

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 OCTOBER 28, 1899.

THE MAYORALTY.

Despite all the appeals that have been made for immediate and unanimous action we have been vainly expecting, from week to week, to see some move made in regard to the selection of a candidate for the Mayoralty term. A spirit of indifference, extending over the whole civic situation, seems to have fallen upon our people. We had believed that the existence of that lack of interest was simply due to the fact that no voice was raised to stir up the activity of the citizens in general; but, we have grave reasons to fear that it is becoming a chronic condition. At least the "True Witness" has nothing wherewith to reproach itself, should we fail to secure the proper candidate and to save one of our rapidly vanishing rights from entire effacement.

There are many who have the mistaken idea that no movement can or should be made without that each elector, or a majority of the electors, be consulted. It is not within our memory or experience that such a course has ever obtained in Montreal. On the contrary the selection of candidates, the drawing up of platforms, the performing of every action in connection with our civic and political representation, have ever been the work of a small number. In fact the masses seem to have acted upon the principle that "what is everybody's business is nobody's business," and have always held back until such a person made a move or pronounced upon the situation. We cannot expect that every individual elector is ready to take an active interest in the initial movement; but we expect that every Irish Catholic holding a public office, and the leaders in our national and benevolent associations should assist in starting the work. It is useless for us to complain—even when there is most justifiable grounds for complaint—if we are entirely indifferent to what is taking place, and if we have not the spirit to act in the hour when action is imperative and of vital importance.

We have filled columns during the past two months with details of the situation, with statements of facts, with appeals, and yet we might as well—as far as actual results prove—have been writing about the vagaries of hypnotism, or the fantastic dreams of Arctic explorers. The practical effects would be about the same. However, had we not done so, in all likelihood we would be told that we were neglectful of our duty.

MGR. BRUCHESI'S RETURN.

After his extended tour west and along the Pacific coast, His Grace, Archbishop Bruchesi, has returned home, safe, well, and full of pleasant souvenirs of his journey. Although actually at Ottawa, where he is attending the silver jubilee celebration of Mgr. Duhamel, we may say that practically our good Archbishop is once more home with his flock. Since his departure some very important events have occurred, and none more so than the arrival in Canada of the Apostolic Delegate, His Grace, Mgr. Falcioni in Ottawa, where the latter has taken up his official residence, and we are sure that both felt

that the disappointment of not meeting in this city, on the occasion of His Excellency's arrival, is fully compensated by the pleasant anticipations of the Delegate's next visit, when Mgr. Bruchesi will be able to receive him in person.

In speaking to a reporter of the local French Press, the day after his return, the Archbishop said: "It would require several columns of your paper, to tell all I have seen and to express all the joy and contentment that I experienced during the trip I have just made amongst our people of the North-West, of Manitoba, of British Columbia, of California, and of other places where our priests, our members of religious orders—male and female—and our missionaries are performing great and noble works."

We hope some day soon, to have an opportunity of giving the readers of the "True Witness" an account of the splendid receptions which His Grace met with throughout the whole course of his journey; the delightful days he spent amidst some former companions and many new friends, at Winnipeg, St. Norbert, over the prairies, across the Rockies, down the Western slopes at Vancouver, then at San Francisco, at Portland, at Menlo Park, and back to Chicago and then to Montreal; the numbers of Canadian priests and missionaries, religious houses and branches of communities that he met and visited; the cordiality of the receptions rendered him; the feeling inquiries about friends in this section of the Dominion; the multitudes of messages sent home to relatives from far-wandering dear ones; the information he gleaned regarding the questions of the propagation of our faith, and the systems of education in different localities; and a number of other deeply interesting and highly instructive topics that the journey suggests. But until we are in a position to do all this we need not be silent as to our sentiments of pleasure, and gratitude on account of the safe return and the splendid health of the first pastor of the Church in this Archdiocese.

We know how useful will be the information gleaned by His Grace, for none can relish and retain more truly the grand and beautiful ideas that travel impart, and none can more eloquently convey the same to the minds of others. Every novelty, be it in nature or in intellectual spheres, that comes under the observation of Mgr. Bruchesi, is certain to form the theme of some sermon, some letter, or some other form of public utterance, and thus to be scattered as a benefit amidst thousands. Heartily and sincerely do we address His Grace in the simple, but fervent expression—"Welcome Home."

