

The True Witness and Catholic Chronicle

Printed and Published by the True Witness P. & P. Co., Limited,
No. 2 Busby Street, Montreal, Canada.

P. O. BOX 1138.

SUBSCRIPTION PRICE

CITY OF MONTREAL, Delivered, - -	\$1.50
OTHER PARTS OF CANADA, - - -	1.00
UNITED STATES, - - - - -	1.00
NEWFOUNDLAND, - - - - -	1.00
GREAT BRITAIN, IRELAND and FRANCE, - -	1.50
BELGIUM, ITALY, GERMANY and AUSTRIA, -	2.00

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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..... NOVEMBER 24, 1900.

NOTES OF THE WEEK.

OUR CLASSIC INSTITUTIONS.—Whatever affects our colleges, our convents, and our other educational establishments, has always a deep interest for us. We notice with pleasure in the last issue of "La Semaine Religieuse" a most encouraging statement concerning our classical colleges in the diocese of Montreal. The writer informs us that this year has seen a considerable augmentation in the number of pupils. He says that the seven classical colleges in the diocese have more than two thousand pupils within their walls this year. Many of these, however, came from other provinces of the Dominion, and a great number are from the United States. The high standard of education imparted, and the comparative cheapness of the courses are two factors that go a long way to explain this increase in numbers. It is a known fact that the great majority of the French-Canadian priests now exercising their ministry in the United States, received their classical education in our colleges. We might also add that a good number of priests in each diocese of the neighboring Republic, made their theological studies at the Montreal Grand Seminary. Of the two thousand pupils above mentioned, at least four-fifths are studying for the priesthood.

"MONKISH LATIN"—We frequently meet with this expression in secular exchanges, and to the par, when read, it sounds unpleasant and savors of that sneering spirit which animates those who persist in using the word "Romish" to designate anything Catholic. In reality the term "Monkish Latin" is used to designate the Latin of the middle ages, which was commonly used by the Monks and members of religious communities in their various and important works. It is an old Latin, when compared with the ecclesiastical Latin of our day; it also might bear certain comparison and contrast with what is generally accepted as classic Latin—that of Rome in the Augustinian age of her glory. Properly designated this Latin should be called the "Latin of the Middle Ages," or "Monastic Latin." We do not object to the ascribing of such a form of Latin to the early monks, but we must frankly admit that we do not relish the term "Monkish"—not that the word hurts, but the spirit which it indicates is offensive.

A PROTESTANT REPUBLIC.—There may be some ground for certain preachers and Fourth of July orators, calling the United States a "Protestant Republic." If not Protestants, at least non-Catholics, certainly constitute the majority of its inhabitants; and the fact that silent barriers stand between the Catholic and certain high places—from the President down—may give a color of truth to the statement. In glancing over the world's history we find no Protestant Republic to have ever existed; all really Protestant countries are, and have been, either empires or monarchies. France, Chili, Peru, Mexico, Colombia, Haiti, Bol-

ivia, Ecuador, San Domingo, the Argentine Republic, San Monaco (for fourteen hundred years under the protection of the popes), Andorra in Spain (a Republic through all the "dark ages" over which the preachers weep) all these were not Protestant but Catholic Republics. As to the United States, one of our American Catholic exchanges has the following most concise enumeration of Catholics who took conspicuous parts in the building up of the young nation:—

"Who erected on these shores the first altars to Almighty God? Let St. Augustine, Florida, speak. From what altars did incense first arise amidst the thunders of Niagara? Let Niagara speak—she still remembers the Jesuit Fathers. Let her rainbows smile and laugh—for the Catholic Church still lifts her rainbows of hope and beauty for the teeming millions of mankind. Who but Catholics launched the first ship on Lake Erie? Let Lake Erie speak. Let Commodore Barry and the first American navy speak. Let Bishop Carroll, our envoy to Canada, speak. Let his kinsman, Charles Carroll of Carrollton, speak. Let the colony of Maryland, proclaiming religious toleration. Let Marquette and La Salle and all the Catholic heroes after whom our rivers and towns are named—let them all speak.

"The meaneast rill, the mightiest river. Roll mingling with their fame forever."

"Shade of Columbus—Christopher, the Christ-bearing dove!—look down upon those hypocrites. And you, my co-religionists—ten million Catholics—confronted by a thousand sects and numberless pagans, let your voices ascend over the roar of waters and storms, and proclaim with the forests that wave and the rivers that run, that this country—Catholic in its discovery—Catholic in its exploration—Catholic in its jurisprudence (its common and civil law being of its worth living for)—is not a Protestant Republic."

