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# The True Witness

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## THE CONVERSION OF ENGLAND

### GETTING IRISH PRIESTS TO WORK FOR IT.

REV. FATHER RYAN, OF HULL, ENGLAND, DWELLS UPON THE WORK; ONE WORTHY OF EARNEST PRAYERS AND CO-OPERATION; EXAMPLE A GREAT FACTOR.

The Rev. P. Ryan, of Hull, England, contributes to the November number of the Irish Ecclesiastical Record a thoughtful article on "The Conversion of England."

Considering the tremendous influence which this conversion would have on the progress of the Church throughout the world, he dwells on it as a subject worthy of our most earnest work and most fervent prayers.

Then, as a means to this end—and every word of his on this point is equally applicable to the situation in the United States and Canada—Father Ryan writes:

"In order to convert non-Catholics, we must instill into the minds of our own people the necessity of leading good lives. We ought to be by our example shining lights. Nothing influences outsiders as much as the regular attendance of Catholics at their duties. Many a convert has been made by seeing good Catholics travel long distances in wet and cold, in order to hear Mass. This creates a wonderful impression. English people must see before they believe."

The laity in their intercourse with non-Catholics must be prepared to give proof of the faith that is in them. They ought to be able to dispel the ignorance which prevails about the most important doctrines and practices of our faith. We must take every means within our power to enlighten them. If they understand the real Catholic position, there is not the slightest doubt but that vast numbers of them would be converted. To enlighten them might be an arduous task, but it is labor that would most assuredly bear much fruit. We must also show our affection for them, and assure them that in seeking to win them to the Catholic Church we have no temporal ends in view. We prove to them that Christ established one and only one Church, and that all are bound to belong to it. We must convince them of the superiority of the Catholic Faith to all others. We must show them that ours is a better, a straighter, and a safer road to heaven than their own; that we have a better form of prayer and a closer union with Christ. We must take every opportunity of explaining Catholic doctrine. This could be best done by distinguished preachers going round to all the large towns, and preaching in the churches or lecturing in the principal halls. Admission in either case should be free. Congregationalists and Wesleyans have a decided objection to pay anything for hearing the word of God. This is the only way to get at the masses of the people. What the Protestant people of England want is to be enlightened. They are tossed about on the waves of unbelief, like a ship which has lost its helm. They wander about, seeking rest for their weary souls; they go from sect to sect; they embrace every new form of error, and not finding that repose for which their souls longed, they in their despair give themselves up to indifference.

But the question might be asked—How are we to get good preachers? There no priests to spare in England; everyone is wanted for his own daily work. We would suggest that about four of the most distinguished from each diocese in Ireland should come and preach. Two or three could go together. They could do their work on week nights just as well as on Sundays. Spending about three days in each town, they would in the space of a month or six weeks be able to give a universal mission to all England. In this way the heart of the nation would be stirred, and there is not the slightest doubt but wonderful results would follow. During the winter or early spring would be the proper time for this, because the people prefer to enjoy themselves in the open air during the fine summer nights. This plan would certainly entail inconvenience to the priests themselves, but we are sure they would willingly undergo it all. There would be also certain expenses; but the generosity of wealthy Catholics would meet this, or there could be a special collection for this purpose in the church a short time before the arrival of the preachers. During their stay in the towns numbers of Catholics would gladly entertain them, so that they would cause no inconvenience to the clergy of the place. If the Irish priests came, they would get a glorious work for their fellow Catholics in England. They would help to break down prejudice; for it is certain that they would create a good impression on the minds of the English people; and, above all, they would be carrying out the glorious destiny of the children of St. Patrick—converting nations and winning souls to God.

