

Y Co. LIMITED  
Notre Dame Street West.

Montreal Begins  
o'clock

STORES

and carried to a  
ent—but the su  
! We will en  
with Uptown and  
only a clear two  
task!

IN GROUP  
CLEARED!

the information  
old a sale the

you more than  
—and come to  
by buying for  
who are Furnish-  
for the winter,

Y Co. LIMITED

Sailors' Club.

ORS WELCOME.  
Wednesday Evening

ent invited. The fly-  
pay us a visit.  
0 a.m. on Sunday.

ays from 9 a.m. to

COMMON STREETS.

BELL COMPANY  
NEW YORK, N.Y.

BELLS

ENTS

Business of Manufacturing  
who realize the advantages  
Patent business transacted  
advice free. Charles  
Adviser sent upon  
New York, N.Y.

BELLS

erial Bells a Specialty.  
New York, N.Y.

in secular and reli-  
giously carried out  
begin at home, and  
The education of  
A thorough religious  
the home and the  
together to the  
and hearts to the  
service of God;  
was Antinomian, but I fully share  
Wesley's dislike of his doctrine of  
Justification, at least as expressed  
in his commentary on the Galatians.  
In 1855 I was ordained and went  
out to Jamaica as missionary  
among the negroes. I was there  
from 1855 to 1861, and from 1866  
to 1871, something over ten years  
in all. The abundant leisure of the  
tropical mountains gave me ample  
time for further studies in litera-  
ture, the classics, history and theo-  
logy. I used to tell my place there  
my Poor Man's Paradise.

# The True Witness



Commons R. R.  
Dec. 1909

Vol. LIX., No. 13

MONTREAL, THURSDAY, SEPTEMBER 23, 1909

PRICE, FIVE CENTS

## PASSING OF GREAT MAN. DEFENDED CATHOLIC RELIGION.

Yet Not a Member of the Household of the Faith.

A great Protestant scholar has "crossed the bar," in the person of Rev. Dr. Starbuck, of Andover, Mass. For years he contributed a weekly paper of safe and sound theology on points of doctrine in the Church, the most misunderstood or misinterpreted by non-Catholics; they were written for the leading Boston Catholic paper, the Sacred Heart Review, but were often reproduced by Catholic papers both in Canada and the United States. It is hard to give a just idea of what Dr. Starbuck's influence and learning did to remove old barriers and hindrances. No one could score a lying ignoramus big with more effect than he. In fact, he had no academic pretence with frauds of any hue or school. Some years ago, when Dr. Starbuck happened over the matter of Catholic publication of the Ave Maria's gentle editor declared, dealing with the issue, that if our copies of the Church Fathers should all disappear, all hope was not lost, even then, of keeping them for all time, so long as Dr. Starbuck lived. And, indeed, his knowledge of Patristic and Historical Theology was something amazing. Many found it strange that Dr. Starbuck should have had such a keen and clear knowledge of Catholic theology, and yet remain without the fold; but we must all remember that knowledge is acquired, and faith, an infused virtue, is the direct gift of God. Between the Sacred Tribunal of his Eternal Judge and the conscience of the late scholarly clergyman, there are paths it is not given us to tread. Surely and easily Dr. Starbuck was honest, loving, and sincere. Following is a short biography of our late lamented friend, written by himself.

"My father and mother were born in Eng. England, at Boston, December 4, 1827. From six to fifteen, my mother's health requiring a southern climate, I was brought up in Maryland, Virginia, and the district. There I became acquainted with Catholics, including our valued friends the Fenwicks, sister-in-law and niece of Bishop Fenwick of Boston. It was a comfort that after twenty-seven years of separation I was able to return to Georgetown in time for the funeral mass of Mrs. Fenwick.

My Quaker mother was even more vigilant than Quakers generally in the religious education of her children, and I derived my knowledge of Christian doctrine mainly from Catholic pulpits. For years I attended Catholic services more commonly than Protestant. One year my Catholic governess, Miss Elizabeth O'Brien, and myself, never missed a Sunday morning, rain or shine, at High Mass in the Baltimore cathedral. Probably I have often unconsciously regarded the present Primate and Cardinal, who is some eight years my junior, passing in and out of the cathedral in which I understand, he was baptized, confirmed and consecrated.

