THE TRUE WITNESS AND CATHOLIC CHRONICLE

IS PRINTED AND PUBLISHED BY THE TRUE WITNESS P. & P. CO., Limited.

2 Busby Street, Montreal, Canada. P. O. Box 1138.

SUBSCRIPTION PRICE—City of Montreal (delivered), $1.50; other parts of Canada, $1.00; United States, $1.00; Newfoundland, $1.00; Great Britain, Ireland and France, $1.50; Belgium, Italy, Germany and Australia, $2.00. Terms, payable in advance.

All Communications should be addressed to the Managing Director, "TRUE WITNESS" P. & P. Co., Limited, P. O. Box 1138.

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."

SATURDAY ..... NOVEMBER 16, 1901.

Notes of the Week.

OUR MEN GOING.—We have long been accustomed to hear aspirants to office, either as representatives of the people in Parliament, in Legislature, or in Civic Council, declare that they came forward with reluctance and against their own interests. Invariably have such declarations been taken as so much soft solder, or mere declamation. This lack of belief in the sincerity of such protestations has ever been tantamount to a feeling that there are no disinterested men in public life, that each of them "has an axe to grind," and that no man is self-sacrificing enough to undertake a political contest if it be manifestly against his individual interests. This is not only a mistaken, but frequently an ungenerous way of considering the situation. The fact is that not a few of our representative men occupy their positions at a great inconvenience to themselves, and at a considerable loss as far as their individual affairs and comforts are concerned.

We have been led to these considerations by reading in an Ontario exchange that Hon. William Harty, who for some years was Minister of Public Works in the Ontario Government, and who represented the city of Kingston in that Legislature, has been asked to stand again for election, but has firmly refused to do so, giving as a reason that his business affairs and health would not permit him. We know how extensive Mr. Harty's business affairs must be, considering the important institutions under his directions, and it must have been greatly to his disadvantage to have remained so long in public life. Again we are aware that ill-health forced the honorable gentleman to retire from the Public Works Department, and that his failing health was greatly due to over-work, over-anxiety, and over-worry. Yet it is too bad that such a distinguished Irish Catholic representative should be obliged, for any cause whatsoever, to pass from the arena of active public life. So few are the men that our element has in the ranks of legislators that each one that retires is a positive loss.

We have been informed, and on very reliable authority, that a couple of our own most prominent representative men in this city purpose giving up their positions and leaving the public field in which they have done so much good, performed such efficient services, and helped so materially in elevating the standard of representation. This is unfortunate; but it cannot be helped. It only shows that public life has not the attractions that are generally supposed for all men, that it necessitates sacrifices that are not always credited to those who accept them, and that it contains an element of ingratitude that is calculated to dishearten even the most determined and the most willing.

OUR YOUNG MEN.—In presence of these facts we come back to our contention that it is deplorable to find so very few of the younger generations prepared, or inclined to step into the places that the retirement of such men must leave vacant. We do not pretend for a moment that there is not ability in the young men, nor that the older generation was endowed with all the aptitudes and talents to the exclusion of those to come after them. But what we lament is the blank prospect that apparently opens out before us. If our best and most competent men step down and out when we have so much need of every possible help in the public domain, what is to become of our element in a few years hence? We frankly admit that we do not like to contemplate the possibilities of such a future. Something must be done to repair the breaches in the rampart, or the whole fabric will tumble down upon our heads. There are few subjects upon which we feel more keenly.

BE UP AND DOING.—The situation for Irish Catholics is serious. It is high time some movement would be inaugurated with a view to training and encouraging the more competent members of the younger generations in the direction of active public life. There are so many means of attaining this end, if we could only bring the people to realize the imperative necessity of such a crusade.

Take, for example, our various young men's societies, literary, national, benevolent and otherwise, their meetings and their amusements could easily be made a school of preparation; debating associations, mock parliament, literary circles, and all such, wherein the young men acquire a taste for and a facility in public expression. This practice necessitates some degree of study, some attention to the current topics, some knowledge of the great issues of the hour. It is an easy transition from one of these normal schools, of politics, to the active and serious arena, and the one passing from the preparatory sphere into the public domain, must necessarily bring with him a goodly coat-of-mail and a fair assortment of weapons, for either the defense of his principles or the assertion of his rights.

