

## The True Witness

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## NOTICE.

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THURSDAY, FEBRUARY 15, 1906.

## THE CHURCH GROSSLY INSULTED IN FRANCE.

The work of taking the inventory of all Church property is proceeding rapidly in France despite the vigorous protests of the ecclesiastical authorities. Generally, the Government officials fulfil their unpleasant duty with consideration. But not in all cases. At Boulogne one of the persons chosen to carry out the task of making the inventory was a suspended priest, and married too! Against such an appointment the Bishop naturally protested, and in a letter to the Prefect remarked that the actual circumstances were sad enough, without aggravation of that character. The feeling in the town was on the Bishop's side, and the population began to display an excitement which threatened danger to the Government's agents. These gentlemen wisely abstained from adding fuel to the flames, and kept clear of the crowds which awaited their visit to the Cathedral. But the work will get done in time, and then the Government will know exactly what the value of the booty is that might be gathered from a complete spoliation of the Church.

## REFORM.

We note with pleasure that Chicago has put the best foot forward this time in coming out with instructions to all police officers to see that no boy or girl under 18 years of age is allowed in a dance hall unattended by parents. We would like to see some reform along those lines in our own city, where those death-traps in most alarming numbers exist. Not in the dance halls alone is there cause for alarm; but in that other stumbling-block—the low vaudeville theatre, where daily are given demoralizing exhibitions, shocking even to the man who is said to have lived, and where young children for a very small sum have their baser nature pandered to, and their appetite whetted until they become as those whose debating antics they have witnessed and are completely lost to every good influence. Are the parents entirely guiltless? We fancy not. For in nine homes out of ten we will notice a conspicuous absence in the evening of the children. Where are they? One is here, the other there, another, "Well, I don't know where Harry is. He never says where he is going when he goes out. He always turns up at bedtime, anyway." What disinterestedness! The night will come when the boy will not return, maybe. Then, amidst searching of heart and

shedding of tears will the parents realize that they were to blame for the sorrow brought upon them by the waywardness of their child. Amusement must be provided for the children in the home, for if not it will be sought elsewhere, possibly to their ruin.

## BIBLICAL CRITICISM.

A very appropriate question at this time is: Who shows truer respect for the Bible, the Catholic Church or the non-Catholic critic? Amongst the many unjust charges made against the Church few were repeated with more virulence than that Catholics chained the Word of God, showed no reverence for it and kept people in ignorance of it. Give the people the Bible, let them drink freely of the fountains, it alone is the source of Christian truth. These were the watchwords and battle cries of the Reformers, so-called. Now, what do we see? In the very land of Germany where first arose the shout for an untrammelled Bible and free interpretation there are critics who mock at the sacred volume and who ridicule its divine inspiration. Hardly a single one of the German scholars outside the Church, excepting a few extreme Lutherans, accept the Bible as the revealed word of God. Nor is their criticism of it limited. It begins at Genesis which it regards as mythical; it sweeps away Job as a mere theatrical drama; it looks upon the royal prophet, David, merely as a sweet singer and many of the prophets as poets. Not confining its attention to the Old Testament, this criticism is equally unsparring and destructive in regard to the New. For several years the Gospels have been the centre of attack, and the other day one critic had the brazen insolence to tell his readers that St. Paul's Epistles contained much that was unchristian. Thus they keep tearing, cutting away. From Luther who condemned St. James' Epistle as one of straw down to the latest innovator, the works of demolition go on. Hardly a page of the Bible or even a verse will long be left. No authority to cry halt, no tradition to offer a standard or prescribe a limit, these critics rush in where angels fear to tread. This destructive biblical criticism shows clearly the need of a living authority and unfailing teacher. Without such a teacher God's written word which should be a beacon of light to the eyes and a gospel of peace to the feet of earth's pilgrims becomes a veil of darkness and a snare and pitfall. No pursuit is more abused in these times of philosophical doubt and criticism. "No one," says Cardinal Wiseman, "can apply himself to the critical study of the Bible without finding it graceful, noble, certain to bring home many hidden treasures, and at the same time solid, convincing, based upon sure principles, and superadding the elegant and protecting structure of human research and skill, to the immutable and unshaking foundation on the rock of truth." But these studies must be followed by the light of faith and in a Catholic spirit. If pursued without that guidance and support the searchers of majesty may be overwhelmed with glory. To the many who listen and learn still more dangerous is uncensored criticism. It is all the result of breaking away from infallible teaching and from not submitting to authority. Hence comes the confusion of tongues—hence divided Christianity—hence the rejection of, and unbelief in, the Bible as God's inspired word. It is only the brave, patient Catholic Church who, standing guardian and interpreter, of this sacred volume, bids the critics keep their hands off. An evil tree cannot bring forth good fruit. No more can the tree of pride judgment planted three hundred years bear fruit but the bitter fruit of division, confusion and eventually complete denial of inspiration and revelation.

