

The True Witness

AND CATHOLIC CHRONICLE.

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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.

SATURDAY.....AUGUST 20, 1898.

HIGH SCHOOL FOR ENGLISH-SPEAKING CATHOLICS.

We are glad to be able to announce that the project to which the Rev. Father Quinlivan has devoted so much of his time and attention, and to which several well known Catholic gentlemen of Montreal have liberally subscribed, is in a fair way of being successfully carried out. Ground has already been broken for the foundation of the new High School for the English-speaking Catholic boys of Montreal and the district. The present is a propitious time for hastening forward this much needed work; and the prompter the donations to the construction and equipment fund are sent in the more quickly will the project be completed. Many undertakings are being mooted to commemorate the approaching close of the century. What more fitting or more durable commemoration could the English-speaking Catholics of Montreal undertake than that of clearing off the debt on the High School, so that it may begin the new century fully equipped, unencumbered by debt, and liberally endowed.

REDEMPTORIST ORDER HONORED BY THE POPE.

The Catholics of Montreal, who are familiar with the great services rendered to religion by the Redemptorist Fathers, especially in zealous and effective parish and missionary work, will be gratified to read elsewhere in this issue an account of the signal honor just conferred upon that Order by His Holiness Pope Leo XIII. It will be remembered that, to commemorate the sacerdotal and the episcopal golden jubilee of the Holy Father, it was resolved to build a magnificent church in the Eternal City, to be dedicated to St. Joachim, the patron saint of His Holiness. The sacred edifice having been finished, Leo XIII. sent for the Most Rev. Matthias Rana, Superior General of the Redemptorists, and handed over to him, for his Order, the perpetual charge of the church, as a mark of his esteem for the Congregation of the Most Holy Redeemer, and of his appreciation of the zeal with which they are carrying out the object of their founder, St. Alphonsus Liguori, prescribed for them—"to spread Christian morals and piety amongst the people." The Church of St. Joachim has also been made headquarters of the Confraternity of the Perpetual Adoration of the Most Blessed Sacrament.

OUR CONVENT SCHOOLS.

The Catholic Quarterly Review, for July, has an article from the pen of the Rev. John T. Murphy, C.S., Sp., on "The Opportunities of Educated Catholic Women." The reverend writer opens his remarks with the proposition that our convent schools represent one of the most satisfactory phases of our Catholic educational system, and provide the most suitable of all educations for those who are preparing for the responsibilities and privileges of womanhood. Modern languages, literature and composition, music and other fine arts, history and elementary mathematics and science, needlework and domestic economy, are pursued to an extent that leaves nothing to be desired, while the higher studies are open to those who may need them. Thinking Protestants recognize and gladly avail themselves of our convent school education, and thus stand out in bold relief against those who, "growing fat, place their children in what they consider more fashionable establishments, thus

sanctifying their true interests, both spiritual and temporal. Convent schools are, at once, the joy and glory of the church and its pastors, whose interest is not confined to a mere desire for definite educational results. Even the more worldly wise, provided they possess true parental instinct, know that the safeguards and discipline, the purity and sacrifice, that form the atmosphere of the schools conducted by nuns, are the best environment to develop that activity and self-restraint, that gracefulness and reserve, which are the beau ideal, the charm of true womanhood.

Our conventual establishments, says the reverend writer, stand in every city and almost every town of the land, rivalling in material structure, and surpassing in results, the richly endowed state or other institutions. It may be safely asserted that the best educated women in America are to be found within the convent walls, while nowhere can true womanly character be better formed than within those gardens enclosed by the evangelical counsels of perfection.

BOWING TO THE SPEAKER.

As each member of the British House of Commons proceeds up the floor of that chamber, or retires from it, he turns towards the Speaker, or, if the House is in Committee, towards the Chairman of Committees, and bows. The same procedure is observed at Ottawa.

This custom is usually interpreted as a mark of respect to the Chair, or to the House itself, or to the mace which is placed on the table when the Speaker is in the chair, and below the table when the House is in Committee, and is the outward and visible sign of the authority of the House. This explanation, however reasonable and satisfactory, is incorrect, according to a contributor, "M. A. P." to a London, England, journal. Few members, indeed, are aware that the bow of members to the Chair has its origin in a remote antiquity, and partakes of the nature of a Catholic observance. When Parliament became practically localized in Westminster the chapel, dedicated to St. Stephen, of the Royal Palace of Westminster was allotted as a place of meeting of the House of Commons. The chair of the Prolocutor and speaker was placed immediately before the high altar, and the bow of the members, which has since been continued, was made not to the Chair or to the mace, but to the Blessed Sacrament on the altar.

