

## The True Witness and Catholic Chronicle.

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## EPISCOPAL APPROBATION.

If the English Speaking Catholics of Montreal and of this Province consulted their best interests, they would soon make 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.....FEBRUARY 2, 1901

## NOTES OF THE WEEK

**CURING DRUNKARDS.**—We have heard of "gold cures" and a score of others with less glittering titles—but it seems that the city of Glasgow has discovered a new method whereby it is hoped to reduce the number of habitual inebriates. The following despatch explains, in a few words, the whole scheme:—

"Glasgow, which the Christmas and New Year season has made notorious for the drunkenness exhibited in its streets, has acquired possession of an old mansion house situated in a deserted part of Ayrshire, at a cost of £7,000, where habitual drunkards will be sent for terms varying from three months to two years. The authorities hope to effect cures by making the inmates do farm work."

What effect this method will have is yet to be seen. At least, we think, it should be an improvement on the system of confining drunkards in homes, asylums, and other such places. However, we have faith in any system, provided the victim has the necessary grace to overcome his passion; and, without that grace, we have faith in no system.

**THE JUBILEE EXTENSION.**—The Holy Father, as already been said, has extended the privileges of the Holy Year to the whole Catholic world outside of Rome. This extension is granted for six months from the date of publication in each diocese.

The conditions for gaining the jubilee indulgence are: The visiting each day, for 15 days, either consecutively or separately, four churches to be designated for each locality by the Bishop of the diocese. In those places in which there are not four churches the bishop is empowered to make such arrangements as he thinks best. The second condition is, that in these visits the faithful shall pray for the exaltation of the Church, the overthrowing of heresy, peace among nations and the salvation of the Christian people. The final condition is the making of confession and the receiving of Holy Communion; the confession and Communion, however, cannot take the place of the Paschal Communion.

The confessor, who hear the confession of those making the Jubilee, have been given the most extraordinary faculties for absolving.

As far as the Archdiocese of Montreal is concerned, the announcement of the opening of the six months of Jubilee privileges will be made by the Archbishop in a special pastoral at the proper time.

**A PROSPEROUS PARISH.**—We are given an example of what a congregation of poor people can accomplish, working hand in hand with a zealous pastor, that of St. Mary's Church at Sharpsburg, Pa. They say that "five years ago when Rev. John Otten, took charge there was a debt of \$36,000 on the Church. To-day there is not a cent of indebtedness, and they have accumulated \$1,200 towards the erection of a new church. During the year 1900 they paid off \$9,013.03.

They own besides a school which cost \$54,000. The annual income of the Church is nearly \$34,000, the receipts from pew rents alone amounting to \$4,813.55 in one year; school money, \$2,753.50; Sunday collections, \$1,106.25; monthly collections, \$1,940.05. It will be seen from the amount of above collections that this congregation does nothing on a small scale. The present value of the Church property is said to be \$132,000. In this parish there were but two mixed marriages last year."

**PARENTS' DAY.**—"La Patrie" advocates, as in the State of Massachusetts, a day for the parents of children, once monthly, to visit the schools and learn, for themselves, all about the progress of the pupils. Some very good arguments are advanced in favor of this system. For example, it would bring the citizens of a place more in contact with each other, create a more practical interest in the schools, and aid the cause of education. All this we freely admit, provided on "Parents' Day" the fathers and mothers be not allowed to interfere in the regulations and discipline of the school.

**VERY OUTSPOKEN.**—An American contemporary tells us that—"Dr. J. E. Price, dean of the Ocean Grove Camp Meeting Association and a prominent Methodist, created a mild sensation at a dinner last Friday night, given by the St. Andrew's Episcopal Association, by saying that it was a disgrace to England and the United States that there is so little religious tolerance that a man known as a Roman Catholic or a Hebrew cannot attain to any high office. Religious tolerance," said Dr. Price, "is the first essential of Christianity."

The only difficulty is that men of Dr. Price's views are not practically appreciated in the Land of Freedom.

**CANDLEMAS SUNDAY.**—On Sunday next the Church will celebrate the Feast of the Purification of the Blessed Virgin Mary. On that day the candles prescribed for divine service will be blessed. "The Sacraments of the Holy Catholic Church," a volume of the greatest importance to all Catholics dealing with this subject, says:—

"The Church calls us to the temple for the Purification, that our eyes, too, may see this glorious Light recognizing it in its symbol, the blessed candle; that our hands, too, may hold the Infant Saviour in holding the waxen taper which represents Him."