PROTESTANT INFLUENCES.—We are fully aware that the members of Protestant churches display a very remarkable degree of zeal in their efforts to turn Catholic youth into the by-ways of their conflicting beliefs; but we never had a better illustration of these one-sided methods than the one furnished curried in London. We quote the report, and leave the conclusion to our readers:—

"The Rev. Father Ambrose O'Gorman, of Enfield, appeared before the Edmonton Board of Guardians at their meeting on Wednesday in reference to some charges that had been made against him in regard to his punishment of one or two children at Chase Farm Schools. The rev. gentleman admitted that he had mildly wrung the ear of one boy and slapped another on the face with his flat hand. This was (he said) because they were insolent, impudent, and told unblushing falsehoods. He came before the Board to speak about the manner in which the children had been treated as a whole. When he first went to the school to see the children he was refused, but was, after some hesitation, allowed to see them on Saturday afternoons during their playtime. Of course, the children resented being called out at such a time, and walked into the room in sullen, open rebellion. They said they were all Protestants, and would not listen to him, and they having insulted him, he administered mild punishment in the way already described. Although he had been refused to

see them, they had been seen by the Protestant religious instructor on Monday, and sent to the Protestant church on Sunday. They were practically brought up as Protestants in open opposition to the wish of the parents or guardians."

A "LITTLE MOTHER."—The term "Little Mother" is used to designate young girls, often children not yet in their teens, who take care of babies, either for their own parents, or for neighbors. These "Little Mothers" are numerous in the crowded New York tenements. One of these named Alga Heslin, only twelve years old, has just distinguished herself in a manner worth of record. Her deed of heroism might well be compared to the bravest facts in the field of battle. The account of the incident is as follows:—

"She was taking care of two babies, one a year and a half, the other two weeks old when she discovered that the building in which they lived was on fire. Nearly all the neighbors had left the building, and 'Little Mother' seized the two babies, one in each arm, and ran from the fourth floor to the second, where she found her exit cut off by the flames. Quickly turning, she remounted the stairs, but found at the top that she could not ascend the narrow iron ladder to the roof holding both babies.

"Placing the little brother on the landing, with a parting admonition to be sure to stay where he was until she returned, the little heroine clambered to the roof with the infant sister, and leaving her there, returned for her brother.

"Then she made her way along the roofs to an adjoining building, and through it to the street. There she found her mother, unable to find the three children and bordering on hysteria."

ST. PATRICK'S ORPHAN ASYLUM.

One by one our institutions are found celebrating their golden or silver jubilees; thus we consider that actually Canada is growing older, and in the same ratio are the institutions of the land advancing in years of usefulness. The jubilee of St. Patrick's Orphan Asylum is an event that interests all of our readers, but especially those of them who belong to the fine old central Irish parish. Side by side with Church do we generally find the school; and, especially in Irish Catholic parishes, the school is the companion of the orphanage. There is a certain sadness mingled with deep and abiding consolation in the contemplation of such an institution as St. Patrick's Orphan's Home. It is sad to realize that so many fine Irish Catholic children have had to face a rough world without the support and endearments of parents. Yet, it is both consoling and pleasant to reflect upon the grand work of charity performed by those whose lives are dedicated to the poor, the orphan and the unfortunate.

If we glance back to-night over the history of this institution we are tempted to ask what has become of the hundreds of orphans that were sheltered under its roof and who, later on, went forth to do battle with the world's difficulties. If we glance around us we will find many of them occupying prominent and honorable positions in the land, and slowly, but safely, entering upon certain success in life. To-day the orphanage plays the same grand part of mercy and charity which it has played for others throughout the various years of its existence. It has been a boon to thousands, and has silently and constantly scattered blessings upon the unfortunate and served to increase the glory of God, and the happiness of humanity. To the good priests of St. Patrick's and to the noble-hearted parishioners who assisted at the magnificent jubilee banquet in the asylum building on Wednesday evening, can be traced almost all the success attained by the orphanage. In wishing joy, on this jubilee occasion, to the kind Sisters, the young orphans and the spiritual directors of the institution we but re-echo the sentiments of every one of our readers.

ST. MARY'S PARISH.

The Rev. Father O'Donnell, the popular and beloved pastor of St. Mary's who had been at the Notre Dame Hospital for the past ten days, undergoing a serious operation, has fully recovered from the effects of it, and has again returned to the presbytery. The parishioners, both young and old, as well as his many friends, will be glad to see his familiar face once more in their midst. A High Mass of thanksgiving for his speedy recovery was sung on Wednesday morning, at 8 o'clock, at which the children of the different schools, and many parishioners, assisted. Rev. Father McDermott, officiated.

