

# THE TRUE WITNESS AND CATHOLIC CHRONICLE

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## EPISCOPAL APPROBATION.

"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 JULY 13, 1901.

## NOTES OF THE WEEK.

**FIFTY YEARS.**—This is a season of golden jubilees, as we have remarked elsewhere in this number, and while we prefer to "keep the even tenor of our way" and avoid aught that may appear as self-laudatory, still we cannot allow the occasion to pass without calling the attention of our readers to the fact that with last week's number the "True Witness" completed its fiftieth year of existence. We do not think that fault can be found if we style that half century of existence one of service in the cause of Faith and Fatherland. Unhappily the earlier files of our paper are not easy to be procured; but we hope, in an early issue to be able to secure a consecutive history of the "True Witness," on which we will base a review of the past fifty years that cannot fail to be of deep interest to the great majority of our readers. In fact, the story of the "True Witness" is simply the history of the Irish Catholic race in Canada since 1851.

On occasions such as this, be it the birthday anniversary of an individual, or that of an institution, it is customary to celebrate in some remarkable manner the event. Friends gather around to express good wishes, congratulations and attachment.

On our editorial desk, at this moment, are a few tributes, coming in the ordinary daily course of affairs, which we highly appreciate.

One—from Wakefield Centre, Carleton Co., New Brunswick,—bears the evidences of age and years of duty done; "A. C." is the sender, and his words are, after enclosing a subscription, "Please excuse my neglect in not sending sooner. But you are sure of it some time within reasonable distance of date, as I could not get along without the 'True Witness.' I have got so used to it and as it is the best paper I can secure, I will continue right along to take it."

The next, from Langside, Ont., is signed "J. McM."—"Your paper is a good paper, and as a weekly visitor it is cordially welcomed to our home."

Then comes, from Ferryland, Newfoundland, "J. C.'s" tribute: "I appreciate your valuable paper most highly, and trust it will be more widely circulated."

From Chase's Mills, N.Y., "Mrs. C. F." says: "I am much pleased with the 'True Witness'; in fact, I think it is the best Catholic paper I receive. Wishing you continued success, etc."

Whatever services the "True Witness" may have been able to render the cause of the Irish Catholic people we hope their generosity of heart will keep the same in memory; whatever good it has been able to perform in the cause of the Catholic Faith, we trust Providence will hold a record of it all and grant in return to the old organ many years of prosperity in the continuation of its grand mission.

**THE CORONATION OATH.**—It appears that the Committee of the Imperial House of Commons to which the offensive form of the King's accession oath was referred, has reported that the terms may be modified without diminishing its efficacy in insuring the maintenance of the Protestant succession.

The report suggests that the oath hereafter contain a declaration against the doctrine of transubstantiation, and one to the effect that the invocation of the Blessed Virgin and of the saints, as practised in the Catholic Church, is contrary to the tenets of Protestantism. Thus all

reference to such doctrines and practices as being "superstitious and idolatrous" is eliminated.

Very little objection could be made to the oath if this is the form it will assume. For a Protestant Sovereign to declare that he does not believe in transubstantiation is simply to say that he is not a Catholic, but a Protestant. And for any one to declare that the practices of invocation of the Blessed Virgin and the saints is contrary to the tenets of Protestantism is merely the statement of an axiomatic truth. In fine, the whole ground would be covered most effectively by the King declaring, amongst other things, that he is a Protestant in religion; that would include everything—disbelief in Catholic dogma and non-conformity to Catholic practices. Since, then, we are absolutely to have a Protestant sovereign, and that no Catholic can occupy the throne, we do not see any great inconvenience in such sovereign making a declaration of his faith, or from our standpoint, of his lack of faith. Moreover, as he is the head of the established Church of the realm—that institution being a political rather than a religious organization—it stands to reason that he should make it understood that he is such in accordance with the human legislation whence he derives his authority.

**FIFTY YEARS A RELIGIOUS.**—As the new century commences its course not a few of our priests and nuns have occasion to celebrate their golden jubilees. The mid-nineteenth century seems to have been a period most prolific in religious vocations in Canada. During 1900 and 1901 we have had to record a goodly number of jubilee celebrations amongst our clergy and the members of our religious communities.

One of the most recent of these beautiful commemorative festivals was that held at the Grey Nunnery—the Mother House on Guy street—a week ago last Sunday, in honor of the fiftieth anniversary of Rev. Sister Gaudry's entry into that community. Apart from the Archbishop, the clergy, and members of the community present, were noticed, Miss Marie Anne Traves, of Port Hope, Ont., sister of the aged nun; Madame J. E. Painchaud, her niece; Madame Gasp. Painchaud, Mr. E. Painchaud, and many others. A meeting of the Gaudry family and relatives took place at three o'clock in the afternoon. At 5.30 His Grace the Archbishop paid an official visit to the community, and presided at a solemn benediction of the Blessed Sacrament.

