

The True Witness

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A BEAUTIFUL SERMON,

ON ST. JAMES THE GREATER

By Rev. Canon Archambault, Delivered in the Cathedral Chapel on Sunday last.

Last Sunday being the solemnization of the feast of St. James the Greater, the titular saint of Montreal's Cathedral, a special service was held in the Archbishop's Chapel; the veneration of the relics of the patron saint took place, and before the Benediction the Rev. Canon Archambault ascended the pulpit and delivered an eloquent and comprehensive sermon appropriate to the occasion. Needless to mention upon the style, the language and the delivery; the first as usual was clear and precise, the second, elegant and exact, the third, calm and dignified. But the subject; ah! it was a grand one. The Reverend speaker spoke of the great work of our magnificent Cathedral, the face-simile of the greatest monument of Angelo's genius, St. Peter's of Rome; he pointed out the greatness of the Saint who had been chosen as patron for this, the most magnificent edifice in the Rome of America. After a happy exordium, the Reverend gentleman proceeded to relate in detail the most striking events in the life of St. James the Greater. Having briefly passed over the most important facts that, from cradle to grave, appear in the story of the Saint's early career, he unfolded, in brilliant language, the devotion of the Disciple, the fidelity of the Apostle and the heroism of the Martyr.

St. James the Greater, as a Disciple of our Lord, was an example of the ideal of a good citizen, that namely in his life, that should characterize the true Christian. He was ready to leave all his possessions and attachments of earth to follow his Lord and follow him to the end of the world. As a Disciple he walked in the footsteps of Christ and was ever at a distance, the imitator of those sublime virtues which the Son of God preached by his example. When the saviour returned to heaven, when His Church was established through it, the faithful were to receive the lights of Truth, His Apostles went forth into all lands to preach the word, to administer the sacraments, to repair the pre-fallen, to build up the crumbling establishment against the gates of hell shall never prevail. And amongst the Apostles one of the most successful was St. James the Greater. He preached and he taught; he saved the travelers of paganism, and the agents of barbarism; he broke the idols in the temples and he poured the waters of Baptism upon many thousands whom he had converted to the cross. His zeal knew no bounds and his courage knew no fatigue; his courage was fearless and his trust in Heaven was unshakable.

But it was not reserved for so devoted a Disciple and so true an Apostle to go on to the end unmolested by the enemies of Truth. The day came when he was called upon to prove to the world the sincerity of his Faith, the honesty of his Hope, the truthfulness of his Charity, Faith, Hope and the Martyr's Crown. Behind the alternative! The fleeting splendors of a temporal preferment or the endless glories of an eternal throne; the new uncertain years of life or an eternity of certain bliss. The Disciple and Apostle was not long in making a choice. He preferred the cross here below to the crown, and he won the crown that shall never fall from his brow—the crown of martyrdom. Baptized anew in his blood, from his trail bore the spirit went forth, pure as the angel of light, bright as the soul of the infant fresh from the salutary waters, on the wings of Faith and Love, wings recently white as snow, now crimsoned in the blood of his noble sacrifice, upwards, heavenwards into the chancel of God's mansion, there to reign throughout the endless cycles of the yet to be.

Like Saint James the Greater, we should be the faithful disciples of Christ, trooping our crosses and walking in the road traced by His Holy Church. Like that saint, we should be, each in his own sphere, an apostle of Truth in this world. Even if not endowed with sacerdotal powers, each one has duties to perform in his or her own sphere, and to preach the Faith of Christ in the grane sermon of good example. Like that saint we must be ready to suffer all privations, all miseries, all calamities for our Faith, and to thereby merit an eternal crown of glory in Heaven. In this new land, where the field of labor is vast, Christ has given us the aid of His Holy Church to protect and to guide us; and as the cross on the dome of our new cathedral towers sublimely over all edifices, catching the first ray of dawn, glittering in the noonday splendor, and flashing back the last beam of day as the sun sets behind Mount Royal, so should our Faith, of which it is the symbol, rise high over all worldly affairs, and from

the morning of our existence, on to its noon, and even till the sunset of our lives, be the first and last object of our loving gaze. May St. James the Greater ever watch over and protect our Archdiocese, that the blessings of Heaven may fall upon us all.

