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WEDNESDAY, AUGUST 21, 1895

## OUR OWN LAND.

Every time that we open those beautiful essays that Thomas Davis wrote, in the early forties, we are attracted to that stirring appeal to his fellow-countrymen to visit and know their own land before spending their time rushing over the Continent in search of change and scenery. The more we reflect upon the great truths set forth on those glowing pages, the more do we find how applicable to our own country and countrymen are the words of Ireland's gifted son. Since the advent of steam engines and ocean greyhounds people rush over seas and continents with a rapidity that would have been incredible a few years ago. Open the register of the Canadian office, London, or at the Canadian Commissioner's, Paris; go out upon the Roman Corso, along the boulevards of Vienna, through the canals of Venice, through the Bazaars of Constantinople, cross the Mediterranean, climb the Athenian Acropolis, or bask under the Egyptian Sphinx, all over you will meet with people from Canada who have gone abroad to see the world, to secure a change of climate, to learn lessons in the great university of travel. Of the numbers you thus meet dozing about the Old World, how many are acquainted with their own land and can describe to the foreigner the beauties and attractions, the advantages and wonders of this Canadian Dominion? How many of them have stood in wonderment beside the miracle of grandeur that Niagara thunders forth; or beheld nature in all her variegated beauty in the Thousand Islands; or contemplated the stupendous magnificence of the wild and romantic Saguenay; or ascended the ever changing and ever attractive Ottawa; or, in a word, crossed our inland seas, traversed our boundless prairies, or ascended the Alpine greatness of our awe-inspiring Rockies? How many Canadian cities have they visited? How many of our towns or hamlets do they know? What streams have they ascended? What forest pathways have they trod?

If one would take the trouble to note the hotel registers of our large cities, or the arrivals, during the summer months, announced in the daily press, it will be easily seen that thousands of Americans and Europeans pass through this country in the course of the few bright months. They come from all directions to enjoy the glories of Canadian scenery and the health-imparting air of this northern climate. We often pause in astonishment when we hear a stranger ask one of our people some ordinary question concerning Canada and we find that the one naturally supposed to be able to answer has no information to give on the subject. Is it possible that our citizens are actually ignorant of Canadian history and geography? We think not; but we do fear that too little pride is taken in all the glories and attractions of our land by those who should know the most concerning the Dominion. We were told not long ago that, as an actual fact, certain geographical information concerning Canada was required by a firm, and application was made at Ottawa for the cause; the department there referred the applicant to Washington for the information required. If such be the case it is a poor commentary upon Canadian patriotism—at least in as far as patriotism is exemplified in a knowledge of one's country and a pride in her greatness and in that of her institutions.

Some people are under the impression that in order to see Canada and enjoy the beauties of her scenery it is necessary to water considerable inconvenience to paddle up the rivers in a bark

canoe and to cross the mountains in a buck-board. Not at all. There is no modern contrivance for the comfort of travelling humanity that is not to be found in Canada. We have the grandest expanse of water in the world. Over our great lakes and down our vast rivers float veritable palaces in the form of steamboats; and these start from one great commercial centre to another, meeting and connecting with the numerous lines of railway that form a net-work over the face of the Dominion.

There are a few larger rivers in the world than our St. Lawrence, but there is not one that is navigable to such an extent and that presents more diversity of attractions. People talk of sailing down the Rhine, between banks adorned with ancient ruins, old cities, shattered castles and ghost-haunted fortresses; they speak of the more modern and softer beauties of the Hudson, with its villas and woodlands, its towering mountains and sunny slopes; but what are they all to the majestic river that rolls out of Ontario and plunges into the Atlantic after washing the feet of cities old and new, after rushing over rapids and cascades that are navigable for larger vessels? Take one of the Richelieu and Ontario Navigation steamboats at Niagara, come down to Toronto, cross over the bosom of surging Ontario, call in upon the quaint old Limestone City of Kingston, pass through the Kaleidoscopic beauties of the Thousand Islands, sweep over the different and ever increasing rapids until you plunge through the dizzy swells of Lachine, pass under one

