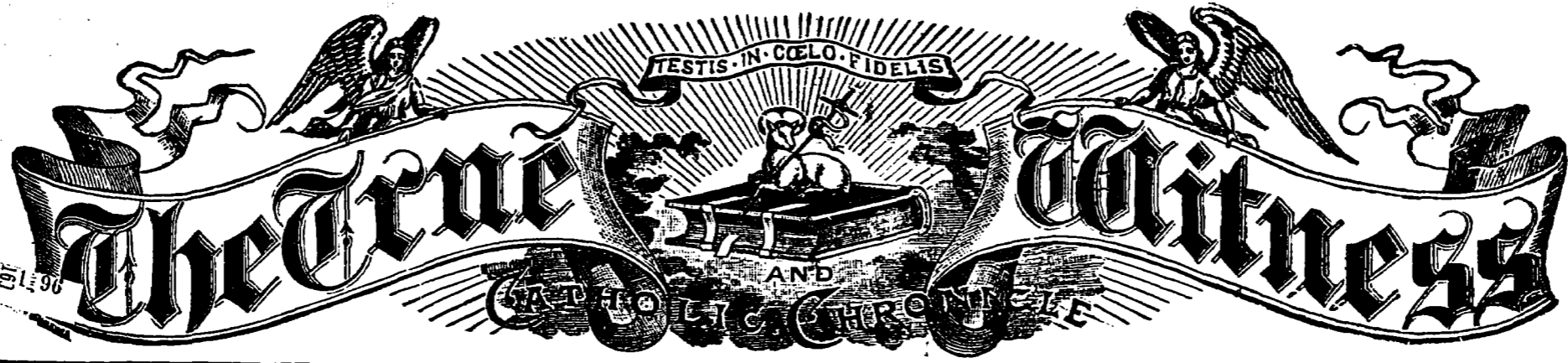


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MONTREAL, WEDNESDAY, NOVEMBER 13, 1895.

PRICE FIVE CENTS.

# ST. PATRICK'S CHURCH.

## Imposing Ceremonies on Sunday Last.

His Grace Mgr. Fabre officiates—A Most Eloquent Sermon by Rev. Dr. Conaty—Magnificent Musical Service A Day to Long Remain Memorable in the History of Montreal.

SOME time ago we gave a full description of the renovation of St. Patrick's Church. To-day it may safely be predicted that but one verdict will be arrived at, and it will be that the mother church of the English-speaking Catholic in Montreal may now be classed amongst the most beautiful of the sacred edifices in the city. It is a little over two years since the work was begun, and of the old St. Patrick's practically nothing but the walls now remain. A new floor of Upper Canada maple has been laid, and new oak pews have been put in. One of the chief features of the improvements is the wainscoting, in oak, which adorns the lower portion of the walls. It is about eleven feet in height, and is splendidly executed. The decorations are really magnificent. The walls are of a pleasant terra-cotta tint, which is relieved by groups of fleur-de-lis and scrolls in delicate shades of cream, and a combined border of the two runs along the top of the wainscoting, the pleasing effect being heightened by a small decorative border in gold.

The ceiling has been finished in light cream, relieved by ornamental panels in terra-cotta, and the tracery, which springs from the columns and extends over the ceiling, is in harmony with the general decoration. The capitals of the columns are finished in gold, and the pillars are excellent imitations of marble. The main altar is finished in white enamel and gold, while the apse is one mass of gold tracing and decoration, in which the passion flower figures very prominently. Grapes and wheat are also portrayed, and are symbolical of the Blessed Sacrament. Over the windows are angels holding scrolls, bearing the inscription, "Gloria in Excelsis Deo" and in the high panels are the Dives arms of Archbishop Fabre, and on one side there are also the Dives arms of Archbishop Fabre, and on the other, the arms of St. Sulpice. On either side of the altar are the adorning angels, and in panels beneath are Celtic crosses in gold, adorned with maple leaves and shamrocks. No fewer than two hundred electric lights are placed on and around the altar, and when these are turned on, the full beauty of the altar itself and the surrounding decorations is revealed: it is a spectacle that is truly magnificent, and one which is calculated to inspire devotion.

