

# The True Witness

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WEDNESDAY,.....JUNE 17, 1896

## SAINT SULPICE THE PIUS.

The presence in Montreal of the Superior of the Mother House of Saint Sulpice is an event so memorable and so suggestive, not only from the religious, but also from the historical point of view, that to omit calling attention to it in these columns would be on our part inexcusable. As Catholics, the Seminary of Saint Sulpice has claims on our gratitude, as an organization founded in an age happily fertile in saints, for it was also rich in sinners, by a holy man especially chosen by God for the accomplishment of a great purpose. There is nothing, perhaps, in French history more calculated to excite at once surprise and gratification in thoughtful minds and faithful hearts than the providential way in which M. Olier and his devoted company of fellow-workers were raised up for a special apostolate in a season of urgent need. The state of France, and particularly of Paris, in the second quarter of the 17th century could not fail to cause profound sorrow in the hearts of those who loved their Master and His service. The rich and powerful were worldly and indifferent when they were not defiantly wicked. The middle and humbler classes followed the example of their superiors; and, what was most deplorable of all, the clergy, with the exception of a few whose saintly lives of helpful self-denial shone like stars in the evil gloom, had lost most of their influence over flocks whom they were to guide.

Such was the state of society when M. Olier entered on his ministry, and his earliest efforts were directed to the rescue of the sinners around him from the path of destruction. He labored among people of every rank and occupation, daunted by no obstacle, boldly facing even persecution, and caring nothing for either men's approval or their blame, so long as he discharged the task committed to him and saved souls from perdition. To have any fair conception of the arduousness and diversity of his mission of reform, one must read that splendid work, the "Vie de M. Olier," by the late Abbé Taillon. Nor is it without significance that one of the historians of Canada, and especially of Ville Marie, should be the biographer of the revered founder of Saint Sulpice. For not only was M. Olier instrumental in organizing the society of pious men and women who laid the cornerstone of our city, but that city was destined to be bound in the closest relations, through stage after stage of its development, with the Company that he founded. Two designs were especially dear to him: one was the sanctification of the clergy; the other was the conversion of the Indians of New France. The Seminary was the grand aim to which M. Olier devoted his best energies. "Having resolved to renew the Church of France in the 17th century, God," says M. Taillon, "had chosen M. Olier, that he might thereon exercise an influence analogous to that exercised by Saint Benedict on the Church universal." By what vocation, under what guidance, in the midst of what trials and difficulties as well as encouragements, M. Olier was called and led to the accomplishment of a work so enduring and so fruitful, his biographer

has related with sympathy and admiration. In an evil and perverse generation it was his privilege to have among the friends of his youth and manhood such lights of his time as Saint Francis de Sales and Saint Vincent de Paul, and to have benefited by the example of Cardinal de Berulle, Pere de Condren and other holy men, as well as of Mere Agnes de Jesus, prioress of the Dominicans of St. Catherine of Langeac, and others of the best women of his age. As to the special circumstances under which M. Olier's ideas and prayers regarding the Seminary took shape and had their fulfilment, it must suffice in this brief reference to recall that the Seminary began its life at Vaugirard, in January, 1642, and is thus coeval (if we date its birth from the very commencement of operations) with our city of Montreal.

