

ABOUT ARCHBISHOP BRUCHESI AND ST. JAMES CATHEDRAL.

We present our readers, this week, with the illustration representing a section of the interior of St. James Cathedral, Montreal. This colossal structure on the plan and after the design of St. Peter's at Rome, has been long years in process of construction. One Bishop, and two Archbishops of Montreal, have devoted all their energies to the gigantic task of crowning the "Rome of America" with a temple that would be worthy of the Catholic spirit which Canada inherits from the Rome of Christendom. We need not recall the oft published

Sermon of a year ago; finally the hundred and one every day events that bear out the proof of his heartfelt attachment to the children of Erin, all constitute so many claims upon our gratitude and filial love. At his Council board, to-day, sits one of the most honored and distinguished members of the young Irish clergy in Canada. The brilliant successes of Rev. Dr. Luke Callaghan, when in Rome, were but the heralds of the greater successes, in the field of his mission, that awaited him at home; and we can all feel a sense of pride in the fact that these fine qualities received



INTERIOR VIEW OF ST. JAMES CATHEDRAL.

statistics regarding the size and cost of this stupendous Church. But we feel a pride in being able to state that its debt is within the limits of two hundred thousand dollars, and that His Grace, Mgr. Bruchesi—depending upon the devotedness of the faithful, as well as upon his own wonderful energies and capacities—has a very good reason to hope that a very short time will see that amount paid up, and behold the consecration of the grandest cathedral on this continent.

The Irish Catholics of this archdiocese owe, not one but a number of deep debts of gratitude to the learned, zealous and kind-hearted archbishop. On more than one occasion has he, in a signal and yet, in him, a most natural manner testified his love for and unbounded interest in the Irish members of his flock. During his last visit to Rome, his pilgrimages to the grave of O'Connell, his letters to his Irish priests, written from the "Land of the Shamrock"; then his memorable and wonderfully eloquent St. Patrick's Day

such prompt recognition at the hands of Canada's distinguished prelate.

And the Irish people are not unmindful of all these things. To-day, in the vestibule of the Cathedral stands a colossal statue of St. Patrick, the gift of the five Irish parishes of Montreal, to the central and mother Church. Some day in the near future, when the season will permit and His Grace's engagements allow, that testimonial of Irish-Catholic faith and gratitude will be raised to its place upon the grand facade of the Cathedral, there to stand amidst the effigies of the other great saints whose statues will adorn and crown the completed work. We trust and pray that Mgr. Bruchesi will soon have the glorious opportunity of declaring his Cathedral free of all financial encumbrance, and that he may be granted long years of life and energy to enjoy the successes of that great undertaking, while blessing the community with his masterly guidance, encouraging the faithful with his splendid eloquence, and enriching the Church with a harvest of souls added in numbers yearly to the Kingdom of God.

BISHOP HOWLEY, OF ST. JOHN'S, N.F., ON THE CAUSE OF TEMPERANCE.

While the political, and to a great extent, the social world has been disturbed by the now famous Prohibition Plebiscite, and as not a few advocates of prohibition have seen fit to criticize the attitude of the Catholic Church regarding the movement, we know of nothing more timely, and more applicable than the splendid and learned pastoral letter, issued in February last, by the Right Rev. Bishop Howley, of St. John's Nfld. True it had no direct reference to recent events in Canada, but coming from a prelate, whose name is synonymous for erudition and apostolic zeal, we feel that a few quotations from its pages may not be inopportune. Although Newfoundland is not yet a sister province of our Dominion, still she is certainly a first cousin, if not a step-sister and may be considered as a member of the same household. On this side of the Atlantic there is no prelate of the Catholic Church more highly esteemed and deeply revered than is the Bishop of St. John's. A life of labor that has wrought wonders for the colony in which his mission is cast, has also been devoted to a marked degree, to the advancement of the Catholic cause, in general, and has been crowned with successes that make his utterance weighty at home and influential abroad.

We will not reproduce all that this admirable letter states concerning the distinction between matters of faith and of morals in the Church's teachings. Referring to the moral code, the

learned bishop cites "Temperance, Prudence, Justice and Fortitude," as the four great virtues of man. Of these the one that claims attention for the present is "Temperance." After speaking of the necessity of mortification during the Lenten season, the pastoral states:—

"It is a mistake to confine the word temperance merely to the moderate use of intoxicating drink. It has a much wider scope. It refers not only to drink, but also to food; to the exercise of purity in all its forms; to the use of language; to all the phases of life. It is possible to offend against temperance in almost every action in our lives. Those who restrict the meaning of temperance to the use of intoxicating drink, are making a very great mistake. The mere use of the word temperance for that special form of virtue, if so understood by the custom of people in general, would not be a matter of any importance itself; but, unfortunately, it has this evil consequence: that persons who boast of exercising this special form of virtue, seem to think that thereby they are entitled to be intemperate in every other possible manner.

