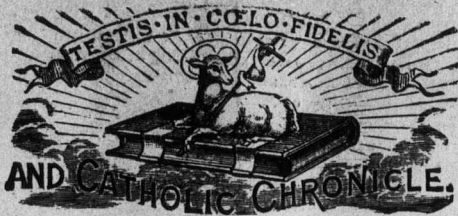


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EPISCOPAL APPROBATION.

"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.

NOTES OF THE WEEK!

IRISH CENTENARIANS.—In the regular correspondence from Ireland, in one of our daily contemporaries, there appeared, the other day, an item of news dealing with an exceptional case of longevity. The correspondent tells how the people of Ireland have become so accustomed to centenarians that one more or less would make little difference. However, exception is made in the case of Thomas Sheehy, near Glin, in the County Limerick, who is still alive and well, at the age of one hundred and nine. He was born close to where he resides, in 1793. The correspondent continues to say that:

"When quite young he was employed in making the mail coach road from Limerick to Tralee. During his long life Sheehy has enjoyed the best of health, and is in possession of all his faculties. He can walk about the fields and roads, and lovers of the weed will rejoice to hear that he has been a smoker since boyhood."

This is certainly a most interesting case, and one that cannot but suggest a multitude of reflections. In the first place it gives an opportunity again of pointing out that the very long lives of the good natives of the Old Land, especially the men and women of the generations that have recently passed away, were due to the moral habits of the people. The morality of the Irish race has long since become proverbial, and the evidences of this standard are to be found in the strength—both physical and mental—displayed by the vast majority of the people. Again, we can safely say that this wonderful vitality and its remarkable duration are directly due to the influence of the Catholic Church. The horror of aught immoral, with which she has inspired the Irish people; the universal respect for and fidelity to the marriage vows which she so strongly inculcated into the race; and lastly, the discipline of regularity, temperate living, Lenten abstinence and such like rules which engendered habits best calculated to preserve the system. Whenever, consequently, we read of any native of Ireland reaching a very old age, we at once reflect upon the immediate causes that produce such vital strength and impart such exceptional vigor; and we have invariably to thank God that they are the morality of the race and the fidelity of Irishmen to the teachings and regulations of the Church.

SOMETHING WRONG.—A reviewer, speaking of the contrast between Lord Dufferin's poverty and the wealth that has come to others, far less deserving, or, at least, far less meritorious, passes the remark that "There is something wrong in all this." It is thus that this contrast is summarized editorially by a contemporary:—

"Mr. Schwab's salary would pretty well pay the whole British Cabinet. Lord Roberts, for one successful military achievement, is granted \$500,000 in cash, with a substantial pension to himself and his heirs. Lord Dufferin devoted forty years to the highest services of the empire as Viceroy of Canada and India, and Ambassador at the most difficult posts, again and again preventing costly wars. Yet at the end of it all he is left with a pension of \$8,000, quite inadequate to enable him to maintain the position which the country had taught him to occupy. As a result, he falls a prey to the company mongers, with disastrous results to himself, while his Countess is left at the mercy of \$5,000 gifts from sympathetic shareholders."

THE POPE'S JUBILEE.—In a particular manner has the reign of Leo XIII. been one of jubilees. This is especially due to the fact that His Holiness has seen so many years of natural life, and having gone through every stage of ecclesiastical dignity, from the priesthood to the Papal throne, it is but natural that he should commemorate many events that are rarely crowded into one lifetime. On last Thursday, the 20th February, the Holy Father entered upon the twenty-fifth year of his pontificate, and on the second of next month he will enter upon the ninety-third year of his life. The celebration of his jubilee will commence in March, and the Catholics of the world will participate in the rejoicings. From all quarters priests, bishops, prelates, and prominent laymen will flock to Rome. The Belgian Government, in harmony with other Catholic countries, will take active part in the celebration. Only three Popes have reigned longer than Leo XIII.—St. Peter, Pius VI. and Pius IX.

It would seem to us that this is about the same old story; as a rule it is the man who has done the most service to the public, who has bestowed the greatest amount of good on the human race, and who has left the most valuable legacy to the literature or the history of the nation, that experiences the greatest adversity and the most astounding ingratitude. Lord Dufferin has been one of the most remarkably gifted, as well as one of the consummately useful men that the British Empire has possessed during the past century; it is but natural that he should pay the penalty of neglect and reverse; he had the "Curse of Swift," for he was "a man of genius and an Irishman."

