



## 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.

## NOTES OF THE WEEK.

### THE MARRIAGE SACRAMENT.

It is so unusual for any one, outside the Catholic Church, to treat the question of marriage with any regard to its spiritual aspect, that we are not surprised to find that even Catholic writers frequently drift into the hurtful method of considering this great institution as a mere human establishment. Recently Max O'Rell, the famous French wit and author has undertaken to give the world his ideas regarding marriage, and, while they may be very elegantly expressed, and contain much truth, still they lack the one grand essential to which we have made reference. It is thus O'Rell writes:

"Matrimony is a very narrow carriage. If you want to be comfortable in it you have to be careful or one will soon be in the way of the other. To put yourself to a little inconvenience now and then is the only way of making the other comfortable. To believe that love alone, without careful study, will resist all the shocks and will be all the more durable in that it is ardent, is the greatest mistake one can make in the world. Violent passion may be compared to Hercules, who might have enough strength to raise a palace on his shoulders, but not enough to stand a cold in his head. It is the thousand and one little drawbacks of matrimonial life that undermine it; love will survive a great misfortune, but will be killed by the little miseries of conjugal partnership. In matrimony it is the little things that count and which, added up, make a terrible total. The waning love of a wife will not be revived by the present of a five-thousand-dollar pair of earrings, but it may be kept up by the daily present of a five-cent bundle of violets, which reminds her that you think of her every day of your life. It is not the great sacrifices that appeal to her as do constant little concessions. Many men would sacrifice their lives, who would not give up smoking or their too frequent visits to their clubs for their wives. Many women will be the incarnation of devotion and self-abnegation, who will not do their hair as their husbands beg them to."

This is all very delightful, as far as the reading of it goes; but it considers marriage as from the worldly standpoint alone. There is no thought in the writer's mind, or rather he suggests no thought in the reader's mind, of the great gift of a sacramental grace that is imparted to those who enter the marriage state as a vocation directed by God. In all these considerations there is no calculation of the thousand and one means of augmenting love, of increasing attachment, of securing fidelity, of lightening burdens, of accepting sacrifices of

"Dividing the cares of existence, But doubling its hopes and its joys."

that are associated with the sacrament of marriage. It is this lack of calculation upon the spiritual aspect of the subject that engenders the false conception of marriage whereby it is reduced to an agreement or contract that the hand of the law may annul at the dictation of a passion, a whim, or a breach of those vows pronounced solemnly at the altar.

Were the sacramental aspect of marriage, with all its accompanying graces, considered the question of divorce would never have rocked the very basis of the social fabric. It is that spirit of the world, that materialistic idea, that purely human conception that may be considered the base of domestic life, the water that quenches the flame at the family fire, the evil being that goes abroad

devouring souls and leaving to posterity a heritage of shame.

### IRISH INDUSTRIES.

How much depends upon the passage of the Irish Land Bill cannot be properly estimated at this moment, nor at this distance. One thing is certain, that the entire people of the British Empire, and the whole of Ireland are anxiously awaiting the event. And what is more; there are countless hands ready to be lifted in aid of and for the advancement of Ireland, the moment that the Government clears the way with this measure. Lord Charles Beresford has mapped out the lines of an association to be started in England, but the foundations of which will entirely depend upon the passage of the Land Bill, and the effects of which will be of great moment to the Irish people. At a dinner recently given in London, Sir Charles referred to this Association in Aid of Irish Industries, and having explained the proposed scope of it, he said, that: "There were distinguished Irishmen present of every shade of political and religious convictions—influential men, substantial business men, and all with one object—the commercial development of Ireland and the good of the country generally. The great point is to have an Association in London, for instance, to show the English people, the American people, and especially the American-Irish, what great possibilities there are in Ireland. Until we do that, we cannot expect to do much else. When once the Land Bill is passed the friction that has existed for centuries will disappear. That is my hope and that is my opinion." Asked as to the transport question, Lord Charles replied: "I cannot say anything upon that for the present. An Association such as it is proposed to form is the first thing, and the most important thing. If we can only get this Association established we shall be able to help forward the commercial development of Ireland to an enormous degree. If we can restart those industries that were taken away from Ireland by England at the time of the Union it will be better for both countries. We want to make known the possibilities of Ireland—to have Irishmen meet and talk over business matters and commercial development, and when it is seen that Irishmen are ready to work together in a common cause money will be invested in the country. Irishmen all over the world will rally to us. Already I have received shoals of letters setting forth and explaining how this industry and the other may be started with capital. That all goes to show that the idea has taken root, and that it is practical. But we must not be in too great a hurry. The Land Bill has not passed yet. When it has, the time will come to make headway."