St. Mary's Boys' School, which has been undergoing a thorough overhauling will be re-opened about the 1st of December. The new principal, Mr. Leitch, will then assume charge of the school. We hope in a future issue of the "True Witness" to give a complete description of the new school, its workings, etc.

The members of the choir are busily engaged rehearsing a beautiful new Mass, the latest composition of the talented and zealous organist of the Church, Fr. James Wilson. It is to be rendered for the first time at the midnight service on Christmas with full orchestral accompaniment.

CATHOLIC FEDERATION

A REVIEW BY "CRUX."

In reviewing the half dozen subjects that I have, from time to time, touched upon in these columns, I have sought to keep constantly before me the special interests of the Catholics in Canada. The present subject is one that affects us to a great extent, as members of the same Church, even though the movement in question belongs to another country. At all events, if the Catholics of the United States are in need of a more perfectly organized federation, it stands to reason that we, in this Dominion, are proportionately in the same position. The principle of itself is sane, and in accord with reason; it is upon the application of that principle, and in regard to the methods to be adopted that differences may arise. On Sunday, the 25th instant, a meeting is to be held in New York city for the purpose of further completing a scheme that has for its principal inspiration the energetic action of Bishop McPaul of Trenton.

The subject, as it thus presents itself for our study, is far more extensive than at first sight would be supposed; it embraces issues, more or less important, and more or less pertinent, so numerous that a volume could already be written upon its various aspects. It is not my intention to review either Bishop McPaul's article in the "North American Review," nor that of Rev. Father Malone, in the same publication; much less do I desire taking part in the somewhat heated controversy carried on in the New York "Freeman's Journal," by the same parties. I will content myself with indicating in broad lines the differences of opinion in regard to the advisability of a federation of Catholic societies, that both the Bishop of Trenton and Father Malone respectively entertain.

Both of these writers may be looked upon as the exponents of the views of two sections of Catholics that disagree as to the necessity and the utility of such a combination of forces as that which is proposed. Both are in accord as to the advisability and the praiseworthiness of Catholics coming closer together in order to advance their own interests and those of the Church; but where they differ is in the application of the idea, especially as regards politics. Be it understood that we are now dealing with a movement in the United States and concerning the Catholics and the politics of that country. With the merits, or demerits of either party's contentions I have nothing to do; I merely wish to indicate to the readers how such a movement has become an important consideration for Catholics the world over. Father Malone claims that it would be impossible as well as prejudicial to attempt the formation of a Catholic party in the Republic; as Catholics are divided upon political questions, just as much as are Protestants, it would be impossible to unite them in time of election, upon any one platform. On the other hand, Bishop McPaul positively disclaims any intention or desire of constructing a political Catholic party; the aim, he claims, of the proposed federation is to so strengthen the Catholic body that its influence may be greater, and its chances of securing for its members full and unstinted justice, all the rights of citizenship, and all the privileges that belong to Americans, may be more assured. On his side Father Malone contends that Bishop McPaul's action has been made use of as a political instrument during the recent elections; while the Bishop and the "Freeman's Journal" emphatically deny that the movement has had, or will have any party significance.

The better to grasp the situation, I take the following extract from Father Malone's recent letter:— "Regarding the proposed federation of Catholic societies for the purpose and on the lines suggested by Right Rev. Bishop McPaul of Trenton, there is much difference of opinion among Catholics. I myself am opposed to such federation, because I do not believe that it will work out for the best welfare of either the individual Catholic, or of the Church. Any organization or federation that has for its object the betterment, spiritually or intellectually, of the Catholic population, will, no doubt, receive warm support. But a movement that is avowedly political in its object, must necessarily be political in the means adopted to attain that object, and consequently has within itself that which will breathe dissension and eventually disruption."

Leaving aside all explanations, comments, amplifications and details, we have in this one paragraph the pith of Father Malone's contention. Were the "movement avowedly political

in its object," the writer might be considered as advancing a serious argument; but the contrary seems to be the avowed object, according to the Bishop. I will now quote a letter, addressed by Mgr. McPaul to the "Sacred Heart Review," dated 3rd November, 1900, which runs thus:—

"Rev. and dear Sir:—

You deserve my most cordial thanks for your able editorial in the issue of Oct. 20. My meaning is very correctly stated."

Heretofore, we have been laboring as so many individual units, wasting energy and accomplishing but little. Let us make our grievances known, protest against injustice, and endeavor to redress our wrongs by legitimate, honorable and concerted effort."

Very faithfully yours,
+JAMES A. MCPAUL,
Bishop of Trenton."