OUR SCHOOLS.

The various Catholic educational institutions in this archdiocese and district will re-open about the end of the present month. We therefore invite the attention of both parents and pupils to the notices on the subject published in our advertising columns. The pupils have, we trust, had an enjoyable holiday, and will go back to their studies reinvigorated both in body and mind, and more determined than ever to take high places in the prize list.

A MERITED TRIBUTE TO THE SULPICIAN.

The following tribute to the priests of the Order of St. Sulpice is taken from the editorial columns of our Catholic contemporary, The Visitor, of Providence, R. I.

"One of the subjects of eulogy at the great gathering of prelates in Montreal who went to the investiture of Archbishop Bruchesi with the pallium was the Sulpicians. The Sulpicians, who are little heard of outside of the walls of seminaries and are known principally to priests, having under their charge only one parish church outside of Montreal, richly deserve, though they do not desire praise.

Their presence in the country, where they have charge of four ecclesiastical seminaries and one preparatory college, is due to the French Revolution. They came as emigrants to find a colony which might be a haven of refuge for their brethren of Paris and elsewhere when the worst came. They are reminders of what we Catholics owe to France, not only for the Apostolic bishops and priests of the early half of the century—one of the last of whom is Bishop de Giesbriand of Burlington, who in extreme old age awaits in patience the end—but also for the spiritual training, which, through the instrumentality of the Sulpicians, France has given in large measure to the Church of America.

When smart space-writers descend in the daily papers on the rise of Anglo-Saxonism and the collapse of the Latin races, notably the Gallic, most priests who have received their training in our leading seminaries think of the Sulpicians. France, as embodied in their rule and lives, is not the "gay Paree" of the vulgar imagination, nor the scoffing circle of Voltaire, nor the volatile type of Frenchman of popular fancy. They are, to those who know them, the most logical men in the world, practicing what they preach and preaching the

highest life. In their true interests, both spiritual and temporal, they live lives which call for fine heroism. Models they are to their students of stiff, unbending virtue; types of spiritual strength and sources of edification to those who know them best.

Years after priests have left the seminary, when they have grown grey and feeble in the priesthood, you will hear them still talking with admiration of the Sulpicians whom they knew as young men and who have ever remained to them examples of what a priest should do.

That even in this country they have hitherto been largely recruited from France, has made France come nearer to our priests and has put them under an extra debt of gratitude to a country often maligned by those who speak English, and usually misunderstood. To the good words of the Archbishops at Montreal in praise of the Sulpicians there will be hundreds of amens from all over the country who know them and who prize their knowledge more with increasing years.

The Providence visitor is quite right when it says of the Sulpicians, "their presence in this country, (United States) is due to the French Revolution." But it should be also said that the Sulpicians had been on this continent over a century before the French Revolution.

The Company of Montreal, which founded the city and colony of Montreal in 1642, had as the first name on its roll that of "Jean Jacques Olier, Pretre, Curé of St. Sulpice" (Paris). On a house on St. Paul street, this city, there is an historical tablet which bears the following inscription:—"Upon this foundation stood the first Manor House of Montreal; built 1661. It was the Seminary of St. Sulpice from 1681 to 1712."

The Company obtained from the French King the cession of the whole Island of Montreal, which they transferred to the Gentlemen of the Seminary of St. Sulpice in 1683. When Canada passed from the possession of France to that of England their seigniorial rights in the city and Island of Montreal were confirmed by the British Government. If the United States Catholics owe so much to the Sulpicians, how much heavier a debt of gratitude is due to them from Canada?

THE DIVORCE EVIL.

There is at present sitting in Saratoga the States Boards of Commissioners for promoting uniformity of legislation in the United States, and thirty-two states of the Union are represented. The subject of a uniform divorce bill is the most important one yet undertaken by the conference, we are told in the despatches from Saratoga, and a draft modelled on the District of Columbia's laws has been submitted.

The bill would ameliorate in a small way a gigantic evil, and would hamper considerably the thriving divorce industry which is so lucrative to certain classes in the Western States. It would also inconvenience those who like to have their divorces done quickly and without publicity, for a residence in one particular state would be necessary for at least two years, and the case would have to be tried publicly.