Among the other renovations and improvements effected are: Frames for stations of the cross; four rich canopies over as many lateral chapels; side porches, and new inside doors for entire church; new stations of the cross, painted at Rome by one of its best artists—Patriglea—under the direction of Father Léclaire, formerly of St. Patrick's, and for many years past vice-president of the Canadian College in the Eternal City; two new picture windows of St. Patrick and St. Bridget, made at the famous glass-staining institute of Innsbruck, in the Austrian Tyrol.

The St. Patrick's window is a memorial to the late Rev. Father Dowd, erected by the parishioners in general. In a panel under the window is a mural tablet of white marble, on which is inscribed in gilt letters the place and date of the Rev. Father's birth and death, etc. The windows are excellent specimens of the stained glass worker's art.

Then, to quote from a fly-sheet written by the Rev. Father Quinlivan, S.S., who has worked so hard to bring about the improvement, and to whom the result must be most gratifying, there is "the new, or, rather, reconstructed organ, fitted up with the latest electric improvements, including an electric blower; new choir gallery, and the almost entire rebuilding of the old one; new gaseliers in pews and on pillars, new slate roof of best material and workmanship, remodeling of the heating apparatus, radiators substituted for coils; decoration of sacristy, placing of a large number of new electric lights and changing oil ones for new.

Beside all this, quite an amount was expended in contingencies for gas fitting, carpenter work, painting, &c., so that the total amount of indebtedness incurred comes to about \$48,000. Of this amount, about \$25,000 have been paid during these two years. The balance still remains unpaid, and must be forthcoming from some source or other within the next few months.

"Sacred Heart Pleading," and the other a copy of Titian's "Assumption of the Blessed Virgin." The entire cost of the renovation has been about \$90,000. The contractors for the several details of the work were as follows: Decorative painting, Arnold & Locke, Brooklyn; architect, W. E. Doran; oak work and wainscoting, Pannette & Godbot, St. Hyacinthe and Montreal; steel framing for gallery, Dominion Bridge Company; wood work in gallery and organ screen, John Hartigan; plastering, C. A. Piggott; painting and oak graining in gallery, Cornelius O'Brien; gas fitting, T. Christie; gas fixtures, Mitchell & Co.; electric lighting, Royal Electric Co.; masonry, Hughes & Brisant; pews, Canadian Office and School Furnishing Co.; new roof, Montreal Roofing Co.; windows, Tyroler Art Glass Co., Innsbruck, Austria, represented by Mr. Denton, of New York; marble tablets, Cunningham Bros.; heating, Blouin, des Forges & Latourelle.

### Sunday's Ceremonies.

The services in connection with the reopening of St. Patrick's church, on Sunday, were marked by much pomp and ceremony, the large congregation, which filled the sacred edifice both morning and evening, testifying to the enthusiastic devotion of the people of St. Patrick's parish.

The grand old edifice presented a magnificent appearance, after the extensive alterations and repairs, which have been effected at much cost and it is safe to say that there are few places of worship in the city superior, either in the beauty of the interior embellishments or in the religious adjuncts in connection with the sacred services.

In the morning, Pontifical High Mass was said, at which the Most Rev. E. C. Fabre, Archbishop of Montreal, was the celebrant, assisted by Rev. H. Hudon, S.J., with the Very Rev. McGarry, C.S.C., and Rev. E. Meahan, as deacons of honor, and the Revs. Thomas Grace, of Providence, R.I., and Rev. P. F. O'Donnell, of St. Mary's parish, as deacon and subdeacon respectively. Rev. Father Perron, of St. James Cathedral, acted as master of ceremonies. In the sanctuary were the Rev. clergy of St. Patrick's; Revs. Messrs. P. O'Connell, Driscoll, S.S.; Schickling, S.S.; Ducket, S.S.; Leclerc, of St. Joseph's; Walsh, of Manchester, and Dr. Thomas Conaty, of Worcester, Mass.

