AND CATHOLIC CHRONICLE.

PRINTED AND PUBLISHED AT Mo. 761, Craig Street Montreal, Canada

ANNUAL BUBSCRIPTION

(City) will be charged.

scribers, Newfoundland, \$1.50 a year in

TO ADVERTISERS. Alimited number of advertisements of approved character will be inserted in "THE TRUE WITNESS" at 15c per line, drat insertion, and 10c per line each subsequent insertion. Special rates for contracts on application. The large and increasing circulation of TRUE WITNESS" ranks it among the best advertising mediums in Canada.

All Business letters, and Communications intended for publication, should be addressed to D. M. QUINN, Proprietor of THE TRUE WITNESS, No. 76! Craig street, Montreal, P. Q.

WEDNESDAY,...SEPTEMBER 28, 1892

EFFRONTERY AND HYPO-CRISY.

Let us commence with the Effrontery! the Canada-Rerue their number has consacrilegious organ rests upon the shoul- readers for support. Then you were last number, amidst a hail-storm of attempt to create a little sensation of wickedness, these two gentlemen declare your own, while "running with the hare shall, in future, appear on the pages of upon you! How many more masks the Canada-Rerue. Mr. Filiatrault is must we snatch from the faces of these styled secretary of editorial department. hidden envoys of the most anti-clerical Seemingly he is merely a secretary or principles! The Recur may strike like amanuensis, for he confesses that cer- Marat; you use the tactics of Heberttain paragraphs about the Archbishop's The Nemesis of the one was Charlotte household—and to which we referred Corde, and Mademoiselle was the fate of last week-had "glided in unnoticed" the other. Neither were very lucky in and that "he regretted the mistake very, the end. much." We don't see that we can well hold such a man as that very responsible for what appears in a publication. He is either stating a falsehood, or else he is see anything glide into the editorial columns of the TRUE WITNESS that we this Knight of the Triangle, stated rehad no knowledge of, nor share in com- cently in Florence that the lodges would and customs, rests with Mr. Marc Sau. | preceded by the civil ceremony, the invalle, the Editor-in-Chief of that organ.

are not responsible, we would like to Sauvalle?

e two Sauvalles in this city. Certainly enough to be that one.

There was a Marc Sauvalle who left France a few years ago and became a kind of Wandering Jew over the American continent. He first appeared in Louisiana, but the spirit locomotion, that had taken possession of him, drove him into Texas: from Texas, obeying the same spirit, he moved into Mexico; from Mexico he found his way to Canada, about five years and a half ago. He is still here, but the spirit of locomotion may, at any moment, cause him to depart for China or the Dark Continent. Who knows? We want to know if this is the Mr. Marc Sauvalle who is editorin-chief of the Canada-Revue, a supposed Catholic paper, but in reality a weapon of French Freemasonry and Socialism against the Church? A few more questions: Since Mr. Sauvalle holds himself entirely responsible (with hisamannensis Filiatrault), we must know all about

Is he the Mr. Paul Marc Sauvalle. whose name figures as fellows on the registers of the First French Methodist Church of this city? "Ofiva Rence daughter of Paul Marc Sauvalle, Deputy Prothonolary of the city of Mortreal, and Laure Lecomte, born 3rd November, 1888, baptised 22d April, 1891. J. Pinal, Minister; witnesses, P. M. Sauvalle, L. Sauvalle, O. Gadbois, Germaine Sauvalle?" The "Deputy Prothonotary" indicates the man at the Court House; (although he is no longer there), that man owed his place to the exgovernment-half Liberal, half National: the ex-government blames the clergy for its downfall; its friends and protegees must consequently attack the clergy and strive to undermine the influence of the Church; no better way of attaining most modern of churches, if in reality it state that during the quarter of a century is a sacrament and as sacred as any of that end than by amplifying every scandal and flinging it, with all its most ideas expressed in the article in question organ in St. Patrick's, numberless being, no body of human beings, can abominable details, (most of them inven | are, beyond a doubt, very far from an | changes have taken place in the clergy | forge a law that will stand good against tions) in the path of the young and in cient, as far as Christianity is concerned. of the parish and the members of the con- the law given by God. In no form, civil nocent.

principles. When you shall have an true to some men and not to others." swered we will be ready to proceed in stabs.