What could we not write on a subject such as this? It is evidently unbounded in its extensiveness. Apart from the honors and advantages that may compensate for the sacrifices and worries, there is always behind the situation a spirit of patriotic interest, which should not be overlooked. Even were they to live to the ages of the patriarchs we have no right to expect that the same men should go on, in perpetuity, bearing the whole load of representation and fighting the whole battle of their fellow-countrymen and co-religionists. Let our idea but once take root in the mind of the younger generation, and we need have no longer any apprehension concerning the future.

SECTIONALISM.—The "Globe" of Nov. 6, contains a leader under the heading "Some Famous Pamphlets," in which it quotes from two political brochures issued during two different local contests in Ontario. From the both the idea is gleaned that whether it be the Liberal or the Conservative party that is criticized, invariably the Irish element is dissatisfied and the Irish Catholics preach a species of sectionalism. We have no intention of entering into the discussion regarding the rights of Irish Catholics in Ontario, our fellow-countrymen in that province are amply competent to take care of their own interests in that regard. But we would like well to briefly indicate a certain tendency regarding our people which prevails amongst those who belong to other races or creeds, and who follow either one or the other of the political standards in Canada.

It is argued, and rightly so, that this is a cosmopolitan country, in which it is necessary to build up a national Canadian sentiment; that the divisions, animosities, and conflicting interests of the old world should be buried in the Atlantic, and never be imported in our Dominion. Every time the Irish Catholic makes his voice be heard, whether in the assertion of a right or in the defense of a privilege, he is told that he should fight his battle on the common ground of Canadian citizenship and should not introduce any sectionalism.

If all things were equal we would have no objection to this standard; in fact, we believe it to be the only just and equitable one commensurate with the future prospects of the whole Canadian nation. But invariably the people who preach this general Canadianism are the first to violate their own principles the moment that it suits their own purposes, and that they consider their own interests to be in play. They perpetually harp upon their own individual, racial and religious rights, but they urge non-sectionalism as an argument against others claiming like privileges. This sectionalism is deplorable, but has been rendered a necessity by the very fact that every other section—national or religious—works upon those same lines and bases its action upon this very same principle. To disregard this potent fact would be to commit political suicide. We have had long years of experience in this direction, and we fail to see that the advancing years have brought any change. The arguments of our Ontario friend are tantamount to saying to the Irish Catholics: "Gentlemen, you must remember that this is a free country, that different elements go to make up its population, and that you have no right to inquire whether a man is a Catholic or a Protestant, an Irishman, a Scotchman, an Englishman, or a Frenchman; we are all Canadians. You must remember that we have all our respective rights and that we intend to demand and to enforce the same. It is quite right that Englishmen should combine, that Scotchmen should unite, that French men should mutually support each other, that each denomination should assert itself; but don't you dare to intrude your Irishism, or your Catholicity, as a claim to preferment, or equal rights. The moment you do so you violate an unwritten law of this Dominion—a law that applies to you, but to none other."

This is about the exact situation. The moment that the other elements accept their own precepts and act upon them, we are ready to do the same. Meanwhile we will not agree to ostracise ourselves even to please the patriotic gentlemen whose lofty ideals are the reverse of their principles in practice.

FATHER CROWLEY'S CASE. — The secular and religious press of the Western States, especially, have been filled of late with a variety of opinions regarding the case of a Father Crowley, who recently incurred a sentence of excommunication. It appears that this sentence was passed by the Apostolic Delegate to the United States. Possibly little noise would have been created had not an incident occurred a couple of Sundays ago, when Father Crowley attended Mass at the Cathedral, and the service was discontinued on account of his presence in the Church. As to the incidents that led to the excommunication we are not sufficiently familiar with them to hazard any statement. The question appears to have been one of ecclesiastical discipline, consequently belonging to the jurisdiction of the ordinary, and then to that of the immediate representative of the Holy Father. Be the cause what it may, it was deemed of sufficient importance by the Apostolic Delegate to suspend and excommunicate the offending clergyman. Such cases, happily very few, are exceedingly regrettable and we do not see how the situation can be improved by newspaper comment. For our part we prefer to leave such unhappy cases to those in authority to speak regarding them.

GOVERNORS-GENERAL. — Rumor has had it for some time that a new departure might be taken in regard to the appointment of the next Canadian Governor-General. The Ottawa correspondent of the Chicago "Inter-Ocean" has strongly suggested that Lord Strathcona might be the next Governor-General of Canada. Lord Strathcona, two days before his departure for London, most emphatically stated that he would never be a party to any such arrangement, as he would deem it most unwise.

