

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, JANUARY 21, 1899

"FATHER" CHINIQUEY DEAD.

"Tu es sacerdos in aeternam." Almost five and sixty years ago these sublime words were pronounced, by episcopal lips, over the late Charles Feschel Telephore Chiniquy, and the power which they imparted, the dignity which they bestowed, as well as the responsibilities which they imposed are unchanged by lapse of time, uninterrupted by death, unending as eternity. Yesterday, while yet amongst the living, he may have been the most deadly enemy of the Holy Catholic Church; to-day, in the realms of God's justice, he is a priest of that Church—a priest in the full acceptance of the term, with all the obligations attached to that sacred office, and with the seal sacerdotal indelibly stamped upon his soul. He may have abandoned the Church, abused the Sacraments, carried his enmity to the utmost degree of fanaticism, sown seeds of infidelity, by the handful, perverted scores of the faithful, trampled upon every vow and obligation, in a word, he may have spurned and insulted the spiritual mother that nursed him, still he carried with him through life, and he now wears in eternity, be it as a crown of glory, or a diadem of misery—the unchangeable sign of priesthood. It is, therefore, as a priest that the Catholic must consider the man; and, as such, do we regard him when recalling his career. It would be difficult to review, even in several columns, the countless points of interest in the extraordinary life that closed last Monday. Whether we consider it in regard to the exceptional number of years, the marvellous vitality exhibited even to the end, the kaleidoscopic changes, reverses, successes, inconsistencies, contradictions and vicissitudes that astonished bewildered, we perceive one predominant passion asserting itself everywhere, and at all times, one great motive power, so to speak, which imparted every impetus to that man of iron and fire—the passion of Pride. In later years that pride became more like vanity, but it still remained the same egotistical sentiment embodied in the two historic and unfortunate words "Non serviam." It was that spirit—so foreign to the Church—which arrested the great preacher of temperance, when, in the full blaze of his renown and in the hour of his wonderful ascendancy, he stepped aside from the path of truth and stumbled into the by-ways of error; it was that spirit that dictated the first act of insubordination and the subsequent disobedience which led to this awful life-catastrophe; it was that spirit that pushed him along during those years of wavering and uncertainty, when alternately harkening to the voice of conscience that recalled him and the voice of human respect that urged him onward; it was that spirit which magnified in his eyes the fame, or notoriety to be reaped and reached in his ears the plaudits that bespoke popularity; it was that spirit which, in old age, checked every impulse of a better nature, and prevented a possibility of any return to the faith; it was that spirit which at the close rejected the last offer of reconciliation coming from one whose episcopal authority still governed by right, the sacerdotal subordinate.

Viewed then from the standpoint of Catholicity the life and the death of the apostate priest constitute most terrible lessons. After his marriage in 1861, it is very easy to understand that family ties, domestic duties and demands should place an almost in-

surmountable barrier between the fallen priest and his chances of conversion; when age came on, with its second childhood, we can comprehend how easy it was to flatter the vanity of the unfortunate victim of pride and impulse and to retain him in the path of error by a silken cord that, in the days of his vigor, he might have snapped; we can, likewise, account for much of his exaggerated attacks upon the Church and his frantic attempts to justify his own apostasy by heaping insults upon the hierarchy, the clergy and even the Sacraments. Once caught in the vortex of irreligion, of rebellion against all that he once held most sacred, it is not surprising that he was swept on by an irresistible power and carried into the gulf that yawned before him.

That the late "Father" Chiniquy had been the author of great good in his time it would be untrue and unjust to deny; that he crowded more wrong, injustice, error and falsehood into the space of forty years than any other man in this century—or, perhaps, in any other one—is equally undeniable. While he was still one of the Church's living enemies it was our duty to expose his misdeeds, and to counteract his false accusations, as well as his pernicious influence; but, now that the hand of death has removed him to another sphere; it is not for us to weigh the good and the evil of his life. The Church which he forsook, persecuted, belied and insulted, the Church whose Sacraments he trampled upon: the Church whose doctrines and practices he misrepresented, pauses over the grave of the dead priest, and in the fulness of her unlimited charity, she prays that his soul may have met with Divine Mercy; and, with the Church, we join in sincerity and faith, when we repeat the words: "Requiem aeternam dona eis Domine!"

MR. BLAKE ON THE IRISH QUESTION.

