

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 (City) will be charged.

Subscribers, Newfoundland, \$1.50 a year in advance.

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WEDNESDAY.....MAY 3, 1898

THE CARDINAL'S ADVICE.

Last week we published a letter from an occasional correspondent, in which attention was drawn to the remarks of Cardinal Vaughan upon the question of education of the Catholic laity. It was a timely address. Cardinal Vaughan had just returned from the centre of Christian unity and Catholic government. Fresh from Rome, with the words of the great Pontiff still ringing in his ears, he took the first opportunity afforded him to make known his views upon the all important subject of the Church's advancement and the salvation of souls. Clergy and laity, nobles, soldiers, men of letters and men of business had gathered around him to express their enthusiastic greeting on his safe return to his flock. It was a favorable opportunity and he seized upon it to dwell upon the necessity of Catholic education. He pointed out that if they wished to govern the current of thought in England, or elsewhere in the world, they should train themselves in logic and mental and moral philosophy. This he intended more for the laity than for the clergy. They should so arm themselves as to be able to meet triumphantly all hostile criticism. To use his own words, "the laity should be as salt to society and as a light shining in a dark place." The Cardinal said that Leo XIII. urges the study of mental and moral philosophy, and insists on its forming portion of every college curriculum. That is to say in all cases where such is possible. We could not do better than here reproduce the words of the London University on the subject. After having referred to the obligations that are imposed upon the true Catholic layman, the article says—

"Another labour which devolves on the laity is that of rescuing those brethren who have fallen away through one cause or other, but mainly through the mischievous abuse of drink. There is to-day as sore a need of Brothers of Ransom as in the ages of faith, only now instead of chivalrously aiding the captive or the bondsman, they have the chance at their very elbows of saving the weak and the ignorant and lifting up what it is the fashion to call the submerged tenth. There is as much virtue in that as in a Crusade to the Holy Places—nay, we will venture to hint more than in smiting the Saracen. The victories of charity and self-sacrifice do not pale beside those of valour and endurance."

Referring to the workingman the Cardinal says that he must be looked after, guided and respected. But his guidance is most ticklish. The danger is that the laborer may be tampered with by "socialistic self-seeking brawlers or the agents of a bragart and vile Continental Socialism." The one safe remedy, or

preventative, is Christianity. "It is the key that will unlock the social problem." We will add to this beautiful sentence the last words of the above quoted article and close with asking our readers to thoroughly digest the letter on another page.

"On the wealthy and leisured classes there is a sacred prescription to bear it in mind.

They cannot plead ignorance of it—at least, those amongst them who are Catholics, since Monday last, for a beloved Prince of the Church has impressed upon them that the indifference and corruption of the dominant brought about the destruction of ancient Rome, and that the pride of the rich and the worldliness of the clergy precipitated the French Revolution. Bold words, but true and sagacious."

This subject is one that might be seriously considered by the members of the Church's teaching body in Canada, and the results might be highly beneficial to the Catholic laity of this country.

ITALIAN LIBERTY.

We have written column upon column on the question of Italian liberty, the secret societies in that unfortunately misgoverned country, and the false glitter that is imparted to all reports about "Redeemed Italy"; but we know that very little of the true history of affairs in the peninsula is known in England or America. The Catholic press is so curtailed in its privileges that it cannot furnish exact accounts of the deplorable state of affairs in the country. A Sicilian, writing to the Roman correspondent of the London Tablet, tells a strange story that will serve to give more insight into the abominable tyranny and the crying injustice of the governing powers in that land of anti-Catholic principles, of false liberty, of fratricidal fraternity, and of Masonic rulers. Let us quote some of the details, and leave the remainder to the reader's imagination.

