

The True Witness
And Catholic Chronicle
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THURSDAY, AUGUST 16, 1906.

THAT INCIDENT AT THE CITY HALL.

It is our wish to speak with moderation of the incident that characterized the civic reception to the United States Freemasons last week. A State of Maine Judge, spokesman of the visitors, enjoying the courtesy of the municipal corporation, made use of the occasion to draw a shockingly disparaging comparison between his own secret society and the Christian religion generally, albeit his direct words were applied to the ancient Cathedral Church of our city, and to the faith of the congregation worshipping there with whom he mingled at the early Sunday Mass.

"It was recognized that the Judge spoke in all good friendship, and that nothing was farther from his mind than to hurt feelings, but that he, actuated by the impress of new surroundings, expressed views which with fuller information he would undoubtedly not have voiced."
The following is the Gazette's version of the views thus expressed: "I noticed particularly," said Judge Spear, "a painting representing the Resurrection, and I could not help considering how different was the viewpoint of the worshippers there from that of the Knights Templar. The impression forced itself upon me that that form of worship, instead of being enlarging and educative, is restrictive in its teaching, while the work of the Knights Templar is devoted to extending the federation of the world and the brotherhood of man. I heard with surprise since of the difficulties that have in the past been experienced by our order here, when it has even cost a man his political influence to become known as a member. In my own State of Maine our citizens have always felt proud to become Knights, and I was astonished to find a different feeling here."

In the same issue of The Gazette space is given to Judge Spear for an explanation of his remarks, and this is the explanation: "I simply spoke as a Mason to Masons. In our order there is neither church nor creed; in our State it is not at all uncommon at the public installation of Masonic officers for speakers to compare the breadth of views of the Masonic order with those of any sect or church. It was this that I intended, and being called upon at a moment's notice to speak in what was apparently a purely Masonic gathering, I referred to my recent visit to the beautiful Notre Dame Church, which had particularly impressed itself upon me, and spoke of what I had seen there from my viewpoint as a Freemason. I was simply speaking as though in my own lodge room, and I do not feel that I have any apologies to make, as I was simply speaking of the different point of view from which

the members of the Masonic fraternity might see things, as compared with the way in which the same events might strike other people. We know no religion and defend none; we know no politics and defend none. Neither do we attack any of these, and I hope my remarks of the afternoon will not be taken as attacking any faith, Catholic or Protestant."

This explanation, which is declared not to be an apology, can hardly improve the position of Judge Spear before the citizens of Montreal. In the first place, his remarks concerning the Resurrection attack the centre of Christian belief. He may possibly understand this himself, inasmuch as his explanation reiterates the difference in view of the Masonic member and the adherent of any Christian Church or sect. The Masonic fraternity sees things not as the members of any Christian church or sect would see them; the Masonic sect knows no religion and defends none. But out of his own mouth Judge Spear's explanation is contradicted when he says that the Masonic sect attacks no church or sect, because if his words are not an attack upon Christianity it would pass any believing Christian to say what else they can amount to.

So much for the distinction that reason and faith alike must continue to draw between Freemasonry and Christianity. No Catholic need be under the necessity of making this distinction clearer than Judge Spear makes it when he says it is not at all uncommon at public installations of Masonic officers for speakers to proclaim the invidious comparison that he drew between the views of the Masonic order and the belief of Christians in the Resurrection.

More attention has been paid in the daily press of the city to Judge Spear's abuse of civic courtesy in making Catholic belief in the Resurrection the subject of his slights in the course of a public address delivered in the City Hall, in the presence of the acting Mayor and representatives of every class of citizens. He says himself that he forgot his surroundings, and not unnaturally thought he was speaking as a Freemason merely to brother Freemasons. Then he adds with remarkable obtuseness, on the heels of his attack upon the doctrine of the Resurrection, that the members of his order emphatically recognize the worship of God. We will not dwell upon his views of God and Christianity, which cannot be read by any intelligent person without the clearest discernment of a strongly emphasized offence to the citizens of a Christian and Catholic city.