As to the Hypocrisy, we have only portrait of the fallen priest (it appeared last week), please name the American, or for that matter Canadian, French or English publication that gave the portrait of another well-known priest, and passed it off as that of the one who caused the recent scandal? We defy you to name the paper that published priest that was ever taken for that man. You rank hypocrite! You were "silent | on the scandal." Why? Because you were between two fires: your Catholic readers and subscribers, upon whom you depend, on the one side, and your guiding spirit on the other. Were you to The Hypocrisy will follow! Since the tell the truth you would have to defend publication of the list of contributors to the body of the clergy against the brutal attacks of the Church's enemies, and that siderably lessened. One by one they course your inspiration would not perhave withdrawn their names, until the mit: were you to follow the other course whole responsibility of the vile and your organ would not live a month-for abusive, anti-clerical ravings of that you depend totally upon your Catholic ders of two men-Mr. A. Filiatrault and silent! silent! and yet you come out Mr. Marc Sauvalle. Moreover, in the with the very worst and most cunning

ADRIANO LEMMI.

The Grand Master of the Italian Free unfit for his position. We would like to | Masons has declared war against the spiritual authority of the Pope. Lemmi the whole responsibility for the attacks | Guarantees, prohibition of religious inmade upon our Church, clergy, system struction and of religious marriage not stitution of divorce and the suppression Very well! Now that we know who of the Ministry of Worship."

Mazzini, in his day of supremacy, know who the man is that holds himself struck at the Temporal power of the answerable for all the anti-Catholic Pope; the Italian government sought to teachings of what is supposed to be a rob the Vicar of Christ of his rightful Catholic publication. Who is Mr. Marc | possessions; the State was invoked against the Church. To-day the infidel In looking over the city directory we successors of the heartless Carbonari are find only one Sanvalle in Montreal, and not satisfied with reducing the Sovereign his business address is at the Court | Pontiff to the condition of a prisoner in House on Notre Dame street. He is his own palace, a refuge-seeker in his Paul Marc Souvalle: is he and the own city, an out-law in his native editor-in-chief of the Conada-Revue one country, an intruder in his own kingand the same person? If so we know dom; but they seek to wrench from his our man; and most certainly we don't hand the sceptre of Spiritual authority, think that, by any accident, there could in the form of the Keys of St. Peter, and to efface all vestiges of Christianity in the directory only gives one, and the the real home of Catholicity. This means editor of the Canada-Revue is important | a war far more terrible than that which a struggle between the spirits of Faith and Infidelity, and a struggle to the dearn. Imagine the weapons to be used and the means to be adopted! Lemmi deadly enemies of the Church, and the and his masonic atheists would first prohibit religious instruction, thereby sapping the faith of the coming generation and insuring a future population of rank intidels. Then they strike at the sacraments and the sources of grace; they want to prohibit religious marriage ceremonies, and even the civil tie to be subjected to the sword of divorce, that at

any moment might sever it. This programme, so seriously contemplated, is most astounding in its audacity and most awful in its conception. Imany other marriage bond than a civil ceremony: with a regular and universal divorce law that would render the wedlock union uncertain of an hour's durabecause the family is the basis of society, and the family could not exist under such conditions. It would be the destruction of domestic security, therefore of social order, consequently of the very State itself. Fortow his reasoning to its logical conclusion and Adriano Lemmi is an enemy of the family hearth, a menace to social order, and a traitor to the State, as well as an agent of Satan against the Church.

THE "MODERN CHURCH."

There is an organ of the Glasgow Presbyterians and it publishes a peculiar with his name and his work, but knowarticle headed "Religious Truth." The ing from experience how very retiring Scriptures he cannot get over the law for like Dick Whittington, she goes there name of this publication is the Modern and self-depreciating he is, we have re-Church. It will be seen, by the follow- frained from consulting him before pen- in the marriage tie. For the Catholic ing extract, that it is certainly one of the ning these lines. It is unnecessary to marriage is not a mere civil contract, it is not the most modern on earth. The that Mr. Fowler has presided at the the other six sacraments. No human Ocent.