THE HOLY FACE PICTURE.—For some time past quite a sensation was caused in a section of this city, by a supposed miraculous picture of the "Holy Face," in the residence of a family named Pelletier, on Lalonde street. Streams of people flowed into that small tenement house, the police could scarcely hold the crowd in check, while four out of every five of the throng perceived the movement of the eyes in the picture. Some time since the good couple who own the picture discovered while praying before it that the eyes stirred. Of course, they at once concluded that a miracle was taking place under their humble roof. Naturally, the news spread abroad; curiosity drew strangers to the scene; the faith of the old couple was most sincere; the actual facial movements of the Holy Face seemed to confirm all they said. Yet, the Church, though her priests warned the public against placing any reliance in such manifestations. Of course, for a time, the whole matter was a mystery; but that was soon solved, the other day by Mr. Beullac, dealer in Church ornaments, from whom the picture was purchased. Mr. Beullac signed this statement:—

"I sold, about twenty years ago, some 'oleographs' of the Holy Face, reproductions of a German picture by Carl Marx. This Holy Face produces an optical illusion; when one gazes at it for a few minutes, the eyes seem to open and shut. I put this picture in my window for sale, but without selling many. I have every reason to believe that the Holy Face, which has caused so much excitement, is one of mine, and that the phenomenon attributed to miracle is an optical illusion obtained by the painter of the picture."

THE BOY SAVERS' SERIES.—It will be remembered that some time ago, we gave our readers an appreciation of the first number or booklet of "The Boy Savers' Series." Rev. George E. Quinn, S.J., is the author of this admirable work. We have before us, at this moment, the second volume of the series, and its title is "Natural Attractions." This is to be followed, later on, by a third booklet, under the heading "Indoor Fun." It is clearly evident that Father Quinn must have made a life study of boys and of how to best deal with them in order to form their minds, mould their characters, and make them both useful citizens and fervent as well as practical Christians. There is no nonsense, no pet theories, no whims, no fancy in this perfected method of the practical Jesuit priest. He gives full credit to the secular philanthropist, for all his works and all his suggestions for the physical development and the rational training of youth. But he indicates clearly that there is one grand essential which the philanthropist neglects or ignores—and that is religion.

In the present volume Father Quinn points out how the trainer of the young can be at once considered as a friend by the youth, and at the same time preserve that dignity and that distance which are necessary to command respect. One of the most attractive chapters is that in which the author deals with "gifts" to boys as a means of stirring up their ambition and of preserving their morals. So simple is the method followed that you would almost naturally say, "that is exactly what I would do;" but, you forget that had Father Quinn never told you of such a means, you never would have thought of it by yourself. Take a simple example. You give a boy, as a reward for some good act, a ticket to a fairore or baseball match. That is a very simple thing. Yet what a fund of good it is calculated to produce. You make the boy think that it is because your heart is in the fun and amusement, and because you want to have him enjoy the same, that you go to the expense of buying him a ticket. You create, at once, a kindly and confiding feeling towards yourself. But the effects do not end there.

The boy goes to the match; he is in "on the ground floor" as boys say. Other lads peep through holes or climb poles and fences to catch a glimpse of what is going on. When your boy comes out, he is a sort of authority on the subject amongst his companions; he is invested with a sense of dignity of superior knowledge; he enjoys the honor of telling them all about the match, and of having them look up to him as a higher personage. Then they talk "lacrosse," or "baseball;" they meet in corners to discuss the rules of the game, to argue points, to praise or criticize their favorite or unfavored players. In a word their young minds are occupied with that which is harmless, and they have no time for bad conversations, for sinful stories, for undesirable amusements. A boy's mind must be occupied with something, and if that something be not good, or, at least, harmless, it will be questionable, or bad. Your ticket, given in a casual manner, with a certain degree of off-handedness turns out to be the source of much good and a preventative of much evil.

We see that Mgr. Begin, Archbishop of Quebec, has sailed for Rome, where he intends to participate in the festivities. The Pope has announced his intention of going to St. Peter's, on that occasion, and there receiving the homage of the faithful. There is an atmosphere of mystery about even to non-Catholic eyes—the vitality and the promise of the Great Head. How that aged man can, in the decline of his years, hold with such firm grasp the sceptre that governs two hundred and fifty millions of faithful subjects. He is actually a mystery in himself. God has wonderful ways, but none more astounding than those which have been made manifest in the career of the present Vicar of Christ. All true Catholics will strive to participate in this grand jubilee, and we are confident that it will be a season of special graces in which all should participate. We will have more ample opportunity of referring later on to this remarkable event.

whole volume, especially that part which refers to badges, organizations, and associations. But, to do so would almost require as much space as the volume itself would occupy. Suffice to say that no teacher, no parent, no person whose mission or duty it is to train boys should be without a set of Father Quinn's admirable series. There is something so practical about the whole work that one cannot but admire the keen-sightedness of the priest and the practical turn he has sought to give the heretofore old-fashioned and often confused methods of dealing with our Catholic youth.

