

The True Witness

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EDITORIAL NOTES.

Once more we desire to draw special attention to the fact that new subscribers sending in their subscriptions before the 1st January, 1893, will receive THE TRUE WITNESS free, from the 12th October, 1892, and on then until the 1st January, 1894. This is an offer made by no other weekly on the continent.

In our last issue we returned thanks to the Aldermen to whom we had appealed and by whom we were effectively supported before the Police Committee. By a mere accident the name of Alderman Kennedy was omitted. We regretted the omission, beyond anything, when we noticed it on our first page. To Alderman Kennedy is due the thanks of THE TRUE WITNESS and of all for whom it spoke on the Social question. It was he who moved the Police Committee into giving us the special meeting, and he supported our contentions in a thorough and energetic manner.

We publish elsewhere a letter, which we held over during two weeks or more, and which we now give to our readers at the request of the writer. Moreover, we are about to enter upon this question of our local schools and to sift it as well as our ability will permit. Our columns, as we already announced, are always open to correspondents; but we desire to emphatically state that we do not hold ourselves responsible for either their expressions, tone, or ideas. In this matter of the schools, we have made our own programme, and for our own expressions and opinions alone are we answerable. The letter that we publish to-day criticises our "prudence." It is exactly on that "prudence" we rely for success in any undertaking. So cautious are we that we never make a statement without first holding the evidence to substantiate it, and we never advance opinions without having the facts whereon they are based. A correspondent is only responsible for his own views; we are answerable for the whole tone, course and views of the acknowledged organ of an important element in the country. He can afford to write without prudence; we cannot. As far as the present School Board and its officials are concerned we simply desire to emphasise the fact that the Irish Catholics have no just representation; nothing to correspond to the money they pay and heavy share of the taxes they always meet. A change must be made. We repeat, however, that our columns are open to any one who can offer suggestions, or who has theories to place before the public.

There is talk again about the night schools. They were a boon to the hundreds and it would be a God-send were they to be re-opened. We will merely draw the attention of the Hon. Mr. Hall and the Hon. Mr. Nantel, the principal representatives in the Local Cabinet, from the Montreal district, to the great and important blessing they would confer upon this city were they to urge and succeed in obtaining the re-opening

of these night-schools. We will speak at greater length upon this subject in another issue. It involves the interests of the honest laboring classes, of the poor but willing citizens, of those whose days are occupied in earning their bread, and whose evenings might be dedicated to the acquiring of those rudiments, which later on might serve as stepping-stones to more congenial and higher occupations. It is a subject that must not be lost sight of, and the men, who will be instrumental in procuring such a benefit for the public, must earn the gratitude, confidence and support of all honest-minded citizens.

Very Rev. Dr. Lloyd, of Wolverhampton, England, recently delivered a most interesting lecture upon "Rome as it is to-day." Amongst other things the learned speaker said that "in the Eternal City, the seat of the head of their holy religion on earth, instead of there being peace and tranquility there was nothing but strife and discord. The Holy Father, instead of being happy and contented, was practically a prisoner; his subjects around him, instead of being contented, were groaning under oppressive taxation; instead of their holy religion having full liberty, it was restricted to the interior of the churches; the monks and nuns, instead of being permitted to go about their holy calling without hindrance, were insulted publicly and even menaced upon the streets." Now, this is a very pretty state of things in the capital of the Catholic world. And yet our non-Catholic conferees of the press seem to open their eyes in wonderment and to laugh aloud at our complaints, if we have the temerity to mention anything about the Pope as a prisoner, or the Roman clergy as the objects of persecution. Let the Quirinal beware: there is a day of bitter reckoning at hand: it inevitably must come: and when it comes, woe to the scoffer and the infidel tyrants!

How beautifully the following incident illustrates the fact that the Mother of God has always and unceasingly been the object of a special devotion in the Church of her Divine Son. Here is an evidence of the inspiration of those words in the *Magnificat*, "henceforth all generations shall call me blessed." The famous archaeologist, Chevalier de Rossi, recently conducted an Oxford professor through the Catacomb of St. Priscilla at Rome. He asked the professor if he could approximate the dates of the paintings found there; the latter said that they were contemporary with Pompei. Then the Chevalier said: "You are right. Here is a monument of the first century, look!" and he threw a light upon a picture representing the Blessed Virgin and the Infant Jesus in her arms. "Do you recognize it?" The Oxford professor said that he did, it was a picture of Mary. Then the Chevalier said: "Three months ago that was covered with sand; it is a memorial of the primitive church, and attests the antiquity of the veneration of the Blessed Virgin." The Professor

paused a moment and then remarked: "*Antiqua superstitionum semina*—old seeds of superstition." Rossi gently retorted: "Say rather with St. Cyprian, *tenebrae sole lucidiores*—darkness more brilliant than the sun."

