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A FAULTY COMPARISON.

The Gazette has very often a very logical and temperate editorial, but just as often that worthy organ exposes itself to severe criticism on account of its peculiarly expressed opinion.

We find no fault with a paper doing its utmost to spread abroad and uphold the principles and the men it is in duty bound to defend.

In its issue of July 24, the Gazette addressed its readers in an editorial entitled "The Orange View."

"Theoretically," says the Gazette, "it is as little to be desired that such an institution as the Orange Order should appear as a factor in the decision of a political question as it is that a church body should come to the front as the promoter of a public law or mover in a political struggle."

We need not quote any more, the foregoing suffices for our present contention. We take exception to the comparison instituted between the Catholic Church and the Orange Order, as represented in its Grand Master. The Gazette—"theoretically" at least—places the two institutions upon an equal footing, and practically establishes a comparison between them both in a general sense and in regard to the present question.

Firstly—It is not a question of Catholic minority rights, but of minority rights, be that minority Catholic or Protestant. The principle established must have the same application no matter in what section of the Dominion, and no matter what body of people is in the majority. It is, therefore, the Catholic minority, that is, the Catholic minority, that is the subject of the present article.

that wish to secure the rights that the constitution guarantees to a minority; and the Orange element, which, because in this special case that minority happens to be Catholic, seeks to override the constitution for the purposes of satisfying an unjustifiable antagonism and of crushing a section of this Dominion's citizens to which it is inimical.

Secondly—The Catholic Church is a body universally recognized as the oldest and most important division of Christianity; one whose teachings are peace and concord; one whose practice is in accord with the Gospel that ordains even the love of our enemies.

Thirdly—The Catholic Church has been the most loyal institution—as our history proves—that has ever existed in Canada, while the Orange Order has given, times out of mind, most positive evidence of its disloyalty to the constitution—particularly when the letter of that constitution did not agree with its sinister and peace-destroying principles.

Fourthly—The Orange Order, "as a factor in the decision of a political question," is certainly as undesirable as would be the presence of the Mafia, the Carbonari, or any other secret, sworn, and turbulent order in the same capacity. It would be a sad day when any such organization could wield sufficient political influence to dictate laws to the nine-tenths of the country. The Catholic Church, coming "to the front as the promoter of a public law," is a very different matter.

Finally, infuse the Orange spirit into the legislation of a country and the result must be disintegration and chaos; infuse the Catholic principle into the same legislation, and if justly carried into practice, the result must be a perfect harmony with the laws of God, of nature, and of the constitution.

THE MODERN PULPIT.

Sensationalism seems to predominate in the modern pulpit. Recently one of the leading Boston papers, the Transcript, called attention to the demoralizing effect of turning the Christian pulpit into a lecture platform or a political hustings.

"Having spent six days in perplexing cares and anxieties as to mundane affairs, they protest, and no one can blame them, against any disturbance of the restfulness of Sunday by the intrusion of weekday thoughts and themes upon its hallowed quiet. It cannot be helpful to a jaded and weary mind, and it certainly is not morally quickening and inspiring, to have some appalling crime retold with all its harrowing details, and condemned for the hundredth time, from the pulpit; to be compelled to listen to a homily on millionaire weddings or yacht races; to receive instruction on the physical and moral value of the bicycle or the aesthetic worth of the opera; to hear rebukes of some hoary old sinner of national note, or tirades against Robert Ingersoll, who gets more than his share of free advertising from the clergy. All this betrays the intellectual poverty and spiritual destitution of those who indulge in it, and also a grave misapprehension of what the average man and woman care to hear on Sunday, or what they need for their moral elevation."

To a certain extent all this does not concern us. The Transcript refers to the Protestant pulpits. It cannot include in the list the Catholic Church. There are two very good reasons why the above very just criticism may not apply to the Catholic Church: Firstly, because there is no sensationalism therein, and secondly, because the Catholic attends Church on Sunday as an obligation, not on account of the preaching, but on account of what is infinitely more important—what Protestantism has not—the sacrifice of the altar.

ers may be more or less eloquent; but the gifts of the preacher has nothing to do with the subject-matter of the sermon. All over the world, in every land and in every language, the same truths are explained, the same doctrines enunciated, the same faith expounded, the same appeals to repentance and exhortations to perseverance in virtue constitute the basis of the Catholic sermon. One priest may have a more attractive way of expressing himself than another; but that does not influence the Catholic world. The doctrines and morals taught from the pulpit of the grandest basilica are the same as those expounded in the humblest country chapel, or in the bark tent of the savage. Sensationalism is foreign to the spirit of the Church, hence the stability, the universality, the perpetuity of that glorious institution. She appeals to the reason illumined by the torch of faith; she does not depend upon any sudden emotions, wild or frantic outbursts of sentiment. Hers is not the rocket flare that shoots into the sky, dazzles, and then vanishes in darkness; rather is it the steady beacon-light upon the cliff, sending its guiding rays out over the bosom of the great deep, and never extinguished.