How full of meaning are all the rites of our holy religion! Not by chance has the Church chosen the wax candles as a type of her Lord and Master, St. Anselm, of Canterbury, tells us the reason:—"The wax, product of the virgin bee, represents Christ's most spotless body; the wick, enclosed in the wax and forming one with it, images His human soul; whilst the ruddy flame, crowning and completing the union of wax and wick, typifies the divine nature, subsisting inconspicuously with the human nature in one divine person."

In connection with this subject it is important to remember—and we desire to put our readers upon their guard—that the candles to be blessed must be made of pure wax. None other will be blessed for such uses as are made of the candles. Tallow, sperm, paraffine, patent wax, or any

other kind will not be blessed, nor will the Church make use of them for divine service. In various localities vendors of candles station themselves at Church-doors and elsewhere, and the faithful, as a rule, take it for granted that their wares are of the proper quality; they may, or they may not be. At all events, it is incumbent upon each one who wants to have a candle blessed to make certain that it is a pure wax candle that he has; and no Catholic, and no Catholic home should be without blessed candles.

**RELIGIOUS FREEDOM.**—As an instance of how difficult it is for a bishop to govern a diocese in France, and how hard it is for a priest to do his duty, the following incident recorded in the "Catholic Times" will show:—

"The French Government has just administered a rebuke to the bishop of Amey for issuing a pastoral letter which intimately concerns the ecclesiastical regulations of his diocese. Some time ago a Freemason died, and when the body was carried to the cemetery for interment, the priest charged with the duty of performing the funeral service noted that the lodge of which the dead man had been a member accompanied the body to the graveside with masonic emblems and banners. He therefore very properly declined to recite the burial service and withdrew. The Minister of Public Worship promptly punished him by suspending his salary. The Bishop of Amey defended the action of the priest, and issued a pastoral letter forbidding the clergy of his diocese to take part in ceremonies where banners or emblems hostile to the Church and to religion were displayed. For this very proper and justifiable exercise of episcopal administration the Council of State has publicly rebuked the Bishop."

Such incidents as these should only serve to make us appreciate more fully, and be grateful for the liberty we enjoy in this country in regard to matters of religion and the independence of our episcopate and clergy.

**EX-QUEEN MARGUERITA.**—Since the death of King Humbert various rumors have been afloat concerning the future course of life to be adopted by his eminently Catholic widow, ex-Queen Marguerita. The information in that regard is the following:—

"Queen Marguerita, of Italy, has separated herself from the royal household and will henceforth live in a palace of her own upon which the shadow of an excommunication does not rest. She has asked that the parish priest be permitted to bless her new home, and the request has been granted. For the first time since her marriage she feels herself a Catholic."

## THE COMING CENSUS.

Already have we referred several times to the importance of the census which is soon to be taken in Canada. It was our intention to write again, editorially, upon the subject for this issue, but as the "La Semaine Religieuse," the official organ of our Archdiocese, has published some excellent advice concerning the actions of all Canadians, especially Catholics of this province, when the taking of the census commences, we will give our readers the benefit of those wise suggestions and happy thoughts.

The article in question, after some introductory words, says:—"The taking of the census is, in reality, the official and public ascertaining of the country's strength and weakness—which strength and weakness it is of the utmost importance to know; the former, in order that it may be fostered and given an additional impetus if possible; the latter, in order that the causes thereof may be discovered, and effaced without delay."

It is then pointed out that the good will and co-operation of each individual citizen are necessary if we want that these statistics be an exact reflection of the people's condition. If each one does not reply with entire frankness and without any reservation or exaggeration to the questions asked, there is almost a certainty that the results will be deceptive. The bitter discussions and disagreeable writings that followed the census of 1891 are delicately recalled. Attacks of a disparaging nature were made upon certain categories of citizens; these latter blamed the census officers; and these again sought to cast the blame upon the system of classification and their lack of proper instructions. This year many of the complained of shortcomings will be rectified; and the citizens, the heads of families and of institutions must co-operate by making their declarations as ample and as exact as it is possible. Hence it is that His Grace the Archbishop asks, for the general well-being of the country, and in the interests of every element composing our Canadian population, that these words of advice be hearkened to and followed; and that the various parish priests impress upon their parishioners the importance of the duty that they have to perform.

There is one point, however, on

which "La Semaine Religieuse" insists in a special manner, and we translate its remarks:—

"Many of the inhabitants of our country districts are inclined, either through habit, or through timidity, to declare that they cannot read, and, above all, that they are unable to write, when, in truth, they are able to do one, or the other, and sometimes both. The keepers of the public registers constantly discover this to be the case."

