

## A Week's Anniversaries

(By An Occasional Contributor.)

This week's anniversaries are not as numerous as those of last week; at least the gleaner of them has not been able to discover as many. But the few that are to hand have their own importance.

Monday, September, the 21st, was the anniversary of the death of the famous Latin poet Virgil, who died on that date in the year 19 B.C. It was he who left us the classic masterpiece of the Aeneid and those wonderful pastoral poems, the "Georgics." On the 21st September, 1795, the first Orange Lodge was formed in Ireland. The date is memorable in the annals of that organization, than which none has ever created more trouble in the bosom of any land. On the 21st September, 1832, at his residence at Abbotsford, Sir Walter Scott peacefully closed his wonderful career. Scott was certainly one of the most prolific writers that ever wielded a pen in the English language. He did more to popularize Scotland and make his country known to the world than, perhaps, any other writer of modern times. He has a magnificent monument at Abbotsford; his bust is in Westminster; and his memorial monument in Edinburgh is a splendid structure raised by the hands of national gratitude; but, before posterity, his monument shall ever be the "Waverley" novels, and his poems. The 21st September, 1864, was the occasion of Sheridan's great victory at Fisher's Hill. It was one of the most important battles of that second last year of the great conflict between the North and the South, and there, as in all other struggles, Sheridan distinguished himself.

September 22nd was the anniversary of the death of Pope Clement IV., who died in 1244. In 1789, on the same date, United States Government established the first Post Office Department—a great step forward in the organization of the country. On the 22nd September, 1870, Victor Emmanuel took possession of Rome. That day marked the commencement of the usurpation that has since continued to exist, and also marked the loss, by the great Pius IX, of that temporal sovereignty which was his by all rights of succession and legal prescription.

The 23rd September is the anniversary of the landing of the Spaniards at Kinsale, in Ireland, when, in 1601, they came to aid the Irish in their struggle against the usurper and invader. On the 23rd September, 1780, the famous spy Andre was captured. The same date of the month witnessed two memorable births—that of Bishop John England in 1786, and that of Lady Fullerton in 1812.

On the 24th September, 768, King Pepin of France died; he whom a Pope crowned and who was the first to win for his country the honored title of "Eldest Daughter of the Church." On the 24th September, 1143, Pope Innocent II. died. On the same date, in 1798, Bartholomew Teeling and Matthew Tone were executed in Ireland. But above all is the date (24th Sept.) memorable for the death of Thomas Judkin Fitzgerald, in 1810. He was known as "Flogging Fitzgerald." He was a magistrate in Tipperary, and his method was to arrest on suspicion, and then to have his victims flogged. As his story would be too long for this column, your correspondent will tell of him in another article.

The 25th September, 1498, Columbus sailed a second time for America. On the same date, 1513, Balboa discovered the Pacific Ocean. On 25th September, 1699, the first American newspaper was issued in Boston. In 1794, on the same date, the sweet poetess, Mrs. Hemans was born. It is also the anniversary of the election of O'Connell, as Lord Mayor of Dublin, in 1841. And, in 1876, the great siege of Paris was commenced on the 25th September.

The 26th September, 610, saw the death of Bishop Colmano of Meath. In 1534, on the same date, Pope Clement VII. died, and on the 26th September, 1691, took place the surrender and treaty of Limerick. Outside the Thomond Gate still stands the memorable Treaty-Stone, on which was signed the treaty with Sarsfield, and before the ink was dry

it was ruthlessly broken. The greatest example of bad faith ever given in military history. In 1777, on the 26th September, Philadelphia was taken by the British. We might add one more anniversary—on the 26th September, 1863, exactly forty years ago to-day, the sweet-souled, holy-spirited, gifted Father Faber bade adieu to earth and went to join the ranks of the Church Triumphant, leaving us the delightful heritage of his incomparable works.

## Catholic Education

At a recent dedication of a new school and hall by Archbishop Ryan in his archdiocese, the sermon was delivered by Bishop Haid, of North Carolina. His Lordship spoke in part as follows:—

To some the Catholic Church appears as a well-organized society, opposed to progress, selfish in her aims, perhaps even inimical to the spirit and genius of freedom and enlightenment. To others she concentrates her whole being in the purely spiritual, the future only, forgetting the present, excluding from her sphere of labor the temporal well-being and happiness of her members. This magnificent edifice is a standing refutation of all false notions. In the first place, this building is destined to be the home of true education, and education which will fit those who receive it for a faithful and efficient performance of all their duties, temporal and spiritual. All that paternal solicitude for the welfare of the children of this parish could do was done to make this a home worthy of this high aim. Neither time, nor study, nor money, nor experience were spared to reach this exalted end. Could all this have been done were priests and Catholic people opposed to education, to enlightenment, to true progress? Some may point to schools already erected by the city—schools upon which money taken in part from this and other Catholic congregations was generously, perhaps lavishly spent; why not use these public schools? Why not send your children to them and save priest and people the heavy burden of building and supporting this parish school?