CATHOLICS IN PUBLIC LIFE.

It is becoming almost monotonous so frequently have we urged action and union upon our Catholic fellow-citizens—especially in regard to public or political matters. One of our trans-Atlantic exchanges, dealing with this subject, recently gave expression to views and principles which we reproduce with pleasure and which we would gladly see inculcated all the world over. It is however, in consideration of our own people

in Canada that we most desire to spread abroad the ideas, conveyed by that article.

It opens with a statement made by a Rev. James E. Price, D.D., a Methodist minister, who sought to impress Governor Roosevelt of New York, with the importance and influence of the Methodist body, and consequently with the advisability of doing something for Methodists, in order to secure or increase his popularity. Commenting on this, the article says:

"It may be inferred by some from this statement that American Methodism has been in too large a measure a political agency. Probably the American Methodists have devoted themselves a good deal to politics, but we are far from considering that the political influence they have acquired ought to be a cause of reproach or ground for pride in the fact that they have been able to exert so much influence on public life. The United States is a free country. The power they exercise has been acquired by persuasion and not by compulsion, and must, therefore, on the whole have been legitimately gained."

After deploring the fact that Catholics in all lands, except, perhaps, in Germany, are lacking in a proportionate number of statesmen, in political influence, and in concentration of their various powers and strength upon the work of government, and after showing why non-Catholics have almost universally come to the conclusion "that the Catholics are a poorly-spirited denomination, who are too much given to prayer to vindicate their rights as citizens," we are given the following very timely and generally applicable piece of information and of advice:

"We notice to-day in many lands signs of a change for the better. Catholics are waking up to the importance of political action and the necessity of making preparation for it. A return of the times when ecclesiastics held the reins of States is not looked for, and a party spirit amongst the clergy is not desired, but it is felt that the best way in which the Catholic laity can assert and commend their principles is by showing their capacity for serving the public weal. There can be no doubt that if Catholics give proof of strong and independent judgments; if they labor with broad-minded zeal for national prosperity and for the progress of all classes; if they avoid all schemes and combinations hurtful to the interests of other creeds, and if they carefully organize their forces they will win universal confidence and break down these prejudices which hinder their success to the highest public offices. No great period has elapsed since the late Dr. Windthorst undertook the fight for the claims of the Church in Germany by political agitation. The situation was then more disheartening for the German Catholics than it is at present for the Catholics in any other country. The bishops and priests were in gaol or in exile, and the laity were suffering from oppression. Windthorst built up the centre party, and ever since it has been continually gaining strength. What has been the secret of its popularity and its vigor? In the first place unity amongst its Catholic supporters. They have known how to discuss vital questions without quarrelling. And secondly they have advocated for citizens of every creed the same rights that they have demanded for themselves. They sought no concession for the Catholic workingman which they were not anxious to grant to the Socialist toiler; their motto has been the equality of all before the law. What has been done by the German Catholics can also be done by the Catholics in other lands."

We fully agree with this statement. "What has been done by the German Catholics can also be done by the Catholics in other lands," but the German Catholics had a leader, and that is what is most lacking elsewhere. More especially does our remark apply in the case of Irish Catholics. Give us a man like Windthorst and we will soon give evidence of the influence we can wield in public affairs. We have the talent and all the necessary qualifications of a people calculated to make us a power in any land; all we need is union and proper direction.

We indeed, are grateful to our local Rambler for furnishing us with local items of such general interest. We wish to make the "True Witness" a chronicle of all Diocesan happenings relating to the progress of religion, but we cannot do so unless we are aided by those who have the knowledge of the facts in their keeping. Bare facts are all we want, will our friends among the clergy and laity, or any of our readers please furnish us with them?

His Lordship Bishop Cameron was a welcome visitor at the Convent of St. Anthony of Padua on Sunday last. He was accompanied by the Very Rev. Jas. Quinn, D.D., V.G.