Once more has the voice of the great Irish-Canadian been heard in advocacy of unity amongst Irish Nationalists. The great speech of the Hon. Edward Blake, M.P., at Glasgow recently has been considered so important that it has, with his permission been printed in pamphlet form and widely circulated amongst Irishmen in Great Britain and Ireland. It is needless to say that the speech was in his customary style—lucid, argumentative, and above all sincere.

"I am always glad," he remarked at the outset "as one of the Irish from abroad, to meet with brother Irishmen from beyond Ireland, whether in the States, or Canada, or Australia, or New Zealand; but specially with those in Britain, who, of all the Irish, have the greatest power. For, if there be yet the boast that the ascendancy still maintains a British garrison in Ireland, you may meet it by the fact that you are an Irish garrison in Britain and may again remind the English that you have a most important influence on the fate of elections and the fortune of parties here. Nor must you ever forget that, as your power, so is your responsibility."

"Taking up the burning question of the day, he went on: Now every one agrees that Nationalist Ireland is paralysed by disunion. And we see in this island significant changes in some of the parliamentary Home Rulers. Some, a very few only abandon Home Rule plainly. To those apostates you and I have no word to say. These propose its indefinite postponement. Why? Some forsooth because at last County and District Councils are to be set up in Ireland; a great reform, doubtless, but on which no one, Liberal or Tory, before insulted the Irish nation by suggesting it as a substitute or satisfaction for the National demand. That demand stands exactly where it did.

Others would postpone Home Rule till after they have abolished the veto of the Lords. But are they going to postpone all reforms till then? I do not believe it. Nor do I think that in my time the veto will be abolished unless the House of Lords stands between the people and their settled will. Theoretical attacks against the Lords will just now be unavailing. We must deal with them practically, by presenting our reform backed by the resolute voice of the people, and thus making an issue with that chamber on which it must bend or break. So it has been in the case of other great reforms; so it must be in Home Rule. But this can never happen if Home Rule is to be shelved while, and those who propose that course are taking on themselves all the burden of the policy without any of the gains of its active prosecution. Their policy is suicidal."

Lord Rosebery's "pre-dominant partner" idea is thus swept aside.

Others would postpone because "the predominant partner" must first

be converted. I protest against this heresy of the "predominant partner." The unholy compact of union was made, not between Ireland, England, Scotland, and Wales, but between Ireland and Great Britain. And, if you are, I know not on what authority, to import a term not expressed in the Constitution, that it shall be changed only on the consent of both the contracting parties, it is the consent of Great Britain as a whole, and not of England, that should be enacted. But never, never, never, will that consent be obtained by the policy of laying the question aside! It is not thus that information is diffused, ignorance enlightened, error corrected, misapprehension dissipated, prejudice removed, conscience convicted, conversion effected."

Mr. Blake proceeds: "Now hardly any Nationalist denies in words the desirability, the necessity for reunion. The masses of the people are becoming increasingly earnest for it; old rancours perish; old friendships revive; unhappy memories of the recent bitter past are fading; glorious recollections of the days when we were all brothers in heart are freshening; true patriotism and a passionate longing once again to co-operate for the good of the nation are filling the souls of men. Reconciliation is their watchword. But the people are not organized for this work, and without the help of their leaders they must labor under the greatest difficulties. It is evidently a case for these leaders. They could not make a union without the people, but they can set the seal to that union, for which the people crave. If but three men whose names are on every lip would shake hands with a good heart the work would be done. Why? Because the people are prepared. The leaders have but to crystallize the sentiment now fluid and pervasive of the mass, they have but to solemnize the union for which all are ready.

But now I come to the trouble: from principle and policy to men and passions; from things purely public to things largely personal.

The question of leadership is sometimes vital, generally important; but just now relatively insignificant. Gentlemen, the army is at stake, and if the army be disbanded there will be no one to be led. Now, if the whole body will only co-operate by counsel, advice, and support, more will be done under the weakest chairman likely to be chosen than can be done by separate bands under the strongest array of rival leaders. In truth, while one main object of each is to prove the others in the wrong, the more brilliant the leaders the worse for the common cause—since their brilliancy is displayed rather against the alienated friend than the common foe. Then let chairmen and would-be chairmen, rings, and ring-makers, recognize the truth, and, burying rivalries, ambitions, rancours, and ill-feelings, come together with good and honest hearts to devise good things for our country.