Commenting upon this letter, which seems to me to summarize the whole matter, the "Sacred Heart Review" makes use of the following argument:—

"Yes, Bishop McPaul and his associates and all those who are working together to secure the fullest and freest play for the sound principles on which our system of government rests are public benefactors. The weak-kneed, the bigot and the scheming and dishonest politicians pretend to see in the movement towards Catholic unity or Catholic federation, which Bishop McPaul advocates so ably, a menace to our liberties. But honest people, Protestants and Catholics, know better. The real purpose, we all know, is to make our government in practice what it is in theory—the freest in the world, in which the religious as well as the civil rights of all citizens shall be fully practiced and protected."

I have quoted this much in order to show how men may differ, and even differ honestly, upon questions of the greatest moment; how they may acknowledge the same principles, advocate the same ends, and yet not see the situation from the same standpoint, nor study it in the same light. I would not be understood as lending too much importance to Father Malone's opposition, for, as I will presently indicate, this movement in the United States is but one wave of a great tide that is slowly, but irresistibly, swelling up from all quarters of the globe—and the effects of which we must, sooner or later, experience here in Canada, as well as elsewhere. I simply cast a glance over the situation in order to point out how the misconception or the misapplication of one word may sometimes shake a whole logically constructed fabric. It will be apparent to the reader that Father Malone does not say exactly what he means, and that the "Freeman's Journal," in answering him, accepts his expression and falls into the same error. The whole difficulty seems to be over the term "political," while the word "party" is the one that expresses properly the idea. The movement may be "political," and rightly so, in the sense that it has for object the securing from the governing powers equal privileges and rights for the Catholics of the country, the effacing of any political ostracism that may exist, and the creation of a strength and an influence in political affairs which the Catholic element sadly lacks to-day. But the real danger would be in "partyism"; that is to say the directing of such a movement towards one or the other of the political parties in the State. This is the danger foreseen by Father Malone, and the one that Bishop McPaul emphatically disclaims; this is what Father Malone wishes to indicate, but which he fails to do. Suppose a Catholic society that has for object the securing of fair and proportionate patronage for Catholics, no matter who the individuals or which the party in power, its attitude would be tinged with a "political" hue, but would not be influenced by "partyism." Let this difference be understood, and Father Malone's objection vanishes, and the situation becomes precise and clear.

With the approval of the Australasia Bishop, a Catholic Congress was held, a few weeks ago, in New South Wales, upon almost the same lines and with similar objects as that now convened in America. At that congress Bishop Gallagher, of Melbourne, delivered a masterly address, in which he said:— "In this age of popular rights and liberties every active individual was a factor in the body politic and in social and religious life. Not by arguments from an almost forgotten past, but by living works, by virtue and intelligence; by a faithful discharge of official, domestic, social, and civic duties; and by taking part in every movement for the general welfare would religion make its claims irresistible. Progress along all the lines of human activity was an ordinance of God. Not to advance was to go back. Against the subtle tyranny of capital and the organized despotism of wealth they must ever strive to obtain sufficient sustenance of body and mind and soul for the laboring man, and at least national and rural comfort for his family. To abolish servile works on

Sunday, and to keep the day holy for God's worship and man's rest; to shorten the hours of labor; to make the struggle for existence less trying and severe; to bring etiologetical youth from mine and factory and workshop and cellar to see the beautiful sun and breathe the pure atmosphere—such was the task before them. That this stirring incitement to progressive work was in harmony with the views of all the bishops was shown by their determination to help the laity in strengthening themselves as a Democratic force by establishing Young Men's Societies, benefit societies, and organizations of different kinds suitable to popular requirements."

That the Catholics of the Australasian colonies, as well as those of America, in their respective movements, are in harmony with the ideas of the Sovereign Pontiff, we have but to recall the words of Leo XIII. in his Encyclical upon the condition of the working classes. He says:—

"The condition of the working classes is the pressing question of the hour; and nothing can be of greater interest to all classes of the State than that it should be properly and reasonably adjusted. It will be easy for Christian workingmen to decide it aright if they will form associations, choose wise guides and follow the path which with so much advantage to themselves and the commonweal was trodden by their fathers before them."

Hence we see that the movement under consideration is not confined to the United States, nor is it to be brought down to the level of any political, or party organization. From the fountain-head of Catholicity the impetus has been given, and the antipodes have taken it up, almost at the same time, and in almost the same manner. I am now looking upon the movement from the higher Catholic plane, and I see it in the same light as do the leading Catholic organs of Europe.

