

The True Witness and Catholic Chronicle.

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EPISCOPAL APPROBATION.

If the English Speaking Catholics of Montreal and of this Province consulted their best interests, they would soon make of the TRUE WITNESS one of the most prosperous and powerful Catholic papers in this country. I heartily bless those who encourage this excellent work.

PAUL, Archbishop of Montreal.

SATURDAY July 22, 1899.

THE APOSTOLIC DELEGATE.

In our last issue we briefly referred to the appointment of an Apostolic delegate to Canada. Now that the news is confirmed from Rome, we feel it our duty to simply accept and rejoice at the honor conferred upon this Dominion by the Holy See. We can, beforehand, assure the high ecclesiastical dignitary, who will come to us clothed with authority and powers, from the centre of Christendom, that none will more fervently welcome him than the Irish Catholics of Canada. As to the reasons that inspired His Holiness with the idea of establishing a permanent court in this country, we know nothing positive. All we do know is that Rome has decided to send a special representative to our country, and in consequence we rejoice and pray that great blessings—in every sense—will come to the Church in Canada, through the instrumentality of Archbishop Falconio. No more do we desire to discuss the narrow questions of our petty politics, in connection with this new movement in our religious world. It is simply a question of Catholic interest, and one that has its very attractive side, since in the Pope's decision we behold another evidence of the Holy Father's deep and paternal solicitude for Canada.

On the 12th July, Mr. N. Clarke Wallace, spoke thus to his Orange followers concerning the new delegate:—

"If this delegate, is coming to attend solely to the affairs of the Church, we will have nothing to do with it, but I can tell him and those who sent him that if he attempts to interfere with the political affairs of the Dominion of Canada, we will teach him a lesson. We will let him know, and those who sent for him, that we can govern ourselves and will not tolerate any outside interference in our affairs."

Poor Mr. Wallace! If he only knew how little Mgr. Falconio, and those who send him, are undisturbed by such threats he would save his breath. There is no danger that the delegate will interfere either with Mr. Wallace's seat in the House, or with his position as Grand Master; possibly after he is duly installed in his future residence here, he may hear that such a man as N. Clarke Wallace really exists, but the knowledge will in no way disturb his slumbers.

THE CORONATION OATH.

Our readers are all aware of the fact that the Catholic Truth Society Ottawa, having received the suggestion from a lecture delivered by Rev. Dr. Fallon, O.M.I., has been agitating with a view to have the British Coronation Oath amended, in as far, at least, as the portions so hostile and insulting to Catholics, are concerned. This subject gave the Rev. J. F. Gorman of that city, and opportunity to tickle the ears of his Orange audience on the occasion of the 22th July celebration. Naturally on such an occasion, when all that is true and loyal and blue of Orangeism assembles for the two-fold purpose of self-glorification and the abuse of Rome, a minister of Mr. Gorman's fervor would be expected to say much that under calmer circumstances he would have left unsaid. If so inclined, one could almost prepare Mr. Gorman's sermon for him, or, at

least, write out the principal points before ever he delivered it. The only difference between his sermon and the imaginary report thereof, would consist in a variation of anti-Catholic epithets.

On this occasion, however, we must give Mr. Gorman credit for having refrained from making use of all the abusive and insulting phrases that generally go to constitute a typical Orange sermon. The only faults we can find with his production are a falsification of some historical points, and an entire absence of logic. He admits that Dr. Fallon's lecture was inspired by a sense of honest indignation. He says also:—

"The indignation becomes all the more marked in view of the fact that in all England's world-wide empire this faith is the only one singled out for such insults."

"Every care has been taken not to offend the religious sensibilities of the Brahmins or Hottentots for instance."

Having conceded so much the report thus continues:—

"But," said Mr. Gorman, "neither the Brahmins nor the Hottentots have tried to force their religion down our throats. They have not burned or assassinated loyal Englishmen because they refused to believe and to adopt their religion. They have not arrogated to themselves the right to depose an English monarch, and set up another."

