

The True Witness and Catholic Chronicle

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TERMS, PAYABLE IN ADVANCE

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.

PAUL, Archbishop of Montreal.

SATURDAY FEBRUARY 16, 1901

LENTE REGULATIONS.

Circular of His Grace the Archbishop of Montreal to the Clergy of His Diocese.

Archiepiscopal Palace, Montreal, 2nd February, 1901.

Dear Co-Workers:

"La grippe" is at present more prevalent in our diocese than in any other part of the province.

According to the medical profession there are scarcely any families free from it. Our religious communities and our educational institutions suffer therefrom, and we cannot foresee the end of it.

I have deemed it well, in consequence, to do this year what I did in 1899, and imitate the Church's solicitude for her children, by tempering the rigor of Lenten regulations.

In virtue of the power conferred on the bishops of the entire world by the Pontifical Indult of 1892, for the Lenten season of this year, I establish the following regulations concerning fast and abstinence.

1st. The only days of fast and abstinence, during the forty days, will be the Wednesdays and Fridays of each week, as well as Saturday of Ember-days and Holy Saturday.

2nd. On all other days fast will be dispensed with, and flesh meat may be eaten at the three meals. This exemption from abstinence at the three meals extends even to persons who may be in condition to fast on days when fasting is prescribed.

But this tempering and reducing of the ordinary Lenten regulations, instead of diminishing the obligations of doing penance during that holy season, rather renders it more imperative for every one.

Let your zeal, in regard to your parishioners, be, therefore, increased both in the pulpit and in the confessional, that you may the better cause them to enter into the Spirit of the Church, which requires that every Christian should prepare for the great feast of Easter, by a more fervent imitation of the suffering and crucified Saviour.

Recommend them to pray, to recite the beads all together at home, to attend Mass on week days, and to make the Way of the Cross. Insist upon a more faithful observance of Sunday, the avoidance of dangerous occasions, as well as the frequentation of taverns, and theatres — a keeping aloof from frivolous amusements. They must substitute good deeds, acts of piety and self-denial for the penances from which the Church exempts them.

Recall to them, likewise, the great duty of alms-deeds. I call upon all the faithful, during this Lent, to become co-operators in the many undertakings with which I am charged, by giving an alms in accordance with their means. If each one were only to give a few cents, what a magnificent sum, after the Lenten season is over, would I not be able to apply to the various charitable works which demand my assistance and protection! You are aware that I have founded an hospital for incurables, Montreal, and that hospital, as yet very humble, will in a few months make way

for a larger edifice at Notre-Dame-de-Grace. But even to-day it gives an asylum of refuge to about fifteen poor patients. Many are unaware of its existence; but great is the good it has done during the past two years! It is kept up as if by a miracle, thanks to the charity of a few generous souls and the devotedness of the Sisters of Providence, who have the direction of it. I assure you it is a work most specially dear to my heart, and later on I will speak more fully to you about it.

But, with what happiness will I not devote to it a portion of this year's Lenten alms! May Our Lord touch the rich and the happy ones of this world with a feeling of compassion for those suffering and abandoned members of Holy Church.

As last year, I desire that in all the churches and public chapels a box be placed with the following notice thereon: Lenten Alms. Advise the faithful to respond to my desires and to place their offerings in that box. These offerings should be sent to Rev. Canon Martin, at the archiepiscopal residence, before the first of May next.

Accept, dear fellow-laborers, the assurance of my most devoted sentiments in Our Lord.

PAUL, Arch. of Montreal.

JUDGESHIPS IN ONTARIO.