CARDINAL SVAMPA. — During the course of the week the Catholic world was stirred to deep interest by a despatch from Rome announcing that Cardinal Svampa, Archbishop of Bologna, was dying. It has long been considered as a question beyond speculation that the learned and diplomatic Cardinal occupied one of the foremost place in the ranks of the Catholic hierarchy, and that it would not be a matter of surprise if he were one day to wear the triple crown. But all these speculations, all the calculations of the worldly, all the predictions of a more or less sensational press, and all the guess work of the would-be wise ones, come to naught in the presence of that Eternal Providence that holds the destinies of the world and of the Church in hand, that shapes the future despite the pigmy efforts of man to alter the Divine plans, and that raises up, at will and most unexpectedly, those upon whom the eye of the age has not deigned to rest. It is quite possible that the youthful and exalted Archbishop of Bologna may precede Leo XIII. by several years in the tomb; it is equally possible that the august Sovereign Pontiff may witness, yet, the departure of many whose years and physical strength would naturally be considered as guarantees of longevity. In fine, there is no use for man to calculate upon the present when gauging the future of the undying Church. Cardinals and Popes will come and go, but the Church will live on till the fulfilment of Time.

"SUNDAY BEER."—In the "Evening Post" of New York appeared a number of opinions upon the subject of saloon-opening on Sunday. We find that the majority of the writers, amongst them some very Puritanical gentlemen, would not pronounce against the sale of liquors and the opening of saloons on Sunday. It was contended by Mr. Low, in his recent campaign, that the "cosmopolitan character of our population" should be considered, and that what was "malum prohibitum" on Saturday could not become "malum in se" on Sunday. The press admits that "any candidate who would declare himself against any and all sales of beer on Sunday, which was lawful on Saturday and on Monday, was thereby doomed to defeat." At least this is the opinion of the New York "Times." We are unhesitatingly opposed to this sophistical system of reasoning. Mr. Low is wrong. The old saying that "circumstances alter cases" is here applicable. There is many an act that is innocent under certain conditions and criminal under others. Not to go beyond the well known precepts of our own Church, it is a mortal sin to miss Mass on Sunday, it is neither a mortal nor even a venial sin to miss Mass on other days. This does not prevent the fact that we are enjoined to attend Mass every day if possible, but there is no objection under pain of sin; on the other hand there are circumstances under which the missing of Mass on Sunday is excusable. We thus see that, in virtue of the precept and the law of obedience, that which is wrong one day is not equally wrong on another day. The selling of liquor, the opening of saloons, the affording opportunities to men of intemperate habits to do wrong, are all equally undesirable on Sunday or on Monday; but the circumstances of Sunday being a day consecrated to God, and being a day when men are at liberty and not bound to their work, the temptations and abuses are a hundredfold greater than during the course of the week. That which is a restricted or comparative or relative evil on week days becomes a positive and unmitigated evil on Sunday.

NEGLECTING GOD.— That was a very striking sermon preached a few weeks ago by the Right Rev. Dr. Brindle, D.S.O., on the text "Render therefore to Caesar the things that are God's." In the course of his eloquent discourse the Bishop wished to insist on the necessity of rendering to God the things that are God's. He said that:

"There was no need for him to ask them to render to Caesar the things that are Caesar's, for the world did that willingly enough. Let them take up the daily newspapers, and from the first line to the last they would hardly find any mention of God. They would find items of interest of a thousand different kinds, but they would find nothing concerning Almighty God. They might tell him they did not expect to find in the daily newspapers anything about God or what belonged to Him, but he would ask them did they find it anywhere else? Did they find it in the lives of men and women? No; there were hundreds of thousands who never gave to Almighty God from one week's end to another one thought except to curse Him. Against that spirit of the neglect of God He wished to warn them. He reminded his hearers that they owed everything, both in the spiritual and temporal order, to Almighty God, and urged upon them the duty of showing their gratitude to Him by loyal and faithful service."