Further on Father Ryan says:—Whatever plan is adopted for the conversion of England, it is certain that if we hope for great results, we must impress the truths of our holy Faith upon the minds of non-Catholics. They must be convinced of God's dominion over man; that "God made us, and not we ourselves"; that man has responsibility; that he as an intelligent being, having an immortal soul, and that to save that soul is the great object of his existence; "What doth it profit a man to gain the whole world, if he lose his soul?" The eternal truths must be preached to them. They must be reminded

of death, judgment, and eternity; the evil of sin, and its consequences, must be brought home to them. We must prove to them that the Catholic Church is the one and only true Church of Christ; that all others must of necessity be false, and therefore displeasing to God. We must convince them, that heresy is a great evil, reminding their false teachers of what the Scripture says about them: "They are the enemies of the Cross of Christ, whose end is destruction, and whose glory is their shame." (St. Paul, Phil.) "There shall come in among you lying teachers, who shall bring in sects of perdition, and deny the Lord, bringing on themselves swift destruction. Their judgment lingereth not, and destruction slumbereth not." (St. Peter.)

In addition to all this, we must have a number of Catholics well versed in all the topics of the day, able to take their stand with the foremost men in science. They would rewrite history, and give historical facts instead of lies; exposing wilful error wherever it should make its appearance.

In conclusion, he emphasizes the necessity of prayer, recalling the example of St. Paul of the Cross, from whose desire and thought the conversion of England was never absent.—The Pilot.

## SOME TIMELY WORDS

### On the Clergy and the Age.

In his fourth article on "The Clergy and the Age," contributed to the "Catholic Times" of Liverpool, Dr. William Barry says:

"Von Kerteler, Mounfang, Hitze, Manning, De Mun, Meyer, De Curtins, Archbishop Ireland, Cardinal Gibbons—such are the men whose efforts to raise up the working classes and to solve the problem of social misery Professor Nitti deals with, always in a candid, and often in a sympathetic spirit. He recognizes that the Sphinx of modern states is this question of hunger, and in his view the Catholic Church will play a leading part in its solution. He is quite alive to the change that has come over public opinion throughout Europe during the last fifteen years. It may be summed up in a sentence. The French Revolution is bankrupt. Even in England, nay, at the Universities, where not long ago young men were taught Mill's Logic and Fawcett's Economics, the clock of "doctrinaire Liberalism" has run down, the hands are stopped and cannot tell the time of day. In the preface to this very book which I am reviewing, Professor Ritchie does not hesitate to affirm that "the principles of the French Revolution are daily losing ground," and he goes on to give the reason. "How," he asks, "can a code that interdicts all collective and lasting enterprise beget anything but sordid weakness?"

### LABOR HAS A "JUST PRICE."

Two conclusions, therefore, have gradually taken hold of our advanced Christian leaders—I mean of such bold and fearless pioneers as Von Kerteler, Manning, and De Curtins, behind whom stood philosophic thinkers like Hitze and Mounfang. The first is that "merciful anodynes" are no remedy. We must exercise the duties of benevolence, give according to our means, and so forth. Well and good. But the creative principle of economics is not charity; it is justice. "What ought the workman to receive for his labor? What does society owe him?" Such are the questions we have to answer. Economics and almsgiving belong to different orders of thought and action. There is a "just price" of human labor in a given country, in the present age, in the true social polity. What is the price? It ought not to be made up by the doles of the charitable. As Scripture tells us, "the laborer is worthy of his hire," he is worth it and has a right to it. And the hire cannot be such that he may fall and degrade his humanity for it, on the pretense of "free contract." After years of preaching, Cardinal Manning lived to see this Magna Charta of the working man and woman solemnly asserted in a Papal Encyclical. It was the recognition of labor—every kind, observe, of productive industry, whether with the spade, the machine, or the pen—as a "social function," the reward of which must be determined by looking at society as a whole, and on its possessions as subject, all of them without exception, to this great first charge.

But the second conclusion is equally remarkable. If labor has a just price, and neither trades unions nor voluntary co-operation can secure it, then the society—the state—of which labor is an indispensable and necessary function, must take the matter in hand. As was to be expected, this programme commended itself most of all in free countries like Switzerland, where the Church had a tough and vigorous life, or in the old Catholic states which, despite the Revolution, were still, to a not inconsiderable degree, mediaeval, like Austria.