Rev. Father Quinlivan, of St. Patrick's, having made a brief statement of the work of renovation and cost, and the further help required to clear the congregation of debt.

Rev. Dr. Conaty ascended to the pulpit and delivered an eloquent and powerful discourse, choosing as his text the words to be found in Galatians, ii., 11-12: "I give you to understand that the Gospel which was preached by me is not according to man, for neither I received it of man, nor did I learn it, but by the revelation of Jesus Christ." Before entering upon the subject of his sermon the Rev. gentleman said: "This day is to you all a day of benediction and of joy, for it stands for a renewal of the youth of this church, so dear to you, and it stands for a renewal of your faith in what this church stands for. Old St. Patrick's has stood on this hillside for nigh on to fifty years, its brightly shining spire pointing heavenward, for the direction and consolation of all who dwell in the valley below. Here it has stood to tell of trials and difficulties in the lives of the people who gathered within its walls; a story of the faith of a people whom penal law and famine fiend drove from the land God gave their fathers; a story for many of sad death by the banks of yonder swiftly flowing river. Old St. Patrick's tells of the children of the exiles who have built their homes in this fair land, and have given of their strength and virtue to the development and glory of this country. Hallowed names at many a fireside in this city are the names of the pioneer Irish, who, with nothing but strength in God and their own strong and willing hearts, made St. Patrick's.

### THE CHURCH OF THEIR PEOPLE.

To-day the old church renews her youth as she appears in her new garments, clothed in all the magnificence of Christian art, a bride, indeed worthy of the golden wedding day with him who weds her that she may lead souls to truth and life. A new church in all the glory of her vesture, but the same church in all the glory of her doctrine. You, children of St. Patrick's, are proud of your mother church, and you welcome your Pontiff and his clergy that they may share with you in your joy. In all the pomp of ceremonial your church enters upon a renewed life among you. Your sacrifices have united with the sacrifices of a devoted priesthood, and together you rejoice. The hallowed

traditions are linked inseparably with the memories of devoted priests, and to you there rises as chief among them that priest of priests, the shepherd of shepherds, the revered and venerated Father Dowd, who shared with you your trials, and rejoiced in your successes. The world around you has often marvelled at your sacrifices, at the magnificence and pomp of your ceremonial, and often asked what it all means. Your answer is your faith in Christ, and your belief in Him as a teacher of truth: your faith in an organization established by Christ and to teach His truth.

The Rev. Doctor then went on to say that men from all time had recognized

### THE NECESSITY OF RELIGION

and had expressed the religious idea by some form of worship. All nations, even those in barbarism, felt a natural law urging them to a worship, pleasing to God, as they understood him; in fact, man's unaided reason would lead him to that conclusion. Again, Christ was the pivot on which all religion turned. Christ to come, Christ in the flesh, the very word of God. The speaker then touched upon some of the errors of the day, notably that religion needs no dogma, that, in fact, the religion of the future is a religion without a creed, pointing out that the Gospel of Jesus Christ is a perfect religion, it was their only salvation. Speaking of Christ's mission on earth, he showed that his teaching was religion with dogma, "He that believeth and is baptized shall be saved." He that believeth shall be condemned. Salvation is to depend upon belief and practice, in dogma and form.