It cannot but be obvious to every reflecting mind that Redmond and the Irish leaders have engendered, at least, a policy calculated to bring about the triumph of Ireland's cause; and we are confident that, if they can only succeed in carrying it out to its logical end, the result will be a happy and prosperous Ireland on the ruins of a sorrowful and misery-stricken land.

**FUNERAL PROCESSIONS.**—How very strange the different ways in which different people consider funerals, and above all the different degrees of respect or disrespect that mark their attitude towards the dead. An American paper, dealing with the subject tells of the protest of a man in Philadelphia against the blockage of street traffic by a funeral. It says:

"I'm a travelling man, and my business calls me to every city of any importance in the United States, but I pledge you my word that Philadelphia is the only city that permits a funeral to block traffic. I have invariably noticed that rather than pass between the carriages of a funeral the motormen here will wait ten or fifteen minutes if necessary. If it were merely a mark of respect to the dead I wouldn't mind it so much, but I am firmly convinced it is due to superstition. I suppose the motorman thinks it's bad luck to break through. I'm sure it's very annoying, at any rate." "You are entirely wrong in your suppositions," said the other man, who had listened patiently to this harangue. "The delay is caused by a city ordinance that requires all vehicles to halt until a funeral procession passes a given point. Should our motormen attempt to break through between the carriages he would be liable to get himself in trouble."

Commenting upon the foregoing, the Ottawa "Free Press" says:

"There is a good deal of reason in the krotest. Much inconvenience may be caused by such a needless delay, trains lost or urgency calls of physicians, and the passage of ambulances to hospitals retarded. At present such inconvenience is seldom caused here, but it would be of advantage to arrange for the future and permit the passage through such processions at a reasonable distance from the hearse and chief mourners. And the same may be said of other processions beside funerals."

This we did not expect from such a broad-minded organ as the "Free Press." It is not once in a thousand, or may be in ten thousand times that it should happen that a funeral procession would delay a person going for a doctor, or on some other mission of mercy. The cases are so rare that if ever one solitary example did occur it would deserve to be recorded as a wonderful event. On the other hand, we do not see that any business is more important than that of burying the dead. And we must not forget that in a very short time—thirty, fifty, at most sixty years—every one that is delayed for a few moments by a funeral will have to be carried in a like procession to the grave, and will then care very little about the bustle of business and the rush of traffic. We have too little consideration for the dead, too little respect for that sad rite which sorrowing humanity pays to those who have only taken precedence in their departure. It is a mark of worse than barbarism to brutally crush through the solemn procession of the dead. There is no business so urgent that it could not wait for one moment to allow a fellow mortal to be carried in decency and respect to the "last home of youth and old."

**EUROPEAN TROUBLES.**—Within the past few days our European despatches indicate turmoil and trouble in different quarters, and while these menaces to peace are of varied kinds, they all are, more or less, deplorable. From Metrovitzka, in Macedonia, a correspondent writes:

"The state of terror existing here surpasses that prevailing at Monastir. The Turkish and Albanian population is at a white heat. It was increased months ago, when the Russian consulate was established and its passions have been inflamed by the slaughter of the Albanians and the death sentence upon the popular hero, Stcherbina's murderer. The pulses of the Mussulmans are now beating feverishly that there may be a general massacre if the word be passed, or a single sword swung. Maskov and Tonkollia, the Russian Consul, Pristrano and all the Servian representatives, assert that they momentarily expect to receive the assassin's bullet. They say that they do not feel safe even in the presence of their own servants. When any of them leave the consulates, they are insulted in the streets."

This is certainly a state of affairs that recalls the barbaric ages, of which we read with horror, and from which, we thank God, we are so distantly removed.

But we cannot feel surprised at the infidel when in Christian France we find a barbarism of another sort but nonetheless antagonistic to the great spirit of modern civilization and that of contemporary liberty. Take this despatch for example:

"Paris, April 25.—The operation of

the Associations Law threatens the famous shrine at Lourdes. All the unauthorized chapels there have already been closed by order of the Government and although the Grotto and Basilica remain open, it is feared locally that they will come under the ban. There is consequently great excitement, not only in ecclesiastical, but in secular quarters, where it is realized that a cessation of the pilgrimages will entail irreparable revolution such as that which overthrew the local councils have passed a resolution in this sense and a delegation is preparing to approach the Government."

We, in Canada, can form no idea of the terrible state of affairs in France to-day; and, if we are not under a great mistake, the end will be a revolution. We do not mean a revolution such as that which overthrew thrones and altars, but one that will certainly overthrow the overthrowers of altars and institutions. It will be a political revolt; and the men of the hour in France will find how easy is the descent of Mount Avernus.