I will only in passing refer to the first fact that many children in this and other large cities are turned away for want of room in these public schools; the great expense of erecting others is dreaded. What would the taxpayers say if the Catholic children (fully one-seventh of all children attending school) should demand at public expense what now Catholic generosity is doing for them?

Catholics are not foolish; they are not indifferent or careless in spending their often hard-earned money. The very fact that it is acknowledged that they carry this heavy burden should make people inquire for their reasons. They would not build these parochial schools nor stint themselves in supporting them unless driven to it by their sense of justice to their children. They feel that they must educate their children; education now perhaps more than ever is necessary for their success and well-being. But this education to a Catholic signifies more than mere mental training; it goes deeper, is broader, embraces heart as well as head. Whilst doing all to further the temporal success of our children, we cannot forget that they have immortal souls; we dare not forget that eternity follows time, that life is short, and though a reality in itself, it must also be a preparation for eternity. The world in which we live has its claims, but the God who created this world has also His rights; to satisfy both we must teach our children so to live that death will be the beginning of a happier life.

But why are Catholics almost alone in demanding a religious education for their children? Cannot religion be taught in the Sunday school or family?

Religion must be a part and a principal part of our lives. We cannot relegate it to a corner nor treat it as secondary duty. Faith—divine faith—is simply essential to salvation. God does not reveal in vain. He demands that we believe all He has revealed, because He has so revealed it. Three years the world's Redeemer spent in teaching, in preparing His Apostles to teach, and even then He sent the Holy Ghost to complete and confirm His work. The Apostles were commissioned to teach all truth; His Church was established to guard this doctrine and teach it whole and entire to all generations. Does not all this point out the impossibility of sufficiently teaching Christ's doctrines in short Sunday school lessons or by parents of overworked or simply unfitted by want of proper education themselves?

That the child may have an adequate knowledge of Christian truth, it seems absolutely necessary that religious instruction should form a part, a daily part, of its education.

And what shall I say of the duties we owe to God? They are neither few nor easy. "Take up your cross!" "Do penance," etc. How foreign are these sacred obligations to flesh and blood—how difficult in the face of passion and temptations. If they are minimized in childhood and youth, if they are not enforced as real duties, how can we expect our children to practice them in after life? And yet they are God's commands—that we live up to these sacred obligations we owe to God. I need not dwell longer on the necessity of impressing long and earnestly these lessons on youthful hearts. Where else can this be done except in schools where religion forms an integral part of education. And the teachers; who are they and what their life's work? They are men and women who have left the world in order to make teaching the one great aim of their lives. No earthly advantage is sought by these teachers, no selfish end is theirs. Even the very garb they wear, though banished from our public schools, reminds the little ones of their lives of sacrifice for God and the welfare of their pupils. It is but reasonable to believe that such men and women will prepare themselves fully mentally and morally for the faithful and thorough performance of their life's work.

Nor have the temporal needs been overlooked. Examine and convince yourselves. All that the health, safety and comfort of your children can demand has been carefully provided for in this magnificent building. Every detail was studied, understood and faithfully executed. Look at your society halls; men and women, old and young, find all they need—even comfort can ask. Examine the twenty-five splendid classrooms; what more suitable, healthy and convenient could be wished? Behold this grand auditorium; is it not all that a great and progressive congregation can desire? Even the very roof affords a hundred opportunities for recreation and amusement.

Here then the ideal of Catholic duty and Catholic life is realized. The noble building itself preaches an eloquent sermon to the passer-by and tells him what the high aims of the Catholic Church really are.

