

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 July 29, 1899.

AN OFFICIAL ORGAN.

Office of the Hochelaga County Board
Ancient Order of Hibernians in
America.

Montreal, July 22nd, 1899.

To the Editor of the "True Witness":
Sir—I beg to inform you that a meeting held on the 21st inst., of the officers and members of the County Board of the Ancient Order of Hibernians, of the County of Hochelaga, representing the various Divisions and Hibernian Knights therein assembled, unanimously adopted the "True Witness" as their official organ, which includes all the job printing within the gift of our noble Order. Hoping other Irish Catholic Societies will adopt the same course in order that success may attend your efforts in the good work of Irish Catholic journalism.

WM. RAWLEY, JAS. McIVER,
County Pres. County Sec.

Needless for us to state how fully we appreciate this kindly recognition of our humble efforts in the two-fold cause of faith and fatherland, by such an important and honorable body as the A. O. H. After the Archbishop's recognition which the "True Witness" enjoys, this is certainly the most signal mark of confidence and encouragement that the good old organ has received. Moreover, we have to thank the County Board for the very timely suggestion contained in the official letter which we publish to the effect that other Irish Catholic societies should adopt the same course in order that success might attend the good work we have constantly in hand. Being the only pronounced organ of Irish Catholic interest in this province we feel that we need the support, both moral and practical, of every association of our fellow-countrymen and co-religionists. After the long and weary years of constant endeavor and unrecorded sacrifices on the part of the "True Witness" management, even the slightest token of encouragement is hailed with a joy that cannot be expressed and a confidence in the future that amounts to a regular impetus.

We take occasion of this important action in our regard to state very plainly a few facts concerning our determination and our attitude. In the first place we wish absolutely to have nothing to do with politics. So determined are we on this point that we cordially invite any of our readers who may find that we stray at all from the independent path, to kindly point out to us the manner and circumstances in which we have erred, and we will publish the letter, or letters, and accept the correction, if we are unable to show that it is a mistaken one. We believe that the time has come for a consolidation of our forces, and partyism is the source of nearly all the misunderstandings, confusions, and conflicting interests that have so long served to keep our people divided amongst themselves. We know full well that no political party in Canada—in power, or out of power—be it called Liberal or Conservative, cares one snap for us beyond the fear it may have of our influence or desire it may possess to secure our support. And if we are so scattered, so divided, so antagonistic to each other that we cannot combine upon issues vital to our future, then we lack the power to create a wholesome dread of our influence and we are wanting in the strength necessary to constitute us an important factor in the affairs of the country.

Let such an organ as we now possess be properly supported, in every possible way, and the day is not far distant when the exigencies of circumstances will bring about a daily paper—that result is inevitable. But we require in order to reach that level, such encouragement as we receive from the A. O. H., and we need that our people—the clergy as well as the laity in every parish—should so furnish us exclusively with all items of interest, all important news, all reports of celebrations, ceremonies and the like, in order that the public would look for the "True Witness," knowing that it alone would be able to give the detailed information required. Let us have but six months of such a system and the consequences would be incalculable.

While thus declaring our political independence we by no means intend to divest ourselves of the right to advocate or to censure, any cause, or any individual, or individuals, in the direct interest of the Irish Catholic cause. But it must be an exceptional and a glaring case that will enlist either our support or our opposition. In the ordinary routine of public affairs we merge all partyism in our religious and national cause.

ST. PATRICK'S BIRTHPLACE.

There has been no end of controversy regarding the birthplace of St. Patrick. Many have contended that he was born in France, a few considered that he was a Roman by birth, but the majority of writers have come to the conclusion that he was born in Scotland, some place along the Clyde. This last contention would seem to be supported by manuscripts contemporaneous with the Apostle of Ireland. Undoubtedly the river Clyde is mentioned in very authentic documents. In fact the most serious questions have always their ludicrous side; and it is the case with St. Patrick's biography as well as with those of hundreds of other eminent personages. All authorities agree that his grandfather was a "presbyter." Almost every student of history, and especially of ecclesiastical history, knows what a presbyter was. Yet many of the non-Catholic writers claim that St. Patrick was a Scotch Presbyterian—born on the Clyde in Scotland and brought up in the Presbyterian faith of his grandfather. So amusing is this contention that no person has ever seriously undertaken to contradict it.