Come, Sir! Are you—the editor-in
It states: "That man has a soul . . . gregation; but no change in him except or otherwise, can a Catholic recognize that the soul survives the dissolution of that which comes of additional years and divorce. As a sacrament marriage is to Come, Sir: Are you—the editor-in-that the soul survives the dissolution of that which comes of additional years and divorce. As a sacrament marriage is to republic of France was celebrated last chief of the Canada-Revue—one and the body, that there is a heaven, and a increased experience. What he has done him a source of grace and he can never week.

same person as the Mr. Marc (or Paul | hell, that there is a personal God. &c..-Marc) Sauvalle above described? If not that these are not truths, because they great central parish, it would demand channel through which the pure graces let us know it! If you are, then we will are not verifiable. They are hopes, more space than we could afford, in one of the Almighty must flow. To do so be ready to meet and combat your faiths, beliefs, aspirations; they are number, to relate. Suffice it to say that

our defence of the first principles of Church? This is simply a denial of God, and he has been unremitting in his Faith and Morals against your stiletto of Christ, of revelation. That a thing is boundless energy, in organizing, instructnot a truth, because some men find it a ling, encouraging and perfecting all who truth, is mere nonesense, the outpourings came under his musical care. The organ one word to say: or rather a question to of a deranged brain. Either it is true ask. Would the paper that published a that there is a God or it is not true. If filled to its utranst capacity—were he His existence is a truth to some men, it absent; and that organ should almost must be a truth, and consequently can- obey his will, without the touch, so used not be the opposite to other men. This writer states that these "hopes, faiths, fingers. But all this is merely the cold aspirations" are not "verifiable." How then could they be "true to some men?" In fact we never before read a more illogical, childish, nonesensical expression of something to tell them about Professor any such portrait. There is no other opinion upon any religious dogma. B.b. Fowler that they do not all know. Ingersoll would blush were he accused of being the author of such a sample of to the public; heaven save us from the modern Church and its scribes!

VATICAN AND QUIRINAL.

Why are the relations between the Quirinal and the Vatican becoming so those who reflect upon the important ject, and based upon our necessarily limited observation of passing events beyond the Alps, we will hazard an

Recently the Pope's democratic expressions with regard to France have given to the whole world a pretty fair chance of gauging the strength of the statesman Pontiff. He has shown clearly that the Church is the best example of true authority on earth and that it is the first to recognize that authority which belongs to the State, whether in the form of a Kingdom, an Empire or a Republic. It was once a favorite theme of the enemies of the Church to preach posing. So, to make a long story short, insist on "the abolition of the Laws of that the Popes were autocratic, that they looked upon the people—the masses—as more or less slaves, and viler clay than their rulers. To-day such a theory would sound like the ravings of madmen in presence of the democratic atitude of Leo XIII, towards the French Republic; it would appear as the rankest nonesense in presence of the Pope's recent atterances in his encyclical in which the duties and obligations of Labor and Capital are so well defined; it would be the wildest of folly in presence of the relations existing between the Soverign Pontiff and the great American Republic. Therefore, the cry of tyranny and autocracy, so long that of the Contiaental Liberals, of the Socialists, of the Communists, of the societies against the Pope, has no longer any raison d'etc. Daily Leo XIII, is proving the weight of his giant influence upon the world; his great and powerful grasp of all questions of political or social moment; the ad-Guribaldi waged against Rome; it means miration that is awakened for him in even the most Protestant of countries: all these and a thousand other signs of his greatness flash upon the vision of the servile friends of the Italian Government. The Kingdom of Italy, and its petty adherents, its puppets, its phantom princes its decorated intriguers, its service hangers-on, its intidet parasites, is now tottering to a certain fall. Its days are numbered, and already its monarch fee's that the "writing is upon the wail." And the Pope's authority in the world, his power as a ruler, his sagneity as a statesman, his fatherly solicitude as a Catholic prince, his noble and universal love of justice as an arbitrator of great quesagine society without religion; without tions, are causing him to advance higher in the estimation of the nations of civilzation, and in the inverse ratio of the Italian Government's decline. "Hence these tears?" Therefore, is it that the tion! Society could not exist; simply Quirnial seeks to crush, or at least to check the progress of the Vatican. In its impotent rage, on the verge of an inevitable abyss, the ghosts of its evil deeds haunt it, and the intidel monarchy hates and curses the admired of nations and the Vicar of an unerring Christ.