## FIRST CATHOLIC PRELATE IN NEW ENGLAND.

The annual dinner of the French-American Society, M. Hugo A. Dubuque president, took place recently in Boston. Among the thirty members present was Lieutenant-Governor Adelard Archambault of Rhode Island. The address was delivered by M. Francis Hurlbut, Jr., who is private secretary to Governor Bates of Massachusetts. His subject was "Bishop Cheverus, the First Catholic Prelate of New England." He spoke of the good work done by the venerated Father Matignon in gathering quietly together and uniting a flock of Catholics in and about Boston, when his field consisted of all New England, including the Penobscot and Passamaquoddy tribes of Indians; and how, in 1796, the Abbe Cheverus came to help him in his work, and was sent to the Indian flock. From this field he returned in time to aid Father Matignon in the care of the sick at the time of the yellow fever epidemic. The name of Cheverus became an honored one outside his own people; the flower of Boston's non-Catholics contributed to the building of his Church, dedicated September 29, 1803; while he gave books from his valuable library to the Boston Athenaeum. In 1810 he was consecrated Bishop of Boston; in 1823, transferred to Montauban, in France; in 1826, became archbishop of Bordeaux; in 1836, proclaimed Cardinal, and in the same year he died.

In connection with the address of M. Hurlbut it may be added that when Cardinal de Cheverus was a missionary in the United States, in the early part of the last century, one Sunday morning, as he was traversing a dense forest far from any habitation, there suddenly fell upon his ears the sound of solemn, melodious singing, issuing from the thicket part of the woods. He turned his steps in that direction, and was astonished to find a band of Indians, assembled around a venerable man, singing the "Credo" in concert. The missionary's heart was touched. These pious Indians, having been converted some years previously and having no priest to say Mass for them, desired at least to show their faith in the Church by reciting its Creed and repeating to the echoes of solitude that they too believed.

## Month Of the Holy Angels.

(By An Occasional Contributor.)

Before another issue of the "True Witness" we will have commenced the month of October, which is the one specially dedicated to the Holy Angels. It seems to us that in life we are too often forgetful of the part played by these pure spirits in the great drama of existence. If we run back over the history of antiquity we will find that the Angels, acted as the messenger and envoys of God to man in all most all the important events that took place. It was an angel who came to execute the first punishment inflicted by the Almighty upon man, in driving him forth from the garden of Eden. From that day onward every communication, almost, that took place between heaven and earth was through the medium of an angel. And when the great period of Redemption came upon the world the celestial host seemed to have been employed almost continuously in the carrying out of that Divine Scheme for the salvation of human souls. An angel announced to Mary that she was to become the Mother of Christ. Angels descended at Bethlehem to chant "Glorias" around the crib; an angel warned St. Joseph to take the Child and Mother and to fly into Egypt. And at the end of those thirty years of human labor, when Christ set forth on His public mission, an angel was constantly at hand to minister into Him. In the Garden of Olives an angel presented Him with the chalice of sorrow and others came to console Him. And when the dread tragedy of Calvary was over, an angel watched over the tomb; and an angel descended from heaven to roll away the stone from the sepulchre, and to then inform the holy women and the faithful disciples that He had arisen.

Thus it is that we find these pure spirits, in the grand hierarchy of heaven, acting as the agents, the mouth-pieces, the mandataries, the messengers of God. They occupy permanent posts in the service of Heaven. To every nation an angel is sent as a guardian; to every Church throughout Christendom is one specially assigned; and, what is more, to each individual, from the hour of conception, from the first instance of the soul's life, there is an angel-guardian whose duty it is to watch over that soul all through life, to stay with it until death, and even to stand beside it at the Judgment seat. These angels are actually with us. It is no mere fancy, they are not merely imaginary beings. Beside each one of us walks an angel—in joy or in sorrow—and that companion will be each one unto the very end. When the end comes, and all the allurements of life are vanishing like a dream, and all those we loved or who loved us, are left behind at the grave, that one being, alone, will follow our soul into the dread realm of eternity and stand there to witness to all the good that we have done.

It is a most holy and consoling devotion. Above all do children find a keen incentive to prayer and confidence in this faith in and reliance on their guardian angels. We know how powerful must be the prayers of these pure spirits with God. It must be remembered that when Lucifer rebelled and took with him a host of angels, the Almighty sent Michael the Archangel with the glittering phalanx of the celestial army to drive the rebel spirits into eternal exile and punishment. In such an hour those who remained faithful earned a claim upon God's bounty; and needing nothing for themselves, they will apply those merits to us, if only we ask for the same. And the coming month is their month; therefore one of exceptional graces.