of the world's wonders—the Victoria Bridge—behold Montreal, the great commercial metropolis of Canada, crouched at the foot of the Royal Mountain, the most picturesque park on the continent; then pass on down the great and ever widening river, out upon the breast of Lake St. Peter, along the historic places where Three Rivers—the antiquated—presents roughly conserved relics of a glorious past; then on towards Quebec, the Gibraltar of America, the connecting-link between the by-gone and the present, between the old French regime and new dominion of England; down, down, by Montmorency's giant fall, Orleans, the "Isle of Bacchus," Ste. Anne de Beaupre and the world-renowned shrine; finally, into the wide Gulf, through the barrier of the defiant Laurentians, up the gloomy and wildly romantic Saguenay, into primeval forests and amidst rocks burst asunder by some pre-historic cataclysm. And all this is inside the boundaries of Canada. What do we say? Even after having taken this long and varied trip you will find that you have only visited a very small section of the Dominion. Eastward are the Maritime Provinces, each one of which is a monument of thrilling history in itself and a paradise of natural attractions; Westward are all the great Lakes, the vast regions of Manitoba, and the Territories that spread out, in undulating prairies, to the base of the snow-capped Rockies; Westward still and beyond the great mountain barrier, extends the gold-laden, forest-beckoned region of British Columbia, with its unlimited treasures for the future; Northward, beyond the Ottawa, and again over the backs of the blue Laurentians, sweeps the land of colonization that knows no other boundary than the Arctic Sea. And in all directions, East, West and North, have hands of engineers and workmen carved out smooth paths for the iron horse and the railway carriage rolls along over prairies, through mountains, across rivers, unto the uttermost verge of civilization. All this only brings us back to the original idea with which we started out when these few lines were suggested to us by observation.

There is so much to learn, so much to see, so much to be enjoyed, in Canada, that we would like to see it become the Mecca of modern travel for the people of both continents. In order, however, to attain that end it would be necessary that our people, who have the means, the leisure, or the occasion in business, to travel, should learn all they can possibly glean concerning the attractions of the country. Then, when they go abroad, when pleasure or business calls them to other lands, they will be able to tell the stranger of all the glories of Canada and thus create in him a desire to visit such a new and extraordinary section of the world. Thus will thousands be drawn hither; thus will the Canadian be the instrument in aiding his country along the highway of the future, and thus will the prospects of our Dominion grow brighter and brighter as we realize the dream of the poet who wished to behold her—

"The home of unborn millions, free."

Boston is a great city for literary surprises. No person is astonished even when the most eccentric bomb is fired from the cultured centres of the "American Athens"—Athens, minus the Parthenon and all its classic associations. The last thing organized in Boston is a Newspaper Sermon Association. The projectors, having despaired of abolishing the Sunday newspapers, propose to reform them according to their ideas. We can imagine the fun the members of the

Association will have in attempting to run the Sunday papers according to their ideas, and of replacing the Saturday's sporting news with specially prepared sermons. If they succeed—well, we will have a very high idea of the spirit that animates the Sunday papers of Boston.

## SCHOOL INSPECTION.

The Superintendent of Education, Mr. Boucher de la Bruyere, has called a meeting of the School Inspectors of the Province to be held to-day and to-morrow—21st and 22nd August—in the town of St. Hyacinthe. The object of this meeting is to discuss the curriculum of schools, reports on schools of higher education, lectures, salaries of male and female teachers, the improvement of the teaching of arithmetic, agriculture and other subjects. It is said that the travelling expenses are to be paid by the Government. There are forty-two school inspectors in the Province. This is a movement of very great importance, and if properly carried out it certainly should be productive of beneficial results. While school inspectors are necessary officers and a great deal of the educational success depends upon the proper inspection of the schools, it is none the less a fact that an inspection of the inspectors is of paramount necessity. The superintendent of education has ample opportunity, from time to time, to gauge the qualifications of the various inspectors and to estimate the value of their respective labors. But we think that no better method could be adopted than the one indicated above.