In the Protestant churches the pulpit is the grand and only attraction, consequently it is almost natural, it is surely human, that it should verge upon the sensational. It is, in our sphere, to the congregation, what the platform or stage, in another domain, is to the audience. Rob 't of its sensationalism and you deprive it of its magnetism and influence. People do not care to go to the temple to sit and listen to uninteresting and unattractive sermons. It might be otherwise were there something else to draw them to the church; but when the preacher is the one and only great magnet, he must necessarily devise plans to sustain the interest. If he becomes monotonous, or his subjects are not novel, or he does not treat them in a manner calculated to create surprise and foster curiosity, he must expect that men and women will grow tired of him. He will soon hear the remark: "Oh, I heard him before, I don't want to go to church."

How different in the Catholic Church! If there were never a sermon, if the priest were the most prosaic of beings, if the sermons were devoid of every possible element of attraction, still the attendance of the faithful could not be affected. Why? Because the sermon is only secondary in the Catholic exercises of worship. Above all and before all is the great Sacrifice of the Mass. There is no adoration without a sacrifice; the Catholic alone adores. Others go to church to worship, to chant hymns, to invoke by prayer, to sing praises; the Catholic pays the same homage to the saints, but he alone adores God in the tremendous Sacrifice of the Altar. To God alone is adoration given. And in that Mass he has the Gospels, the Epistles, the Creed, the Lord's Prayer, and everything that the Bible gives us of sublime, or of inspiring in prayer. Moreover, the Catholic Church, commands her children, under pain of mortal sin, to attend church on Sunday. She needs no sensationalism to attract them. It is not necessary that the pulpit should be of a particular modern cast to draw the Catholic to the temple; the imperishable Altar is there as a load-stone far more potent to bring the faithful to the feet of the Saviour.

What sensationalism could man invent that could possibly equal in effect the mystery of the Sacrifice? The Catholic, who understands his religion, finds something even new in the never changing forms of the greatest act of adoration. Therefore, while we agree with our Boston contemporary, that the modern pulpit is becoming too sensational, we must claim, in all justice, that the Catholic pulpit does not belong to the category, nor is it under the influence of the secularizing age.

Spain is still a most Catholic country, and is likely to so continue, if the signs of the times are to be relied upon. The young king made his First Communion on the 3d of July, and was during the whole of the previous day engaged with his mother, the Queen regent, in exercises of devotion. Father Montagna is his confessor and it was he who administered the First Communion. When a people can look up to a sovereign whose example and piety are striking there is little danger of that people losing the Faith that is so cherished.

The Congregation of Rites has recently issued a decree that will be of great interest to all Catholics; particularly is it well that those connected with church decorations should be aware of its purpose. According to that decree representations of persons who have died in the odor of sanctity and of their actions and works may be placed on the walls, or on stained glass in Catholic churches, provided there be no mark of worship or attribute of sanctity connected with them. Pictures only of persons beatified or canonized can be placed on the altars, or represented with the surplice. The reason of this decree is too obvious to require explanation.

EDITORIAL NOTES.

Owing to the sudden and severe illness of Dr. Foran, our editorial columns may be somewhat meagre this week. We know, however, that our readers will not be exacting under the circumstances.

MARK TWAIN (Samuel L. Clemens) has become bankrupt. The money he made by the sale of his books—and he made a heap of it—has been all sunk in business enterprises. Mark is not the first author who has made a fortune; nor is the first who became a beggar by entering upon business speculations that he did not understand. It is one thing to be a successful writer and another to be a successful publisher. Every man to his calling.

HERE is a problem for the American Protective Association to solve. That body claims to have been established for the sole purpose of "protecting the Republican institutions of the United States." How, then, comes it that this same organization is endeavoring to form, in conjunction with the Protestant Protective Association of Canada, an International Association, the first meeting of which is to be held in Toronto next year? Either the A.P.A. is sailing under false colors or the P.P.A. is inimical to Canada.

