

The True Witness

AND CATHOLIC CHRONICLE
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NEWSPAPER BLACKGUARDISM.

In a recent issue the True Witness pointed out the bold, resolute lying for political ends, to which The Toronto News resorted when it endeavored to prejudice the public opinion of Ontario by charging collusion between Sir Wilfrid Laurier and the Catholic hierarchy, publishing a despatch from Three Rivers to the effect that the Bishops were in secret session "to pass the word among the cures," and more to the same effect. His Grace Archbishop Bruchesi has since declared that The News story is false from the first word to the last. Observe then the brazen effrontery of The News in the face of the exposure of its shameful fraud when it comments in the following terms upon the Archbishop's words:

"The archiepiscopal denunciation, like other ecclesiastical thunders, will do no harm in these quiet times, when the laity have secured a few rights. Archbishop Bruchesi's denial, like the excommunication in the Ingholdsby Legends, will leave things much as they were before. Never was heard such a terrible curse. But what gave rise to no little surprise. Nobody seemed one penny the worse."

The response indicates only the impudence of a hoodlum; for apart from the deliberate disrespect and blackguardism with which the Archbishop's denial is treated, The News seems to be oblivious to any necessity for apologizing to its readers, whom it deliberately endeavored to deceive.

ATHEISM IN FRANCE.

A few weeks ago a professor in a Toronto College lectured upon the benefits to Protestantism likely to arise out of the religious persecutions in France. A few thinking people at least in France do not view the situation in that light. They are looking rather to a reunion between Catholics and Protestants, so that a rampart of Christianity should be offered to the inundations of atheism and Socialism. M. Anatole Leroy-Beaulieu is one of those who think such a union possible, and he knows some Protestants who would be quite willing to stand shoulder to shoulder with Catholics. Of this class are the very few Protestant pastors of France who have denounced the barbarous policy of the Anti-Clericals. Catholic writers, on the other hand, are pointing out that if there are a few French Protestants who still remain faithful to Christ and the Gospels, the majority of the persuasion have always been bitterly opposed to the Catholic Church.

MAY IRWIN AND CATHOLIC EDUCATION.

Miss May Irwin, who, by the way, is an Ontario girl, is well known as a good Catholic and a very popular actress. It is seldom, however, that we see professional people sinking their popularity and taking a hand in the wider seriousness of life for conviction sake. May Irwin, comedienne and footlight favorite, has been doing this, making indeed a public statement of her belief in the necessity of Catholic schools. Viewing life as she has observed it, and

knowing its recompenses as she has practised it, May Irwin says:

"I know the stage of to-day. I know that it reflects the current philosophies of life. Almost every play that is popularly called serious is tainted with irreligion. Many of these are thoughtful, original—and startling. Pinero, as an example. He is an immense, though sordid, technical force. And when the amusement-loving public which devotes its leisure moments to swallowing his ethics in capsule form have completed the task—what then? Where are the bases of the moral law? Is not religion as an exalted way of viewing life sneered at—or worse still, subtly ignored? What safeguards for the morals of the young man are set up? Absolutely none!"

"I knew that my children would be interested in the things in which cultivated people everywhere are interested. I was sure that they would see and enjoy Pinero, Ibsen, and the technical craftsmen of the modern drama. Would their belief in a Law and a Law Giver remain? What would shelter their sense of right—unless it were enforced by the sanctions of a religious education."

"I saw that a time would come in my relation with my children when the final appeal would be to God—not the dim, 'unsectarian' Jehovah or Lord—but to the judging Christ! Without a religious education their minds might be highly cultivated—reflecting life at many points. Should they turn to the Bible as a refuge amid the storms? Why should they? They would have been taught that the Bible is among the masterpieces of literary art—that it ranks with Homer, Goethe, and Shakespeare as a literary document. But the Face of Christ would not shine from its pages. What else could I do but send them to a Catholic institution where religion would be an effective force—a real spiritual power. This I did. And the results were richly satisfactory."

May Irwin is no convert to these convictions. Her two handsome sons are cadets at De La Salle Academy, New York City, and their upbringing has been entirely within Catholic influence. Such is the Catholic mother.