The relation of Ville Marie's beginnings to M. Olier have been often described. Save the establishment of the Seminary, that great reformer and evangelist had no object dearer to his heart than to save from the degradation of pagan idolatry the poor wandering savages of the new world. Champlain had passed away in 1635, shortly after his return to Canada, again restored to the control by the French monarch. Quebec had been founded in 1608 and was already a place of some importance. Three Rivers had begun to be a habitation of civilized men in the year 1634. Our mountain had borne its name for more than a century, and Champlain, as well as Cartier, had admired the site of the future city. But from M. Olier's care of souls was to come the impulse that was to make dreams realities and to associate the mountain not only with the King of France but with the Queen of Heaven. The young settlement was to be at once a *Civitas Dei*, a centre of evangelization for the wild tribes around and a place of strength to awe the more ferocious and serve as a barrier against their incursions. Zealous for the revival of true religion in France, M. Olier was troubled at the thought that a country bearing France's name should, more than a century after its occupation, still be plunged in paganism and savagery. While he was meditating on a plan by which the reproach should be removed and the means of salvation carried into the interior of the territory, Jerome Le Royer de la Dauversiere, of La Fleche, in Anjou, a man of singular austerity and self-denial, had fixed his thoughts on the establishment of a congregation of *hospitaliers* on the island of Montreal. How these lovers of men's souls became acquainted, recognizing each other by intuition; how they disclosed to each other the common purposes of their hearts and entered into partnership; how M. Olier formed the Société de Notre Dame de Montréal, and how, at last, Providence supplying helpers and means, the first colonists were sent out, and how, with solemn ceremonies and fitting words of faith and hope, the City of Mary was founded on the banks of the St. Lawrence—these facts form the best known chapter in our history. But, though every school-boy and school-girl may have them by heart, they can never become common-place, never fail to impress with their importance successive generations of readers. The words of Father Vincent have had a realization in many ways. But for some years the toils and perils of the little colony under their brave and good Governor, M. de Maisonneuve, were extreme. In the meanwhile M. Olier, though never unmindful of his flock in the wilderness, was busy in strengthening his seminary. It was his desire that Ville Marie should be made the seat of a bishop, but for various reasons the suggestion was not adopted, and M. Olier then set to work to do his share of the task of establishing a community of clergy at Montreal. On the 29th of July, 1657, the Compagnie de Saint Sulpice began its long and productive life in Montreal. M. Gabriel de Thubières de Levis de Queyulus, the first superior, had for associates MM. Gabriel Souart, Dr. Galinier and A. d'Alet. M. Souart succeeded M. Queyulus and was again succeeded by that able administrator, and also succeeded M. F. Dollier de Caron, known also by his "Histoire du Montréal." M. Dollier de Caron was ag in superior after M. Lefebvre, his second term closing on the 27th of September, 1701. His successor, M. Vachou de Belmont, who also contributed to our history, ruled from 1701 till 1732. He was followed by M. Louis Normant, whose government closed just before the capitulation of Montreal. M. E. Montgolfier presided over the affairs of the company from the eve of the Conquest till the passage of the Constitutional Act. MM. Brassier, Roux and Quiblier bring the record down to nearly the end of the first half of this century. Fifty years ago, M. Billaudeau assumed the authority of superior, and ten years later M. D. Granet took his place. After another decade, M. J. A. Baile succeeded and ruled until 1881, when Rev. Louis Colin, the present (steamed) Superior, became the seventeenth head of the community. It would take long to relate in full the multiplicity of changes that this list of historic names suggests. But one fact cannot be forgotten—that the founder of

Saint Sulpice was indirectly (through the Société de Notre Dame de Montréal) the founder of Ville Marie, and that directly for nearly 240 years the Priests of Saint Sulpice have been closely related to the people of Montreal as spiritual guides, as trainers of clergy, as teachers of the young, and as helpers in every good work.

## BENEFIT SOCIETIES.

The number of our benefit organizations having the approval of the Church fills a long list at this moment. The most prominent, however, are the Catholic Foresters and the C. M. B. A., whose members in the Dominion now run up into the thousands. Knowing the fate of many good associations in the past and that through improvidence many of them have had but short lives, although inaugurated under the most favorable auspices, it is always with pleasure that we note a tendency to strict economy and close attention to management in those organizations. The last number of the C.M.B.A. Monthly contains an article on the annual gatherings of the association. No benefit society that we know of has given better evidences of a desire to attain stability and permanence than the C.M.B.A. of Canada. They have sought incorporation and placed themselves under the eye of the Superintendent General of Insurance. Their accounts are annually audited by that official, and each member may ascertain for himself from the published reports of the Insurance branch of the finance department at Ottawa how the Association stands. Up to the present time all has gone well, and there is a probability that things may even improve, if the advice of the wise and experienced amongst the management is listened to. (On the recent report of Mr. Fitzgerald, the C.M.B.A. stands first amongst the mutual benefit organizations of this country.)

There is now a movement on foot to reduce the number of general meetings of this organization. At the present time the meeting takes place annually, and as the number of delegates is very large the expenses incurred in connection with the grand reunion are very considerable. The question now before the organization is as to the desirability of meeting, not once a year, but once in two or three years. There is a further matter being agitated, and that is the membership of the branches which shall have a right to send delegates to the convention. It does seem that the annual meeting is not necessary, that the business of the organization could be attended to quite well through the medium of biennial sessions. It must not be forgotten that the association is in reality an insurance company, and that every effort should be made to cheapen the rates and strengthen the reserves. It is pleasing to notice how well the organization has been managed in the past, and the fact that the subject of the expense of annual conventions is so seriously occupying the minds of the brethren is a guarantee that the best interests of the organization are being carefully considered.

