

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, JANUARY 14, 1899

OUR INSTITUTIONS OF LEARNING.

Canada is attracting the attention of the people of Ireland. Our Catholic institutions were spoken of recently to a large and appreciative audience at Boyle. His lordship the Bishop of Elphin, speaking at that place referred to our universities in glowing terms. He said:

"The governing body is Catholic, the professoriate, as a rule, is Catholic, Catholic principles of ethics and Catholic views of historical questions are presented, which Catholic pupils can, without danger, accept—in a word, the whole atmosphere of these institutions is Catholic. Contrast this system of the Canadian educational system with that which we have to reconcile ourselves to in this country. Trinity College, with its Protestant president, its Protestant professorial staff, its Protestant atmosphere is held up as a suitable institution for the higher education of people, nine-tenths of whom are Catholics. The thing is preposterous and absurd. Why to thus maintain Trinity College in the enjoyment of its monopoly indicates the existence of a fear that Protestant ascendancy in this country would cease if the Catholics were placed on the same level, educationally, with our non-Catholic fellow-countrymen. I would say that it is a patriotic duty, incumbent upon every public representative in this country to cultivate at present by resolution and speech and action for a Catholic university. I would say, moreover, that the first act of every County and District and Town council after coming into existence is to pass a strong resolution demanding as an educational right from the government that undertakes to rule on the establishment of a Catholic university in which orthodox religion and orthodox patriotism—not the spurious article which is so much in vogue at present—will be taught to men who have now been entrusted to them so much as the interests of our people."

The complaint of his lordship, with regard to the treatment of Ireland, is well founded. It cannot be conceived that the injustices they labor under shall be allowed to exist very much longer. There appears to be a healthy agitation going on, which must result in the triumph of right, in the early future. Notable instances are on record of broad-minded Protestants going with Catholic brethren, in claiming justice for the latter.

It is pleasing to find our institutions of learning referred to, in so complimentary a manner, but, can the Catholics of Canada say that they have done their whole duty in this connection? Up to the present time, we have not had many rich men amongst us, men who could afford to give largely of their means, yet, it would not be difficult to mention the names of several to-day who could easily identify themselves with the cause of education by a generous contribution.

McGill University stands as a monument of Protestant generosity. The donations that have poured into its lap are now counted by the millions. It could not be expected that this generosity could be rivaled. Indeed, there is no need for any such amount of money to make our institutions second to none on this continent.

A Catholic institution can be managed, and made prosperous and progressive, with less than half of what

is needed by our Protestant friends; but up to this moment very little has been done by individual benefactors, to give to Catholic education the rank it should have. On some future occasion it may be necessary to deal with some of the causes of this apathy; for the present, it is sufficient to say, that our Catholic High School, should attract the attention of our English-speaking Catholics in this Province. Some of our well-to-do people ought to identify their names with this institution, which is destined to mark a new era in the status of our people. From our High School will go forth young men well equipped for business pursuits; it will be a prolific feeder for the courses of Arts and Sciences in our colleges and universities, and now is the time, to come forward generously and place it upon a solid foundation.

JUDICIAL REPRESENTATION.

The question of proper representation on the judicial bench crops up, now and again, in different quarters. It will be remembered, that some years ago, when the Solicitor-General of the Dominion was appointed to a judgeship of the Superior Court of this Province, a great howl was made because he happened to be an Irish-Catholic, and a number of fanatics thought, that a Protestant should have been selected for the position. There is good reason to believe, that many of those who took part in the agitation at the time, now feel heartily ashamed of their conduct. In this Province the Protestant minority have by far a larger share in judicial appointments, than their numbers justify. This is the case with regard to the Courts of Superior jurisdiction. It is perhaps to be regretted, that in some of the courts of inferior powers there has been some exclusiveness, although the gentlemen filling the positions are in every way worthy of the trust that has been confided to them. In so far as possible all sections of the community should be represented in every grade of the judiciary.

