

THE TRUE WITNESS AND CATHOLIC CHRONICLE.

PRINTED AND PUBLISHED AT No. 761, Craig Street Montreal, Canada.

ANNUAL SUBSCRIPTION

Country... \$1.00 City... \$1.50 If not paid in advance... \$1.50 (Country) and \$2.00 (City) will be charged.

TO ADVERTISERS.

A limited number of advertisements of approved character will be inserted in 'THE TRUE WITNESS' at the per line, first insertion, and the price for each subsequent insertion.

All Business Letters, and Communications intended for publication, should be addressed to D. M. QUINN, Proprietor of THE TRUE WITNESS, No. 761 Craig street, Montreal, P. Q.

WEDNESDAY, SEPTEMBER 28, 1892

EFFRONTERY AND HYPOCRISY.

Let us commence with the Effrontery! The Hypocrisy will follow! Since the publication of the list of contributors to the Canada-Renee their number has considerably lessened.

Very well! Now that we know who are not responsible, we would like to know who the man is that holds himself answerable for all the anti-Catholic teachings of what is supposed to be a Catholic publication.

In looking over the city directory we find only one Sauvaille in Montreal, and his business address is at the Court House on Notre Dame street.

There was a Marc Sauvaille 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.

Is he the Mr. Paul Marc Sauvaille, whose name figures as follows on the registers of the First French Methodist Church of this city? "Oiva Renee daughter of Paul Marc Sauvaille, Deputy Prothonotary of the city of Montreal, and Laure Lecomte, born 3rd November, 1885, baptised 22d April, 1891. J. Pinal, Minister; witnesses, P.M. Sauvaille, L. Sauvaille, O. Gadois, Germaine Sauvaille?"

Come, Sir! Are you—the editor-in-chief of the Canada-Renee—one and the

same person as the Mr. Marc (or Paul Marc) Sauvaille above described? If not let us know it! If you are, then we will be ready to meet and combat your principles.

As to the Hypocrisy, we have only one word to say: or rather a question to ask. Would the paper that published a 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?

ADRIANO LEMMI.

The Grand Master of the Italian Free Masons has declared war against the spiritual authority of the Pope. Lemmi this Knight of the Triangle, stated recently in Florence that the lodges would insist on "the abolition of the Laws of Guarantees, prohibition of religious instruction and of religious marriage not preceded by the civil ceremony, the institution of divorce and the suppression of the Ministry of Worship."

This programme, so seriously contemplated, is most astounding in its audacity and most awful in its conception. Imagine society without religion; without any 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 duration!

THE "MODERN CHURCH."

There is an organ of the Glasgow Presbyterians and it publishes a peculiar article headed "Religious Truth." The name of this publication is the Modern Church. It will be seen, by the following extract, that it is certainly one of the most modern of churches, if in reality it is not the most modern on earth.

hell, that there is a personal God, &c.—that these are not truths, because they are not verifiable. They are hopes, faiths, beliefs, aspirations; they are true to some men and not to others."

Is not that modern enough for any Church? This is simply a denial of God, of Christ, of revelation. That a thing is not a truth, because some men find it a truth, is mere nonsense, the outpourings of a deranged brain.

VATICAN AND QUIRINAL.

Why are the relations between the Quirinal and the Vatican becoming so strained, and at this peculiar time, when the eyes of the Catholic world are turned upon the great Pontiff, and the feet of Catholic thousands are about to tread the ways that lead to Rome, in honor of his jubilee year?

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.

Mazzini, in his day of supremacy, struck at the Temporal power of the Pope; the Italian government sought to rob the Vicar of Christ of his rightful possessions; the State was invoked against the Church. Today the infidel successors of the heartless Carbonari are not satisfied with reducing the Sovereign Pontiff to the condition of a prisoner in his own palace, a refugee-seeker in his own city, an out-law in his native country, an intruder in his own kingdom; but they seek to wrench from his hand the sceptre of Spiritual authority, in the form of the Keys of St. Peter, and to efface all vestiges of Christianity in the real home of Catholicity.

Commenting upon Rev. Dr. Kingdon's pamphlet on the question of divorce, the Star makes, amongst others, the following editorial remarks: "Our Roman Catholic fellow citizens object to civil divorce on any terms, we will be reminded. This we know, but civil divorces are granted every year at Ottawa, the Roman Catholic members voting a formal negative."

PROF. J. A. FOWLER.

This year our esteemed fellow-citizen, Prof. J. A. Fowler, will complete the twenty-fifth year of his connection with St. Patrick's Church, as organist and director of the choir. Mr. Fowler will excuse the liberty we are about to take with his name and his work, but knowing from experience how very retiring and self-deprecating he is, we have refrained from consulting him before penning these lines.

for the choir—yes, the choir—of that great central parish, it would demand more space than we could afford, in one number, to relate. Suffice it to say that he consecrated to the church of his adoption all the talents that God gave him, and he has been unremitting in his boundless energy, in organizing, instructing, encouraging and perfecting all who came under his musical care.

As just stated, this year he completes a quarter of a century's connection with the church, choir and congregation of St. 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. Professor Fowler has just completed an original musical Mass, which will be sung by the choir of St. Patrick's, under his direction, on next Christmas night.

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 probably open a new era in the musical history of our fair Dominion.

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DIVORCE.

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Were such a bill, creating divorce courts, brought in, every Catholic member would be in conscience bound to vote against it; equally so is he bound to vote against every particular divorce bill. No matter how Dr. Kingdon may twist the Scriptures he cannot get over the law that binds man and woman "until death" in the marriage tie.

permit any human agency to muddy the channel through which the pure graces of the Almighty must flow. To do so would be sacrilege.

When Luther and Calvin proclaimed that "it was not wise to prohibit the divorced 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 of all our troubles, both social and political, and that to the degradation of the sacrament of Matrimony by the State, as well as by the infamous divorce laws, is mainly due the fearful want of a religious spirit in society."

Nothing could be more correct than this reasoning. In fact the bulwark of society today is the inviolability of the marriage vow; and the men, Christian as they call themselves, who can sanction or advocate any scheme of divorce, under any possible circumstances, are only a step removed from the Italian atheists and social revolutionists, who follow the warfare of Lemmi against marriage.

SIR EDWIN ARNOLD.

The author of the "Light of Asia," the poet of the East who sought to prove, in his romance, that Christianity was a mere copy of the Oriental creed of India, passed through Montreal, two weeks ago, accompanied by his Japanese female travelling companion. They registered at the Windsor, and were the recipients of considerable attention on the part of local celebrities.

Rev. Samuel Bartlett when in Chicago, last month, stated that he has been a missionary in Japan, "that not long ago Sir Edwin, in referring to Japanese women, defended their notorious infidelity and loose morality on the ground that they were forced to marry early without love and sought love elsewhere as a natural sequence."

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MACAULAY'S NEW-ZEALANDEE.

A critically inclined editor of an evening daily writes a somewhat lengthy article 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.

IRISH MORALITY.

Not long ago we made reference to St. Ann's parish and congratulated the citizens of that quarter of the city upon the moral excellence of the whole region. It was a well deserved 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 up the question of morality, from the family to the community and from the community to the whole nation we generally find that the same degrees exist right through.

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.

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 continuation of great cities. Examining the influence of these Dr. Leflingwell finds it very slight.

Dr. Leflingwell'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 it in developing the question in hand. According 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 ladder between the top and the bottom. 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 shameful of all faults and vices. We have no intention of commenting any further; we leave these cold facts before our readers; let them read and draw their own conclusions.

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