The abuse of the divorce law, the facility with which a divorce may be secured in America, has always been a subject of more or less wonder or amazement among European nations, who still have a little respect left for the command: "Whom God hath joined together let no man put asunder." How much better are we off in Canada, where divorce is so difficult to obtain that applications are comparatively few.

How much better should all countries be were the dictates of the Holy Church followed; then a boasted modern civilization would not have to submit to the degrading experiment of regulating a law that should never have been put on a statute book, and which, if it were known by its proper name, would be styled the licensing of vice.

STE. ANNE DE BEAUPRE.

A visit to the famous shrine of Ste. Anne de Beaupré acts as a veritable religious tonic on the Catholic pilgrim. The history of the place, of the miraculous statue which stands in the Basilica, of the old church contiguous to this noble edifice, of the Scala Santa or "Holy Stairs," of the old cemetery, with its realistic Calvary, of the countless miracles wrought through the intercession of the sainted Mother of the Blessed Virgin, to which the heaps of discarded crutches and other surgical appliances, as well as the memorial tablets, to be seen in the different parts of the sacred building, is to be found in the guide books, which are purchased by the tens of thousands of Catholic pilgrims and Protestant visitors who throng to the shrine every year. But an adequate idea of this hallowed spot, with the awe-inspiring silence which characterizes it, with the reverence and devotion

with which the pilgrims approach the shrine, which sanctifies the air, and which, with the evidences of the supernatural, which are everywhere to be seen by those who have eyes to see, can only be formed by a personal visit.

Amongst the mundane details which strike the pilgrim to the shrine of Ste. Anne is the absence of policemen, of beggars and of intoxicating liquor. The personal influence wielded by the Redemptorist Fathers who have charge of the shrine, together with the solemnity of thought and feeling to which a visit to the sacred precincts cannot fail to give rise, explain the non-existence of drunkenness and policemen. The regulations established by the Redemptorist Fathers, whose zeal and energy in every good cause add a remarkable capacity for organization and administration, explain the absence of mendicants from this perfectly governed district.

Montreal Catholics will be glad to learn that a former fellow citizen of theirs is one of the priests who have charge of Ste. Anne de Beaupré—the Rev. D. Holland, who received his elementary education under the Christian Brothers of St. Ann's School, this city, where he was familiarly known to his comrades as "Dan" Holland. His kindness and amiability of manner have made him very popular amongst the many thousands of pilgrims who visit the shrine.

A PROTESTANT PICTURE OF LOURDES.

The era of the cheap magazine has not been altogether an unmixed good. Process printing had made illustrating comparatively easy and resultantly cheap, and there was a field immediately open for planting what is termed the popular magazine. It grew with startling rapidity. Like other plants of abnormally early development, it lacked the attributes of the more carefully cultured. But as its name was legion it gave opportunity to a great many writers to appear in print.

The tendency in a general way of what is published in these dime magazines is for good. At all events it is harmless, even if no great literary acumen is perceptible in the selection of the contents. Once in a while, however, an article appears which is dangerous. One of this description appears in *Pearson's* for August. It is entitled "A Pilgrimage to Lourdes" and was written by Mrs. Alec Tweedie. To the superficial reader it will appear that this lady is a very superior sort of person indeed, with a sympathetic heart and a profound pity for that unfortunate section of humanity known as Catholics. Now, to produce a magazine article of the most unpretentious sort, it might be supposed that the writer should really know something more of the subject matter than could be gleaned on an excursion trip with a camera accompaniment. Mrs. Tweedie seems to have evolved her article in this manner, and she has taken the opportunity to cover up an underlying antagonism to the Church with the most superficial acquaintance with her subject, and finished the whole with a top dressing of alternate sympathy and sneer. It is just such a production as one would expect from an impressionable person who was also a bundle of contradictions.

With delightful simplicity we are informed at the beginning that Lourdes is one of the mightiest strongholds of Roman Catholicism, and, for its size, one of the most prosperous. That is not so bad in its way; but a few lines further on the reader is startled to read that the authoress has "peeped into the mysteries of Lourdes." Remarkably clear-sighted lady, or slightly lacking in etymology. One paragraph is particularly rich. Here is an extract—"Our preconceived ideas were a medley of the gorgeous ancient splendors of the Vatican on the one hand and the vastness of St. Peter's or the charm of the Giovanni Laterano on the other; but all such notions were speedily dispelled, for everything that met our eyes was modern to a painful degree. It was our fault, no doubt, that we had not grasped all this sooner; that we had to understand what an up-to-date product Lourdes really was; but we had not done so and the reality came upon us with a shock." Of course after being accustomed to peep into mysteries, modern built churches and hospitals would come as a shock. We are next treated to a brief description of the apparitions which were vouchsafed to Bernadette. The sentence concludes with the inevitable sneer—"Even bathing the dead at Lourdes to bring back life has been tried, but so far without success."

