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WEDNESDAY.....JULY 7, 1897.

**THE ARCHBISHOP-DESIGNATE.**

The acclamation, so to speak, with which the announcement of the Very Rev. Canon Bruchesi's designation as the successor of the late Mgr. Fabre as Archbishop of Montreal, was confirmed by the second thoughts of the clergy and laity of this city and of the entire province which he is called to administer, has acquired strength the more the Catholics of this diocese and ecclesiastical province have reflected on the wisdom of the choice. His family, education, previous career, character, gifts, age, birth place and intimate relations with the late Archbishop Fabre are all calculated to emphasize the judgment of the selection. Like his illustrious predecessor, the Archbishop-designate is the son of a well-known Montreal merchant. His father, Mr. Paul Dominique Bruchesi, was of that old school of business men who held that commerce should never be disjoined from integrity and who gave time and thought to more than the increase of their bank account. He was a man with whom religion was a power that gave direction to his daily life. While attending his own concerns, he took a quiet, sympathetic interest in his neighbors, and a considerable portion of his spare hours and means and energies was devoted to the relief of distress and suffering. Those who knew him intimately have not forgotten his acts of charity and mercy. His wife, named Caroline Aubry, who still survives, is connected with several noted families, including that of the late Archbishop. She resides, we learn from La Semaine Religieuse, in a charming hermitage that the filial gratitude of her son prepared for her in the village of Saint Eustache. Very tender have ever been the relations between mother and son, and of peculiar interest was the first meeting between the mother and the Archbishop-elect, to which La Semaine Religieuse alludes. In the exchange of felicitations there was a restrained emotion, a joy tempered by the contemplation of future labors and inevitable sacrifices, and ardent prayers for the strengthening of human weakness in the midst of great honors which implied greater responsibilities.

Mgr. Louis Joseph Paul Napoleon Bruchesi received the first lessons that were not given at his mother's knee from the Grey Nuns, and they in turn were succeeded by the Brothers of the Christian Schools. These latter, La Semaine Religieuse characterizes as "educators full of zeal, experience and devotion—admirable teachers, because, before giving themselves up to the apostolate of education, they have first learned in the school of Him who said: *Sinite parvulos ad me venire.*"

La Semaine Religieuse, after mentioning certain qualities which even, in boyhood, justified forecasts of the young student's vocation, gives some beautiful glimpses into the character of the predestined prelate. "If God puts a pen into your hand," he said to his college companions, "write for His glory; if He endows you with the sublime gift of eloquence, publish his greatness and proclaim his laws! Ah! how your souls will bound with joy when your Church and your country, saluting in you the defenders of a noble cause, shall place upon your brow the crown of a conqueror."

At the close of his classical course at Montreal Petit Seminaire, M. Bruchesi evinced a desire to complete his philosophy at Issy, and his parents acquiescing, he was accompanied to France by Pere Piche, of the Society of St. Vincent de Paul, now at Poidiers, and M. Baillargé, Curé of Rawdon. Among his professors at that time were M. Lecocq, director of the Grand Seminaire, Montreal, and M. Vallet, author of a learned manual. In 1874 Mgr. Bruchesi received

the tonsure at the hands of Cardinal Guibert, in the chapel of St. Sulpice, Paris. In the following year he began the study of the sacred science under the eyes of M. Olier. It was his earnest desire to spend some years at Rome, and no doubt it was there that he gained that breadth of view, that soundness of judgment, and that power of making accurate estimates, which have been so precious in enabling him to appreciate diverse situations. Minor Orders were conferred on Mgr. Bruchesi by Mgr. Lent; the Sub-Deaconate, Deaconate, and Priesthood by His Eminence Cardinal Monaco, in the mother Basilica of St. John de Lateran, Messieurs Dubamel and Moreau being present. The date was December 21, 1878.

