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# The True



# Witness

Vol. LI, No. 49

MONTREAL, SATURDAY, JUNE 14, 1902

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**THE TRUE WITNESS AND CATHOLIC CHRONICLE**  
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ness" P. & P. Co., Limited, P. O. Box 1138.

### 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.

Subscribers are requested to notify  
us of any change in their address, in order  
to ensure prompt delivery of the paper.

## NOTES OF THE WEEK.

**PILGRIMAGES.**—The season of  
the long vacation, the summer holi-  
days is almost at hand, and in our  
next issue, one of our regular corre-  
spondents will deal with the special  
features of that period of the year,  
especially as regards the younger  
generation. But with the holiday  
season comes that of pilgrimages.  
There is something traditional and  
historical about this devotion, or  
rather method of expressing devo-  
tional sentiment, that renders the  
pilgrimage an event of no small im-  
portance in the yearly round of life.  
What we would wish to dwell upon  
at present is the necessity of distin-  
guishing between a pilgrimage and  
a pleasure excursion. In all out-  
ward appearance there is a likeness  
between these two methods of recre-  
ation or enjoyment, but, in reality,  
they are as distinct as are the go-  
ing to Mass on Sunday and the go-  
ing to a theatre on a week day.

Both necessitate a certain degree of  
preparation, in order to properly  
meet with the public in the places  
to be frequented, but the former is  
a devotional exercise while the latter  
is a pleasure-seeking recreation.  
So is it with the pilgrimage; it is a  
journey of prayer, of penance, of sa-  
crifice in many instances, while the  
excursion is a journey of worldly en-  
joyment, and one that is too often  
fraught with grave inconveniences.  
We would, therefore, beg of our  
readers who may chance to attend  
any pilgrimages this summer, to  
bear in mind that the object of the  
pilgrimage is to honor God through  
the saint, or through His Blessed  
Mother, by proceeding to a special  
and distant shrine, and by proving  
publicly the existence of a faith and  
a devotion that constitute an edifi-  
cation for all Catholics and an ob-  
ject lesson for all non-Catholics.  
Hence it is that the spirit of prayer  
must predominate over all others.  
Not necessarily to the utter efface-  
ment of all natural and innocent en-  
joyment should that spirit exist;  
but it must not, on the other hand,  
be sacrificed to any distracting plea-  
sures on the way.

The shrines to which the steps of  
pilgrims have been turned are innum-  
erable. Time was when kings and  
leaders went on foot to the Holy  
Land; when saintly men and repent-  
ant sinners, walked the ways that  
lead to Rome. But in our day there  
are shrines of pilgrim devotion near-  
er to us; but not exclusive of those  
greater and still more sacred shrines  
of which we have just spoken. We  
need not recall Lourdes and its mir-  
acles; for even that is away beyond  
the ocean. But here in Canada we  
have a number of these sacred places  
to which congregate the devout pil-  
grims of the various communities.  
That of Ste. Anne de Beaupre stands  
out pre-eminently the first and most  
remarkable, as well as the most fre-  
quented. Then we have that shrine  
at Oka, away up on the lofty sum-  
mit, above the Trappist monastery,  
where a calvary has been establish-  
ed that looks down upon a domain  
equal to a small principality in the  
old world. Then there is a shrine at  
Rigaud that is much frequented and  
beautifully situated. And, above all,  
there is the shrine of Our Lady at  
Cape de la Madeleine, a few miles  
from Three Rivers, access to which  
is had by either boat or rail, but  
especially by boat. Here the pilgrim-  
ages have become so frequent that

the Oblate Fathers have been called  
upon to take charge of the church  
and shrine, and to do the same ser-  
vice for the pilgrims that the Re-  
demptorist Fathers do at Ste. Anne  
de Beaupre. In fact, there are  
shrines in numbers, and there is a  
choice to be made between a long or  
a comparatively short journey. But  
be the distance far or near, it is the  
same spirit that should animate the  
pilgrims, and it is their duty to  
show by their collectedness, their  
prayers, their devotions, that they  
go on a mission of a religious char-  
acter, and not for the enjoyment of  
a pleasure excursion.