## CATHOLIC EDUCATION.

Every now and again we hear the statement made that Catholic schools are inferior to those of our separated brethren. The charge of inferiority has been so repeatedly made that even some Catholics are influenced by the repetition. Educated Catholics who take their rank in the different avocations in life are not, as a rule, inferior to their competitors of other creeds. In the learned professions Catholics hold their own, and in commerce, a boy educated in a Catholic school does not seem to suffer from his training. Time and again it has been shown that in competition for scholarships pupils of our schools have carried off the palm. The week's mail brings to us that valuable exchange, The Catholic Times and Catholic Opinion, of England, with the following statement:—

"Five Scholarships are offered by the Liverpool City Council, to be competed for by boys resident within the city area who are not over nineteen years of age at the date of the examination. They are of the annual value of £30, tenable for two or three years (according to the curriculum selected). To each scholar is attached a free studentship, entitling the holder to attend all lectures and laboratory courses comprised in the University Course or technological curriculum approved by the Senate, upon payment of the registration fee. The examination was held in May, and Thomas F. Connolly and Charles Callaghan, of St. Francis Xavier's College, commercial course, have been recommended for the Liverpool City Council Scholarships. Two candidates from the Liverpool Institute and one from Liverpool College have likewise been recommended."

It is interesting to note that when our Catholic students are pitted against their Protestant competitors they have nothing to fear. There is an open field and no favour.

Facts like the above could be furnished at rapidly succeeding intervals, as well at home as from abroad, but that will not stop those who hate the Catholic schools as the nursery of Catholic faith and Catholic morals, as well as of sound secular knowledge, from dishonestly harping on the same old string.

## OUR HISTORIC NAMES.

If, by some catastrophe, all documents, printed and manuscript, bearing on the history of Canada, were irretrievably lost, and only tradition remained to satisfy the inquirer's curiosity, we should still have a store of richly suggestive indications as to the origins, development and exploits of our forefathers in the local names from Newfoundland to Vancouver. The writer of this new "history from the monuments" would first, if he had any discernment, discover one important fact. He would learn from a large number of names of rivers, lakes, regions and localities that the predominant Aryan inhabitants of to day, French, British, German, etc., had been preceded by a race of different speech, habits and advancement, who lived mostly by hunting and fishing, whose industries were of a primitive character, whose creed was simple enough, and who spent a good deal of their time in intertribal warfare. After the philologists had got fairly to work at their investigation, they would find that the languages of those first lords of the soil were, in older Canada, mainly divisible into two great linguistic stocks, one of which comprised a great many branches and had once been spoken in one form or another over a great portion of Canada, the Middle States and New England, and may even have crossed the great lakes and the Mississippi. The other stock, consisting of five or six dialects, covered a much smaller extent of ground and was entirely distinct from its far-reaching and manifold rival. Away to the west the student of language would come upon evidences of a multiplicity of speech, admitting of classification into families, but much more complicated than the two great eastern stocks. Towards the north, if he ventured far enough, he would find traces of a language or a family of languages different from all the others and affording testimony of a people of different physique, habits and mythology, suggesting affinity with old-world tribes of like relative habitat. Of all these races of mankind he would find in the local names of the northern half of the continent witnesses to conditions, beliefs, occurrences, relationships of a past of varying remoteness which, by converse, with the surrounding relics of those dusky and diverse tribes, might yield precious data for the historian.

Taking up the names of the later comers, the inquirer would find that one nationality had left abundant indications, as well of its old world homes as of the leaders of its adventurous overseas quests, and, above all, of its religious faith. Christian it would assuredly be pronounced, as became the subjects of the most Christian King, and Catholic most distinctly of a zeal that rarely grew cold. If the student were at all proficient in ecclesiastical history, in hagiology especially, he would soon discover a key that would open many church doors in many a French diocese. Nor would these indications end at the international boundary. He would find them across the border from Maine to Oregon, and some of them clearly of long standing.

While on this track our inquirer would be sometimes non-plussed by the intrusion of other names amid the French and Catholic strata, but he would soon detect the meaning of the novel nomenclature. By and by, he would recognize the signs of a considerable revolution, disclosing conquest and progressive occupation over lands previously explored and fortified at intervals. Here and there the prevailing types of the new proprietors would be diversified by settlers of other origin and speech, and in course of time it would become clear that little alien nuclei dotted the expanse of inhabited country at longer or shorter distances all the way from ocean to ocean. But interest would long be contracted in the most ancient stronghold of trans-Atlantic possession, with their indestructible evidences of race, and faith, and language, often in friendly combination with the still older relics of aboriginal lordship or conflict, and in frequent proximity to the vestiges of the supplanted. Would not the enthusiastic student of human society, its origin and development, bless the successive occupants who, by showing consideration to the nomenclature of their predecessors, had made it possible to some extent to repair the damages of the unforeseen catastrophe and to gather data of value to the historian.