By bringing the different inspectors together and hearing their views expressed upon the many subjects pertinent to their office, the labors of the Superintendent are facilitated, while the mutual benefits derived from an interchange of ideas are far more numerous than might at first be supposed. The conditions of inspection are scarcely the same in any two districts. The requirements of the schools vary with the locality. It is true that as a general rule the inspectors' duties are the same, since all elementary educational establishments are more or less on the same basis; but when we come to matters of detail we find that what is most important in one district is secondary in another, and so on in the varied requirements of the various sections of the Province. The duties of a rural inspector differ considerably from those of one whose sphere is within the city. This is more readily understood when the question of inspector's reports are considered. It is unnecessary that we should enter into detail; for those most closely concerned with the subject, such would be superfluous. But we desire to emphasize the fact that there is no better method of securing improvement in any body of educational officials than by bringing them together and allowing them an opportunity of exchanging ideas and experiences.

This question of the inspectors' congress reminds us again of one upon which we touched in a recent number of this paper—we refer to an English-speaking inspector for the district of Montreal. We trust that the matter may come under the notice of the present Superintendent of Education. Probably that honorable gentleman, being new to the office, is not aware of the various and strong arguments that we urged on a former occasion regarding this subject. Certainly, if the matter comes at all under his notice, he cannot fail, at once, to see the advisability, the necessity and the justice of having such an officer appointed. It is well known, to all familiar with educational matters in this Province, that the English and French methods—each most excellent in its place—differ most radically in many respects. So much so that no English inspector could be reasonably expected to know and appreciate the requirements in a French school, nor to do ample justice to teachers and pupils. The same stands good in the case of a thoroughly French-educated inspector in relation to English schools. We will be satisfied with calling attention to the subject, in the hope that it may receive serious consideration on the part of the proper authorities.

## READ THE BIBLE.

In the San Francisco Monitor a correspondent, signing "D," gave recently a few appropriate quotations from the Fathers of the Church concerning the oft-repeated accusation that the Catholic Church forbids the reading of the Bible. There never was a more monstrous calumny, and no well-read or fair-minded Protestant will believe that the accusation has any real foundation. It is a well-known fact that throughout the length of the centuries the Church has been the faithful guardian of the sacred Scriptures. The monks of old were principally occupied in transcribing the Bible and teaching its truths to the people of the middle ages. There is no Church, nor ever has there existed one, that paid as much reverence to the Bible as the Catholic Church. Commencing with our own time and going back through the ages we have the evidences of this great truth in the words of the Pontiffs, in the decrees of the Councils,

in the sermons of the leading minds in the Catholic hierarchy, in the very ritual of the Church, in the Mass itself, in everything connected with the propagation of Catholic dogma, and in every movement made by Christ's representatives to evangelize the nations.

We could not better illustrate our remarks than by quoting some of the authorities given in the letter to which we above refer. The Third Plenary Council of Baltimore, speaking upon the subject of the use of the Sacred Scriptures, says:

"It can hardly be necessary to remind you that the most highly valued treasure of every family, and the most frequently and lovingly made use of, should be the Holy Scriptures, i.e. the Bible. We trust that no family can be found amongst us without a correct version of the Holy Scriptures."

Side by side with these words let us recall the recent encyclical letter of the present Sovereign Pontiff, the immortal Leo XIII., upon the study of the Sacred Scriptures. He styles it a "noble" study and he calls upon all the faithful to be careful to love and respect the Word of God, to read frequently and study carefully the pages of Holy Writ. Pope Pius VII., in 1820, urged the English Bishops to encourage their people to read the Bible; and in 1778 we find his predecessor, Pope Pius VI. writing in the following language:

"At a time when a great number of bad books are circulated among the unlearned, you judge exceedingly well that the faithful should be excited to the reading of the Bible, for this is the most abundant source which ought to be left open to everyone to draw from it purity of morals and of doctrine."