For the rest, let us hope that the people of Montreal have had a lesson in a practice that is becoming a scandal and a wrong to the taxpayers of most of our big Canadian municipalities. This is the practice of spending civic money upon the welcome of members of all sorts and conditions of American tourists who habitually take their summer holidays under the umbrella of one secret society or another. The American tourist is an adept in the devising of ways and means of economy in the securing of "a good time" for the summer holidays. His special genius in this line is an inheritance from the ancient and honorable order of American tramps, against whom the public opinion of the United States has been latterly organized, so that in place of the "hand-out" that awaited the hobo in the good old times at every farmhouse door, he is now under the necessity of looking around for the dog and the rural policeman. Between the original, genuine tramp and the up-to-date secret society excursionist there is no real difference of method. The secret society excursion party comes to the civic door-step for its "hand-out," which has been arranged beforehand by the local members of the craft who get in their fine work upon the Aldermanic board. Judge Spear is evidently a type of that all too prevalent ignorance and arrogance that knows not the obligations of courtesy and refinement in its conduct towards others. Judge Spear is the type of North American offensiveness

held in well-deserved contempt throughout the countries of Latin America, where the people have not the keen appreciation of the stranger's dollar that enables the Englishman, the Frenchman, and other Europeans to treat the tourist swagger as a joke for the sake of the money put in circulation. We Canadians might also be in a better position to tolerate these tourists if they came to us spending their money and not looking for our money to be spent upon them. So that, whilst we cannot afford exactly to treat Judge Spear as a joke, we may fairly dismiss his uncollected views of our faith and institutions as being beneath serious notice.

The same cannot be said for Alderman Stearns, the acting Mayor, and the other members of the Council, who, after all, are the agents responsible for the conduct of Judge Spear, when they made and declared him a guest of the citizens of Montreal. The taxpayer of Montreal may be a Mason or a Christian. But Alderman Stearns and his friends have no mandate from Masons or Christians to set a brother Mason in the chair of the Chief Magistrate at the City Hall to pronounce judgment on the Christian religion and tell us how much broader and more educative is the cult of Freemasonry. It is these aldermen who are possibly culpable for last week's incident, and to our way of thinking the citizens who easily forget or condone the unwarrantable liberty they have taken in their position as representatives of our people are too few to return them again to the places they have clearly abused.

THE WORLD DOES MOVE.

When Queen Victoria came to the Throne and the Orangemen were doubtful of her fealty to the Protestant principles of the House of Hanover, an Orange preacher produced real excitement by a rhetorical allusion to the possibility of the Crown being kicked into the Boyne. Last month a similar speech was made in Belfast and its purport being drawn to the attention of the Government of the day, failed to elicit more than the hilarity of His Majesty's advisers. We republish the report of the debate in the House of Commons from the English papers:

Mr. William Redmond asked the Attorney-General for Ireland whether his attention had been called to a meeting in Ulster Hall, Belfast, on the 1st July, and to a sermon delivered by the Rev. R. D. Paterson, who warned His Majesty that by his conduct to the Roman Catholic party since he came to the throne he had excited suspicion, alienated the affections and strained the loyalty of thousands of his most valuable subjects, and that he must cease at once coquetting with the Church of Rome, or else his throne would rock; and whether he proposed to take any action with regard to this sermon.

Mr. Cherry said his attention had been called to the newspaper report of the sermon to which the hon. member referred. If the reverend gentleman was correctly reported he appeared to have made use of language of a most violent and extraordinary character. He (Mr. Cherry) appreciated the horror with which the hon. member regarded such language (loud laughter), and he could understand the hon. member's evident desire that criminal proceedings should be taken against the rev. gentleman. Having regard, however, to the fact that there was no serious risk of any actual breach of the peace provoked by the rev. gentleman's language, the Government did not propose to take any action.

Mr. J. Redmond asked whether the right hon. gentleman was aware that this was one of one hundred lodges of the Orange society, and whether this meeting was to be taken as a fair sample of the loyalty of the so-called loyal minority?

Mr. Corbett, who was received with ironical Nationalist cheers, asked was the Attorney-General aware that no authorized report of the sermon, existed, and that the inference contained in the question is due solely to the excited imagination of the member for Clare (laughter).

Mr. Cherry—I said no authorized report of the sermon existed, inasmuch as I am informed no police were present (laughter). I have only seen the newspaper report, and cannot tell whether it is accurate or not.

Mr. T. W. Russell—Was the right hon. gentleman aware that after these blood-curdling proceedings the audience sang "God Save the King"? (Laughter.)