This case, imaginary so far as Canada is concerned, is real with regard to some countries in the Old World. Not only in the East but in Europe the geographical names are, as to prehistoric times, the sole data for judging who were the early occupants of great tracts of country. The traces of the Iberian, the Phœnician, the Celt, in all his varieties, have been thus followed along river courses and sea-coasts and over mountain chains. The route of Alexandrian conquest may be discerned by the Greek names often strangely disguised. The *Sepher Todoth* or *Liber generationis* of the Book of Genesis, which partitions the earth after the great dispersal, has been confirmed by geographical names which are also ethnic, indicating the branches of the Semitic, Japhetic and

Hamitic races. By this test the great expansion of the Celt in primeval Europe and even reflux waves that crossed to Asia have been ascertained. On a smaller scale, the local names in counties, parishes, cities and towns have been made to yield genealogies of occupants, confirming the statements of ancient historians, or suggesting explanations that provided answers for historic puzzles. How tame and fruitless would be our study of the past without these evidences of the life and work and aspirations of those who went before us! How inarticulate would be the map of any country if the names that tell their own story were effaced from it! What interest would there be in the streets of Rome or Paris or London if all such vestiges of antiquity were annulled, and Second street and Twenty-fourth avenue and the like, repeated *ad nauseam* from city to city, stifled in the visitor that enthusiasm for the "great ones gone" which gives a zest to the study of history? In the New World we have to struggle against the tendency to make mere gain, utility and present conveniences the constant test of merit and value. To that tendency we owe the adoption of numbers for the streets of American cities. But to inaugurate such a system for new towns or districts of old towns or cities not as yet laid out in a measure excusable compared with the vandalism of destroying ancient landmarks and dooming to oblivion historic names. It may be that the distribution of honors in the apportionment of great names to our streets is not what the fitness of things demands. But that is largely the fault of destiny, which sometimes exalts the humble and abases the proud. In 1672, when our streets were first marked out by M. Dollier de Casson, he traced through the centre of Ville Marie a main line to which he gave the designation of the young city's blessed patroness. Parallel to it he marked another which he called St. Jacques, in honor of the Rev. Jacques Olier. On the other side of Notre Dame he drew the course of a street to be called St. Paul, out of deference to the founder, Paul Chomedey de Maisonneuve. These names and the others called after M. de Foucamp (St. Pierre), after M. Dollier de Casson (St. François), St. Lambert (after the valiant Capt. Lambert Closse, slain by the Iroquois, while on guard near the site of the General Hospital), St. Gabriel (in honor of M. de Queyulus), and the others of that first baptism, must be for ever sacred to all generations of Montrealers. Of names given later down to our day, some are more venerable than others, but nearly all have some right to be perpetuated as historic names. We have already protested. It would be a lasting disgrace to Ville Marie if such a spoliation were permitted.

## IRISH NATIONAL CONVENTION.

Montreal will need to have its representative at the great convention of Irishmen, to be held in Dublin, in the early part of September next. Last week we alluded to this subject. There seems to be a general desire that the Hon. Marcus Doherty, ex-Judge of the Superior Court, and a past president of the St. Patrick's Society, of this city, should be requested to accept the post of delegate. None could discharge these duties more efficiently. He is in every way fitted for the mission of conciliation. A gentleman of education, having had large experience, he will do honor to the position, and it is to be hoped the organization here may induce him to visit his fatherland on this great occasion which is certain to mark an epoch.

## A FAIR OFFER.

Mr. Sellar, editor of the *Huntingdon Gleaner*, is on the warpath again about the unsatisfactory position of the Protestants at Quebec in school matters. He has been writing to the *Toronto Globe* on the subject, and that journal seems to treat his lucubrations with favor. If the editors of the *Gleaner* and *Globe* will start a movement and use the influence of both newspapers to place the Catholic minority of Manitoba upon exactly the same footing as that enjoyed by the Protestant minority in Quebec, we undertake to state that their course will be approved by every Catholic in the Dominion. That is a fair offer. Will it be accepted?

