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VOL. XLVII. No. 9.

MONTREAL, WEDNESDAY, SEPTEMBER 15, 1897.

PRICE FIVE CENTS.

ARCHBISHOP BRUCHESI AT NOTRE DAME.

His Eloquent Deliverance to the Congregation.

A Tribute to the Great Work Achieved by the Followers of the Venerable M. Olier in Montreal. A Word of Warning to the Educational Reformers in the Province of Quebec.

The Feast of the Holy Name of Mary was celebrated at Notre Dame Cathedral on Sunday last, and His Grace Archbishop Bruschi officiated.

After the reading of the Gospel, the Rev. Curé Troie greeted the Archbishop and expressed the feelings of the clergy and congregation, who felt happy at the thought that the distinguished Metropolitan was himself a son of the parish of Notre Dame.

HIS GRACE REPLIES.

He began by referring to the many reminiscences which render the old Church so dear to him. Here it was that a pious father carried him, on the very day of his birth, to be regenerated by baptism. He could now see the family pew where for so many years he came to worship with beloved ones now gone to their rest. There, a few yards from the throne, he had made his first communion and received confirmation. Here again entered for the last time the remains of many of his cherished relatives to receive the last rites and prayers of the Church. On account of all these blessed associations, when entering the temple he felt like prostrating himself to cry out with the prophet: "What shall I render to the Lord for all that he has bestowed here upon me?"

Continuing, His Grace said that besides coming to them as a brother, he also came as a bishop, since by a miracle of the grace of God he had now become the pastor of those whose disciple he had always felt so happy to be. In the capacity of pastor he felt happy to render a tribute to the venerable

M. OLIER AND HIS WORTHY SUCCESSORS

They held the first rank in the foundation of Ville Marie, and were ever afterwards its generous benefactors. They were given wealth, which was their right as founders, but had they not made the best possible use of such wealth? "Ariste," he said, "ye priests trained by their zeal, ye sisters of our convents, ye children of our schools, and orphans of our institutions, ye inmates of our hospitals and asylums, and ye students of our universities. I see you approach by thousands to testify to their zeal and unbounded generosity." Generalizing then his views the Archbishop declared that the people would find the same devotion in every section of the clergy, and he said: "Be attached to your priests and bishops, and do not forget the debt of gratitude which you owe them. Had it not been for your priests and bishops, what would you be to-day, O Canadian people? Would you still exist, and if so what would be your name? Were not your bishops those who in the days of trouble supported, encouraged and consoled you? Were they not the men who constituted themselves the

INTREPID DEFENDERS OF YOUR RIGHTS?

Did they not go themselves to place at the foot of the throne their victorious plea in your behalf? Beware lest by listening to the voice of passion, or through unfortunate divisions on questions of purely material and passing interest, the sacred alliance which God and ages have formed, and to which are attached our glory and our preservation, be broken. His Grace then referred to the modern cry of progress, and declared that the bishops and clergy were at the head of the movement in its true sense, taking as a basis the word of Christ himself when he said: "Be ye perfect as your Heavenly Father is perfect." Progress, indeed, is nothing else than a continued advance march towards perfection, the ideal of which is God himself, and advancement in arts, sciences, trade and commerce all tend to come nearer to the ideal. Such progress the Church demands, and it earnestly works to secure it.

Said His Grace in closing:—How do we stand ourselves in that respect? If I consider

WHAT WE WERE A CENTURY AGO

and what we are to-day as regards our numbers, our social condition, our temples, our educational and benevolent institutions, it strikes me that we have reason to be proud. God has blessed us and we have not gone back. I appeal to our foreign friends, to the representatives of France whom I see here and who must regret our separation from their mother land, to state whether we have made progress. Visitors who come from abroad very often envy our position, and the liberties which we enjoy to such a considerable extent. We can do still better, we can further grow materially, intellectually and morally. It is our wish and our duty to do so; for example, by improving the education given to the people. Such is the wish and desire of all, but on this special point, when strangers make no secret of their admiration for

the laws that govern us, when such an eminent man as Cardinal Gibbons expresses a desire to see the Canadian educational system