CLERGYMEN QUESTIONED

Asked Their Opinions About Prohibition and the Liquor Traffic.

OTTAWA, July 21.—The Royal Commission on prohibition has submitted the following questions to the clergy of Canada:

1. From your experience and observation as a clergyman do you consider the use of intoxicating liquors in any shape as hurtful, morally and socially?

2. What, from such experience and observation, is your opinion of the effect of the use in any degree, of intoxicating liquor—to the family, and domestic relations, and on the care, education and prospects of children?

3. From such experience and observation do you believe that in families where intoxicating liquors are used in moderation the effect is detrimental to the social and moral habits, the domestic relations and the education and prospects of children?

4. Has a prohibitory law been at any time in operation in a parish mission or other charge in which you have been stationed?

5. Was such law the Scott act, the Dunkin act or some other local option law?

6. From your experience and observation, had such prohibitory law the effect of lessening drunkenness?

7. From such experience and observation, had such prohibitory law the effect of (a) increasing or lessening the drinking of intoxicating liquors, (1) in the family, (2) in the community?

From "La Semaine Religieuse"

His Grace the Archbishop has concluded his pastoral visitation. On the 19th he returned to the palace. During his tour he visited thirty-five parishes.

Next week we will publish the judgment given in the Court of Appeals in the case of the Church wardens of Notre Dame of Montreal.

The Holy Fathers' word by Mgr. Ireland to the Chicago Exposition Committee, that, owing to the expressed desire of Mr. Ryan, he will take part in the exhibition. The first place is reserved for him.

On Tuesday, the 19th, feast of St. Vincent of Paul, five postulants took the habit, and twenty-five novices pronounced their vows in religion, at the mother house of the nuns of Providence. Nine of these novices are destined for Organ missions.

Many strangers daily visit the new Montreal Cathedral. The work inside is being pushed with great activity. The large vault will soon be finished. It is a beautiful sight, and its gladdening reminder of the Vatican Basilica. Also the frescoes in the dome are grand. These pieces of art represent the four evangelists, and are the work of the Rev. Abbe Roux, of Montreal.

Cardinal Teodoli has just died in Rome. He was born in Rome on 18th September 1819. Named, in 1866, administrator of the *Joburque*, he caused important works to be executed in the basilica. He restored the colonnade; covered the immense dome with shingles lead; renovated part of the pavement and completely renewed the chapels of the choir and of the Holy Sacrament. Leo XIII. recognizing the admirable qualities of his administrator, on the 28th March 1882, he named him major-domo and prefect of the apostolical palaces. At the consistory of the 7th June 1886, the same Pontiff created Mgr. Teodoli cardinal deacon, with the title of Sainte Marie de la Scala, in Transtevere.

The 19th June, Mgr. Mocenni, the substitute of the Secretary of State, presented the Holy Father, two samples, in bronze and silver, of the medal known as St. Peter's because it is distributed on the occasion of St. Peter's feast. The Pope gave the subject of the medal this year: *Religion and the workmen*. On the reverse is a striking likeness of the Pope; the inscription is, "Leo XIII Pontifex Maximus Anno XV." On the reverse, a figure of religion holding in the right hand the Euclycheal, with the initial word *Verum* very well defined; in the left hand she holds a cross, with which she crushes the head of a hydra emblem of avarice; two richly attired figures on the left, are in an attitude of offering gold to Religion, which comes out of a small purse held by one of them. On the opposite side a workman looks on with anxiety to see if he shall be freed from slavery and a workwoman kneels by a furnished child that is drooping with hunger. Mgr. Charles Nocella wrote the inscription that surrounds the reverse; *ius domini jus operariorum gentis asservant*. The medal, of wonderful workmanship, was executed by Chevalier Francois Bianchi; engraver for the Apostolic palaces.

Today the exercises of the Forty Hours commence at Ste-Martine; Friday, at St. Joachim de Chateauguy; and on Sunday next, at St. Bartholem.

THE VICAR-GENERAL DEAD.

CANON MARECHAL PASSES SUDDENLY AWAY.

