

The True Witness

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EDITORIAL NOTES.

"The mills of the gods grind slowly;" there is always a certain amount of delay in matters that have to do with the law; consequently we are not yet in a position to announce our exact prospects for the future. "Rome was not built in a day," is an old saying, but once built Rome became the Eternal City. In a day or even in a week it is not possible to build up that which has been shaken almost to its foundation; it is necessary to commence at the very bottom and continue steadily, but as rapidly as possible, until a lasting and immutable structure arises upon the site of the one that has crumbled. In consequence of the many obstacles to be overcome, the various arrangements to be perfected and the care necessitated in such an important crisis, we are unable this week to make the announcement promised in our last issue. However, we are in a position to state that next week's **TRUE WITNESS** will positively contain the results of negotiations, also the plans and programme of the future.

MGR. SATOLLI, accompanied by Cardinal Gibbons and several members of the American hierarchy, paid a visit to Niagara Falls last week. It is the Royal Delegate's first visit to Canada. Some time ago one of our evening contemporaries raised the question of a rumored desire on the part of the Catholic Church in Canada to have a Papal Delegate here, and that we have as much need of such a representative of Rome as has the United States. We might say that the rumor is entirely baseless. There is no movement going on, nor were there ever one in contemplation, in Canadian Catholic circles, upon this subject. The letter which appeared in support of the contention was written to and received by the editor of **THE TRUE WITNESS**; it merely stated that Mgr. Satolli's commission mentioned the United States and no more, and the terms of the commission constitute the law regulating the jurisdiction of the envoy of Rome. If the authorities in Rome considered that a delegate apostolic were required in Canada they would not wait for suggestions from the Canadian press to appoint one; nor is Rome likely to be influenced in such matters by the secular press.

MR. LOUIS FRECHETTE—poet laureate—has an article in the "Forum," in which he informs his readers that if ever a conflict should arise between England and France, he (and others whom he designates as we) would side with the latter country. The *St. John Telegraph*, commenting upon this strange statement of an employee under the British crown, says: "As a war between Great Britain and France is among the possibilities the Minister of Militia will do well to keep a close watch on Mr. Frechette. What would have happened if a war had broken out when Sir Adolphe Caron was at the head of our militia?" The an-

swer to the question is somewhat difficult, seeing that during Sir Adolphe's term there were no such wild statements made by even the most nationally inclined subjects; at that time no one ever contemplated such a possibility; then Mr. Mercier was not abroad preaching independence; and the party of anti-Canadian sentiment had not yet commenced to show its teeth. Moreover we don't know that it matters very much, either to England or France, on which side these "loyalists" might range themselves.

OWING to the difficulties referred to in our last issue our many correspondents will have to excuse us if replies have not been sent to their communications. At present we are unable, on account of circumstances beyond our control, to satisfy the different writers of letters addressed to us. As soon as all the details connected with the present state of affairs will be arranged we hope to be able to attend fully to all the desires of those who have written us on one subject or another. If it is unpleasant for some of our friends to be unable to receive satisfactory replies to communications, we can assure them that it is far more disagreeable for us to be obliged to forego the pleasure of answering their inquiries.

THE death of the late Rev. Father Sorin, C.S.C., founder of Notre Dame, Indiana, has cast a deep gloom over the Catholic world of America. A real patriarch has been called from the scene of his life's labor to the reward that undoubtedly awaited his good and great works. A venerable figure in the army of the Church Militant has disappeared, but he has left a glorious monument behind him. The great and dourishing institution over which he presided shall perpetuate his memory for long years after the present generation shall have passed away, and his name shall be enshrined in the hearts of thousands who loved and appreciated his many virtues and his grand characteristics. In joining the fervent prayer of the Church that his "soul may rest in peace," we desire to extend to his friends, associates, companions, pupils and relations the sincere expression of a true sympathy.

REV. FATAER LACASSE'S recent book, "In the Enemy's Camp," must have struck a good many nails on the head, if we are to judge from the noise it has created in certain journalistic, political and social circles. It is wonderful to see how many writers have suddenly cropped up to slash away at the author of that volume. And even the old trick of libel suits has been resorted to in order to vindicate themselves against the exposures made by the able author. In truth there is a very "Reign of Terror" commencing; it is no longer safe for any man, bishop, priest, or layman, to openly express his views nor to criticise the principles and expressions of a certain

anti-clerical set. It suffices to speak out boldly in order to draw down upon one's head the thunders of the law. Yet these same gentlemen have become hoarse crying out for the "liberty of the press," "freedom of speech," and "liberty of conscience," while they refuse to grant to others the same concessions that they demand; they do not wish that anyone—except an anti-clerical—shall have the right to make use of a similar freedom of expression. Such inconsistency merely indicates a weakness that is beyond all terms of qualifications. How long will this last?