NOT long ago a few seminarists, including a Father Przedziecki, of Jasna, Poland, ventured to send some assistance to a number of priests in Siberia. This act of corporal mercy was discovered and the result was that on Sunday morning, two weeks ago, a posse of Russian policemen appeared at the Paulist monastery to arrest the priest. He was hurried off like a common criminal and deported to Pensa in the interior of Russia. His mother was not even permitted to say farewell to her son. "Scratch a Russian and you will always find a Tartar."

ALTHOUGH Prussia is considered to be one of the great Protestant powers, we find that the Catholic Church holds its own in that country. In 1872 the kingdom contained 914 conventional establishments, with a membership of 8,795; in 1875, on account of the repressive legislation of the "May laws," a third of these institutions were dissolved. Despite these facts and the oppression that threatened to destroy all Catholic institutions in the land, we find, in 1883, that 1,215 establishments have sprung out of the ruins and that the monks and nuns numbered 14,044. Such the vitality of the Church.

A COLLECTION of editions of the "Imitation of Christ," by Thomas a Kempis, containing six manuscripts and 1,199 printed editions in thirty-seven languages and dialects, collected by the Rev. Mr. Waterton, was sold in London for \$720. The British Museum has just obtained the collection from the purchaser for the same price. The Museum had already five hundred editions of the book, so its collection must be the most complete in existence. Father De Backer calculates that there are about three thousand editions and translations of the "Imitation" in that collection. A wonderful collection, but a still more wonderful book.

DR. TOMASZEWSKI, a regimental surgeon, belonging to Landwehr, residing at Schmiegel, has been dismissed from the army on account of his refusal to fight a duel with an apothecary named Hamisch, belonging to the same town. A very peculiar army regulation we must confess. We would be curious to know what caused the trouble between a doctor and an apothecary bearing such queer names. Perhaps the doctor was wise in declining the invitation to fight; he may have had past experiences regarding the apothecary's methods of getting rid of enemies that justify him in preferring to keep out of the contest.

ON the last day of the centenary celebration of Maynooth College, in Ireland, a society of the alumni and friends of the institution was established. The intention is to have periodical meetings at which specially prepared papers will be read. The proceedings of such meetings will be subsequently published for the benefit of all the members who may not be able to attend. There is nothing better calculated to keep alive the spirit of an institution than an alumni association. It brings the scattered children of the Alma Mater back, from time to time, to the old home, and its proceedings serve as a stimulus to the younger generation.

THE President of the Republic of Venezuela is not evidently in accord with Hon. Mr. Wallace as far as the school question goes. That high official has proclaimed a decree obliging all teachers, under a heavy penalty, to teach the Catholic religion in the educational establishments of the republic. And not merely as a form, but in the most thorough and practical manner, in order to secure the necessary religious education of the youth.

clever professional men, but likewise high-minded and respectable citizens. It is evident that the President of Venezuela does not consider a religious training as antagonistic to good citizenship.

We desire to heartily congratulate Dr. Maurice Francis Egan, the author, poet and lecturer, on the signal mark of appreciation that has just been paid to his fine talents and splendid acquirements. Dr. Egan has of late years occupied the chair of English Literature at Notre Dame University, Indiana. This year he has been offered and has accepted a similar position at the Catholic University, Washington. Notre Dame's loss will be Washington's gain; but we trust that the change will in no way interfere with the literary work which has become a regular mental repast all over the continent. Dr. Egan is yet in his prime, and great things are expected of him. He occupies a foremost place in American literature of the day, and the Catholic cause owes him a deep debt of gratitude.

If we are to believe the President of the A.P.A., in his elaborate statement in the current number of the North American Review, upon "The Menace of Romanism," we would soon have to conclude that the Pope intended to smash up the nations of the civilized world and to overturn all the existing laws of the State. Yet facts speak more eloquently than theories. Mr. W. H. J. Traynor may be surprised to learn that His Holiness has prevented war between Bolivia and Peru. When the two nations were about to come into armed conflict the Papal Delegate stepped in and suggested that the difficulty be submitted to arbitration. Peru at once accepted the offer and Bolivia followed suit. The result was a splendid triumph of reason over brute force—and the Pope is the very person who brought about such a peaceful termination to a most dangerous difference.