A Hurdled Sketch of His Life and Good Works—The Body Laid in State—Mounting in Montreal.

Just as we closed our forms for this week's issue, we learned the sad news of the sudden death of the Rev. Canon L. D. A. Marechal, Vicar-General of the Archdiocese, and Dean of the Chapter of the Archbishopric of Montreal. We have but scant space or time to do fitting justice to such a good and noble man.

The stroke of death came totally unexpected. A moment before in friendly conversation and recreation with his Grace Archbishop Fabre—the next a lifeless corpse, with time between only to call for a brother priest and receive absolution and all the rites of the Church he loved so well before the spirit of its devoted servant fled, and the Almighty giver of life had claimed his own.

The shock of the sudden demise of the late Vicar-General Marechal will come with general grief alike to all Montreal, today, and while we will be more particularly mourned by the younger clergy of Montreal, to whom he was more than father, the deepest grief, the most heartfelt sorrow will be in the little village of St. James L'Archeveque, the scene of his life's labor and love in the cause of that religion to which his whole being was so entirely devoted.

Since his return from the trip of the Archbishop's, bishops and priests of Eastern Canada to the Canadian Northwest, Vicar-General Marechal had apparently been in the best of health and spirits. Last week, however, he complained of feeling slightly indisposed, and for a few days to remain quiet in the hospital of the Hotel Dieu. So well was the deceased yesterday morning that for three hours, from eight and eleven o'clock, he heard confession in the chapel of the Hotel Dieu. In the afternoon he was in particularly good spirits, and when he returned to the Palace at half-past seven o'clock last evening, he was given a warm welcome. He spent the next hour after his return in the private apartment of the Archbishop in conversation with His Grace. He was seen to be writing on his desk a little later, but a few moments after 9 o'clock the potter was startled by a sudden call from the room of the Vicar-General. The porter rushed in. The deceased was reclining in the chair pale as death and gasping for breath. "Call a priest," he said, "I am dying." The Rev. Canon Leblanc, who occupies an adjoining room, was hastily summoned, and at once seeing that the venerable clergyman was dying, he immediately gave him absolution and administered the last sacraments. By that time the entire palace had been alarmed with the news of Father Marechal's sudden illness, and the first to reach his side was the Rev. Father Martin. Then Archbishop Fabre came to the side of the dying priest, and medical aid was immediately summoned. In a very few moments doctors Joyal and McDonald were in attendance, and although life was not yet entirely extinct, Father Marechal was beyond all human skill to save and he died without a struggle—without sign of pain—his end indeed being peace.

HIS CAREER IN THE CHURCH.

The deceased was born in the then small village of St. Henri in 1814, fifty-eight years ago, and was a very studious child. When he was ordained a priest in 1848 he was considered one of the best read men in the diocese for his age. His first high position in the church was as rector of the parish of St. Alphonse. His next charge was St. Ambrose, and from then he went to St. Cyran. He was then made chaplain of the convent of St. Jacques l'Archeveque, after which he became the parish priest of the Sisters of St. Ann, an order which he founded and to which he devoted a great deal of his time, money and life. When he had made this order a success he was called to a higher position, and in 1882 was made Vicar-General of the diocese. At the re-organization of the chapter in May, 1891, he was elected its dean, which position he held up to his death.

LIVING IN STATE.

The body, now lying in state at the Palace, will be buried on Friday morning after the Requiem Mass, which will be held in the cathedral at half past nine. It will then be transferred to one of the towers of St. Peter's, and there buried. At the Palace last evening and early this morning prayers were being said for the repose of the soul of the deceased prelate.

The funeral arrangements, which will be very impressive, have not yet been completed.

A Trappist Monk.

Mr. Alfred Desnoyers, the second son of Judge Desnoyers, who, a week ago, entered the novitiate of the monastery of Notre Dame du Lac des Deux-Montagnes, at once took the brown habit and became a monk of the Trappist order. The young monk was educated in the

Montreal College and took the course of philosophy at St. Mary's Jesuit College, Henry street. The new monk was a young man of brilliant promise who had been destined for the bar by his friends, but feeling called by a higher power, he abandoned all to enter one of the most austere orders of the Catholic Church. This is the second one of Judge Desnoyer's family who has entered the service of the church as a brother of the young monk is a priest in the Society of Jesus.

