#### AND CATHOLIC CHRONICLE WITNESS THE TRUE

Saturday, February 24, 1900

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#### EPISCOPAL APPROBATION.

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If the English Speaking Catholics of Montreal and of this Province consulted their best interests, they would soon make of 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 24, 1900.

ing humanity are being better recog-

nized than were those of former

which we select from an able article

in the New Zealand "Tablet," may

save to illustrate our meaning, and

at the same time to dc justice to

that which heaven has long since ac-

corded her. The article speaks of the

Crimean war and the praiseworthy

deeds of Florence Nightingale. Then

"Even when the Sisters of Mercy

were gratuitously toiling and dying

of cold and hunger and overwork

and disease at their unpaid post of

duty in the Crimea, there were to be

found some inglorious varlets-even

it says :—

We desire to communicate to our readers the orders and rules laid sent South African contest, that the ations. down for the guidance of all Cathor Sisters-of Catholic communities -

#### lics during Lent. REGULATIONS.

1st. The four last days of Holy days. The following paragraphs, week will be fast days.

2nd. Every Sunday will be exemptfrom fast.

3rd. Every Monday, Wednesday, Thursday and Saturday—except the the memory of many a saintly wo-Saturday of Ember days, Holy man whose only reward has been Thursday, and Holy Saturday -Every one may cat meat at the principal meal; and on those days persons legally or reasonably prevented from keeping fast, may eat meat at all meals.

4th. The other days, that is all the Wednesdays and Saturdays, as well as Saturday of Ember Days, and Holy Thursday and Good Friday, will be fast days.

5th. Meat food and fast food can-

C.SS.R., and his colleagues, the removal of that sad reminder would how he resigned his membership, and have been carried out long ago. The whole neighborhood of the stone, bearing its sad inscription, has undergone a change. The ground surrounding it has fallen into a state of neglect, no one having bestowed the least care upon it, and the cry of insatiable commerce now is to do away with the reminder erected by the willing hands and pious hearts of the workingmen, who had the Christian thoughtfulness to place it there. In another column we publish the spirited letter of a respected Irish lady litterateur, Mrs. Sadlier. Such a production needs no comment. Having given the subject much thought, and taken cognizance of all that has been written upon it for years past, as well as having viewed the grounds, we are of the opinion that it is not necessary to remove the stone. Railway tracks run in all directions about the spot, a few tracks more or less will not make the place any worse than it is. There cannot be any imperative necessity for running a track over the very spot where the monument stands. Let the G. T. R. Company then take the land except the spot where the stone is erected. If for the purpose of laying tracks, the remainder of the ground requires filling, the base of the monument should be raised by the Company. It would improve the structure where this done. Thus, for all time, the intention of the original builders would be respected. The spot sacred to so many would be marked, and a painful episode in our history be commemorated as it deserves to be. The remains of the dead would not be desecrated, and whilst their sad fate would be kept THE LENTEN SEASON against all who wore the Catholic in mind, the heroic deeds of men and religious garb was most apparent. women who faced danger to bring in mind, the heroic deeds of men and charge being openly laid against me, To-day things have changed a little; assistance to the afflicted, would be and we find, for example in the pre-preserved as a lesson to future generwho minister to the needs of suffer-

# ORANGEISM AND ITS AIMS

We do not generally take, without a grain of salt, those flaming announcements of "terrible exposures" and "astounding revelations." We have learned from long experience that when "ex-nuns" and " expriests"-so-called- go about revealing the terrible crimes that are claimed to be perpetrated inside the walls of Cathelic institutions, they are humbugs, imposters, liars, and deceivers. Consequently when we read of some recent convert exposing the secret of Freemasonry, or exposing the hidden wickedness of other secret organizations with which they claim to have been connected, we always like to have very positive proof of

tiring efforts of Rev. Father Strubbe, came to join the Order, how he rebelled against some of its practices, how his final breach with Orangeism was due to the words, works, deeds and movements of the notorious "ex-priest" Slattery.