It is undeniable that a too intense consciousness of one's kinship with all frailties and vices undermines the active heroism which battles against wrong.—George Eliot.

## EDITORIAL NOTES.

The manner in which Mr. Robert Dell, a convert, constantly writes against the Catholic clergy is, to say the least, deplorable. In an article in the current Fortnightly Review, in which he touches upon the separation of Church and State in France, he praises that measure as one of extreme liberality and universal popularity, and blames the Bishops and priests for protesting against it. "The French Government," says he, "is anti-clerical, but not anti-religious." In other words, the Republican Government, which has banished the crucifix from its schools and hospitals and has excluded the mention of the name of God from its asylums and even its mad-houses, is not "anti-religious," but quite the contrary. Mr. Dell praises the spying system in the army, and in his eyes there is nothing finer than the attitude assumed by the Government in Church questions, and nothing so ignorant and silly as that of the French Episcopate and clergy, who, far from defending themselves against a government which has officially ordered the violation of the very tabernacles containing the Most Blessed Sacrament ought to thank Heaven that they live under so pious a rule as that of the French Republic! Mr. Dell tells his readers that only the extreme ultramontane journals condemn the Separation and the religious persecution which is dividing France into two camps; he forgets that the Temps, which is certainly not a clerical organ, has throughout condemned the laws of religious proscription and stigmatised the Separation Bill as "a plunge in the dark."

All night dances, and Saturday night dances especially, are to be put under the ban by Pope Pius X. in a letter now being prepared to be addressed to archbishops and bishops of this country, and through them to every parish priest. Briefly the Pope proposes that Catholic societies shall take the lead in this matter by discountenancing the practice of prolonging dances after midnight and of holding them on Saturday night.

Nearly three hundred members of the New British Parliament are entirely new to parliamentary life. Sir Henry Campbell-Bannerman has a clear majority behind him of eighty-five over all combinations between Unionists, Nationalists and Laborites. Mr. James William Lowther has been unanimously re-elected Speaker.

## Jacksonville, Fla., Citizens Present Nun with Horse and Phaeton.

A touching incident took place the other day in Jacksonville, Fla., says Standard and Times, when Mayor Nolan, of that place, in the name of the citizens, presented a fine horse and phaeton to Sister M. Ann, of the Sisters of St. Joseph in charge of St. Mary's Home. The Mayor himself, who, despite his name, is a Methodist, solicited contributions for the gift and publicly tendered it to the beloved Sister with the following letter:

Sister Mary Ann—Your name is a household word in Jacksonville. Everyone who knows you loves you, and those who know you best love you best. I present you herewith a horse and phaeton with harness. I know that the accumulated weight of years presses heavily upon you, and I wish to lessen for you the care and weariness of walking. I do humbly trust that this gift from the citizens of Jacksonville may prove a blessing, and for the humble part that I have taken in the matter, let me ask that sometimes you may whisper my name in your prayers, for I am sure that pious invocations never gathered around the bright throne of grace.

Yours very truly,  
 GEORGE M. NOLAN, Mayor.