Mr. Wm Redmond asked whether the right hon. gentleman's attention had been called to the fact that the report of this speech appeared in several of the Dublin newspapers, and whether he would take steps to inquire whether this was a correct report, and whether he would bear in mind that he (Mr. Redmond) was often put in jail for nothing (loud laughter).

Mr. Cherry said the report of the meeting appeared in the Belfast newspapers. He read it in the Belfast News Letter (Irish and Ministerial cheers). He was not aware it travelled so far as Dublin.

Mr. Delaney—Will the right hon. gentleman see that the police notetaker would in future be sent to such meetings. (Laughter.)

As the old-fashioned editorial writer has so aptly and often remarked: O tempora! O mores!

WANTED, ANOTHER REFORMATION.

The Commission on Ecclesiastical Discipline has issued an unanimous report on the alleged illegal practices in the Church of England. It is a voluminous document, in eleven chapters, dealing with the subject of the laws relating to rites and ceremonies, and of the growth of irregularities since 1840. They classify these illegalities into practices insignificant of doctrine, and practices significant of doctrine; and these latter are sub-divided into practices significant of Church of England doctrine, practices significant of doctrine not condemned by the Church of England, and practices significant of doctrines rejected by the Church of England, but which their defenders justify as part of the heritage of the universal Catholic Church. These latter are put down with a strong hand. The report instances some that the Commissioners regard as most serious. The list will interest Catholics. "Of special gravity and significance," says the report, "will be found the following:—The interpolation of the prayers and ceremonies belonging to the Canon of the Mass; the use of the words 'Behold the Lamb of God' accompanied by the exhibition of a consecrated wafer or bread; reservation of the Sacrament under conditions which lead to its adoration; Mass of the Prae-Sanctified; Corpus Christi processions with the Sacrament; Benediction with the Sacrament; celebrations of the Holy Eucharist with the intent that there shall be no communicant except the celebrant; hymns, prayers, and devotions involving invocation of or confession to the Blessed Virgin or the Saints; the observance of the festivals of the Assumption of the Blessed Virgin Mary and of the Sacred Heart; the veneration of images and roods." But while these things are to be put down Parliament is to be invited to allow a larger liberty of ceremonial. "The law of public worship in the Church of England is too narrow for the religious life of the present generation."

3." "High Jump, Challenge Cup presented by Sir Claude Ch. de Crespigny, Bart.—Con Leahy (holder), Dublin, 6ft. 1; O. Groenings, Polytechnic, 5ft. 9in.; 2; E. E. Leader, London, and Lieutenant Dugmore, Army Service Corps, tied for third place, with 5ft. 6in." It will be noticed with what ease the Irish champions out-distanced all competitors.

In point of the revelation of cold, downright devilry, even the history of the Court of Louis XV. cannot exceed the exposure of the sins of English society by Father Bernard Vaughan in his course of special sermons at the Jesuit Church, Farm street, London. All the functions of smart society are on a financial basis, the system being responsible probably for as many suicides as the Stock Exchange. When young women are unable to pay the gambling debts they incur in fashionable houses, these debts are quickly assigned to male vultures who know how to exact payment. The fashionable entertainer is a hireling; the guest is a hireling; the leaders of this extraordinary "society" are brokers exacting commissions for aid to the crazy crowd whose happiness is to see their names in the fashion papers where insertion is well paid for. Father Vaughan lays the blame for much of the shocking conditions of the system he exposes at the doors of those up-to-date parents who give their daughters liberty to go where and with whom they please.

EDITORIAL NOTES.

Once more the Bishops of Ireland have in a public document laid down the lines of solution of the university question which the Catholics of the country would accept: (1) A university for Catholics; (2) A new college in the University of Dublin; (3) A new college in the Royal University; but on no account will they accept any scheme of mixed education in Trinity College, Dublin.

A Struggling Infant Mission

IN THE DIOCESE OF NORHAMPTON, FAKENHAM, NORFOLK, ENGLAND.