Dogma must necessarily be found in that code of principles which tells man his duty to God, not only the duty of his heart, but the duty of his intelligence; for how can the heart accept as true, what is not proved to the intelligence to be true? You cannot separate the two, for religion appeals to the whole man and carries the tribute of manhood to God. You see how false is the theory some what current, that one form of religion is good for one class of men, because it appeals to the emotions, while another becomes necessary to men who seek for the intellectual. Truth is one and religion is one, and no religion can be true which does not call for intellectual as well as heart service. The emotional must be built upon and find its source of truth in the intelligence which seeks its reasons in the principles of truth; and this is objective, this exists independent of man's apprehension or acceptance of it. The formulation of the truth is dogma pure and simple, and hence the intelligence has its fullest gratification in the truth which is there by and surely possessed. Dogma is to religion what the frame is to the building, the skeleton to the body. It is, in fact, the very soul of religion. Eliminate dogma and what becomes of morality? Destroy dogma and you reduce all moral action to man's will; and as one man's will is as good as another's, you have an ever-changing reason for life. It is expressed by the words, "Believe what suits and do what you please." What makes right wrong? Not man's opinion, but a dogmatic principle of rectitude. It is wrong to lie and to steal because there is a dogmatic principle of truth and honesty and God's commandment reiterates the principle. How is a man to know the principles of morality unless they are taught, and teaching demands a teacher who has authority to promulgate law. Men say, "It matters not what one believes, provided he be good." False: how are we to surely know what goodness is unless someone who cannot err teaches it? Is there such a teacher?

Where are we to find him? We must seek for him under a commission from Him to whom all religion is to bind man. This truth has asserted itself from the dawn of reason, and history attests that from the Creation of Man, God taught men His truths. In the Old Law, God spoke directly, or he sent his prophets, his servants, and he commissioned them to tell His will to His people. It was a religion with dogma, as may be seen in the Mosaic law, as expressed from the declaration at Sinai, in the commandments which were there promulgated. After all what can reason demand? Simply the truth. It demands that he who presumes to teach should have a commission, an authority; that he possess credentials.

Judgment is to be passed not upon the doctrines he teaches, but on his credentials. Once accept the credentials and you must logically accept the doctrine taught; for if he be a teacher from God, it is God teaching through him and his doctrines are truth. Religion without dogma was not a code established under the Old Law. How about the new Dispensation?

Was not the perfect Religion to be in spirit and in truth? Yes, in spirit and in truth. It was to be a religion of love and not fear, but it was to be a religion taught by Jesus Christ. What is the greatest fact in all history, around which all religion, worth the name, revolves? History tells us that a teacher arose in Judea, and his fame filled the earth. Anxiously watched for, carefully professed, bearing the aspirations of 4,000 years and the hopes of mankind, Jesus Christ appeared among men as a teacher of men. He was greater than Abraham, for he said, "Before Abraham was, I am;" greater than Moses, for Moses could only say, "Thus saith the Lord," but Jesus said, "Amen, amen, I say to you," greater than Isaiah and all the prophets, for he alone could say, "They have written of Me." Greater than John the Baptist, the preacher of

penance, who proclaimed of Jesus that "there is one who has stood in your midst, the latchet of whose shoe I am not worthy to loose."

Jesus Christ came as the Redeemer to save mankind by sacrifice on Calvary and to teach men true religion. What was His teaching? Religion with dogma. "He that believeth and is baptized shall be saved." He that believeth shall be condemned. Salvation is to depend upon belief and practice, in dogma and form. Does he leave man free to choose? Is it a matter of indifference what he is to believe? Look at his public life of three years; follow him through Judea, listen to his arraignment of the hypocrisy of the Scribes and Pharisees, hear his Gospel of moral action, humility and self-denial, virginity, purity, love. No man had ever spoken as he spoke, and he always spoke as a teacher, with a message to intellect and heart, and man's intellect and heart must accept his message without questioning if there is to be salvation. What are his credentials, where is his commission? Seek for them in his resurrection from the dead, after the ignominy of the Cross on Calvary. He disputes not with the multitudes as to his doctrine, but he bids them believe him because he will rise from the tomb on the third day.