"Yet, such a course is calculated to cast discredit on our people and on our schools. Those to whom this may apply must be warned, and induced to break away entirely from that spirit of false modesty, which can only result in placing them in a false light."

Next week we will have occasion to deal with this subject from another standpoint.

## PAPAL RIGHTS.

Elsewhere we publish a somewhat lengthy synopsis of an exceedingly able article on the subject of the Pope's Temporal Power; in connection therewith we feel it timely to treat this very serious subject a little more fully than we generally do, in regard to other questions. Before entering upon an explanation of the Pope's Rights, from a totally different standpoint than any taken in the article on another page, we desire to give a couple of appropriate quotations.

Signor Banghi, once the most powerful wielder of the Italian political pen, said:—"On the day when Leo XIII. would leave Rome by the Portofino, King Umberto, with his dynasty, and his court, would also have to leave it by the Porta Pia." What the Italian journalist wrote ten years ago is equally applicable to-day.

Mgr. Bernard O'Reilly, dealing with this question, (and he is an authority), wrote:—"No title among those of the potentates and governments of Europe could be compared in antiquity and universally admitted righteousness to that of the Pontifical Kings. The territory thus granted to them by the gratitude and the reverence of the peoples and princes was a pledge and security of their independence of all foreign domination and dictation. That territorial and sovereign independence meant for the Common Father of Christendom—as he was regarded during all these centuries—absolute freedom in the discharge of his ministerial office."

Such will be our text; and with this subject do we wish to fully and clearly deal.

When Christianity—that is to say Catholicity—flashed upon the world, the great Roman Empire existed in all its ubiquity and might. The Eagles of Rome had flapped their wings over every land in the civilized world. It was while yet the Caesars held sway in the golden palace, while the Forum was still the resort of orators, and while the legions of the Empire went forth to conquer new territory, that St. Peter came, and, as first Bishop of Rome, set up the See that is destined to disappear only with the last stroke on the dial of Time. Gradually the fabric of the pagan Empire tottered to its fall; but the Vicar of Christ held steadfast to the Throne of Faith.

The Roman Caesars passed from the scene, the gilded walls of Nero's abode were shattered; and upon their ruins arose the seat of Christian unity. The hordes of the North poured down upon Italy; a rival capital was set up at Byzantium, and the Goths, the Huns, and the Vandals tore to pieces the remnant of the greatest power that earth had as yet beheld. But despite the fragments into which the Roman Empire was broken, there remained one power that could not be shaken—the power of Christ's representative on earth. On the ruins of that giant structure of antiquity the different nations of old Europe sprang into existence. Italy, with its petty Kingdoms and principalities; France, Spain, Portugal, Germany, Austria, one after another, they assumed the forms of nations and the powers of governments. And amongst them remained the Papal power—the Territorial Rights of the Spiritual Head of Christendom. In order that the one called upon to exercise universal jurisdiction over the spiritual world might be free from the vassalage that any one power might impose, and that his mandates might go forth to all the human race, irrespective of color and nationality, princes gave him certain ground, individuals gave him land; and, finally, by fair acquisition and legitimate donation, the Father of the Christian world became the possessor—in trust—of those territorial domains which are now called the Papal States.

We say that he came into possession; because that property actually belongs to the Church and to each individual Catholic in the world as a joint-proprietor thereof. The individuality of the Pope is of no consequence as far as those rights are concerned, because when Pius IX. died his rights were transferred to Leo XIII., and when the latter departed from earth they will pass to his immediate successor; and each Pope, during the period of his reign, is only the custodian of that property for the Church and for the Catholic world.

In the name of the Catholic Church the Vicar of Christ received that property from its legitimate owners, from princes, kings, and governments. His title thereto runs back beyond that of the oldest European nation that exists to-day.

As an illustration, let us take France. France's possessions are recognized by international law, and her rights are consecrated by the lapse of centuries. She has had a long line of kings succeeded by another lengthy line of monarchs; she has passed through the terrors of the Revolution and the dangers of the Commune; she has seen an Emperor usurp the sceptre of the Bourbons and sit upon the debris of a Republic; she beheld the waves of a new Republic roll over the throne of the Empire; she witnessed a second Empire; and to-day she accepts a second Republic. Through all these changes and vicissitudes no one, no nation, no combination of powers, or of individuals ever dreamed of disputing the rights of the French Government and of the French people to that territory which is theirs by the authorities of conquest, donation, transmission, possession, and centuries of proprietorship.