PROF. J. A. FOWLER,

This year our esteemed fellow-citizen, States of the American Union." Profess at J. A. Fowler, will complete the twenty-fifth year of his connection with St. Patrick's Church, as organist and excuse the liberty we are about to take

for the choir-yes, the choirs-of that he consecrated to the church of his adop-Is not that modern enough for any tion all the talents that God gave him, loft would seem deserted -even when ought it to have become to his familiar statement of what every member of St. Patrick's congregation knows better than we do ourselves. However, we have

a quarter of a century's connection with rank ignorance. And yet such are the the church, choir and congregation of St. writers who attempt to talk Christianity | Patrick's; it is a silver jubilee for him; he was naturally anxious to celebrate it in a manner that would most harmonize with his own ideas of the appropriate; he has done so. Prosessor Fowler has just completed an original musical Mass, which will be sung by the choir of St. Patrick's, under his direction, on next strained, and at this peculiar time, when | Christmas night. It is an entire Mass; the eyes of the Catholic world are turned it is an original one. The Kyric, Gloria, | marriage vow; and the men, Christian upon the great Pontiff, and the feet of Credo, Agnus Dei, and Sanctus, with as they call themselves, who can sanction Catholic thousands are about to tread the | chorus effects and solos, are all there. It | or advocate any scheme of divorce, under ways that lead to Home, in honor of his is not a copy, nor an imitation, nor yet any possible circumstances, are only a jubilee year? Many reasons might be an arrangement; it is an original Mass step removed from the Italian atheists given and are certainly entertained by complete, entire, new-the first, we and social revolutionists, who follow the believe, ever composed by a Cana war-cry of Lemmi against marriage. that they alone are answerable for what and hunting with the hounds." Shame movements at present being made in dian. What a magnificent triumph to Italy. We have a slight idea of the sub- mark twenty-five years of labor, study and perseverance.

As just stated, this year he completes

In the midst of his numberless duties of professor of music, Mr. Fowler has found time to give to Montreal, yes, to Canada, a piece of composition that may | mere copy of the Oriental creed of India, probably open a new era in the musical | Passed through Montreal, two weeks ago, history of our fair Dominion. We can- accompanied by his Japanese female not speak critically of the work until we travelling companion. They registered shall have heard it; even then we do not at the Windsor, and were the recipients pretend to be able to judge of it with the of considerable attention on the part of keen criticism of a musician, but we know what pleases, and that which dished us up two columns of fulsome pleases must be good. Needless to say praise and most biassed criticism of the that Professor Fowler is a staunen and poet's works. We scarcely know which exemplary Cacholic, and one whose great | to despise the most, the author of such talents, and the admirable use that he anti Christian ravings or the men who makes of them, do honor to the church are attracted by the splendor of his to which he belongs. The fact of having consecrated his time and his abilities, during the greater part of his life, to the glory of God and the honor of the Church. should suffice alone to indicate the rank such a man must hold amidst the truly missionary in Japan, "that not long ago zealous and the honestly devout. In no grander way can we do homage to the Creator than by sounding his praise with voice and instrument; prayer is never as sublime as when it is waited to Heaven | upon the pure wings of music and hymn; the angelic choirs chant the glories of the Most High, and the harp of the Psalmist accompanied the most beautimi prayers that ever ascended from man to his gistered in the Great Book, wherein "were under the decusion that Englishrecords them, surely there is a goodly bound followed Paritanic modes of life. agge to the credit of Professor Fewer 5 that eternal volume. We congrammate him most heartily upon his success and insions. When Sir Elwin went to the we hope sincerely that he will be sparred ["university of Kyoto to feeture, the another twenty-live years to preside over | " practices of the poss became so offerthe chair of St. Patrick's, and to add [1] other works to all be has done beret fore, works that will be a glory to himssell, to Montreal, to Canada and to the

DIVORCE.