We cannot be expected to fully analyze Mr. Gorman's hour and a half sermon, nor to follow him through all his laudations of Queen Elizabeth and his plea against Rome in favor of Henry VIII., but we will take the foregoing short passage as a sample of his historical and his logical exactness.

He says that "neither the Brahmins nor the Hottentots have tried to force their religion down our throats." This is a very unhappy expression. Neither did Catholics ever strive to force their religion "down their throats." In both cases it was exactly the reverse. The English Sovereigns Governments and people, did not relax for a moment, during several generations, their efforts to drive Protestantism "down the throats" of Catholics. What were the penal laws but a systematic brutality, the barbarism of which has never been surpassed in the whole history of the world? What is the offensive Coronation Oath but a repetition of the infamous "Test Act," of 1673? Even this Mr. Gorman acknowledges.

If Ireland is considered by Mr. Gorman as a part of Great Britain—and surely his ancestors were Irish, and not English—does not every line of history, during several centuries show that the method of driving a religion down the throat of a people was adopted and perpetuated upon the Catholics of that country by the Protestant England? It may be safely stated that some of Mr. Gorman's own ancestors "suffered persecution for their faith at the hands of Cromwell and his minions, or of Elizabeth and her agents of tyranny. Very possible that Mr. Gorman's own Protestantism had been "driven down the throat," of his father, or grandfather on the point of a Hessian bayonet, or the end of Round-Head's sword. It comes with poor grace from any clergyman, and especially one who is associated with Orangeism, to talk of

driving religion into any section of the people, by any means whatsoever. No; the Brahmins and Hottentots have not burned or assassinated loyal Englishmen because they refused to believe and to adopt their religion; but, they have been both burned and assassinated by their so-called civilizers; and, after the true story of British conquest in China is told, no man, with a spark of British patriotism in him, would dare to make use of Mr. Gorman's language. In fine, if the reader could take each sentence in Mr. Gorman's sermon and reverse it, he would be quite near the truth. It is a pity that such a body as Orangeism and such ministers as Mr. Gorman should have accepted the unholy mission of misrepresenting Catholics and Catholicity. Their very presence is a perpetual menace to the future of such a country as Canada.

COUNT TOLSTOI'S BIBLE.

Sometime ago the "True Witness" published an editorial in appreciation of the famous Russian author—Count Tolstoi. At that time he had not become the authority, amongst certain classes that he is to-day. From a novelist it is an easy step—especially when dealing with sentimental, sentimental and hero-worshipping people—to a general religious conversationalist. In one direction we have Zola, in the opposite we have Tolstoi; each rushing towards an opposite pole, and both plying away, with equal rapidity, from the centre of truth. Tolstoi's last feat has been to write his idea how mankind should read the Bible. At least he tells the world how he reads the Bible, and he concludes that his method is an infallible one. Be that as it may, the Russian authorities have forbidden the circulation of the Count's opinion. Whether the fact of the Czar's Government condemning the letter is any recommendation or not is matter of little moment. What we find most astounding in this written essay for such it is, is the fact that Tolstoi unconsciously and unintentionally exposes the radical error of Protestantism in regard to the Bible. A quotation even if a little lengthy, will fully repay its reproduction. He says:—

"Man does not understand the Bible. It seems improbable, unintelligible, and even contradictory. Therefore when the majority of persons read the word of God, what professes to be Christ's teaching, they read it mechanically, for they do not know the meaning of the words as they are given. The reason that they are ignorant of the truth the Scriptures convey is because they do not understand it."

This is exactly the contention of the Catholic Church, yet the vast majority of Protestants accept this as rational, when coming from Tolstoi, but reject it as ridiculous when coming from Rome. Then he says:—

"One man will have a better understanding of the Gospel than another, but with the knowledge that he gains he fails to advance sufficiently to secure a connected practical interpretation which will be of value as a means of reaching the understanding that is necessary to the proper comprehension of the Word of God."