## WELCOME.

The Very Rev. Father Captier, Superior-General of the Seminary of St. Sulpice, reached our city a few days ago. In the name of our patron and our paper, we tender him a most hearty welcome. The Irish Catholics of Montreal owe a debt of gratitude to the Seminary which they are not likely to forget. We have no desire to anticipate what will be said much more appropriately and fully in the address to be presented to the distinguished visitor at St. Patrick's on Sunday, the 28th inst., which is now being prepared by Judge Curran and a committee of gentlemen, but we cannot allow the occasion to pass without saying with true Irish feeling, *Cael mille fáilte*.

## EDITORIAL NOTES.

It is stated that a new encyclical will be issued by His Holiness during the present month.

Russian scientists say it is dangerous to shake hands, as microbes are transferred in that way.

The ceremony of unveiling the bust of John Boyle O'Reilly has been arranged for June 20 in Boston.

It is stated that in the Catholic Churches of Chicago the Word of God is preached on Sundays in fourteen languages.

His HOLINESS has been called upon again to act as arbitrator. St. Domingo and Hayti have referred their dispute about frontiers to him.

The chairman of the local committee of the Catholic Summer School, Mr. M. Burke, has called a meeting for tomorrow afternoon, at 5 p.m., at the office of THE TRUE WITNESS, 253 St. James street. The object of the meeting is to consider the best means of interesting the citizens in this locality in the good work.

An exchange says that a Perry County farmer figured out one rainy day that he had walked 300 miles in cultivating one acre of corn. He decided that this was altogether too laborious a way of attaining a living. He therefore sold his farm and moved to Cincinnati, where he has walked 600 miles to find a job, and is still walking.

MR. GREENWAY, in a recent speech, delivered at Ligar, is reported to have said, "That the Manitoba Government, so long as he was in it, would never make any settlement of the school question which would involve the restoration of separate schools." This appears to be the characteristic policy of "no surrender" adopted by the mighty men of the Western majority.

MR. HAROLD FREDERIC, the London correspondent of the *New York Times*, writing of the impression in England made by Gladstone's letter in response to the Pope's Encyclical on the Reunion of Christendom, says: "Gladstone's extraordinary letter to Cardinal Rampolla has created almost as great a fluttering in theological dovecotes as did his famous Vatican pamphlets."

THE *Liverpool Catholic Times* reports the following conversions to the Catholic faith: Miss Bayliss, Mother Superior of St. Wilfred's Home, an Anglican establishment in Exeter, England, with two of the Sisters; the Rev. Henry Cross, B. A., lately chaplain of the college Eastbourne; Lady Nelson, who was received into the Church at Florence, Italy, by Mgr. Harrington Moore. Three of Earl Nelson's sons have also joined the Church, and the Earl's two grandsons, sons of the Hon. Edward Nelson, are Catholics.

THE *North West Review* says that at one of Mr. Martin's meetings a man named Small told the electors that "Russia, where he had lived, had a school system along the same lines as Manitoba." The Review adds, we do not know who this gentleman is, but we have not the slightest doubt about the strict truth of his statement. In no civilized country in the world, except in Russia, could any government be guilty of the brutality and treachery which mark the introduction and carrying into operation of the present school law of Manitoba. Mr. Small has a very pointed way of putting the case before the electors.

AN evidence of the spirit of unity which prevails amongst Catholics in Pittsburg is instanced by the following paragraph, taken from an American exchange:—

"Eighteen congregations were represented at an enthusiastic meeting of the committee of arrangements of the proposed picnic for the benefit of St. Paul's Orphan Asylum which takes place at Calhoun Park July 15. The meeting was held at the Cathedral, last Sunday, and was presided over by John C. Reilly, while W. J. Curran was secretary. The fact that a great interest is taken in this very charitable affair was demonstrated by the representatives presenting taking a total of 6,800 tickets."

## A NEW BOOK.

We have received from Benziger Bros., publishers, New York, a very comprehensive little book, and well adapted to the purposes for which it was written. It is entitled "The Boys' and Girls' Mission Book," and comes from the hands of the Redemptorist Fathers. The publishers have fixed the price at a figure varying from 30c to \$1.30 according to the style of binding. It is a work of very much merit.

## CATHOLIC SAILORS' CLUB.

The Ladies' Committee of Management of the Catholic Sailors' Club will hold a reception at the Club rooms on Saturday next, between 4 and 8.30 p.m., in order to give an opportunity to the friends of the organization to inspect the new premises.