THE RACE CRY IN A NEW FORM

The "Reveil"—a publication that savors much of the defunct "Canada Revue"—advises its readers to carefully peruse an article taken from the "Journal" of Paris, under the heading, "France, Ireland, America." The contributor of this article to the "Reveil" signs himself "Catholique"; but "La Presse" reproduces the same peculiar composition and attributes it to a writer signing himself "Jean Bonneton." It matters little what nom de plume has been taken by the author of that unreasonable and most mischievous article; nor does it matter whether the "Journal" of Paris, or the "Reveil," or "La Presse" of Montreal, can claim it; the only fact that interests us is that it is an evident expression of that latent spirit of anti-Irish antagonism which seems to animate a certain class of French writers. It is a libel on the Irish priesthood, and especially on the Irish hierarchy, in the Catholic Church on this continent. It is hypocritical, because it opens with a profession of France's love for Ireland; it is malignantly false, because it complains of Irish ingratitude towards France and the French language.

The writer of that article is a dangerous man, since he scruples not to awaken the most bitter feelings that it is possible to arouse, and to set one race against another when there is actually no reason, no cause, no justification for his action. Equally dangerous is the Canadian publication that would reproduce the same, and spread it abroad as a source of enmity between peoples whose every interest should be identical. We are not surprised at "Le Reveil"—we have had to do with a similarly inspired organ not many years ago, and we are prepared for anything of a reprehensible kind that may come from such a source; but we are astonished at "La Presse"—for we had always believed that paper to be inspired with a more patriotic spirit and to be free from narrow prejudices and senseless animosities.

The articles states that many eminent men, amongst them Mr. Gerin-Lajoie, have discovered that the Irish Catholic bishops and priests in America have conspired to wipe out the French language and to Anglicize the parishes that are composed of French-speaking people. The writer is good enough to exempt the Irish laymen, or some of them, from the accusation. He cites the "Pilot" an Ohio Irish organ, which accuses and blames the Irish priests, and some Irish Bishops, of carrying on this unjust and ungrateful warfare against the French language. In Canada, he tells us, that the Irish clergy carry on the good fight against the French; that in Ontario they succeeded in having an episcopal see changed from Sandwich to London, for the purpose of freeing out the French element; that in Ottawa they are plotting to leap upon the Archbishop's throne and have an Irish Archbishop succeed the present one. All this, and a lot more such nonsense and vindictiveness, might be accepted as honest and true by many fair-minded and well-intentioned French-Canadians; but unhappily for the writer of the wicked trade, he sought to prove too much, and, in so doing, has "put his foot in it." Evidently he is not a "Catholic," or if he is one, he is an exceedingly ignorant one—at least as far as Church matters are concerned. We translate one paragraph as an illustration of the author's lack of knowledge in such matters. And when he is so far wrong on a simple question of Church government, we can easily form an idea of how far astray he must be in regard to his alleged facts and his hap-hazard deductions. He says:

"The Irish clergy wish to invade Canada, as they have occupied the United States. They come into the most modest posts, obtain the transformation of chapels into parishes, thus create Irish votes for the election of a Bishop. When the see becomes vacant, an unsuspected candidate suddenly shows his nose, his genius, his race, and has himself elected by his accomplices. As the bishops are elected by the priests, so the Archbishops are chosen by the bishops; at this very moment, the Irish are conspiring to leap upon the archiepiscopal seat of Ottawa. They caused several small and unimportant dioceses of the Province of Ontario to come under the jurisdiction of that See. They hope for a majority some day that will give an Irish successor to a (French) Canadian Archbishop. Then shall French memories be effaced in that vast region."

This extract alone should suffice to characterize the whole article as the product of an ignorant, or of a malignant writer. In the first place the priests do not elect the bishop; Rome appoints him, and the priests have no voice in the matter. It is true that a bishop may recommend a particular priest as his successor; but, while such recommendation has its

due weight, it nevertheless does not control or determine the choice of Rome. It is true that the heads of the ecclesiastical body, send three names to Rome, as worthy, more worthy, and most worthy; but Rome is not necessarily bound to appoint any one of the three. Again the Bishops do not elect the Archbishop; the creation of an Archiepiscopal See is also the sole work of Rome. So much for the author's knowledge in matters of Church Government. Now as to his facts!