We will now borrow from the correspondence referred to the following quotations, which show that the doctors and fathers of the church are unanimous in their recommendations to read the Bible:

"To be ignorant of the Bible," says St. Jerome, "is to be ignorant of Christ." And again, "Full of delights is the word of God; from it everyone draws what he needs."

St. Augustine tells us that "the earnest reading of the Scriptures purifies all things." He calls the Scriptures "letters sent to us from Heaven."

St. John Chrysostom says: "Excuse not thyself from reading by saying I have a trade, a wife or a family. Thou hast all the greater need of the consolation and instruction of the Gospel."

"To neglect the reading of the Bible," says St. Odo, "is as if we were to refuse light in darkness, shade in the burning heat, medicine in sickness."

Says St. Gregory, "The King of heaven, the Lord of angels and of men hath sent you letters to be your life, and do you neglect to read them, fervently?" "The Bible," he tells us, "changes the heart of him who reads, drawing him from worldly desires to embrace the things of God."

"To think over the accounts given in the Holy Gospel is alone sufficient to inflame a faithful soul with divine love," says St. Alphonsus Liguori.

Apart from the foregoing, taken, we expect, at haphazard from out the writings of the fathers, we could furnish pages of similar expressions of approval of the Bible. But we need not go so far away. It would suffice for any non-Catholic to take up a catechism of the Church, a breviary, a missal, or any book wherein are to be found the teachings or prayers of Catholicity, and, if he be unprejudiced, he will be astonished to learn that almost all our practices of religion are based upon the Bible. In every well-regulated Catholic household the family Bible is an essential book, and the respect that is paid to the sacred writings of the inspired ones is in broad contrast with the careless manner in which the most revered texts are flung about by non-Catholics to be sneered at and ridiculed by the profane and disrespectful. It will be a good day for Protestantism, with its countless sects and its shattered faith, when it can understand the grand unity and of love and appreciation that marks the Catholic reverence for the Holy Scriptures. And the source of all this is in the security afforded us by the infallible interpretation which comes from Christ's chosen Vicar. Herein is the real strength of the Catholic faith and the security of the Holy Bible. It will never be scoffed at or belittled by the Catholic Church, and as in the past she was the custodian of Holy Writ, so, unto the end of time, will she be the guardian of the Bible.

CATHOLICITY is doing wonders in the East. Despite the frantic efforts of the various sects to establish one form or the other of Protestantism in less civilized lands, the great tidal wave of Catholicity rolls on and over and past them. Take Ceylon for example. The island contains 302,000 Christians in all. Of that number we find that 246,000 are Catholics. This leaves quite a small balance to be divided up between three or four sects. It is in her unity that the Church has strength.

The Academy of Inscriptions and Belles-Lettres of Paris has granted the Stanislaus Julien prize of 15,000 francs to Father Couvreur, a Jesuit priest, on account of his collection of Chinese documents and French translations. It is remarkable, indeed, that in every department of science and learning the Jesuit holds the first place: and yet there are so-called educated men who spend their time misrepresenting and belying an Order of which they are ab-

solutely ignorant. In fact, we have now come down to this rule: whenever you hear a man decrying the Jesuits you may conclude that he is entirely ignorant on the subject. It is ever the case.

## THE PRECIOUS BLOOD.

In the Catholic Church the numerous religious Orders, male and female, are admirably adapted to the requirements of humanity. There are missionary Orders whose life-work consists in obeying the great command to "go forth and teach all nations"; and there are educational Orders or teaching communities whose special business is the instruction and education of youth; then we have Orders devoted to the corporal works of mercy, members of which are found in the hospitals, on the battle-field, by the beds of the sick and dying, in the hovel, or where the fever or plague spreads destruction; there are the mendicant Orders, who live upon alms and who beg to support the poor who are unable to beg for themselves; again, there are the contemplative Orders, whose lives are offered up in perpetual prayer and meditation, as so many lightning-rods of intercession to protect sinful humanity from the thunders of Divine wrath. Numerous are those contemplative, or meditative, or expiatory Orders; they vary in their rules and their practices according to the varying requirements of the human race. Our object in thus referring to them is to call attention to the story of one that we have in our midst, known as the Sisters of the Precious Blood, of Notre Dame de Grace parish.