Here is a characteristic paragraph—"Sending the young saint (Bernadette) away to a convent, however, could not stay the flood of religious enthusiasm. The number of pilgrims increased so rapidly that finally the church found it necessary to forbid religious worship at the grotto, but it is as difficult to keep back the incoming waves as a tide of folk hoping to be relieved of their ailments; therefore the more people were denied admission, the more loudly they clamored to be admitted. Months rolled by, and at last Roman Catholicism had to accept the inevitable out-

come which the influx of pilgrims has been ever dangerous thing. If the authoress had left mysteries alone, and spoken to a Catholic about the matter she would have discovered that the Church, for the protection of her children, is exceedingly careful in the recognition of miraculous shrines, as much so as in canonization.

More descriptions follow and this good lady found many strange things. "There were women nursing new born babies, praying with their rosaries to the accompaniment of children's cries." How shockingly modern these babies must have been, although it is on record that long ago it was said—"Of such are the kingdoms of heaven." Speaking of the baths, we are informed that "Every pilgrim is immersed in cold water for three minutes, and as the water cannot be changed very often, from fifty to a hundred persons (many suffering from the most loathsome diseases flesh is heir to) are dipped in the same bath. But what matters that, when after each immersion a miracle is expected?" Strange, Mrs. Tweedie has not prepared a scale of statistics of the various diseases contracted at Lourdes.

In referring to the Pacina, it is stated that "these small marble rooms are arranged in such a way that the pilgrim can be undressed in an outer chamber, a curtain hanging between each patient—an act charitably performed by the highest men and women in the land—Marquises, counts, admirals, generals and many of the oldest noblesse of France. The afflicted are then passed on by these hospitaliers to the bath itself, where waits some noble—who would not at home dress his own child or tie his shoestrings—ready to remove the sufferers' bandages and to cleanse their wounds." There is no fault apparently to be found with this arrangement, but, for fear one should be tempted to admire too greatly these noblemen, we are told that deaths from excitement or chill are not altogether unknown.

Mrs. Tweedie seems puzzled, too, to learn that "it is on record that the nuns experienced difficulty in teaching Bernadette to read and write, for her intellect appeared to be none of the brightest." This must have been another shock to the imaginative authoress, who evidently overlooked the Biblical fact that nearly nineteen hundred years ago certain fishermen were chosen, and it is not on record that they had a classical education or were learned in the law. In another instance a native of Lourdes assured the authoress that he knew cases of sight being restored to the blind, the power of walking restored to the paralyzed, and other wonderful cures effected, but this man could not read or write, and we are given to infer that not much confidence could be placed in his statements.

Evidently, without the merest elementary knowledge of the meaning of the Church's ceremonial, we are told that Roman Catholicism is showy and impressive, and the lady's impressions are summed up thus—"profound admiration for the belief of the sufferers, and secondly, a hearty recognition of the sweet simplicity, the beautiful belief, that makes healing by faith sometimes possible, while we know our thoughts will often revert tenderly and sympathetically to the thousands of pilgrims who, though weak in body, leave Lourdes exultant with hope."

It would be a greater miracle to remove mental strabismus in some cases than to restore sight to the blind at Lourdes, and it is to be hoped that when next Mrs. Tweedie touches on Catholic subjects she supply herself with a few elementary facts and make enquiries about some of the things she knows absolutely nothing about at present.

DEFEAT OF THE SALISBURY GOVERNMENT.

It does not seem to be generally known that in the debate on the final stages of the Irish Local Government Bill the Salisbury Government sustained a defeat; and that, too, in the Conservative stronghold of the House of Lords. Lord Morris, an Irish Catholic peer, and one of the Law Lords who constitute the Judicial Committee of the Privy Council—the supreme court of the empire—brought about the defeat. He moved, in amendment to the government's bill, that the city of Galway should be raised to the dignity of a county borough. The Bill limited the list of six boroughs which should have the status of counties to towns with a population of 20,000, and Galway contains only a little over 17,000 now. But Lord Morris eloquently pleaded the great historical associations of the ancient "City of the Tribes," and pointed out that its population, which was little under the stipulated figure, should not be permitted to stand in the way of its being raised to the dignity of a county borough.