Often and often have we quoted from the unique, holy and exquisite poems of the late Father Abram J. Ryan, the "Poet Priest of the South." Father Ryan was a hero as well as the bard of the lost cause: he was a missionary of the truest type, as well as the singer of the purest hymns. In the Washington "Evening Star," a Protestant writer, describing the horrors of the cholera in Georgia in the year 1866, eulogises Father Ryan in the following words:

With the first news of the epidemic in Tybee, a Roman Catholic Priest was immediately dispatched to the scene. Father Ryan's arrival was most opportune and during the entire time in those intimate relations which subsist between the priest and the penitent, he never faltered, day or night, in the solemn duty assigned to him. And what a comfort it was for those poor fellows in their extremity! Though equally advised no other Church sent its representative to this pestilential spot. No clergyman bent over the dying Protestant soldier and whispered in his ear the hope of a better life beyond the tide. The writer of this paper is a Protestant and quite familiar with the arguments for and against the celibacy of the priesthood, but he bears willing testimony to this striking instance on the side of the claims of the Catholic Church. Family ties undoubtedly prevented clergymen of other denominations from exposing themselves among the pestilence-stricken troops, while this devoted priest, wedded only to his Church, heard but the cry of her children, and to them

"His tears were as sweet as the dewdrops
That fall on the roses in May;
And his prayers were like perfume from censers
That ascendeth to God night and day."

We have often spoken of the heroism of our Catholic nuns in the hour of a whole nation's peril. Not only on the field of battle, but above all in those days and amongst those scenes when the spectre of some fell plague stalks through the land and spreads desolation and death upon all sides. And even the most deadly opponents of our faith are forced, by circumstances, to admit the courage and devotion of these self-sacrificing women. We are informed that the Senate of Hamburg—which is most anti-Catholic—when the cholera came upon the city, applied to the religious congregations for nurses. The Daughters of St. Vincent de Paul and the Grey Sister of St. Elizabeth at once sent thirty nuns to wrestle with the disease and to soothe the dying or to aid the convalescent. The mother houses at Breslau since doubled the number of the nuns on service at Hamburg. Two of these noble women fell victims to their self-sacrificing devotedness. They really became martyrs to their duty!

The Fifth of November! Guy Fawkes! Gunpowder! Plots! and all that sort of thing will soon startle us into life! We are going to celebrate the Fifth of November this year, and we invite our readers to join in—at least all our Montreal friends. We commence by going, at four o'clock in the afternoon, to Hall and Scott's Rooms, at 2269 St. Catherine Street, and remaining there until half-past six o'clock. There is to be a grand "Afternoon Tea," in aid of the "Free Library." There will be music, both vocal and instrumental, and elegantly prepared refreshments. The tickets are fifty cents,

and for children ten cents. Last year, in the space of eight months, the Catholic Free Library Committee distributed over 5,000 volumes, of the best, purest, most elevating and entertaining Catholic literature. Most of the readers were poor, and of their number many could not afford to purchase books, nor had they friends from whom they could borrow good sound reading matter. It is a noble, a grand, a blessed work that these promoters of the "Free Library" have in hand, and we ask our readers to lend them all the assistance possible. Come and celebrate the Fifth of November in a truly Catholic way: this literature will be worth all the powder Guy Fawkes could collect, to blow into atoms the hideous and abominably dangerous fabric of corruption built up of bad books, dime-novels, and anti-Catholic publications.

It was in the monastery of St. Ignatius de Loyola, at Azpeitia, in the Basque Province of Guipuzcoa, that the election of the new General of the Society of Jesus took place. The choice fell upon Padre Martino, a native of the Province of Burgos, aged forty-four, and who is a learned man, a linguist, and a great orator. It is said that the late Father Anderledy strongly recommended him as his successor. Thus speaks the London *Univers* in an account of the event:

"The Jesuits carried out the preparations for the election of their General so secretly that even the inhabitants of Azpeitia had not noticed the arrival of the twenty-two delegates who had come from different stations, and had all reached the convent by September 27th, the day appointed for beginning. The delegates then retired to separate cells, to which only clerks carrying food had access. All communication among the delegates and with the outer-world was carried on through Father Urraburu, the Prefect of the Convent of Loyola, and the porters at the doors had orders not to let anybody enter the convent, to which workmen and the day scholars had not been admitted since Thursday. On Sunday morning at half-past five, all the Provincials descended into the church, where the sacrament was administered to them. They then proceeded to the library of the convent, with a secretary and an elector accompanying each Provincial. At half-past ten on Sunday morning the election was terminated. All the fathers again descended into the church to sing the *Te Deum*, and Father Urraburu went to Azpeitia to telegraph the news to Rome. The Pope sent his acquiescence and blessing in the evening. This is the first election which has taken place at the monastery of Loyola, but the new General is the fifth Spaniard who has filled the post. The Madrid papers say that the Spanish Government advocated the election of Father Urraburu, the Prefect of the convent, who was supposed to represent the principle of non-intervention in politics, while the new General, Father Martin, is in favour of the Jesuits reserving their liberty of action."

The A. P. A. or Anti-Popery Association, *alias* American Protection Association, is making gigantic efforts, in every strata of society upon the other side of the line, to oust Catholics not only from positions of trust, but even from places wherein they gain an honest livelihood. As the great presidential contest approaches, we find the members of this very unpatriotic, very un-American, very un-Christian society, working like beavers. They seem to have allied themselves with the Republican party; but that is simply because they think that the majority of Catholics are Democrats. They care little for party; their sole aim is to strike down Catholicity and Catholics. The Devil has been at the same work for centuries, and we are confident that "Ancient Nicholas" will hail their efforts with hearty pleasure.