"The political election in the constituency of Ferradidifaleo forms a page of contemporary history which must forever shame and disgrace the government. Not even in Russia could the rulers of the people have shown themselves more tyrannous and despotic. There were two candidates in this division, Baglio and Riolo; but the government sympathies were all for Riolo, and the Prefect of Caltanissetta took to acting the despot to secure the victory for him." After detailing some of the abominable cruelties and injustice practised upon all the friends and supporters of the opposition candidate, the writer continues thus: "At Montedoro, a friend of Baglio, Trigona by name, Town Councillor of Canicatti, had undertaken to canvass for him. He had just arrived from Cancatti at Montedoro, when he suddenly received a notice to appear before the Superintendent. On entering the office, or rooms, of this official, he took off his hat and saluted him with due courtesy, and, as usual in Italy, the latter at once said: *Stia comodo, si copra e si siede*, (Pray, keep on your hat, sir, and take a seat.) A few questions from the Superintendent as to where he came from, his purpose in coming, and in a moment the astonished Trigona found himself confronted by the infuriated officer, who exclaimed: 'You ill-mannered boor; how dare you keep on your hat and sit in my presence.' Without more ado he was put under arrest, in spite of all remonstrances, and notwithstanding demonstrations made by the people to procure his release, he has been in gaol now a full fortnight."

We find that when the day of the election came matters were worse than ever. At Valchunga the municipal officers refused to give electoral certifi-

cates to electors who were known to be friends of Baglio. Any one who protested was arrested.

"Thus," says the writer, "Cavaliere Vizzini and the advocate De Luco were confined and prevented from voting. At Acquavina the troops drove off the electors at the point of the bayonet. The officials refused to record any protests, and expelled the voters friendly to Baglio. At Campofranco the counter (*lo scrutatore*) protested and was quickly lodged in prison." The correspondent then relates how at San Cataldo, his native place, Baglio had a great majority. As soon as this was made known, the Prefect sent orders to all the other Communes to disallow every single vote given for Baglio, and the order was obeyed. The people protested against being prevented from voting, and Captain Littia, of the 50th Infantry, ordered the soldiers to fire on the unarmed crowd. Two fell dead and two wounded. To complete this farce; when the time came many of the residents of districts refused to report to the central office, and consequently the President-in-Chief refused to declare Riolo elected. Then the sub-Presidents met in a private room, and there, with closed doors, declared that their parliamentary member was Riolo, elected upon their responsibility. The correspondent then furnishes the following strong paragraph: "And the Ministers of Italy, with all this, what do they do? They are satisfied with hollow promises from their platforms that it will be all remedied. But remedies never reach us. Many innocent persons are imprisoned, several have been killed, others wounded, and their families are in desolation. Our people driven to desperation, longingly glance at the past, and anxiously await the future—a future of less misery, we trust. For thirty-three years we have had in Italy a succession of legal assassinations mingled with conflicts, forced service, abuse of power in all forms, barbarous applications of the law of suspicion and of terror; so that the dearest of all that man possesses—his liberty—is ruthlessly sacrificed, and with his liberty, too often his life, oftener still, his goods and property, always his personal peace and tranquility."

Here is a sample of that once glorious country and happy people, bending to-day under the yoke of tyranny and suffering the consequences of a withdrawal from God. Yes; this is an evidence of what consequences ever and always follow the abandonment of principles and the disrespect for the sacred Contrast such a government with that of the mild, just and paternal Vicar of Christ. Even from a human standpoint, it would be to the advantage of all Italy, and to the greater peace and prosperity of the people were the infidel tyranny of the present rulers to be replaced by the paternal way of the only legitimate sovereign of that sunny land—the immortal statesman, Leo XIII.

A PRETTY WEDDING.

Mr. John P. Kavanagh and Miss Julia T. Quinlan United in the Holy Bonds of Matrimony.

On Wednesday morning last, 26th April, the feast of Our Lady of Good Counsel, St. Patrick's Church was the scene of a very interesting ceremony, the occasion being the marriage of Mr. John P. Kavanagh, local manager of the Ogdensburg Coal Co., to Miss Julia Teresa Quinlan, youngest daughter of the late Mr. Michael Quinlan, of this city. The nuptial knot was tied by the Very Rev. Father Walsh, of Plattsburg, N.Y., Vicar-General of the Diocese of Ogdensburg, who also officiated at the Nuptial Mass which followed.

