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EDITORIAL NOTES.

We were always under the impression that the criticism of one journal by another was never considered in the light of personal reflection. If we do not agree with the opinions of any of our contemporaries we deem it our right, in the interest of our readers and all whom we represent, to express the contrary of its views—always provided we do so in the language that marks the gentleman. We likewise consider it the right of any other organ to comment upon, take exception to, or criticise our tone, spirit or expressions. The fact of having questioned a contemporary's course in one particular case, by no means prevents us from giving the same paper all the praise and approval that we may deem it deserves. But we do not understand a journalistic spirit that becomes so vindictive that a past criticism, in the ordinary course of events, rankles in the editorial bosom to a degree that would almost indicate an individual spite. Well, we have met with an example of this miserable spirit amongst our city contemporaries. As the sad event of last week gave us an opportunity of learning the animus of that publication, it also suggests a contrast. The late Mr. Mercier once said that he wished to forget all the evil done him and to remember only the good. The opposite is evidently the sentiment of our quondam admirer; it remembers one small criticism with a vengeance, but forgets all the kind things said, all the favorable columns consecrated to those whom it claims to represent. But we will never be mean enough to attribute to a nationality the narrowness of one of its organs, nor small enough to nurse a personal animosity on account of a difference of opinion—be it national, religious, social or political. Truly did Goldsmith tell us that some "Little things are great to little men."

We learn with pleasure that the Sacred Congregation of Rites has published a decree, approved by the Holy Father, proclaiming the validity of the Apostolic process carried out in the dioceses of Rodez, Pamiers and Montreal concerning the miracles for the canonization of the Blessed Jean Baptist de La Salle, founder of the order of the Christian Brothers. We are anxious for the day when this saintly man will be raised to our altars. We know not what special miracles have been examined by the Sacred Congregation, but there is one vast, unceasing miracle that the world must recognize—it is the gigantic and universal success of the magnificent order that de La Salle founded.

The Murphy Lacrosse Club is to come upon the field next season. Pete Murphy, the best known news-agent in Montreal, is the originator of the idea. The intention is to organize a lacrosse club composed of players all bearing the distinguished name of Murphy. Some of the best players in Canada today are Murphys, and no doubt that it will be

difficult for the genial and enterprising Pete to establish the club, provided his numerous namesakes are willing to cooperate. The Quebec team has two Murphys; there is one in the Montrealers; one in the Capitals; and two in the Stars of Ottawa. Thus we have six first-class players already, and Pete himself makes seven. It will be very easy to find five more of the name who could assist in forming a really unique and powerful team. The idea is a good one—as is every other idea that the practical and energetic Pete conceives. We wish him all manner of success in his undertaking; and we trust that when the club is formed it will be as successful and as popular on the field of sport as has been its originator in the arena of newspaper distribution.

A CORRESPONDENT has asked us to publish "The Mystic," some portion of which appeared recently in an issue of the TRUE WITNESS. We expect that our friend refers to "The Song of the Mystic," by the late Father Ryan, "The Poet Priest." If so we will give it in full in our next issue. The occasion having presented itself, we wish to make a remark that we have often intended to publish regarding that poem. A writer in one of the London papers, last year, sought to prove a Rosicrucian theory by the assertion that all believers in religion must be mystics, and he gave as an example the late Father Ryan, and as a proof he quoted the "Song of the Mystic." But he carefully omitted the verses that give to the poet's wonderfully beautiful production all the intensely religious sentiment that permeates his every poem.

ONE of our American Catholic contemporaries has the following:

Great difficulties are met with in the diocese of Oregon, in evangelizing the Indians, owing to the opposition of certain Indian agents. Archbishop Gross writes: "From reports of priests laboring among them, and my own observation in traveling through Oregon, I believe that the number of Catholic Indians in my diocese, scattered over the vast territory, is at least some four or five thousand."

It would seem that the same spirit animates the Indian agents in Oregon that cause the fur-trading companies of the seventeenth century to obstruct the progress of Catholic evangelization and education amongst the Indians of Canada. When, last summer, we pointed out this grand obstacle in the way of early educators and civilizers during the first century of our history, at the Catholic Summer School, we were not aware that similar tactics were being used at the close of this century and in civilized America.

By despatches at the end of last month we learn that the Chief Secretary for Ireland received a deputation which called upon him to demand the release of the Irish political prisoners confined in Irish and English prisons. Mr. Morley informed the deputation that the Cabinet had decided that the law must take its course.

