

The True Witness and Catholic Chronicle.

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EPISCOPAL APPROBATION.

of 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.

I PAUL, Archbishop of Montreal.

SATURDAY..... NOVEMBER 18, 1899.

EDITORIAL RESPONSIBILITY.

There are few men more accustomed to criticism of all kinds than is the editor of a Catholic paper. He too often finds that the fable of the man and the donkey applies to his daily life. As a rule we pass over in silence all criticisms of this organ, no matter whence they come. There is nothing to be gained by seeking to convince men who, through lack of a thorough knowledge of circumstances, or through a vain impression of their own omniscience, perpetually attempt to map out policies for a newspaper, or methods for the editor. The other day a gentleman, for whose opinions on certain subjects we have the highest respect, undertook to demonstrate to us that we are not sufficiently radical, nor sufficiently aggressive. It was evident to us that this gentleman gave expression to views that are entertained by a great many others. Yet, such kind people never reflect that there is a serious responsibility on the shoulder of an editor, and that the readers of the paper in no way share that load. It is an easy matter for the editor to start a small fire; but he is subsequently incapable of checking the conflagration should it assume menacing proportions. There is often more judgment exercised in leaving things unsaid than in saying others. The readers may find a certain delight in perusing fiery and too often ill-studied articles; but the writer of such articles is actually speaking to thousands of his fellow-citizens, and he morally bears a serious responsibility for the efforts produced by his words. It is easy for an irresponsible individual to pen a red-hot letter, and to ask that it be inserted—irrespective of what its consequences may be; but the editor must weigh and measure his every utterance, because he is obliged to write in harmony with the principles religious and national of the organ under his control. This much being premised, we will now briefly deal with the subject immediately before us:

As far as the "True Witness" is concerned we do not claim to be, nor do we wish to be either radical or aggressive. This organ has been established for the special purpose of defending the rights and asserting the just claims of the Irish-Catholic element in Canada. Consequently upon all subjects that touch upon our nationality or our faith, we are uncompromisingly certain in our pronouncements. To be radical, means to go to the root, and to uproot that root if necessary. If to be radical means to be ready to go to the root of every evil, every wrong, every injustice affecting either our Church's teachings or our national rights—decidedly we are radical. But we are not prepared to uproot either the humblest plant of Catholic doctrine or morals, discipline or tradition, nor the most tiny germ of Irish privileges or rights. Rather are we prepared to combat all and every radical tendency that has for its object the effacing of aught that we have been taught to hold sacred, venerable, and holy.

Aggressive, means to be ready constantly to attack those who occupy a camp other than our own. We are not aggressive in the sense that we are unceasingly, and upon the slightest

pretext, fly in the face of those who would differ from us on questions religious, national, or otherwise. To be consistently aggressive you must be capable of assuming the defensive, as well as the offensive, of temporizing at the proper moment as well as of becoming uncompromising when occasion demands. On all principles of Catholicity we are unsparringly and uncompromisingly aggressive; on all opportune occasions when the interests of our fellow countrymen are at stake we are as aggressive as it is possible—within the limits of reason and justice—for any public organ to be. But we are not prepared to wage an eternal warfare against our non-Catholic fellow-citizens, nor to unceasingly attack those who happen not to see exactly as we do on all matters affecting our race. We fully realize that if we desire that others should respect our honest convictions we must begin respecting theirs. We must be prepared to grant every fair concession which we demand from others for ourselves.

Glance over the columns of this paper for two months past, and you will find that on the question of the Irish people's turn in the majority representation, we have been radically aggressive, and aggressively radical. Yet, what has been the response? We have cried out from the house-tops; we have argued from every conceivable standpoint; we have urged with a persistence that was only equalled by its boldness; we have striven in every key and every tone to awaken in our fellow-countrymen and co-religionists a spirit of active participation in the struggle that marks the emulation of the various elements of our citizens; but, from the would be radical and aggressive gentlemen what has been the response?—silence, inactivity, indifference! And it is the same in every other issue of any national or religious importance.