Notwithstanding attractions that tended to retain him in the Old World, the young priest hastened back to the land of his birth—happy choice for us. What his career has been since then, how active, how varied, how beneficial to the Church, how blessed to his people, our readers are well aware. As a preacher he soon gained renown, but his work embraced much beside the pulpit and the platform. In 1884 over exertion had weakened his health and he made a trip to Europe. It was after his return that he became known and endeared as a priest in his native city. He was recognized years ago as one of the glories of the Canadian pulpit. That he will be more than an ornament to the episcopate none of us need fear to prophesy.

The readers of THE TRUE WITNESS will have read with grateful joy His Grace's message to his Irish people. "My Irish people,"—that is what His Grace said. "My feeling of affection to my Irish Catholics is well known to them and to their pastors, and you may be assured that that feeling has not decreased with my elevation to the Archiepiscopate." May His Grace live long to cherish those sentiments and to be a true *pastor parvorum et arrium et agnorum* to this diocese and province of Montreal.

**MONSIGNOR CONATY.**

Although the manner in which the honor conferred upon him by His Holiness was announced to Monsignor Conaty caused him surprise, it was no surprise to his many friends, clerical and lay, that he should have been thus honored. All who have come within the circle of Monsignor Conaty's influence, know how great are his merits and also how great is his modesty. In the world their combination does not always bring what the world calls success. Those who push themselves to the front, overturning in their eager rush for the rewards that they prize men more deserving perhaps than themselves, are successful in the eyes of the unthinking multitude. With them success means the attainment of wealth and office and power, without respect to the means by which those advantages are won. But the Church has another standard for the recognition of a man's desert. In the words of the evangelic anthem, "Deposant potentes decede et exaltant humiles," and again, "Beati pan peries spiritus," "beati mites," "beati misericordes." Those who are deemed worthy of honor by Christ and Christ's Vicar are humble, the poor in spirit, the mild, the compassionate. To these it is ever a surprise that they should be selected for great office or responsibility or rank. And it was in keeping with Dr. Conaty's character that he should be surprised on being informed that he had been made a prelate of the Papal Household. Thousands upon thousands—especially of the members of his own race—will have rejoiced that his gifts, his virtues, his modesty, should have been thus recognized by the Church's Head. It is with very real satisfaction that we add our voice to the chorus of congratulations that have acknowledged the wise and gracious act of His Holiness, who in honoring Dr. Conaty has gladdened the heart of the whole Irish race on this continent.

**SOME MISTAKE, SURELY?**

There are some writers and speakers, both Protestants and nominal Catholics, from whom we do not expect much fairness. It is either first or second nature to them to run down anything that is Catholic, and, when addressing a fit audience and readers that share their prejudices, they like nothing better than to hold forth against Rome and all that is "Romish." We never expected, however, that Lord Dufferin would give anyone the chance of scalping him for vulgar catering to Protestant bigotry. Nor would we have believed that he was ever even suspected of such pettiness, if we had not read the scathing rebuke administered to him by the Catholic Universe. It was, it seems, in the course of a speech delivered to the people of Bristol that Lord Dufferin thought proper, in comparing the results of the Columbian and the Cabotian discoveries as opening up America, the one to Spaniards, the other to Englishmen—to say that "in the caravel of Columbus lurked the inquisition, slavery and farneg," while nothing but what was God-fearing, well-ordered, industrious and altogether commendable followed in the track of English colonization. The Universe

wants to know if Lord Dufferin does not really know something more about the origin of African slavery and other matters. But we can hardly believe that the reporter gave just what Lord Dufferin said. He used not to be a bigot, and though he had his weakness for bifalutin in a graceful way at times, we never heard of him going out of his way to attack his neighbour's creed. In Canada, at any rate, he used to leave the emigration and other such vexed questions alone and said nothing to affront the Queen's Catholic subjects.