**AN OPTIMIST IN CHINA.**—Our press has been ringing for some time with the news of threatened uprisings and everyday expected massacres of Christians in China. It would seem that Mr. Morrison, the London "Times" correspondent at Peking, one of the best informed men who writes from the East for the European press, is of a very different opinion. He claims that the best informed legations have no fears for the security of life and property. It is thus that this correspondent sums up the situation:

"Foreigners of all nationalities are travelling unmolested, with a sense of protection exactly opposite to the conditions preceding the Boxer rising. There are few Chinese houses, even of the highest, where foreigners are not received on an equal footing. The alarmists, indeed, really are playing the game of Russia, who seeks a justification for the retention of her troops in Manchuria. Here in England the hopelessness of any attempt to keep Manchuria out of Russia's grip becomes more and more apparent. Why, many ask, should we not accept the inevitable, and make a deal insuring the open door under formal international guarantees, and ensuring also British predominance and unhampered industrial expansion in southern Persia? Germany's pursuit of access to the Persian Gulf is only postponed by Great Britain's rejection of her Baghdad railway proposals, and where Germany goes Russia ultimately will go unless she is bargained off."

This to our mind is somewhat vague; it is too general to be of sufficient importance for those interested immediately in the condition of affairs in China. The writer of these comments has in his possession a letter written, in 1883, twenty years ago, by a number of the staff of Royal Military Engineers, stationed at Hong Kong, and the letter gives precisely the same view of the situation in that day as does the correspondence of Mr. Morrison give of the supposed situation to-day. Yet the Military Engineer was entirely wrong; he had been absolutely deceived by the show of hospitality and kindness which was made in regard to the Europeans then in China. And when, later on, at Singapore (where he died, on his way home) he admitted that he had been too optimistic. These are correspondences that must be taken with a grain of salt.

**ST. MICHAEL'S COLLEGE.**—One of the oldest and most important Catholic institutions of Ontario, St. Michael's College, Toronto, celebrated on Tuesday and Wednesday last its golden jubilee. Last year was the fiftieth since the foundation of St. Michael's College; but the celebration of the event was postponed to have the grand new wing completed. In reply to the invitations sent out by Rev. J. R. Tedy, the worthy President of the College, a vast concourse of Alumni, friends, and clergy flocked from all parts of Canada, and from various sections of the United States to do honor to the Alma Mater. His Excellency Mgr. Donatus Sbarretti, the Apostolic Delegate, left Ottawa on Saturday last, to be present on the occasion of the celebration. It was his first visit to Toronto, and he took

advantage of it to visit several institutions, after which he presided at the ceremonies on Tuesday and Wednesday. On the 28th His Excellency celebrated High Mass, and the sermon of the occasion was delivered by Right Rev. Bishop O'Connor, of Peterborough—a splendid review of the great work done in fifty years by the College. On the twenty-ninth the two leading features of the celebration were, firstly, a Pontifical Requiem Mass for deceased professors, alumni and benefactors of the College, sung by His Grace Archbishop O'Connor of Toronto; and, secondly, the opening of the new wing to visitors.

While we of a sister province join heartily with the Catholics of Toronto in all the sentiments evoked by such an occasion, we do not forget that we, too, have benefited by some of the fruits of old St. Michael's. Not to mention more than one instance we will recall the fact that the last beloved pastor of St. Patrick's, the ever-regretted Father Quinlan, was an alumnus of St. Michael's, Toronto, and that he had ever conserved a great veneration for the home of his early student years, and had given us, the Irish Catholics of this city, many of the benefits that came from the solid principles inculcated in that institution. May St. Michael's see many a half century of prosperity and glory, to perpetuate the great Catholic work of true education is the fervent wish to which we give humble expression on this auspicious occasion.

**RELIGIOUS OPINION.**—We are not astonished that an organ like the New York "Post" can furnish a weekly column of opinions, on fundamentals of religion, that clash with each other in a discord unsurpassed since the days of Babel. It is but the logical outcome of the underlying basis of Protestantism. How could it be otherwise? The miracle would be, if all these different sectarian exponents, were enabled to agree upon even one great truth. We will take a few of the opinions expressed in last week's column of "Religious Opinions," and without wasting time or space analyzing them, we will simply show the absurdity—in a few words—of each.

We take the first from the New York "Churchman," a Protestant Episcopal organ. It says:—"If what Capt. Mahan says is true that the Christian world looks with contempt upon the man who is endeavoring to save his own soul, he could offer no better evidence of its growth toward the Master's ideal. Would that it were more true. If there were no Christians seeking the salvation of themselves, the selfishness of individualism, the selfishness of parochialism, the selfishness of nationalism would disappear, and the Church's power would be supreme. That increasing millions of Christians are learning to lose their lives for the salvation of others 'gilds with a glow brighter than any former the growing hopes of a glorious cause.'"