"How often do we find men, who abstain altogether from intoxicating drink; men who, probably, have no craving whatever for it, but probably a disgust and dislike or absolute repulsion to it; men to whom total abstinence from intoxicants is no trouble, no act of mortification whatever, set themselves up as models of

virtue to all their fellows—self-constituted guides who, like the Pharisee in the gospel, have no mercy on the frailty of their weaker neighbors. Such persons are generally most intemperate and unbridled in their speech; unmeasured in their abuse and language—thus offending God in another way by an utter want of charitableness.

"We need not allude to those (and, it is sad to say, there are many of them) who, while on public platforms they denounce, in thunderous terms, the vice of drunkenness, are yet themselves, in secret, given up to the very vice which they so strenuously oppose in public. Nor again to those, though they may, as we said above, avoid the sin of drunkenness and mortify themselves in the matter of alcoholic stimulant, yet indulge the appetite in other ways, either by gorging themselves by the sin of gluttony, or satiating themselves with sensual indulgences. But, even those who avoid those gross excesses, and who have taken up the preaching of temperance, with a degree of sincerity, how often do they degenerate into a spirit of unreasoning fanaticism. They seem to think that the fact of abstaining from the use of intoxicants gives them the right to keep for ever denouncing those who disagree with them, and to attack and abuse them is the whole duty of life for them. It is the one and only dogma of their creed. Indeed, some time since, it was actually proposed, in a synod of a church in a neighboring country, to place the teetotal doctrine in the Apostle's Creed, or profession of faith under Anathema; in other words to formulate it as a dogma of faith. It is this extreme and fanatic advocacy of total abstinence, added to the often discovered hypocrisy of some of its leaders, which has tended greatly to hinder the spread of the virtue of temperance in our times.

"Another cause has been the wild and unreasoning efforts to force people, by means of the Civil Law, to keep abstinence. Such laws as Prohibition, Local Option, Permissive Bills, Scott Acts, and the like, all of which have been found not only utterly inadequate to secure the object in view, but, on the contrary, conducive to the very opposite effect.

"In the first place, all such acts of Legislature, as those mentioned, are unjust, and what is more, we have no hesitation in saying illegal and unconstitutional. Is it because some men abuse the use of wine and spirits, therefore the man who is able to restrain himself must be punished, must be deprived of his right as a citizen? That some method should be adopted to protect the drunkard against himself would be advisable, but it ought to be done without punishing the sober man, who is not guilty of any crime. There is, then, at the root of the law of prohibition, a lurking sense of injustice, and there is deep down in the heart of every man a sense that he is not bound to obey an unjust law, and that if he obeys only through fear of punishment. He obeys it because might and power are against him, but he feels perfectly justified in breaking it if he thinks he can do so with impunity—without danger of discovery. Such a state of things only tends to bring the just laws of the country into contempt, and to foster in the minds of citizens a spirit of rebellion to all law."

The closing portion of this admirable treatise on "Temperance," we find the real sources of grace, and of that fortitude necessary to create and sustain Temperance, beautifully explained. The letter thus concludes:—

"All these efforts, then, to inculcate the virtues of temperance and sobriety, by civil force, have proved failures—either because they have started from a false basis, or because their promoters are dishonest, or, if sincere, frequently unreasoning fanatics.

"The only true and Christian method of combating the vice of drunkenness, then, is to recognize temperance as a high moral virtue; a constitutional part of our religion; to distinguish the true sense and meaning of temperance from the false and distorted notion which has been given to it, and to raise it from the natural to the moral sphere. It is thus that the Catholic Church treats the subject, recognizing temperance as a moral virtue; as an ornament to the soul; as a state of spiritual grace. She does not pretend to drive men to the practice of it by physical force, but by the precepts of religion. She encourages them to pledge themselves to total abstinence if they find themselves too weak to resist the temptation of moderate drinking. She surrounds the practice of temperance with every allurement to make it pleasant and cheerful to men, and to give them a substitute for the excitement of the alcoholic exhilaration. She establishes her societies with their badges, medals, and flags; their bands of sweet music; their parades; their literary clubs and artistic entertainments. All these are done to make temperance attractive to men; but, we also know that all these

things will be insufficient to hold men's hearts and keep them up to the standard, unless they are bound together by the golden bond of religion.

