

The True Witness and Catholic Chronicle.

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EPISCOPAL APPROBATION.

If the English Speaking Catholics of Montreal and of this Province considered 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, June 17, 1899.

THE CATHOLIC HIGH SCHOOL.

In the Colorado Catholic, of last week, appears a despatch from Salt Lake City, in which we are informed that Hon. Thomas Kearns, Utah's youngest millionaire, donated fifty thousand dollars for the erection of a new home for St. Ann's Orphanage in Salt Lake City.

"Some men have monuments erected to them after they are dead. Others, with generous impulse, build monuments to themselves while they are yet alive." Decidedly the men of the latter category have the advantage, because they actually behold the good that their actions produce, and they enjoy even in this life the recognition, appreciation and gratitude of their fellowmen.

On the 21st June, inst., an "At Home" will be held in the New Catholic High School building; the object of this gathering is two-fold—to afford an opportunity to a goodly number to assist, even by the contribution of a nominal sum, in the carrying on of the undertaking, and to give the public a fair opportunity of seeing and examining all the perfections of the building that approaches completion.

While gratitude, deep and sincere, is felt towards all who have within the limits of their means contributed to this important enterprise we cannot fail to remark how very few—proportionately speaking—have assisted in the work. It is now no longer the time to discuss the expediency or the opportuneness of erecting and maintaining such a school. These questions were long ago studied and the decision came to was favorable to the immediate prosecution of the project.

majority of our people. We know a man who, when he was earning twelve hundred dollars per year, used to make a certain donation of ten dollars every Christmas. When his salary was raised to two thousand dollars, he reduced his yearly donation to five. And since he has become independently rich, he has entirely discontinued even the five dollars. This example appears to illustrate the spirit which evidently sways the majority of our well-to-do Irish Catholics. The more they have the more they wish to collect.

No matter how the future may turn we have the building for our High School, and it will remain as a monument either to the generosity of our people or to their lack of public spirit. It is for them to see to it that this splendid edifice be not another sample of the failures that have to be unhappily recorded, more to our discredit than to the opposite. It is not a local affair; it is one that must have its effects on all our Irish-Catholic population, no matter to what parish, or what section of the city they belong. If a man can be found to seriously argue that there is no need of such an institution, we would say to him—with equal logic and justice—we have no need of instructing and educating our children, we have no need of trained and formed men in the ranks of the coming generation, we have no need of capable and competent representatives in public life, we have no need of a national festival, do away with all these—they are useless and obsolete. Yet he would be the first to pronounce us crazy. Still the truth remains that if we do not want to be eventually wiped out and reduced to a body without influence, prestige, or strength, we must join hands and actively participate in the building up of our children's future. A thorough education is absolutely essential in our day; and we have before us the opportunity of securing that boon for the generations to come after us. Let us, then, go in, heart and soul, with a will and a determination, and the result will be that each one who has assisted in any way—no matter how slight—in carrying on this grand work, will have aided in erecting a monument to perpetuate our names for all time to come.

THE COMING CONSISTORY.

The New York "Sun" notorious for its political inconsistency, its acrobatic feats of sensational journalism, and its "Dr. Jeckyl and Mr. Hyde" methods of dealing with almost every important question, has a special correspondent in Rome, whose non-de-plume is now familiar to the whole of America and whose periodical eccentricities are only equalled by his marked ability in manipulating words and phrases. "Innominato" is the author of some of the wisest and some of the most childish, some of the truest and some of the falsest, some of the most clever and some of the most stupid communications of a journalistic kind, that emanate from the Eternal City. His individuality is stamped upon his literary productions, even more positively than would be the case were his real name made known to the reading world. We know not whether he be a Catholic, a Protestant, or an Infidel; nor do we know whether he is a layman or a member of the cler-

cal body; but, it is evident that he is well versed in ecclesiastical history, thoroughly acquainted with the manners customs and ways of Rome, familiar with the characters and characteristics of the leading lights, in the diplomatic domain, that converge around the Seven Hills, and, above all, aware of the sensational spirit required, by the "Sun," in all communications destined to awaken interest in the American public mind. Having granted all this, we have absolutely said all that can be advanced in praise, or to the credit of "Innominato."

He has a vivid imagination, which, combined with an elastic conscience, too often mutilates the truth for the sake of a passing success, or a fleeting journalistic triumph. He speaks perpetually of the present Pope in the language of praise and, we might say approval; he honors Cardinal Rampolla with his confidence and his endorsement; he affects a disregard for the Quirinal and a distrust of all the Quirinalists. In a word, on the surface, his communications bear the semblance of extreme, and often exaggerated devotion to the grand cause of the Church. But the undercurrent is all the more dangerous on account of the placid surface; the quicksands are hidden from the eye of an inexperienced observer; the mask is so perfectly painted that it might, at a distance and by a hurried observer, be taken for the face which it actually covers. One all-pervading idea seems to sway his compositions; it is the idea of the Church being governed like ordinary political bodies. He perpetually keeps before his readers a picture of intrigues, cabals, juntos, factions, intestine strife, on the part of the Cardinals and the leading members of the Catholic hierarchy.