At about fifteen I took a violent fit of anti-pope, which lasted for several years, but gradually died out as I gained more sense, and began to value early remembrances. Those, as the Independent suggests, have given me an interior sense of Catholicism such as few American Protestants have. When at sixteen, I went to Oberlin, Ohio, where I received my classical and a part of my theological training, finishing the latter at Union Seminary, New York, the intense Puritanism of Oberlin did not stand in the way of President Finney's always propounding to us from the pulpit St. Francis Xavier as the model of missionary success, and Madame Guyon and St. Catherine Adorno as the exemplars of inward holiness. Indeed Oberlin was then bitterly assailed as "Popish" as Andover has been since on another ground—for insisting that Faith could not justify where it is not essentially a holy act. Professor Foster, formerly of Oberlin, very justly remarks that in "the article of the standing or falling Church," Trent is nearer right than Luther. Calvin used Luther's formula, but, as Mohler says, he gave it a much less objectionable sense. I do not think that Luther's aim was Antinomian, but I fully share Wesley's dislike of his doctrine of Justification, at least as expressed in his commentary on the Galatians.

In 1855 I was ordained and went out to Jamaica as missionary among the negroes. I was there from 1855 to 1861, and from 1866 to 1871, something over ten years in all. The abundant leisure of the tropical mountains gave me ample time for further studies in literature, the classics, history and theology. I used to tell my place there my Poor Man's Paradise.

## IMPRESSIVE SCENE IN CHINA.

BLESSED SACRAMENT HONORED

Converted Chinese Gives Entertaining Account of Procession.

Those who were so fortunate as to be in Cologne last month while the Eucharistic Congress was in session, speak enthusiastically of the faith and piety manifested by all who took part in the procession of the Blessed Sacrament, says a writer in the Ave Maria. It was, of course, the most notable event of the Congress, and is described as a scene of such deep impressiveness that even non-Catholics who looked on were spell-bound. Solemn and beautiful as this procession was, however, we should have been no less impressed, we feel sure, by a procession of the Blessed Sacrament at Wei-Hai-Wei, in pagan China, during the Octave of Corpus Christi. We are indebted to a Chinese friend for a short account of it. He writes: "On the Sunday following the feast of Corpus Christi, a procession in honor of the Most Blessed Sacrament was got up here. It was the first in the history of this mission. The garden attached to the mission was the place suitably selected for the procession. Apart from the number of attendants, it had every resemblance to those grand processions held in parishes with large congregations. Two altars set up in the garden were profusely and artistically decorated with flowers and otherwise ornamented by the mothers, while the gay appearance of the garden itself was enhanced by a considerable number of paper flags of a variety of colors, and by the rows of vines growing alongside the walks, a fitting representation of Our Lord's parable of the vineyard.

## VIOLENT ATTACK ON IRISH.

INCONCEIVABLE CHARGES MADE

Fortunately These Outbreaks Are Not Very Frequent.

It has of late become a job with funny scribblers in some section of the land to single out the Irish for reproach. From the last accounts, however, we have not learned that Ireland has sunk into the sea, nor are Irish-Canadians or Americans going to give up the ghost, just because "La Croix" lets a squeal at us now and again. In fact, we but little trouble ourselves with papers of that kind. We are sorry, however, that "La Nouvelle France" takes a hand, even if we are ready for any nonsense from the pen of him to whom the Ottawa Citizen refers in the following piece from its columns. It might be better if "La Croix" ceased some of its utter nonsense, and wrote up such matters as would keep its editor from periodically extending his hand for the traditional hat. We do not confuse and confound French-Canadian sentiment with what La Croix has to say, or the writer for "La Nouvelle France."

Let us hear the Citizen: "The Irish are attacked viciously and the vacant archbishopric of Ottawa and some other current events referred to in an article published by La Croix, a French Canadian publication of Montreal, in its issue of August 31. The paper is supposedly under episcopal censorship.

In reproducing a translation of the article The Citizen wishes to explain that it does so at the specific and somewhat urgent request of two of the most prominent English-speaking Catholics of the city and accepts no responsibility in the premises.

The article in La Croix is signed by Pierre Bayard and headed Irish vs. French Canadians. It refers to the former as "our worst friends." "Those haughty and insolent people," it says, "whom our fathers snatched from famine and disease, feel it necessary to make us forget their former wretched condition by trying to dominate us."

"La Nouvelle France," published at Quebec, uses nearly the same language. It goes even a little further, for it depicts the Irish to us not as our worst friends, but as our worst enemies. In fact, they are egotists who are friends only of themselves. It is a cruel saying to cast in the face of these people, but, on the other hand, it is a big truth which it is useful to make them recognize; and it is time that we should tell it to them before they have annihilated us, as they seem to desire to do.