## Random Notes And Comments

A RUMOR.—We are not prone to accept rumors coming from Rome unless there is an apparent foundation for them; but there are some which may be accepted in the manner in which they are sent out, for their truth or otherwise will not materially affect the Church. It appears that considerable interest has been recently awakened in Rome by the

announcement that the Pope has asked for estimates of the cost of repairing the old Apostolic Palace of the Lateran—for, presumably, the purpose of a Papal Court. This palace is one of the four that remained to the Papacy after the occupation of Rome in 1870. It is beside the Church of St. John of Lateran, the oldest Church in Rome. It is occupied in part by some of the officers of that Church, amongst others Mgr. Satolli, the Archbishop. It was at one time the summer residence of the Popes before the restoration of the Quirinal, some one hundred years ago. Since 1870 the apartments formerly used by the Popes have been turned into a museum of ancient sculpture. This section of the palace is open every week to the public. The entire edifice is very much in need of repairs and the rumor above mentioned also has it that the cost of fitting it up as a Papal Court will be about half a million dollars. The Papacy now possesses in and about Rome the Lateran and the Vatican palaces, as well as that of the Cancelleria, which is now occupied by the Roman congregations; and at some distance from the city is the beautiful villa of Castel Gandolfo, which also remains to the Popes. Of course, these rumors are only given for what they are worth, as we have no positive information as to their foundation.

THE CHURCH.—There is nothing that we know of more surprising than the positive admiration that so many great minds, amongst non-Catholics, have for the Catholic Church, and the emity they appear, at the same time, to feel towards that venerable institution. Macaulay's famous passage on the Church, in his essay on "Ranke's History of the Popes" has gone into the domain of the classics. Yet Macaulay had no love for Catholicity, on the contrary he was animated with a fearful antipathy to all emanating from Rome. Still he was obliged, as historian, to recognize the antiquity and the grandeur of the Church.

We have before us another example of the Protestant writer who considers the Church as an organization—a human one, if you will—that deserves the admiration of the entire world and that challenges all competition. It is H. D. Sedgwick, Jr., who, writing in "World's Work," points out the greatness of the Church's government by means of comparisons with all the great political and ecclesiastical organizations of modern or of ancient times. In this regard the writer says:—

"The Roman Catholic Church is the most wonderful organization in the world. The German empire, the French Republic, the Italian kingdom are in their infancy, the United States a little more than a hundred years old; the empires of Russia, Austria, and of England cannot run their claims back a thousand years; but within a hundred years after the death of Christ we find a Bishop of Rome writing to other churches with authority; and within few centuries the Church was organized very much in the same fashion that it is to-day, and the Pope had become an importance second only to the greatest kings. Exceptional as the Roman Church is in time, so it is in space. The British Empire includes Australia, Canada, South Africa and New Zealand; the Russian Empire extends from the Baltic sea to the Behring straits; but the Roman Church, without a rival in Italy, Spain and Portugal, it is the chief in France, Austria, Belgium and Ireland and the states of South America, and a strong Church in the United States and Germany; it has a hierarchy side by side with the Church of England and the Kirk of Scotland, and communicants all over the world."

Thus does this writer present us after his own manner, with two of the most striking notes of the Church—her antiquity, and her universality. Were he to have gone on a little further he might have found language to express another characteristic of the same Church—her immutability, or inchangeableness. But we are satisfied to know that such minds recognize so much; they compensate for the lack of knowledge amongst thousands.

## WHERE WISDOM LIES.

Many there are who have been ruined by prosperity; and there are many more who would have been kept poor. It is not every man who can move out of a tent into a house of cedar and not get the smell of the cedar wood into his character. The tendency of too many nowadays is to measure themselves and others not by what they are in thought and purpose but by what they have of house or of gold. It is quite possible, and more probable, that the Christian philosopher will be found in the canvas tent rather than in the cedar house.

## The Word "Catholic."

(By An Occasional Contributor.)

Of late years various non-Catholic churches have been attempting to apply to themselves the name "Catholic." And they make it a point to always designate our Church as the Roman Catholic Church, with a special emphasis on the word Roman. The idea to be conveyed is that the Church of Rome is no more Catholic than the Anglican, or the American Episcopalian, or any other of the churches that style themselves Catholic, with a qualifying adjective. Now Catholic cannot be qualified, or have any limitations—if so it has no real meaning. Recently, the Rev. Dr. C. A. Briggs, who recently left the Presbyterian Church, and who joined the Episcopalians, published an article in the American Journal of Theology on "Catholic—The Name and the Thing." The New York "Sun" has commented on the article pretty forcibly, and has drawn attention to the fact that "the author proves by historical argument that the name Catholic always stood for three essential things:—(1) the vital unity of the Church in Christ; (2) the geographical unity of the Church extending throughout the world; (3) the historical unity of the Church in Apostolic tradition. The conclusion is: Those who would have a just claim to this title must possess this triple unity."