ADOPTED IN THE GREAT AMERICAN REPUBLIC

I beseech you as your bishop and your compatriot not to lead strangers to believe, by too loud cries of reform, that we do not deserve the sympathies and admiration bestowed upon us and that we are in a state of deplorable inferiority. On the other hand, let us agitate and improve what we already have, and to carry out that great work let the leading classes, those who hold a pen or address the multitude, journalists and legislators, come to us. Your priests and your bishops offer you their hand. Let us understand one another as sons of one family should do. Let us beware and not follow the example of those nations, that under pretense of reforms have forgotten or forsaken the rights of God, of the Church and of the family. Let us work in the spirit of devotion, sacrifice and generosity. Your bishops will be by your side to support and defend you, and you also will support and defend them. What great things we can accomplish, united together.

On Monday afternoon the pupils of all the schools in the city, both under the direction of religious communities and Catholic School Commissioners, assembled at Notre Dame and presented an address to His Grace the Archbishop.

"CATHOLIC SOCIETIES AND THE INTELLECTUAL MAN."

Perhaps one of the most important papers read before the Catholic Young Men's National Union Convention in Boston was the one from the pen of P. J. Flatley, of Boston, and entitled, "Catholic Societies and the Intellectual Man." After touching on the antiquity of Church Societies as almost coeval with the foundation of Catholicity on earth, the writer proceeds as follows:—

"We may not speak of the sodalities nestling in the shadow of the sanctuary, of the Holy Name societies who would fain make reparation for the revolting profanity that vexes our ears; of those of St. Vincent de Paul who strive to bring forth the full idea of a lay apostolate, nor of many others whose works are fraught with temporal and spiritual benefit to the members and to the community. Our concern is mainly with societies of young men organized for the physical, intellectual and moral advancement of the members, and, therefore, for their elevation and dignity of character as citizens of the state and the republic.

In cities where young men are beset with so many distractions and temptations, such societies do incalculable good. For the stranger they sweeten the sadness of absence from home, and furnish congenial companionship. To organize such a society is no easy task; to preserve its mechanism in good running order demands unceasing toil and tireless vigilance. For numberless things are to be done regarding its normal operation. Seasons of disaster may come, but as the farmer, by stress of weather, is forced to seed his crop three or more times before the prospect of a rich harvest smiles upon him, so the officers must re-oubli their exertions to stimulate the members and revive a drooping organization. The members must not be inactive; they should be at one with the board of government, observant of the by-laws, and kindly in demeanor to each other and to visitors. As far as means will permit it they should have a well-selected and well-stocked library, and

BE GENEROUS IN THEIR PATRONAGE OF THE CATHOLIC PRESS

in their homes and in the rooms of the association. In essays, debates, dramatic exhibitions, mental powers are brought into play, the views are broadened, both sides of a question are presented, and a noble ambition is fostered. Concerts are frequent, lectures are given, smoke talks furnish recreation. In a rare and exceptional case a member may try to exploit the society for his own advantage. This is frowned down as soon as attempted; all are pitted in generous rivalry with each other, animated by one motive, aspiring to one end. Mindful that this supernatural end can be reached only by observance of the commandments and precepts of the church—the divinely constructed lighthouse to guard against hidden rocks and shoals of error and guide into the haven of safety—they receive the blessed sacrament at stated times, and diffuse the glow of religion among the people. In the regular working of the society appears to be exemplified the direction of St. Paul: "Let nothing be done through contention, neither by vain glory, but in humility let each esteem others better than themselves." Phillip, chap. 2, v. 3.

Young men in particular are influenced by their surroundings, affected by environment; therefore there is now such an overmastering desire for athleticism. A sound mind in a sound body is to be sought for, but we should never cultivate the one at the expense of the other, should never give undue attention to the gymnasium, base ball or the wheel, to the detriment of intellectual and spiritual requirements. We should cherish cordial feelings for each other, so that, as the pagans of the early century spoke of the Catholics of that time, those who follow in their footsteps may

have good reason to reiterate their exclamation: "See how those Christians love one another." One glorious effect of this love would be not only a union of all the societies in the United States, from New York to San Francisco, but also

AN INTERNATIONAL UNION OF CATHOLIC SOCIETIES.