The life of this venerable nun has been one of exceptional edification and utility. She was born in Montreal on June 22, 1831. In 1837, during the rebellion, her family moved to the United States, and she received her education in that country. In 1844 she came back to this city to reside with her uncle, Mr. Augustin Perrault. She entered the novitiate of the Grey Nuns on April 23, 1849, and made her profession on June 30, 1851. Since that time she has occupied some important positions in the order, being among the first, sisters in charge of the St. Joseph's Home, founded by Mr. O. Bortholot. In 1858 she was chosen to co-operate with Rev. O. Rousselot, P.S.S., to found the work of Refugees. In 1859 Mr. Bourget opened a new institution at the corner of St. James and Cathedral streets. Among her pupils at that institution was a bright boy named Napoleon Paul Bruchesi, who has since become His Grace the Archbishop of Montreal. She founded a Refuge at Irberville, after having been placed in charge of the Nazareth Asylum. Later, in 1877, she was transferred to the United States and had charges of several houses of the order in that country.

Although half a century of Sister Gaudry's life has been spent in the community she is still far from a very aged person. She has just reached the allotted three score and ten, and as people of the older generation live, she may look forward to years of useful and active life before her vigorous career is closed. In extending to her our sincere congratulations on the occasion of her

jubilee, we desire to add the hope and prayer that God may grant her many more years of life, in health and strength, to continue doing good.

**THE DOMINICAN OUTLOOK.**—A despatch appeared in the secular press last Tuesday to the effect that it is very probable the Dominican Order in Canada and the United States will be constituted into a separate province, and thus taken from under the general jurisdiction of Europe. There may possibly be a foundation for this news as it is in accord with the important events now taking place within that Order. A chapter of the order is now being held at Ghent in Belgium. The meeting is called by the general of the Dominicans for the purpose of considering their position in France, the Philippines and South America. We are told that in France the order is face to face with the perils of dissolution and confiscation lodged with in the Associations Bill which last Monday passed the French Senate. In the Philippines, confiscation is threatened under the American flag. In South America the order is persecuted by the Masons under the guise of Liberals, its priests imprisoned, its churches despoiled.

Under these circumstances, it is very probable that the general chapter would find it expedient to establish a special province in North America. In fact, this country and the United States may become a refuge for the persecuted Dominicans in other parts of the world.

As to the Philippines and South America we are not in a position to express any opinion, but certainly, France is ungrateful as far as this magnificent order is concerned. What the Dominicans have done—even outside of French literature, the glory of French oratory, and the renown of French scientific progress, should entitle the order and its members to special favors from the country. Yet their reward is that which infidelity always bestows upon the beneficiaries of the land in which it flourishes. When the great chapter at Ghent shall terminate we may, perhaps, be made acquainted with further details concerning the future course to be taken, in different lands by the sons of St. Dominick.

**THE MEMORY OF THE DEAD.**—Little did John Kells Ingram ever dream that his immortal song would be read in the House of Commons, yet that event has come to pass and in the evening of his life, the poet of Ireland has heard of the fame won by that production of his early enthusiasm and talent. The report from the British House of Commons says:—

"In Friday's debate on the place assigned to Irish in the Intermediate programme, when Mr. Leamy sat down, a tall, rugged, white-headed figure rose from the Irish benches. This was Mr. London, who said he had been teaching Irish for forty years. At this the House pricked up its ears, as it is one of the pet little theories of the House, which the members can speak Irish. There was, however, a more practical blot on this theory to come. The venerable Celt, after reading long lists of Irish works, asked leave to quote an Irish poem. It was not, perhaps, strictly in order, but the House was by this time in an indulgent mood, and for some few minutes members listened attentively to a series of sounds which sounded extremely poetic. As the old gentleman finished his poem he looked round triumphantly, and said, 'Mr. Speaker, that is not my poetry.' Members listened then for the English version, which they felt was coming, and a loud cheer went up from the Irish benches as he announced that it was the Irish version of that historic ballad, 'Who is the noblest son of the hills, 'I am not one of those who fear to speak of '98.' Never before, that song been sung or said in the British House of Commons, but even the members cheered. They recognized with true sporting instinct that the old man had scored."