It is a potent to whomsoever will read that only one Church on earth can lay claim to these three notes. No other Church has the vital unity of the Catholic Church; none other extends over the entire world; none other has the historical continuity that marks the See of Rome. That Dr. Briggs may be on his way to Rome the "Sun" partly concludes from certain extracts which it takes from his article. Of these the following are the most significant:—

"There can be no doubt that at the close of the third Christian century Roman and Catholic were so closely allied that they were practically identical."

And again:—

"There can be no doubt that the Roman Catholic Church of our day is the heir by unbroken descent to the Roman Catholic Church of the second century, and that it is justified in using the name 'Catholic' as the name of the Church, as well as the name 'Roman.' If we would be Catholic, we can not become Catholic by merely calling ourselves by that name. Unless a name corresponds with the thing, it is a sham and it is a shame."

And finally:—

"It is mere perversity not to return to Rome if the conscience is convinced that Rome is right in all her great controversies with Protestantism."

We only hope that, both for his own sake and that of his fellowmen, Dr. Briggs may see his way to push on to the real and only Catholic Church. He is too serious and logical a man to remain long outside of it.

## PRACTICAL WORK.

The temperance organizations of St. Mary's Church, Marshalltown, Ia., known as St. Mary's Temperance Society and the Happy Home League, have undertaken to furnish two rooms in the new St. Thomas' hospital. This example should be followed in Montreal.

## CATHOLIC WOMEN AND SOCIAL WORK.

The Catholic Women's Association, Brooklyn, will open on September 28. Instruction will be given in sewing, dressmaking, millinery, shirtwaists, embroidery, cooking, English, arithmetic, bookkeeping, stenography, typewriting and gymnasium work. Also in the course for Nazareth nurses. Persons who are found eligible to take up this work are given a ten weeks' course in the fundamental principles of nursing, which will prepare them to answer calls of persons unable to obtain regularly trained nurses. It has been requested that all friends of the association assist in making this the most successful year.

The entertainment committee is preparing a series of entertainments for the Wednesday evenings throughout the year.

## OUR OTTAWA LE

(From Our Own)

THE SESSION.—The world there is a real to tell your readers, being occupied with Pacific and the Red. Once through the co these two measures Senate, which venera ed its sessions, on Tu ter a holiday of th that remains for th is to pass the Audit. the supplementary es settle the questions r sides for the coming therefore, most likely sion will end about t October. There is n it can possibly go p tober—Thanksgiving I will say, "Deo Gratia heart when the Can Nepean Point to procl the longest session s tion. Meanwhile neit Parliament nor emp Commons can get a d to wait till the dea the Auditor-General and of Finance would be the Audit Act is to b that will break it, the await in patience the same.

AN OLD CITIZEN I Ottawa's oldest and m citizens passed to his day last, in the perso Mr. James Latchford. Hon. Francis Latchford of Public Works in Government. Mr. L reached the advanced t four years, and throu life he had enjoyed pe Death was due to old a been a resident of Ott six years. When he cam street had not been op Bytown consisted of a in what is now know Town. He was born ne Limerick, Ireland, July He came to Canada in ter spending a year in Ottawa. For a time foreman for Mr. McInte structor of the Rideau he was appointed forem Britannia farm, which held until 1866, when he the city and went into 1890 he retired to take ed rest after a life of cor tion. He is survived by Mrs. Wm. Kerwan, Eardl Miss Latchford, who resi father. In the death of ford one more of the cons honored landmarks vanis Irish Catholic populatio loses one of its most pat exemplary citizens. His honor to his race, a ben land of his adoption, and tion for the Church of w a most devout and faith nificant. May his soul rest

RELIGIOUS NOTES.—His Grace Archbishop Du his pastoral visit to St d'Assisi parish on the road, and preached a mos ive sermon on "Conscience Sunday His Grace will visi sh of the Holy Family East.

There are eighteen theol dents in the diocesan Sem der Rev. Father Poli, the Five more are expected to week. At St. Joseph's Ch Sunday, Rev. Father Murri for volunteers among the ies of the parish to take c two or three extra classes girls on Sunday afternoons, them their catechism. The great many more children this year than for a number past.

The new Blessed Virgin St. Patrick's Church is fini stood uncovered on Sunday the admiration of the cong at the various Masses. Rev Whelan announced in connect it that about \$1,000 would 25 of which are still to be With other private subscrip will make a total of \$1,700. paying for it, but there is balance of \$500 necessary. Rev. Father Mothon, Sup