Where is Mass said and Benediction given at present? IN A GARRET, the use of which I get for a rent of ONE SHILLING per week. Average weekly collection, 8s 6d. No endowment whatever, except HOPE. Not a great kind of endowment, you will say, good reader. Ah, well! who knows? Great things have, as a rule, very small beginnings. There was the stable of Bethlehem, and God's hand is not shortened. I HAVE hopes. I HAVE GREAT hopes that this infant Mission, opened by the Bishop of North-

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amptom, will, in due course, become a great Mission. But outside help is, evidently, necessary. Will it be forthcoming? I have noticed how willingly the CLIENTS OF ST. ANTHONY OF PADUA readily come to the assistance of poor, struggling Priests. May I not hope that they will, too, cast a sympathetic and pitying eye upon me in my struggle to establish an outpost of the Catholic Faith in this—so far as the Catholic Faith is concerned—barren region? May I not hope, good reader, that you, in your zeal for the progress of that Faith, will extend a helping hand to me? I cry to you with all earnestness to come to my assistance. You may not be able to do much; but you CAN DO A LITTLE. Do that little which is in your power, for God's sake, and with the other "littles" that are done I shall be able to establish this new Mission firmly. DON'T TURN A DEAF EAR TO MY URGENT APPEAL.

"May God bless and prosper your endeavors in establishing a Mission at Fakenham."

"ARTHUR, Bishop of Northampton."

Address—Father H. W. Gray, Hampton Road, Fakenham, Norfolk, England.

P.S.—I will gratefully and promptly acknowledge the smallest donation, and send with my acknowledgment a beautiful picture of the Sacred Heart.

This new Mission will be dedicated to St. Anthony of Padua.

VENERABLE TASMANIAN ARCH-BISHOP.

On June 18 the oldest prelate in Christendom, Dr. Daniel Murphy, Archbishop of Hobart, the capital of Tasmania, entered on his 92nd year. Born in Cork on the day on which the battle of Waterloo was fought, Dr. Murphy was ordained in 1838, volunteered for the Indian mission, and towards the close of 1845 was nominated by Pope Gregory XVI as Bishop of a new diocese in Hyderabad. He labored in India for a couple of decades, and was then translated to Tasmania by Pope Pius IX. His health was supposed to have been undermined by twenty years' hard work in India at the time of his transference to Tasmania, so that the Tasmanians are particularly proud of him as a splendid testimonial to the recuperative qualities of their delightful climate.

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Ordinations at S
Last Sunday was a St. Gabriel's, when received Holy Orders walls of the parish of those were strangers, thur Magnan, of St. thur Marsan, of Mont the diaconate, but th who was well known a boy of the parish, th Patrick Reid. The ceremony was p but long before that the young men were on all sides, and when Bishop Racicot entered by his assistants and t occasion, upon whom centered, a more sublim be hard to imagine. After the ordinations High Mass was sung ship, assisted by Rev. also of St. Gabriel's, a Father Perreault, of College, as sub-deacon, Marsan, brother of the man who had just rec ship, acted as assistan After the Gospel, an impressive sermon was Rev. Father Thos. Hoff Anthony's, which, thro lacking kindness of this gentleman, it is our ple village to publish in its "This is my beloved I am well pleased; hear Fittingly may these text be used on a day t the Father set his star val upon the mission when in the waters of t dan—Sacerdos alter Ch the heavens open, th the Father recounts th vest temple, commandi other son—"alter Chris forth, to offer up sacrific over the people, to teach to bless, to preach the of redemption. Bear ye Assuredly, dearly bel day must be one of gr for every man, woman' dear old St. Gabriel's. first time within the sacred temple have we upon to witness the sub solemn ceremonies of t sacred liturgy in the cre Levite. One thought must inf Some ten years ago a li son of a widowed mot himself from the halls o day school to those of t vanced one—St. Lawre As every other boy of g determination, success a cess brought it about th under the notice of his s was accounted blessed of tain signs had already a his firmament of intellig morals that pointed to calling, and then he wen and more assured until hears—"Thou are a prie Why not, then, rejoice, loved. You who have se his earliest infancy, you witnessed him, in his g comings; you who have s the true gentleman in th you who now see him a God, but not to remain for a little while ye about to go off to t Rome to drink in more from the purest wells of cal learning. It is a day of great re the Rev. Father O'Meara, tor and his. He has see grow up to be a man, h lyte a priest. He rejoices sees his work of pasto three or four months mo see still another of his boy the dignity sacerdotal. may he wait to hear from ter, "Well done, good a servant, because faithful