We can fully understand that the "wish is father to the thought," or to the expression; we can appreciate the fact that nothing would be in greater harmony with the desires and hopes of the "Sun" than to have the Catholic Church brought down to the level of ordinary human institutions; we know well that every stroke of the pen that is liable even in a small way, to cast discredit on the Infallibility of the Papacy, or to drag Pope and Cardinals into the arena of fallible and corrupt political, diplomatic, or international conflict, must be acceptable to men whose hearts are set against the Church, but whose astute policy forbids an open attack upon her. Therefore, we look upon "Innominato"—"et hoc genus omne"—as the most dangerous class of public writers that exists.

As an illustration of what we have presumed to advance, we take the Roman letter of last week in the "Sun," on the subject of the coming Consistory and the twelve new Cardinals. It is a lengthy letter, but a few extracts will be necessary to establish our contention regarding the amount of faith that should be reposed in the vagaries of "Innominato." He thus opens:—"It seems that the secret consistory is appointed for June 19 and the public Consistory for June 22. The Consistory is one of the most important of the century—it is the most decisive one of Leo's reign. When the operation for the cyst was performed on the Holy Father, the German-Austrian Quirinal group held its 'Council of Pisa' to have a Pope of reaction come out of the coming conclave. The Pope's illness seems to have torn away the last veils that covered the conspiracy. Germany had even sent to Rome the active agent, the man who is in Italy called contemptuously the 'fatigone,' the man who does the work."

We need not reproduce the lengthy account of this "fatigone's" mission since 1892; moreover, it adds little to the contentions of the correspondent. "Innominato" then says:—"While Leo XIII was ill the scheme was disclosed. The indiscreet participants begged for votes and aid everywhere. French in France, Spanish in Spain, here liberals, there conservatives, in spots even democrats or republicans on the sly, they put on every mask, played every part, disturbed consciences, deceived minds, darkened the bright atmosphere of the Church."

To paraphrase the words of Sir William Draper, we might say of the "Suns" correspondent that, "torn veils, conspiracies, active agents, schemes, indiscreet participants, masks, disturbed consciences, deceived minds, darkened atmospheres, dance through his brain, in all the mazes of metaphorical confusion; the melancholy madness of poetry without any of its inspiration."

After such a picture—that might apply as well to the Gerondists in the French Revolution, as to the princes of the Church during the present Pontificate—we are treated to this eloquent outburst of adulation:—"To-day the crime of Ham is punished; with a strong and supple arm Leo XIII. has again taken the helm. He is going to say to those about him with an eloquent smile: 'The Cardinals have made ready for the Conclave, we will prepare the Consistory.' Here it is. It is impressive. The Holy Father will create in it twelve Cardinals." Having given the list of the twelve cardinals that are to be chosen on the 22nd June, our "Nameless One" fires another shaft, in the following form:—"With the exception of Mgr. Missia, it will be noticed that no new Cardinal can be considered obedient to the Triple Alliance. They are all 'Leo' and 'Rampolla' men. Most of them are determined personal friends of the illustrious Secretary of State. The German-Quirinal faction sinks to the rank of a very small minority." He then informs us that Mgr. Mathieu, as a French Cardinal of the Curia is the most important appointment. And why? Because, says the writer:—"He will be the Cardinal d'Ossat of the Third Republic and of Leo XIII. Active and tactful, he will be the centre of all the Cardinals subject to powers, opposed to the Quirinal and to the Germans. In the second half of the seventeenth century Cardinal de Retz, with Cardinal Agnozzi, 'made' the Popes of the period."

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We must conclude from this—if there is any conclusion to be drawn from such a comparison—that Mgr. Mathieu will be situated as was Cardinal de Retz, and with a similar mission, that Cardinal Rampolla is in the position occupied by Cardinal Agnozzi, and that those two—Mathieu and Rampolla—will make the Popes of the period; that is to say, they will elect a successor to Leo XIII.

We regret to say that "Innominato"—who ever he may be—is doing a very unfair, deceptive, and unwarranted work in thus falsely leading a vast number of readers to believe that the selection of a successor to the Pope, that is to say the perpetuation of the line of sovereign Pontiffs from St. Peter unto the end of time, is not the universally conceded work of the Holy Ghost—ever present and guiding the Church—but rather the accidental result of quasi-political schemings or the fortuitous outcome of bitter and vile intrigues. We will not lose sight of "Innominato" in the future.

THE CHURCH AND THE WORKMAN.