However, he held out a slight hope—that the shadow of one—that the Government might some day reconsider the decision. We are not in the secrets of the British cabinet, but we fail to see what is to be gained by such a decision. Particularly when a government is merely "hanging on by the skin of its teeth," and is dependent on the entire support for its very existence, it seems to our humble mind a very dangerous, if not suicidal, policy. The Chief Secretary "would not say that the Government would never release these prisoners;" language that smacks of Russian rule and has the chill of a Siberian blast in its breath. We trust that before the decision of the Government in this matter assumes a more disagreeable appearance it will be deemed worthy of reconsideration.

ON October 1, a Polish Catholic Church was opened in London. The number of Catholic Poles in London is considerable. Mgr. Bronikowski sang Mass and preached the sermon. He then addressed the audience in three languages, expressing the pleasure it was to see a temple of Truth open for their own special use, and saying to the Poles, in particular, "I hope to see you better citizens in the future and good members of society and fit soldiers of Jesus Christ." This is another evidence of the advance made by Catholicity in England. The signs upon the future's horizon are encouraging.

SPEAKING of mistaken identity regarding poets and poems, we wish to draw attention to the liberties—we suppose innocently, because through lack of information—taken with some of McGee's productions, as well as with his name. His poem, "The Ancient Race," we have found in a Catholic paper ascribed to John Banim, and in the same paper Gerald Griffin's "Youth's Warning," ascribed to McGee. It is true that McGee's fate so resembled the semi-prophetic picture that Griffin drew, that one might be excused for supposing that McGee wrote the poem. We refer to that beautiful production:

"In the days of my boyhood I had a strange feeling,
That I was to die at the noon of my day;
Not quietly into the silent grave stealing,
But torn, like a blasted oak, sudden away."

It is not fair to rob Griffin of what McGee does not require, or to rob McGee of what Banim does not need. Each of the three has done enough to immortalize himself without that the works of brother authors should be added to his already well-filled collection.

TISSOT, the world-renowned French painter, is about to give up his career of success and to become a monk of La Grand Chartreuse. He is the master whose brush has given to the world that remarkable series of pictures illustrating "The Life of Christ," which was the grand attraction in the Champs de Mars last year. There were numberless favorable comments upon these pictures and Jacques Tissot won for himself a

name in the realm of art that will rank with Turner, Dore and others of the latter days. Like Gerald Griffin, he may hide his individuality beneath the cloak of an humble religious, but his name and his works will live on when he is no more.

BULL-FIGHTING—that brutal relic of barbaric ages—still survives in France. Three weeks ago last Sunday bull-fights were held at Dax and at Nimes. The Pope has issued a document condemning the "Corridao," or bull-fighting, and has appealed to the clergy in the south of France to interpose for the suppression of the abominable exhibitions. The document is a second edition of the Bull "De Salute Gregre," issued by Pius IX. It is strange that in our refined and enlightened age people can be so debased as to take delight in such cruel and brutal sports. But America or England cannot cast a stone at France or Spain, as long as that human "carridao"—the bull-fighting of professional pugilists—is tolerated.

THE Church of Montmartre, in Paris, where the practice of perpetual adoration of the Blessed Sacrament is held, has now over one hundred Bishops throughout the world, and about four thousand churches in the league formed for that glorious purpose. Despite infidelity and all its workings, Paris still is the centre of great devotions, and France may yet win back her right to the title of "Eldest Daughter of the Church."

MR. T. D. SULLIVAN, M.P. and ex-Lord Mayor of Dublin, one of the best and most widely-known Irish writers, is now in the United States. He has been retained by the International Lyceum Bureau to deliver a series of one hundred lectures on Irish political subjects. Would it not be possible that Mr. Sullivan could be induced to visit Montreal and give our people in Canada a lecture or two upon the most important of national issues? His name has preceded him and his fame has already been established as a poet, journalist and politician. We are sure he would be the recipient of a grand ovation were he to come to this country.

LET it not be forgotten that the month of November is specially dedicated to the intercession for the souls in Purgatory. Besides All Saints Day and All Souls Day there are other notable feasts in November. On the 4th St. Charles Borromeo; on the 11th St. Martin of Tours; the third Sunday is the Patronage of the Blessed Virgin; the 14th St. Stanislaus Kostka; the 17th St. Gregory Thaumaturgus; the 20th the Presentation of the Blessed Virgin; the 22nd St. Cecilia; the 24th St. John of the Cross; the 25th St. Catherine; and the 30th St. Andrew the Apostle.

Docility and easy acquiescence with good advice are the signs of an humble heart.