Particularly the religious communities which are cloistered have little or no opportunity of making known to the great world outside their aims, their work, and all they do for the sake of humanity. Therefore it is, that, from time to time, we take occasion to refer to these Orders and to tell their story to a public that seems to ignore the great sacrifices that human beings make in the cause of souls and for the glory of God.

The Institution of the Precious Blood has its origin in the expression, "I thirst," that fell from the lips of Christ as He expired upon the cross. The reverberation of that cry in the soul of the foundress awakened that pious lady to a desire to form a community that would have for its special object the adoration of Our Lord through the Precious Blood that He shed for the sins of men. The community was founded, under Monseigneur Joseph LaRocque, Bishop of St. Hyacinthe, on the 14th September, 1861. In 1874 the late venerable Bishop of Montreal, Mgr. Ignace Bourget, desired to have a branch of the Order in his diocese. Many were the obstacles in the way, but by perseverance, prayer and the co-operation of the faithful success at last smiled upon his efforts. Amongst those who did the most to carry out the designs of the saintly Bishop, was Rev. J. K. Marechal, cure of Notre Dame de Grace. That worthy pastor succeeded in having a branch established in his parish, and with all his well-known zeal he devoted himself to the work, perfectly aware of the blessings, both spiritual and temporal, that would flow from such a source and scatter benedictions upon his parish.

"I trust," said Mgr. Bourget, "that the work will be promptly and happily done." His words were prophetic indeed. With the breath of the Holy Ghost to aid and the prayers not only of the community but of the public and clergy, we find that the 14th June, 1874, was fixed as the date for the foundation of the Order in Montreal. The eve of that day ten members of the Order bid adieu to the cradle of their community and commenced in a new arena the glorious work of salvation through the medium of the Precious Blood. They found great encouragement in the zeal and approbation of the good Bishop and in the efforts and attention of Rev. Mr. Marechal.

The members of this splendid Order are devout ladies, who, filled with a love of God, consecrate their entire lives to the two-fold work of adoration and reparation. Their rules are most severe. They rise at midnight and spend an hour of fervent prayer in presence of the Blessed Sacrament. Their costume be- speaks the object of their lives. A red scapular, a red cross, and red belt, on which are embroidered the implements of Christ's Passion. The costume used at the prayers of reparation consists of a long red tunic, such as that in which artists represent Christ in agony in Gethsemani's garden. As the Blessed Virgin gave her blood to the formation of the Divine Son, a particular devotion to the Immaculate Conception forms part of the religious duties of the Order. The nuns wear a pure white robe in honor of Mary Immaculate and only in this costume do they approach the Holy Table, and appear before the Blessed Sacrament when exposed, that is to say, on the first Friday and first Sunday of each month and during the Forty Hours, which occur four times yearly for them. All novenas and prayers asked of the community are given in honor of the Precious Blood; in order that it may fall like a heavenly dew upon the souls parched with sin and refresh the spiritual soil that virtues may grow in abundance. From half-

past five in the morning, till half-past eight in the evening the sisters replace each other, hour after hour, in a perpetual adoration before the altar.

How little the world appreciates the great sacrifices made, the prayers sent up, the reparations performed, the blessings invoked, the benedictions brought down and the graces secured for the human race by those humble and noble creatures. The debt of gratitude that is due them is one that time cannot repay and it is only eternity that can furnish an adequate reward. And they seek none other. Such the object, the aim, the means, the life and labor of one of the many glorious Orders of the Catholic Church.

## MONTREAL FAIR.

Notes for Exhibitors in Various Classes.