Just what the Catholic Church says; and this is one of the irrefutable passions advanced in favor of an infallible and authoritative voice to interpret the Scriptures. Then he continues thus:—

"Another fact is that very many people who possess this limited understanding have absolutely different ideas as to the interpretation of the Scriptures. Some say redemption is the all important matters. Others say the all important thing is grace, obtainable through the Sacraments. Others again say the submission to the Church is what is really essential. But the churches themselves disagree and interpret the teachings variously."

Right again, Count Tolstoi! The churches all disagree and interpret the teachings variously; but "The Church," never varies, nor wavers, nor changes, nor falters, nor errs in Her interpretation of the Bible.

So far one would imagine that the Count's reasoning would lead him to the plain statement that the Catholic Church alone expressed certainty in regard to the Scriptures; but, we now find the novelist overshadowing the logician, and the vagaries of the imagination blinding the eyes of reason. At once he flies away from the very logical conclusion that must of necessity, flow from his statements, and he places the Catholic Church in the ranks of the sects. By so doing he knocks down at one blow the house of blocks that his infant hands have been so long building up. Here is his error:—

"The Roman Catholic Church holds that the Holy Ghost proceeds from the Father to the Son; that the Pope is infallible, and that salvation is obtained chiefly by works. The Lutheran Church does not agree with this view, but holds that faith is the chief necessity for securing salvation. Then the Anglican and the Episcopal, the

Presbyterian and the Methodist, and all the other sects that throng the world, interpret the teachings of Christ in their own way. Each believes his own way is best. Thus we have a Tower of Babel in the matter of the interpretation of the Scriptures."

Having launched this sublimely false proposition, Tolstoi drifts off into an explanation of how he reads the Bible. Briefly told, his method is this:— He divides the Bible into two parts, that which he understands and that which he does not understand. The former passages he marks with a red pencil, the latter with a blue one. Then he studies over the red pencilled parts, which he fully comprehends, and he does his best to make out the meaning and the application of the blue-pencilled parts. Consequently his method is no improvement upon any ordinary one—he still has to leave a great portion of the Bible aside, because he fails to understand it; but he contents himself with the sections that he thinks he understands.

Cannot Tolstoi see that he is absolutely incapable of grasping the Bible, and that the world has need of some better authority than his? How can he pretend to positively inform humanity in what way to read the Scriptures in order to understand them, when he is not able—even with his own method—to master them?

When he says that the Catholic Church holds that the Pope is infallible, he asserts a truth, but an unexplained truth; and, at the same time he offers, without either knowing or accepting it, the only solution to the Bible problem. When he states that the Catholic Church holds that salvation is obtained chiefly by works, and not by faith, as the Lutheran Church teaches, he makes a misstatement. The Catholic Church teaches that salvation must be obtained through Faith, Hope and Charity; and she also teaches—in the words of St. Paul—that "faith without good works is dead"—that is to say, that faith is an essential, but it must be a live, a practical, and active faith. And works are the manifestation of the activity of that Faith.

Tolstoi would do well to confine his writings to the domain of Romance; he is not infallible, as far as religion is concerned.

TO PROTEST AGAINST CARICATURE-ING THE IRISH.

We are glad to notice that practical and determined efforts are at last about to be made to put an end to the long-continued practice of caricaturing the Irishman on the amusement stage and of cartooning him in the newspapers. The A.O.H. of this city, ever to the front in all that concerns the honor and the interests of the old land, has organized the first public meeting ever held to protest against this practice. The meeting will be held in St. Gabriel's Hall, corner of Centre and Laprairie Sts., on Sunday, July 30th, at 2:30 p.m. Occasion will be taken to present a testimonial and address to Mr. E. B. Deylin, B.C.L., in recognition of his recent manly protest against such a caricature at a local theatre.

For ourselves, we do not look at this question from the point of view of individuals. It is one which affects the whole race. And while we give great credit to the A. O. H. in taking the matter up, it should, we think, be remembered that some of our own national societies are not free from the charge of introducing into their entertainments such so-called comic songs and recitations as are nothing else than caricatures of which mention has been made. We hope the A. O. H. meeting, to which all Irishmen are invited, will be the success which it deserves; and that it will, in the words of the circular of invitation "demonstrate and proclaim to the world that the caricaturing of the Irish race must cease forever, at least so far as this fair Dominion is concerned."