The difficulties to be overcome will fade away before the latent energies of our young men when fully aroused. In the beginning, however, it would be well to limit it to our own country and to Ireland, England and Scotland. Later on annex Spain, France, Germany, Italy and Austria, and when a consolidation is effected, establish, with the sanction of our beloved and august Pontiff, an official centre, which would overcome as one vast dynamo of moral force from which Catholic energy would be transmitted to the outermost rim of the globe. Then would open an epoch shrouded in splendor, radiant with ideal possibilities, and awaiting its advent we should infuse new vigor into every breath of the organization. Every member realizing the grandeur of his mission should actualize his thought in noble action, be familiar with the best that has been said or done in the world, and aid in the solution of problems that confront us in a way that will subserve the permanent interests of city, state and nation. In our various callings we should be models of efficiency and integrity, faithful to the teachings of our holy religion, and follow with unflinching step the lode star of duty, lead it whithersoever it may.

The Catholic Young Men's National Union will ever be a bulwark of the Republic, for the man that is true to his creed will never be false to his country. We should cherish, too, filial obedience to our ecclesiastical superiors—they are the dispensers of the mysteries of God—working in season and out of season under the banner which we are conscientiously bound to honor and defend, "God and our Neighbor." And so as the years go by, as centuries roll past, may it be said of American Catholics as the Holy Father, in words that are at once a history and a prophecy, recently said of the religious record of the Irish: "Nunquam defecerunt, nunquam deficient, they have never failed, they never will fail."

A PAPER ON A SIMILAR SUBJECT.

In discussing an almost similar subject, "The Young Men's Society and the Catholic Man," George F. Mulligan, of Chicago, also gave some trenchant advice before the convention. Mr. Mulligan says:

"When a Catholic man begins to neglect Catholic young men's societies his guardian angel takes an extra grip on the reins of his life. A single stick is easily broken; put many together and the task becomes impossible. One Catholic man is easily led from the fold; band many together—they are all strong in the faith. A man may feel such confidence in his individual strength that he thinks that he needs no help, that he can stand alone. That is what Goliath thought before he met David. On the other hand a man may feel that he is not fitted to belong to a Catholic young men's society because he 'isn't much of a church member,' 'not much of a practical Catholic.' He is just the man who ought to join such a society. He needs the help, the influence, the grace, that the association with other Catholic men will bring to him. And when a young man joins a Catholic young men's society the devil gnashes his teeth and orders out a few extra acutes. And when Catholic young men unite to form a young men's society, to help each other and themselves, to form a small army for mutual protection in the faith, it is safe to conjecture that confusion reigns in hell's battalions and Satan has a terrifying spasm."

PASTOR CHINIQUY.

Rev. P. S. Cunningham, of Whitehaven, England, wrote a letter to the Gazette of that place (after attending one of Chiniquy's anti-Catholic lectures), a part of which we reprint below:—

"I have a horrible revelation in store! I beg therefore that you will summon all your fortitude. A dreadful Protestant plot is afoot to dethrone her Majesty and to set the Rev. Hugh Price Hughes upon her royal seat! Now this statement is moonshine—but not a bit more moonshine than certain statements that we have gravely enunciated in the town hall on Monday evening. They are stilling the Plot, followed the fervent Protestant, Titus Oates, two hundred years ago. 'They are stilling the plot,' cried Chiniquy, Sterling & Co., with the Protestant Alliance as chorus on that occasion. There are great sufferers, these good people with plot on the brain. It is a terrible plot! A deep plot! A Jesuit plot! Woe! Woe! A Romanist king, the fires of Smithfield, etc., etc. So the Jeremiah, the Rev. C. Sterling leading! Quite in vain, gentlemen! The common sense of Englishmen intends to smother your plot; will have none of your plot; derides your plot.

"At this point may I ask a solemn question of Pastor Chiniquy and his chief supporters? They evidently think and they seem to say that no Roman Catholic can obtain eternal life. Do they deliberately consign to hell (an ugly word, but I beg them to face it honestly) Bernard of Morlaix, whose hymn, 'Jerusalem the Golden,' they have sung a thousand times; Francis of Sales, Fran-

cis of Assisi, Damien the leper priest, and ten thousand more? If they do, may God forgive them, for they need his pity more than most men. But what a spectacle! The Blessed City, a magnified meeting house. Its people a little band of amug and selfish Pharisees.