All this matter is most highly interesting, even amusing in some instances, and always instructive. As we hope to deal in a future issue with Mr. Lewis' revelations, we will simply reproduce his explanation of how he comes to repudiate the order and to still be faithful to his agreements when he exposes the whole institution. Mr. Lewis said :---

"It may be said, indeed it has been said, that in exposing the methods and proceedings of the society I am violating certain so-called solemn obligations and promises of the Order, of which I voluntarily became a member, and that my action is in something of the nature of a betrayal. But this I most emphati-cally deny. I did make a compact with the society, and in making that compact I did enter into certain obligations, and would have felt these obligations binding upon me had I not, in the first place, been grossly deceived as to the nature and aims of the society, and had not the rulers of the Order violated in my regard every principle of justice and fair play.I was induced to join the Order by certain representations, which upon becoming a member I discovered to be wholly misleading, and in almost every detail at variance with the practices and motives of the organization. Indeed, I found out in time what many others like myself have done-that Orange professions are nothing but a tissue of hypceritical impostures intended to deceive respectable citizens into the society. And when at length I showed my disapprobation of their methods, and in one notable instance, which I shall specify, endeavoured to carry out the avowed principles of the Order, I was treated by members with the grossest injustice, and without a single or being furnished with any reasons, without the name of my accuser being mentioned, or being allowed the opportunity to refute any accusation.

Before he had time to resign he was dismissed by a vague and unsigned communication. Having thus cleared himself of any suspicion of being unfaithful to his obligations, he tells, at great length, the story of Slattery, how the Orangemen took him up, and how he vainly protest- fondly hoped for "a resting!" ed. He had been delegated with others to interview this Slattery and find out what he intended doing, to benefit the Order and to crush Rome. He thus tells of the result :---

"Finally, we left him without coming to any definite understanding as to the business upon which we interviewed him, and in my mind the conviction was established that Slattery was a most unblushing, unscrupulous liar, without sufficient brains to prevent that fact being apparent to anyone who put his statements to the slightest test. I should the genuineness of their statements, also state that immediately upon

# SOMETHING ABOUT POINT ST. CHARLES.

BY MRS M. A. SADLIER.

How the waves of time wash away even the deepest foot-prints of past events-- once such stern and vivid realities!-Looking back into Osthe generation passing away see many things that would startle the world of to-day, so strange, so weird, so solemn, like the ghosts of the long-buried dead.

One of these, a mournful episode of Montreal's chequered story, rises l refer to the awful visitation of what was then called "Ship Fever," but more correctly named "the Famine Fever," first brought to our Canadian shores from famine and plaguestricken Ireland in the dismal year of 1847.

Rumors of famine in Ireland had been coming all the winter and spring and charitable efforts were, as usual, being made here and elsewhere to relieve the suffering people of that much-tried land. Then came pitiful tales of fever, following on the famine, in many districts of that fair and most fertile island. This was sad news for people everywhere who had near and dear ones in the idea of the situation of Catholics in old land. But sadder still was to come and the terrible pestilence was itself the messenger !

The people of the plague-stricken districts began to fly in thousands Right Reverend correspondent (eviand tens of thousands to the seaports of Ireland and take passage to America, hoping thus to escape the appeared in the "Weekly Register" famine and the fever that were mak- of Dec 23, 1899 :ing their beautiful island one ghastly desert. Of this mournful exodus our own McGee plaintively sang in those gloomy days :---

"Where are the swift ships flying Far to the West away?

Why are the women crying Far to the West away? Is our dear land infected,

That thus o'er her bays neglected,

The skiff steals along dejected, While the ships fly far away?

They are flying, flying like northern their new Community House ; ther birds over the sea for fear, They cannot abide in their own green hopes; now their work is destroyed.

land, they seek a resting here.' Alas for them, poor self-made exiles, they did not escape the plague seek a shelter in their smaller estab-

those friendly shores where they I will pass over all the wonderful the British authorities. Imagine thrscenes of cruel and suffering of patience, of resignation, on the part of the multitude of victims who gave up their lives in the desolate feversheds at Point St. Charles, and the no less touching and admirable selfdevotion and sublime charity evinced by the clergy and the religicus communities of Montreal during those long and dreary months when hundreds and thousands of Irish men, women and children, were passing away day by day, hour by hour, on the western outskirts of our city. I have told this marvellous tale a few years since in all its sad completeness in the pages of our Cana-

the workmen employed in the struction of the great Con-Victoria Bridge, Surely, such facts go far to redeem the character of our fallen race from the charge of selfishness and cold indifference to the woes and miseries of others.