Our Catholic contemporaries in Ontario are making a gallant fight for, at least, partial justice in the matter of High Court appointments. This does not surprise us, nor are we astonished that they are forced by circumstances to do so. It is well known that in the matter of Liberal and broadminded citizenship Catholics are always expected to be on the side of concession. It is unpatriotic, you know, to urge sectional claims. People should be above and beyond such considerations. For instance, the word "Irish Catholic" should never be heard in regard to any appointments to positions of trust and emolument. It would be a blessing if offices were only distributed according to merit. If such were the case we would have no ground for complaint, for we are aware that our people could hold their own with any class in the community. But, without fear of contradiction, we can say, that, as far as the past goes, merit has played second fiddle to good sound Protestantism, — at least as far as appointments in Ontario go. As far as judgeships, in Ontario, are concerned, the matter can be safely left in the hands of our contemporaries of that province. According to the census returns, the Catholics are entitled to three seats on the Superior Court Bench, while at present they occupy only one. Throughout the Dominion great interest is centred in the present agitation.

Sometime ago a deputation waited on the Premier, claiming that it represented the Bar of that province. They urged that sectionalism and religion should have no weight in the matter of appointments to the Bench. No doubt, although the urbane Premier did not say so, it must have shot through his mind that the representations of these barristers would have been more complete had

they added that no man's religion should be a bar to promotion. Time and again have the Catholic organs indicated how largely the Protestant element is represented upon the Superior Court Bench of the Province of Quebec. It will be a long day before Protestant Ontario emulates the example set by this so-called benighted Province of Quebec. Despite the disproportionate favor with which the Protestant element is here treated, we cannot forget the flat-footed hostility displayed by these same people when it was proposed to appoint Hon. Solicitor-General Curran, now Mr. Justice Curran, to a seat formerly occupied by a Protestant judge. There was no question of the talent, the fitness, or the integrity of the Solicitor-General; the Protestants objected to him, as they boldly stated, because he was a Catholic, and because they wished to hold the seat in the name of Protestantism. The loudest howlers were the very men who, on another occasion and when somebody else's ox was gored exclaimed, "pray do not raise the religious cry. It is not patriotic! Do cease those sectional appeals! All acquainted, through experience, with the manner in which political parties, in the past, managed, will not be gulled by any such hypocritical exclamations. If our Ontario friends wish to succeed they must keep up the fight on straight lines. The Protestant element never shrinks from raising that cry, when it suits their purpose. We say that no man should be put on the Bench simply because he is a Catholic; but we also say, that the fact of a man being a Catholic should in no way militate against his appointment. When this species of ostracism shall have ceased — as cease it must — the Catholic who may be intrusted with the administration of justice, in the High Courts of Ontario, will force from his opponents of to-day words of commendation, and that before he is long in the responsible position of judge.

LENT.

Wednesday next, the 20th February, will be Ash Wednesday. On that day does the period of penance and mortification commence. Before beginning His public mission Our Blessed Lord retired into the desert, and there spent forty days in fasting and prayer. The great annual commemoration of the Resurrection approaches, and, in imitation of her Divine Founder, the Church ordains that for forty days the faithful should practise mortification, and prepare to duly celebrate that all-important event, by penance and humiliations. There is a special appropriateness in every one of the Church's ceremonies; and the warning words of the priest on Ash Wednesday have a solemn significance, even as has the placing of ashes on the heads of the faithful.

We learn at the altar rail that we are but dust, and that the day is not distant — much nearer than we suppose — when back into dust we shall crumble. With that awful truth before us, the entry upon the season of sacrifice and mortification marks a most important period in our careers.

There is one reflection that we cannot entertain seriously without experiencing a feeling of awe. Perhaps this is to be the last Ash Wednesday for many of us; most certainly for a few of our readers their last Lent commences on Wednesday next. It is impossible to tell how many of us, or which of us will be dust, when Ash Wednesday 1902 dawns upon the world. Therefore it is wisdom to seize the opportunity before us; we may never have another one.