THERE has been considerable talk about monuments of late: one party is anxious to see the Nelson monument removed; another party wants a monument erected to the memory of Dr. Chenier; a third party is striving to secure funds for the de Maisonneuve monument and to see that patriotic work accomplished. We would rejoice to see Montreal a real city of monuments; we would like to see every act of heroism and every deed of merit recognized, the names of the great men of our country perpetuated, and each race and each section of our Canadian nationality have its monuments. We do not, however, see why one monument should be destroyed because another is in contemplation. We agree with Mayor Desjardins that before steps are taken to commemorate the patriotism of Chenier, we should make sure of success in that far more important enterprise of honoring the memory of the immortal founder of Montreal. But why the Nelson monument should be removed we cannot tell. A somewhat rabid writer states that Nelson was an immoral man and that being a British commander his statue is an insult to the sons of France. As to his private life we know that Nelson was not a saint but there are grave doubts as to whether his Palermo adventures are not calumnies arising out of jealousy or real facts. But if his private errors are to detract from his merit as a heroic commander, then the two thirds of the honored heroes are unworthy of statues for:

"If the veil from the heart could be torn,
And the mind could be writ on the brow
There are many we'd look on with scorn,
Whom we're loading with honors just now."

If Nelson's monument should be removed because he was a great conqueror and that his memory honored is an insult to the feelings of a section of the community, then we should commence by tearing down Wolfe's monument in Quebec—since he was a hero, a British commander, and the immediate conqueror of *La Nouvelle France*. Then if we should remove Wolfe's monument—for that reason—we would have to destroy the other one that stands in the Governor's garden in Quebec, and which bears the names of Wolfe and Montcalm. That would be the wiping out of the symbol of a union of races that was consummated, in peace and love, when harmony was restored in 1763. In a

word this talk about Nelson's monument and all such unhappy allusions can serve no good purpose; the only result can be the creation of a disunion and a discord that cannot be tolerated in our cosmopolitan country.

THE Catholic Standard, referring to the widespread idea that Rome is a city of beggars, has the following interesting paragraph: "An English visitor to Rome during the past week was so much surprised to find the Piazza de Spagna and neighborhood almost deserted by its inevitable contingent of persistent beggars. 'I remarked that Rome is no more pestered than other cities with beggars,' he observed naively. He did not know that these beggars only arrive when the winter season brings its *foresteriers*, and that they, too, enjoy a long *villegiatura* in districts where many, indeed most of them, possess a small house and all the necessaries of life. They only exist in those quarters most frequented by the victimized visitor."

Amongst other items of Roman information that we find in our able contemporary, the *Catholic News*, is the following upon the subject of the Gregorian calendar:

"The astronomical tower near which His Holiness passes his summer vacations recalls to mind that it was on an October 4th that the calendar was reformed under the authority of Pope Gregory XIII. by the introduction, or rather intercalation, of ten days. Before deciding this important question the Pope passed ten years in the study and discussion of all the formulae which were laid before him. His preference was given to that of the two brothers, Aloysio and Antonio Lilio, and in the year 1577 he sent copies of the new calendar to all the princes, republics and Catholic academies in Christendom; and when assured of their unanimous approval and consent he published it on October 4, 1582. The Gregorian calendar was accepted in Spain and Portugal immediately; in France shortly after its publication. In 1700 it was used in Holland. It was not universally received in England until 1753. The only place in Europe where the Gregorian calendar is not used is Russia. In the East, however, it has not been received."

WE MUST not forget that the month of November is the month dedicated to the souls in purgatory. Some people are under the impression that with All Souls' Day the devotions specially intended for the relief of the suffering ones are over, and that the remainder of the month is not particularly set aside for their benefit. On the contrary, no day of this month should be allowed to pass without that some prayers, sacrifices or alms be offered to God in behalf of the dear ones gone before us. There is no sentiment more noble than that of gratitude, and ungrateful is the Catholic who can forget the friends who now sleep beneath the sod and whose faces and names and lives were once dear to us. On the other hand, the dead who are in purgatory are of the number of the future saints; they possess every fine and ennobling quality; and amongst their other attributes is that of gratitude. Most decidedly if we help to release them from their pains, the day will come when they will return the obligation a hundredfold.