In Catholic countries, as a rule, the non-Catholics are well treated with regard to judicial appointments. Ireland is a notable instance in this respect, indeed, the Catholics have had reason to complain of the distribution of these high offices. There are twenty-one County Court judges in Ireland. Now, although the Catholics are as from five to one in the general population of the country, there are no less than fifteen Protestant, and only six Catholics, amongst these judicial functionaries. It appears, however, that an attempt is being made, to fill the place of one of the Catholic judges, Mr. Justice Kelly, who has recently retired, by the appointment of a Protestant, to his place. The Dublin Freeman commenting upon this says—

"Now, we late sectionalism, and have not a word to say against many excellent Protestant judges, but in a Catholic country, there is something suspicious about the fact, that five-sevenths of the County Court Judges are Protestants."

All good men hate sectionalism, more especially, in relation of an administrator of the law. Far better to get a good judgment from a non-Catholic, than a bad one, from one professing the Catholic faith—that all things being equal, the only plan to make people feel secure, is just and equitable representation based upon population, except when distinguished ability makes the choice one of general satisfaction. In Ireland where the Bar has so many brilliant ornaments amongst its Irish-Catholic members, it seems strange, that the disproportion in judicial appointments, should be so glaring in favor of their Protestant competitors.

A NOBLE CATHOLIC WOMAN.

Under the above title our Methodist contemporary, "The Daily Witness" publishes a review of Mother de la Nativité, and the origin of the Community of the Sisters of "Misericorde." It is written in an appreciative spirit; and this is the reason we reproduce it. Whenever we have any fault to find with our contemporary we do not hesitate to express our opinion; and when, as on the present occasion we find in it something in favor of a Catholic work we lose no time in reproducing it—

"Mother de la Nativité and the Origin of the Community of the Sisters of Misericorde," is the title of a book published (both in English and French), to celebrate the fiftieth anniversary of the order of "Sisters of Mercy." It gives an account of the life of the foundress, Madame Jette, which is edifying to Catholic and Protestant alike. This good woman was born in the village of Lavaltrie in 1794. Her maiden name was Marie Rosalie Cadron. It is said that she was even as a child especially tender to the poor. She married a man of equally generous spirit, and "the Jette homestead was ever wide open to all the poor." Madame Jette

was a peacemaker among neighbors and a teacher of piety to the young. Her husband dying, she gave her time more than ever to works of mercy and had some success in helping fallen women to a better life. Her home was at this time in Montreal, and Bishop Bourget, perceiving her fitness for such a work, spoke to her about founding a religious community to care especially for unfortunate girls. Madame Jette was rather frightened at the thought of founding such a community. She was fifty years old and thought herself lacking in the gifts and graces necessary for a great work. Nevertheless as the Bishop urged it as being the will of God, she rented a small house and started a very humble rescue home. She was soon joined in her arduous labors by Mademoiselle Lucie Benoit and other ladies, and a regular order was formed in 1848, with eight professed nuns and several novices. It was not till 1851 that the present home of the community (on Dorchester street, near St. Andre) was acquired. The first abode of the workers had been in St. Simon street, the second in Wolfe street, where some trying years of poverty were experienced. The meagre dinner was sometimes spoiled in the cooking, for there was much laundry work to be done and only one small stove for all purposes; and it is reported that when the dinner was burnt, Lucie Benoit, whose family lived opposite, would let her father know and the wants of the nuns would usually be supplied. Madame Jette, now known as Mere de la Nativité, was older than the other nuns and becoming an invalid dropped out of active work. Her sufferings were great and the poverty of the institute forbade her medicine and nourishing diet which might have relieved her, while the struggle to maintain the institution in those days of trial kept the Sisters so busy that their foundress was sometimes neglected in her illness and left without proper nursing. It is intimated that she was even slighted by some in the convent as a feeble and unimportant old body, while the title of foundress was generally given to Sister Ste. Jeanne de Chantal, a woman of great energy and capacity, who was the first regular superior of the community. But the humble, loving spirit of Mother Nativité shone out amid all trials and hardships. Her resignation and devotion were a constant example to the other sisters and many touching stories are told of her true lowliness and her love for souls. She died in 1864, but the work she started with great diffidence and only in accordance with Bishop Bourget's request, has developed both in its size and in the variety of its beneficence and has branches in Ottawa and New York. Many things in this account of a Catholic institution cannot be approved by Protestants, but the fundamental Christian ideal of seeing the lost and pointing to Jesus is so prominent in the lives of some of these noble workers in the Catholic Church that we cannot but recognize the unity of the spirit that prompts such endeavor.