But it is real, cordial union that we want. Sham union is worse than useless, and without a spirit of union no good can come of conferences about unity. Now here, is my difficulty. It is by men who ardently long for union, who believe in its possibility, who are convinced of its necessity, who are determined to achieve it, who are ready to that end for any toil or sacrifice, it is by such men only that it can be achieved."

Mr. Blake's attitude towards the future is one of hope, although owing to the utterances of prominent factionists, he does not expect any practical result from the conference suggested by the Limerick Board of Guardians. "On what then, do I base my hope?" he asked. On the growing strength of the popular demand, on the flowing tide of National sentiment, on the rise of a spirit of self-abnegation among leaders, which may prove by practical action stronger than mere words their whole soul-devotion to their country.

May the proof soon come! For I warn you that, though Ireland's cause be immortal, yet this like other phases of her struggle, cannot last for ever, may, will not under existing conditions much longer live. And should it unhappily so end, I do not choose to conjecture by what wretched chaos it may be followed, or how many weary years of degradation may elapse ere we regain our present ground.

Meantime, what is left for you and me, men of the rank and file of the movement? To strain every nerve to secure the reconciliation on which much success depends, but anyway to fight on all the harder the more desperate the struggle; to use cordial sympathy towards friends, patience and long suffering with separated brethren, stern determination towards the adversaries of our country; to see to it that, whoever may fail or falter, each of us stands firm, doing his own work, and approving himself the faithful servant of our holy and sacred cause."

THE PROPAGATION OF THE FAITH.

The Church is alive to the necessities of the moment, arising out of the events in the Sudan and the Valley of the Nile. The glorious achievements of the army, in conquering and subduing the Khalifa and his innumerable hosts, are not to be barren in results in so far as the spreading of Christianity is concerned. A remarkable pastoral letter has just been issued by his Eminence Cardinal Vaughan, in which he points out the duty of the hour, with true apostolic zeal and great ability. Before entering upon the consideration of the question, of Christianizing the immense country, which has just been subjugated, His Eminence has a fitting rebuke for the Jingoese whose boastfulness has become intolerable. He says:

"We are under new and special obligations. To boast that the British Empire has grown to be by far the greatest in extent that the world has ever seen, is folly. All boasting is vanity and weakness.

The eminent prelate then proceeds to point out, what the obligations of Catholics are at this moment. What is that duty? he asks, and replying to the question he says:

"Willingly or unwillingly England has fulfilled the desire of the Pope, by conquering the slave-raider, hacking off the chains from limbs of men, women and children, by crushing the tyrant, proclaiming human liberty, and peace and security to the immense populations of the Sudan and the Valley of the Nile. Whether all this has been done by us, as a nation, from natural or from supernatural motives—for gain, for trade, for the sake of conquest and influence, in obedience to innate powers of expansion, or whether it has been prompted by an exalted love for humanity, by a keen desire to share with others our blessings of civilization and of Christianity, is a matter that we need not inquire into. As God raised up the great fabric of the Roman Empire in order to promote the spread of the Catholic religion, so may Divine Providence, which "disposeth all things sweetly and strongly," bend the Empire, in which our lot is cast, to the service of the Gospel, even in the darkest and most unpromising regions of the earth. Whatever the character of the conquerors or the intentions of their Government, a great and loving Redeemer overrules secondary causes and utilizes them for ends of mercy."

His Eminence then goes on to show how the Gospel may be propagated and the dominion of God's Church extended in the new and vast field of labor. He is full of hope, in the co-operation of the Catholic press in England, Ireland and America, and speaks of their vying with each other, in organizing missionary bands, for Africa and the far East. This he considers the propitious time for the revival of the efforts of the faithful and for generous contributions towards the maintenance of armies of apostolic men and women, ready to leave home and kindred, ready to die in obedience to God's call in the hope of bringing new nations to the fold. Referring to the difficulties of the situation arising out of recent events he says:

The Apostolic work before the Holy See, in Africa, is beset with enormous difficulties. The devil, who seems to have held possession for so many centuries of the Dark Continent, has striven and strives to stir up dissensions and jealousies among the Christian conquerors. We have been on the verge of war with France—with France, who shares with us in Africa an influence which is second only, if it be second, to our own in point of extent. We Catholics of England admire and love that great Church of France, whose glory no vicissitudes, no misfortunes, no persecutions have ever been able to tarnish. Yearly she sends forth her foreign missionaries, men and women, in thousands, to lay down their lives for the faith. No nation in the world furnishes such lives of heroism, such selfless courage such fruitful missionary results. We can understand the infernal rage of Satan as he feels the advance of the heralds of the Gospel. He who would set England and France at War, for he well knows that if they peacefully work together in their separate spheres throughout Africa his kingdom will be undermined and destroyed. Here, there is a difficulty and a danger that we must all seek to overcome by means of prayer, and by the natural private and public influences we may possess."

All will join in the prayer, that war between France and England may be averted, and that the two countries may be found working hand in hand for the promotion of the Gospel in this new field. As regards the work of the propagation of the faith, which some years ago was so generously supported by the faithful, let us hope that the appeal of Cardinal Vaughan, may not be without result, in kindling anew in the hearts of the people

a spirit of Christian charity, and making them feel that it is a solemn duty on their part to contribute, according to their means, for the maintenance of those who are called to the arduous missions of Christianizing the heathen.

REV. ABBE COLIN.

For some time past great fears have been entertained concerning the Rev. Abbe Colin, Superior of the Seminary of St. Sulpice, whose health has been so precarious, that it was scarcely expected he could survive. The Rev. Abbe has been for years a sufferer from chronic rheumatism, causing him the most excruciating pains. Despite his infirmity he has battled bravely against disease, and had discharged with marked ability the onerous duties incumbent upon him in the responsible position he fills. English-speaking Catholics, are fully aware of the great interest he has always taken, in the promotion of their welfare in the different parishes. The Rev. Abbe is "de jure" the pastor of St. Patrick's, and it is through him, that the congregation enjoys the advantages of the pastorate of the Rev. Father Quinlivan and his distinguished associates nearly all of whom, are members of the Seminary of St. Sulpice. L'Abbe Colin is so far recovered, as to be able to say Mass. All our readers will earnestly pray for his speedy and perfect recovery.

PARISH WORK OF THE JESUIT FATHERS.

In some of the parishes in the United States, where the Rev. Jesuit Fathers have been officiating for a number of years, they have been recalled, and the charges handed back to the Bishops of the dioceses concerned. In some instances remonstrances were made by the congregations, who were anxious to retain the ministrations of the Rev. Fathers, whose work had been so successful. The Rev. Father Purbrick, who is now directing the affairs of the Society of Jesus, in the United States, has definitely settled the question, as to the future of the Order, in regard to parochial work. Replying to a deputation of one of the parishes who were anxious to retain the Fathers he said:

"That the object of the Society was two-fold. It was a missionary Society and a teaching Order. It sent missionaries to savage countries; it sent priests to primitive countries, breaking up the wilderness for the ordinary diocesan clergy, where for many reasons the diocesan clergy could not yet be established. But in well settled countries it was only by exception and by an exception which was only tolerated for exceptional reasons, that the Fathers still retained hold on their parishes.

In such circumstances their work lay in the colleges which they often built in large cities and in the college churches which were usually adjacent.

Father Purbrick was most courteous to the delegates and quite convinced them that they had done all that could be done to keep the Fathers with them. He discountenanced all the foolish talk in which some of the parishioners indulged and told them it would be no credit to the teachings of the Society if they did, ought but co-operate most heartily with the diocesan clergy who should be sent to them. It would be a mortification to him to hear that anything had occurred on account of the withdrawal of his brethren which would indicate an absence of Catholic spirit or that respect for authority which was of the very breath of Catholic life among the parishioners.

CATHOLIC HOSPITALS.

A Catholic hospital is as necessary to a Catholic community as a Catholic school; and as the English-speaking Catholics of this city are waking up to the necessity of having distinctive institutions of their own, it will doubtless be of interest to them to hear of what is being done in other cities in this direction. We take the following from the Catholic Standard and Times of Philadelphia:

"A request for figures giving the number of soldiers cared for at city hospitals as also the number of deaths at each was made last week by a representative of this paper, to the local representatives of the war department. This week Major Peyton, prepared a report containing the information which is to be forwarded to the surgeon's general's office at Washington.