All Lord Morris's family and patriotic associations are with Galway. His father was a Galway man, and his mother also sprung from the county. He himself was born there, took his college education there, and sat for the city in Parliament.

Lord Morris's claim was strongly backed by Lord Dunraven, but Lord

decided to make an exception on behalf of Galway, and pointed out that the representatives of other towns, such as Kilkenny, might make the demand with equal justice. The line must be drawn somewhere. Lord Morris instantly declared that he would demand a division. The bar was cleared, the House divided, and the Government were defeated by five votes—despite the support of the Opposition—the figures being sixty-seven for the proposal and sixty-two against.

Of course, in view of its vast majority in the House of Commons, the Government did not resign. The incident, however, had the effect of making the Government exercise more care in keeping up an attendance of a majority of its supporters in the House of Lords until the Bill was finally disposed of and sent to Her Majesty for signature. Both Lord Morris and the city of Galway are to be congratulated on the victory.

SPECULATING WITH TRUST FUNDS.

The Protestant Bishop of New Westminster, B.C., the centre of which diocese is now Vancouver, finds himself deprived of his salary through the action of the committee which had charge of the Bishopric Endowment Fund. That committee was entrusted with an endowment fund of \$47,000 with which to provide the bishop with a salary befitting his position. Through unwise and unfortunate real estate speculations this sum has been almost completely lost. Not a dollar of it is available at present, and all that is hoped to recover of it later on is \$10,000. In order to prevent the bishop from suffering from financial embarrassment through non-payment of his salary an English religious society has made him a temporary annual grant of \$1,500. Other English religious societies have been asked to make similar, if not larger, grants until a new endowment fund has been subscribed.

The moral to which this incident points is obvious. Trust funds of all kinds—whether relating to church endowments or private individuals, or whether in the hands of committees, or executors of wills or individuals—should never be speculated with under any circumstances whatever. There are many opportunities in this country of making sound investments in government or municipal bonds, in first mortgages on improved properties in cities, and in the stocks of some of our old established banks. Safe and prudent investment in these securities, after having taken the advice of prominent and experienced business men, is all that trustees should be allowed to undertake; and, on the other hand, speculations of all kinds with trust funds should be strictly forbidden.

THE DAILY WITNESS' ORCHARD.

Either the recent spell of hot weather has gravely affected his brain, or his fruit garden—if he has one—has been robbed of a few "little green apples and pears," otherwise, the pious editor of that secular newspaper, the Daily Witness, would not assuredly have penned an editorial containing passages like the following:

This is the season when urchins proudly swagger through our streets with their shirts bulging with little green apples and pears, without, apparently, any sense of danger from the stately policeman, who, according to latest accounts, is afraid to show himself in respectable quarters for fear of exposing the decayed condition of his habiliments. Intemperate dissipation is not, however, an adequate explanation of the absence of the civic guard from the vicinity of growing fruit. It has always been the same, and Montreal, once celebrated for fruit, is now shorn of much of its glory through the insecurity thus occasioned. There is indeed a public opinion in Montreal that the growing fruit belongs to the small boy. The small boy's cheek blushes for the depravity of human nature when the rich owners of trees or his minions deprive him of this right by taking away his apples. His anger is righteous in his eyes when he is roughly used by persons more powerful and fleet of foot than himself. It seems to be the conviction of our ignorant classes that growing things are rightfully common property, and that those who claim ownership in them are public enemies."

This supercilious talk about "respectable quarters" and "our ignorant classes," with its smug assumption of superiority in intellect and wealth, comes with bad grace from the editor of the Daily Witness, unless it is to be attributed to either of the causes mentioned. We are inclined to ascribe it to the hot weather, for surely the self-contradiction involved in this sentence indicates a temporary lack of reasoning power. "It has always been the same; and Montreal, once celebrated for fruit, is now shorn of much of its glory through the insecurity thus occasioned." If "it has always been the same," the "insecurity thus occasioned" cannot be held responsible for Montreal's "now" being shorn of much of its glory. The idea that fruit growing is a glorious occupation is decidedly novel. And what ground has the editor of the Daily Witness for stating that there is less fruit grown in Montreal now than formerly? The case is quite the contrary.