THE CHOLERA.

Despatches to The N. Y. "Herald."

PARIS, July 26, 1892.—In St. Ouen today there were reported five new cases of cholera and two deaths.

St. PETERSBURG, July 20, 1892.—The following official cholera reports are published:—

July 18—Astrakhan, 105 cases, 182 deaths; Saratoff, 103 cases, 137 deaths; Kazan, 6 cases, 2 deaths; Baku, 22 cases, 13 deaths.

July 17.—Rostoff, 64 cases, 14 deaths.

July 14 to 17.—Simbirsk, 16 new cases, 6 deaths.

HAMBURG, July 20, 1892.—Owing to the prevalence of cholera in Eastern Europe the authorities here have issued an order prohibiting emigrants who are to sail from this port from alighting at any of the railway stations within the city. They must be conveyed on the trains in which they travelled direct to the water-side, where they will stay in specially erected cantonment on the quay from which the steamers for America sail until they embark.

Eugene Kelly Decorated.

ROME, July 20, 1892.—The Pope has nominated Mr. Eugene Kelly, of New York, a "Grandier de Cape et d'Eppee."

The diplomats of the monarchical States have renewed their attacks at the Vatican against the new democratic policy of the Holy See. The conferences of Mr. Ireland in Paris have afforded new pretexts for bringing pressure upon the Pope but he has remained inflexible. To all representations he has replied that France and the United States, having their special political conditions, require their special policy. His Holiness has great satisfaction at hearing how his policy in France is being received and applied.

The French Republic has applied to the Pope to introduce during his jubilee the question of the canonization of Joan of Arc. It is urged that such a step would be a great national act, assisting the success of the Vatican policy. The Pope is understood to be sympathetic on this question.

The Governorship of New Brunswick.

The Ottawa Free Press gives currency to the rumor that Mr. Burns, M.P., of Gloucester, New Brunswick is likely to be appointed Lieutenant-Governor of that Province. Mr. Burns is an Irish Roman Catholic, and has been in the Dominion House since 1882, when he defeated the Hon. T. Anglin. Strong efforts are being made to secure for him the high post of honor, soon to be made vacant by the expiring term of the present Lieutenant-Governor.

Personal.

We are please to learn that Rev. Father J. J. Salmon, of St. Mary's parish, who of late was most dangerously ill, has so far recovered as to be able to walk out. We desire to congratulate the Reverend Father upon his recovery and to wish him many long years of life and health to carry on the good works he has undertaken in his parish.

Manitoba's Government Sustained.

Late returns indicate that the next Legislature will be composed of fourteen Opposition, twenty-five Government and one Independent. The returns received this afternoon elected Frame (Opposition) over the Hon. D. McLean by thirty-four majority. Bird (Government) over Hagel (Opposition) by eleven majority. Jackson (Government) in Rockwood, Colclough, (Government) in St. Andrews. The constituency of Dauphin has not been heard from, but it is conceded to the Opposition. The defeat of the Opposition is almost entirely due to the separate school vote, which aroused a very bitter feeling. The Government is also charged with bribery, and it is reported that Messrs. Hagel and Wood (Oppositionists), defeated by small majorities, will immediately appeal. It is not likely that other seats will be found for Cabinet Ministers, Hon. Messrs. Smart and McLean, who are among the slain, but that the Cabinet will be filled from those now elected. In connection with the election a vote was taken on prohibition, and the sentiment expressed was overwhelming in its favor.

L'Eclaireur says it is a triumph for fanaticism procured by money. As to the money we know nothing, but as to the fanaticism we are sure of it.

Six Months' Deaths.

Statistics prepared by Dr. Laberge, city medical health officer, show that, owing

to improved sanitation, the death rate is gradually decreasing in Montreal. In 1872 it was 37.3, and in 1881 the rate had fallen to 24.26. The total deaths for the first six months of 1892 were 2,824, out of a population of 224,824. The deaths from diphtheria from January 1 to June 30, 1892, inclusive, amounted to 18; diphtheritic croup, 7; croup, 33; scarlatina, 8; typhoid, 21; measles, 16; all other maladies, 2,621. Total, 2,724. The deaths for January numbered 446; February, 381; March, 393; April, 504; May, 416, and June, 684. The deaths from consumption, 253; from influenza, 73. (Included in "all other maladies.") The premature births numbered 157; still-born, 226.