This is an aspect of our daily lives which we do not sufficiently contemplate. There seems to be no room for God in this world of His creation. Men think of everything else except God and their own souls. Yet, no man is required by the Almighty to neglect his temporal affairs in order to prove his devotion to the affairs of the next world; all that God requires is that each one should do his duty to the best of his ability while giving to God a first place in all his cares and occupations. Still, if we properly consider life, there can be nothing of any moment without God. He is the beginning, the centre and the end of all things. From Him we come, through Him we live, towards Him we tend. The idea expressed so well by the learned Bishop is one that cannot fail to come home to every one of us. The world rushes along at electric speed, and it is destined to end eventually in God; yet, men have only time to consider the fleeting present and none to reflect upon the equally approaching future.

THE MAYORALTY.

Mayor Prefontaine is positively out for a third term of two years. So far we have been calculating on the possibility of such an event; now we have his own assertion — "Yes, you can state definitely that I shall be a candidate again in February for the mayoralty." Not a very enviable position for a chief magistrate to occupy. He wants to break the record—to break the unwritten compact. As far as his candidature is concerned we can now talk with certainty; and we trust that before another issue of our paper, we will be in a position to talk just as certainly about his opponent. "Now's the day and now's the hour." The Irish Catholic element cannot afford to let any time pass; we must not allow "the grass to grow under our feet." We feel that the decisive moment is at hand. If we hesitate or delay we merely court defeat, and defeat, in this case, means the setting up of a kind of municipal imperialism.

There are various interests at stake on this occasion, but we will merely indicate two points that cannot be overlooked. It has been the privilege of the three important sections of the citizens of Montreal, all through the past to select their candidates for civic representation, and they have always resented any attempt, on the part of the aspiring, to shove themselves forward unsolicited. In the present instance Mr. Prefontaine takes upon himself to declare his own candidature for an extraordinary term of the mayoralty. If such a course is to be allowed to be taken with the silent concurrence of the public, we need not expect, in future, to find the electors of this city in full possession of their prerogatives.

In the second place, we concede to the French-Canadians the power, in virtue of their great majority, of electing whomsoever they please. But we also know how jealously they have guarded the rights of the minorities and extended fair representation to those who have deep-set interests in the community while not possessing the numerical strength of the majority. We fully appreciate the fact that the French-Canadian element can sway the civic destinies of Montreal at will. Consequently, we are confident that they will be the first to insist on the two minorities having, at least, a fair degree of representation. It is our firm belief that the great bulk of the French-Canadian people will not hazard the antagonism of their friends, neighbors and fellow-citizens, even to gratify Mr. Prefontaine's over-powering ambition. They have it in their hands to establish that harmony and mutual respect so much desired in a mixed country like this and so loudly preached by all who have the interests of our city at heart.

LOCAL NOTES AND REMARKS.

PASTOR AND PARISHIONERS.—Every since the return of the pastor of St. Patrick's parish to his post of duty, after a long vacation ordered by his medical adviser, there have been many earnest expressions of thankfulness heard in all circles of the parishioners of St. Patrick's that their zealous spiritual guide had been sufficiently restored in health to resume the direction of the parish. It did not surprise us, therefore, when we were informed that on Tuesday evening last an influential gathering of Irish Catholics had assembled in the palatial quarters of the Knights of Columbus with a view of making arrangements to present Father Quinlivan with an address of congratulation on his return to his parish.

There is room for more practical evidences of sympathy between our pastors and the laity and this demonstration on the part of the parishioners of St. Patrick's towards their pastor is timely.

A.O.H. TO PARADE.—The various divisions and Hibernian Knights of the Ancient Order of Hibernians will assemble at their hall 2042 Notre Dame street, on Sunday, 17th inst., at 2 p.m., for their annual parade, and proceed to St. Patrick's Church, where religious service will be held in memory of the Manchester martyrs.

THE COMMITTEE working for the success of the Dominion Convention to be held in our city within the next few days, were rejoiced when word was flashed across the wires from headquarters that Mrs. Lenora M. Lake, vice-president of the United States of America Catholic Total Abstinence Society, was to visit Montreal, says a correspondent. Mrs. Lake is a woman of strong personality, whole-souled and broad-minded. She rouses great enthusiasm wherever she speaks. Mrs. Lake will be the guest of Mrs. (Hon.) Cames McShane during her stay in Montreal.