ST. ANN'S PARISH.

It is admitted on all sides that the spiritual work of the Redemptorist Fathers since their advent to St. Ann's is worthy of the admiration of all the Catholics of Montreal. Amongst the names of the good priests who have performed valuable services in the parish during the past fourteen years, one will stand out prominently, and that is the name of Rev. Father Strubbe. In the course of an interview which the "True Witness" had with him, an opportunity was given of realizing how practically the Redemptorist Fathers look after the temporal as well as the spiritual affairs of the parish, particularly all that concerns the social interests of the flock committed to their care. For many years the Rev. Fathers have carefully compiled a census of the parish. For the purpose of taking this census the Fathers divide the parish into various districts, in which each of them seeks the required information. Some idea of the importance of this work may be obtained from the following extract from the statistical statement which forms part of the record, the very valuable record, of this thriving and progressive parish during the year just closed. The number of Catholic families residing in the parish in 1898, was 1,515 "mixed," we are either the husband or wife was Protestant, 76; Protestant families, 249; French Canadian families, 212; Jews and Chinese, 14; children under First Communion age, 2,004; above First Communion age, 1,821; total number of souls, 6,779; communicants, 4,775; school enrollment (St. Arsfield School not included) 1,223; children over fourteen years of age who did not make their First Communion, 23 (this number has been reduced since, through the establishment of a special class, by 11); children between 8 and 14 who are not attending school (St. Arsfield school not included) 39; Catholic children at-

tending Protestant schools, 14; idiots, 3; number of Holy Communions, 59,900; Baptisms, 241 children, and 87 adults (converts, making 370 in fourteen years); marriages, 60 between Catholics, and 3 mixed.

A general mission is now in course of progress. That for married women opened on Sunday last, that for married men will begin on Sunday evening next, that for unmarried women will start on the following Sunday evening, to be succeeded by that for unmarried men on the following Sunday evening. Each of the four missions will occupy a week. The Rev. Father Grogan, of St. Patrick's Church, Toronto, and a native of Quebec, will preach throughout all the missions.

During the present month the magnificent gymnasium and drill hall, which has been erected as an extension or new wing to St. Ann's Hall, will be inaugurated. It is a two-story structure, the first storey being the gymnasium, which is equipped with the most modern apparatus; and the second to the drill hall, for the use of St. Ann's Cadets. The cost of the new building will be about \$7,000, part of which, we might add, will be defrayed out of the purse presented to the Rev. Father Strubbe on the occasion of the celebration of his Silver Jubilee as a priest.

ARCHBISHOP BRUCHESI VISITS THE PRISONERS.

It is only religion that can bring true and solid consolation to the hearts and minds of those whose sad lot it is to be confined in prison. By the world they are despised as outcasts unworthy of a passing thought. But in the eyes of the Catholic Church they are the possessors of immortal souls, and members of her fold.

True to her sacred mission the chief pastor of the archdiocese of Montreal, Archbishop Bruchesi, paid a visit to the city jail and addressed them from the steps of the altar.

Archbishop Bruchesi spoke as follows:—

"My dear friends, at this time, when the New Year has dawned upon us, it is customary for friends to visit each other and exchange good wishes. Fathers like to go to see their children, to bless them and to show their affection for them. You, unhappily are deprived of these family joys. But you have your remembrances; you were not always thus; and must often have thought, here within these prison walls, that there are people who are near and dear to you and who think about you and pray for you.

You belong to my family, although misfortune has come upon you; and I assure you that, at the beginning of this new year one of my first thoughts was about you. I have given my blessing to the priests of my diocese, the religious communities, and the citizens who have come to my residence to express to me their good wishes; and the idea occurred to me to come here to see you and to bring you a little consolation; for although you have your failings and your unhappy faults which have brought you to this place, yet you can strike your breasts and say 'mea culpa, I have deserved it; it is human justice which is now following its course.'"

Still your hearts are open to good counsel, I know what you are suffering, and what you will suffer, for yourselves. But I feel that you are also suffering for the sake of those from whom you are separated, those who are allied to you by ties of blood and by ties of friendship. Therefore I recall to mind the words of our Lord in the Gospel, when he recommended charity. He remembered those who were in prison. He said that we must love all men, and that when men will appear before the Sovereign Judge to receive their rewards, God will say to the just: "Come ye blessed of my heart; come and receive the crown that has been prepared for you. I was poor, and ye gave me assistance; I was hungry, and ye gave me to eat; I was thirsty, and ye gave me to drink; I was in prison, and ye visited me."