A tender heart feels keenly, but carefully refrains from making known its sorrow, and, bending but a moment, rises again, smiling and courageous.—Golden Sands.

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## CORRESPONDENCE.

## THE ANGLICAN'S LONELY FURROW.

To the Editor of True Witness:  
 Sir,—Speaking to the delegates attending the Anglican Church Synod last week, Bishop Carmichael, referring to the proposed church union so much spoken of during the past few months, is reported as saying: "The Church of England will stand where she has ever stood, independent of Rome upon the one hand and independent of the Nonconformist bodies on the other hand. In no sense is it free to surrender what it received in the beginning. The Church of England did not invent an Episcopacy, but received it as part of the Church. Hence the prospective loneliness of the Church of England in Canada. We (Anglicans) must continue to run our lonely furrow and pass on to each new-born generation the trust we have received in ages past."  
 If, by the 'Church of England,' Bishop Carmichael would have us understand that institution or sect which came into existence in the middle of the 16th century at the call and for the personal advantage of King Henry VIII., then I have not a word of dissent to offer when he declares it to exist independently of Rome in matters of Church government and the novelty of its teachings; moreover, it is not only independent of Rome, but set up in direct opposition to the teaching of the Catholic Apostolic Church, the chief pastor of which is Bishop of Rome. I might, however, remind the Right Rev. gentleman that when this sect, clothed in fine garments, came from the palace of Henry it did not take long to find shelter. Independent though it was of Rome, it did not hesitate to take possession at the point of the sword of Rome's church buildings throughout the length and breadth of England to house its newly-made doctrines and to preach therein the commandments of men, and what it could not use itself it turned into cash for emergencies.

But if by the 'Church of England' the Bishop means the Church planted on English soil by Augustine, the Roman missionary, I deny his assertion, and do not hesitate to declare it a contradiction of the plain facts of history.  
 For upwards of nine hundred years previous to the so-called Reformation, England held the faith of the one Catholic Church and England's Church was as dependent upon the See of Rome for its life, as is the little twig on the branch of the great oak, the monarch of the forest, dependent upon the trunk for its vitality.

The grand tree of Catholicity, the roots of which are so deeply embedded in Rome, the centre of Christendom, spreads its mighty branches over the countries of the universe and nestles within its balmey recesses the children of these countries, guarding them with jealous care from the burning rays of error and sin. So was it with England from the 6th century down to the fatal day when Henry VIII. lopped from the mother trunk the spreading branch which sheltered within its peaceful precincts the English nation and precipitated it into error and schism from which it has not since been extricated.

It is surprising how men are prone to contradict the plainest terms of history in an effort to foist their own opinion upon a too often credulous audience.

In requesting the Church of England to co-operate with them in an endeavor to bring about some kind of a union of the contending sects of Protestantism, the Nonconformists require the Anglicans to give up nothing of their Christian belief for the simple reason that they have nothing to give up which is not already in possession of the other sects of Protestantism. The advocates of the Anglican system, it is true, are forever advancing this same obstacle put forth by Bishop Carmichael in his address as a cause why they cannot accede to the desires of their nonconformist friends in matters appertaining to church union. Yet it is a fact worthy of note that the Church of England, as she is to the vast majority of her adherents, possesses no doctrine not held by the nonconformist bodies. As to episcopacy, it is a word without significance to Anglicans save to a few, known as High Church Ritualists, who alone seem able to grasp its true meaning. The Low Church party deny the sacrificing power of the priesthood and the power of priestly absolution—the two principal offices of the priest. What then can episcopacy mean to those thorough-going Anglicans any more

than it does to their Presbyterian brethren to whom it is a hollow term.

Our Anglican friends have no cause to feel lonely while ploughing their furrow in Canada, or anywhere else for that matter, if company can soothe their grief, for they have a great many other Protestant sects in the same drill with themselves, who will, I am sure, sympathize with them in their sad plight.