EX-ALD. WM. FARRELL.—Some few days ago Mr. William Farrell, former alderman for the Centre Ward, and now member of the Harbor Commission, one of this city's leading merchants, was stricken with a most serious illness. For some time his condition was a cause of grave anxiety, and even his recovery was despaired of. As we go to press we learn, with pleasure, that an improvement has taken place, and that there are still hopes of his recovery. Needless to say that all who know Mr. Farrell, and his friends are legion, will feel greatly relieved by this news. It is to be hoped that the improvement will be rapid and complete.

ST. MARY'S WARD.—A correspondent writes:—Mr. James Morley, of Delorimier Avenue, has been waited on by a number of the electors of St. Mary's Ward, amongst whom were French-Canadians, asking him to come forward in opposition to Alderman Chausse. It is thought if Mr. Morley decides to come forward he will have a very good chance of being elected.

ST. LOUIS WARD.—It is said that some electors of St. Louis Ward are circulating a requisition in favor of Mr. Daniel Furlong, well known in business circles in the upper section of the ward.

THE NEW ORGAN AT THE GESU.

On Thursday evening next, eve of St. Cecilia's Day, the grand new organ in the Church of the Gesu will be inaugurated by Mr. Gaston M. Dethier, organist of St. Francis Xavier Church, New York. That Mr. Dethier is an artist of acknowledged rank may be easily seen by a glance at the following comments of the American press.

Buffalo "Herald": "Three of the finest recitals heard in the Temple of Music during the entire series, thus far, were given last week by Gaston M. Dethier, organist of St. Francis Xavier's Church, New York. Mr. Dethier ranks among the very best organists in the country, and his reputation is by no means overrated. His technique is all sufficient, but the listener scarcely thinks of it, for it is but the means to the end. His beautiful coloring, his satisfying repose, his poetic interpretations, these are what especially characterize his playing, and raise him to the high level of the master of the organ."

The Pittsburg "Post," Sept. 28: "With a voice ranging from that of mighty thunder down to the melting tones of the distant dripping of a crystal fountain, at one moment filling every nook and corner of the great edifice and reaching up into the great vaulted ceiling, the next moment dying away into the dim and mysterious retesses beyond the confines of the great building, the magnificent new $20,000 organ donated by Andrew Carnegie to St. Paul's Cathedral was formally inaugurated into its service last evening. The great cathedral was crowded. The assemblage was brilliant, as music lovers and especially lovers of organ music were present in large numbers, while the members of the large congregation came full of expectant pleasure.

"The selections were from the greatest masters. They were rendered by Gaston M. Dethier, the organist of St. Xavier's Church of West Sixteenth street, New York, a comparatively young man, who now occupies a prominent position in the musical world, and by many is considered one of the greatest living organists. His perfect command of so great an instrument as the one now installed in the cathedral demonstrated his ability better than all other testimonials. The programme was arranged for the purpose of bringing out the various distinctive features of the organ. Mr. Dethier's own organ compositions were conspicuous in the numbers, and among them were some notably beautiful ones."

The Bridgeport "Standard," October 18:

"A most remarkable exhibition of organ playing was given last evening at the opening recital, at St. Mary's Church, by Gaston M. Dethier, organist of St. Francis Xavier's Church, New York city.

"It is difficult to attempt a description of the work of this modest appearing young man without using language that many persons would regard as highly extravagant if not rhapsodical. Yet, superlatives are all that seem fitting as memory recalls the never-before-heard rapidity of finger movement, combined with as pure and perfect a legato. The kaleidoscopic changes in registration producing a marvelous variety of colored-tone pictures without pause or apparent effort; the smooth, expressive pedal-work; the ease with which this master toyed and played with the greatest of all instruments, even as an artistic violinist would toy and play with his violin; and actually like him playing with a pathos and expression touching and sweeping every emotion of the human heart.

"Those who were present may congratulate themselves in having had the privilege of listening to one of the greatest masters of the organ the modern world has produced."

REV. CURE PRIMEAU.

One of the best and most widely known members of our clergy is the Rev. Cure Primeau, the venerable pastor of Boucherville. It was with deep regret that we learned, to-day, of his serious illness. While saying Mass on last Thursday, Father Primeau was stricken with partial paralysis. He, however, succeeded in completing the Mass, after which he had to be removed to his bed, where he has since remained in a critical condition. He is in his seventy-first year, and has been in charge of Boucherville parish since 1877. Recently he was created an honorary canon of the archdiocese in recognition of his eminent services to the Church. We sincerely hope that no fatal results will follow this unexpected attack, and that he may be spared for years to come to continue all his good work.