### THE CHURCH'S MISSION.

The Pope, says Professor Nitti, exercises on public affairs an ever growing influence. In democratic states our bishops and clergy are in touch with the people; they do not act as paid ministers of the government, but live on alms, know what the faithful want, and are winning the love and attachment of the masses. It is quite impossible that they should make common cause with effeminate luxury, with the oppression of the poor, with that denial of its just wage to human toil which St. Jerome calls murder and the Bible declares to be a sin, that cries to heaven for vengeance. If the Holy See can grapple with this "question of hunger," the next century will belong to the Church. "Catholic Socialists," remarked Professor Nitti in conclusion, "are not mere solitary

thinkers. They dispose of many forces, are at the head of a wide agitation, and have based their criticisms and aspirations on a true and profound soil, on a real need. If, unlike democratic Socialists, they would reform society in the name of God, they did not mean to reform it less radically or less profoundly; nor did they, on this account, exercise a less intense or less irresistible influence on the working class." That witness is true, and we shall do wisely if we lay it to heart. Liberalism in economics is dying fast. It always has been our

subject of this brief sketch reached Three Rivers, and stepped into the cloister, her aunt had already gone to her reward, and the niece replaced her under the name of Sister Sainte-Philomene.

Behind an exterior that was dignified and perhaps severe, were hidden the deepest humility, the most perfect charity, a lovable and lovely disposition. We are told that when ordered, by her medical advisers, to rest, she exclaimed: "Is there rest for a Superior? My rest is to be the first at all ex-



THE HOLY FAMILY.

THE MONTH OF FEBRUARY IS SPECIALLY DESIGNATED TO THE HOLY FAMILY.

enemy. Why should we be its friend at the cost of our own principles, and of the triumph that seems to be awaiting the creed of our noblest thinkers? What Professor Nitti describes as "reaction," I would call simply the Catholic restoration.

## IN MEMORIAM.

### DEATH OF REV. MOTHER VINET DE STE-PHILOMENE.

SUPERIORESS OF THE URSULINE COMMUNITY OF THREE RIVERS; A VERY REMARKABLE AND NOBLE WOMAN GONE TO A SURE REWARD; A MODEL RELIGIOUS, AND A TRUE FRIEND.

On Monday, the twenty-seventh of January, the anniversary of the death of St. Angela, there passed away, in the Ursuline Monastery, Three Rivers, the Reverend Mother Vinet de Sainte-Philomene, superioress of the community. The sad news was conveyed to us by an "In Memoriam" letter from the Reverend Assistant-Superioress. Apart from the general loss to her beloved community and the bereavement that is the consequence of the sad event, we have in individual and particular reasons for feeling most keenly the shock. Any one who has known that noble-hearted, high-souled lady, and felt the elevating influence of her acquaintance, as well as experienced the benevolence, the gentleness, the humble but unbounded goodness of her disposition, cannot but participate—distantly, perhaps, but none the less sincerely—in the sorrow that has come to all those who looked upon her as a mother and a guide.

The biography of a religious is very easily traced; it can be conveyed in few words; but the story of the untold virtues, the countless sacrifices, the heroic endurance, the fidelity to duties, unrecorded sufferings, and all the hidden charms of a life given to God, and for Him to humanity, would occupy many a bright page. Now that this exceptionally grand woman has left the scene of life, and that her humility can no longer be shocked by the praise that her wonderful merits deserved, we feel less delicate in telling to the public the history of a career that might be said to have commenced and closed inside the sacred precincts of the cloister.

Thirty-four years ago Mother Sainte-Philomene entered the Ursuline Community; on that occasion she died to the great world; on the twenty-seventh of December—the day of her release from earthly suffering—she completed her novitiate for heaven; now she is a fully professed member of God's glorious Community of the Elect.