It may be interesting to many of our readers to know the statistics of the various churches in the United States to-day, and to have an idea of the importance of the Catholic Church in that vast Protestant Republic. There are 143 distinct denominations, besides independent churches and miscellaneous congregations. The total of communicants of all denominations is 20,612,806, who belong to 165,177 organizations or congregations. The census report states:—"These congregations have 142,521 edifices, which have sittings for 43,564,863 persons. The value of all church property used exclusively for purposes of worship is \$679,630,139. There are 111,036 regular ministers, not including lay preachers. There are five bodies which have more than 1,000,000 communicants each, and ten more than 500,000. The leading denominations have these communicants, in round numbers: Catholic, 6,250,000; Methodist, 4,600,000; Baptist, 3,725,000; Presbyterian, 1,280,332; Lutheran, 1,230,000; Protestant Episcopal, 540,000."

ST. MARY'S COLLEGE.

Several changes in the Staff—The Jesuits' Festival.

A few important changes were made last Monday evening in the staff of St. Mary's College, Montreal. The following are the principal appointments: Rector, Rev. Father Hyacinthe Hudon, S.J. (remains in office); Minister, P. Cadot, S.J.; Prefect of Discipline, M. Bellemare, S.J.; Prefect of Studies, Fathers Duguay, S.J., and Cotter, S.J.; Professors Mental Philosophy and Ethics, Fathers Ruhlman, S.J., and Pouliquen, S.J.; Rhetoric, Fathers Chaput and Cotter, S.J.; Belles-Lettres, Fathers Beliveau and McCarthy; Versification, fathers Caron and Cox.

Media Grammatica—Fathers Guibeau and Gagnieur, S.J.; Syntax—Theop. Hudon, S.J.; J. Desjardins, S.J., and M. Malone, S.J.; Latin Elements—Fathers Lemire, H. Lalonde, and M. Doyle. Subdisciplinary—Fathers V. Hudon, S.J., Hazleton, S.J., D'Amour, S.J., Prince, S.J., Benoit, S.J., and Roy, S.J. Brother Lacoste is replaced as college porter by Bro. Bouchard, while Father Sigouin goes to the Sault an Recollet novitiate, while Fathers Brault, formerly minister, and F. Foran, will probably leave for the missions in the west.

Wednesday, 31st July, being the feast of St. Ignatius Loyola, founder of the Jesuit Order, appropriate services were held at the Gesù Church. In the morning special Mass was sung by Father V. Hudon, S.J., and in the evening Benediction of the Blessed Sacrament was given by Father Ruhlman, S.J. The College reopens on the first Thursday in September, and over 400 students are expected. The following were among those present at the dinner given in honor of the day: Bishop Fabre, of Montreal; Bishop Gravelle, of Nicolet; Bishop Ryan, of Buffalo; Fathers Colin and Lavigne, of the Sulpicians; Rev. Father Goetz, of the Redemptorists; Rev. Father Leonardo, of the Italian colony; Rev. Father Leclaire, of St. Joseph; Doctors Merrill, Desjardins and Ducharme, and many others.

A Novel Method of Treating Drunkards.

The way that the authorities treat open drunkenness in Denmark seems to us in America somewhat unique, because in this country the burden of the expense and the odium is borne by the drunkard's poor wife and family. In Denmark, however, the police have invented a rather peculiar, but effective method of treating excessive habitual drunkards.

Any inebriate found in the streets is hustled into a cab, taken to the police station and locked up until he has grown sober. Then he is taken to his home in a cab by the police. Next a bill is made out for the repeated transportation of the tippler and presented to the saloon-keeper who sold the offending drunkard the last glass of beer, wine or liquor. This bill is sometimes quite considerable. Of course, all saloon-keepers are very careful in consequence of this responsibility, and will not sell their customers any more liquor than they know they can stand.

C. M. B. A. CELEBRATION.

Union Service to Be Held By the City Branches in St. Patrick's Church in September.

A largely attended meeting of the presidents of the various branches of the C. M. B. A. was held last week in the hall adjoining the Sacred Heart Church, corner Plessis and Ontario streets, High Deputy Brother Spedding, President of Branch No. 140, in the chair. The object of the meeting was explained by the chairman, who said in substance, that he had called a special meeting of the order, so as to test the feeling of the officers re the organization of an annual solemn demonstration of all the branches of the C. M. B. A. (Grand Council of Canada.) Every Roman Catholic organization of the city and suburbs had an annual demonstration of their own, why should the C. M. B. A., which was one of the strongest associations remain backward. He trusted that each and every one of the delegates present would express an opinion on the matter. The matter was then opened to discussion, and it was agreed to hold such an annual celebration.