We may ask why he uttered those words. Is God, who is all-powerful, really hidden in the person of the poor, of the sick, of the indigent. Yes; and even as He is hidden in the unfortunate and the suffering, He is hidden in the prisoner. It is Himself, therefore, that I have come here to see. I have also come to express my best wishes and to bless you, and at the same time bless all those of whom you are thinking. I wish you one and all a good and happy new year.

Let it be for you a year of repentance; realizing that you have done wrong; a year of good and sincere resolutions; a year of prayer. Pray often. Do not forget that this position in which you are at present is a stain upon you, and a misfortune, but it is also perhaps a grace from God for which you will thank Him later on, when he makes good citizens of you,

and pious Christians, leading good and ever holy lives. For bear in mind that one may pass out of prison and become a great saint, just as one may occupy the highest rank in society and lose your soul.

Our lifetime is a time of trials, and we should always remain faithful to the grace that God gives us. Take advantage of these hours of misery, of sorrow, and of suffering which you are passing here to expiate, with a Christian sentiment of resignation, your wrong-doing in the past. When you have left this prison, when you have recovered the freedom which is so dear to you, may you always make a good and holy use of it!

His Grace repeated his address in English. He then visited the institute of St. Benedict Joseph Labre, popularly known as the Belgian Brothers' Institute, and afterwards stayed several hours at Long Point Asylum.

A VENERABLE PRIEST.

Our readers will regret to hear of the death—which occurred on Thursday of last week—of the Rev. Father O'Connell, at the age of 99. Two years ago we published a biographical sketch of him, together with his portrait. The writer paid him a visit recently and from his physical and mental activity arrived at the conclusion that this venerable servant of God would live to celebrate his hundredth birthday. It was not to be, however; and after an illness of about eight days he passed away peacefully to his rest. He had been for several years a "lodger," as he was wont to describe himself, with merry twinkle in his Irish blue eyes, in the Convent of the Grey Nuns. Hung up in his room was an address presented to him by the citizens of Kingston, and signed by the Protestant Mayor and other prominent Protestants, expressive of regret at his departure from that city, and bearing eloquent testimony to his self-sacrificing efforts in ministering to the victims of the ship-fever in that place.

Father O'Connell was fond of talking of the days when he first arrived in this country from Ireland. St. Patrick's Church had not been built, and the Irish Catholic colony had their spiritual wants supplied by priests stationed at either Bonsecours Church or at the old Recollet's Church. Having spent three years in Montreal, Father O'Connell went to the diocese of Ottawa, where he remained for about thirty years. He retired from active work only when the infirmities of old age compelled him.

Father O'Connell celebrated Mass in St. Patrick's Church, when its golden jubilee was celebrated. He also celebrated Mass there on his 97th and 98th birthdays. The Rev. Father Quinlivan had made preparation for a Requiem service for the aged priest, in St. Patrick's, but on the arrival of a telegraphed request from Archbishop Duhamel, of Ottawa, the remains were at once sent there to be buried at Richmond, where he had long been stationed.

THE CURE OF CONSUMPTION.

Considerable interest has been manifested in the proceedings of the meeting of the Society of the Preventive of Consumption which was recently held in the London residence of the Prince of Wales, Marlborough House, at his Royal Highness' special invitation. Modern research has upset our theories about the cause and cure, and prevention of consumption, as it has in regard to other diseases. Like so many other maladies, its origin is now known to be due to a living germ, in this case the tubercle bacillus.

Of all enemies to human life in moderate latitudes, especially in London and Wales, the tubercle bacillus is the most powerful. By far the commonest and most fatal mode of its attack is, of course, the invasion of the lungs. But it may settle in the joints (white swelling) or in the spine, thus producing nine-tenths of all cases of hump-back and spinal abscess; in the skin and its glands, when it is called scrofula; and again, in the case of children, the bowels and their glands; and upon the brain coverings (meningitis). The recognition of the fact that all these evils are attributable to the agency of a bacillus has as yet unfortunately given no direct assistance in the cure of the disease when established, all germicides capable of destroying the germ in the body becoming poisonous to the patient long before they are strong enough to affect the bacillus. But it has given an enormous advantage with regard to the prevention of the evil. And it is to this end that the society has been organized.

