

THE ICONOCLASTS.

To-morrow the case taken by the Canada Revue against His Grace the Venerable Archbishop of Montreal will be pushed one square more upon the chess-board of that one-sided and very miserable game. In announcing this piece of news the writers in that organ very naturally take occasion to display their irreverence and disrespect for all that true Catholics and even sincere Christians—of any denomination—hold sacred and venerable. From out the heap of abuse and insolence that these enemies of the clergy shovel together we might extract the following as, perhaps, the least offensive of their statements:

"What an enormous change has been accomplished since the day when we for the first time uttered the cry of alarm. Is the cruel abasement not yet to be remembered in which the French press crawled always under the stroke of the clerical rod, and not daring to raise its voice for fear of seeing itself crushed under the blows of crozier and sprinkler? Do we not remember the epoch when one could truly say that Canada was the only country where a dog may not look at a bishop?"

This style of bravado may be very well amongst men who lack both refinement and education; but when people pretending to a social rank, and imagining themselves literary lights, descend to such a style, it becomes evident that their cause is decidedly bad. We do not, of course, refer to the merits or legal possibilities in any action pending before the courts; we speak of the great suit that has been going on before the tribunal of humanity during the past centuries—between the Church and the enemies of the Faith. Here in Montreal, in this great Catholic Province of Quebec, that warfare rages as fiercely as upon the continent. And the anti-clerical literary egotists of the day naturally make common cause with the foes of religion.

The cry they raise is certainly well calculated to excite the feelings of the unreflecting, and to create prejudices, as unjust as they are ungenerous, against the Church and her consecrated hierarchy. The fact of the matter is that every imaginable instrument is brought into play—law, polemics, politics, demagoguery, and everything and anything that might serve to attain the end in view. The off-shoots of that Liberal-Catholicism that arose, hydra-headed, from out the chaotic confusion of the French Revolution, have been wafted across the Atlantic and seek to take root in the soil of Canada. Wheresoever the grain is sown there also does the hand of evil scatter thistles. It seems to us that because the seeds of Faith and Truth have been so widely cast upon the fruitful soil of this Province, the envoys of error and the mandataries of Infidelity come to sow the tares of perdition. The consequence is that their stalks are springing up in the furrows of religion and seeking to choke the plants that were set by the hands of the pioneers of Catholicity and dampened with the blood of martyrs.

With the cry of Liberty on their lips they seek to replace all legitimately constituted authority by that license which is the forerunner of social and moral destruction. They draw, with arbitrary hand, a line around the freedom of ecclesiastical action, and they cry out against the clergy as the invaders of public rights. They claim that their press must be saved from the dictation of the Church, and they constitute themselves the judges of the Church's authority. They say to the Archbishop and his assistants, "Do not come into our field, remain inside your own sphere, allow us at least the freedom of expres-

sion, do not interfere with our criticism of your laws, your rules, your regulations; we demand, as a sacred right, that you cease dictating to us and criticising the voice of the people, our glorious press." In the next breath they say: "Although we cannot tolerate you, gentlemen of the Church, inside our arena, still we feel it our duty to enter yours, and to teach you a few lessons in your own domain. You have no right to instruct, to warn, to protest, to guide your people; you must not raise a voice in defense of your faith: you have no privilege of public expression. The moment you attempt to exercise that liberty of speech which we claim, we will close you up with the iron hand of law. Give us the glorious right of insulting you and of belying you with impunity; but dare to raise your voice and we will drown it with an action for damages."

And who are the writers who use such language as we give in the first quotation? Were they men who professed ignorance and laid no claim to refinement, we would be silent and allow their own acknowledged insignificance to become the grave of their miserable conceptions. But they are persons who would have the world believe in their learning, their literary excellence and their great talents. They are, firstly, uneducated—because they have the manners and language of a boor; they are uninstructed—because they display the most wonderful lack of even elementary information. Poor pen-wielders who have picked up a few quotations from the encyclopaedists and whose repertoire of literary knowledge is circumscribed by the narrow circle of the eighteenth century infidel authors. They can oscillate between Voltaire and Hugo—their unavowed model on the one hand, and their modern demi-god on the other; but outside the narrow limit, peopled with a horde of insignificant and unchristian writers, that stretches from the one to the other, they are in an unknown wilderness. Take even the best of these men, the most famous or notorious (just as you please to call their renown), those who have received the greatest amount of recognition in some circles and of attention in others; meet those critics and litterateurs on the open prairie of knowledge, and you will not proceed ten paces before it becomes evident how very little there is beneath the poetic gilding and the thin veneering that serve to dazzle and attract the public eye. Talk of Hugo, De Musset, or Coppée,—chat about Renan, Dumas, or Bourget,—and you will be charmed with the flood of light, meaningless, pretty criticisms that come forth; but attempt to step into any side-path, mention any serious question, turn into the region of science, the field of philosophy, the avenues of modern, medieval, or ancient thought, and at once the thermometer drops, you feel yourself alone, you are obliged to stop rather than lose sight of your heretofore sprightly companions. In fine, men of that calibre have the audacity to set up their own petty images for the adoration of the public, and proceed to play the iconoclasts in the glorious temple of our pure Canadian nationality.