"From it it is seen that there was a total of 2,987 men cared for in twenty hospitals and of this number 762 were taken to the three Catholic hospitals, St. Agnes, St. Joseph's, and St. Mary's. In other words, our institutions, though but small in number, cared for over 26 1/2 per cent. of the men. The percentage of deaths in the Catholic hospitals was much less than the average. There were ninety-four deaths in all, and fourteen

of these were in Catholic hospitals, or less than fifteen per cent. of the total.

"The average death rate of all is about three and one-seventh per cent. No one hospital cared for as many soldiers at St. Agnes' and but six, including it, cared for more than St. Joseph's and one of these five had one more. Among the hospitals having any deaths the lowest percentage was at the German Hospital, with St. Agnes' next in order. According to percentage of deaths St. Agnes' ranked the following in efficiency: Episcopal, 151 men and 3 deaths; Hahnemann, 96 and 2; Jefferson, 223 and 7; Medico-Chirurgical, 463 and 13; Methodist, 57 and 1; Orthopaedic, 8 and 1; Pennsylvania, 328 and 21; Poly-clinic, 40 and 1; Presbyterian, 164 and 10; Red Cross, 57 and 2; University, 267 and 5; Woman's College, 97 and 3.

The following hospitals with but a small number of patients, varying from 6 to 57, had no deaths: Germantown, Howard, Jewish and Woman's Homeopathic.

"The conspicuous position occupied by St. Agnes' causes it to be named in this comparison, though a careful perusal of these figures will show that both the other Catholic hospitals have records far superior to other and much more vaunted institutions. Some of the hospital authorities claim that these figures are not in themselves a reliable indication of efficiency, as there were institutions which received a larger number of convalescents than others; but the readers of this paper will recall in the hospital articles some of the severe cases received by the Catholic hospitals and which were brought to recovery. Many of the non-Catholic institutions receive State aid, and might, therefore, be expected to possess superior equipment; but it is pleasing to note the success that has been attained in the Catholic institutions through the devotion of the Sisters, physicians and nurses, and this in face of the fact that at the least calculation they received their full share of dangerous cases."

ENGLISH LIBERALS.

Political matters in England are lively at present. Those who are watching affairs across the channel and speculating upon the prospects of what may happen in France, may find enough to satisfy their curiosity in seeking to discern the future of the once great Liberal party at home. Gladstone, it is well known, retired from the field tired and disgusted. He had fought a long fight, he had almost achieved the object of his greatest ambition, the pacification of the sister Isle, when by the treachery of Chamberlain and those that followed that statesman, he found that his cherished plans were to prove abortive. His retirement from public life brought Lord Rosebery to the front, but, merely to prove that the position of leader of the Liberal Party was one that he could not endure. Since the retirement of Lord Rosebery, Sir William Harcourt has had the opportunity of testing his power as a leader, but once more the curtain has fallen upon another disgusted man, who made his bow, not silently, but emphatically, stating, that his duties had become unbearable. To-day the Liberal Party is without a leader and, what is more, the party managers do not seem to be seeking for a strong man, capable of leading, but are casting about for some one whose negative qualities, will enable him to occupy the position without making him a victim of the intrigues of ambitious self-seekers. The last blow, and perhaps the greatest, that has been inflicted upon British Liberalism, is the public retirement from political life, of the Right Hon. John Morley. Unfortunately Mr. Morley, in speaking his advice, felt constrained to give utterance to fears, that may well cause people to pause. He looks forward to dark days for his country. He thinks that before things get better they are likely to get worse, and he sighs over the spirit of Imperialism, which has seized on the minds and hearts of his fellow countrymen. In retiring he says, his services will always be at the call of his friends, but it does seem, that in such a moment when such dire misfortune threatens, that the role of the true patriot and statesman should be one of active service not of self-effacement.

In religious, charitable, and temperance matters, English-speaking Catholics have made great progress during the past fifty or sixty years. This is a legitimate cause for sincere congratulation. It has always seemed to us that our progress in social and material affairs should keep pace with our progress in spiritual matters. In religion we are a solid unit like our brethren elsewhere—all over the world—but why do we not carry that solidarity into our every day life and conduct. Why do we not stand shoulder to shoulder in all that affects our advancement as a distinct and important factor of this community? Is it necessary to repeat that our present backward position, in material affairs, is owing to this lack of unity, this lack of clanishness, so to speak?