## A NOTABLE CONVERSION.

One of the most notable conversions to the Catholic Church in the present generation (though little has been heard of it in this country), and one destined to have a far-reaching influence of philosophical and theological thought in northern Europe, has been that of Dr. K. Krough Tønning, the celebrated pastor, writer and pulpit orator of Christiania.

As Lutheran rector of Old Ticker parish, in the capital of Norway, he won brilliant reputation, and not only in his own country, but in Sweden, Denmark and Germany, being known not only as an eloquent preacher, but as a man of profound and varied learning. His great treatise on dogmatic theology, in five volumes, won a speedy place as the standard work on that subject throughout the Lutheran church, and it is probable that, since the conversion of John Henry Newman, just sixty years ago, no similar event has caused such a commotion in Protestant circles as the news that Dr. Krough Tønning had been received into the Catholic Church by a Jesuit father at Aargur, in Denmark.

Writers in the religious press and the learned reviews of northern Europe have endeavored to disguise the general dismay at the desertion of the Lutheran ranks by the most learned theologian of that church, by finding that in all his later dogmatic writings he has shown a marked tendency towards Catholicism, and that in his final step he was only logically following out the principles which he had long before adopted as his own. This is very likely true, but it does not make his actual conversion a less noteworthy event.

Dr. Krough Tønning was long ago marked out for advancement to a bishopric in the Norwegian Lutheran church, and his loss to that body has been a very serious one. His theological works, published while he was a Protestant, are written in the German language, but he has brought out in Latin, since his conversion, a singularly beautiful treatise, as luminous as it is profound, on grace and free will. The actual title of this work, which should be in the hands of every student of theology, is "De Gratia Christi et Libero Arbitrio," and it is published by Dywöod & Brügger, of Christiania.

## John Redmond Re-Elected Chairman of Irish Party.

At a meeting of the Irish members of Parliament on Saturday, John E. Redmond was re-elected chairman of the Irish Parliamentary Party. The members who acted as whips for the party during the last session were also re-elected. A resolution was unanimously adopted reiterating the demand of the Nationalists for self-government and declaring that the party could not support any English party in a Government which did not favor the extension of Home Rule to Ireland.

## THE PASTOR.

Back of his coming to you there lies a history, which, if known to you, would make you treat him with great consideration. There was a time when he was not a preacher, when he was living an almost secular life, doing as little as you are now for the salvation of men. But he began to feel impressions of duty, to hear a voice directing him to preach the Gospel to perishing men. He obeyed the call in the face of discouragements. Ridicule, opposition, unkind treatment at the hands of those for whom he labored have not turned him from his course, and in the providence of God he comes to you to teach you, or remind you of the greatest truth it is given to mortals to know—truth so great that even the angels of heaven stand in awe before it.

Take care how you treat a man that comes to you on such a mission. He is a messenger of God, and God is looking. Welcome him, and thank God for the message he sends, however imperfectly it may be expressed.

Your treatment of your pastor as a servant of God will help him to bear in mind his high office, and never fall in dignity below it in his association with those he is sent to instruct or warn or comfort.—Church Record.