Commenting upon Rev. Dr. Kingdon's pamphlet on the question of divorce, the $Stor_{-}$ makes, amongst others, the following editorial remarks: "Our Romanvorces are granted every year at Orrawa, the Roman Catholic members voting a formal negative. Why could they not ing divorce courts and thus free their the future? This would be far simpler; thod of protest by "dividing" the House on every bill; and would guarantee to and a firmer ranspart of protection

Were such a bill, creating divorce courts, brought in, every Catholic memdirector of the choir. Mr. Fowler will vote against it; equally so is he bound to vote against every particular divorce bill. No matter how Dr. Kingdon may twist the that binds man and woman "until death"

permit any human agency to muddy the would be sacrilege.

When Luther and Calvin proclaimed vorced adulterer from marrying again," they were simply doing the work of the Devil. A Catholic contemporary speaking on this subject says: "We are of opinion that irreligion is at the bottom sacrament of Matrimony by the State, as mainly due the fearful want of a religious spirit in society. The family was the first form of government known to social fabric. Whatever interferes with leads us to strange discoveries. the unity of the family is ruinous to sosicty. The child learns his first lessons in obedience to authority from his parents. He gives them the whole allegiance of his young heart. But in those cases where the divorce laws interfere the allegiance of the child becomes divided, and it is too much to expect that his veneration for authority will not be impaired,

and the way open to irreligion." Nothing could be more correct than this reisoning. In fact the bulwark of society to-day is the inviolability of the

SIR EDWIN ARNOLD.

The author of the " Light of Asia," the poet of the East who sought to prove, in his remance, that Christianity was a local celebrities. An evening daily meteor aberrations. Just listen to what a missionary from Japan has to say about the immoral old noet.

Rev. Samuel Bartlett when in Chicago, last month, stated that he has been a "Sir Edwin, in referring to Japanese women, defended their notorious inidelity and loose morality on the ground that they were forced to marry early without love and sought love elsewhere as a natural sequence. Mr. Bartlett said that during his stay in Japan, while at Tokio, Arnold supported one, and sometimes more than one mistress. Arnold's immoralities. Maker. If every note of devout praise ["says Mr. Partlett, were commented and every key of earnest prayer is re- | " op on by Japanese everywhere, who 'Isrofel, the sweetest singer in heaven," I " men and Americans were all Christians he Arnold had attacked the work of mis-"sive that his services as lecturer were "dispensed with. Mr. Bardett said tur-"ther that while his according use with " sir Edwin was limited, the specific des tails of the met's conduct were act gossip. The charges were made by res posible men, we so integrity was unquestion d'and waose testim on was conclusive and a matter of public $\mathbf{r}_{t} \in \{\mathbf{r}_{t}\}_{t}^{H}$

Since the above as period Ma Crossley of Tobic and others couldn't it, and state Catholic fellow citizens object to civil that even the presence of the poet's own divorce on any terms, we will be re- daughter did not restrain him, nor check minded. This we know, but civit di- his notorious conduct in the rooms of the Japanese dancing girls.

A very nice record for this regenerator of the East to leave behind him! On vote 'nay' once for all against a bill crea- his way through Canada, with his Japanese lady, Sir Elwin said: "When Hearn skirts of all contact with the matter in cel that Mr. Gadstone was in power, I felt that I must get back and save the and more dignified than the present med Kingdom." Most decidedly the climate of the East and the Japanese females must have turned his brain, or else some Canada a surer justice in divorce troubles Japanese husband knocked so hard up on the poet's bump of egotism that it against the muddy and rising waters of became abnormal. He tells the world that legalised laxity in the marriage re- that he was received and treated blike a lation which has already flooded several parlor cav" in Japan. It is a pity that he should be forced away from the rug in a Japanese parior, where he must have loved to purr and sleep, to rescue ber would be in conscience bound to the British Empire from the grasp of such giants of practical life as Gladstone, Moriey and others. The Japanese lady may some day be Lord Mayor of London, with her "parlor cat."

Could there be anything more contemptable than this Byronic traveller, with his intidel ideas and immoral practices! And yet men are to be found who blush not to make a demi-god of him. O, Tempora! O, Mores!