What wonderful changes that song has witnessed! If we can say that a song can witness anything. When it was first written it was treason to sing or repeat it; to-day an Irishman repeats it in the House of Commons and is cheered by the Tory enemies of Ireland. When it was first written its author was an enthusiastic Irish patriot, and every since has been an employee of his country's enemies, and a friend to anything and everything that might cast a veil over his days of promise and glory. Despite himself Ingram's name became a household word, and his song became the Marseillaise hymn of the Irish people.

The next thing we may hear about the House of Commons is a debate containing a list of Irish treason songs, and speeches. If that Government would only take heart and grant Ireland her political autonomy! It is coming, however.

Sixteen persons killed, several fatally injured, and a large number less seriously hurt, was the sad result of a head-on collision between passenger and livestock trains on the Chicago and Alton Railroad, near Norton, Mo., last Wednesday.

## THE BILL OF ASSOCIATIONS.

Since the first passage of this anti-Catholic measure in March last, very much has been written regarding it. It is just possible that some of our readers have not followed the question sufficiently closely to be able to form a proper conception of the enormity of the injustice that the French Government has perpetrated against Catholic religious orders. It is true that no such orders are indicated in the law, but it is plain from the statement of that law that no community, or religious order, be it missionary, educational, or otherwise, can exist in France, as long as this blot blackens the statutes of the country. A few words of explanation may be timely.

The Chamber of Deputies, on the 28th June, adopted the Bill, as amended by the Senate, by a vote of 313 against 249. For the purpose of the Bill an "Association" means "a convention whereby two or more persons join their abilities and activity for some other purpose than that of financial benefit." Thus all commercial and financial, as well as industrial societies do not come within the meaning of the law. Consequently, we are left with the religious communities alone, as the objects of this legislation. While the text does not name religious orders, it is obvious that the aim of the law is to render their existence in France an impossibility.

This may be still more clearly gleaned from the following passages of the Bill:—

"Associations between Frenchmen and foreigners cannot be formed without the previous authorization of a decree issued by the Council of State."

"It is forbidden to form without an authorization given by special law, which shall determine the conditions of their workings: (a) Associations among Frenchmen, whose centre or direction shall be foreign, or which shall be in the hands of foreigners; (b) Associations whose members live in common; (c) The associations which exist at the time of the promulgation of the law, and which have not been previously authorized or recognized, shall, within six months, prove that they have used proper diligence to conform to these regulations. Moreover, the associations which are prescribed by the law shall be considered as dissolved if within six months they have not adduced the authorization required. The amounts belonging to members of such an association shall have come to them since, after only in line of direct succession, shall be restored. Amounts acquired by gifts can be claimed by the givers, their heirs or those who have any claim on them; and by the heirs or rightful claimants of any testamentary bequest, and shall be restored to the public treasury. The publication in the 'Official Journal' of the decree of dissolution, or of the act of voluntary dissolution of the association. After that time the property shall accrue to the State as well as the surplus of the money invested, and shall be assigned to the establishing of funds for indigent children, sick and aged persons, as well as needy members of dissolved congregations."

Premier Waldeck-Rousseau hypocritically declared that the law would be enforced, but not in a spirit of persecution. This is all nonsense.

Since the law itself is conceived in a spirit of hostility and its very text necessitates that its enforcement be a persecution, all the protestations to the contrary are vain. The Abbe Gayraud, a Catholic Republican deputy, said that the law would remain a stigma upon the Government, and Count de Mun declared the Bill to be the beginning of a war against Catholicity in France. When such legislation is undertaken we Catholics naturally look to Rome for the key-note of our conduct in its regard. According to the "Univers" of Paris, the Pope has sent a letter to the heads of the religious orders regretting the attacks made against them and the failure of his endeavors to protect them. The Church, he says, is wounded in her rights and checked in her work. He says the new law is contrary to natural evangelical and ecclesiastical rights, and declares that the true cause of the persecution is the world's hatred of the Church.

The extinction of the religious orders, he says, is an able manoeuvre to prepare for the apostasy of the nations. The world's malignity portends work for the Church. He advises the religious to observe the instructions of the Holy See, and to imitate their forefathers, who passed through worse times. They should remain firm, dignified and not angry, overcoming evil by good. In conclusion His Holiness says:—

"With you are the Pope and the entire Church. Remember Christ's words: 'I have conquered the world.'"