It is very strange that in this age, when the reigning Pope has evidenced such a deep and fatherly interest in the laboring classes, and has, through his magnificent encyclicals and his numberless interviews, done more to ameliorate the condition of the workman than all the great writers and potentates of the century combined, that we should be told that the Catholic Church is the opponent of the wage-earner. If ever there existed such a thing as a "poor man's Church," decidedly the title is deserved by that of Rome. We need no lengthy argument to establish these facts. The history of the past, the record of the present are both there to prove most conclusively that the Catholic Church alone, of all the religious institutions in the world, has put into practice the teachings of Christ in regard to the poor.

Despite this generally admitted truth we find the "Illustrated Messenger," which is the organ of the Salvation Army, publishing and commenting favorably upon General Booth's accusation that the Church of Rome neglects the wage-earner. Coming from the mushroom body that is led by the General, little attention need be paid to such a preposterous assertion. But it may serve a good purpose to call the attention of all who have read the words penned by General Booth to the fact that the great struggle between capital and labor has been minimized and the benefit of every doubt cast into the scale of labor, by Leo XIII, whose recent pronouncements on this important subject have proved a blessing to the world. And not the Pope alone, but every member of the Catholic ecclesiastical body has actively, each in his own sphere, co-operated in every movement calculated to increase the happiness of the poorer sections of mankind.

It was only the other day that the Catholic Bishop of Buffalo—Mgr. Quigley—stepped into the breach, and when a violent and extensive strike was in operation, settled matters to the entire satisfaction of all concerned, and gained for the workmen even more advantages than they had dared to expect. The triumph of the labor party was absolutely due to the intervention of the Bishop. We would like to know what kind of a reply General Booth would expect were he to go down—with the whole Salvation Army at his back—to the docks of Buffalo, and to there inform the laborers that the Catholic Church was unfriendly towards them and was neglectful of the wage-earner. We fear that the gallant General would find it expedient to beat a sudden retreat. Vague accusations and baseless imputations are easily made—any

fool can make them—but when the target at which they are aimed is the Catholic Church, they always fall short of the mark. Cold facts and all-potent truth constitute both weapons and shield—and with these the Church is invulnerable.

ST. ANTHONY OF PADUA.

On Tuesday of this week, the 18th June, the whole Catholic world celebrated the feast of St. Anthony of Padua. There is scarcely a devotion known to Catholicity—apart from those immediately concerning our Lord, the Blessed Virgin, and St. Joseph—that has become more universal than that of St. Anthony. Truly, if ever the words of the glorious canticle—"et exaltavit humiles"—found perfect application it is in the case of St. Anthony. So much has been written about this great Saint and so thoroughly are all Catholics conversant with the wonderful details of his life, that we scarcely know how to add anything new to the fund of information concerning him. Under such circumstances, possibly, a few general observations will suffice.

Humble, in the true religious sense and after God's wishes; humble in spirit, of heart, in action, in demeanor, in everything; yet his life is one that astonishes the world privileged, so favored, so honored had he been. That he was gifted with the spirit of prophecy, both the past and the present fulfillments of his predictions most clearly prove; that he had the power of working miracles, the extraordinary facts recorded of him during life, and the million evidences of the perpetration of that power, in favor of those who have invoked him with faith, most positively substantiate; that he was possessed of an eloquence elevated even to inspiration, the history of his marvellous preaching incontestably avouches; that he is the special patron and friend of the poor, the unfortunate, the erring, the sorrowing, the troubled, constitutes one of his most lasting claims to the gratitude of humanity, and one of the best guarantees of the successful issue of any petition that goes up to him from a sincere heart and a humble soul.

At Vicelli, in the name of Christ, he raised the dead and recalled the soul to reanimate the body; at Montpellier, he preaches an Easter Sermon in the Basilica, while at the same hour and in a distant chapel of his community he performs the Holy Sacrifice of the Mass; at Luyen-Velay he converted a notary by predicting to him the fact that he would yet suffer martyrdom—which subsequently happened; at Limoges, he preached amidst a violent storm, that swept every section of the city, except the spot occupied by the vast congregation and the preacher; in a word the story of the hundred and one signal evidences of God's perpetual presence with him are sufficient to fill a large volume.

There is scarcely a chapel in the world to-day that does not possess a statue of St. Anthony; confraternities out of number have been established in his honor; "St Anthony's Bread" is known far and wide, and the countless expressions of gratitude for favors received, through his intercession, fill Catholic publications, and adorn Catholic Churches. The glorious Order of St. Francis—of which he was a member—has carried with it a benediction whosoever its footprints have fallen. And what is the most reassuring consideration in connection with the devotion to St. Anthony, is that no one has ever been known to have failed in obtaining that which was asked from him. Be it the gift of faith, freedom from temptation, or even a temporal blessing, a situation, health, the recovery of that which had been lost, or in fact, anything imaginable, provided an humble and sincere promise of a slight offering—a loaf of bread, yes, a cup of water—in his name be made, the favor is invariably granted, or else the obligation of fulfilling the promise no longer stands good. Unlike the affairs of this world, in dealing with St. Anthony, you have always the best of the bargain, because you are not required to give anything unless your request be accorded and should you fail to obtain that request you need not give anything.