At the recent General Chapter of the Cistercians at Cîteaux to elect a Superior-General the choice fell on Dom Augustin Marre, formerly Abbot of Iquy (Marne), and for some years past Auxiliary Bishop to the Archbishop of Rheims. As General of the Cistercian Order, Dom Marre becomes, ipso facto, Abbot of Cîteaux, and he is now Abbot-Bishop, with the title of Constance in partibus infidelium. He is 56 years old, and is regarded as likely to succeed to the Archbishopric of Rheims.

Dr. Elliott, the Protestant Bishop of Kilmore, Ireland, whose insulting allusions to Irishmen and Catholics have been referred to in the True Witness, has found it necessary to reply to the universal protest against his address to the Synod of Elphin. "In the average Irishman," he said, "you have one who will cheat you within the four corners of the law if he can, and if he cannot, he is ready to defy you and the law if he has the least chance of success." Of course this referred exclusively to Catholic Irishmen, and Dr. Elliott is good enough now to say that in his address he was careful to distinguish between creed and politics, that he "did not refer to any doctrine or ceremony of the Church of Rome," but that his remarks dealt merely with what he calls "political Romanism." "His observations upon the deterioration of national character," he further said, "were based upon the methods of the Land League, the institution of boycotting, and the proceedings in the Land Courts. Those who looked on attentively and saw the people drawn into the vortex of such influences must be pardoned if they have a strong conviction that character could not emerge from it unscathed."

When English law has stepped in to prevent Irish landlords from robbing Irish tenants the spectacle presents itself of a religious partisan of those landlords rising to vilify the tenants in his anger.

The family of M. Waldeck-Rousseau have conferred some benefit on the cause of truth by publishing the late French Premier's letters about the Associations Law and its application. The letters do not by any means justify M. Waldeck-Rousseau's acts when in power. They show, on the contrary, that he was angered by the violence of his successor, M. Combes, "a man of limited intelligence," as somebody has called him in commenting on the letters. The capital fact, however, that M. Waldeck-Rousseau prepared the way for the abominable persecutors of the religious orders, and, as has since been shown, of the Church in general, cannot be gainsaid. This is pointed out not only by clericals who would have an excuse to be hot-headed, but by papers whose editors are not in opposition to the Government, and who write in a cool and logical manner. M. Waldeck-Rousseau has been aptly compared to Vergniaud and the Girondins, who protested against the tyranny of the Terrorists or Jacobins, after they had been identified with the events and acts leading up to the great Revolution.

The war between the two branches of Presbyterianism in Scotland grows more intense. The general condition of things between the Free Church of Scotland and the United Free Church, as they are called, has apparently been made much worse by a recent Round Table conference in Edinburgh. The "Wee Kirk," as the Free Church is humorously called—and it is very wee, indeed, in the number both of ministers and congregations—would not give away any points to the majority, and it is understood that it will at once apply to the Court of Sessions to enforce the judgment of the House of Lords. The "Wee Kirk" ministers refused arbitration in any form, and seemingly contemplate a state of affairs in which the United Free Churchmen will be something like tenants-at-will, paying such rents for the churches (which they have themselves built) as the "Wee Kirk" authorities demand, preaching only such doctrine as the latter allow, and being liable at any time to eviction. The United Free Church, it is stated, will oppose the application of the Free Church in the Court of Session, on the ground that the latter is not capable of carrying out the work and administration of the trust.

A remarkable interview has been published in Paris by M. Emile Ollivier who recently was received by Pope Pius X. "The Pope," says M. Ollivier, "is animated by no aggressive spirit against the French Government. He is neither Republican nor Royalist, but Pope above all things, and accordingly he will oppose inflexibly every enterprise that threatens to assail the rights of the Pastor of the Catholic world. His conscience will not allow him to be intimidated by menace; he will not recoil; he will not give way through apprehension." M. Ollivier distinctly affirmed that the Sovereign Pontiff, contrary to what is being stated by his enemies, is of high intelligence, and possesses statesmanlike qualities of the most practical kind. And in Cardinal Merry del Val, Pius X. has found a worthy interpreter of his thought. M. Ollivier remarked that the Cardinal Secretary was foolishly represented as a fanatic and a person without any experience. On the contrary, His Eminence is ripe and experienced, acute of intelligence, thoroughly well informed, and, like the Pontiff whom he serves, full of determination.