Amongst the more important Irish writers—of the reliable class—we were surprised to see Aubrey de Vere positively stating that St. Patrick came from the Clyde. We have always felt inclined to agree with the Irish historian Mooney, when he says:

"It matters little what special spot of earth was the birthplace of such a man as St. Patrick. He belonged to the human race and his special mission was from Rome, while the particular field of his labor was Ireland. All else but slightly affects the story of his wonderful career."

But it would seem that all theories concerning the birthplace of St. Patrick, have been false, and that he was neither born in Italy, nor France, nor the British Isles. In the "Ecclesiastical Record," Rev. Edward O'Brien, the learned priest of Limerick claims that Ireland's Apostle was born in Spain. And what is more significant, Father O'Brien seems to actually

prove his assertion. He states that the Saint was born at Emporia. "Emporia is on the Clyde not the Scottish river of that name, but the Clodanus which falls into the Gulf of Rosas (Rhoda), a gulf of the Thyrrene Sea—the Mare Internum of the Romans." The city of which St. Patrick's father was decurio was Vicus, an episcopal see. Vicus was on the river Alba Flavia, in the territory of Tibrine. The universal opinion is that the arguments for this theory are most logical, and are certain to lead to an interesting discussion amongst archaeologists and historians."

It seems to us that the main facts for Rev. Mr. O'Brien to establish are, that St. Patrick actually lived, in his early youth, at Emporia, and that it was from there he was captured and carried over to Ireland. If these can be proven, all other theories vanish. The presence of the name Clyde—or Clodanus, for the Romans so called the Scottish river—in memoirs and manuscripts, is fully explained. It becomes a very easy task to show that the Saint was not born in Scotland, because the theory of his Scottish birth rests only on that one word. And we might add, for the edification of those gentlemen, who would have Presbyterianism ante-date the Reformation by a thousand years, that St. Patrick was no more a Presbyterian than he was a Scotchman; and that, even had he been a Presbyterian, Presbyterianism must have terribly degenerated since his day.

"BOB" INGERSOLL'S DEATH.

The news came on July 21, that Col. Robert Green Ingersoll, had died suddenly of apoplexy, at his residence near New York. The information contained in that despatch was read with surprise in almost every quarter of the civilized globe. One of the most conspicuous men of the century has passed away; a man whose unenviable notoriety will survive for many generations. The Almighty had endowed him with talents and qualities sufficient to have raised him to the ranks of the world's truly great men. The perverted use which he made of those gifts constitutes a terrible lesson for humanity. He was a brilliant scholar, a powerful orator, a master of language, a hard worker, a deep student, a prosperous individual; yet his scholarship became his ruin, his oratory was the instrument of his gravest errors, his gift of language was his misfortune, his unceasing labors and studious application were the sources of untold evil, and his personal prosperity seemed to be the reward of his efforts against Truth and God—the price of his soul.

Ingersoll had two lives, or rather he secured renown—if not fame—in two different spheres. A soldier, he won the admiration of those above him and he created a feeling of friendship for himself in the breasts of his subordinates. As a lawyer he was one of the most successful in the United States. Millionaires were his clients, and wealth rolled into his coffers, in a long, uninterrupted and resistless flood. As a soldier his name has long since been consigned to comparative oblivion; as a lawyer, his reputation may survive for a few months amongst the members of the profession with whom he had most frequently come in contact. But should he be remembered, or spoken of, or written about in years to come, it will neither be on account of his military heroism, nor yet his legal achievements. As an atheist, as an infidel, as a blasphemer, as a god-destroyer shall his name live.