**A MATTER FOR INQUIRY.**

The report that some members of the Sixth Fusiliers had, during a trip to Pointe aux Trembles, behaved in such a way as to annoy and insult the Catholic inhabitants, including the Rev. Mr. Froot, the curé, and Rev. Mr. Morin, the vicar, is one that our military authorities cannot afford to ignore. According to La Presse, some of them conducted themselves very outrageously, not only by becoming visibly and provokingly drunk, but also by showing disrespect to the House of God. That any Protestant should allow his prejudices to prevail so far as to show contempt for what Catholics have been taught to reverence, simply shows that he has been brought up badly and has never been rightly taught his duty to his neighbor. But a man who is thus ill-reared is not fit to be a soldier, and if the authorities concerned are true to the soldier's ideal of duty, they will not let the matter rest until their wrong doing has been brought home to the offenders. That men in the uniform of British soldiers should enter a Catholic Church and persist in causing a disturbance until they had to be turned out, is a deplorable occurrence. But it would be more deplorable if such an outrage were allowed to be passed over unpunished. It seems that there were young women present who made themselves peculiarly offensive. Some weak denials have been published, but it is hardly likely that La Presse could give so detailed a report of the proceedings at Pointe aux Trembles unless there had been some ground in fact for the statement. The sooner the matter is cleared up the better, and for our own part we will be only too glad to learn that La Presse has been mis-informed.

**DANGER FROM THE USE OF DYNAMITE.**

The fatality by which the little son of Mr. H. A. St. Marie lost his life is an event which calls for something more than a mere expression of sympathy. To lose a beloved child by an accident that might have been prevented is a bereavement in which every father and mother in the city are forced to take an interest. To every mother, to every father, who witnesses or imagines the unspeakable grief of the afflicted parents, thus suddenly plunged into the depths of sorrow, the reflection must occur that their child, instead of Mr. St. Marie, might have been the victim. And, unless steps are taken to enforce on the foremen or others who use dynamite in blasting for building or other industrial purposes a full sense of their responsibility, there is no saying what additional calamities of the same kind may occur. Not is it children only who are exposed to danger. Even a strong man may be caught unawares, not to speak of those who labor under any weakness of hearing, who are crippled in any way or who may for any reason fail to receive the alarm that precede a blast. Persons perfectly credible have told us that in some cases, where a horn is supposed to be blown in advance, it is the merest excuse for such an instrument that is used, and the performer is often wholly unable to make a sound that could be heard any distance off, or, if heard, would produce any practical impression. There ought to be some legal and constant method of giving alarm, so that, once heard, the sound would convey an unmistakable meaning. Those who have heard the horn sounded in country places to summon laborers from the fields to dinner can easily believe that strangers from the country, hearing such an alarm as we sometimes hear in the city, would not be likely to associate it with the idea of danger. In fact, if the men did not also exert themselves at the same time to warn passers-by of the peril, in many cases, the blast of the horn would fail to suggest the more deadly blast of dynamite. The first desideratum, therefore, is the adoption of a more effective medium for giving the alarm. Even then there would be considerable danger from the sudden appearance of persons, previously shut off by blocks of houses and deafened perhaps by passing vehicles, within the range of the flying stones. The wonder is that more accidents and fatalities do not happen, and this is no doubt due to the fact that the men employed in blasting are generally careful and send out sentinels to warn persons advancing of the coming blast. The whole subject deserves thoughtful and thorough consideration and it ought to be taken up before further disasters result either from neglect or imperfect methods.

