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EDITORIAL NOTES.

The question of a general hall for the Catholic young men of this city seems to have been thought of by quite a number of our citizens. We have received four letters upon that important question, all of which were suggested by the one published last week from "Juvencus." We are anxious to hear from a few more of our townsmen, before taking up the matter, as the opinions seem to differ, on many points, with regard to the advisability and the practicability of such a movement.

On Friday evening last a meeting of the Blake Fund Committee was held in St. Patrick's Parish, in the Alexander street hall, and considerable business was done by those present. Mr. J. J. Curran, M.P. is making every possible effort to have the work a complete success, and he is ably assisted by the energetic members of the Committee. THE TRUE WITNESS will publish the list of the subscribers to the fund. As it is expected that the names will fill up a good space we will continue it on from week to week, until the close, when we hope that the total will be a large and (may we use the word?) patriotic sum.

The London *Tablet* tells us that "Mr. Leconte, member of the Municipal Council of Saint Calais, department of Sarthe, France, has founded a new plan for filling up the empty benches in the village communal or official school. To a correspondent seeking relief of the parish, this gentleman wrote saying it could only be granted on condition that he, the applicant, sent his children to the Communal School. This by virtue of a decree promulgated by the Communal Pauper Relief Committee, of which needless to say, Mr. Leconte was both member and mouthpiece. Paupers in Saint Calais with religious convictions are to be pitied, for if their children need the parish loaf, and would take it, they must prepare to swallow the parish paganism."

The *Witness* tells us that Chief Page of Ste. Cunegonde police force, and all his men are happy in consequence of the splendid new overcoats, brass buttons, fine boots and gloves that adorn the guardians of the peace. We are glad to know that in St. Cunegonde they can dress policemen warmly and becomingly. In the city it is not the same thing. Look at the new overcoats; they are blue and have bright brass buttons; but the waist is to be found under the armpits and the bottom bags out like an old-fashioned set of hoops. The streets are too muddy to be able to judge of the boots; but the gloves, (that by contract should be fur-lined) are stuffed with white canton flannel and seem purposely gotten up to freeze the fingers. The Ste. Cunegonde men are to be congratulated.

The Protestant Bishop of Derry, Rev. Dr. Alexander, preaching in Dublin not long since, referred to the work and life of Renan. In one part of his sermon he

said: "The French Academician Renan has been said by some people to be no Atheist or anti-Christian." He would like to re-echo such sentiments, but he found in some of his fine writings, in his matchless style, the words "God" and "Christ" employed in a manner which gave one the idea that the great writer seemed to patronize God and admire Christ. Thus did the Bishop continue:

"The man who adored cried 'My Lord!' and 'My God;' the man who admired would seem to imply that he is superior to the person whom he admires. Now-a-days the people showed great impatience with dogma. Perhaps there was no age, not even the middle age, which was so ignorant and impatient of dogma, and the universal cry was that a preacher should be interesting. Well, that was a dangerous state of affairs. There were many books of logic written about fallacies, but 'the sentimental fallacy' was hardly ever mentioned—that fallacy of a splash of picture-queeness, into which at the present time there was especial danger of their falling, because so few of them had even the faintest conception of their creed and their catechism. A great writer had said that, when considering the relation of the Father and Son in the text which he had quoted, they could find an equivalent in the relation between Joseph and Jesus. As far as they could see in this age imitation meant limitation. A great poet who imitated could never rise above a certain point. Tennyson was one of the most thoughtful and one of the most studious of all poets, and if they received him with a pencil in hand they could note down again and again ideas, words, possibly lines, which he had taken from other poets. There came some sweet scent from the garden of Virgil, condensed into one or two sweet words, some touch of Shakspeare, unnoticed by the generality, which made a song grander and nobler, some harmony from Milton, some cadence from a long-forgotten ode by Cowley. But Tennyson was never an imitator. He always had assimilated, and what he used he turned to more excellent use than it had been turned to before. At the close of his sermon his lordship urged on his hearers to subscribe liberally to the fund on behalf of the Dublin hospitals."

In a lengthy editorial, one evening last week, the *Daily Witness* gave expression to its views about the Catholic clergy and their authority. Taking the condemnation of certain papers by the Archbishop and the remarks of the Cure of Notre Dame, as a ground work for their comments, these gentlemen—learned in the arts of polemics—attack the authority of the hierarchy. What that editorial states is tantamount to this: There is a mission given to Protestant ministers, and they are paid and supported by the congregation to preach the word of God; but in the Catholic Church the members of the clergy claim that there are two parties—the rulers and the ruled; to this the *Witness* strongly objects. There is exactly the great and all important difference between the Protestant and the Catholic beliefs. The Protestant clergyman, like a lawyer, doctor, or any other professional man, is paid to expound the scriptures, to preach and to mind his own business. He has no authority—he claims none. He denies the apostolic succession; or else he don't believe in Holy Orders; or else he won't give credit to the words of Christ when He established His Church and gave that mission to St. Peter and his successors. On the other hand the hierarchy of the Catholic Church received its commission directly from Christ. It was to the first members of that hierarchy that He said: "Feed my lambs, feed my sheep." He constituted the Bishops and priests the shepherds and the flock, therefore, consisted of the faithful. The authority that Christ gave to His representatives on earth was their guarantee as rulers and directors. In order to have rulers and directors, there must be others