The tomb opens, the teacher stands among his people, his right to teach is vindicated. He is the Son of God and His Gospel is the only religion pleasing to God. Seek in history for another fact. A band of men calling themselves Apostles of the Crucified stand before the world as teachers, to teach the truths of Jesus Christ, and the world asks them to show their commission. It is not a question of the truth of their doctrines, so much as a question of their authority, a question of their right to teach. They appeal to their life with Christ and to the record of His commission to them. They have journeyed with Christ, they have witnessed His miracles, they attest to His resurrection. To them He said: "As the Father sent Me, so also I send you." "Go teach all nations." What are they to teach? What men may deem reasonable? What may suit their fancy? Not at all. Go, teach whatsoever I have commanded you. What is the reward? "He that heareth you, heareth Me." "He that despiseth you, despiseth Me." "He that will not hear the Church, let him be to thee as a heathen and a publican." "Ye were the divine teacher, and the resurrection sealed His commission. The Apostles were chosen by Him to continue His work, and they sealed their commission in His blood, shed for the faith which they preached.

Christ left His mission to those men to whom he sacredly entrusted the deposit of faith. Upon them he built his Church, which was to be to all men the authority of God on earth, the teacher divinely commissioned to show men what to believe and what to do, and thus please God by true religion and save their souls. He constituted them as judges of consciences. "Whose sins you shall forgive shall be forgiven, but whose sins you shall retain, shall be retained. He made them priests of his sacrifice, saying, "Do this in commemoration of Me." Thus consecrating in them an everlasting priesthood to offer the "clean oblation from the rising of the Sun to the setting thereof." To Peter he said, "Thou art Peter, and on this rock I will build my Church, and I will give to thee the keys of the kingdom of heaven." To all this and much more could the apostles appeal, as credentials for their authority to teach as Christ taught and what he commanded to be taught.

This church can trace its lineage to Christ, who is its true foundation stone, on Him it is built and with His authority it is invested. It hears His command to teach, it has His rewards and punishments to dispense. It is erected to teach Christ and thus save man. How Christ is needed! Look out upon the world, even a Christianized world, and what is found? Men asserting independence of religious forms and resistance of religious dogma; rebelling against authority over conscience, demanding individual freedom from the laws of God, rejecting as against reason and revealed truth and refusing all assent to the supernatural. What is the race? A race, unbaptized, and consequently without divine faith; passion governing instead of God, the creature usurping the place of the Creator, morality becoming the whim of man or the creation of legislatures, and a worse naturalism than Paganism knew possessing the hearts and intelligence of men. What is the remedy? The remedy that came to the Paganism of old, the Knowledge of the true God and Jesus Christ His divine son. What is needed is truth and not falsehood, light and not darkness.

Christ needs to come again to the minds of hearts of men and illuminate them with truth and inflame them with love. Reason clamors for the illumination which must come from God, who alone can satisfy the cravings for truth. Religion points to Jesus Christ as the finisher of our faith, the great teacher who is to make God known to us.

And so, brethren, this church, your church, rises in your midst, claiming your allegiance and asserting the same right to teach you religion. "It comes with authority as a teacher and demands your obedience. Examine its credentials, test its authority. See, its emblem is the cross. Its commission is from the successors of the apostles who received the commission to teach the world. It comes with no new doctrines, no theory of men, no schools, but with a code of dogma and morals handed down across

the centuries, unchangeable and unchanging. It tells you that it is not of yesterday, but that its founder is none other than Jesus Christ our Lord, and it asks you to examine its foundations. It preaches to you the same doctrines that were preached by your fathers, in other lands, and it tells you that its doctrines have made the saints. It asks you to study its truths, and test them by reason, by tradition, and by the Holy Word of God, and it points to its record across the ages, of unity and goodness, and mercy and salvation, as an evidence of its divinity.