**SIR WILFRID'S IMPERIALISM.**

Circumstances alter cases. There was a time when some French Canadians and other Liberals made it an offence in the old chief, Sir John Macdonald, that he was too Imperialist in his notions. But it may be questioned if even Sir John rendered half so much homage to the Imperialist idea as the Liberal leader has been doing during the last few weeks. The goal of his aspirations now is to see French Canadians seated at Westminster; a dozen years ago he would have been a bold French Canadian politician who would have ventured to avow such an ambition. Allowance must be made for the sweep of Jubilee enthusiasm and the gracious recognition of a venerable lady who wished to honor the people who had done honor to her family on several occasions. Not to speak of the Queen's father, the Duke of Kent, who made friends with the people of Quebec in the days of Sir Wilfrid Laurier's grandfather, the Queen's eldest son, Prince of Wales, her apparent to the throne, visited Canada when Mr. Laurier was still undecided as to his career. Then the Duke of Edinburgh, now a Sovereign Prince of Germany, Prince Arthur Patrick, Duke of Connaught, and the late Duke of Albany, were in turn received with loyal devotion by Sir Wilfrid's compatriots. The Princess Louise and the Marquis of Lorne, by their knowledge of the French language and their love of French scenes and traditions, gained the hearts of the same people. Her Majesty, therefore, was glad to avail herself of the first opportunity of showing that she felt grateful for so long and faithful a devotion on behalf of her French-Canadian subjects, and the presence of Mr. Laurier in London off-red that opportunity. The Right Honorable Sir Wilfrid was not behind in graciousness. It is not surprising if in the midst of so many ovations paid to him as a British premier he forgot little episodes in his past and abandoned himself wholly to the spirit of the hour. Imperialism being the order of the day, Sir Wilfrid was among the most zealous of Imperialists—his name being coupled with the toast of "United Empire," and only a few months before the American press was hailing his advent to power as the death of the Imperialist party on the continent.

**AN IRISH GENEALOGIST.**

Sir Henry Bellingham, Bart, the Castle, Castle Bellingham, County Louth, and Mr. Jerome James Murphy, of Ashton, Cork, have requested us, and we gladly accede to the request, to mention the fact that a testimonial is about to be presented to Mr. John O'Hart, author of "Irish Pedigrees," and of "Irish Landed Gentry When Cromwell Came to Ireland." Mr. O'Hart (now of Woodside, Vernon avenue, Clontarf, Dublin), has "spent his life in unveiling the Irish and Anglo-Irish genealogies without subserving sect or party." His admirers think it unfair that in his old age he should be left destitute. "It is quite possible," says the Wexford People, that a future generation may honor his memory. Would it not be more considerate, more generous, more patriotic, to sustain him now? Mr. O'Hart's works are published by Messrs. James Duffy & Co., Dublin, and by Messrs. Benziger Bros., New York. Subscriptions in any amount may be forwarded to Sir Henry Bellingham, Mr. J. J. Murphy, or to Mr. O'Hart himself.

**THE IRISH POOR LAW SYSTEM.**

Of the anomalies of Irish administration which Mr. Balfour's Irish local government bill is expected to reform, one of the most deplorable is said to be the Irish workhouse and poorhouse system. It lacks but one year of being as old as Queen Victoria's reign, having been introduced by Lord John (afterwards Earl) Russell and his Scotch adviser, Sir George Nicholls. In 1833 a Royal Commission had been appointed to inquire into the causes of and to devise remedies for the agricultural depression in Ireland and the consequent misery of a large proportion of these unhappy people. Hitherto there had been a few workhouses established at Dublin, Cork and a few other places, and benevolent associations did something for the procurement of relief, but these means were sadly inadequate to stem the tide of ever increasing distress. The Commission recommended a development of the material resources of the country, and at the same time a plan of remedial legislation. Sir George Nicholls, Secretary of the English Poor Law Commission, was sent to Ireland to examine the state and needs of the country, and on his suggestion the new system was introduced. As to its result, a special correspondent of the Freeman says that "Despite the diminution of the population by one half since the measures for the relief of the Irish poor became law in July, 1838, the maintenance of the system has steadily become a more and more oppressive burden upon the people. The number of workhouses has increased from one hundred to one hundred and fifty-nine, the population has fallen

from eight and a half to four and a half millions, and yet these establishments are kept up with all their expensive appointments, though by an amalgamation of forces and a retrenchment of present extravagance the same work could be more satisfactorily and more economically carried out with immense pecuniary advantage to the taxpayer." Fault is found especially with a system of *ex officio* appointments which has been extended until *ex officio* and elected guardians are now represented in equal proportions. Although in a few instances the *ex officio* do good service, the bulk of the business falls to the elected members, and often the influence of the others is more injurious than beneficial. From the first, it is complained, the system was unsuitable to the requirements of the country.