It is about time that combined egotism and impudence should cease to play the theatrical part of moral censors and religious reformers. We defy any serious and honest man to say that he has ever received a single inspiring thought, an elevating idea, a grand conception or a pure and soul-stirring sentiment from the pages traced by the pens of these anti-clerical critics. Little *jeux d'esprit*, clever *jeux de mots*, questionable *calambours* may indicate light wit, funny and humorous proclivities; but they are but-

terfly evidences of ability and positive indices of a trifling mind. Then vulgar language, sandwiched in between high-sounding and meaningless phrases, prove again the lack in the one who imagines himself clever. The bread layers may be palatable enough, but the ham is blue-moulded and dangerous for the system. Yet these are the *litterati* who make a living by calumniating the Church and abusing the clergy. But infallibly they must come to their level; a weight will sink to the bottom, but these light corks dance along the ripples for a time and finally disappear in oblivion.

A MEDITATION.

(AT THE JESUIT NOVITIATE, SAULT-AU-RECOLLET.)

Within those lengthy corridors a solemn peace Reigns, like a spell of sweet enchantment blest.

My heart itself I almost feel could cease To beat its muffled pulsings in my breast. Without, the sun is sinking slowly in the west; The only sounds, a bird's note and the breeze, That sings an anthem unto joy and rest, And murmurs hymnings through the stately trees.

The lengthy walks, the varied colored flowers, The rich perfume that on the air is sent, The convent's stillness and the church's towers,

The cloistered brothers in devotion bent; The youthful novices with bead-intent, All, all, like summer's most delicious showers, Fell softly on my troubled soul and lent A tranquil glory to those sacred hours.

How can I picture all the joy one feels, When cloistered in a real seclusion here? Celestial peace upon his being steals, No worldly care, no passing worldly fear; A smile of bliss, perchance repentance tear, Like Eastern balm the wounded spirit heals; The bustling world seems lonely, sad and drear, Compared to prayer when convent belfry peals.

Dear home of Faith, I've learned to love you well, In after years, whatever road I've trod, I'll hear the tinkling of your blessed bell, Recalling me to prayer, to faith, to God. The Jesuit Fathers, who beneath the sod In yonder graveyard sleep, whose knell Was rung by you, rest not more calm with God, Than their survivors, who peace here dwell.

—J. K. FORAN.

Domus Probationis, S. J., St. Joseph, ad Saltum Recolleturum.

ST. PATRICK'S T. A. & B. SOCIETY.

The monthly meeting of this society on Sunday afternoon was attended by over one hundred members. The Rev. President, Rev. J. A. McCullen, preached a short sermon at the religious meeting, and afterwards administered the pledge to ten persons. The business meeting was presided over by Hon. Senator Murphy. Mr. M. Sharkey occupied the vice-chair. A number of new members were admitted to the ordinary and benefit branches of the society. The secretary, Mr. J. J. Costigan, presented the usual reports, as also the report of the committee of management on the arrangements being made for St. Patrick's Day. A draft of the programme for the society's concert on St. Patrick's night was submitted, and tickets for the event were distributed. The announcement that the addresses on the occasion would be delivered by Rev. Father McCullen and Hon. John Costigan was heartily received. A host of well known talent have been secured for the vocal and instrumental portion of the programme, and a most successful evening is assured. The auditors' quarterly report showed the society to be in a flourishing condition. Considerable business of interest to the society was transacted, after which the meeting closed with prayer. A meeting of the committee of management of the society was held subsequently, at which Mr. John Walsh presided. Considerable routine business was transacted.