LA BONNE STE. ANNE.

The Belle Brought From Rome by Mgr. Marquis Installed.

The festival of Ste. Anne, the mother of the Blessed Virgin Mary, and the ceremony of translating one of the relics, consisting of a piece of one of the dead saint's arms to her miracle-working shrine of Ste. Anne de Beaufre, affectionately termed by the French-Canadian habitants "La Bonne Ste-Anne," were celebrated yesterday with extraordinary pomp and magnificence. The little whitewashed village, 20 miles below Quebec, contained upon this remarkable occasion a motley crowd of pilgrims, nearly 20,000 in all, coming from all parts of the continent. The newly arrived relic, which was brought from Rome by Mgr. Marquis last April and was venerated by 250,000 people in the church of St. Jean Baptiste, New York, during the first three weeks of May, was taken to Ste. Anne de Beaufre last night, and formally presented by Mgr. Marquis to-day to Cardinal Taschereau, and by this latter confided to the pious care of the Redemptorist priests in charge of the shrine. The presentation occurred under a gorgeous canopy erected immediately without the main entrance to the church, and at the conclusion a procession of white-robed priests, numbering over one hundred, Cardinal Taschereau and the non-signers of his household, accompanied by Bishops Lefebvre, of Three Rivers; Bejin, coadjutor of Quebec; Racine, of Sherbrooke; Blais of Chicoutimi, and Fathers Terrenault and McKenna, of New York, met the procession by way of the interior.

Thousands of people venerated the relic by kissing it, and it is claimed that a woman named Kavanagh has been miraculously cured of cancer in the hand and a boy cured of lameness. Hundreds of blind, lame, halt and deformed pilgrims, sickly infants and others were conveyed back to their homes to-night by distressed and disappointed relatives, but some remain still near the shrine.

The Holy Face.

On Sunday evening last, at the Notre Dame Church, there was a meeting of the Confraternity of the Holy Face. Pious exercises accompanied the meeting.

St. James the Greater.

On Sunday, at seven p. m., the vespers in honor of St. James the Greater were sung at the Cathedral. There were also sermon and veneration of the relics of the Patron Saint.

The Ladies of St. Ann's.

Next week we will give a full report of the splendid pilgrimage, under the direction of Rev. Father Strubbe, C. S. R., of the ladies of St. Ann's parish, to the famed shrine of Ste. Anne de Beaufre. The pilgrimage took place last Saturday and was a grand success.

A Street Railway Boom.

The rush for cheap tickets by which the changes in the Street Railway were inaugurated Monday morning was something immense and before noon all the "eight for a quarter" tickets had been sold. Besides there were on sale school children's tickets at ten for twenty-five cents, and ordinary tickets at six for a quarter or twenty-five for a dollar. Another of the changes incidental to the company's new charter was the running of all-night cars, the fare for which from 12 p. m. to 4 a. m. is 10 cents. Meanwhile the preparations for the electric cars are proceeding as rapidly as possible. Fifty cars have been ordered and will be ready by September 1.

Mr. Beaudry's Funeral.

The funeral of Mr. Narcisse Beaudry took place on last Thursday, at Notre Dame Church. The pall-bearers were Messrs. Remi Gother, Z. Gosselin, C. Desmarre, Leclaire and Henry Hamilton. The chief mourners were his sons, Messrs. Narcisse and Radolph Beaudry, his brother, L. N. Beaudry, and his brothers-in-law, Messrs. A. Demers and Louis Dube. Among the cortege were Aldermen Roland, Cresco and Dufresne, Messrs. J. Grenier, Bedard, N. P.; D. C. Brosseau, Isidore Duracher, Dr. Boudon, Denis Papineau, J. J. Barry, S. Lazarus, Albert Fournier, E. Homier, Alphonse Boivin, L. J. Boivin, L. E. Morin, sr.; L. E. Morin, jr.; L. N. St. Arnaud; F. X. St. Charles, Mr. Justice de Lorimier, L. O. Bouchet, L. J. A. Survey, A. Robitaille, J. D. Roland, etc., etc.