**AN IMPORTANT DECISION** has  
just been pronounced by the Su-  
preme Court of Canada regarding  
the capacity of a testator in this  
province to attach certain conditions  
to legacies which he bequeaths to his  
sons or grandsons; and incidentally  
to the relative legal positions of the  
Catholic Church and the Protestant  
churches in the Province of Quebec.  
The judgment of the court was un-  
animous. The testator, anxious to  
preserve the Catholic faith of his  
sons and his grandsons, had the fol-  
lowing clause written in his will:  
"Thirdly, I will and order that all  
the children born, or to be born, of  
all marriages which my said sons,  
Louis, Zepherin, and Alfred Renaud,  
may have contracted or may con-  
tract against my express will, or  
which may not have been contracted  
according to the rites of the Holy,  
Catholic, Apostolic and Roman  
Church; or who may not have been  
brought up and instructed in that  
religion, be totally excluded from re-  
ceiving any share of my estate and  
possessions, the provisions of my  
will not being applicable to them.  
I likewise exclude from all benefit  
and share in the bequests that I  
have made in favor of my grand-  
children, all children who may be  
born of all marriages that my other  
children may contract in a clandestine  
manner and contrary to the  
laws and rites of the Holy, Catho-  
lic, Apostolic and Roman religion, or  
who will not have been brought  
up in that true religion."

Justice Girouard, in rendering the  
judgment of the court, quoted au-  
thorities from the English jurispru-  
dence, which, he held, should apply  
to the case, and also decisions of the  
English Privy Council, showing that  
a Canadian has the same capacity  
to devise and bequeath as a citizen  
of the United Kingdom. The first  
point for us to examine, said the  
learned judge, is whether the Roman  
Catholic Church is recognized by  
law in Canada. At the time of the  
cession of the colony to Great Brit-  
tain a legacy like this would have  
been perfectly valid, the Catholic  
Church being the only recognized re-  
ligion in the country. The capitula-  
tions of Quebec and Montreal, and  
the treaty of cession, did not, it is  
true, recognize the Catholic Church  
as the State Church, but the free  
exercise of that religion was guaran-  
teed without any restriction.  
These stipulations have as much au-  
thority as the statutes of the Em-  
pire, and no legal authority has ever  
thought of misunderstanding them.  
On the contrary, by the Quebec Act,  
the right to tithes, which had been  
reserved by the capitulation of Mont-

real, was confirmed; and by subse-  
quent laws passed by the Colonial  
Legislature, long before Confedera-  
tion. The building of Catholic  
churches was encouraged by the cre-  
ation of a privilege giving a hypo-  
thec on the properties (real estate)  
of its members—a right and privi-  
lege which was not granted to other  
churches, not even the Church of  
England, which has not the privi-  
lege of collecting tithes, either, al-  
though she claimed it at the begin-  
ning, but the English authorities re-  
fused it to her. It can therefore be  
affirmed that if the Catholic Church  
is not the "national" Church of the  
great majority of the inhabitants of  
the Province of Quebec, it is estab-  
lished there by exception, both by  
international treaties and by the  
laws of the British Empire (article  
of the Treaty of Paris, 1763; sec-  
tions 5 and 7 of the Quebec Act,  
1774; section 35 of the Constitu-  
tional Act of 1791; and section 42  
of the Union Act of 1840). The Re-  
vised Statutes of Canada, 1859,  
chapters 25 and 74, which had chief-  
ly in view the Protestant churches  
and the Catholic Church of Upper  
Canada, contain nothing incompati-  
ble, in null, as being contrary to  
the Catholic Church in Lower Can-  
ada. The appellant contends that a  
legacy like that left to the Renaud  
sons, indirectly favoring the Roman  
Catholic Church, or any other  
church is null, as being contrary to  
public order—that is to say, to free-  
dom of conscience. As a matter of  
fact, public or social order, general  
interest, public policy, are fine but  
somewhat vague words, which should  
have a definite meaning in law. What  
are we to understand by these words  
in civil matters? The Code does not  
say. But must it not be under-  
stood that for an act to be contrary  
to "public order" there should be a  
violation of a law of public interest?  
There is no text of law which pro-  
hibits such legacies. We are unani-  
mously of opinion that the appeal  
should be dismissed with costs.