The last Sunday in September in each year was then selected as being the best date for such a meeting. It was agreed that each branch should have its turn and should organize the demonstration; the sister branches assisting as a body and sharing in the expenses. Branch 26, St. Patrick's Section, which is the strongest branch of the Order in this city, will this year have the honor to organize the first public demonstration the Order has ever had as a body. The celebration will comprise a Pontifical High Mass in the morning, at which His Grace Archbishop Fabre, who is the Honorary President of the Association in the city, will be asked to officiate, while one of the many chaplains of the Order will be requested to deliver the sermon. After Mass there will be a short session at headquarters, followed by addresses by members of the House of Commons, City Council and Board of Trade. This will be followed by a lunch and other amusements. The various associations will muster at headquarters and march in a body to the church. It was then agreed to choose St. Patrick's Church for this year's celebration, and the committee appointed will report progress at a meeting to be called at an early date.

ST. PATRICK'S T. A. & B. SOCIETY.

Enjoyable Outing at Otterburn Park.

The annual picnic of the St. Patrick's T. A. & B. Society was held at Otterburn Park on Saturday. The following are the results of the various events on the programme of games:

- Boys' race—1 Gustave Cherrier, 2 J. Stevens, 3 Eugene Feeley.
Girls' race—1 Agnes O'Hara, 2 Hattie Flanagan, 3 B. Milloy, 4 Mary Feeley.
Members' sons race—1 J. Stevens, 2 J. Quinlan, 3 E. Feeley, 4 D. Kelly.
Quarter mile, members of young men's societies—1 R. Doyle, 3 J. Gillespie.
Members of the society, half mile—1 M. Durcan, 2 L. C. O'Brien, 3 John McCaffrey.
Hop, step and jump—1 R. Doyle, 2 J. Gillespie.
Three quick leaps—1 R. Doyle, 2 P. Hutchison.
Half mile (members of benefit societies)—1 J. Hamilton, 2 R. Doyle.
Cigar race—1 M. Durcan, 2 J. Gillespie.
Quarter mile—1 J. Gillespie, 2 J. Smith.

220 yards (members of society of over ten years standing)—1 J. H. Kelly, 2 P. Connolly, 3 J. H. Feeley.
Irish jig—1 G. Donaldson, 2 P. Murray.
Clock guess—M. Durcan.
Committee race—1 M. Durcan, 2 Thos. Martin, 3 L. C. O'Brien, 4 W. P. Doyle, 5 J. I. McCaffrey.
In addition to the above there was a special programme of games for children, for which over a hundred prizes were distributed on the grounds, much to the delight of the youngsters. Ratto Bros. supplied the dancing music, and their services were much appreciated. Messrs. M. Sharkey and J. Reddy were the judges of the games.

PROPOSED NEW CHURCH.

For some time past the residents of St. Denis Ward, formerly Coteau St. Louis, have worshipped with the residents of St. Louis of Mile End. Owing to an increase in the population in St. Denis Ward, the parochial church at Mile End has become too small to accommodate the churchgoers. Accordingly, a petition has been forwarded to His Grace Archbishop Fabre, praying that both municipalities be divided canonically. It is furthermore alleged that Father Lesage, P.P., of Mile End Church, has just decided to enlarge and embellish his church, and that it would be unjust for the residents of St. Denis Ward to be asked to co-operate in the maintenance of a church which is not theirs; further, that there are over two hundred Roman Catholic families within St. Denis Ward, and that it is urgent that they should be provided with a church of their own. They have no complaint to make against anyone, but they allege that the population is wealthy enough to maintain a church of its own.

His Grace Archbishop Fabre is in receipt of the parishioners' request, and is now considering the matter seriously, now considering the matter seriously. The parish will undoubtedly in the near future be divided, and a new parochial church erected somewhere on St. Denis street, above Mount Royal avenue. It was currently stated to-day that one or two wealthy residents of St. Denis Ward were ready to give to His Grace Archbishop Fabre the necessary land needed for the erection of the projected church, while other sources would be ready to be taken up for the immediate