In olden times the fasting, the mortifications, the sacrifices of the Christians during the Lenten season were so severe that we even feel inclined to think them exaggerated. In our age the prescribed penances are comparatively insignificant. According to circumstances, the members of the hierarchy modify and change the rules and obligations of Lent in order to suit the health, the condition and the needs of each individual. In times of epidemic the fast, and often the abstinence, may be modified or dispensed with. It was so in this archdiocese in 1899 — and as will be seen from the letter of His Grace the Archbishop, published in this issue, the same rules will apply this year. In fact, the modern Lent is very easy of observance; and yet hundreds complain of the severity of the Church's laws and seek to avoid by every imaginable excuse, the proper fulfillment of the few simple regulations imposed.

A person finds it difficult to abstain from flesh meat, or to follow the rules of fasting, during a period of forty days. Let us suppose that this is to be that person's last Ash Wednesday; how very much more satisfactory would be the "returning to dust" when the soul would have a few sacrifices and voluntary penances to present before God! But, apart from the ordinary fasts and

abstinences of Lent, there are many other means of sanctifying and rendering meritorious that season of grace. There are extra prayers to be said, visits to the Church that can be made, fits of temper that may be curbed, evil thoughts to be banished, hot words to be left unsaid, and the creating of enemies to be avoided; there are also extra acts of virtue to be performed. There are alms to be given, words of consolation to be spoken, kind deeds to be done, generous and holy thoughts to be entertained. The will is all that is required; the opportunity is not wanting. If you cannot fast, at least you can refrain from cursing, or lying, or slandering others, or using immoral language; if you cannot abstain, there is nothing to prevent you from saying extra prayers, or omitting to give offence to your neighbors. In a word, the Catholic who wishes to follow the example of the One who fasted during forty days, can make Lent a season of countless blessings and graces, and even should it be his last Lent on earth he can turn it into an autumn harvest of richest return.

"Remember Man that dust thou art, and unto dust thou shalt return," is the sermon of Ash Wednesday; but that of the approaching Easter is of another character — it tells us that from out that dust we shall again arise, glorious in the splendors of an anticipated eternity of happiness, under the dazzling and majestic splendors of the Beatific Vision.

THE JUBILEE.

Our last issue, containing the admirable and clear Pastoral Letter of the Archbishop of Montreal, promulgating the Papal Encyclical concerning the extension of the jubilee, has furnished our readers with an exact idea of the importance of this great event, as well as of the rules governing the performance of the jubilee. On these we have no intention of insisting at this moment; we merely desire to recall to the faithful the fact that an extraordinary and unique period of grace has come to us all, and that it behooves each one to take advantage of its privileges.

No sooner was the Bull of His Holiness promulgated; than the parish of St. Ann's set the example by commencing, at once, the regular professional visits to the various churches indicated by the Ordinary. Already have two out of the three prescribed visits been performed, and several thousand men and women of that parish, headed by the zealous and indefatigable pastor — Rev. Father Strubbe — marched in solemn procession from one to the other of the churches. It was an edifying spectacle to behold that great concourse of the faithful moving silently and thoughtfully along our busy streets, carrying out to the letter the desire of the Holy Father, and taking advantage of the very earliest moment to participate fully in the wonderful benefits of the Jubilee Indulgence. It was an example for all the other parishes, and one that will be followed in every section of our city.

ARCHBISHOP BRUCHESI.

We learn from the press that His Grace the Archbishop has undertaken, in the interests of Catholic education, the difficult and heavy task of visiting all the colleges of his archdiocese, of examining carefully into the details of the educational methods of each one, and of learning, for himself and by himself, the exact condition in which our educational system is at present to be found. Any one even slightly acquainted with the numerous and fatiguing duties that fall to the share of an archbishop, can form some idea of the immense amount of labor that His Grace thus imposes upon himself; but very few have any just conception of the energies, the devotedness, and the transcendent abilities of the head of this important archdiocese. There seems to be no barrier of difficulties sufficiently strong to deter Archbishop Bruchesi, in the moment he perceives an avenue of usefulness to be followed, or a work of importance to the Catholic faithful to be accomplished.