Respect for the dead is a well-resognized characteristic of Christian civilization. The huge sepulchral stone at Point St. Charles tells its own story—it was placed over the graves of those buried thousands of Irish emigrants to preserve their resian's "dark brown years," we of mains and their place of rest "from desecration." Surely a holy and a righteous object! It is for the Irish citizens of Montreal to see that it be carried out and perpetuated now and hereafter!

Who shall dare to outrage the most sacred traditions, as well as the most tender affections of a whole people by converting the site of the feversheds and the place of sepulture of the famine-victims of 1847, to any secular or commercial purpose what ever?



The following information gleaned from different sources, especially the 'Missionary Record," may prove of interest to all our Catholic readers. It is well that we should have an that far off land, so recently brought before the eye of the world by the terrors of a protracted war.

The following letter from "a dently His Lordship Bishop Jolivet, O.M.I., Vicar Apostolic of Natal),

Durban, Natal, 24th Nov., 1899. I will send you no news of the de-plorable war which is causing such havoc in Natal, the electric cable will let you know all about it. The cable, however, is likely to say little or nothing of what would most interest some of your readers, that is how our missions, our convents, and our schools are faring, and I venture to address you a few words on that subject.

Our lesses will be heavy, if not inreparable. At Newcastle the Dominican nuns had flourishing schools ; they had just taken possession of success was great, greater still their their property ruined, their hopes dashed. They had to leave their convent at a moment's notice, and to themselves, and they brought it to lishment at Dundee. They had scarcely had time to settle there when they were again ordered away by ty nuns, and twenty-four children boarders who could not return home, flying for their lives, and arriving tired, destitute, and heart-broken at Pietermaritzburg. Here they managed to hire a small house where they live crowded together, nuns and children, in a most miserable state. And what will be the fate of their establishments at Newcastle and at Dundee? Poor Sisters! ruin and desolation will face them when they return.

Now let us come to Ladysmith. Here the Augustinian nuns had a private hospital and schools, and when the Boers invested the town they remained bravely at their post, nursing the sick they were ordered to retire to the 'neutral ground camp" four miles away, with the women, the children, and the invalids, to avoid the shells when the war is over, will have to face ruin and desolation. At Estcourt the Augustinian nuns have a beautiful establishment, consisting of schools and hospital. The school children have nearly all been sent home, and the good nuns, sleeping on the floor in an old building. apartments, the school rooms, the he indefatigable in their care of the patients, and their services are highly appreciated by the army doctors. But whilst I am penning these few into the earth in heaps, their place hurried lines I hear that the Boers of sepulture unmarked by name or are in possession of Estcourt also: Quousque tandem!" Our Catholic soldiers are provided with chaplains everywhere. I myself, went to Estcourt last week and helped Futher Follis there in preparing a number of soldiers for Holy Communion. Twelve soldiers wife confirmed on the same day, and about 600 were present at Mass. It was a beautiful sight, and most idja fying.

not be taken at the same meal. 6th. The obligation to fast should

#### be observed every day, except on Sundays, as on ordinary occasions. By crder of

HIS GRACE ARCHBISHOP.

Lent is a season of penance! Forty days did Christ dwell in the solitude of the desert, preparing Himself for the terrific part He was about to play in humanity's most marvellous drama. Forty seems to have been a favorite number with the Jews and the members of the great social body, extending backwards to the dawn of creation. Even so is it today. The symbolic dust, or ashes, that is cast upon our heads leads us to believe more firmly, to regard life more seriously, to contemplate death more earnestly. The nothingness, the vanity, the felly of life—even of the longest life-flash significantly before the person kneeling, praying and thought you had done this work not receiving the warning that "unto unto God but unto me. You were dust thou shall return."

These forty days constitute a term of preparation for the glorious festival of Easter. Lent has its rules in the spiritual qualifications which and regulations, but even these do not prevent the true Catholic from placed over you was my misfortune, ing other penances, that his errors, for the work no one can ever say. I sins and, perhaps, crimes may be at- do not presume to give you any toned for, and that he may be purified to such an extent that on Easter morning he may arise from the grave of evil and participate in the splendid blessings of the Resurrection. It is to be hoped that all cur readers. will observe the Lenten Regulations | ous Catholic sisterhoods is of a nabe the last Lent they have to spend ation. What a contrast between in the world; another year some one else will be busy preparing for Eastsubject, and the very thoughts suggested to us by the ceremonies of Ash Wednesday, will be the paving stones to a happy and glorious spiritual arising on Easter Sunday.