**THE OLD, OLD STORY.**—Else-  
where in this issue we publish a let-  
ter which had been addressed to an  
evening contemporary, but which, as  
the writer of it pointedly remarks,  
"has met the fate of most of the  
letters sent by Catholics to the Pro-  
testant newspapers." And he adds:  
"It is one more illustration of the  
want of a Catholic daily in this  
city."  
The wonder is that the majority of  
the English-speaking Catholics of  
this city have not long ago realized  
the necessity of a daily newspaper  
whose mission it would be to cham-  
pion the cause of their faith. But  
their lack of enthusiasm in support-  
ing a Catholic weekly is the measure  
of the assistance which they would  
accord a Catholic daily. Take, for  
example the question of advertising  
in the "True Witness." Several Catho-  
lic tradesmen, business men, and  
societies advertise in its columns.  
But many others bestow their ad-  
vertising patronage on the secular  
press. These latter expect to be fur-  
nished with a first-class Catholic  
newspaper, quite oblivious of the  
fact that it takes a good deal of  
money to carry on such an enter-  
prise. If they were to conduct their  
parochial work on the same lines,  
how could the parishes continue to  
exist, not to say increase and flour-  
ish? Catholic editors and managers  
cannot live on air and perform fi-  
nancial prodigies in order to pay the  
working expenses of their newspa-  
pers. They depend upon the patron-  
age of their co-religionists, in whose  
interest the paper is published. In  
England the Catholic newspapers re-  
ceive the enthusiastic support of  
Catholic subscribers and of Catholic  
societies, who always make it a  
point to give them all the advertis-  
ing patronage they have at their  
disposal, and also make earnest ef-  
forts to increase their circulation.  
They rightly look upon this as a  
part of their duty as Catholics. The  
Protestant press thrives because it  
receives the hearty support of Pro-  
testants. To recur to the letter,  
the policy of the evening newspaper  
mentioned, and the complaint of the  
Rev. Dr. Barclay, may be regarded  
as a sample of the treatment which  
Catholics would receive, of the sort  
of fair play and justice that would  
be meted out to them, if they were  
in the minority in this city. This  
is a consideration which our readers  
and their friends ought surely to lay  
to their hearts.

## A FRIEND IN NEED.

To the Editor of the True Witness:

Dear Sir,—I enclose herewith a let-  
ter which was mailed to the "Daily  
Star" on the 3rd inst., with the re-  
quest that it be published as soon  
as possible. After waiting in vain  
a week for its publication I have  
come to the conclusion that it has  
met the fate of most of the Catholic  
letters sent to Protestant papers.  
Only one more illustration of the  
want of a Catholic daily in this  
city.

If you think the reply not too  
stale now, you will oblige by giving  
it space in next issue of the "True  
Witness."

Very respectfully,  
M. L. CLARKE.  
Montreal, June 9, 1902.

## THE CORPUS CHRISTI PROCES- SION.

To the Editor of the Daily Star:

Dear Sir,—In to-day's issue of  
your paper I read with some sur-  
prise a letter from Rev. Dr. Bar-  
clay, whom I had learned to respect  
on account of his broad views when  
dealing with the rights of his fellow-  
citizens who happened to differ with  
him in matters of faith.

The Rev. Doctor complains that  
many of his congregation were un-  
able to attend service owing to the  
procession which passed his Church  
yesterday. I cannot understand in  
what way the procession could prove  
a preventive to any of his pious peo-  
ple entering the church, save that  
curiosity may have kept them out-  
side. His next cause for complaint  
is that the music interfered with his  
services. Surely the Rev. Doctor  
cannot for a moment entertain the  
idea that this music was the out-  
come of some unworthy motive on  
the part of those connected with the  
procession. The hearts and minds of  
all present were animated with high-  
er and nobler thoughts than the of-  
fending of their neighbor.

If others among our population  
were of the complaining frame of  
minds, I think there are many in-  
stances where a protest might be  
more justly entered than in the pre-  
sent case. Among other things I  
might ask your readers to note how  
often our public thoroughfares are  
made the lecture platform for Pro-  
testant missionary societies, and the  
very front of our Catholic churches  
the stand for men who hand out in-  
sulting and mendacious tracts con-  
cerning Catholic doctrines, and this  
in a city where four-fifths of the  
population are Catholic. Yet we hear  
no complaint. Why? Because we ac-  
knowledge the right of our fellow-  
citizens to worship God as they see  
fit.