"Hence in every Catholic temperance society it is required, as a necessary qualification, that the members shall be true practical subjects of the Church—not Catholics in name merely, but, in fact, fulfilling faithfully all their duties to their Church; attending Mass on Sunday and Holydays, and, above all, frequenting the Holy Sacraments of Confession and Communion. We know well that all the efforts of man, if unaided by the assistance of Divine Grace, will not avail to keep alive in our hearts the

virtues of sobriety, and temperance. Hence we invoke that spiritual aid which is given to us only through the authorized channels of Divine Grace—the Sacraments of the Church. We, therefore, in conclusion, earnestly implore our people, and especially our young men, to prepare themselves, during this Holy season of Lent, to approach these life-giving Sacraments. They will thus place a triple armor, buckler, helmet, and shield, around about them, and will strengthen themselves to live noble and Christian lives, in the practice of the great moral virtues of Prudence, Fortitude, Justice, and Temperance, which are such things as men can have nothing more profitable in life."

REV. JOHN CATULLE, C.S.S.R.,

Formerly Pastor of St. Ann's Church, Montreal, Died March 22nd, 1899.

Written for the "True Witness" by Mr. James Martin of St. Ann's Parish, Montreal.

He is dead, our loved priest, called away by the Voice

Of his God which e'er whispered around him;

He is gone from our midst, from the land of his choice,

To the home that his Father hath found him.

To the banks of St. Lawrence' broad river he came,

There to find whom he sought—his "dear children";

And ere long he had left the imprint of his name

In the hearts of the "Exiles of Erin."

O ye sad-hearted emigrants driven to your doom

From the land of your love—he remembered!

And to Heaven, from the Rock that lies over your tomb,

Have ascended his heart-prayers unnumbered!

O, ye widows bereft of your earners of bread,

Ye, too, have just cause to weep o'er him!

To bend low in prayer for the great-hearted dead,

And to bless the true mother that bore him.

O, ye world-weary pilgrims—led on to the grave,

Pointed out by harsh poverty's finger,

Tossed about, like a wreck, on this life's stormy wave—

Let your minds o'er his name fondly linger!

And at night when the Angelus rings in the halls

Of the "Home of the Poor,"—his creation,

Let the soft, mellow sound, as it rises and falls,

Blend with your low and sweet benediction!

Waft a prayer to the powerful God of the weak—

To your God, who had always been with him;

Waft a prayer to the great, loving God of the meek—

To his God, now, forever, before him!

He is gone, our own priest, called away by the Voice

Of his God, the Almighty, Immortal!

He is gone from our midst, from the land of his choice,

To the home of the bright, golden portal!

Far away in his birth-land he breathed his last sigh

Where the soft sky of Flanders bent o'er him;

And our fond, parting words must be wafted on high,

On the wings of the love that we bore him!

O loved Father Catulle thou hast won for thy brow,

The bright garland that God has entwined thee!

And though space may divide us, thou'rt with us e'en now,

For thy dear voice has lingered behind thee!

In the tones of the bells of St. Ann's we shall trace

The loved voice of the one gone before us,

And though never on earth shall we see thy dear face,

Yet thy voice shall be heard speaking o'er us!

And when death's sombre shadow shall fall o'er our way,

And life's bindings which hold us shall sever,

May the voice, that in life we had loved, to us, say:

"You are with me, dear children, forever."

RECENT MARRIAGE ENACTMENTS.

It is obvious that the more the Catholic doctrine concerning marriage is disregarded, or abandoned, the more confused is society becoming on the question. Legislators, and zealous humanitarians view with dismay the rapidly increasing evils that menace the very fundamental strata of society; they grope about as it were in the dark, to find some remedy, and they fail in every case. They turn their eyes to the legislatures, the courts, the political machinery—always in vain, but never dream of accepting the safeguards of the Catholic Church's teachings. They unwillingly admit that history, as well as contemporaneous facts, prove the wisdom of the Church in all matters connected with matrimony; but they persistently avoid the only path that can lead them to success in their desired amelioration of society's condition. Here is an example. A Bill has been passed by the North Dakota Senate requiring all marriages to be approved by a Board of Examiners. The text reads thus:—

"Be it enacted, etc.—Law to be. The Probate Judge in each county shall appoint a board consisting of three reputable physicians, one of whom shall be a female physician where practicable; if there are not that number of physicians in any county the board shall consist of two, but if three are appointed not more than three of the same school of medicine where avoidable.

"It shall be the duty of this board to pass upon the applications of all persons for licenses to marry, and no licenses shall be issued to persons contemplating matrimony unless they shall receive from the Board of Physicians so appointed a certificate setting forth that the applicants are free from the following diseases, any one of whom shall be deemed sufficient cause for refusing a license to marry: Dipsomania, true insanity, hereditary

insanity, primary, secondary or tertiary syphilis, hereditary tuberculosis or consumption.

"The examining physicians may be removed for cause by the State Board of Medical Examiners and shall be removed for inefficiency or neglect of duty or when complaint is made by an applicant for a marriage license whose complaint is sustained by a majority vote of the board. Applicants for license to marry shall pay a fee of \$2.50 for examination, and out of these fees the members of the examining board are paid their salaries."