"Now to quit points of ethics and come to the matter of the lecture or sermon, for it more deserves the latter than the former title. When a man stands forth with great demands, naturally credentials of some sort are required. But Pastor Chiniquy has no credentials. He tells a long story indeed of an appearance of our Lord to him personally, which is a sort of adaptation of the visions of St. Francis of Assisi, with all the beauty and reverence removed, and of a commission which he received from Christ to proclaim and apparently to bestow 'a gift.' But as the gift is simply that which every Christian, Roman Catholic or primitive Methodist, can and does obtain, there is nothing remarkable herein.

"But without argument, proof or anything else, Pastor Chiniquy proceeds to ride a very high horse indeed, and having cut off the powers of the simple priesthood, proceeds to assume those of the Papacy itself. Personally, as an Anglican, I do not accept the Papal theory, but were I a Romanist I should certainly hesitate to change the limited infallibility of Leo for the unlimited infallibility of Chiniquy.

"But the States are clearly a queer country when law is not, for the Pastor (Chiniquy) informed the meeting that for fifteen years he was out on bail in the custody of various officials, and that he was brought up four times a year to answer for horrible crimes, every one of them the result of priestly perjury! Unlucky Chiniquy! What with this and twenty-five attempts at murder (these attempts, however seem to have included every stone thrown in thy direction) thy life has been of an exciting nature, indeed, and thou hast come a long way to pour thy tale of woe into our ears in this 'city of White Haven! Peace be to thee! Toodle back to thy beloved French-Canadians! In the old times thou mightest have added one more to thy twenty-five assaults and batteries, but on Monday the Roman Catholics were wise in their generation and added no gem to thy martyr's crown. And they may take my word for it that nothing bad by thee that night was of weight enough to upset the religious convictions of a tomtit."

CHRISTIAN DEMOCRACY.

A SUSCINCT REVIEW OF THE NEW MOVEMENT.

It is Supported and Favored by the Pope—Yet stands the Head of the Movement—Endorsed by Rome—Opposed by the Dictator Government—It is Growing Strong Every Day.

A special correspondent of the Liverpool Catholic Times writes to say:—

All the circumstances that attended the French Workingmen's Pilgrimage go to form a notable triumph for the party of Christian democrats of which M. Léon Harmel is one of the most earnest representatives in France. The memorable lesson is derived as much from the historical surroundings amidst which the Pontifical audience took place as from the Roman demonstrations themselves. It must be acknowledged, indeed, that in spite of the decided attitude of the Supreme Pontiff the reactionary have never ceased to maintain a general system of warfare against Christian democracy in their communications with the Vatican and the Holy Father. Holding the foremost place in this strange coalition, King Leopold of Belgium has again and again begged the Holy See to disavow the Christian Democrats of Belgium, who have committed the unpardonable crime of combating his corrupting and highly dangerous militarism. The Court of Berlin, after having tried to detach the Centre from the work of social and democratic reform, has constantly deplored the instructions of Leo XIII. One of its ecclesiastical advisers, at an audience which has become celebrated, went so far as to arraign to the Pope the Social and Democratic parties in the different countries. According to the reactionary theory the Conservative forces of the Prussian State and the Teutonic nation still preserve enough of resistance to oppose the modern world with success. The Kaiser sought to stop the new currents of Catholicism and to check the Providential stimulus coming from the Vatican. The French Government, for tactical reasons, made in its turn observations at Rome with the view of withdrawing the Social priests from the Democratic groups. In Italy the Quirinal, alarmed at the Catholic awakening and the strength of the movement, of which Signor Toniolo is, under the personal direction of the Pope, the doctrinal leader, multiplied the influence it brought to bear on certain Bishops and several conciliatory Conservative groups, in order to weaken the social action of the Pope's faithful followers. Reactionary parties in various Catholic countries protested to His Holiness against the bold initiatives and compromising undertakings of the Christian Democrats. To understand

ALL THE SIGNIFICANCE AND THE LESSONS OF THE PILGRIMAGE, we must regard it in this atmosphere of noisy hostility and Machiavellian pressure. On the eve of the journey the reactionary journals announced a formal

Concluded on eighth page.