It is not true that the Irish clergy or any other section of the Catholic clergy, caused "several small unimportant dioceses to come under the jurisdiction of the See of Ottawa." There are only two dioceses under the Archiepiscopal jurisdiction of Ottawa; the first is the original See of Ottawa itself—partly in Ontario and partly in Quebec; the second is the diocese of Pontiac—until recently a Vicariate Apostolic—which is also partly in one province and partly in the other. It was not the priests (Irish, or French), that secured the creation of the new diocese of representations of the present Archbishop that Rome saw fit to divide into two dioceses a region so vast and so rapidly increasing in population and in importance, that it had long since become physically impossible for any one man to administer to its requirements. It is equally false that the Irish clergy maneuvered this change for the purpose of having episcopal votes to elect an Archbishop. The only diocese under the Archiepiscopal jurisdiction of Ottawa is that of Pontiac, and the bishop of Pontiac is Mgr. Lorrain—a French Canadian prelate of great distinction.

But why continue the refutation of a literary archer whose shafts are poisoned with falsehood and malignity? Does he imagine we believe him when he attributes to the late Cardinal Taschereau the words: "Hate the English if you like; but beware of the Irish." Such language in no way harmonizes either with the oft repeated sentiments of the late cardinal, nor with the noble example of self-sacrifice and devotion to the cause and the interests of the Irish people of Quebec—from the fever victims of '47 down to the members of every Irish organization in later years—manifested by that noble prince of the Church. Maligning the dead, misrepresenting the living, vilifying the Catholic clergy, abusing the Church of Christ, and doing all this for the ignoble and spiteful purpose of creating enmity towards the Irish race and the Irish priesthood, is the work, not of a patriot, nor of a true citizen, but that of an assassin of public tranquility and a fomenter of discord and trouble. We have nothing to say to the "Reveil"—we can expect nothing better from that source; but we would beg of "La Presse" to be less prone to believe that Irishmen are ungrateful to France, and, above all, that they are antagonistic to the French language. We can assure our French-Canadian friends that the very reverse is the truth.

PARNELL MEMORIAL FUND.

A meeting of the Executive of the Parnell Memorial Fund Committee, was held on Sunday afternoon, in St. Patrick's Hall, Mr. Justice Doherty presiding. A letter was read by the chairman stating that the "old homestead," the birthplace of Ireland's "dead chief," would be sold by Sheriff's sale, early next month, unless an effort was made to pay a portion of the amount due on the property. It was unanimously decided to open a subscription list for the purpose with the result that the following donations to the fund were announced:

Table of donations: Mr. Justice C. J. Doherty \$50.00, M. Fitzgibbon 50.00, Hon. Dr. Guerin 25.00, John Bermingham 25.00, M. F. Sheridan 10.00, P. F. McAffrey 10.00, M. J. O'Connor 10.00, Joseph O'Brien 10.00, Thomas Hanley 10.00, W. E. Doran 10.00, Frank Langan 10.00, Frank Gormely 10.00, S. Cross 5.00, T. P. Tansley 5.00, E. Reynolds 5.00.

At the same meeting arrangements were made for the public reception to be tendered to Lord Mayor Dillon and Mr. John E. Redmond, M.P., which will be held in the Monument National, on Tuesday, the 7th of November.

His Grace Archbishop Bruchesi has again advised all the Catholics of this city and district to go in procession to the Cote des Neiges Cemetery on the afternoon of November 1st, the feast of All Saints, to pray for the repose of the souls of their departed relatives and friends. It is expected that a very large crowd will be that day, grouped on the hills that form the city of the dead. The pastors of all the parishes in the city will communicate the invitation of His Grace to their parishioners, at all the Masses to-morrow the 29th instant. The public prayers for all the deceased will commence in the cemetery at 3 o'clock on Wednesday afternoon. Two sermons will be preached, one in French and one in English. The imposing ceremony will conclude by the chanting of the "Libera."

OUR LOCAL RAMBLER.