The hundredth anniversury of the first

IRISH MORALITY.

Not long ago we made reference to St. Ann's parish and congratulated the citizens of that quarter of the city upon that "it was not wise to prohibit the di- the moral excellence of the whole region. It was a well deserve compliment and one that we felt it our duty to pay. As a word often leads to a full story, and as smaller matters often conduct us to greater ones, so we find that in following of all our troubles, both social and politi- up the question of morality, from the cal, and that to the degradation of the family to the community and from the community to the whole nationality we well as by the infamous divorce laws, is generally find that the same degrees exist right through. We are somewhat inquisitive about all that affects the Irish people, as a race or as individuals, at man, and is the corner stone of the whole | home or abroad, and this curiosity often

We find in the Popular Science Monthly an article upon the "Ratios of Illegitimacy" in which Ireland and Irish people flourish very honorably and very conspicuously. It may be of interest to our readers to know that from facts, figures and statistics, it is found that Ireland is the most moral nation in Europe. Dr. Albert Leflingwell publishes a table of statistics of Illegitimacy in Europe and it shows the Irish to be the most virtuous of all the peoples, the ratio of illegitimate births among them being twenty-six in every thousand. The English rate is forty-eight, and the Scotch eighty-two per thousand. Thus we may roughly say that for every child born out of wedlock in Ireland two are born in England and three in Scotland. "In Europe at large, Ireland is closely followed in its place of honor by Russia, with the low rate of twenty-eight per thousand, and by Holiand with the rate of thirty-two per thousand. The Italian and French rates are respectively seventyfour and eighty-two per thousand, comparable with the rate of Scotland. Among the countries that show the highest proportions of illegitimacy are Sweden, Saxony, Bavaria and Austria, in which the rates range from one hundred to one hundred and forty per thousand."

So Austria is at the opposite pole from Ireland, and takes the lowest place in morality among the European nations, with a rate of one hundred and forty-six per thousand. The inquiry into the causes of these varying rates of illegitimacy raises complicated and interesting problems. The causes generally supposed to be principal factors in the matter are poverty, ignorance, and the contamination of great cities. Examining the influence of these Dr. Leflingwell finds it very slight. In Ireland, the lowest rates are in the poorest counties; and the author affirms that "there is nowhere such uniform relation between the indigence of a people and the prevalence of illegitimacy as to justify the bypothesis that this phase of moral delinquency in any district or country can be accurately described as caused by its poverty. As little can the influence of great cities account for the prevalence of idegitimacy. Education and exced appear to have little influence. We must scelethe real factors in race and heredity; legislativo restraints upon marriage, social usage, and other like circumstances,?

Be Dr. Leffingwell's theories what they may regarding the causes, his facts and figures are there. He has been five years collecting his statistics, and we anticipate receiving a copy before long, from England; if so we will make further use of A in developing the question in hand. As cording to these facts we find that Ireland is the most moral nation in all Europe, that Austria is the most immoral; and that the others hold different grades upon the latder, between the top and the leatern. With all the faults that anti-Irish writers seek to find in the children of the Celtic race, they must concede to them the absence of the most shanneful of all faults and vices. We have no intention of commenting any purther; we leave these coll facts before our renders; let them read and draw their own conclusions,

MACAULAY'S NEW-ZEA-LANDER.

A critically inclined editor of an evening daily writes a semewhat lengthy acticle upon the use of English, and he takes to task all writers who happen to clothe their ideas in more or less ornamental language; he is seemingly an advocate of the "pure Saxon" school. He imagines that the harsher and colder the English, the more it harmonizes with the unsympathetic and frigid nature of the matter-of-fact John Bull. He very probably would fall down in adoration before the great Golden Smith, because that gentleman has the reputation of being a master of English. So he is, if to be a good grammarian and to have an extensive command of words, constitute a perfect writer of English. But we prefer the man who is not chained by the rules of that iron school, whose sentiments are not deadened with the weight of precission, whose ideas are not chilled by contact with the iceberg of Saxon exacteness; one who can feel and express what he feels, and so convey it to his renders that they feel exactly as he does himself, one who can be moved into life, but not like an Arctic bear, stirred up with the end of the North Pole. We do