The reverend gentleman then concluded his instructive sermon as follows:—"Be true to your church, as your forefathers were true. Be true to Erin's faith, for it is the faith of St. Patrick, the faith of Celestine, the faith of Christ. Be in your individual life what your church commands; be men of faith and men of sacrifice. Never rest until by your sacrifices, and generous support of your devoted priests, St. Patrick's may be

### FREE FROM DEBT.

a consecrated temple to attest the loyalty and faith of the Irish of Montreal to old St. Patrick's and to the truth of Christ, which it represents. What will be your thanksgiving to God? You remember the Royal prophet, when overpowered by the thought of God's mercies, he exclaimed: "What shall I render to the Lord for all that he has rendered to me. I will take the chalice of salvation, and I will call on the name of the Lord." He saw the cross and his gratitude, and he offered them as his gratitude. "So you may cry out to God, 'What shall I render?' Offer this temple, for here is Calvary and its victim. This church is your chalice of salvation. The gold and silver of your sacrifices make it, and your Chief Pontiff offers it for you."

### THE EVENING SERVICE.

At the evening service, Rev. Dr. Conaty delivered another powerful sermon, his theme being the attitude of the Catholic Church towards the educational movement of today, and was a succinct and comprehensive story of what the church has done and was doing for education. The full text of this eloquent discourse will appear in our next issue.

A most interesting feature of the ceremonial was the music, which was rendered most efficiently by the choir and several soloists. The service included the "Kyrie," "Gloria" and "Credo," by Nini, and "Sanctus" and "Agnus Dei" from Professor Fowler's Mass. At the offertory Mr. G. A. Carpenter rendered very efficiently an "Ave Maria," composed by Professor Fowler and dedicated to the Rev. Father Quinlivan.

At the evening service the choir sang the "Veni Creator" and Tantum Ergo, by Gounod, and Mr. C. Lundy sang, with much expression, Herne's "Ave Maria." Professor Fowler presided at the organ at all the services and brought out very effectively the leading tonic qualities of the reconstructed organ.

### FIRST GRAND CONCERT

#### In Aid of St. Mary's Calendar.

On Thursday, the twenty-first instant, in St. Mary's Hall, corner of Craig and Panet streets, a first grand annual concert will be held in aid of St. Mary's Church Calendar. This useful, delightful and ably edited little publication deserves the highest encouragement, and we are confident that the splendid concert that is being prepared will attract a large audience, each one of which will be aiding in one of the most necessary of parish works. The programme is choice and highly attractive. We need only mention that amongst others who will take part are Mrs. Villeneuve, Miss Hebert, Mrs. Monk, Messrs. Parker and Nelson Kollmar (the famous banjoists), the Cecilia Mandolin Club, the now universally popular Shea family, Mrs. Turner, the colossologist, Miss Bacon and Miss Turner, as singer and violin accompanist respectively, and we may add the wonderfully talented Master J. Shea with his violin. We wish the concert, its performers and promoters, all manner of success; and all such success will redound to the future prosperity of the Calendar.

### PERSONAL.

We have to thank Mr. Richard Gahan, of the Harbor Commissioners' staff, for his kindness in furnishing us with several of the numbers of THE TRUE WITNESS, which we require to complete our files. Mr. Gahan is one of the most enthusiastic collectors of good literature in this city, and we would be glad were he to have a host of imitators.

### REQUIEM SERVICE.

On Monday, the tenth anniversary of the death of the late Reverend Simon Lonergan, a solemn requiem service was held in St. Mary's Church. A large number of parishioners attended; the church was well filled, and it was evident, from the numbers and fervor of the congregation, that the memory of the cherished and lamented priest is ever green in the minds of the people who knew and loved him so well.

A small boy recently stole a dentist's sign bearing the legend, "Painless Billing," he then went and nailed it over the door of a restaurant.

MOTHER: Just look, Helene, at those magnificent ruins. Helene: I wonder why, in the old times, they built ruins instead of proper castles?

## TEMPERANCE.

Bulletin of the General Secretary.