Miss Zoe Vinet—the superioress of the Ursulines—was born of fervent Catholic parents, at Longue Pointe, near Montreal, on the fourth of July, 1844. She passed her youth under the care of the Good Sisters of Providence. At the age of eighteen she made the sacrifice of her life and determined to enter the Ursuline Community. Twenty-seven years before her entry, her aunt, another Zoe Vinet, had joined the Ursulines. When the

erecious." We will not intrude upon the sanctity of community life by detailing the touching end of that beautiful career of devotion; neither shall we take advantage of privileges of a special nature, accorded by the good Bishop of Three Rivers, to tell the story of a monastic life in all its edifying details. Suffice to say that, after several weeks of endurance and holy resignation with the heart-biting, which was the fatal disease that carried off the sufferer, the end became apparently certain. On the night previous to her death the saintly religious had herself conveyed to the Tabernacle door, where she bid adieu to the Divine One in Eucharistic form, before taking her departure for His abode in eternal glory. Death's Angel hovered, in ever narrowing circles, over that couch, and at last, on Monday morning, hung suspended for a moment above the dying nun; during that brief pause she blessed and bade farewell to her community. Then the hour hand on the dial of life was stopped, the fond heart had ceased to beat forever, and the bright soul winged its flight from out the cloister up through the blue empyrean, away beyond the stars, into the chancel of God's glory, where the Venerable Foundress of the order and the departed sisters of the community gave it a welcome beyond human words to express.

May we be allowed one personal recollection? It was a bright afternoon in August last. In company with the Vicar-General we had visited the monastery. With delight Mother Sainte-Philomene showed us the luxuries (?) of her cell—its bare floor, wooden prie-dieu, iron bedstead, rough mattress, and suspended crucifix—after which we proceeded to the infirmary. Indicating a special bed the good Mother remarked: "it is here we all come to die." On leaving that evening, after a delightful visit that can never be forgotten, she said: "pray for us, and for me; I hope you will come again next summer." Since then that grand-hearted, motherly religious has gone to that infirmary bed "to die," and should we ever again visit the Ursuline Monastery it will be to find her—not in her accustomed place in the little library parlor, nor yet in the austere arched cell, nor again behind the dark grating of the chapel—rather will it be in the little plot of ground, under the shadow of the monastery's northern wall, where the simple graves are in even rows, the uniform white crosses stretch their arms as if in prayer, the black lettering tells the names of the departed, and the carefully tended flowers twine over the mounds and around the emblem of salvation, and while extending to the Community the expression of our deep sympathy, we can but kneel in spirit by that low railing around the peaceful home of the departed and offer up a fervent prayer for the repose of the soul of Mother Sainte-Philomene, Superioress of the Three Rivers Ursuline Community. Requiem eternam dona eis, Domine.

### CARDINAL VAUGHAN'S REMARKS.

NEW YORK, February 2.—A London special to the Times says:—Cardinal Vaughan, in the course of a newspaper debate on an educational controversy,

has been drawn by Augustus Birrell into an admission which strikes the people here as curious. Pinned to answer a direct question, His Eminence says, that, where agnostic parents build a school in which there is no mention of God, or where children are even taught that Christ is not divine, and that God is unknowable, if the school conforms in other respects to the requirements of the education department and attains the necessary standard in examination results, it is quite as much entitled to share in the State School Fund as any other. It is difficult to see how, logically, he could have said otherwise, but the impression prevails, none the less, that no European cardinal has somehow said just that thing before.

## RELIGIOUS NEWS.

The Right Rev. Dr. McDonnell, Bishop of Alexandria, Canada, and Mgr. Eberard, Bishop of Janeiro, have arrived in Rome.

An Italian Catholic paper learns that Montevideo has been made a metropolitan see, two newly created sees being assigned as suffragans.

The investiture of Archbishop Kaim with the pallium will take place about the middle of May, and Cardinal Gibbons will perform the ceremony.

Dr. Thomas O'Gorman of the Catholic university at Washington, formerly of St. Thomas' seminary, St. Paul, has been appointed bishop of Sioux Falls, South Dakota.