CORNWALL'S HOTEL DIEU.

On Sunday last, Cornwall was the scene of an interesting ceremony of an eminently Catholic character. It was the solemn laying of the foundation stone of a new Hotel Dieu, a cherished project in which the zealous and esteemed Father Corbett, whose name is a household word in the Factory Town, took a leading part. There was a large concourse present, and the stone was blessed and laid by His Lordship Bishop Macdonell, whose recent visit to St. Patrick's, Montreal, to consecrate two new altars and to bless four stained glass windows, will be remembered by our readers. The sermon was preached by the Rev. James Callaghan, of the Hotel Dieu, Montreal; and it is needless to say that he did full justice to the noble theme which he chose for his discourse—that of Catholic charity. The Catholic Church is thriving in Cornwall.

NOTES FROM OTTAWA.

FROM OUR OWN CORRESPONDENT.

The funeral and interment in the Grey Nuns' Lot, in the Cemetery of Our Lady, Montreal Road, of the mortal remains of Rev. Sister Rivet, took place on Thursday of last week. Mgr. Routhier, V.G., officiated and there was a large attendance of clergymen as well as of the entire community of the Grey Nuns.

The Conference of the teaching Sisters of the La Congregation de Notre Dame, who are assembled at the Gloucester Street Convent, is now in full vogue. Lectures on various points connected with education are being delivered by distinguished Professors twice a day. The Conference will extend over three weeks.

Although since their settlement at Hintonburg, on the outskirts of this city, some years ago, the Capuchin Friars, have admitted a number of Lay Brothers to the Order. Friday, the 14th inst., the Feast of St. Bonaventure, Confessor and Doctor of the Church, witnessed the admission of the first two Canadian-born aspirants to the high and holy office of the priesthood, in the person of two young men from the Province of New Brunswick. At half past six o'clock solemn Mass was celebrated by the Very Rev. Father Guardian of the Friary,—the Rev. Father Leonard. At the Domina non sum the entire community having in their midst the two young aspirants, who were yet in their secular dress, filed into the sanctuary and received Holy Communion, remaining in the sanctuary, till

the conclusion of the Mass. Then the Very Rev. Father Guardian having substituted the cope for the chasuble, took up a position on the predella of the altar and proceeded to bless with appropriate prayers the various articles pertaining to the garb of the Order. This concluded, the two young men approached, and kneeling at his feet took the necessary vows, after which they assumed the brown garb, cowl, cord of St. Francis and sandals. Then was sung in unison by the assembled community the Veni Creator, during which the "Kiss of Peace" was given to the novices by all. This was followed by an impressive address from the Father Guardian, when all retired.

In honor of the Feast a Solemn High Mass followed, chanted by the Friars, assisted by Deacon and Subdeacon. A number of the Brothers having ascended to the organ loft, rendered Abbe Vilatti's Mass, the blending of the different male voices producing a fine effect. In the evening there was a Solemn Benediction of the Blessed Sacrament.

A special meeting of St. Patrick's Temperance Society will take place on Sunday evening, 23rd inst. A lecture will be delivered by a prominent gentleman.

The Rev. Mother St. Paula of the Mother House of la Congregation Notre Dame, is on a business visit and is a guest at the Gloucester street Convent.

Grosse Isle Monument.

Quebec, July 18.

In an article which appeared in the "True Witness" some months ago respecting the erection of a monument to the memory of the dead on Grosse Isle, the writer overlooked some important facts.