The critic calls for an aggressive paper, and when he has an organ that faces every question with a spirit that knows no compromise, instead of being prepared to put into practice that which we preach, he lunks quietly in the shade of his own insignificance, and shirks the contest to which the clarion voice of his own mouth piece has summoned him. The critic comments unfavorably as an excuse for his own lack of spirit and absence of clergy. He dictates to others bold lines of policy, which he would not dare adopt were he at the same time obliged to shoulder the responsibility. Once for all we would say to such inexperienced gentlemen that we will be radical, or anti-radical, aggressive or non-aggressive, just as our calm and serious judgment tells us that our course is calculated to benefit the Irish race and the Irish cause—at home or abroad—and just as our Catholic teachings and principles indicate that our action is destined to help the sacred cause of our imperishable faith and our unerring Church.

CITIZEN SUNDAY.

One of the new fads—if we can apply that somewhat vulgar term to anything religious—is the system recently adopted by Protestant Churches in England of calling the Sundays by such names as "Temperance Sunday," "National Church Sunday,"

"Education Sunday," and so on, according to the subjects to be considered on these days. There is one however which certainly awakens deep interest, and it is called "Citizen Sunday." This is the Sabbath upon which the congregations are especially instructed in their duties as citizens. Needless to say that this subject brings out many admirable addresses from sincere and zealous men. While on matters of faith we may differ radically from them, on certain questions social, moral and otherwise, we cannot but be in harmony with them. In the sermon recently given on "Citizen Sunday," by the Rev. Canon Barnett, there are many fresh and pointed sayings which well merit reproduction.

For example his text was: "We are all members one of another." Here is a statement true in theory, but too often ignored in practice. Were we to realize that each of us is a unit in the great aggregate known as a community, and that each one has certain obligations imposed on him by the mere fact of belonging to a general body, there might be more zeal shown in all matters pertaining to citizenship. Again he says: "Religion is the great need of the individual, the city, the State." What an admirable text for a treatise on citizenship. We can readily understand how religion is a necessity for the individual, but it is not so generally understood that in the city and in the State, that is to say in municipal and in political government religion is a requisite of success of progress and of happiness. Then he tells us that, "We must recognize our duties before we can claim our rights." Nothing could be more admirable than these words, for they lay down one of the fundamental principles of good citizenship. We are always clamoring for our rights; but scarcely ever do we consider our obligations. It is a strict principle of political economy, that the one who neglects the duties imposed upon him by the State cannot claim the protection, the privileges, or the rights which the constitution of that state affords him.

Without going any further in our analysis of Canon Barnett's sermon, we might profit by a few moments of serious reflection upon this one theme. Here we are—Irish Catholics—numbering over forty thousand in this community. We are constantly complaining that we do not enjoy all our rights, nor do we obtain that fair share of privileges which proportionately belongs to each section of the population. It scarcely ever flashes upon us that we do not commence by recognizing and then fulfilling our duties towards the State from which we demand those concessions. We need not enter very fully into details or examples in order to make ourselves understood. For instance, we complain of lack of due representation, yet we are not unanimous in our action, we do not always perform that first duty of a citizen, the casting of our votes, we neglect to take active interest in the selection of candidates, and we drift into political indifference. At the present moment we are in the face of a striking illustration; we complain that there is a menace to our future rights in the fact that we are deprived of our term in the mayoralty; still we stand, with arms folded, and make not a single move to insure the perpetuation of our rights. Those of us who are electors leave it to the few who might be possible candidates to enter the arena and commence the struggle; those of us who are possible candidates shrink back from the duty of the hour, and seek to shift its burden on to other shoulders. The result is that the duty being neglected, the right becomes forfeited; and once we voluntarily forfeit the right we cannot reasonably expect to have it restored. This lesson should be well studied.

AS OTHERS SEE US.