The bride looked charming, and was given away by her brother, Mr. J. J. Quinlan. A large number of friends of the contracting parties were present, including Rev. Fathers Mitchell and

Doherty, of Brooklyn, N.Y., who arrived in town on the previous day to attend the re-union of the Class of '77 at the Grand Seminary.

After the ceremony a grand *dejeuner* was served at the residence of the bride's mother on Stanley street. The newly wedded couple were the recipients of many beautiful and costly presents from their numerous friends, and left the same morning for New York and other principal American cities, amid the hearty congratulations of a large circle of friends who had assembled at the station to wish them "God Speed." On their return to town Mr. and Mrs. Kavanagh will reside at No. 15 Crescent street.

CORRESPONDENCE.

To the Editor of THE TRUE WITNESS:

SIR—If a trader comes to me with a smiling countenance, touching his hat, with a great bend forward, and before detailing the nature of his business, launches out with a great laudatory declaration of his honesty, personal integrity and straight forwardness in all his transactions, I may safely and do jump at the conclusion that I am in the presence of a rogue, a cheat and a swindler.

Again, if I meet with a woman, making herself charmingly pleasant with men, and throwing out her matrimonial intentions, and as a bait praising purity and chastity in general, but in particular her blameless character, the purity of her conduct and manners, the firm resolution to die rather than betray her husband, etc., etc. Here again the conclusion is quickly drawn: that woman is a demon assuming the form of an angel.

Further, if a politician comes out with a grandiloquent declaration of loyalty, overshadowing the loyalty of any other man, affirming that he is the real quintessence of loyalty, I immediately set him down as a political mountebank, an adventurer, a man ready to throw overboard everything to obtain the ends of his ambition, a man to be bought and sold any day for ambitious views. Who burnt down the Parliament Buildings in Montreal after insulting the Queen's direct immediate representative? Loy-alists! And why? Because a bill was passed that did not suit them. Who agitated at that time annexation to the American Republic? Loy-alists! And for the same reason. The writer's father, a lieutenant-colonel of militia, was instrumental in dismissing from the service several officers of his battalion who had signed the annexation manifesto. The fact is the loyalty of these men is not founded on principle. It is merely contingent loyalty, founded on circumstances. In other words, self-interest and ambition are the aims, loyalty the way and means, if convenient. The matter of fact is, it is not loyalty, it is merely a mask, a sham, so that when I hear one of those blustering loyalists, I turn away from him with disgust and contempt.

Now, the Orangeman is a loyalist, with a coating of the bigot, or rather I should say, the fanatic wearing the mask of loyalty for the heart, the spirit, the life of the Orangeman is fanaticism, bigotry, the hatred of all that is Catholic. Don't talk of liberty of conscience to an Orangeman; you might as well talk of temperance to a drunkard, or of purity to a courtesan. They would not, and could not see it.

Who insulted the heirs to the Throne, the Prince of Wales, years ago, on his visit to Canada? The Orange loyalists! Not only in one place, but in several: Kingston, Belleville, Cobourg, Toronto. Who spoke of kicking the royal Crown in the Bayne? Orangemen! Who threatens to raise civil war? Orangemen! Orangemen, loyal! Why, you might as well call the brigand honest. One will respect allegiance to the Queen provided she allows him to domineer. The brigand will respect your life, provided you give up your goods.

J. A. J.

To the Editor of THE TRUE WITNESS:

SIR,—In a letter appearing in your issue of April 26th, Mr. H. J. Codd broaches a subject of the utmost importance, more especially to young men who, being converts, have not had the opportunity afforded to most Catholic young men of making a course of Catholic Philosophy as part of their regular college training. That Mr. Codd's remarks should result in the formation of