

The Faithful Witness

TESTIS IN COELO FIDELIS

AND

VOL. XLII, NO. 28.

MONTREAL, WEDNESDAY, FEBRUARY 1, 1893.

PRICE 5 CENTS.

EDITORIAL NOTES.

The Evangelical Churchman of the 19th January, came to us via the Daily Witness office. It was addressed thus: "Editor, The Faithful Witness, Montreal." The post office authorities, supposing the exchange was intended for "the only Religious Daily," sent it to the office across the way. Thence it was forwarded to us, with the remark, "not for Daily Witness, try TRUE WITNESS." Somewhat of an admission on the part of our esteemed contemporary. The Witness evidently repudiates the term *Faithful*, agrees that it must apply to THE TRUE WITNESS. Many years ago we read a very pointed editorial in The Witness, a regular prospectus, in which occurred the phrase: "The Daily Witness will be ever faithful." But that took place years ago; there must have been a change since in the worthy organ, or, perhaps, it recognizes the truth of the Quaker-poet's definition: "True means faithful." If so, the surmise was correct; the Faithful Witness is THE TRUE WITNESS. At last The Daily Witness admits as much.

THE COLLECTION for the Home Rule (Blake) Fund moves steadily onward, but too slowly. That strong and honest patriot Mr. John P. Cuddy, sr., was the first to subscribe on the occasion of the call made in THE TRUE WITNESS, and has handed in five dollars for that praiseworthy purpose. It was our first encouragement in this matter, just as the committee for the Fund was organized, and we therefore desire to give Mr. Cuddy credit for his timely contribution. In this connection we might state that next week we will publish a very able address upon this burning question, delivered by our esteemed fellow-citizen, Mr. Henry J. Kavanagh. We secured the report too late for this issue; but it is an admirable address and will lose nothing by coming in our next issue.

THE IRISH Catholic tells a pathetic faith-inspiring story of a Kilkenny nun, a Sister of Mercy, who recently died at duty's post in the fever hospital. From the touching obituary we extract the following passage, which is a tribute to the devotion and heroism of our Catholic nuns, while it is a powerful evidence of the falsehood of all the calumnies so frequently launched against these servants of God and of His poor:

"Full of life and youth and vigor, Sister Mary Angela entered the fever hospital of the Kilkenny Union. She nursed the patients with that genial, unremitting care that was characteristic of her unselfish services; but in the discharge of the holy mission as God's spouse, she fell a victim to the malady which she sought to check, and on Friday, amongst a group of sorrowing friends who assembled to testify, as far as lay in their power, their appreciation of her heroic work, she was borne to the little cemetery in the garden of the community, around which she walked but a short time ago in the enjoyment of health and spirits."

ONCE MORE we call attention to the now famous Chiniquy pamphlet, the sub-

ject-matter of which appeared recently in these columns. It is now for sale at the TRUE WITNESS office and at all the booksellers in the city. The price is only ten cents. Half a cent per page of a most splendid refutation of the Minister Chiniquy of to-day by the Father Chiniquy of forty years ago. Every reader of the TRUE WITNESS should have this relic of the pervert's days of Faith.

QUITE a little "tempest in a teapot" has been created by the attack made by a mob, upon the Opera house, in Cleveland, Ohio, where one George P. Rudolph, formerly a Catholic priest, was lecturing upon "Why I left the Romish Church." Much as it is to be regretted that a Catholic priest should turn out as did Mr. Rudolph, it is equally unfortunate that any attention should be paid to him. By attacking such an individual, or by disturbing his audience, the enthusiasts or indignant citizens simply play into his hands. He then poses as a martyr, he works up a sensation, he has his name heralded on the wings of a coveted notoriety, and he, at once, becomes a hero. We think it is a great mistake to interfere with these people, no matter how abusive their language, false their assertions, or offensive their manners. Let them "go their ways;" for them as for all men, a proper time of reckoning will come, a time

"When Bertram's right,
And Bertram's might,
Shall meet on Ellangowan's height."

We mean no Gypsy warning; but simply honest advice.

WE HEAR a great deal about sensational journalism in our day, but the wildest reports of what extravagancies might be the results of excited newspaper work could not equal the contradictory and mostly false assertions of the daily press of America, on the recent ecclesiastical issues. It would make an interesting scrap-book, if all the reports about the Pope, Mgr. Satolli, Archbishops Corrigan, Ireland and others, could be gleaned from the different papers, daily and weekly, Protestant and Catholic, and conserved for the amusement and instruction of future generations. The fact is that so unreliable has all information been rendered by constant abuse of public credulity, that it is next to impossible to place any confidence in the truth of reports or the authenticity of assertions. It is too bad that such should be the case. The liberty of the press is in danger of degenerating into *Journalistic License*.