As far back as the year 1875 (or 1876) an attempt—abortive as it seemed to be—was made to organize towards the desired end, and it came about in this wise:—

The former and ever to be lamented Archbishop John Joseph Lynch, of Toronto, was a guest at the Archbishop's Palace in Quebec, en route for the Maritime Provinces; at the same time was also in the city Mr. Peter O'Leary, the well-known labor organizer of London, England. Mr. O'Leary it would appear had the project of such a monument in his mind for some time, and taking advantage of His Grace's presence, waited on him and suggested the desirability of erecting a monument to the memory of the victims of the Ship-fever of 1847 on the spot where so many thousands of them lie buried, the only object to denote the past being a small stone erected—it is understood—by a private individual. The patriotic Archbishop Lynch heartily approved of the proposal and volunteered his most energetic assistance in its furtherance. Mr. O'Leary next called upon Mr. Matthew F. Walsh, the then City Accountant, and informed him of his interview with Archbishop Lynch, and suggested that together they should again see His Grace and arrange upon some plan of action. Accordingly both gentlemen waited upon His Grace, where, after some conversation, Mr. Walsh was requested to act as secretary, and as such, issued circulars to as many of the leading Catholics of the city as possible, requesting them to meet His Grace, on a given day, and stating the object; printed circulars to the number of a couple of hundred were issued accordingly. This was some-

time about the month of September, in either of the years already mentioned. The weather on the day appointed turned out to be most disagreeable, a continuous downpour of rain; whether it was to this cause or to the want of interest in the matter, or, possibly, the state of feeling that then existed amongst the Irish Catholic congregation of Quebec, to which it is not here necessary to make further reference, the meeting was a failure,—at least in point of numbers, as only some dozen or fifteen persons attended. A conversation however took place during the course of which it was suggested that the proper course would be an appeal for contributions to the Irish people and their descendants throughout Canada and the United States. His Grace in that event volunteering to act as General Treasurer and Trustee. The idea suggested for the monument was that it should be a fac-simile of the Irish round-towers, surmounted by a cross and placed on the highest and most prominent point on the Island, so that it should be visible at a great distance; the principal stone at each corner to be a block imported from each of the four provinces of Ireland and inscribed with its name. Some talk was also had about asking the Government to light it up at night during navigation. However, no action was taken, a short notice of the meeting having been given in the city papers. A remark made by His Grace during the discussion made an impression. One of the gentlemen present happened to mention "the famine in Ireland," when His Grace sharply brought him to with the correction: "No, Sir, there was no famine, there was lots of food if the Government only did their duty. Do not insult the Almighty by calling it a famine!"

Some ten or twelve years ago, Mr. O'Leary was again in Canada, and he was still full of the idea of a monument.

A SUBSCRIBER.

THE FOREIGN MISSIONS.

The Seminary of the Foreign Missions at Paris, has sent out during the last year seventy-four missionaries for the different missions of the Society in the Extreme East. The year 1898 has been rich in the vine blessing on this work. The number of adult baptisms has during last year reached the almost incredible figure of 727,000. Never before, during the 235 years' existence of the society, has a similar result been registered. The zeal and activity of the missionaries are insufficient to account for such abundant fruits; it must be attributed to the inspiration of the Holy Ghost, which has worked in some missions an irresistible movement of Pagans towards our holy religion. The table of baptisms and conversions is as follows:—

Baptisms of Pagan adults, 727,000; baptisms of Pagan children in danger of death, 19,360; baptisms of children of Christian parents, 43,595; conversions of heretics, 371.

IRISH EMIGRATION.

In 1863 the number of emigrants from Ireland reached the great number of 117,229, but in 1898, the year made historic by the working of the United Irish League, the number was only 32,211. This is accounted for all right. The League was combating British misgovernment, and hope was commencing to gain strength in the hearts and minds of the people that soon the soil of Ireland would once more be in their possession, without the blighting shadow of the landlord lying over it. At the same time, the industrial energy of the country was being well and strongly recruited by thousands of farmers who purchased their holdings under the Land Acts and carried no fear of eviction, or a raising of rent about with them at work. There is reason to hope that the tide of emigration that almost drained the lifeblood from Ireland will soon cease, and the country once more be populated with a contented people, making their own laws and transacting their national, as well as their local affairs minus the alien and blighting influence of British legislation.—Exchange.