ST. PATRICK'S NIGHT CONCERT

Representatives of the different societies of St. Mary's parish have decided to give a grand concert and lecture on St. Patrick's night under the auspices of the united societies of the parish, the proceeds to be devoted to the reduction of the church debt. A well-known lecturer will be secured and committees have been appointed to engage some of the best known talent for the concert. It is intended to make this event equal to any other to be given in the city on that evening, and the residents of the East end are assured of a grand entertainment.

ST. MARY'S PARISH.

A special meeting of the parishioners of St. Mary's called for after Grand Mass last Sunday, was largely attended. Rev. Father O'Donnell was elected chairman, and Mr. J. P. Heffernan acted as secretary.

The Reverend chairman proceeded to explain the object of the meeting, viz., the encouragement of the TRUE WITNESS by taking shares in the new company formed to maintain that organ. He referred to the sterling Catholic character of the newspaper and said it would be a great pity if through the indifference of English-speaking Catholics it were obliged to suspend.

Mr. P. Wright, one of the recently chosen board of directors spoke of the necessity of an organ to defend our cause, and hoped that many would come forward to encourage this patriotic work. Mr. Thos. Heffernan and D. Murney agreed with Mr. Wright as to the absolute need of a Catholic newspaper through which we can reach the public.

Mr. J. J. Maguire alluded to the services already rendered to our cause by the TRUE WITNESS, and in complimentary terms referred to its gifted editor, whose writings teem with beautiful thoughts, graceful expression and genuine logic.

Messrs. Dunn and Daly followed in a similar strain, and all expressed the desire to see the TRUE WITNESS supported, so that not only its excellent weekly editions may be issued but that in the near future it will become a daily paper.

Nine of the gentlemen present took shares and a number subscribed to the TRUE WITNESS. A motion to report the proceedings in the press was unanimously carried.

C. M. B. A. GRAND COUNCIL OF CANADA.

The regular meeting of Branch 26 was held at Glenora Hall Monday evening. There was a very large attendance, amongst those present being Chancellors Finn and John H. Feeley, Bros. W. A. Corcoran, Wm. Palmer, Edward Jackson, James Milloy, L. E. Simoneau, A. T. Martin, Thos. R. Stevens, B. Campbell, D. J. McGillis, L. Quinnlan, John Mack, Jas. Callahan, J. Hoolahan, D. Coughlan, A. D. McGillis, Robt. Warren, Jas. Manning, John O'Brien, H. J. Ward, Owen Tansy, G. Burns, J. McCoy, C. O'Brien, J. J. Costigan and about thirty others. President P. Reynolds occupied the chair. The reports and minutes since the last meeting were read. The report of the last "At Home" held by the branch showed the affair to have been a success financially and otherwise. Two new members were initiated, and several were balloted for, and six new applications were read and referred to the board of trustees. Remarks in the interest of the branch and association were made by Chancellor Feeley, President Reynolds and others. Grand Trustee Tansy, who was present, made a brief address on the present progress of the association, which was a most satisfactory showing. The following special committees were appointed for the year: Finance, Brothers J. H. Feeley, Edw. Jackson and W. A. Corcoran; business, Brothers M. Sharkey, A. T. Martin and B. Tansy. Brother A. T. Martin announced the formation of a new branch at Cote St. Paul. Many matters of importance and routine business was transacted.

A branch of the C.M.B.A. Relief Association was formed subsequently and the following officers elected: President, Mr. John H. Feeley; trustee, L. E. Simoneau; secretary-treasurer, J. J. Costigan; committee, Brothers J. D. McGillis, Thos. B. Stevens and W. A. Corcoran.

MR. DOHERTY'S FUNERAL.

The funeral of the late Mr. T. J. Doherty, Q.C., son of the ex-judge, took place on Saturday morning from the residence of his brother, Mr. Justice Doherty, 282 Stanley street. The cortege, which was a large one, proceeded to St. Patrick's Church where a solemn service was held, the remains subsequently being conveyed to the vault at Cote des Neiges Cemetery. The chief mourners were the father and brother of the deceased.

DIED.

SMITH.—In this city, February 14th, at the age of 17 years and 4 months, Mary Edith, eldest daughter of Charles F. Smith. The funeral will leave her father's residence, No. 78 Durocher street, on Friday, 16th inst., at 3.30 a.m., for St. Patrick's Church, thence to Cote des Neiges Cemetery. Friends and acquaintances will please attend.