I could not better express the view I wish to convey than by reproducing the exact words of the "Catholic Times," of Liverpool, when dealing editorially with the subject. That leading organ says:—

"That Catholics of Australasia have given us a lead, and we are convinced that in days to come the movement which they have inaugurated will have a development closely affecting English-speaking Catholics throughout the world. At present congresses are held in almost all the countries of the European Continent. The Germans, the French, the Italians, the Spaniards and Catholics of other nationalities meet under the presidency of experienced leaders, clerical and lay, survey their position, examine their prospects, interchange opinions and formulate programmes calculated to serve the interests of religion. These meetings are of inestimable benefit by focusing the Catholic strength. The time will arrive when Catholics will also come together for a Congress from the many lands where the English tongue is spoken, and then the initiative will be gratefully traced to the Cardinal-Archbishop of Sydney and the Catholics of Australasia."

As I understand it, the idea emanates from Leo XIII. originally; it has been taken up in the United States, and in Australasia,—at the two extreme ends of the earth—and is sought to be put into practice. Other countries will follow suit—including Canada, I hope,—until the wave rolls back over Europe, and finally returns in ever narrowing circles, to its original starting point, the centre of Christendom, Eternal Rome. It is not a "party" movement, nor a factional one; it neither belongs to Republican or Democrat in America, nor to Liberal or Conservative in the British colonies; it is political in the same sense as it is social, industrial, commercial, religious, educational. In a word, it means the combination, in one giant power, of the hitherto disjointed influence of mere individual units throughout the world.

INFLUENCE OF RELIGION.

Archbishop Ireland in a recent sermon said:—

"Not in bread alone doth man live." In all that earth can offer, what is there that can make of man a righteous moral being? What is there in all the machinery, in all the jewels, in all the ravishing pictures in the great exposition that enables him to still within him the fibers of heart wildly beating beneath the storms of passion? What was there in all those things that would make him stronger to resist temptation, and that would bring him to know that the first and supreme duty of man is to be righteous, to practice virtue towards himself and towards his fellow man? And without some power in humanity making for righteousness, impelling men to moral beings, what would humanity become but a herd of beasts, in which might would take the place of right, in which he is the most worthy of admiration who enslaves others and make them bend to his pleasure and his pride."

URSULINE NUNS CONVENTION.

A convention of the mothers superior of all the Ursuline convents in the world will shortly be held in Rome in response to a summons from the Pontiff. One of the purposes of the convention is to unite in one organization under one head all the Ursuline convents of the Church throughout the world.

Local

A JUBILEE. — A special on the occasion of the centenary of the foundation of the hundredth anniversary of the foundation of the first superiors of the order. A lady, if the community's certain prospects. As an educator of the Sacred Heart, most enviable talent. Although in practical experience was only in 18 Bourget succeeded in establishing in Canada a contemplative during the past more, we are that Mgr. Bourget founder or in the sense the parenstitution in the real. May that about to be eraintly. Bishop could p would constitute of the noble qu ly ambitions of whilst the religious institutions in form a most, in the whole structure, institutions, I rank, comes the Sacred Heart.

MR. DUNCAN. — Canada, as a coming better is certain that—in various spidly creating a selves on the c lantic. One of dences of this affairs is the Duncan McDonald popular superi real Street, R position in con tric car syst This selection of an important tivity, is, in it eloquent testimony McDonald's per Canada's ever abroad. Mr. M charge of his m first of January, to leave for Fi ber. Needless to wishes of all C of creed or r tions, will acc journey and th the French cap tion we ventur Kennedy, the sistant of Mr. moted, as he painstaking effort.

THE CATHOLIC. — farewells entertained olic Sisters' Club day evening last ing, the income proved a great ally and finance occupied the club generous-hearted of the club. Th long as well as each number did applause. The boxing the boxing of Fisher Bros., L Thos. Kent, the Mr. Harney, the singing of Maste and Frank Noel, and piano solos by others who cont Deoust, November Mrs. Tighe and following seame Ryan, Miss Ort companion in her ner. The seas successful one, flourishing com praise cannot be Mrs. McNamara, self-sacrificing the sailors, and a great source of to them to see with such an al success.

C.M.B.A. BRA. — cial meeting of was held last ev on St. James' st tion of the rep committees appo ing progressive clial, which will Tuesday evening 7 p.m. sharp, in the 79-81 Drummond The reports pr to be most enci enthusiastic man tion by the mem strated the fac that in itself is a will have another orded to their evening next. Al completed, and here insured of pleasant evening the caterer for this in itself is a will be ready to and that his pa ment will be in the rest.

As this is the Branch for the y the century, the Prize Committee cellent selection handsome prizes, in the game of and those who a the winners, will claim them as en. The commit all they are wro undone to make a huge success.