## CREDIT WHERE CREDIT IS DUE.

due credit for the works they per-

clergymen—who sat in guilty comfort in their easy chairs in England and in pamphlet and newspaper railed at and ridiculed their admitted devotion to the sick and wounded soldiers of the Queen. The undoubtedly valuable services of Miss Nightingale were made the theme of song and story. Those of the Sisters of Mercy were either passed over in absolute silence or coldly and thanklessly accepted as a sheer matter of course. Miss Nightingale was, however, more generous than either the clergymen or the journalists of her time. Shortly after the close of the war she wrote the following words to the superior who had been in charge of the Sisters during the course of that sublimely blundering

campaign : 'I do not presume to express praise or gratitude to you, Rev. Mother; because it would look as though I far above me in fitness for the general superintendency in worldly talent of administration, and far more God values in a superior; my being making other sacrifices and perform- not my fault. What you have done other tribute but my tears.""

It is becoming more and more an acknowledged fact, amongst the great mass of Protestants to-day, that the herorism --for the love of God-displayed by members of variwith exactness. For many this will ture to challenge the world's admirtheir spirit and the miserable one that animates the A.P.A. fanatics, er in the seat occupied by the friend | whose greatest achievements consist of to-day. Let us reflect on this in unwarranted and unmanly attacks upon noble women!

#### THE FEVER VICTIMS' MONUMENT.

Respect for the dead is one of the most profound sentiments in the nature of our people. It is not then to be wondered at, that the very men-Not frequently do Catholics receive | tion of descenating the commemorative stone at Point St. Charles, which form, and this is often noticeable in has for so many years indicated the the case of prietsts and nuns who locality where the remains of the render inestimable services to the ship fever victims are deposited, country. During the Crimea and the should cause a feeling of deep resent-American Civil war, the prejudice ment. Without the energetic and un- us in the account of how Mr. Lewis aims.

matter of fact, we know that ange ninety-nine out of a hundred of these 'exposures of Masonic secrets," and similar pretended revelations, are all nonsense, and that, for one reason or another, they are used as a means to an end. It is always a safe undertaking to launch forth a set of secrets said to be wrenched from the arcana of some society; the Catholics who accept or who hear these things are not in a position to verify them, while the members of the society thus exposed are very much interested in not contradicting them-since they really are not secrets of the organization, that body has no objection that they should be made public, for they serve thus to hide still more the real secrets.

But we have come upon a series of extraordinary revelations concerning Orangeism, and, from what we know of that society's history, and from the fact that the person making the statements is a sincere, and even bigoted Protestant, we cannot but accept them as genuine. The revelations come in the form of a lecture, delivered in Australia, by Mr. E. Lewis, a native of that colony, but an Irishman by parentage. He had been "Assistant Chaplain and Arch Purple Man of the Campbell Lodge, No. 130, L.O.I.V." He tells plainly how he came to join the Orange Order, then how he awoke to find that the whole affair was a huge deception, and finally his reasons- both remote and immediate-for leaving that body. The first portion of the lecture occupies six long columns of the Dublin "Weekly Nation," and, to judge from his introductory, we have only about a third of the whole con- whilst the enjoyment of the brethren ference. According to the heading, Mr. Lewis describes the ritual and citations, many of which are only receremonies of the Orange Order, markable for their coarseness, vuldraws vivid pictures of the initiation rites, and exposes the true aims and l methods of the society. Consequently, the portions of the lecture which must infallibly prove of the deepest interest to our readers are yet to come. Needless to say that all will watch closely for the next issues of that paper, in order to secure the remaining parts of what appears to us a most wonderful and most reliable

lecture. Meanwhile we have sufficient before

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before taking them for the truth. As leaving Slattery I consulted my Orcolleagues who were present during the interview, and they quite concurred in my opinion of the man, and both declared him to be an unmitigated liar.'

> Despite all this, the Order decided to encourage and assist Slattery. It was this that so disgusted Mr. Lewis that he determined to get out of the society.