OFFICE OF THE GENERAL SECRETARY, 415 West 59th St., New York, November 1, 1895.

There are abundant signs that the temperance movement is growing more and more in popular favor. Many difficulties that beset those who were anxious to do some practical work in the way of organizing temperance societies have disappeared. Many people are not only becoming accustomed to having the arguments for total abstinence presented, but in their hearts are becoming convinced that total abstinence is an every-day practice is an exceedingly beneficial thing. The harvest of years of earnest work, supported by abundant evidence of sincerity on the part of temperance people, is now ripe for the reapers. One evidence of this hopeful view of temperance work is the fact that with very little effort we were enabled to add ten thousand members to our ranks during the past year. Another evidence is the readiness with which the highest authorities, both in church and State, not only lend the approbation of their presence to our conventions but even go out of their way to commend our work.

The reason for saying all this is to make evident the fact that it would not be a difficult thing, if the active members of our organization would make to flow into the channels of organization the ordinary energies that are put into other work; when we go to our next Annual Convention in St. Louis we shall bring with us a membership not of 65,000 but of 100,000. I say these things not in a visionary way, but as a practical judgment emanating from a large and varied experience. It is a matter of ordinary occurrence for a lecturer to go to a society and in one evening double its membership. If this same work were duplicated by other lecturers you can readily see how easy it would be to fulfil the 100,000 prediction.

This is my first word to you since our great National Convention. The prominence that the Silver Jubilee Convention gave to temperance work, as well as the interest it developed among many who had not known our organization, has brought forth a large batch of letters asking for information concerning our methods and requesting that organizers be sent to create branches of our work in various localities.

These are indications that the ground is thawing out and becoming ready for the ploughman to turn it up. The spirit of prudence would urge us to utilize those opportunities as best we can. In those places the year's work has already begun. Your delegates have come back to you full of the enthusiasm of the convention. Father Mathew's day has awakened a new interest, and with this start and the year ahead of us let us reach out for the 100,000 goal for the St. Louis convention. We are quite cognizant of the fact that results will not be attained by mere talking. In order, therefore, to organize our efforts let me enforce two of our most practical measures. The first is our

### LECTURE BUREAU.

The Lecture Bureau as organized last year was productive of a very great increase in membership, while its possibilities were not by any means called out to their fullest extent. During the coming year, therefore, we shall reorganize it on exactly the same lines as suggested last year. We insist, in the first place, that it becomes the duty of the president of your subordinate union to see that two or three rallies are arranged in each society during the winter months. It should be the endeavor of each society to prepare for such a rally as soon as possible. We appreciate the necessity of having good lecturers. Good lecturers cannot come from afar with considerable expense to themselves for one lecture alone, while it is just as easy for them to give five or ten lectures on succeeding nights. Therefore you are requested to consult with your neighboring societies and arrange these series of rallies; and as soon as done to apply to the president of your subordinate union for a competent lecturer. These lecturers will be furnished at a very small cost to each society, and if you will combine with the neighboring societies so as to make a course of lectures, the expense of such a lecturer ought not to be over fifteen dollars.

### CONCLUDED ON FIFTH PAGE.

### ST. ANN'S T. A. & B. SOCIETY.

The regular monthly meeting of the St. Ann's T. A. & B. Society was held in their hall, corner Young and Ottawa streets, on Sunday, the president, Mr. J. D. Quinn, in the chair. He reported the action of the committee in deciding not to hold the concert on November 11, as had been intended, and the society approved of the action. The president appointed the following committee: Messrs. P. Flannery, T. Rogers, W. Howlett, J. Shanahan, J. D. Quinn, M. J. Ryan and J. McGuire, to revise the by-laws of the society, and have a report ready for the annual meeting. This brought the business to a close.

A musician, brought to despair by the playing of a lady in a room above his own, met her one day in the hall with her three-year-old child, and said in a friendly manner: "Your little one there plays remarkably well for her age. I hear her practice every day."