There are, however, grievances that deserve special condemnation. One is the importation of paupers from England, Wales and Scotland, when it has been ascertained that they were born within the boundaries of an Irish Union district, no matter how long they have lived on the other side of the channel. On the other hand the Irish relieving officer has to take charge of the destitute of whatever nativity—the Kamtschatkan being as entitled to provision as the native of Ireland. Right Hon. John Morley, speaking at Cork, admitted the injustice of this discrimination, but it still remains, though there is some hope of its disappearance through the operation of the new scheme of local government. The care of the sick in the Irish workhouses is another defect in the Irish Poor Law system. The utmost credit is given to the medical attendants, but the provision for the work is glaringly inadequate. Though the poor who take refuge in the Irish workhouse are a helpless class, their misery is small compared with the sick who are driven to the workhouse hospitals. The nursing department stands in urgent need of reform. The case of the lunatic poor is the third of these special causes of complaint. They are crowded into buildings that have neither accommodation nor arrangement for their treatment. This is a matter that needs radical reform, we are told. It remains to be seen whether the much needed improvement will come with the operation of the promised scheme of local administration, but to be effective as to the poor law the alterations made must be both extensive and substantial.

**MR. J. B. MURPHY.**

One of Canada's Leading Irish Catholic Merchants,

Passes Away Suddenly at St. Lawrence Hall.

Mr. J. B. Murphy, one of the leading Irish Catholic business men of Canada, died suddenly at St. Lawrence Hall last night. The details of the sad affair are briefly as follows: Mr. Murphy had not up to last evening complained of any indisposition, but he had had a fall from a street car a few days ago, hurting his leg. He appeared to have quite recovered from any shaking up, however, and yesterday was in his usual good health. After dinner last evening he retired to his room, which is on the ground flat, to take a few hours rest, and leaving orders at the office to be called at 11.30.

Three intimate friends, Messrs. O. K. Fraser, of Brockville; Geo. Crain, of Ottawa, and E. J. Ellbeck, of Kingston, were in the hotel at about 11.30, and they enquired for Mr. Murphy. This being the time when he had asked to be awakened a bell boy was sent to the room. In less than a minute he came running back with the news that Mr. Murphy was lying on the floor, and there was evidently something wrong. The three gentlemen rushed down stairs and were horrified to see him lying on the floor, apparently unconscious, and gasping for breath. They quickly loosened his collar, which was at no time tight, and, while one fanned him, others rushed for assistance in the persons of a physician and a priest. Dr. Belleau, district coroner of Quebec, who is at present staying at the Hall, responded to the summons promptly, but before he reached the room Mr. Murphy had breathed his last. Dr. Pinnie was shortly afterwards on the scene, and Dr. Wilkins arrived but a short time after. They could do nothing beyond making the ordinary arrangement in such a case. A brother of Mr. Murphy, of the firm of Murphy Brothers, on St. James street, was telephoned to, as were also Coroner McMahon and the undertaker.

Deceased was about 60 years. He was for a long period associated with the firm of Hodgson, Murphy and Sumner, and was widely known and highly respected in the circles of all the religious communities in the Province of Quebec. In the ranks of business men, although he had retired from active work for many years, he was esteemed for his many noble qualities of mind and heart. He always took an enthusiastic interest in a number of our principal educational establishments, and only a few weeks ago was donor of no less than ten silver medals in connection with one of our girls' academies.

The body will be laid out in the old dining room of the Hall until Friday morning, when the funeral will take place.

**OUR OTTAWA LETTER.**

Reception Tendered to Mgr. Merry del Val by the Pupils of the Gloucester Street Convent.

His Excellency Donates Two Medals for Composition—His Address to the Graduates and Scholars—A Splendid Programme of Music.