Some people wrongly imagine that it is absolutely necessary to blacken every one who happens to disagree with them on any important subject, just as if that would bring out in stronger relief their own supposed whiteness. Amongst Christians we generally find the very un-Christian practice of holding up to the public all the errors of others, while entirely ignoring, and often denying their good qualities, or the portions of truth which they may possess. In this regard there is no institution in the world as intolerant of error as is the Catholic Church; yet there is no body in existence more tolerant of those who have the misfortune to have fallen into such error. The Church distinguishes between the sin and the sinner; between the heresy and the heretic; between the principle and the individual. And so should it be. While the Catholic Church has an abhorrence of Protestantism, she is all charity for Protestants. It is the Truth within her which makes the former repugnant; it is the spirit of Christianity within her which makes the latter become objects of her affectionate solicitude. Nor is this always misunderstood by our separate brethren. At times we find striking evidences of how fully the grandeur of Catholic practice is appreciated, while the grandeur of Catholic doctrine may not be fully understood. No better example could we find than in the following remarks of a New York Methodist Bishop, who recently preached a sermon on the subject of Christian tolerance. The Bishop said:

"I have a great deal of respect for Roman Catholics and the Roman Catholic Church, and the feeling becomes stronger as I grow older. I do not think we can afford to criticize Catholics until we display at least equal zeal in the service of the Master. Who are they whose feet go clattering by our houses these cold winter mornings before daylight? Who are they who fill their churches to worship God while we are in our own beds? Who throng our streets, prayer-books in hands, with reverent faces, eyes, and with perhaps as reverent hearts as any of you here? They are zealous, faithful Catholics, who believe in the truth of their Church, and feel that through it alone they can worship the God whom they fear and love."

"To what church do those self-sacrificing communities belong that toil from morning until night for the good of God's people? Who are those who come here from foreign lands, poor and strange, with nothing but a spade, and have erected temples of worship that put us to shame? Isn't the poor servant girl, who lays a tithe of her earnings on the altar of God, sincere in her belief, and will she not find favor in God's eyes? There was a paragraph in the Christian Advocate the other day which made me blush when I read it. It stated that in New York city the Catholics have church property to the value of more than \$11,000,000, a great sum when the value of all other church property except that owned by the Episcopal Church. These are the people who fill their churches three or four times every Sunday with different congregations. There are the people who sixty years ago had but three churches in New York and are now filling all our Protestant cities and towns. What right have we to complain that this is so? Why should we abuse them because their churches crown the noblest eminences in the land? Let us possess ourselves of those virtues and qualities which they have in a stronger degree than we and those added to what we already possess will put us in a position where we may have a right to criticize their actions."

Here we have the case of a broad-minded, honest, and sincere Christian who has been educated and who has lived in an anti-Catholic atmosphere, yet who conquers his natural prejudices, and sees and feels the effects of the good qualities apparent in the adherents of our faith. It is quite possible that this Methodist prelate may continue to live and finally die in his religious errors; but we are surely permitted to believe that his sincerity of heart and positive ignorance of the Truth will plead for him in the hour of need. We naturally conclude thus: since he has so freely admitted and so openly asserted the praiseworthiness of Catholic practices, it stands to reason that were he to have an opportunity of knowing the exactness of Catholic teachings he would be just as ready to accept them and to proclaim them. We do not say that this special man is ever likely to become a Catholic, because we believe that—apart from some sudden and extraordinary grace apart from striking down by the beams of Truth, even as St. Paul was stricken down on the road to Damascus—he is not likely to ever come sufficiently within the circle of the Church's influence and to have occasion to study her doctrine and the logic of her teachings; but we do assert, that were such a man to have the happiness of an opportunity to know more intimately the Church of Christ, he is of the character that could not resist the truth, and that would accept it, no matter what the consequences. It is for such men that most special prayers should go up to God's throne.

GLADSTONE'S RELIGION.

The "Church News" publishes the following paragraph:

"A rumor has just arisen that Mr. Gladstone died a Catholic; but, as the only foundation for it is the statement that an altar, a crucifix, lighted candles, and a portrait of Cardinal Newman were in his room when he died, the rumor may be dismissed, as it is not uncommon for Anglicans to use many articles like those required in Catholic ceremonies."

While we would sincerely rejoice were we to know that the Grand Old Man had become in reality a member of the True Church before closing his earthly career, still we place no confidence in any rumors of

this kind. They are like the periodic hints that Queen Victoria is a Catholic, but that to preserve the crown she is nominally a Protestant. It has even been said that her yearly trip, every spring, to the continent, is for the purpose of performing her Easter duty. A little reflection will show that she could not be a Catholic without renouncing all error, practically as well as otherwise; and if the law obliged her to be Protestant in order to retain the crown, she should either violate the law, or else abandon the crown, if she were to actually become a Catholic. It is evident that the silly people who set such rumors afloat know absolutely nothing about the spirit of the Church.

