and especially that the appearance on the floors of our common and local houses of the "professional politician" be few and far between.

## PRESERVE THE RECORDS.

The preparation of our Souvenir has impressed upon us very strikingly the necessity of well kept parochial records. We do not mean merely the perfunctory and unavoidable entries of statements, figures and names. We mean regular trustworthy, condensed accounts of the most important occurrences that take place from week to week, from month to month, and in which pastor and people are alike interested. Only those who have sought laboriously but in vain among the archives of the parish for the records of events, too interesting to be forgotten, and yet but vaguely remembered, can know how disappointing it is to be baffled in such quests. The trouble is so slight, if at the time the priest or some young parishioner under his supervision makes the necessary entry in a book kept for the purpose, or better still, sends an account, short, clear and pointed, to the *True Witness*, there to be preserved imperishably. How many merable incidents of the last fifty years connected with St. Patrick's or some of the sister churches, have passed perhaps altogether out of memory, just for lack of the prompt historiographer. Even matters of apparently slight importance at the time, may have acquired great relative value from subsequent events with which they were destined to be linked in the claim of causality. Let every parish carefully preserve its records so that posterity may know the stages of our progress and see therein the justification of Divine Providence.

## NO SIR; NOT DEAD.

The Hon. Mr. Foster seems to take a by no means melancholy satisfaction in repeating from time to time that the School Question is as dead as a door nail and to use other professorial metaphors denoting the irrevocable nature of its definiteness. Mr. Foster doubtless thinks he has some ground for his jubilation, but we have an irrepressible conviction that the ex-Finance Minister is wrong in using up his stock of fatally significant metaphors, and that there are political reputations that may some day be putting in a claim for "halves." It is just as well, therefore, not to exhaust the supply on the School Question. If the question is dead—admitting, for argument sake, that such is the case—it seems to us that the party with which Mr. Foster is associated can, if it acted sincerely, have no regrets for the part it took during its life-time. It certainly did much to keep the question alive, as of very real moment to our people of all creeds and origins, and as involving a great principle, which is

not only not dead, but is likely to live and flourish till the Church's work is finished and Christ's world's have their fulfillment. Besides, again, for argument's sake, admitting that the question is dead, is no respect due to its memory that one of its official supporters should talk so curiously of its demise? Surely, if it is dead, its obsequies ought to be attended with becoming solemnity and some measure of sympathy for those who are thereby left bereaved. But that is not all. A great question, like an important individual, generally leaves a legacy behind it, and the legacy of the School Question—supposing it dead—is of some interest both to those who were its friends and those who were its foes. For these reasons, it seems to us that the haste of any political leader to see the question dead and buried and forgotten is hardly seemly. Neither is it logical.

## ERRONEOUS REPORTS.

It is the custom of many Catholic papers to consult the columns of the secular press for notices of Catholic events, instead of the Catholic papers issued in the locality, and hence we find many unauthentic statements passing for facts from one Catholic paper to another. As an instance we quote the following which appeared in a recent issue of the *Catholic Gazette*, London, Eng.:

"There has arrived in Montreal from Rome a statue of St. Patrick, the right arm of which is to contain the real bone of the right arm of the Patron Saint of Ireland. It has been forwarded by the Pope to the authorities of St. Patrick's Church for the purpose of adding *clout* to the functions in connection with St. Patrick's Day next. The statue is packed in a huge box, around which a wrapping of canvas and straw has been placed. It is expected that the removal of the statue from its temporary resting place will be attended with an imposing religious service. On St. Patrick's Day it will be placed in a prominent position in the church for the veneration of the faithful."

A handsome sanctuary lamp and altar candelabra have also arrived from Paris for St. Patrick's Church."

With regard to the first item we now repeat the statement which appears in our Golden Jubilee Souvenir Number:

A life-like figure of our Patron Saint prepared by a skillful artist in Rome, and robed in rich episcopal vestments of green and gold, was lately received from Italy. The dress, including mitre, chasuble, crozier and sandals, are all in the style of the period when the saint lived. The direction of this work we again owe to the kindness of our own Father Leclaire, who took special pleasure in procuring what he knew would contribute so much to give unwonted interest to our celebration. It was the life-long desire of Father Dowd to obtain a relic of the patron Saint of our parish; this desire, however, was not gratified, notwithstanding the strenuous efforts which he made in this direction at different times. It was once more through the kind offices of Father Leclaire that beautiful relics both of St. Patrick and St. Bridget were obtained from Rome. We have for each, the authentic certificate of the bishop of the place where these precious relics had been so long carefully preserved. They were no doubt brought from Ireland, centuries ago, by members of religious communities, so many of which were, as all know, numerous represented in the Isle of Saints. The figure containing St. Patrick's relic will be exposed to the veneration of the faithful, inside the Sanctuary rail during the usual Novena preparatory to the Feast."

With reference to the last paragraph in the *Catholic Gazette*, we may say that such donation has as yet been bestowed on St. Patrick's of Montreal, but Rev. Father Quinlivan, the pastor, we have no doubt, would be glad to see this lying report, an accomplished fact, a golden opportunity still awaits some generous person.