Father Sheehan, the parish priest of Doneraile, Ireland, well known to literary people as the author of "My New Curate" and "Luke Delmege," and later by the philosophical reflections, "Under the Cedars and the Stars," is going to give a new story of that delightful type of Irish life of which he has proved himself the unequalled master by reason of the fresh air of the priestly genius breathing through his writing.

JOHN MORLEY ON IRELAND.
Claims to be an Irishman and His Heart Turns to the Irish Question.

Right Hon. John Morley, who was the guest of the Canadian Club, Toronto, on Monday, in the course of a short speech which he delivered devoted most of his attention to Irish affairs. He said:

"The chairman seemed a little perplexed as to using the words English, Scotch, Irish, Canadian. To a certain extent, I claim to be rather international because I was born in England, I represent the best of Scotch constituencies (laughter) and the most active portion of my political life has been devoted to Ireland so that I call myself an Irishman. I hope, before I go back after my short visit, within three or four months, at all events, to have seen three general elections; one in Canada, another in the United States, and a third, and not altogether the least interesting of them to me, in my own country."

"I have heard, but I may be entirely wrong, that here and across your southern border it is a foregone conclusion. I may say without arrogance and with every confidence I may inform you that it is a foregone conclusion in the third of these countries. Upon the points at issue upon this continent it would be rather presumptuous and impertinent for me to meddle. I will only make this general observation that, in the present exciting age of the world, where there are new and even startling apparitions of nations among the forces of the world, you may depend upon it, gentlemen, that the choice of rulers at such a moment, either in Canada or the United States or the motherland, may prove to be a very serious departure for good or evil in the policy and persons of those who so embark."

"Now, so far as Canada is concerned, I hope you will let me, without offence, say but one thing on the topic which, I am sure among yourselves you often debate. You will understand what I am at when I say I submit to you that, in my view, no policy that withdraws either sources from the gigantic and supreme and beneficent task that lies around you of laying the solid foundation of prosperity in your own land—that any such diversion, and such departure, would be, I submit, a grievously mistaken policy. And, depend upon it—like my distinguished host here, I have thought of this question for many years—and depend upon it, for you here with your own work lying to your hand, to suffer yourselves to be caught in the entanglements and quarrels of the Old World would, indeed, be a poor compensation for the loss you would suffer in attention to your own development and your own good."

They would gather, proceeded the speaker, that his thoughts turned to Ireland, struck by the points of resemblance between the French-Canadians and the Irish. It was a mournful reflection to him that had the same policy been adopted for Ireland as for Canada in 1763, the history of Ireland would be vastly different. Anything that set up division between two races anywhere in the world worked mischief to mankind.

"If I was what in Canada is called a statesman I don't believe I should find any part of my work more interesting than in making effusion and common effort for the common good of the land." He believed that after the general election in England that with the distribution of parliamentary power the Irish party would be able to hold the balance between the two parties. He was certain there were in that assembly profound difference of opinion as to the policy proposed for Ireland.

"I myself never quarrelled with any one because he did not come right round to our newly adopted opinions," said Mr. Morley, "even in that great difference of 18 years ago."

All were agreed in a common desire to do justice to Ireland and the money was proof that they were not only just but generous. "If it should appear that these Irishmen are in a position to determine for us what our rulers are to be and what their policy shall be, I think that John Bull will waken up to consider the question if such a state of things is really terrible; and he will perhaps apply himself again to a solution of the national difficulty which is still outstanding and still confronts us." The speaker thought that those of strong views in Toronto would not dwell under the delusion of supposing that a grant of money would avert the necessity of taking the next step.

"This is polemical, I gather from your silence that you feel I am on polemical ground. I hope I have not shown anything of the polemical spirit," the speaker said, with conciliatory tones, and the response was reassuring.

"Having twice assumed the responsibility of Irish government, which is not a joke, it is not any more a joke when the Nationalists are your friends than when they are your opponents. I trust you will forgive me giving so much space to this matter in my observations." He was sure that whatever the result of the elections, there would be manoeuvres from one side or the other.