Yet the claims of the Sovereign Pontiff to the Papal States are stronger and older than those of the French Government to the soil of France; the rights of the Catholic world to the property stolen and the territory usurped from the Pope can be traced in an unbroken series back into the twilight of the early centuries. By the international law of prescription—even had there never been original donations—these estates belong to the Catholic world, and to each individual Catholic therein; and if the owners thereof deem it proper that the Head of the Church should be the custodian and administrator of that property, who shall dispute their privilege, or rather their right?

Thirty-seven million Frenchmen lay claim, by all the consecrated rights of law, to the soil of France; two hundred and fifty million Catholics lay claim, by the same consecrated rights, to the Papal States. Therefore, the usurpation of that territory by the Italian Government is an act that affects every nation in the world. It affects the claims of every Catholic on earth. It is consequently a breach of international law; it is a bare-faced robbery in the eyes of civilization. The despoiling of the Pope of his enjoyment, not only of the property which is placed at his disposal, but also of his personal liberty, is a crying injustice, and an action that will awaken, sooner or later, the indignation of the nations.

Under the present unsettled state of affairs in Europe, when, as Cardinal Gibbons recently pointed out, "each Power is armed to the teeth, and the clouds over the continent are surcharged with the electricity of war," the enemies of Papal rights and the robbers of Papal property would not dare to go as far as their inclinations would lead them. Still the Pope is not free; he is not in the full enjoyment of his privileges; he is not in possession of the property which alone can make him entirely independent. Every country in the world, wherein are Catholic citizens has a claim upon the Sovereign Pontiff. They are consequently all—without exception—interested in seeing that he is not the vassal of any power, nor dependent on any Government. Justice demands that the Head of the Catholic Church be free; international law demands that through him the Catholics of the world should possess and enjoy that territory which is theirs by all the claims of the centuries.

## STRIKING IN THE DARK.

One of our contemporaries, without giving the name of the paper from which it takes the extract, says:—

"Here is a sample of some of the nonsensical and grossly insulting matter at times found in the secular press: A Boston physician was recently called to a family which he found in such destitute circumstances that he gave, in addition to his prescription, a \$5 bill. Happening in the next day, he discovered that his gift had been thus spent: Three dollars to the priest and two dollars to get another doctor. The above production is from a New York daily and is a pure fabrication—every word of it."

That such a paragraph is a "pure fabrication" is evident on the face of it; but what we would like very well to know is the name of "the New York daily" in which it appeared. We do not for a moment doubt that there are medical men

sufficiently charitable to act as the above-mentioned Boston physician is supposed to have done; but we do not believe that there is any person sufficiently devoid of common gratitude to act as the family is said to have acted. About getting another doctor we cannot speak, for there might be reasons of sufficient gravity to justify such a course; but as far as the priest is concerned, we are more accustomed to hear the clergy adversely criticized than to hear them defended. We have no positive knowledge of the facts in connection with the stupid affair just noted, but we are morally certain that no priest was ever offered, nor did any priest ever accept, the last coin of the destitute. The spirit of such a paragraph is quite obvious; its writer, or inventor, seeks to cast discredit upon the Catholic clergy, the Catholic faithful, and consequently upon the Catholic Church and her teachings. But that Church has withstood and disproved far more dangerous falsehoods than any the most fertile and perverted imagination of any journalist could conceive.

There is a meanness about this vile system of anti-Catholic propaganda which reflects—not as illuminating rays, but as scorching beams—upon the one who makes use of it for the worst of purposes. The aim of these assassins of character is to hold the Catholic priest up to the eyes of the great public as a grasping, unchristian and thoroughly uncharitable being, and the Catholic layman as a blind, superstitious, fool. We are accustomed to such methods and they never disturb, even for a moment, our equanimity. Yet, we repeat, we would be glad to know the name of the journal that has so much space to spare that it can afford to publish this kind of nonsense and wickedness.

## THINGS WE NOTICE.

That many of our young Irish Catholic medical practitioners are slowly but surely building up a very lucrative practice.

That another well directed effort is being made in one of our parish churches to renew the beautiful custom, started at a mission sometime ago, of congregational singing. May it succeed.

The mourning paraphernalia on the palatial financial institutions on St. James street, in connection with the Queen's death, is worthy of the great street of banks. None, however, among the institutions surpass the tastefully arranged drapery and bunting on the building of the old reliable City and District Savings Bank.