At the evening service held in St. Mary's Church, on last Sunday, the Rev. Father O'Donnell, P.P., preached an interesting and instructive sermon on Baptism, taking for his text the words: "Those who receive Baptism put on Christ. After explaining the design of this Sacrament, the reverend speaker dwelt on its effects, and the absolute necessity of baptism for our justification, and said, that neither faith nor repentance, nor prayer, nor fasting, will do without it, where it can be had. He also urged the congregation to frequently renew their baptismal engagements, and to give God thanks for the benefits received by means of this Sacrament. At the Solemn Benediction of the Most Blessed Sacrament, which followed the Rev. Father Bitter officiated.

The membership of the English-speaking branch of the Third Order of St. Francis is rapidly on the increase, the roll of the ladies' section numbers at present over four hundred; and that of the men's division over one hundred. Rev. Father Ambrose, O.F.M., is the spiritual director of both sections of the English-speaking branch, and is very zealous and energetic in their behalf. It will also interest many of our readers to learn that Rev. Father Dominic, O.F.M., an English Franciscan who arrived a month ago from Bristol, will be permanently attached to the monastery on Dorchester Street. He has been appointed professor of theology and English literature in the College. He is a man of profound thought as well as a most eloquent speaker.

The regular concert of the Catholic Sailors' Club was held on Wednesday evening in the hall of the Institution. The quality of the entertainment was up to its usual standard and a most enjoyable evening was spent by the sailors and their friends. The talent was furnished principally by the crews of the ships in port. Miss Pringle also delighted the audience with her singing as did also Mr. Buxey, Mr. J. H. Hoggill of the Board of Trade, was chairman for the evening.

The ladies of St. Mary's Parish intend giving a series of entertainments at an early date to defray the expenses of improvements and decorations done on the church. The first entertainment and drawing of a fancy quilt, will be held Monday evening, November 6th, in the St. Mary's Young Men's Hall, Notre Dame street. It is to be hoped that all generous-hearted and well disposed citizens will assist the energetic ladies in their efforts to accomplish great things for God and religion.

The news of Mrs. John McVey's recovery from illness which was prolonged throughout the entire year, will be gladly received by her legion of friends in the city. Mrs. McVey, with her excellent family, have been active participants in all the charitable works of the city parishes for upwards of twenty years, and that she may now enjoy many more years of health is the sincere wish of her host of friends.

The ladies of St. Anthony's Church have been indefatigable in their work of soliciting subscriptions from the members of the congregation for the completion of the beautiful new presbytery.

Rev. Father Driscoll of St. Patrick's returned to his parochial duties after a month's vacation of well-merited rest in Halifax, the scene of his former labors. The Rev. Father feels much benefitted by his trip.

MARRIED.—Mr. W. Turner, of Turner Bros., furniture dealers, and Miss J. Curran both of this city, were united in holy matrimony at St. Gabriel's Church, on the 21th inst., by the Rev. Father Casey, of St. John the Baptist Church, an intimate friend of the groom. The bride, who was in elegant costume carried a bouquet of bridal roses, and was attended by her brother-in-law, Mr. J. Condon, and Mr. J. Turner assisted the groom. Mr. Turner's host of friends in this city, will join in wishing him and his very estimable bride who was very popular in St. Gabriel, a long and prosperous wedded life. After a visit to Toronto and Niagara Falls, Mr. and Mrs. Turner, will be at home to their friends, at No. 1000 St. Denis Street.

Mr. Thomas Rose and Miss May Spearman were united in holy wedlock with the nuptial Mass on Wednesday morning, the 25th inst., by Rev. Father O'Meara officiated. It is the sincere wish of their circle of friends that they may enjoy a long and happy life and the fitness of every blessing.

Mr. Jule Moquin, of St. John's, Que., and Miss Katherine Reil were married by the Rev. Father Simet, at St. Anthony's Church, on Monday, the 23rd inst.

The marriage of Mr. Ernest LeCours, of Dorval, Que., and Miss B. Delahanty, of this city, took place at St. Anthony's Church, Tuesday morning, Rev. Father Lecours brother of the groom, officiated.

SALE OF PAINTINGS.

One of the most important sales of oil paintings which has taken place in Montreal for many years will be held at the rooms of The Edwards & O'Brien Co., St. James Street, on Tuesday next. These paintings have been collected throughout Mexico, and comprise various religious subjects, the undoubted work of master hands. One of these fine old works would be a handsome Christmas gift to the Church.