The Baptist Fathers are holding missions at St. Rose of Lima's, New York city, and St. Augustine's Church, Washington, D.C. The congregation of the latter is colored.

Monsignor Zaleski, Delegate Apostolic of the East Indies, has just put into execution the apostolic letter creating the two new dioceses of Galle and Trincomalee in the Island of Ceylon.

A Pontifical brief, it is stated, about to be published with reference to the religious festivities to be held in France in celebration of the fourteenth centenary of the baptism of Clovis.

Cardinal Vaszary, Primate of Hungary, has given one hundred thousand crowns for the foundation of a refuge for the poor at Keskhely. That is the proper Christian way of using wealth.

The Most Rev. John Hennessy, Archbishop of Dubuque, Iowa, was granted an audience with Pope Leo XIII. on Jan. 4. The Archbishop was accompanied by the Right Rev. John Shanley, Bishop of Jamestown, N. D.

His Eminence, Mgr. Satolli, acknowledges under date of January 6th, the receipt of the bishop of Pittsburgh's check for \$5,640.89, the amount of Peter's Pence collected in the diocese for the year 1895.

The beatification of the Venerable Bernardo Bealini of the Society of Jesus, which took place on the 12th inst., was followed on Sunday, the 14th, by the beatification of the Venerable Theophilus da Certe of the Minors Observantines.

The missionaries of the Sacred Heart have begun the erection of a new mission college at Kensington, Sydney, New South Wales. The foundation stone was laid by Cardinal Moran on the 1st December, assisted by the Archbishops and bishops then attending the National Synod.

The Order of Servants of Mary, commonly called Servite Fathers, who are now spread throughout various countries of the world, have just opened a new international college at Rome, under the supervision of the Rev. M. Spicieri, the successor of Cardinal Satolli as professor of theology at the Propaganda.

Nearly all the French religious communities have submitted to the increased taxation. Amongst these are the Salesians, the Lazarists, the Christian Brothers of the Holy Ghost, and even the Institute of the Foreign Missions, which latter body will, however, it seems, be exempted for their usefulness in the colonies.

A funeral service for the Italian soldiers who have died in Africa was celebrated on Thursday the 9th ult., in the basilica of the Twelve Apostles, Rome, which was erected by Constantine the Great. The ceremony, which was due to the initiative of Signor Henri Filiziani, director and proprietor of the "Vera Roma," was very imposing.

The Pope has conferred the title of Monsignor on the following Irish priests: Very Rev. Canon Richard McLoughlin, pastor of Roscommon; the Very Rev. Canon Michael Hanly, pastor of Athlone; and the Very Rev. Patrick Hanly, pastor of Castlora; and the degrees of Doctor of Divinity on the Very Rev. Canon James Kelly, V.F., pastor of Athlone, all of the Diocese of Elphin; and the title and degree of Doctor of Divinity on the Very Rev. Canon J. Murphy, Administrator of St. Colman's Cathedral, Queenstown.

### ST. PATRICK'S NIGHT CONCERT.

On St. Patrick's night the County Board of the Ancient Order of Hibernians will give a grand entertainment in the Windsor Hall. Mr. C. E. Devlin will deliver the address of the occasion, and it is expected that the Hibernian Guards, from Portland, Maine, will take part in the day's celebration and give a drill exhibition in the Windsor Hall that night. E. Quivron's orchestra will furnish the music for the occasion. It is also expected that a number of prominent members of the A. O. H. from Ontario and New Brunswick will assist at the demonstration.

## AN ELOQUENT ADDRESS.

### "NO SALVATION OUTSIDE OF THE CATHOLIC CHURCH"

REV. FATHER ROSSWINKEL, S. J., EXPLAINS THE TEACHING OF THE CHURCH; A QUESTION MUCH MISUNDERSTOOD; ALL DENOMINATIONS MAKE THE SAME ASSERTION.