## ELECTIONS IN IRELAND.

By the latest mail advices, the following have been declared elected. (N) stands for Nationalist; (U) for Unionist; (C) for Conservative, and (\*) for re-elected.  
 Armagh (South)—W. McKillop (N).  
 Galway (Connemara)—W. O'Malley (N).  
 Galway (South)—W. J. Duffy (N).  
 Kilkenny Co. (North)—J. Davlin (N).  
 Mayo (East)—John Dillon (N).  
 Meath (North)—P. White (N).  
 Monaghan (North)—Patrick O'Hara (N).  
 Queen's County (Leix)—P. A. Moehar (N).  
 Tyrone (Mid.)—George Murnaghan (N).  
 Westmeath (North)—L. Ginnell (N).  
 Westmeath (South)—D. Sullivan (N).  
 Antrim (East)—Col. J. McCalmont (U).  
 Belfast—G. W. Wolf (C).  
 Cork—W. O'Brien (N); \*A. Roche (N).  
 Dublin, College Green—\*J. P. Nanetti (N).  
 Dublin, St. Patrick's—\*W. Field (N).  
 Galway—\*C. R. Devlin (N).  
 Kilkenny—\*P. O'Brien (N).  
 Limerick City—\*M. Joyce (N).  
 Londonderry—\*Marquis of Hamilton (C).  
 Waterford—\*J. E. Redmond (N).  
 Armagh (Mid.)—\*J. B. Lonsdale (C).  
 Clare (East)—\*W. Redmond (N).  
 Donegal (East)—\*C. M. Veagh (N).  
 Dublin (North)—\*J. J. Clancy (N).  
 Kerry (North)—\*M. J. Flavin (N).  
 Limerick (East)—\*W. Landon (N).  
 Louth (North)—\*T. M. Healy (N).  
 Roscommon (South)—\*J. P. Hayden (N).  
 Tipperary (South)—\*J. Cullinan (N).  
 Wexford (North)—\*Sir T. Esmonde (N).  
 Wicklow (East)—\*D. J. Cogan (N).  
 Armagh (North)—\*R. Hon. Col. Ed. J. Sanderson (U).  
 Carvart (West)—\*Vincent P. Kennedy (N).  
 Cork (East)—\*Capt. A. J. C. Donohue (N).  
 Cork (Mid.)—\*D. D. Sheehan (N).  
 Cork (Southeast)—\*Eugene Crean (N).  
 Donegal (North)—Philip O'Doherty (N).  
 Fermanagh (South)—\*Jeremiah Jordan (N).  
 Cork (South)—E. Barry (N).  
 Cork (West)—James Gilhooly (N).  
 Donegal (West)—\*Law (N).  
 Kilkenny (South)—\*O'Mara (N).  
 Mayo (South)—\*O'Donnell (N).  
 Queen's County (Ossory)—W. Delany (N).  
 Tipperary (Mid.)—Kendall E. O'Brien (N).  
 Kerry (West)—\*T. O'Donnell (N).  
 Kildare (North)—John O'Connor (N).  
 King's County (Tullamore)—\*E. Haviland Burke (N).  
 Leitrim (South)—Thomas Smith (N).  
 Limerick (West)—\*P. J. O'Shaughnessy (N).  
 Longford (North)—\*J. P. Farrell (N).  
 Louth (South)—\*Joseph Nolan (N).  
 Meath (South)—\*D. Sheehy (N).  
 Monaghan (South)—J. McKean (N).  
 Sligo (North)—\*P. A. McHugh (N).  
 Tipperary (East)—\*Thos. J. Condon (N).  
 Waterford (East)—\*P. J. Power (N).  
 Wicklow (West)—\*James O'Connor (N).  
 Galway—\*C. R. Devlin (N).  
 Cork (Northeast)—\*W. Abraham (N).  
 Mayo (West)—\*Dr. Robert Ambrose (N).  
 Cork (North)—\*J. E. Flynn (N).  
 Powna (West)—Harry Liddell (U).  
 West Meath (South)—\*D. Sullivan (N).  
 Newry—\*J. J. Mooney (N).  
 Dublin (St. Stephen's Green)—\*L. Waldron (N).  
 Dublin (Harbor)—\*T. C. Harrington (N).  
 Dublin (University)—\*Sir E. Carson (C); \*J. H. M. Campbell (C).  
 Belfast (North)—\*Sir D. Dixon (C).  
 Roscommon (North)—\*J. J. O'Kelly (N).  
 Wexford (South)—\*P. F. French (N).  
 Clare (West)—\*J. Halpin (N).  
 Leitrim (North)—\*P. A. McHugh (N).  
 Down (East)—\*Capt. J. Craig (U).  
 Fermanagh (North)—\*G. Fetherston-hough (U).  
 Belfast (North)—\*Sir Daniel Dixon (C).  
 Belfast (South)—\*T. H. Sloan (U).  
 Belfast (West)—\*J. Devlin (N).  
 Antrim (Mid.)—\*Hon. R. T. O'Neill (U).  
 Mid Antrim (Ballymena)—\*Hon. R. T. O'Neill (C).