ANGLICAN CONTRADICTIONS.—It would seem as if the Anglican Church were getting daily weaker and weaker, through the abyss that seems to have yawned between its different sections. A paragraph that we clip from a contemporary, talking it from the body of an article, would clearly indicate that the acknowledged heads of that religious body are afraid of each other, afraid of their congregations, and afraid of the "encroachments of Rome," as they style it, while being really afraid of themselves. We give the passage as it is:—

"Archbishop Longley was pre-eminently satisfied with the Protestant situation, observing: 'It is no want of charity to declare that they (the Ritualists) remain with us, that they may substitute the Mass for the Communion; the obvious aim of the Reformers having been to substitute the Communion for the Mass.' The Ritual party has become so strong latterly, and the danger of a break in the Establishment is so evident, that the two archbishops now do not dare to use the frankness of Longley. Consequently, when the Catholic bishops asked them plainly: 'Does the Church of England believe in a sacrificing priesthood?' they were silent. An answer might have precipitated a schism, and though neither of the archbishops believed in any sacrificing priesthood, they did not dare to say so. This is the position that the Anglican body has now reached."

Our readers will not be surprised to learn that the foregoing is from the pen of Mr. de Costa, the lately converted Anglican clergyman. It is quite possible that this very contradiction, which must be apparent to all reflecting minds, was one of the causes of Mr. de Costa's own abandonment of the Anglican Church and turn over to the true fold of Christ. What most astonishes us in this matter is the fact that so many learned and studious men, like Archbishop Longley and others, cannot perceive how untenable their position must be.

Father Moeller At the Gesu.
ON SUNDAY EVENING at the Gesu, this city, the opening sermon of the Lenten season was delivered by the Rev. H. Moeller, S.J., of St. Louis, Mo. The sacred edifice was crowded. Father Moeller took for his text:—

"And this is life everlasting, that they may know thee, the only True God and Jesus Christ, whom thou has sent." John xvii, 3.

No person that ever appeared on this earth has had so much influence on the minds of men, as He who some 1900 years ago, said of Himself "I am the way, the truth and the life." Born in obscurity, dying as a malefactor and impostor, engaged but 3 years in the ministry of teaching, he yet so burnt himself into the souls of men, that neither the memory of Him nor the maxims which He inculcated can ever be effaced. Mild in manner, simple in conduct, dealing mostly with the poor and lowly, He yet let it be felt that He came to bring war and that He meant to conquer the world. "He that doth not believe is already judged, because he believeth not in the name of the only Begotten Son of God." Thus He spoke early in

His career to Nicodemus, a doctor in Israel, and it was the keynote of His doctrine with the more intelligent. He did not hesitate to refer to the Ps. of David, in which the victory of the Messiah is announced. "The Lord said to my Lord, sit thou at My right hand until I make thy enemies thy footstool." The scribes and priests understood that the new teacher meant to obtain influence. Recognizing the strength of His personality and the power of His words—they opposed Him, and, finally, by cunning machinations and daring impudence had Him condemned and executed. Strange and wonderful it appeared that one who had incurred the censure of all the influential factors of society, should have so soon after His removal, a strong, devoted following. Then began the conflict which has continued to this day. Jesus of Nazareth against the world.

We know the history of the past. Christianity gradually gained over to itself the whole civilized world and held over it undisputed sway. Then for centuries Jesus of Nazareth was Lord of Lords, and His sovereignty was no longer questioned except in as far as His precepts were violated. In our day the conflict is assuming a new phase. Old barriers are broken down—civilization is as wide as the world—time and space have had their empire curtailed. What was technically the world finds that beyond its confines there is growing up another world, more vast than itself and assuming an importance that overshadows and dwarfs the influence of nations which once held an aristocratic supremacy. As a result minds are perturbed—old views are too narrow—new ones must be found that fit the new life, religious convictions held without a doubt for centuries are wavering, and in part at least, yielding to so-called more advanced views. Once more Jesus of Nazareth must go forth to conflict, once more the sceptre of His power must strive for victory, a world to conquer and subdue.

When of old God manifested Himself to the Israelites it was from a mountain. He came down upon it in fire, and the smoke arose from it as out of a furnace, and all the mount was terrible. That was a manifestation such as to inspire terror and one in accord with our ideas of God's majesty and power.