Apart from the high office which he has been so happily called upon, by the Vicar of Christ to fill, we might say that personally there is no man in all the province better calculated to carry out successfully such an undertaking or to make it productive of more lasting and beneficial effects. If experience goes for anything, he certainly has had his share of it. Not only the general experience of the vicar who has made a complete and remarkably brilliant course of studies — from the Alpha to the Omega of an entire collegiate course — but also the special experience which it fell to his lot to enjoy a few years ago, in regard to the educational system of this province. We remember well, on the occasion of the World's Fair at Chicago, that

the splendid showing of our educational institutions was due principally to the energetic and capable organization of the exhibits, and the remarkably effective supervision of their exposition, by the then Rev. Canon Bruchesi. The marvellous energy displayed and the taste, tact, and talent evinced by the young canon, might well be considered, in the light of subsequent events, as the harbingers of his well-merited promotion to the still more onerous and responsible rank of Archbishop of Montreal.

At all events, it is certainly a piece of very good news for all who have at heart the dearest interests of Catholic education in this country. This week His Grace commenced his visits to the colleges by spending a couple of days at the college of Ste. Therese.

ST. PATRICK'S DAY.

It is true that we have yet a full month before us, but the annual recurrence of Ireland's Patronal Feast, will soon be at hand. It may not be inopportune to drop a few hints in regard to the celebration of this year's St. Patrick's Day. Without seeking or desiring to intrude upon any arrangements that are being, or may be, made, we feel that the various societies that usually make it a point to celebrate that day, should redouble their efforts this year, to make the occasion a most memorable one. There are more reasons than are necessary for us to state why the seventeenth of March, 1901 should be a memorable day in the annals of this country.

In the first place, this will be the first St. Patrick's Day of the twentieth century; the first during the reign of a new sovereign; and the first for a good many years, that Ireland has beheld a perfectly united Parliamentary Party to advocate her interests at Westminster. This century should, in its earliest years, behold the fulfillment of Ireland's cherished desires and the attainment of legislative autonomy for that long suffering land. In the second place, the new King should be impressed with the idea of the necessity of conciliating such a powerful element as that which is composed of his Irish subjects. And, finally, the United Party that is doing battle for Irish Home Rule should have its hands strengthened in every possible way at this important juncture in the story of Ireland's constitutional struggles.

Without entering into any speculation concerning the future — near or remote — it might prove useful were we to tell in plain terms what we consider to be the very best, and most practically effective means of aiding in that sacred cause — above all as far as we Irish Canadians are concerned. It was from Canada that, on two memorable occasions, resolutions were sent to England that told the Imperial authorities how sincerely the representatives of Canada in Parliament wished that Ireland should, at least, enjoy a degree of political freedom equal to that which has been accorded to this colony.

Now that resolutions of condolence and sympathy on the death of Queen Victoria, and of congratulation and allegiance regarding the new sovereign are being passed and transmitted to the forms of addresses to the King, it would be, we think, a favorable time to repeat — for a third time — that which was done in the Canadian House of Commons in 1882 and 1886. We see no reason why a similar series of resolutions might not be proposed during the course of the present session of our Federal Parliament. On this point for very obvious reasons, we do not now insist; we merely make the suggestion, leaving it to our Catholic press, and to our representatives in the House of Commons to give expression to their views upon the matter.

In the next place we think that the various St. Patrick's Day celebrations this year should be made to aid, in a substantial manner, the Irish Parliamentary party. Say that a portion of the proceeds of each successful entertainment be offered to the Hon. Edward Blake as a contribution to the much required Parliamentary Fund. Then, again, the extra and exceptional enthusiasm that should mark this year's celebration would have an effect far more broad-spread than we may imagine. Without a doubt, very much of the future may depend upon the manner in which this year's seventeenth is held. Any falling off, or cooling in the usual demonstrations would surely be taken as an indication that Irish men were growing indifferent to the results of their national struggle. On the other hand, any marked increase in the enthusiasm usually displayed, would go to show that the spirit of patriotic determination was even more than ever alive amongst us. And all this could not fail to produce a very desirable effect in the quarters whence so much injustice, in the past, had emanated, and from which, alone, can the desired improvements flow. Men, even, who belong to no society or organization, should make it a point to take part in the public demonstration. No one should be absent this year. We hope that our few remarks may, at least, set on foot an activity in accord with the importance of the occasions.