A bottle of Bickle's Anti-Consumptive Syrup, taken according to directions, will subdue a cough in a short time. This assertion can be verified by hundreds who have tried it and are pleased to bear testimony to its merits, so that all may know what a splendid medicine it is. It costs you only 25 cents to join the ranks of the many who have been benefited by its use.

## ITEMS OF INTEREST.

## ANNIVERSARY OF THE BIRTH OF LOURDES.

On Monday last the Catholics celebrated the pious anniversary of the Blessed Virgin of Lourdes, the touching story of which is well known in the Catholic world.

## LENTEN PREACHER FOR ST. DAME.

Father Plessis, of the Oblates, who will preach Lenten sermons in Notre-Dame Church, arrived on Tuesday. Father Plessis is a man, 50 years of age, and of an appearance. This is his first visit to Montreal. His speech was marked by depth of thought and freedom of speculation.

## FATHER MCKENNA TO LECTURE.

Rev. M. J. McKenna, of the Family Church, will give a lecture on "The Church, the State, and the Court Square theatre, St. Paul, Mass. Sunday evening, March 11, in honor of St. Patrick. He will take for his subject "Daniel O'Connell," and the proceeds will go to the church treasury. Father McKenna gave a lecture a year ago at the Court Square theatre which for him a splendid reputation as a speaker.

## EXHIBITION OF PAINTINGS.

The most interesting exhibition we have had in a long time is that at present being held at the Art Gallery. It is composed of the work of the masters of the impressionist school and is most meritorious. Twenty-nine canvases of twelve different artists make up the exhibit and are the property of the Dausand-Hill, of New York. The paintings there is a collection of Tiffany lamps and vases.

## SUCCESSFUL EUCHRE NIGHT AT ST. HENRY.

The euchre given at St. Henry's, and of the St. Columban Church, was a success. Much praise was accorded to the committee in charge, who were as follows: President, C. McCallum; secretary-treasurer, John Gillies; committee, M. A. Monaghan, Jos. Stewart, Greevy, M. O'Brien, Thos. J. J. Tierney, W. A. McCallum, Tommie, Mesdames J. J. Thos. Ryan, H. C. Miss Donnelly; talent committee, Miss M. Gillie, A. Sullivan.

## LECTURE AND RECEPTION AT MONUMENT NATIONAL.

In response to an invitation from Mrs. L. Beque, president of the ladies patronesses of the Ass. St. Jean Baptiste, Earl and Miss Grey on Tuesday attended the lecture on the subject of domestic science given by Melle. de Beauvoir, the Monument National. The lecture was preceded by a reception. Among the guests present were Excellencies was His Grace Bishop Bruchési.

After the lecture, which was highly instructive, the Governor General and Archbishop Bruchési delivered a short address. Among those present were: Raoul Dandurand, Mrs. R. de Beauvoir, Dr. Lachapelle, Dean of the McGill Law Faculty, Kleckowski (French consul-general), Mr. de Struve (Russian consul), Mr. Clarence I. de Soles (consul), Miss Marie Louise (of Royal Victoria College), Misses Barry, de Montigny, and Cholete.

## LECTURE ON DANIEL O'CONNELL.

On Thursday, March 8, at 8 o'clock, at the new St. Andrew's, Rev. Thomas Hart, of Kilmac, will deliver a lecture on "O'Connell." The subject matter is less than the motive for which the lecturer has come among us. The lecture is for the completion of the memorial church at the birthplace of the Liberator should ensure a great house. His Honor Judge Ryan will preside.

## ST. GABRIEL'S YOUNG MEN'S SOCIETY.

Last Thursday evening saw the hall of St. Gabriel's Church filled with the young men of the society, who were called together for a euchre party, the object of which was to furnish the funds for the completion of the memorial church at the birthplace of the Liberator should ensure a great house. His Honor Judge Ryan will preside.