It would be difficult to imagine a sadder career, a more unfortunate ending than have fallen to the lot of "Bob" Ingersoll. He made use of God's bounty to insult the Giver; he preached the horrid doctrine of hopelessness, remorseless, hollow infidelity; he did all these things with an eloquence worthy of a Christian pulpit. Yet his followers exist not, his principles are held in abomination, and his ingratitude towards that Heaven which had so richly endowed him at once sets a seal upon his character. He lived in an atmosphere of deep excitement, and he squandered his vital energies in his vile system of anti-Christian propaganda. Then his thousands could not purchase him an hour's rest, at the close of his eventful career. He had defied God, ridiculed Christ, laughed at eternal judgments, denied Hell, doubted Heaven, and even seemed to have no idea that some day or other his own life would have to end. He went on from blasphemy to blasphemy, taking a mad pride in what he was pleased to call his free will, his Godless reason, or his rational Godlessness; and he was permitted to revel long in the imaginary security of his own strength. Physically he felt himself the equal of men much younger than he was; mentally he considered himself superior—through his so-called freedom of soul—to all his fellowmen. But he did not calculate upon the Power against which he had

so long foolishly contended. That same Power—when an angel of light rebelled—had dug out the caverns of eternal perdition and hurled the Evil One into unending punishment; that same Power had chastized our first parents for their disobedience; that same Power, considering that sixty-six years of life are sufficient even for an infidel, sent the messenger of Death upon a hurried and fatal mission. The angel obeyed, and, in the midst of life, of hope, of plans, of prospects, the strong and defiant man was stricken to the earth, never to arise again, save for the general resurrection.

It is not for us to judge him; we know what state his soul might have been in at the last moment; we cannot speak regarding his reception and his astonishment beyond the tomb; but we do know that his works are so evil that they are likely to continue, long after his individuality, an engine of wickedness and a medium of infidelity. God gave him the ready implements wherewith to construct a magnificent temple of faith, a glorious mountain of truth, but he turned those implements to another use and with them he dug out the black, forbidding, terrible abyss of annihilation into which the hand of time, that permits no pause in life, and the hand of irreligion, that is equally fatal, seemed to have pushed him. Wise and learned as he was, he now possesses a wisdom and a knowledge far surpassing aught that he once believed himself capable of attaining—but, alas! he has acquired these gifts when their possession can no longer serve him.

Yes, the life, and especially the death of Ingersoll should teach us lessons and afford us warnings, such as the children of the eighteenth century derived from the horrible death of Voltaire.

ABOUT MINORITIES.

The "Univers" of Paris, has recently spoken out in a wholesome and frank manner on the subject of the Catholic minority in that country. Through a false sense of delicacy it has always been sought to convince Catholics in France, that they actually constituted almost the entire population; the results have been—extreme and unjustifiable confidence, which engendered indifference, and ended in an inactivity that has always proved fatal. Commenting on this article the Liverpool "Catholic Times," has this to say:

"And now the 'Univers' has opened its mouth. It has contrasted the victorious energy of a handful of Jews who stood by their compatriot Dreyfus with the helplessness and hopelessness in all attempts that they make to defend the interest of the Church of God. And it finds the source of this helplessness and hopelessness in the fact that they have foolishly fancied all along that they formed the majority of the nation. 'We Catholics' it says, 'take it as principle that we constitute the majority.' Even those of us who dare not make the proud assertion, 'We are thirty-five millions,' even they always act as if we were by far the majority. Well, it is not true. We are a long way off being by far the majority; we are not even a bare majority; we are only a minority. This has to be said, and it is not imprudent to say it; for, do not fear, if we refuse to acknowledge it, our opponents have known it long since. And it asks its readers to apply a test. Look at the elections. How many Catholics ever think of the interests of Catholic electors on polling day? Look at the Centre Party in the Reichstag. Can France show or form such a Catholic Party? Clearly, French Catholics are a minority, and the sooner they begin to acknowledge it and act on it the better for religion."

What follows may well be taken to heart by our own people in this city and Province. Every line of the closing paragraph of the "Catholic Times" articles may be applied in our case. It is full time we should look the situation in the face and realize that we are a minority here, and a helpless one at that, unless we speak out frankly and act with energy. Here is the comment of our Liverpool contemporary:

"The teaching of this important article is excellent. Let the truth be told. Clear the perspective mists and fogs. See where you are, see what you can do, see what you want. Weigh your resources and if you are weak in numbers, make up for it by superior discipline. Don't go about shrugging your shoulders and crying, 'The Freemasons.' The Freemasons all told are only 24,000, people say. What is this handful of men compared to the Catholics? Were the Catholics to rise up and fall upon them at the urns their vote would crush them as completely as a mountain would crush a mouse. French people want a change. They are tired of the speciments of diminutive statesmen who have so long swayed the Republic. Let the best blood and the best brains from the ranks of the Catholics come forth, as the Pope tells them to do,

and take up the burden of public life. Let the seminaries broaden out the instruction of the clergy. Let the clergy who have received instruction give over dreaming about American heresies which were all concocted in Paris, and were never heard of in the United States until some French writers and disappointed professors evolved them out of their inner consciousness. French priests and people have enough to do to mind the interests of the Church at home, where they are a minority, and where they will never become a majority until they imitate the energy and the discipline, and the broadmindedness of the Catholics of English-speaking countries. French Catholics have been living in a way which reminds one of Alice in Wonderland. They must come down from their moonbeams, stand on solid ground, recognize facts, stick to principles, face the future with confidence, do what they are told by the Holy See, and they will soon recover their lost fortunes, turn their minority into a majority, and be worthy once more of the title of the eldest daughter of the Church."

NON-SECTARIAN.

Apparently they are cursed in Australia with religious-educational issues somewhat similar to those which so long agitated Canada in general, and Manitoba in particular, and the end of which has not yet been reached. The following extract suffices to indicate how very similar the world over, are the contentions regarding religious and non-sectarian (or non-religious) education:

"According to the latest advices from the Antipodes, it appears that Mr. Deakin, a member of the colonial parliament, who is said to be strongly supported by public meetings, has brought forward a motion in the Victorian legislative assembly declaring that the State system of education should include unsectarian religious instruction consisting of a short short prayer and hymn and the reading of selected passages of Scripture. The motion is unlikely to pass. The Government opposes it, but offers to take a referendum vote upon it if moved for by a private member."

This statement, if exact, is a most interesting example of what the non-Catholic propagandists understand by religious instruction. The word "non-sectarian" is in every sense, misleading; it simply means "non-Catholic." Protestantism is thoroughly aware that neither sectarian, nor non-sectarian instruction can by any possible twisting, be made acceptable to Catholicity. It is the same very false premise that has led to so many erroneous conclusions regarding the Manitoba School Question in this country. They seek to reduce the Catholic Church to the level of the various conflicting sects, and to impose upon her the necessity of admitting their claims, as portions of Christianity. The same idea as that of the Roman pagans who sought to force the Christians to offer incense to the idols; it mattered not as far as the Romans were concerned, whether the Christians believed or disbelieved in the pagan gods, all that was required was an external act of submission, a practical denial of Christ—its hypocrisy and insincerity in no way affected the case.

We all know what the Catholic Church means by religious instruction: it commences with the smaller, or elementary catechism and ends—according to circumstances—with the higher branches of sacred learning, even as high as theology. Just imagine a religious instruction consisting of a short prayer, a hymn, and selected passages from the Scriptures. What would be said of a Catholic institution, professing to give religious instruction, and confining its operations to the recitation of the "Hail Mary," the singing of a canticle, and the reading of a passage from the Holy Fathers? It is no wonder that anti-Catholic prejudices are born of ignorance and that they are too preposterous to be seriously discussed while that ignorance is too common to be combated.

MONTREAL DAY AT THE SUMMER SCHOOL.

On Saturday next, August 5, the St. Ann's Young Men will conduct an excursion to the Summer School and Plattsburg. Final arrangements have been completed and all those attending are guaranteed a most enjoyable outing, the tickets being good till Monday evening, many will take the opportunity of spending Sunday there. His Grace Archbishop Bruchesi will sing Pontifical High Mass and a short instruction will be delivered by His Eminence Cardinal Gibbons. At the kind invitation of Rev. Father Crowley, acting pastor of St. John's Church, the choir of St. Ann's will sing a musical Mass, and also a musical benediction in the evening, when Rev. Father Lynch, D.D., of Utica N. Y., will be the preacher, this will be really a Montreal day at the School.

A special train will leave Bonaventure Station on Saturday morning, August 5, at 9:20 a.m., returning from Plattsburg at 8:30 p.m. Tickets are also good to go on all the regular trains on Aug. 5, and to return, if necessary, on the following Monday. The fare for the round trip is \$1.25 for adults and 65 cents for children.

Catholic High School Opening.

TO PARENTS AND GUARDIANS.