ST. BRIDGET'S NIGHT REFUGE.

Report for week ending Sunday, 10th Feb., 1901. — Males 428, females 40. Irish 252, French 178, English 12, Scotch and other nationalities 24. Total 466.

THE CORONATION OATH.

Editor of "True Witness."

Sir, — Please allow me space in your valuable journal to make a few remarks on the advisableness of the Parliament of Great Britain to eliminate from the formula used in administering the Coronation Oath that most obnoxious clause which proclaims the Holy Sacrifice of the Mass and the belief in the Real Presence as held by Catholics, with the intercession of the saints, to be idolatrous.

Now, sir, in considering the mighty possessions over which he is called to rule, King Edward VII. will behold millions of his most loyal subjects professing the Catholic faith, and, therefore, their belief in the real presence of Jesus in the Sacrament of the Eucharist. He will see them on bended knees asking the saints of God to intercede with the Most High in their behalf. He will behold them in thousands at the foot of the altar whereon the Divine Lamb is being offered to God as a propitiation for the sins of man, and yet, he shall be obliged to swear that what those loyal subjects of his believe and practice is nothing more than superstition and idolatry, putting them in the same category as his Hindoo subjects in darkest India.

Where is the man whose blood does not run cold when he has been insulted by one whom he reveres and serves? And yet, is this not the case in the present instance, when a ruler loved by his people, from whom he expects (and rightly so) loyal obedience, is made to confirm on oath that which they hold most dear, and for the defence of which they would willingly sacrifice all — yes, even their very lives — idolatry.

Where is the man, Catholic or Protestant, whose heart is not filled with indignation at the very thought of such a thing? There is the man calling himself a Christian who does not wish to see such an abominable assertion thrown out of the formula used at the coming coronation?

I affirm that such an oath is not only an insult to every Catholic, the world over, but a blot on the history of England.

It is not my object, Mr. Editor, to enter on a religious discussion, on the subjects of belief in question, sufficient to say, that as Catholics, we believe those articles of our holy religion, and as Catholics we demand a redress.

How can a monarch expect love from subjects whose religious belief is denounced by him with an oath? We ask for British fair play; we beg no favors, we are satisfied with our lawful rights, but these we claim and will not cease to demand until they are granted us.

Why should Catholics above all other subjects of the Empire be denounced as idolaters? I think it is high time to ask a redress, and I trust ere long it will be granted.

"CATHOLIC."

Montreal, Feb. 12, 1901.

A change must be made in the form of the Coronation Oath before the King takes it. At present it contains words which to the ears of Catholics are simply profanation and blasphemy inasmuch as they call the doctrine of Transubstantiation "idolatrous and damnable." They are an outrage on the most gratuitous and flagrant kind on the twelve million Catholics in the British Empire. It would be difficult to imagine what form of declaration could be more repulsive to the King himself, for if there is any special trait by which his conduct throughout his life has been distinguished it is respect for the religious convictions of others. It would be painful to him in the extreme to be compelled at the outset of his reign to wound thus needlessly the most sacred feelings of his Catholic subjects. We anticipate no objection on the part of Protestants to the removal of those outrageous words the use of which would make Coronation Day a day of horror for all Catholics. But Catholics must speak out on the subject with no certain sound. If necessary, petitions should be presented containing the name of every Catholic within the confines of the Empire. — Liverpool Catholic Times.

SEVEN BRAVE NUNS MET DEATH.