DAINGEROUS LITERATURE.

AN ARTICLE WELL WORTH OF CAREFUL PERUSAL.

Rev. Professor Slack's Able Address on the Subject—What a Catholic Should or Should Not Read—The Evils of Corrupt Books and a Sensational Press.

Rev. Professor Slack delivered a thoughtful and valuable address on "Dangerous Literature," before the Young Men's Societies Conference which was held last month in Glasgow, Scotland. It is with regret that we find we cannot reproduce it in its entirety, but we copy the following summary of it from the pages of the Boston Republic. In his introduction the Professor says:—

It will be advisable (1) to consider the different dangers that lurk in literature; (2) to review briefly the various classes of literature; and (3) to lay down some principles for practical guidance. And first as to the meaning of the phrase "dangerous literature." I assume that it is the wish of those at whose behoof and whose behalf I have undertaken to treat my subject that I should take the word "literature" in a very wide sense. For practical purposes we may consider it to mean "reading matter" in general. With regard to the adjective "dangerous," we know that implies the presence of some special element of risk. We also know that, as far as at least as its direct and moral influence is concerned, literature can all of human beings only and addresses itself, not to their bodily constitution, but rather to their minds and hearts. It will, then, be sufficient for us to confine our attention to the following points: 1, dangers to faith; 2, dangers to morality; 3, dangers to man's mental constitution.

1. DANGERS TO FAITH FIRST

because they are not only the most important in themselves, but also the most far-reaching in their consequences. Whatever tends to destroy or weaken our faith, tends in the same degree to damage our moral and intellectual being; and this, too, over and above the hurt which we suffer in our soul by the loss of God's most precious gift. The vast body of modern literature, untrammelled as it is by the teachings of Catholic Christianity, displays only too clearly various forms of unbelief. And this constant presence of false views cannot but tend to weaken or destroy the true conception of the fitness of things. We next turn to the consideration of the dangers to morality. These are closely connected with the want of faith and naturally vary in character according to the varying forms of unbelief, but in all alike a certain common element of danger presents itself. Owing to the absence of a definite and authoritative standard of teaching, the individual is driven back upon himself, and forced to combine in his own person the incompatible functions of advocate and judge. A comparatively slight acquaintance with modern literature suffices to show how the reading matter of our day reflects this tendency.

TO SUBSTITUTE IMPLICATION FOR MORAL PRINCIPLES.

The average writer or editor betrays an unworthy willingness to ignore or oppose the dictates of reason and conscience, when they conflict with the corrupt desires of himself or of his readers. We now come to a third danger, whose existence in connection with reading is all too imperfectly realized. As in relation to our bodies we must carefully avoid certain forms of exercise, either because they are dangerous in themselves or unsuited to our particular constitution, so in the exercise of our reason and emotions we must be carefully on our guard against an improper application of the powers of our mind and the feelings of our heart. Now, when we consider how easily passion, prejudice and self interest may mislead a writer, we are forced to admit the multitude of dangers that beset the reader. From an improper exercise of the reason and emotions many acquire dangerous habits of loose reasoning and of false sentiment, and thus inflict permanent injury upon the powers of mind and heart.

"No Catholic," argues the Professor, "secure in the truthfulness of his creed, may fear the truths of science. In no department of literature must greater caution be exercised than in the domain of history. It ought to be the oracle of truth, but has often been degraded into the handmaiden of controversy. Happily the general tendency of history nowadays is to become more favorable to the Church, but still the evil work of four centuries is not yet entirely undone."

"In the novel of to day irreligion and immorality absolutely run wild. Religion is either ignored or only referred to in order to have its falsity calmly assumed. It is merely used as a foil to set off the agnostic's air of lofty superiority. That somewhat inconsistent individual delights to blaspheme what he professes not to know. As to morality, it is not indeed ignored by our novelists, but that is because it must be continually outraged. What would the writer of fiction do without the three prohibitions, 'Thou shalt not kill,' 'Thou shalt not steal,' 'Thou shalt not commit adultery'? Were these eternal laws revealed the novelists would find their occupation gone. Modern novels may be said to be of two types—the historical novel and the hysterical