> After exposing the disloyalty and un-Christian practices of the Order, he comes to the question of initiation. Of this we have only the first paragraphs. What will follow next week must surely be of deep interest. We will reproduce his real preface to his serious revelations. He says :----

"The new member, if he be a man of observant habits, will find much to surprise, if not disgust, him on the first night of his membership. The ceremonies of the first degree do not call for much special comment. beyond the fact before mentioned as to the warnings and cautilns given to the neophyte of the all-important observance of secrecy. The Bible is strongly in evidence during the proceedings, and nowhere but in an Orange Lodge might be found a Bible with surroundings so little in harmony with its sacred precepts and teachings. It is not too much to say that it is nothing short of blasphemy to have the sacred writings exbe quite in keeping with the surroundings of a low pothouse in which the worst class of society may assemble. This may seem a serious indictment, but I assert without fear of contradiction that at lodge meetings it is the common practice as soon as the formal business is disposed of to spend the remainder of the evening in the consumption of beer and other alcoholic liquors, is further enhanced by songs and regarity, lewdness, and profanity. And all this, be it remembered, is enacted by men who make such loud professions of piety, and whose meetings are solemnly opened and closed with Bible reading. It is no wonder, then, that large numbers of selfrespecting men retire in disgust from such shameful proceedings, whilst many like myself have again and again protested that conduct such as that mentioned was an outrageous

violation of the professed principles of Orangeism. In our next issue we will give the account of the Orange rites and

dian Messenger i will now only one touching little episode of this mourful drama, which came under my own personal notice :

One of the many priests who fell victim to the ocean-plague, Rev. Fa- of the Boer artillery. They, too, ther Richards, an American convert from Methodism, and a member of the Sulpician Seminary, preached in St. Patrick's Church one Sunday, when the fever was doing its worst. An aged, venerable man, with long gray hair and calm, earnest face, he spoke with simple fervor of the sufferings and death of the faithful have cheerfully given up their own of Ireland in our city-the tears rolling down his cheeks the while. He dormitories, and even their choir. to told of the faith, the picty, the re- be used as hospital wards for the signation with which they suffered sick and wounded soldiers. They are and died. "O my brethren," said, "grieve not for them; they did but pass from earth to the glory of heaven. It is true they were cast

epitaph, but I tell you, my dearlybeloved brethren, that from their ashes true religion will spring up along the St. Lawrence, for they died "martyrs," as they lived "confessors" of the faith."

A few days after and the holy old man was seized with the dread discase, while ministering to the spiritual wants of the fever-patients in the sheds, and speedily succumbed to its deadly blight. A thrill of sorrow ran through the entire city when the news of his death went abroad among the people.

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More than half a century has passposed to view and at certain inter-vals having passages read from them in the midst of scenes which would on the shores of the ... St. Lawrence. Jolivet is one of those who have Two generations have come and are well nigh gone, and the memory of that time is waxing dim. But to those yet lingering by the way who witnessed its unspeakable miseries and horrors, it is still painfully fresh and real.

Many incidents and details come up from those long-past years, which must here be passed over. Two facts, however, I wish to place here on record. One is, the tender charity wherewith the French-Canadian people, dwelling on the shores of the great river of the North, at the suggestion of their beloved pastors, adcpted the thousands of helpless orphans left in their midst by the terrible ocean-plague, receiving them as gifts from Heaven, and cherishing disposition, has won the esteem them as their own flesh and blood, thus bringing them up in the faith of their martyred parents;—an act never to be forgotten by the Canadian Irish.

The other fact, likewise worthy of note and of grateful remembrance, is the rude, but substantial monument erected at Point St. Charles over the graves of six thousand half forgotten victims of the plague of 1847, by \*Vol. I, p. 204-10,

A word about Bishop Julivet, whe is supposed to be the wester of the

foregoing letter, may be timely. A writer in the "Natal Mercury" thus happily mingles the name good old Father Sabon, O.M.I., who witnessed the growth of the Colony, and, bearing the heat and burden of the day, have helped in its development. His Lordship marked out straight course and kept it, with the result that he is able to point h most gratifying achievements in various parts of his immense diocese. Reading of his work, I could not help remembering one who was close ly associated with him, both in Na tal and Zululand, and who will a ways be affectionately remember in Durban. I refer to the late F ther Sabon, a self-denying priest an zealous in his work. Bishop Joli vet, by reason not only of his lon and faithful service in Natal, but a so because of his genial and kind large numbers who do not belong hs church, but who recognize h fruitful labors. May be he spared many years to behold the fruition of his toil."

PERSONAL.

Mr. Lewis E. Curran has been ap pointed a Commissioner of the Su rior Court for the district of Month real.