IS THE CATHOLIC FAITH A BAR?

We have a just admiration for American institutions; we fully appreciate the liberty that exists in the great Republic; we thoroughly understand why citizens of the United States should be ever boasting of their unlimited freedom. It is patriotic in the American to feel proud of his country, and it is natural that he should love to proclaim the hospitality, the equal rights, the democratic justice so loudly proclaimed abroad. But when we come to analyze the question and to sit the situation we are unhappily forced to acknowledge that there is more "spread-eagleism" than sincerity in these declarations of freedom. In a free country, no religion, no race, no class are ostracized. It had frequently been asked us if there were any clause in the American constitution (as there is in the British one) that deprived a Catholic of the power to ever become President of the Republic. We could not answer the question; but we do know, that, be there a law, or be there none to that effect, it is certain that neither the Democratic party nor the Republican one would hazard its chances by selecting a Catholic candidate; to do so would simply mean defeat. Not only is a Catholic debarred from such high offices; but the husband of a Catholic, or the brother of a Catholic, or the man, who is in any way connected with a Catholic need not expect to ever rise to the more elevated plane of official life in the United States.

There is, perhaps, no organ—Catholic, or non-Catholic—which is more exact in its appreciations of questions of this kind than is "The Sacred Heart Review," and in its last issue we find the following very significant article:

"Some of our daily contemporaries, which realize what a shameful thing it is that such a statement should be true, are endeavoring to deny the correctness of the assertion that by choosing his wife Admiral Dewey has destroyed his chances of ever being elected President. That assertion is true, nevertheless. Neither one of our two great parties, judging both by their past records, would have the manliness or the courage to nominate Admiral Dewey next summer in case he marries Mrs. Hazen before then. The Republican party turned General Sherman down as a presidential candidate because his wife was a Catholic. The Democratic party did the same, in 1896, with Richard P. Bland; and we do not believe that the one or the other would be a bit more manly, unprejudiced or courageous next year in case the hero of Manila Bay entered the presidential lists as a candidate. Here is something which is a far greater disgrace to the United States than the Dreyfus affair, even if we accept as certain the complete innocence of the captain, was to France. For even if Dreyfus were innocent—which has never been proven—the verdict against him would be an injustice done to one man. Yet here, by the proscription by both our leading political parties as a presidential candidate of any man who, although not a Catholic himself, marries a Catholic, or has a Catholic relative, are insult and injustice of the gravest sort done to 12,000,000 American people! And still the papers that howled themselves hoarse over a doubtful wrong—if, indeed, any wrong was done at all in the case—to a single individual over in France, have not a word to say in condemnation of this monstrous injustice and proscription in their own land, unless it be to attempt to deny them; statements which every American knows to be untrue."

Tuesday evening, 21st inst., the great lecturer, Rev. Father Henning, rector of St. Patrick's Quebec, will deliver a lecture in St. Ann's Hall, on the "Papacy in History." Rev. Father Henning is well known to Montrealers, where his lectures on the "Infallibility of the Pope," and on the "Black Snake in Ireland," are still fresh in the memory of all. Grand treat in store. On the same evening the Dramatic Section of the St. Ann's Young Men's will produce a play of Shakespeare, "The Merchant of Venice,"—and the famous Orpheus Quartette will give its choicest selections.

BISHOP HOWLEY AT BELL ISLAND.

From the St. John's Newfoundland "Daily Review," we take a communicated report of a most eloquent, appropriate and deeply instructive sermon preached by Mgr. Howley. On the occasion of the blessing of a bell for the church of Rev. Father McGrath, the energetic pastor of Bell Island. We cannot pass over such a discourse without giving it in full as reported.