We of the Western world, so far away from the scene of the Chinese imbroglio, have, perhaps, but a faint conception of the horrors which were perpetrated at the close of the terrible Boxer uprising. When all is told, the demands made by the Powers will seem small indeed, for the most barbaric horrors have been perpetrated on the innocent victims. One of the most melancholy stories to read is that which tells how seven nuns fell brave martyrs to a deep conviction which death itself could not shake. They belonged to the Franciscan Missionary Sisters of Mary. One day they were ordered by the Governor of the Province of Shan-si to take refuge in an official building under plea of securing their safety. As a matter of fact they were renounced prisoners and commanded to renounce their religion and marry or die. They preferred the sentence of death.

On hearing their sentence they intoned the "Te Deum," and then went cheerfully forward to meet their appalling fate.

The community of nuns had been established in Shan-si for more than a year, and the good Sisters had over 200 Chinese children in their orphanage. Their names were: Marie Hermine, superioress (French); Marie de St. Just (French); Marie Natalie (French); Marie de la Paix (Italian); Marie Santa Clara (Italian); Marie Adolphe (Belgian); Marie Amandine (Belgian). Besides these, two bishops, several priests, and a large number of native Christians perished.

The accompanying cut was made from photographs furnished "The Sphere."

PAPAL

On Christ

The Latin... her's Encyclical... crazy has just... Eternal City... tions will be... says the Li... Times." Meanw... proceeds to say... a synopsis of... occupies seven... servators Roma... opens by showi... information and... question owing... differences on... long been distur... ducing movement... sity to men of... to be fraught w... with great cala... the perils, which... society he called... early days of hi... conspired it no... warning against... ism.

To this end he... cal "Quod Apos... December 23, 18... dangere became... the Encyclical... of the 15th May... the duties of an... employed, and sh... guard of justice... the war of class... epts of the follo... lan fell in impar... not mistaken... acknowledged... Church was zeal... of all grades of... ty of the poor. T... sions which had... had read upon... them they deriv... encouragement and... the most praise... enlightenment by... were rendered sa... ive. And differ... amongst them w... and partly mitiga... way the effects w... new or improved... benefiting the pr... vity where the m... such as the peopl... fording help to... information, the... mutual aid and... the workington... other organizat... works of this m... amongst Catholic... pieces of the Chur... sistent action in... masses of the pe... rounded by snare... as expressed by... It was not custom... this movement on... ple by any specifi... of Christian Sc... such appetitions... were rightly given... very properly... the name of Christ... ment. Some called... Christians, and in... movement was ter... mocracy, and its... tion Democrats, in... cial Democracy... Now, many in... section, if not to... Christians, certain... ocracy as a doubt... designation. This... adoption a popula... ment should be... ferred to other poi... the power of the... should appear to... in order to benefi... the other clas... guarded; finally... tive name there... tention of detract... ity, civil or sacred... there was too... sion, sometimes... terness. His... duty to place a li... sity, defining what... hold in the matter... sired to give ce... whereby their labo... more prolific and... tage to the State... no doubt as to wh... cracy aimed at an... object of Christian... one, whether acknow... these unguardedly... brought to such a... sity that it deemed... anything beyond w... sought material an... and found man's h... and enjoying t... Democrats therefor... the State authority... the masses, so tha... of classes being d... the citizens made... be an advance tow... vision of goods am... right of ownership... be destroyed, and... dividuals and their... to be held in comm... mocracy, on the o... much as it was cr... must rest on the... by divine faith... providing for the w... est as to prepare th... ly for the eternal li... were destined. W... should be more jus... the right of acquir... ing; it must upho... classes which had... own in a well-regul... in fact, maintain th... position of human... ed upon it by God... could then be no... tween Social Democ... tian Democracy; th... one another as mich... Socialism and the d... tianity.

Christian Democ... derstood simply as... the improvement of... not as having any... forms of government... equity and justice... prouced that in its... manes Christian De...