The Catholic High School will open its classes on Wednesday the 6th of September next. On and after Sunday next the 31st inst., Principal Saunders will be present every day except Saturdays and Sundays, between 2 and 4 p.m., to receive applications for the admission of pupils. We urge early applications so that due provision may be made for all the requirements. Entrance by front door on Palace street.

DOINGS IN ROME.

From various correspondents we glean the following very interesting items of Roman news:

ARCHITECT OF THE VATICAN.—Catholic Rome has suffered an irreparable loss in the death of Count Francesco Vespignani, the architect of St. Peter's, who died on Saturday last of an affection of the heart. The deceased was one of the most prominent members of the Catholic laity, and an indefatigable worker in the Catholic cause.

THE POPE'S HEALTH.—The correspondent of the "Catholic Times" says:

"I am glad to be able to fully confirm what I said in my last letter concerning the Holy Father's health. Leo XIII. has not been so well for a long time, and this being the case it is a mystery to understand how and whence the usual alarmist rumors about the Pope's health originate. The other day the 'Italia' gravely announced that the Holy Father was in a state of extreme weakness and that he had twice fainted, and this preposterous falsehood has found an echo even in some of the English papers. In order to reassure readers of the 'Catholic Times,' I called on the Pope's surgeon, Prof. Mazzoni, on Tuesday last, and showing him the paragraph in question asked him what he thought of it. The Professor merely glanced at the paper and then burst out laughing, with the exclamation 'They are at it again!' Then he added these textual words: 'You may tell your readers that "il Papa crepa di salute" (the Pope is bursting with health, I have never seen His Holiness in such a satisfactory state of health before," Leo XIII., when receiving Cardinal Mathieu in farewell audience last week, expressed the hope that he may still be spared another ten years in order to complete the great work confided to him by Heaven. "Quod est in votis!"

A YOUNG BISHOP.—Mgr. Antonio Valbonesi, who was recently consecrated Bishop of Argus and Auxiliary to Cardinal Verga, Suburbicary Bishop of Albano, is the youngest Bishop of the whole Catholic Hierarchy. His Lordship was born in 1868, and is therefore only thirty-one years of age. Mgr. Cyril Macaire, the newly appointed Patriarch of Alexandria, was only 28 when he was consecrated Bishop of Caserta, in 1895, and Mgr. Passerini was twenty-nine when he was made Titular-Bishop of Aramus and sent to China as Vicar-Apostolic in the same year. One cannot help comparing the ages of these three youthful pastors to those of the three oldest members of the Episcopate, namely, Cardinal Ganossa, Bishop of Verona, born in 1809, His Holiness Leo XIII., born in 1810, and consecrated Bishop in 1847, and finally Cardinal Cesena, Archbishop of Palermo, born in 1811. Although so young, Mgr. Valbonesi has already given ample proof of his great energy and singular piety during the two years in which he acted as Cardinal Verga's Vicar-General.

DON LORENZO PEROSI'S WORK.—I am informed that Don Lorenzo Perosi, who has returned to Rome from Palermo, where he received a most enthusiastic welcome, has nearly completed his new oratorio, entitled "The Nativity of Christ," which will be executed at Como for the first time in September. Don Perosi, after having personally conducted the performance, will at once set to work on another oratorio, the subject of which will be furnished by the "Massacre of the Innocents."

QUEEN AND CARDINAL.—For the last fortnight Mgr. Bonomelli, Bishop of Cremona, has been lying dangerously ill at Sovico, a little village in his diocese, whither the eminent prelate had gone in hopes of recruiting his failing strength and of acquiring fresh energy for the duties of his exalted position. The real cause of Mgr. Bonomelli's illness must be attributed to the fact that, after the Milan disturbances of last year, he became the object of all sorts of attacks and calumnies, which gradually worried the good prelate so much as to injure his otherwise robust health. It is feared he will not recover, as cardiac complications have supervened. Mgr. Bonomelli's great piety and charming bonhomie have made him extremely popular throughout Lombardy and Piedmont, and among his admirers none is perhaps more sincere than Queen Margherita of Savoy. Her Majesty left Rome last week for the royal summer residence of Monza, near Milan, and on hearing of Mgr. Bonomelli's alarming condition, she at once resolved to visit him. Queen Margherita arrived at Sovico in the strictest incognito, accompanied only by a lady-in-waiting, and at once drove to the Villa Rossi in a simple

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