I cannot see why anyone should  
take exception to the playing of a  
band when passing a church—even  
though it is on Sunday—when the  
music is sacred and the purpose holy.  
Let us all remember that we should  
do unto others as we would others  
do unto us.

If this was our motto the bonds  
which weld together the different sec-  
tions of our community would daily  
become stronger, and we would, ere  
long, be drawn closer to each other  
in brotherly love.

CATHOLIC.

Montreal, June 2nd, 1902.

## Church and Bible.

(By an Occasional Correspondent.)

It would be impossible for us to  
say how often and in how many  
ways we have dealt with the vexed  
question of the Catholic Church and  
the Bible. It is a well known fact  
that one of the principal weapons of  
argument against Catholicity, in the  
hands of those outside the Church,  
is that the Bible is forbidden to be  
read by the faithful and that Catho-  
lics are taught to shun the Scrip-  
tures. Of course, this calumny has  
been refuted times out of mind; but  
that does not prevent its constant  
repetition by the people who have  
an interest in keeping alive the false  
impression. Yet we do not say that

all of these anti-Catholic teachers  
are insincere. Many of them are ac-  
tuated by honest motives, but are  
unaware of the real facts of history  
and of the truth concerning Catholics  
in regard to the Scriptures. But  
what seems astonishing is the fact  
that such a number of educated  
men, and even very learned men,  
should be so blinded by prejudice as  
not to see that they are constantly  
"bearing false witness against their  
neighbor."

Of all the clear expositions of this  
question none seems to us to be  
more satisfactory than that which  
Cardinal Gibbons has given in his  
splendid work "The Faith of Our  
Fathers." As is necessary, the  
chapter dealing with this particular  
issue contains a series of arguments  
that are required in order to place  
the whole matter within the grasp  
of the readers for whose special ben-  
efit the work was written. Of these  
arguments mostly all our readers are  
aware and there is no present need  
for us to go over them. But the  
Cardinal has revived some histor-  
ical facts that may always prove use-  
ful to even the Catholics who are  
very well versed in the Church history.

After pointing out how the  
fact of the Church being the sole  
preserver of the Scriptures from the  
beginning, and being the custodian  
who rescued the Bible from the obliv-  
ion into which the bulk of ancient  
literary work has fallen, he shows  
that this in itself is a sufficient  
proof that she wished to save and  
preserve that heritage—for had she  
not so desired she could easily have  
allowed it to perish. Then turning  
to the historical facts the Cardinal  
writes thus:—

"The Canon of the Bible, as we  
have seen was framed in the fourth  
century. In that same century,  
Pope Damasus commanded a new  
and complete translation of the  
Scriptures to be made into the  
Latin language, which was then the  
living tongue not only of Rome and  
Italy, but of the civilized world. If  
the Popes were afraid that the Bible  
should see light, this was a singular  
way of manifesting their fear. The  
task of preparing a new edition of  
the Scriptures was assigned to St.  
Jerome, the most learned Hebrew  
scholar of his time. This new trans-  
lation was disseminated throughout  
Christendom, and on that account  
was called the Vulgate, or popular  
edition."

Following up the story of the  
preservation of the Scriptures, after  
the circulation throughout the civil-  
ized world of the Vulgate, we are  
told by him that:—  
"In the sixth and seventh centu-  
ries, the modern languages of Europe  
began to spring up like so many  
shoots from the Parent Latin stock.  
The Scriptures, also, soon found  
their way into these languages. The  
Venerable Bede, who lived in Eng-  
land, in the eighth century, and  
whose name is profoundly revered  
in that country, translated the  
Sacred Scriptures into Saxon, which  
was then the language of England.  
He died while dictating the last  
verses of St. John's Gospel."

But what seems to be the most  
strongly confirmed impression of the  
English-speaking Protestant world,  
is that before the Reformation there  
were no Bibles for the English race,  
and that until the introduction of  
that Protestantism—which only  
dates from the middle of the reign  
of Henry VIII.—there were no copies  
of the Scriptures in England, nor  
were the people of the country al-  
lowed to learn anything of the Bi-  
ble. A stronger reply could not be  
made than by citing the few para-  
graphs that follow:—

"Thomas Arundel, Archbishop of  
Canterbury, in a funeral discourse  
on Queen Anne, consort of Richard  
II., pronounced in 1394, praises her  
for her diligence in reading the four  
Gospels. The Head of the Church  
in England could not condemn in  
others what he commended in the  
Queen. Sir Thomas More affirms that  
before the days of Wycliffe, there  
was an English version of the Scrip-  
tures, 'by good and godly people  
with devotion and soberness well and  
reverently.'"