who are to be ruled, governed, directed. It is exactly that absence of authority that distinguishes the Protestant minister from the Catholic priest. The latter is a guardian of souls and ruler of his flock; the former is a paid servant of his congregation, who does their bidding, and holds himself responsible for nothing beyond the preaching of the sermons or the holding of the services that are prescribed by the regulations of his particular parish.

There is something threatening in the aspect of public affairs in Italy. Vesuvius is rumbling and menacing as ever; the political volcano gives forth signs of an approaching eruption. The bitter feelings created by the election contest have not served to clear the atmosphere of these forecasts of trouble. If "Liberty" has been driven to its tomb in Republican France, that much abused spirit is being driven out of Monarchical Italy. One of the last feats of the infidel rulers of the land is worthy of them and of their principles. The hospital known as the *Ospedale di San Rocco*, built in the 17th century, and ever since one of the most useful institutions in Europe, has been closed. It was founded by Cardinal Salviati in 1600. It is near the church of San Rocco and has been under the charge of the Sisters of Charity of St. Vincent de Paul. The *Voce della Verita*, referring to the event, says: "With the suppression of the hospital of San Rocco will be destroyed one of the most important and best institutions in Rome, with serious damage to public morality, and without a hope of obtaining those economical advantages which are supposed to justify such a step."

Apparently little or no attention is paid to our remarks with regard to the representation upon the School Board. We suppose that it will be looked upon as a mere passing notice that we give the subject, and that in a few days or weeks there will be no more about the question. Now, we are anxious that all who are concerned should know exactly what stand the TRUE WITNESS has taken and will maintain in this matter. We intend to hammer away, were it to take us five years, until we have proper representation for the Irish-Catholic taxpayers upon that School Board. We want to see a layman there and also a priest. A constant drop will wear away a stone; the anvil will be worn but the hammer can be changed. Now, that Commissioners' Board, or those who are instrumental in its formation, will needs be as hard as adamant and as solid as an anvil, if they resist the continued knocks that they may expect. We can change hammers, but they present ever the same surface. Once more we repeat that the Irish Catholics of this city look naturally to us, as the only organ they possess, to speak for their rights and to defend their interests. We cannot be blamed, then, if we insist somewhat strongly upon such a vitally important question as that of Schools and Education. Our efforts may not be pleasing to

some of our friends; but if they could be induced to lay aside prejudice, and to reverse the situations, we ask them squarely how would they act? Would they stand by with folded arms and mouths closed, while their fellow-countrymen and co-religionists were expecting at least that they should plead for and demand fair play for them? Some people's patriotism and liberality are phenomenal as long as it is all on their side; but liberality that does not come home to themselves, they know not; patriotism that takes in any other nationality they ignore.

"Chiniquy versus Chiniquy" is the title of a work the publication of which we commence this week. The pamphlet is translated, by a gentleman of this city, from the original French. This pamphlet was issued and revised by Chiniquy himself, fifty years ago. The short preface will explain sufficiently the purport of the work. Our object in reproducing it is two-fold: firstly, because it is a clever piece of work, and although not very deep, yet is none the less remarkable for the clearness with which the Catholic principles are set forth and defended by the great apostate; secondly, because that unfortunate old man is still alive, and has not as yet ever attempted, either in French or English, in lecture or pamphlet, in one way or the other, to refute his own crushing arguments in favor of the very Church which he has abandoned. Some of our friends thought that the reproduction of this little work, unearthed from the debris of the far away past, might serve to give the once eloquent Catholic prelate, but now wandering heretical talker, too much publicity. But all the publicity that we or any other journal could possibly give him cannot either benefit his dark cause, nor lighten the heavy load that he must carry down the few remaining days or years of his earthly career, and on through the endless cycles of the *yet to be!* Still the reproduction of these arguments, in which he triumphed in the days of his vigor and faith, might flash back upon his clouded mind and with electric effect light up the expanse around him, letting him behold once more—if for a last time—the abyss at his feet and the terrible end that closes in his night-dark path of later years. Even for such a grace and for such a man would we fervently pray. *Tu es sacerdos* is still impressed upon his soul, and if he is not miraculously saved, the time is fast approaching when that seal—destined for eternal glory—will burn, as a stigma, throughout the endless future.

Mgr. Fabre, in his circular letter to the clergy in the churches last Sunday, approves highly of the movement inaugurated by the Quebec Government to extend agricultural education to the mass of the people in the country districts, and he calls upon the vicar of each district to name the priest best qualified to deliver lectures on this subject to the farmers.