The odium of this law will cling to the Waldeck-Rousseau Government long after the Premier, his associates, and his party shall have disappeared from the scene; and are confident in the prophetic statement that the religious orders will again flourish in France, when their persecutors shall have gone the ways

## SCOTLAND AND THE POPE.

Is it possible that Scott in drawing his vivid pictures of the convents, with his Balfour of Burley, and his Habbakkuk Mucklewarth, left an unduly strong impression of the bigotry and fanaticism of the Scotch people? We hear much, we read much about the anti-Papal prejudices of the Scottish race; but is there not a grain of fiction in it all? Are they all John Knoxes? all Davie Deanses? Is there not an undercurrent of great justice in the apparent ignorance and prejudice of the usually qualified black Presbyterians?

This year the University of Glasgow celebrates the 450th anniversary of its foundation. Since the "Reformation" there has been a distinctly Protestant institution, yet it was founded by the Catholic Church, and had for its first patron Pope Nicholas V. The faculty of the university does not seek to ignore its origin, nor to shirk the debt of gratitude due to the most respected of the Sovereign Pontiffs.

On the occasion of this celebration the rector, vice-chancellor and professors of the university have addressed a letter to His Holiness, Leo XIII., inviting him to participate in their rejoicings. That letter is couched in the most respectful language. It is a model that might serve for the imitation of others. The following is a translation from the Latin of that letter:—

"To the Sovereign Pontiff, the Most Holy, the Most Reverend, and the Most Learned Man, Leo XIII., The Entire University of Glasgow, the Chancellor, the Rector, the Professors, the Graduates, and the Students."

"(Send) Health."

"In our great joy (for soon we celebrate our centennial feast), this above all else we can remember with grateful minds, that this splendid university, which is to-day enriched with all wealth of talent and works, started from the Apostolic See itself, and that it commenced with the most loving patronage of the Supreme Pontiff, as we have learned from our forefathers."

"For that most learned Pontiff, Nicholas V., in the year of the Incarnation of Our Lord one thousand four hundred and fifty-one, displaying the greatest love for the Scottish people, being himself a most illustrious for all the lights of talent and of the liberal arts, founded among us a university, and wished that our doctors, masters and students which have been granted to the university of his own city of Bologna."

"The which so great benefit, as like a loving daughter from whom it, we think leads us to hope that Your Holiness may become a sharer of our joy, and to utter due thanks to the Holy See for so great a favor."

"We therefore pray that you may deign to increase this our happiness with your authority; and if on account of these wicked times it could come to us in these latter days, should the difficulties of sea and journeying, we hope at least that you will express to us your feelings through some other person enjoying your favor, and that this our university, founded by James, King of the Scots, cared for and defended by William, Bishop of Glasgow, and furthermore enhanced by many benefits from many of our Kings, you yourself, most scholarly and most elegant, cultivator of Latin literature, through your kindness may deign to honor still more, and to commend to your own ages."

"We write at Glasgow, on the Ides of May, MCMI."

"The Prefect and the Vice-Chancellor."

The reply of the Holy Father to this very extraordinary and exceptional letter was characteristic of the great Leo. After thanking those who sent the address, he describes it as a noble deed. He recalls the glorious Pope Nicholas, who had so wholeheartedly and veneration of the Scottish people. He then assured them that he "prayed God to direct in the way of truth all the works of the members of the university, and to unite the latter to the Papacy in perfect love."

This correspondence is very significant. It may be a commencement of a new and happier era for the Catholic Church in Scotland. We know fully well that all emity towards the Church springs from ignorance, and when the enlightened, the learned, the responsible people in a country, take the initiative in paying due and deserved honor to the Holy Father, it follows naturally that the less educated (and more prejudiced) masses will soon follow suit. There is a new spirit moving in the bosom of the Scottish people: what the results of its birth may yet be none can tell. But it is not totally presumptuous to surmise that a better understanding between that hardy race and the Catholic Church is not far removed.

At all events the university of Glasgow has given evidence of real noble sentiment in the breasts of its leading men. If this spirit could only be fostered a little more we are confident that the day may yet dawn when the veil of prejudice will be lifted and the Catholic Church will receive her due recognition amongst the people noted heretofore for their antipathy towards her.

## AGGRESSIVE CHRISTIANITY.

In one sense the propagation of the Faith, especially when combined with the civilization of barbarous peoples, may be styled aggressive; that is to say in contradistinction to passive or defensive. But the means used to bring others to Christianity, or rather to bring Christianity to others, are to be taken into consideration. It is one thing to go to the pagan with the cross in one hand and a rosary in the other, and another to approach that same pagan with the Bible in one hand and the sword in the other. We have yet to learn when and how Our Lord left His Church a mission to force His precepts down the throats of the unbelieving. Senator McLaughlin, of South Carolina, delivered an address on "God's purpose in Expansion." In the course of his remarks—some of which were very confused—the old servant of the State made use of these words:—

"Our nation, with its free government and its aggressive Christian civilization, is in a position to march forward and convert the world. With the isles of the Pacific in our possession, with the confidence of the millions of heathens in the East, and with our wealth and commerce and Anglo-Saxon love of liberty, we can raise the banner of the cross and accomplish the Heavenly-designed work of having the gospel preached to every creature."