The need that exists for the society was well demonstrated by the remarks of Sir William Broadbent at

the meeting in Marlborough House.

"We learn from the returns of the Registrar-General that nearly 60,000 deaths are every year registered as due to tuberculosis in England and Wales alone, and to this number may be added a considerable percentage of the deaths set down to acute affections of the lungs, in which tubercle has played an unrecognized part. Of these over 40,000 are from consumption, 6,000 from tuberculous disease of the intestines and mesenteric glands, and 6,500 from tubercular meningitis. The destructive work of tubercle does not end here: 5,500 deaths are attributed to other forms of tuberculosis, among which are 'diseases of the bones. Hump-back, hip-joint disease, disease of the knee, ankle, elbow, wrist and other joints, which cripple or disable so many children, are the sign manual of tubercle.'"

Even this state of affairs is a great improvement on that which existed fifty years ago. Since then, by improved hygiene, subsoil drainage, greater attention to ventilation and to the construction of dwellings, the number of deaths from consumption and other forms of tuberculosis has been reduced by more than 50 per cent.

"It is now definitely known that consumption is a contagious disease; that it is communicated from person to person, and from animal to man, and that it arises in no other way. It is not an inherited vice in the constitution which declares itself in course of time; but, while some constitutions are more prone to it than others, and while an unhealthy mode of life and unwholesome surroundings predispose to its attacks, every case of consumption is derived from some pre-existing cause. Phtisis, with all the various forms of tuberculous disease, is the work of a microbe—the tubercle bacillus discovered by Koch. This living organism is present in countless millions in the diseased lungs or intestines or bones. By its multiplication it blocks the minute blood vessels, chokes the air vesicles and destroys structures, and by a poison or toxin which it forms, it gives rise to febrile disturbance, nocturnal perspirations and wasting. It is by the transmission of this bacilli that tuberculous diseases of all kinds are spread. The principal way in which they are conveyed from a diseased to a healthy person is by means of the expectoration, which contains them in enormous numbers, and which when emitted is suspended in the atmosphere especially of ill-ventilated rooms, in the form of dust, and inhaled. Happily, they are not present in the breath of the consumptive patient, so that consumption is not contracted merely by breathing the same air or living in the same house with a sufferer."

But the society aims not only at the preventive of consumption; its object is also the cure of it.

We are glad, therefore, to be able to recommend a sanatorium within easy reach of Montreal, and occupying an ideal site for such an institution. It is called the Sanatorium Gabriels, and is in charge of the Sisters of Mercy, the Superior being Rev. Mother Kiernan, sister of one who was formerly a resident of Montreal. It was opened in July last and is located on the Adirondack branch of the New York Central and Hudson River R. R. the station's name being Paul Smith. The buildings stand on Mount Sunrise, which is 2,000 feet above the sea level; and it is almost entirely surrounded by State lands, on which are thousands of acres of pine, balsam, spruce, etc. From the southwest the wind comes with its healing, fragrant breath over seventy miles of solid pine forest.

The New York Tribune says of the location: "From Sunrise Mount the panorama is unsurpassed for grandeur. The clearness of the atmosphere permits the summits of the distant mountains to be distinctly seen. In the morning light, transparent and cloudlike, Mount Marcy lifts its head, then White face and innumerable peaks, blue and purple and golden, stretch away in the hazy distance. Here and there through the bordered pines the silver waters of Luretia Lake can be seen. A short walk will bring one to this beautiful lake, where the lovers of angling can enjoy fishing for speckled trout, and where with two or three 'carries,' one can reach through the St. Regis lakes and river the great St. Lawrence."

Mrs. James Birmingham of Park Avenue, of this city, who is staying there at present, spent her winter holidays at home in Montreal, and her friends noticed a decided change in her appearance. The lung trouble she stated, from which she had been suffering, was fast disappearing, and is expected that it would entirely disappear by the summer months, when she will leave the Sanatorium Gabriels. All the arrangements of the main and other buildings have been made in accordance with the latest scientific and hygienic methods.