Rev. Father Ducey, S.J., of New York City, having been interviewed on the subject, expressed himself as follows:—

"In the Catholic Church marriage is one of the holy sacraments. It was instituted by Jesus Christ for the betterment and uplifting of the human race. With regard to a matter such as this the Church under God is supreme on earth. We cannot approve or allow the right of an earthly power to interfere. We must regard the marriage state as existing with the approval and by the will of God, and an effort upon the part of an earthly body to exclude certain persons from participating in it must in our opinion be wrong. A Legislature has, in any judgment, no more right to make such a law than it has a right to make a law affecting the administration of the sacrament of the altar.

"We do not know to what condition of immorality such a law would lead. It is certain that the normal instincts of nature cannot be restrained by man-made laws, and it may be inferred that such a law would not greatly diminish the birth rate of unhealthy children. It cannot be predicted with certainty that the children of diseased parents shall be themselves diseased, and for my part I

the bonds of holy matrimony might be productive of much good.

"I do not mean to say that I approve of such unions, for they are undoubtedly most dangerous, but we must trust for their prevention to education, moral suasion and good sense, and if when these fail and the parties to such a proposed union still persist, we must trust to the instinct which directs their determination and to the divine power which is above them.

"The law itself—regarding it simply as a law—is defective. I do not think it could be enforced and any serious effort to enforce it would probably result in evils as great as those which it would fail to correct."

We repeat; why eternally seek, by all imaginable means, to attain a worthy object, when, for long centuries, the true and only means of succeeding have existed and are still at the disposal of all who are willing to use them.

MUSEUM OF IRISH ANTIQUITIES.

An Irish museum, in which are to be exhibited a collection of antiquities and curiosities in connection with Ireland, is to be a prominent feature of the fair to be held in the Lennox Lyceum, Fifty-ninth street and Madison avenue, New York, from April 15th to April 22.

The management of the fair arranged for the museum at the request of a number of prominent Irishmen who desire to place on view valuable articles in their possession touching on Ireland and its history. Chief among the exhibits which have been offered are a wire-strung harp or cruit owned originally, it is said by a harper to Shane O'Neill, Prince of Ulster, and believed to be four hundred years old; a finger ring worn by Henry Shears, one of the brothers Shears, executed in 1798 for high treason; an autograph letter of John Mitchell, a photograph copy of a third century manuscript now in the museum of Trinity College, Dublin, the original copy of the world-famous song "Father O'Flynn," by Alfred Percival Greaves, and some valuable old coins in the possession of J. J. Curtin, a well-known Irish-American.—N. Y. World.

MARSHAL MACMAHON'S HONOR.

The following note will show how truly the great Frenchman—of Irish descent—had stood faithful to the constitution, even in an hour of the most pronounced temptation:—

"An important extract from Marshal MacMahon's memoirs, referring to the Comte de Chambord (according to the Paris correspondent of the London Daily Chronicle) is now first published. The "Roi" (Chambord,) was virtually at Versailles incognito, and by one act MacMahon, then President of the Republic, could have placed "Henri V." upon the throne. The Royal carriage with six white horses was in readiness in the stables of a fervent monarchist, at Ville d'Avray. The Marshal refused to take cognizance of the presence of the Count. He writes:—"I should have been so happy to see France recognize the rights of the Count de Chambord, and to bring about this accession, I would willingly have sacrificed everything, except honor and duty. Neither of these to my way of thinking, would have allowed a President of the French Republic, named by the National Assembly, to prescribe another form of Government." This loyal information clears up an episode in French history. The apathy of the Legitimists, combined with the unwillingness of the Orleansists and the impertunity of the Bonapartists, may have helped the Marshal's decision. The Bonapartists never forgave him, as the acknowledged and much-favored servitor of the Empire.

QUESTIONED THE JURY.

The Coroner and jury that had been summoned to sit upon the body of John Lansdale, a tinsmith employed by President Hiram Hobbs, of the State Live-Stock Board, were rather confused by the rather unwarranted conduct of the corpse, at Ellicott City, Md.

Lansdale, who had started home from court at Ellicott City, was found lying on the roadside with his team standing by. A doctor who was called pronounced him dead, and the body was placed in a cold room in the house of Samuel Stack, near Sykesville, pending the arrival of the Coroner.

The jury had assembled about the corpse, and the inquest was about to proceed when the supposed dead man arose and inquired what it was all about. The jury was dismissed and Lansdale completed his journey.

DON'T TELL ANYBODY.

If no one should tell you about it, you would hardly know there was cod-liver oil in Scott's Emulsion, the taste is so nicely covered. Children like it, and the parents don't object.