DEATH'S ANGEL swept over Washington last week, and in his passage, summoned the spirit of James G. Blaine. As his eyes closed for a last time upon the light of this world his individuality—magnetic and powerful as it was—ceased to exist and his name passed into American history. When we say that Blaine was a man of high talents, great oratorical powers, commanding personality and exhaustless in tactics, we have said about all that can be honestly carved upon the shaft of his fame. His

high talents were marred by an unscrupulous ambition, his great oratorical powers were often squandered in petty aims that were unworthy such gifts, his commanding personality failed to secure for him the confidence even of his own Republican party, much more so when question of American Democrats, and of all foreign nations, his exhaustless tactics tended more to lower him to the grade of a political "wire-puller" than to elevate him to that of a statesman. His life was a most selfish one, because it was a life of personal ambition, and his career on earth was a failure in as much as he failed to reach the goal of his high hopes and aspirations—the Presidential Chair. Canada owes him no gratitude, Great Britain much less; the Catholic Church received more than one slap in the face from him, and members of our Faith learned to distrust "the man from Maine." Despite all these considerations Blaine's name has been the most conspicuous, of all American names, before the eyes of the world, since the days of Grant and Lincoln. He lived in the political atmosphere, nursing his never-to-be-satisfied ambition; he died breathing the same air and clinging to the phantom of earthly power. Last week the telegraphic wires were crowded with messages about his health; next week his name will scarcely be mentioned; next year it will be written on the page of history; next generation it will be meaningless to the great human family, *sic transit gloria mundi!*

"THE PRIEST AVENGED" is the title of a publication just issued from the press, and written by Rev. Father Lacasse, O.M.I., of St. Peter's Church. The work is very timely and very well written. In his introduction Father Lacasse says:—"Several of you do not ignore that the demon, by his newspapers, is doing all he can to destroy the respect and confidence which you have always manifested for your priests. We know we will please you by avenging them of all the calumnies which the demon of impiety has hurled at them." Making a very comprehensive analysis of the able work, the *Star* points out the following amongst other points:—"Father Lacasse gives up several chapters to historical studies and justifies the action of the Canadian clergy in condemning the rebellion in 1837. Then he deals with education and pleads that the system now in vogue in this province is the best from a national and religious point of view. The Church will never interfere in that portion of the school management which rightly belongs to the state, but it is its duty to look after the moral education of the child." Father Lacasse then argues that the school system, as it now exists, has been the safeguard of the French race in Canada. "The next chapter deals with the religious orders and speaks of the charitable work which they are doing." * * * "In the political sphere the writer pleads that the priest always exercises influence for the good and that when a county or parish waits to secure some-

thing from any of the governments they generally invite the priest to head the deputation which is formed to proceed to Ottawa or Quebec. On the tithe question the writer speaks at great length. He denies that any priest has ever made any fortune out of the tithes. In many parishes they are insufficient, while in others they are barely sufficient to meet the requirements of the cure. The pamphlet concludes with a condemnation of bad literature and drunkenness. Though the Rev. Father is not in favor of prohibition he is strongly in favor of the regulation of the liquor traffic and he defends the clergy's action in that respect."

Father Lacasse's book should be read by every one who understands French, both in Canada and the United States.

IT IS RUMORED that Mgr. Satolli will be invited to intervene between a certain publication and the ecclesiastical authorities in Montreal. We are also informed that a couple of parishes in this province intend asking the Papal delegate to arbitrate in certain long standing disputes between the churches and the municipalities. It may be possible to invite the Archbishop of Lepanto to decide upon such matters, but it is highly improbable that he would pay any attention to such applications, beyond the requirements of ordinary politeness, in replying and declining. On this point the following, from the Boston Republic, is very timely:—

"It is amusing to read, whenever any petty trouble arises in a parish nowadays, the newspaper statements that Monsignor Satolli's services will probably be invoked to settle the disputes. Some people seem to entertain the notion that the Archbishop of Lepanto is over here to mix up in every trivial misunderstanding between prelates and priests, or between priests and their flocks, that may arise. The legitimate authority of our bishops and pastors is not in any way minimized by the presence in the country of the Apostolic delegate, and Monsignor Satolli cannot be expected to interfere with the proper exercise of that authority by either prelate or priest, however disgruntled parties may wish him to do so."

WE LEARN, with pleasure, that His Grace Archbishop O'Brien, of Halifax, the eminent prelate, and powerful literature, is now working upon a volume that will certainly be an important addition to the Church History of Canada, and of the Maritime Provinces in particular. "Life and Labor of Bishop Burke"—a biography and a history combined. It will probably throw considerable light upon the early history of the Catholic Church in the Provinces by the sea. All our readers who have followed that admirable story, "After Many Years" must recall the brilliant style and the deep undercurrent of Catholic truth that flows beneath the surface ripples of elegant diction and interesting plot. It is only necessary to mention the name of Archbishop O'Brien as the author to guarantee, at once, the form and substance of the work. We are anxiously awaiting the appearance of this new work.