The historical novel is distinguished for its inaccurate presentation of historical facts. History is related in a manner to suit the views of the writer and the prejudices of the public. This is especially the case with novels published in these countries, when the authors touch on matters of Catholic doctrine or practice. And even Protestant writers confess their own subjection to prejudice. Stevenson says ('An Inland Voyage,' p. 212): 'I cannot help wondering whether a Protestant born and bred is in a fit state to understand these signs' (of Catholic devotion) 'and do them what justice they deserve. For these believers are neither weak nor wicked. I see it as plainly as a proposition in Euclid that my Protestant mind has missed the point, and that there goes with these deformities' (see how the evil crops out, even in the very net of prose) 'some higher and more religious spirit than I dream.'

Yet Stevenson is not the worst offender. As to the hysterical novel whose object is to produce at any cost some strong, ever course, sensation, it seems to be an importation from France. When we think of the reckless waste of human life affected by writers of the school of Mr. Haggard, do we not discover a new meaning to the saying, 'The pen is mightier than the sword,' mightier certainly as a weapon of destruction. Who can tell the lasting evil done to the mind of the reader by such literature?

Referring to Protestant and infidel journals, Professor Slack continues:— "When we consider the ignorance, prejudice and hostility of the public mind in these countries with regard to Catholic faith; when we reflect upon the strength of the temptation which editors must feel to pander to the passions of their readers; and when we realize how many motives tend to warp the judgment and to lead one astray in argument, it must be evident that the public press is a formidable source of danger as to the faith, to the morality and to the mental health of the general reader."

What are the precautions and remedies which a reader must adopt? In the first place it is surely the duty of a very loyal child of the Church to hearken to the voice of warning which our spiritual guides are sometimes constrained to utter. Whether it be by means of the much-abused "Index" or of the utterances of local authority, the true Catholic will always be ready to heed the warnings that are addressed to him, and to avoid all literature which his spiritual pastor declares to be evil or dangerous. He will not make the mistake of considering these warnings as violations of his liberty. He knows that the Church has a right

to issue in all that is for the common good and to do so for the unalienable liberty of becoming either sick or foolish. In the second place, I would urge upon all to cultivate the habit of examining, and even of re-examining, what they read, comparing it with the standard of sound sense and true faith. This habit will insure their being always alive to the dangers that may lurk in the matter before them. As a man in anxious doubt about his bodily health consults his physician concerning some particular form of food or exercise, so the Catholic who is in doubt about what he may safely read can turn to counsel to one who has been made adequately acquainted with the spiritual and mental constitution of the inquirer. From such a counsellor a prudent decision may be expected; one free from the disturbing influence of personal bias and full of a sturdy consideration. At a time when the range of available literature is so vast, it cannot be pleaded that observance of the rules here laid down will ever be felt as a hardship. The quantity of reading matter is so immense that he who confines himself to the very best can never find his healthy appetite stunted. I may appropriately conclude with the advice of the great St. Basil, (De Legenda Libris Gentilium): "We must take all things as they come, but only such as are profitable. For it would, indeed be a shame that, while in matters of food we reject what is hurtful, we should exercise no discretion in those matters of instruction which are the nourishment of our minds."

NEWS IN BRIEF.

It is said that Sir Oliver Mowat has informed Sir Wilfrid Laurier that he will take the Lieutenant-Governorship of Ontario providing that Hon. David Mills be given the portfolio of the Justice Department. Sir Oliver is anxious that Ontario should retain this important portfolio and that the representation in the Cabinet from that Province would not be weakened by his retirement to Government House. The matter is now under the consideration of the Premier.

A despatch from Ottawa says that J. C. Shea, Joseph Troy and Frank Bonetta were committed for trial by Police Magistrate O'Gara for conspiracy in the Capital lacrosse case. They were granted bail of \$2,000 each, \$1,000 personal and two securities of \$500 each.

Mr. A. J. Robillard, for ten or twelve years telegraph operator at the St. Henri station, Montreal, did not return home on Thursday night, nor has he since been seen, and the finding of his hat and coat in a wood yard by the canal led to the latter being dragged for the body, but without result. In the coat pocket was a letter to his wife, Robillard was about twenty-eight years of age, and has a child only nine months old.