It is true that at a given period  
the Church was obliged to place cer-  
tain restrictions on the circulation  
of the Scriptures in England; but  
that was a necessary precaution on  
account of false translations and spu-  
rious editions that were making  
their appearance. The Cardinal says:  
"If partial restrictions began to

be placed on the circulation of the  
Bible in England in the fifteenth  
century, the restrictions were occasion-  
ed by the conduct of Wycliffe and  
his followers, who not only issued a  
new translation, on which they en-  
graffed their novelties of doctrine,  
but also sought to explain the sacred  
text in a sense foreign to the re-  
ceived interpretation of tradition."

And he adds:—  
"While laboring to diffuse the  
Word of God, it is the duty, as well  
as the right of the Church, as the  
guardian of faith, to see that the  
faithful are not misled by unsound  
editions."

As a reply to the insinuation that  
since the invention of printing and  
prior to the Reformation the Catho-  
lic Church unwilling to make use of  
that new art, or allow it to be used  
for the purpose of spreading the  
Gospels, we might close with these  
pertinent remarks of America's Car-  
dinal:—

"Printing was invented in the fif-  
teenth century, and almost a hun-  
dred years later came the Reforma-  
tion. It is often triumphantly said,  
and I suppose there are some who,  
even at the present day, are ignor-  
ant enough to believe the assertion,  
that the first edition of the Bible  
ever published after the invention of  
printing, was the edition of Martin  
Luther. The fact is that before Lu-  
ther put his pen to paper, no fewer  
than fifty-six editions of the Scrip-  
tures had appeared on the continent  
of Europe, not to speak of those  
printed in Great Britain. Of those  
editions, twenty-one were published  
in German, one in Spanish, four in  
French, twenty-one in Italian, five  
in Flemish and four in Bohemian.  
Coming down to our own times, if  
you open any English Catholic Bi-  
ble, you will find to the preface a  
letter of Pope Pius VI., in which he  
strongly recommends the pious read-  
ing of the Holy Scriptures. A Pope's  
letter is the most weighty authority  
in the Church. You will also find in  
Haydock's Bible the letters of the  
Bishops of the United States, in  
which they express the hope that  
this splendid edition would have a  
wide circulation among their flocks."

## St. Michael's Parish.

Rev. Father Kiernan, pastor of  
St. Michael's, St. Denis street north,  
begs to avail himself of the kind-  
ness of the proprietors of the "True  
Witness" to return thanks in the  
name of his parishioners, for the  
many words and proofs of friend-  
liness they have received since the es-  
tablishment of their new parish. Be-  
sides having their names religiously  
preserved in the archives of the  
church, the well-wishers and helpers  
of St. Michael's may be assured of  
the appreciation of the pastor, who  
has been encouraged to give the ben-  
efit of his experience and of his ef-  
forts towards its solid formation  
and of his faithful people who co-  
operate with him in his every exer-  
tion.

The difficulty of organizing a new  
parish in these present years, is  
much greater than it was in times  
gone by when numbers of other or-  
ganizations were less frequently vis-  
ited by collectors and collectresses.  
For this very reason all will readily  
conceive the merit of the work  
Father Kiernan has undertaken for the  
good of his countrymen in the North  
End of Montreal, and in their sym-  
pathy will urge themselves to strain  
their resources to contribute in  
crowning his endeavors with ultim-  
ate success.

St. Michael's is the sixth English-  
speaking parish in the city of Mont-  
real. The precise date of its crea-  
tion is the eight day of May of this  
year, the feast of the Apparition of  
St. Michael the Archangel.

The other English-speaking par-  
ishes of Montreal are:

- St. Patrick's, Rev. M. Callaghan, S.S., P.P.
- St. Ann's, Rev. Father Caron, C.S.S.R., P.P.
- St. Gabriel's, Rev. Father O'Meara, P.P.
- St. Mary's, Rev. Father Brady, P.P.
- St. Anthony's, Rev. Father Donnelly, P.P.