A good colored exhorter was recently praying fervently, and this was the language he used: "O Lord, anoint us with the balm of Gilead and the ile of Patmos!"

THE CHURCH IN AUSTRALIA.

The second great Catholic Congress of Australia is now being held in Melbourne. Amongst the papers to be read are the following: 1. Primary Education in Ireland, Rev. Dr. Curry. 2. Radium, Rev. Dr. Molloy. 3. Catholic Education in the United States, Rev. J. Conway, S.J. 4. Chant of Ratisbon and Solemnities, Rev. Dr. Sexton. 5. Condition of Catholics in the Royal Navy, late Count Moore. 6. Catholic Work for Merchant Seamen, late Count Moore. 7. Belief in Curative Power, Father Gerard, S.J. 8. The Catholic Physician, Rev. N. Coppins, S.J. 9. Dogmatic Religion, Canon Sheehan. 10. Ecclesiastical Art, Mr. W. B. Tappin. A meeting has been held in Sydney to help on the work of the Congress, under the presidency of Cardinal Moran, who, in his address, expressed the hope that it would be helpful in accomplishing the mission of the Church. The mission of the Church in Australia is evidently arduous. There is a Victorian Party Processions Act, which was passed almost two generations ago as a consequence of the conflicts which took place between Orangemen who thought they should naturally be masters of the "Crown of the causeway in road and in street," and Catholics, who refused to take that view. The Orangemen have several times attempted to break through the spirit and letter of the Act, and have found themselves brought face to face with the law. Apparently they intended to attempt the same thing on September 15th last, and to march on that Sunday evening through Catholic streets.

Literary Laurels of the City on the Lee.

Mrs. Thurston, whose "John Chilcote" has taken the reading world by storm, is a daughter of the late Alderman Paul Madden, of Cork, Ireland. Alderman Madden was a devout Catholic, highly respected in commercial circles, and very charitable. Mrs. Thurston's success only maintains the ancient traditions of Cork, for literary fame. In that delightful book, "The Reliques of Father Prout," the great Cork artist, Macilise, contributes the frontispiece, which represents some thirty of the most famous men of letters of the day sitting round the hospitable table of Fraser, the publisher. There are giants in the group—Carlyle and Thackeray, Coleridge and Southey. It is very interesting to note that in the group there are four Cork men—Crofton, Croker, Frank Mahony (Father Prout), Sergeant Murphy, and poor Richard Maginn. In a later generation some of the sweetest singers of the Young Ireland days—Denny Lane, Michael Joseph Barry, "Mary of the Nation" (Mrs. Dowling)—came from Cork, while in our own time laurels have been won by two Cork ladies, Mrs. Thurston and the late Mrs. Hungerford.

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BLESSING OF ST. MICHAEL'S CHURCH.

With all the imposing ceremonies used in the rite of the Catholic Church, another solemnly blessed and dedicated God under the title of St. Michael the Archangel, Sunday last. The work of the church is another example of self-sacrifice and devotedness of self priests and people of St. Michael's. His Grace Archbishop Bruchesi, accompanied by Father Lecoq, S.S., Superior, Sulpicians; Rev. Fathers P.P., St. Michael's; Christ F.M., Franciscan Monastery, St. Patrick's, and R. Lahan, St. Michael's, Rev. Demers, the Palace, marching in uniform, and marched to the usual prayers and sprinkling water, and the recitation of the "Miserere" by the first part of the ceremony performed. The procession, headed by the Hibernian in uniform, and marched to the altar, where the choir, under the direction of Rev. Father R. Callahan, sang the Litany of Saints. Immediately after Grace proceeded around the altar, sprinkling the walls with holy water, and the choir, under the direction of Rev. Father R. Callahan, sang the Litany of Saints. Immediately after Grace proceeded around the altar, sprinkling the walls with holy water, and the choir, under the direction of Rev. Father R. Callahan, sang the Litany of Saints. Immediately after Grace proceeded around the altar, sprinkling the walls with holy water, and the choir, under the direction of Rev. Father R. Callahan, sang the Litany of Saints.