On the day of the blessing of the bell, after the Gospel at High Mass, Bishop Howley ascended the pulpit, and said:

"He said it was most appropriate that their pastor had chosen this occasion of the first episcopal visitation of this year to have his new bell consecrated. This beautiful island from time immemorial, had borne the title of 'The Bell Island,' the name being given on account of a natural phenomenon on the coast most strikingly resembling a huge bell, and the name is thus found on the oldest existing maps of Newfoundland. He told the people to guard jealously this historical name, and not allow it to be changed, now especially that their little island is becoming famous in the world."

"The use of bells is nearly as old as the history of the world itself. We read of them in the Old Testament in the days of Moses and Abraham. In the early centuries of the Christian Church, they were not in use because the Christians were persecuted and could not have even churches or steeples much less bells. They had to celebrate the Sacred Mysteries in the catacombs, and in sand pits in the bowels of the earth. At the present day the Christians under Turkish rule are not allowed to use bells. They are only permitted to use pieces of board which, being struck with an iron hammer, yield a dull sound. This instrument, called by the Greeks 'simandron'—the Bishop had seen them used in the Monastery of Mar-Saba in the valley of Kedron. This is the lowest form of persecution, and it was adopted in the dark penal days towards our ancestors in Ireland. For many centuries the erection or tolling of a bell in Ireland was a treasonable offence, punishable by transportation, or life-imprisonment, or indeed capital punishment."

"His Lordship had seen in Ireland the first bell erected since the Reformation in a Catholic Church, and it was erected by his own grand uncle, the Rev. Dr. Howley, in the little chapel of Clerrhan. This venerable clergyman not wishing to implicate any person, used to ring this bell himself independent of law."

"The bell, as they had seen, was blessed and consecrated with a very solemn ritual. In fact, it bore a striking resemblance to the christening of a child. It was washed inside and out with holy water. It was fumed with blessed incense, and it was anointed, both inside and out with several signs of the cross, made with the holy oil and Chrism, and it was given a name. This present bell is called after the Archangel Gabriel, the angel of Annunciation, because in future years it should send forth at noon-tide the joyful chimes of the 'Angelus,' which would be heard over the length and breadth of the isle and far out upon the bosom of the ocean. Thus their little church would in future be under the dual patronage of Saint Michael and St. Gabriel. When they would hear the bell ring out in the early hours of the morning, they would remember that the priest was about to commence the Most Holy sacrifice of the Mass, and if not able to attend, on account of their work, they would fly in spirit to this Holy Place and make an offering of their hearts to God in His sacred Temple. At mid-day and at sun-set it would sound forth the anthem of the Angelus, reminding them of the Great Mystery of the Incarnation."

"At times it will peal forth for them the solemn toll of the funeral dirge; at times the glad note of nuptial joy, according to the old Latin verse: 'Funera pango, Nuptia choro,' at times it will call the clergy and people to worship; at times it will sound a paean of triumph!"

"Populum voco; congrego clerum postem repello; laudo Deum verum."

His Lordship then translated for the people some of the beautiful Latin prayers of the Pontifical Romanum, in which God is called upon to grant that the people may at the sound of the bell feel the fervor of devotion enkindled in their breasts. That at the sound of its sweet melody, "The rage of the thunder may be modified, the blasts of the wind tempered and moderated; that the powers of evil may be discomfited, and that wicked spirits hearing it may be driven far away," etc.

"In conclusion His Lordship alluded to the discovery of the wondrous mineral deposits lately brought to light on the island, which had attracted the attention of the world, and which would bring an influx of wealth and riches among them; but he warned them against the dangers of too much money. He told them that the soil of the earth is the best and truest heritage left to man by God. If their island were a mass of gold instead of iron, it would not of itself be of any value to them. Neither on gold or precious gems can man live, but on the fruits of the earth."

Next Sunday the members of the St. Ann's Young Men's Society will receive Holy Communion in a body at 8 o'clock Mass for the repose of the souls of their deceased members. At 7 p.m., they will proceed in a body headed by the Cndet's Band to the church, where a special sermon for young men will be preached.

His Grace the Archbishop will issue next Sunday a pastoral on the general mission. It is to be read at High Mass in all the churches.

The Rev. Fathers who will conduct the mission in St. Ann's are: Rev. Fathers Hogan, Feeney, Loewkamp, and Gannon.