"I remember what I heard said by a very distinguished French-Canadian bishop of an Irish priest who was amongst his clergy. This ecclesiastic, who was very pretentious and jealous of French-Canadians, wished to have the first positions. The prelate being provoked, then said to him: 'England, in persecuting the Irish, rendered them an immense service; she prevented them from being tyrants and apostates. Powerful as the English, they would have been the most tyrannical people in the world. You are nothing and yet you wish to dominate everywhere. Scarcely are you a little group of Irish anywhere than you immediately have the pretension of claiming rights and of dominating as if you were at home. In Canada a country where we redeemed you from wretchedness and destitution, you display yourselves with an immoderate and insulting unreasonableness.'

"Later that priest left the diocese, to go to the United States. The Irish people are so little sympathetic with French-Canadians that on political and religious questions they prefer to go with our enemies. Here in Canada, we are at home, and, nevertheless, if we would believe the Irish, it is necessary for them to have an Irish bishop at Ottawa, another at St. Boniface and yet another in Montreal. To hear them, it is only their bishops who are prudent, only their priests who are learned, and only their faithful who are firm in their faith."

"However, Mgr. McPaul has just repeated once more that they have lost millions of souls in the United States, by apostasy. During the last fifty years one could hardly imagine the efforts they have made and the ruses they have employed at Rome to monopolize the episcopates in America; the Academics know something about it."

"They miss no opportunity of coming to the front and of making themselves foam. The grand celebration which they recently organized was partly to that end. They erected a monument to the memory of the victims of typhus fever at Grosse Ile; they might have planted a humble cross without drum or trumpet and without inviting a representative of the Pope to bless

## THE FAMOUS SORBONNE.

AMONG THE WORLD'S BEST.

Free Lectures Given in its Several Faculties.

What McGill and Laval are to this country, that of Sorbonne is to France. From all over the world students flock to Sorbonne, the great institution of learning which was founded by Robert de Sorbonne, a poor priest, who was born near Rehel, France, 708 years ago. Originally a theological seminary, the Sorbonne has now become a great institution for the inculcation of the arts and sciences, and pays scant heed to religion, except to deny its authority. If alive to-day, the priestly founder would probably stand aghast at the fruitage of his labor.

Sorbonne was for a time a priest in the Champagne district, but later went to Paris and took up his religious duties, where there was a wide field for his energy, piety and eloquence in preaching. Louis IX was the king and his attention was soon attracted to this devoted churchman. After watching him for a time, Louis (who was afterwards St. Louis) made him his chaplain and confessor.

About this time Louis had decided to build a convent for an order of nuns. At the earnest request of Robert de Sorbonne he abandoned this plan and allowed the foundation of an institution for poor students in theology. Previous to this Sorbonne had been carrying on a small place on the Mont Sainte-Genevieve, where seven priests taught as many students as they could free of any tuition.

## Cheek Beyond Measure.

Unfortunate Notoriety Sought by Miss Petre.

Our readers are already aware of the sorry rôle played by Miss M. D. Petre, during the late Father Tyrrell's last hours upon earth; but she can go one better than that, for behold the bluestocking is now trying to rule the diocese of South-west, Eng., just as if her advice had been called for with a trumpet. We knew she could write risky chapters and burn her finger-tips dealing with theological questions beyond her ken, and we are not surprised that she is, now, lecturing on Canon Law. The following letter from her to the Tablet, London, speaks for itself:

(Miss M. D. Petre writes to us from Mulberry House, Storrington, Pulborough, on August 24.)

I do not think you succeed in demolishing one of Mr. Galton's chief arguments, which is that the authorities could quite well have granted Catholic burial, though they refused to do so. I do not dare to make a positive assertion on so wide a subject, but I should like to ask whether you, Sir, for any of your readers can cite other cases in which the Sacraments have been administered and received with evident willingness and Catholic burial afterwards refused? It would certainly be of interest to possess the particulars of such cases. We undoubtedly possess the particulars of other cases—scandalous deaths—in which Catholic burial has not been refused, although by strict Canon Law it should have been; and every priest could surely tell the tale of persons buried in Catholic cemeteries under such circumstances. I cannot therefore yield my conviction that, whether the law was applied according to the letter or not, it was applied with quite exceptional rigour.

What you say about Abbé Brémont is not just; and, since his case is in higher hands, not quite fitting either. The Bishop refused Catholic burial; no bishop on earth d.d.—or would—refuse leave to those who accompanied the body to say Christian prayers as they did so. If a priest had not been present, we should have asked some layman to do so; but when a priest is present at family prayers, or any other private devotional function, he is naturally asked to take the leading place. Abbé Brémont purposely omitted the absolution—do you imagine that we had no right to pray?