But when God appeared among us incarnate, He came like rain upon the flame, as showers falling gently upon the earth, and He walked upon the earth as the Son of Man, the personification of goodness and kindness. "The Word was made flesh and dwelt among us." "He took the form of a servant, being made in the likeness of man * * * He did not stand aloof as a master and Lord, compelling obedience and homage. Neither did He content Himself with giving precepts, promising rewards and threatening punishments. No, having assumed our nature He showed us what to do. He united a divine and a human nature under one personality, and allowed His divinity so to permeate His humanity that we could see what human nature should be to be divine. Who can tell the goodness and kindness of God in this act of condescension? Who can estimate man's gain in this fellowship with God, in his having before his eyes the living model and exemplar of what he was to be. The world had not dared to expect such a Messiah, nor had it dreamed that such honor was in store for it. But, on the other hand, the people found difficulty in recognizing in this lowly son of man, in this son of a carpenter, as He was supposed to be, the only Begotten of the Father. His manner of life was not such as to suggest divinity, supremacy and majesty. Patience, meekness, obedience, uncomplaining voluntary poverty, submission to reproaches and persecution were not what was expected of a God. Hence not only the Scribes and Pharisees, blinded by pride, failed to discern under His lowly appearance, its dignity; but the multitude too failed in their appreciation of Him, some saying that He was Elias, some John the Baptist, or one of the prophets. There was not only merit but a special illumination in Peter's profession. Thou art the Son of the living God. And yet it was constantly, though slowly and prudently, directing attention to what He was namely the Son of God. He

was, as it were, educating men's mind to it and leading them up to it. Recall, the celebrated scene just referred to when He asked His disciples who do men say that I am, and then, who do you say that I am, to which Peter, at instigation from on high, made the grand profession in Christ's divinity, which he not only contradicted, but rewarded with the promise of the primary. Again recall how He drew on Martha before the raising of Lazarus, and how He would not work this miracle till Martha had made her profession of faith in clear terms. Yea, Lord, I have believed that thou art the Christ, the Son of the living God, who art come into this world.

With Nicodemus he was very explicit. "But God hath so loved the world, as to give His only Begotten Son, that whosoever believeth in Him may not perish, but have everlasting life." With the people, too, when He challenged or when occasion seem to require it, He was no less emphatic, this happened twice, but each time they tried to stone him, which shows at least what claim they understood Him to make. The first time He was walking in the temple in Solomon's porch, the Jews, therefore, came round about Him, and said to Him, how long dost Thou hold our souls in suspense, if Thou be the Christ, tell us plainly. Jesus answered them: I speak to you and you believe not; the works that I do in the name of my Father those give testimony of me, continuing to discourse about his Father, he adds: I and the Father are One, and though they took up stones, after a further short discourse, He concludes, "that you may know and believe that the Father is in Me and I in the Father." On another occasion after a long and acrimonious discussion, our Lord said to the Jews: "Abraham your father rejoiced that He might see My day, he saw it and was glad." The Jews then said to him: Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said to them: Amen, amen, I say to you, before Abraham was made, I am. The meaning was clear. The definition which God had given of Himself to Moses was, I am who am. Lastly, let me call your attention to the grand and momentous scene, when Our Saviour stood before the High Priest and the assembled sanhedrim, on trial for his life, accused of blasphemy. When the witnesses did not agree, the High Priest adjured Him by the living God, that thou tell us if thou be the Christ, the Son of God. Jesus answered. Thou hast said it, I am. And you shall see the Son of Man sitting on the right hand of the power of God. For this answer He was judged guilty of blasphemy and condemned to death.

Moreover, throughout His whole public career there was an assumption and implicit claim of divine authority. He abrogated in part the old law and put instead His own precepts. He claimed to be the Lord of the Sabbath, He not only forgave sins, but imparted to others the power to forgive sins, breathing on His Apostles He communicated to them the Holy Ghost. He allowed adoration to be made to Him, and even on the cross He promised paradise to the repenting thief.

The Rev. Father then referred to Our Saviour's miracles, and particularly to the raising of Lazarus. To these works Christ appealed as a proof that He spoke the truth of Himself. More clearly did the Father acknowledge Him on Mount Thabor, where during Our Saviour's transfiguration a voice came from heaven, this is My Beloved Son, hear you Him.

Late James O'Shaughnessy.
Last week a well known and estimable Irish Catholic resident of Montreal passed away, after a brief illness, in the person of Mr. James O'Shaughnessy. During many years he had been a prominent figure in the circles of national and benevolent associations, and was much esteemed for his kindly ways. The funeral, which was held to St. Patrick's Church, of which he had long been a zealous member, was largely attended. To the family of the deceased we offer our most sincere condolences.—R.I.P.