We could cite many instances in this very city, of the positive and undeniable intervention of St. Anthony; and so constant is the flow of benefits to humanity from his hands that no proof or argument in favor of his devotion are necessary. May Padua's great saint deign to watch over all those to whom we owe gratitude for aiding us in the Catholic work we are striving to accomplish, and may his altar be found in every church and chapel of our Dominion—a fountain of grace and a refuge for all the afflicted.

The Irish Catholic Benefit Society will hold their annual excursion by steamer "Berthier" to Lake St. Peter on Monday, July 3. Ald. Kinsella, the president of the Society says the tickets are selling well.

PILGRIMAGE TO THE SHRINE OF MIRACLES.

There are few annual occurrences which attract the attention of the Irish Catholics of Montreal, and which meet with such an enthusiastic expression of approval, as that of the annual pilgrimage to St. Anne de Beaupre under the direction of the Redemptorist Fathers of St. Ann's Parish. This year the date of the pilgrimage has been fixed for the 24th inst., and the old reliable steamer "Three Rivers" which has carried thousands of pilgrims to the historic shrine of miracles will convey the representatives of the Irish Catholic families of this city to the sacred spot. The pilgrimage which will be held on the 24th inst., will be exclusively for women and children, and the Rev. Fathers of St. Ann's Parish, who have so successfully conducted these pilgrimages for so many years, have taken every precaution to provide for the comfort and safety of its pilgrims.

Mr. William Ellison, an occasional correspondent to the "True Witness" in a recent letter referring to the holy place, said:—"During my stay at Ste. Anne de Beaupre I naturally noted the things I saw and heard, with great minuteness of detail, because the place is so unlike any other in Canada, and so remarkable by reason of its sanctified character. From the first moment you set foot in the peaceful village you feel yourself constrained, as it were, by some unseen power to shake yourself from the sordid thoughts of gross material concerns, and the mind is irresistibly drawn towards the contemplation of higher spiritual things. This change of feeling naturally arises from the conviction that you are present in a locality especially favored by heaven's decree, and that it were nothing short of irreverence or profanity to behave other than in reverential manner due to the solemnity of the place. Inside the Basilica in the very presence of the relics of Ste. Anne and the numerous evidences of the miraculous cures wrought through her, the supernatural sentiment takes stronger hold of you and for the time being outside concerns fade into insignificance. As you ramble round about the hamlet you are constantly reminded of its sacred character by its religious monuments which are all identified with the name of the good Ste. Anne. Invocations to her are inscribed on the outside walls of the Church, cut into the solid stone, and as you climb up the steep hillside near by, little grottoes of the most primitive kind are met with bearing emblems that keep one well reminded of the prevailing sentiment of the spot."

In conversation with Rev. Father Holland, C.S.S.R., we learned on his own authority that scarcely a day passes without some practical evidence of the beneficent and merciful effects of the power of Ste. Anne. An enfeebled woman had written him some time before that the bandage which held her body together, had dropped from her restored frame as if by magic. This was a case which confiding faith had drawn the helpless pilgrim a long distance, and yet an instantaneous cure was not granted on the spot. But the ordinary confidence was recorded by a complete cure almost as soon as the afflicted woman reached home. Then again, nearly every mail brings letters to the rectory stating that heretofore feelings of hopeless despair in medical or human aid gave place to confiding hope in ultimate cure at Ste. Anne's miraculous Shrine."

That every Irish Catholic household will send its representative to this pilgrimage and nobly second the efforts of the grand old parish of St. Ann's in its endeavor to keep alive so pious a custom as an annual visit to Ste. Anne de Beaupre, we feel assured, is a foregone conclusion. Tickets may be had on application at the presbytery of St. Ann's Church.

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SUBSCRIBERS TO THE CATHOLIC HIGH SCHOOL.

In publishing the list of subscribers to the Irish Catholic High School in our last issue, we inadvertently omitted the name of Mr. John Heagerty, and printed the name of Mr. John Dwyane as Mr. John Devine. We gladly make the corrections. John Heagerty ... \$ 40. John Dwyane ... 100. T. H. Davis ... 100.

The delegates from the English speaking courts of the C. O. F. of Montreal, to the big convention at Burlington, Vt., are Messrs. J. J. Ryan, J. F. Fosbre, and John Pierson. Mr. Ryan is a candidate for the second highest office in the Order, now numbering more than 75,000 members. We wish him success. The Convention will open on Tuesday morning.

The closing exercises at Mrs. Wolf's Academy will be held on June 20.