**FROM OUR OWN CORRESPONDENT.**

The Reverend Ladies of the Congregation de Notre Dame, Gloucester street, Ottawa, have many reasons for remembering the visit to, and the residence in the Capital, of His Excellency the Apostolic Delegate, Moneigneur Raphael Merry del Val. Every morning during his residence in Ottawa, precisely as the clock on Parliament Hill boomed out seven, the distinguished ecclesiastic drove up to the main entrance of the Convent and immediately commenced the Holy Sacrifice at the High Altar of Our Lady, attended by Rev. Father Antoine, O.M.I., chaplain to the Convent; his youthful secretary, Rev. Father Tampieri, officiating at the lateral Altar of St. Joseph. This repeated occurrence will forever remain a joyful remembrance to the good Sisters and their pupils in after life.

On his first arrival in the city an informal reception was tendered to His Excellency by the pupils of the Convent. His Excellency, in reply to a short address of welcome, thanked his young friends, and, after a few words of advice, told them he would have another opportunity of addressing them. All were delighted, and all looked forward with pleasure to that event of the future.

On his return from Manitoba His Excellency, in view of the near approach of the school holidays, expressed a wish to once more meet the pupils in the Music Hall. Accordingly, on Friday evening, 18th June, all the pupils were assembled in the becoming costume of white bodice or cape and black skirt, as well as all the Sisters, there being also in the body of the hall a large number of their relatives and friends. At a given signal a grand march, played on pianos, harps, violins and mandolins, announced the advent of the honored guest, and His Excellency, robed in scarlet cloak and attended by Rev. Father Antoine, his Secretary, and a number of other priests, entered and took his seat on a raised dais at the end of the hall. A pretty little child presented him with a beautiful bouquet and a whole bevy of little maids in held an animated dialogue before him. Music, vocal and instrumental, followed, and then were read to him two addresses, in French and English, respectively.

Replying to these in both languages—and His Excellency is equally proficient in both—he thanked them for their good wishes, which he heartily reciprocated. One point in the address, however, he desired to especially refer to. They spoke of their "Convent-home," and here, he said, he most willingly joined with them, for he too had come to look upon their convent as "home,"—the most pleasing place he had been in since his arrival in the country. Again he thanked his young friends for their good wishes, which he sincerely reciprocated, but he took exception to their expression "good-bye," for he had an idea that they would meet frequently again in the future. In conclusion he assured them of his constant friendship and of his readiness to assist them wherever he might be, or in whatever position he might occupy. Rev. Father Antoine then, on behalf of the Sisters and pupils, thanked Moneigneur for the many kindnesses he had shown them, more especially by his coming every morning while in the city to break to them the "Bread of Life," and he begged the blessing of His Excellency for all present, including "his little server at the Mass." He then announced that Mgr. del Val had graciously offered two special medals for excellence in the knowledge of the Christian Doctrine in papers specially prepared in French and English, and which His Excellency proposed offering annually in the future. The coveted prizes were bestowed upon the successful competitors. But before bestowing them His Excellency referred to an unintentional error which Rev. Father Antoine had said had occurred in the reckoning of the first examination of the papers, and reminded his hearers that we were all striving for a prize in the "reckoning" of which no possible error could be made by the Great Examiner of our lives.

The musical programme, which was of a high order of merit, was then concluded. His Excellency having given his benediction, expressed a desire to shake hands with each of the pupils, and the Rev. Mother Superior, misunderstanding the request, introduced the seven young lady graduates of the year; this, however, did not fulfil His Excellency's desire, and all, from the little "tot" Annie, three years old, up to the young girl entering upon young womanhood, advanced, and to each he had a kind word to say and in some instances quite a little chat ensued. His Excellency explained that he was not wishing them "good-bye," nor even "an revoir," but simply good night. "All then dispersed, all well pleased with the proceedings of the evening, which will no doubt be marked with a "red letter" in the annals of the daughters of the Venerable Mother Margaret Bourgeois, of the Gloucester street convent, as it is more familiarly known in Ottawa.

His Excellency has kindly presented to the Convent a full sized photo of himself; it is in a beautiful gilt frame and bears the inscription in his own handwriting: "In grateful remembrance of repeated kindness, Raphael Merry del Val, Ottawa, 19th June, 1897." Needless to say it is a much-prized object with the good Sisters.

A philosopher is a man who can admire a woman who has been found out that she doesn't admire him.