The Tablet deals with Miss Petre's letter as follows:

"In another column will be found a further letter from Miss Petre in reference to the burial of the late Father Tyrrell. We explained last week the simple laws of the Catholic Church which govern these cases. That law requires as a condition of Catholic burial that the deceased should have shown by word or gesture that he desired to recede from the anti-Catholic position he had taken up and to express regret for the scandal given. In the case of Father Tyrrell, the Bishop of the diocese, after carefully examining all the evidence, was unable to satisfy himself with this condition had been complied with. For the rest, we are not at all sure we understand what Miss Petre's position is in the matter. Did she wish Father Tyrrell to receive Catholic burial or not? If she did wish it her conduct has surely been strangely ill-advised. Why, for instance, was there such haste to issue a manifesto telling all the world that the deceased would certainly not have wished to receive the last Sacraments on the condition of retracting anything he had written? Did she think the publication of such a statement was likely to facilitate the granting of Catholic burial? The case of Abbé Brémont need not detain us. If the case of the Bishop's prohibition he, a Catholic priest, is reported to have conducted a funeral service and to have preached a sermon at the grave. The Bishop's subsequent action can hardly have been an occasion for surprise."

## IMMENSE CONCOURSE AT CEMETERY.

Thousands Gather to Pay Respect to the Dead.

Perfect September weather encouraged all who could to be outdoors on Sunday last, and there is no exaggeration in saying that at least thirty thousand people assembled at Cote des Neiges Cemetery to pay silent homage to the memory of departed friends. The solemn strains of the "Stabat Mater" called attention to the opening of the impressive ceremony, after which sermons in French and English by Rev. W. Hobert and Rev. P. Hefferman, dealing with the supreme end of all, the fleeting pleasures of life, and the certainty of death in the tomb. But not the death with no awakening. No, a happy, hopeful note was struck in the assurance of the perfect life beyond the grave for those who fell asleep in the faith. His Lordship Bishop Racicot at the close intoned the "De Profundis," which was followed by the sad, appealing strains of the "Libera."

Bishop O'Neill, of Dromore, had a sum of £2162 bequeathed to him for Masses and charitable purposes, in the course of the year ended in July. The fact is mentioned in the 64th report of the Commissioners of Charitable Bequests and Donations for Ireland.

## PAPAL SANCTION.

Through the liberal patronage of the king, it was canonically sanctioned by Pope Alexander IV. in 1259. Louis IX. decreed that it should be named "The Sorbonne," in honor of Robert de Sorbonne, and ordered a tablet to commemorate this honorable title.

This institute became one of the most important educational factors in Europe. Its decisions on points in theology and canon law were accepted all through the Gallican Church, and students came from the University of Paris to attend the lectures delivered by the strongest theologians of the period.

It was the Sorbonne that introduced into France the art of printing; presses were set up within the court of the building, where Ulric Gering, the Swiss printer, with two companions, began work in 1469. The first production of the work in France, in 1470, was the "Epistle" of Gasperino Barzizza, who was the professor of belles-lettres in Padua and Milan.

In 1629 Richelieu ordered the reconstruction of all the buildings and endowed it liberally. He is buried in the church of the Sorbonne, in which he was so deeply interested.

## WONDERFUL INSTITUTION.

This institution suffered as all others did at the time of the revolution but the Sorbonne was not entirely suppressed. In 1808, when the university of France was founded, the Sorbonne became the seat of the Academie of Paris, and faculties not only of theology but of science and literature, together with their libraries, were established there. Lectures are also given in law, medicine and pharmacy.

The Sorbonne is a remarkable institution. All its lectures are free, and from every part of the civilized world students take advantage of its liberality.

The Sorbonne is in the heart of the Latin quarter. The street dear to the students is the boulevard St. Michel, called by them the "Boul Mich." Three thousand persons may be seated in the amphitheatre of the Sorbonne, but there are often five thousand. All the high functions of the university take place here and degrees are conferred.

The decoration back of the tribune in the amphitheatre is the splendid work of Puvis de Chavannes, who did the superb allegories in the Boston public library.

Women from all countries of the world attend lectures at the Sorbonne and many take degrees. Singularly enough in one year when there were only three American women there, 151 Russian women took advantage of the opportunity to take degrees.

James J. Mullany, son of Richard Mullany, formerly of Boyle, and presently principal teacher of Ballinacorney, N.S., has at a recent examination for the County Scholarship secured first place. He has in addition to this won the Diocesan Bursar Examination held at Castlereagh for entrance to Sligo College.