Rev. Bro. GABRIEL MARIE was elected on Monday last, at Paris, France, as the successor of the late Rev. Bro. Joseph, Superior-General of the Order of Christian Brothers. The new Superior General has long occupied a position of prominence in the administration of the Order, and is the author of several very important text books. He is 60 years of age.

The Marquis of Bute has given a substantial and novel proof that he is not a believer in the pessimistic doctrine that marriage is a failure.

In memory of his silver wedding anniversary he has deposited £1,000 in the hands of the Cardiff Town Council, and the income from this sum is to be annually bestowed on some girl or girls of the poorer classes of the district, whose marriage might be delayed on account of necessary means. The Marquis married the Hon. Gwendolen Mary Ann Fitzalan Howard, daughter of Baron Howard of Glossop, in 1872.

The celebrations in England connected with the Diamond Jubilee of the Queen will be for the exclusive delectation of the privileged classes. The poor man is likely to be crushed out of view

by the weight of bank notes that will be piled along the thoroughfares through which Her Majesty shall pass in the pageant of the great State Drive of the occasion.

\$10,000 for a single day is the price one moneyed aristocrat has expended for patriotism and curiosity. The poor man will have to keep his at home, or peep through a hole in the fence and get crushed for his pains.

The *Catholic Times*, of Liverpool Eng., has changed its form to a very much more convenient size for the reader, and increased the number of its columns from seventy-two to eighty-four. We heartily congratulate the management of this excellent and ably conducted Catholic Journal upon its spirit of enterprise.

An event of great importance to Catholics everywhere, and one that should be followed with interest in all its details is the great Catholic Scientific Congress which shall assemble in Fribourg, Switzerland, the coming August.

The whole domain of scientific knowledge will be traversed by men most eminent in its numerous paths. Over 200 essays on scientific subjects will be read and considered, and religion, philosophy, law, social work, mathematics, christian art, biology, etc., will find their exponents in scholars from the four quarters of the universe.

## OUR SOUVENIR.

### Press Opinions.

#### Daily Telegraph (Quebec).

The Jubilee Number of St. Patrick's Church, Montreal, is published by the *True Witness*, price 25 cents, and should be in the hands of all lovers of Ireland and Ireland's Saint. It is printed on good paper with an illuminated cover in green, gold and colors, and contains histories of the different Irish churches in Montreal, with photographs and portraits of their pastors; sketches of the Church in Ontario and the Maritime Provinces, and other interesting information. Accompanying it is the jubilee sheet containing an ancient cross, in the centre of which is an admirable representation of St. Patrick's Church, and which is flanked by photographs of St. Anne's, St. Mary's, St. Gabriel's and St. Anthony's. It is worth more than the price of the number, and when framed will make a handsome and valuable home decoration.

#### Toronto Globe.

For some years it has been the custom of the *True Witness* of Montreal to issue a special illustrated and enlarged number on St. Patrick's Day. This year the practice is continued and the 50th anniversary of the building of St. Patrick's Church is made the main subject. A history of all the Montreal churches in the Irish Catholic section is given, with photographs of the churches and of their several pastors. The number is a very creditable production.

#### Colonization.

The Golden Jubilee Number of the *Montreal True Witness* is to hand. It is beautifully illustrated with engravings of the Irish Catholic churches of the city, and contains the photos of many of the most prominent churchmen in Irish Catholic circles in the Dominion. The number does credit to the printer's art, and reflects praise upon the literary taste and ability of the publishers.

## LOCAL CATHOLIC NOTES.

The basement chapel of the Church of St. Louis de France was filled with a large and distinguished assemblage gathered together to witness the interesting ceremony of the blessing of a bell presented by Miss Amelie Tarte, to the Village of Wolsey, N.W.T.

The Altar and Sanctuary were decorated with choice plants and flowers of subdued tint appropriate to the penitential season.

Bishop Emard of Valleyfield, was the officiating prelate and was assisted by Rev. Abbé Hurléau as deacon, and Abbé Lennoche as sub-deacon.

Rev. Abbé Bourassa delivered a brief address and described the bell as a symbol of the voice of God calling his children to the foot of the Altar to receive his blessing; to rejoice with the joyful and to mourn with the sorrowful.

The bell received the name of its donor, "Marie Amelie." It was purchased in Troy, N.Y., by Walker Bros. of Montreal, and is about two feet and a half in height, and weighs 500 pounds.

An eloquent sermon, one of the series of Lenten discourses, was preached in the Church of the Gesù, on Sunday, at High Mass, by Rev. Father Lalande, of the subject of "The Family." The Rev. speaker dwelt at great length and in a most impressive style upon points of vital interest to society.

English-speaking Catholics of the Northern portion of this city held a very interesting and successful entertainment on Monday evening, in the St. Jean Baptiste Hall, corner of Rachel and Sanguin streets. The arrangements were in charge of the Rev. Father Casey, and Mr. Justice J. D. Purcell presided. An excellent programme of vocal and instrumental music was performed by a number of well known musicians. The Chairman, Rev. Father Casey and Mr. J. Devlin, delivered addresses.

The Exercises of the Forty Hours Devotion commenced at St. Patrick's Church this morning.

Very Rev. Canon DeMontigny, the Lenten preacher at Notre Dame, is attracting the attention of the secular press by his sermons.