The fifth of the most interesting course of lectures being given by the Rev. Father Rosswinkel, S. J., was delivered on Sunday evening last, at the Jesuit Church of St. Peter and Paul, this city, before a crowded congregation.

"Is this a slander brought against the Catholic Church?" asked the Reverend Father, "or is it the doctrine of the Catholic Church?" The Clergy of the Catholic Church say every Sunday in their Office a portion of the Athanasian Creed as follows: "Whosoever will be saved before all things, it is necessary that he hold the Catholic Faith." Which Faith, except every one do keep it entire and inviolate, without doubt, he shall perish everlastingly."

"All denominations assert the same—that outside their church there is no salvation." In proof he read some extracts from English, Dutch, Swiss and French Protestants, and from Luther's works, all to the same effect, viz.: "Outside their church, which is the Church of Christ, they say, there is no salvation and yet the Catholic Church is the only one called upon to stand up for its doctrine." "And why is this?" asked the lecturer. "Because they all know the Catholic Church is the only one, that, having unity of doctrine, is, therefore, alone true."

"Is it uncharitable to say, that outside this Catholic Church there is no salvation?" No, it is not. On the contrary, it would be most uncharitable for us who have the true Faith and know it not to say it. Would it be uncharitable on our part if we told the truth to a man, when it would save his life? Again, would it be uncharitable in a mother to warn her child of certain company which she knew would bring about that child's ruin? No, it would be most uncharitable to withhold that warning. Do we then say that all who do not join the Catholic Church will go to hell for all eternity? Again, no. The same Church that tells me to preach the truth also tells me to judge not that I be not judged.

"Let us make an absurd supposition, that Christ founded several churches in which salvation could be obtained; then, indeed, it would be uncharitable to say that only in the Catholic Church is to be found salvation. But Christ did not do that. When He sent His twelve Apostles to teach all nations and baptize them, He founded only one Church and that was the Catholic Church. There is only one road to salvation; all the rest are crossroads. Still there are roads leading to the one straight road.

"First, there is baptism. Any one who has received valid baptism from any person whomsoever is a member of the Catholic Church. If they were to die in their infancy they would go straight to Heaven as a member of the Catholic Church. But if a person growing up as a Protestant, or any other denomination, and having had the truth explained to him, for some worldly motive, would not join the Catholic Church, to him we say that he will be condemned. In like manner a person fearing and afraid of conviction that the Catholic Faith is true, yet will not put aside his doubts, to him we say: Unless you investigate the truth and have your doubts explained, there can be no salvation for you. But if a person some way or other is brought up in entire ignorance of the Catholic Faith and does his best to lead a good and holy life, to him we say: There is salvation, but through the Catholic Church. He may not be a member of the body but he is a member of the soul. Again, if for some unaccountable reason one has not been baptized, yet if he had the chance, would receive the holy waters of Baptism on his head and do what ever God wishes in order to live a good life; if he were to die in this state he also would be saved and through the Catholic Church and by the Baptism of desire."

"Now ignorance is not a means of salvation. Yet by invincible ignorance a man can be saved. A man then cannot be saved outside the Catholic Church, because any one baptized validly is a member of that Church; for as there is only one God, there is only one Faith, and as there is only the one Faith, there is only one Baptism.

"Do not understand me to say that any one on account of his being a Catholic will be saved. No, a man who has the gift of Faith and does not do the duty taught by that Faith will most assuredly be condemned, and if after having been brought up in the Catholic Faith, he apostatizes for worldly motives (for it can be for no other motive), for him we say it is most likely he will form the very pavement stone of hell."

"Some there are," concluded the reverend lecturer, "who have been so frightened by the hideous picture of the Catholic Church shown to them, that they do not investigate the truth, but who, if they were shown the right side of the picture, would at once inquire into the matter, and for them we also say there is salvation.

"Therefore to good truth-loving men who would belong to the True Church if they did but know her doctrines, but who through invincible ignorance kept back, we address the sweet words of the Christmas carol:—'Pax hominibus bonae voluntatis.'—Michigan Catholic.