His Grace, Archbishop Bruchesi, on the occasion of the issuance of his admirable pastoral letter on the death of Queen Victoria, which will be found elsewhere in this issue, has introduced a timely and important rule of having his pastoral letters published in both languages. This departure will, we are sure, be much appreciated by the press.

Mr. John McMenamin, one of the trusted employees of the Canada Sugar Refinery for more than a generation, has retired from active service. The occasion was made memorable by two presentations which speak volumes in support of the splendid record of Mr. McMenamin, who is a member of St. Gabriel's parish. The first presentation came in the form of a cheque for a substantial amount from the president, Hon. G. A. Drummond, and directors of the company. The second, a silver tea service, the gift of his fellow-employees. Mr. McMenamin in accepting these mementoes of esteem, referred to his long service in the company, and his pleasant relations with all the employees.

In some quarters there is an effort being made to supplant the sterling reliable old police officer, Inspector Kehoe. Of course, if the reform element of the City Council are determined to carry out their programme and the inspector must be sacrificed despite his experience and his capacity for work for many years in the future, we hope that our representatives in the Council will see to it that his place will be filled by the oldest Irish Catholic officer, in point of service, in the force. A reference to the record will show who that is.

Mr. Charles Lavalle, the popular agent for several American and English firms in musical instruments, has just supplied two bands, one in Cornwall, and the other in Berthierville, with a complete outfit. Mr. Lavalle's establishment on St. Lambert's Hill is a very busy one just now.

Dr. Frank Hackett, so well known in all our parishes, and particularly in St. Anthony's, is, we are pleased to note, rapidly recovering from his severe illness.

The world has not, I believe, a body of men who are more contented, better satisfied with their lot in life, and the work they are doing, than the priests of the Catholic Church.—Most Rev. Dr. Spalding.

## DOINGS IN

**CHANGES IN**  
A. J. McCracken has gone to Arizona to succeed a good friend who has been succeeded by Bro. Quinn, K.C.

**THE PROVINCE**  
Ladies' Auxiliary, its first entertainment, held at the Hall, on the 7th, well known table including an address by Quinn, K.C.

**DIVISION NO.**  
meeting of Division No. 2, York Chambers, Vice-President St. is said that this for next year Knights' Hall, a new member many interesting

**DIVISION NO.**  
rapidly under the popular young Mr. O'Brien, who will shortly become the officers and 5, accompanied choll, paid a friendly, and were by the officers at Division.

**PERSONAL**  
Donahue, a charism No. 2, A.O., recording secret, ously ill for some from an attack. His many friends learn that he has mark. Mr. Donahue, Mr. Thomas Donahue, popular young se-

**BRANCH 232.**  
ries of progressive social, held under Branch 232, Grand, will take place evening, February 10th, at 8 o'clock, at the Grand Hall, at 8 o'clock, and a pleasant for all who attend, for every handsomely be thoroughly appreciated, under the committee, under President T. R. C. neither time nor the coming entertainment most successful in Branch.

**ST. ANN'S T.**  
CIETY." This institution is doing good, unostentatious work. The annual mission Sunday last, at 7 o'clock, showing the year. The also took place results.—Spiritual Flynn, C.S.B., J. J. Gallery, M.P., vice president; J. J. J. Ryan; collector Ward; assistant W. Howlett; marsh committee, S. Kell, Cullinan, W. Rogers, Hagen, R. Doran.

**THE GAELIC I.**  
very largely attended. Irishmen were held, ham street, last week, classes to continue inaugurated some lowering officers were sent, M. P. McHugh, Mr. James Clarke, John O'Neill; president, Mr. McHugh, W. J. Clarke, Mr. W. J. Norton, Mr. his assistants are tablish successful city.

Classes will be held on Thursday night, ham street, for men. Mr. McHugh, assistants will always part to others a grand old Gaelic to

**THE KNIGHTS.**  
meeting of the Knights was well attended, routine of business, important work was done. Martin Ward, Div. No. 8, was elected flag committee representative. The flag adopted the one prepared by Bro. Bern, military flag, 3 feet of plain green silk, with a cross in silver, underneath, a banner, Notre Dame 5, and it will be presented on the evening of March, and will be first time on St. Paul's next meeting. Board, the Knights, sion to invite the Guards to take part in St. Patrick's Day demonstration.

**DIVISION NO. 2.**  
meeting of Division No. 2, held recently, a number of members were present. James Cavanagh presented reports of the treasury and treasurer, and showed the Division prosperous and happy.