MISSIONS IN BURMAH.

THE REV. H. P. PEETERS' FUND.

An Appeal for Aid—The Conversion of Millions Depends upon the Generosity of America—Directors' Report.

Mr. Robert E. Callahan, of this city, has received the following interesting and instructive letter from Rev. Father Peeters, Apostolic Missionary in Sando-way:—

Since I wrote you last, I have made extensive missionary travels through the districts, and visited several towns where the sweet name of Jesus, our Saviour, has never been heard especially amongst the Chins, a wild tribe of the Yama mountains.

These people differ entirely in manner and customs from the Burmans. The men are almost entirely without clothes and have their long hair tied up in a graceful knot. The women wear but a long loose fitting woolen gown of a blue color; their faces are horribly tattooed, and from a distance one would at first think that they wore a black mask. This is done because in olden times the kings of Ara carried away into slavery the women of this tribe, and to prevent this the men had all their women tattooed; their faces became thereby so hideous, that none of the kings of Ara ever afterwards cared for these women.

Be this as it may; they are far superior in morality to the Burmans. The Chins are an honest and respectable race, amongst whom immorality, so common amongst the Burmans, is scarcely known. Unlike the Burmese who are mostly Buddhists, the Chins are all "nat" worshippers. A "nat" or a spirit is a sort of deity of the forests or streams which is invoked in all kinds of sickness and difficulties. Very frequently we see these people going out in the morning to the bank of the river or to a forest with a chicken or young pig in a bamboo basket; and these animals are then and there sacrificed in honor of the "nats." They have no priests like the Buddhists among them to offer up the sacrifice, and this is the reason why the conversion of these people is so comparatively easy; but again the greatest stumbling block is their great ignorance. They can neither read nor write; in fact they have no written language; so that I have to begin and print in Roman characters their Catechisms, and this is an up-hill task. Then their children have to be taught, or we cannot expect that the coming generations will ever be able to read or write. As you see a school is urgently needed. When I was there a few weeks ago, they promised me that they would send all their children to school as soon as one could be established, and three of their villages also promised me that they would all embrace Christianity. A beautiful prospect indeed, but where will the means come from to build a school and keep a teacher?

Our means are so scanty that they hardly suffice to keep body and soul together. There is no question of starting a school unless there are means, and these, where will we find them? Unless the general Catholics of America come to our aid in our need the establishment of a school amongst the Chins, and their consequent conversion will ever belong to the "pia vota." Still a school is urgently needed, for the ignorance of this people is great that they do not possess the least idea of what God or their soul is. Besides a school is a thing which can stand no postponement. The Baptist preachers with their wealth of money are ever at our heels, and unless we start a school soon I am afraid another change will be undergone for us, and the Chins will be ever lost to us, for the money held out to them by Baptist preachers is too great a temptation for those poor people.

The Baptists have a number of native preachers, and not more than a week ago one of them said to my catechists, who had expounded to him the fallacy of the Baptist heresy, that it I offered him the same pay as Mr. Thomas (an American Baptist minister) he would become a Catholic at once, as he saw that our religion was the true one. Such are the contrivances of the Baptists and other sects who try to undermine in Asia the religion of Christ.

Oh, could our sincere, our generous Catholics of Canada and the States see, once for themselves, in what a critical position the Church finds itself in the East! I am sure abundant funds would be forthcoming to help the Missionaries in their struggle against idolatry and heresy. Now we are everywhere hampered by want of Missionaries, catechists, schools, and money, to carry on the work. We need not make any illusions on this point; the Catholic Church is not progressing in Asia as it should, I do not wish to cast any blame upon my fellow Catholic Missionaries; on the contrary, they are not to be blamed, they are not less zealous than St. Francis Xavier, their glorious predecessor; but the means to carry on the work are too scanty to do much good in the way of conversions. I see no way through it.

(Continued on eighth page.)