Wrong; doubly wrong! St. Paul asks: "What doth it profit a man to gain the whole world, if he loses his own soul?" If a man (or woman) neglects to look after his own salvation, who is going to do it for him? Who other than he is responsible for his own soul? Will his neighbor? Will the Church, even, save his soul for him, if he neglects to take the means of salvation afforded him? Besides there is nothing incompatible between the saving one's own soul and the working for the salvation of others. Moreover, we do not believe any man is fitted to help others to salvation, who neglects his own soul. Then there is a meanness, worthy of the tempter of mankind in the suggestion that there is selfishness in trying to save your own soul. Where does the selfishness come in? When you are dead, when you appear for the first time before the awful throne of an Omnipotent judge, your soul will stand there absolutely alone, in the dread silence of Eternity. No earthly friend, no Church even will be there to intervene between that soul and justice; your good and your evil deeds alone will surround you. Where then is the selfishness in preparing to meet an inevitable that must be faced alone and absolutely alone? We say the "Churchman" is wrong—un-Christian.

The New York "Observer," a Presbyterian organ, says:—"Steeped in this germinating atmosphere, as in a hothouse, theological conceptions, too, have grown

like mushrooms into the religion of an evolutionist. Christianity is represented as the lustrous crown jewel upon the brow of man after he has developed from the lowest depths of iniquity to the likeness of spiritual God-head. It is scarcely necessary to state that such a theory of religion makes no rational place for the Scriptural doctrine of blood atonement—through Jesus Christ. But that aside, is Christianity in fact an ideal? When Ezekiel faced Israel, his commission read: 'Thou shalt say unto them, thus saith the Lord God,' and that, too, 'whether they will hear or whether they will forbear.' Clearly he had a message of authority and not an ideal to present. So spake all the prophets. Throughout the Old Testament, God is presented as a Person, clothed with sovereign power and authority, giving commands and requiring obedience. Nowhere in Scripture is there a supremely beautiful ideal in the abstract placed before man with an option to choose his own means of attaining it—to godlikeness; but the command is: 'This is the way, walk ye in it.'"

Right, perfectly right! But why not be consistent and follow out this principle in practice? Mark it well. The "Observer" says: "Nowhere in Scripture is there a supremely beautiful ideal in the abstract placed before man with an option to choose his own means of attaining it—to godlikeness (salvation); but the command is: 'This is the way, walk ye in it.'" Of course, that is the exact teaching of the Catholic Church. If Christ pointed out the way, and left us a Church as a guide, that must be an infallible Church. And there is no option for man, to use the words of the above-mentioned organ, to go that or any other way. How comes it that Protestantism cannot see the logic of this in practice as well as in theory. If the Presbyterian would only follow out that principle, and apply it, the result would be inevitable—into the Catholic fold he would have to come, for the Catholic Church alone allows no option in matters of faith.

The "Watchman," a Baptist organ of Boston, says:—"Some inquiry has revealed the fact that in many instances these changes of church relationships have been due to a sense of a lack of impressiveness in the services of churches which have no liturgy. The objection is made that the service as a whole is so severely simple and often so ill-arranged, that no depth of impression is made, either upon mind or heart. The attendants on the service, it is said, go away without a feeling of reverence for the Lord's house or of worship for His Majesty and love. The complaint is that what are called services for divine worship are not worshipful. Many who have not felt that this was a sufficient reason for abandoning their Baptist principles will recognize that there is some truth in these criticisms."

What a striking admission this is! The much vaunted simplicity of service is after all but a danger upon the zeal, the devotion, the enthusiasm (if you like) of the worshippers. And to say that it is not "worshipful" is a grave truth. Not only is the quality of worship lacking; but, what is far more essential, the great quality of adoration is entirely absent.

From time immemorial the idea of adoration has been associated with a sacrifice, and in no church, in no sect, in no branch of a so-called Christian religion does the sacrifice exist. The Catholic Church alone has possession of that one great essential of pure and perfect adoration. This then is the difference between the Church of Christ, with that perpetual sacrifice upon her altars, and what a writer once styled, "poor, cold, formless, soulless, meaningless Protestantism—without a priest, an altar, a sacrifice, a huge blank." And certainly the day is dawning when this lack is become perceptible to even the extreme Baptist. There is a something radically wanting, a something that chills the heart and dulls the soul, a something that binds us to earth and checks every attempt to climb the great summits of prayer, that reach—like the peaks of the Rockies—to the confines of heaven, and that like the great white thrones of the Apocalypse support, as it were, the glories of that Mansion wherein Divinity awaits the sacrifice of men.