If this means anything it signifies an armed process of making the world accept the principles of Christianity. The "Ten Commandments" said that "the Ten Commandments have no place in domestic politics, and the sermon on the Mount no application to international affairs." If we are to judge by the missionary conduct of Christian heralds in China we must admit that the effacing of God's name from the altars in some lands is not as barbarous as it might be considered. The Rev. Gilbert Reid, an American Protestant missionary to China, writes in the "Forum" upon looting in that land. It is that Rev. Mr. Reid deals with the subject:—

"I venture to expound the ethics of looting. Looting means spoils of war. If there has been no war, looting may be set down as wrong. If there has been war, it has been in making war; whether by the Chinese Imperial Government or by the combined troops of Europe, America and Asia, and not in the incidental result of the collection of spoils."

The New York "Sun" makes fun of this rev. gentleman's ideas of right and wrong. The comment is this:—

"His (Mr. Reid's) code is somewhat different from that of other apostles of Christ. It is to prevail in the further efforts of Christian civilization to evangelize the heathen world and to carry true and pure religion to the benighted, both in literature and in the Sermon on the Mount will have to be revised, about like this:—

"Thou shalt not steal, unless somebody else has done wrong by wagging war. After military operations the Eighth Commandment is suspended, even in the case of non-combatant Christian missionaries."

"As ye would do that men should do to you, do ye also to them likewise; that is, unless you can put the others, technically, into the class of 'enemies.' Then you may do to your enemies as you would not have them do to you."

There is a report by Major-General Chaffee as to the American Protestant missionaries, and their system of civilizing and Christianizing the Chinese. A few facts from that report will complete our chain. Read this:—

"Appended to the report are letters written by Major-General Chaffee, proving the request of the Rev. E. G. Tewksbury, an American missionary, that he be furnished with a detachment of American troops to accompany him on an expedition to exact money and lands from Chinese for depredations they had committed during the Boxer revolt upon the native converts. Though Mr. Tewksbury himself confesses that he did not know how many native Christians had been killed, or to what extent the property of converts had been damaged, he compelled various villages to contribute money and lands, until he had collected \$12,000, obtained deeds for ninety-six acres of land, and had secured permission to construct nineteen chapels and twenty cemeteries."

## LORD RUSSELL'S MEMORIAL.

The spot where the late Lord Chief Justice was interred in Epworth cemetery last night, was marked by a striking memorial, which takes the form of a wall of white Irish granite, enclosing a space 27ft. long by 20ft. wide. The pillars at the sides and centre weigh over a ton each, and are ornamented with a band of carved Celtic work. The panels consist of a series of small granite slabs, from a stone base with a rounded coping, also ornamented with carving. The stone was taken from an Irish quarry near Limerick, and the memorial erected by skilled Irish workmen.

## IRISH CATHOLICS AND THE NAVY.

At the annual meeting of the hierarchy in Dublin the following resolution was unanimously adopted:—

"We have frequently urged His Majesty's Government to make adequate provision for the spiritual needs of Catholic sailors in the Royal Navy. Notwithstanding their repeated promises to do so, such adequate provision has not yet been made. We now deem it our duty to advise Catholic parents not to allow their children to join His Majesty's ships until suitable arrangements shall be made to minister to the spiritual wants of Catholic seamen in the fleet."

(Signed)  
MICHAEL CARDINAL LOGUE, Chairman.  
JOHN, Bishop of Clonfert.  
RICHARD ALPHONSUS, Bishop of Waterford and Lismore, Secretaries.

## AN IMPORT.

Of Interest to M. and Nation.

A decision of the Catholic hierarchy throughout the world, made recently by members of the hierarchy, that by a person can be a Roman Catholic, perform his duties, and that it is to go to confession, the sacrament of the Eucharist every day, and the constitution require every member of the hierarchy to do so, and to produce a certificate of the same, had some one in all the societies, and the de-

## RECENT DEATHS.

MISS O'DONAGHAN. Miss O'Donaghan, who was born in the city of Dublin, died on the 10th inst.

## THE LATE JOHN O'DONAGHAN.

We learn with deep regret that John O'Donaghan, who was born in the city of Dublin, died on the 10th inst.

## MISS O'DONAGHAN.

Miss O'Donaghan, who was born in the city of Dublin, died on the 10th inst.