The "Percheron Stud Book of Canada" are offering a special prize, consisting of a silver medal, for the best Percheron stallion exhibited.

In the horticultural exhibit this year there will be a special feature, consisting of a juvenile department. It will be an entirely new departure. The membership consists of school children to the number of 600 to 700. In fact, special inducements have been given to amateurs in every department. In the Horticultural department an additional feature will be the award of six fancy prizes for a window box with growing plants.

It has been decided that good accommodation would be provided for live stock. Water and straw for bedding will be provided, and feed for poultry, free of charge. All live stock must be on the grounds by 10 a.m., on Monday, 16th September. Hay and provender will be offered for sale on the grounds at market prices, and any complaints of excessive charges will be immediately attended to. Exhibitors who bring their own provender must have it tightly done up in bundles.

It has been agreed that animals not ready to be shown at the proper time and place will forfeit the right of competition. The management may call for the production of any or all animals for review or other purposes at any time during the exhibition. Any exhibitor refusing to comply with such order will forfeit his right to compete for or receive any premium which may be awarded.

In the Ladies' and Children's department it has been agreed that all the article exhibited in these classes must be the work of the exhibitor. When entries are made great care should be observed to have the name of the exhibitor and the post office address in full, with the street and number, if in the city.

Only one exhibitor's ticket, admitting an exhibitor twice each day, and "positively" not transferable, will be issued from the secretary's office at a reduced rate.

The telegraph companies have decided to have offices on the grounds. Telephone communications will be established between the grounds and the telephone companies' headquarters. The post office authorities will open an office on the grounds. The delivery and despatch of letters will be duly provided for.

In connection with the reduced excursion rates during the coming exhibition the manager and secretary, Mr. S. C. Stevenson, has had a conversation with Mr. Shaw, of the C. P. R., urging the desirability of extending the number of days proposed to issue special reduced fare tickets. The four days of special cheap excursions proposed starts from Monday, the 16th. A proposition has been made that a bicycle meet should be held during exhibition time, and Saturday, 14th September, which by the way is children's day, seems thus far the most suitable to the organizers. As the management feels sure that this, together with other attractions, which are offered on the same day, will certainly draw a large crowd of spectators from all directions, the management of the Exhibition companies are negotiating with the railway authorities with a view to have Friday, the 13th, Saturday, the 14th, and Tuesday, the 17th, included in the reduced rates fares. A letter in that sense has been forwarded to the railway companies, and their answers are now awaited.

## THE SYRIAN SERVICE.

Rev. Abbe Troie, cure of Notre Dame, at the morning service, last Sunday, announced on behalf of the Archbishop of Montreal that none but Syrians would in future be allowed to attend the service performed according to the Oriental rite every Sunday by Rev. Father Channy.

## THE PRIESTS' RETREAT.

The first ecclesiastical retreat this year for the priests of the Archdiocese of Montreal came to an end on Saturday. It was presided at by Archbishop Fabre and was attended by some 200 priests. All partook of communion at the end of the retreat and renewed their vows. The exercises were held at the Grand Seminary, and Rev. Father Scholant, Redemptorist, of St. Ann's church, preached the sermons.

## GERMANY AND ENGLAND.

BERLIN, August 19.—Politically the relations between Germany and England have almost monopolized public attention, and are the occasion for a general discussion by the entire press. This has been brought about by several editorials in the London Standard and Daily News, which were extremely distasteful to Germans. In fact the Hanover Courier even went so far as to say that the Emperor's periodical visits to England were not approved by the nation, as they merely served to increase British insolence. An article in the Standard, especially advising the Emperor that his aim ought to be to show himself worthy of his martial ancestry, has aroused a perfect storm of indignation. In fact, the entire press has given vent to a violent burst of Anglophobia, with Prince Bismarck's Hamburger Nachrichten in the van. But even the official press, including the North German Gazette, has joined in the outcry, and there is no doubt that just now England is the country most hated by Germany.