

The True Witness

AND CATHOLIC CHRONICLE

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CORRESPONDENCE and items of local Catholic interest solicited.



THURSDAY, FEBRUARY 20, 1908.

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 Mo. et.

POWERS UNREWARDED.

This is a tremendously active age. Not that the plane of energy is the highest or that the success is the greatest towards which the human powers are aiming. Work is the order of the day. Fatigue may, and surely will, follow. In the meantime there is the stern edict requiring work from everyone, the death-dealing alternative of toil or starvation. There is no time for rest, no room for the sluggard. He is a leper—an outcast—whose hands are unclean with the stench of idleness. But are we laboring to advantage? Do men struggle for the best—or toil for the most lasting? There can be no doubt about the answer. Even supposing the mechanic cannot lay aside his tools or that the laborer is obliged to keep at work, they are both falling far short of the powers within their reach and beneath those energies which would place them above price, and render them princes in Wisdom's palace. Materialism's worst work is that it lowers the purpose of life and limits its horizon. It may improve the world's comforts, and bring glad tidings of earth in its onward flight of partial progress. It cannot feed the heart with the bread of eternal life any more than the sights of the physical world can satisfy the eye or sound fill the ear. The farther men go in the struggle for material gain, the faster their rush for wealth, the quicker will come the reaction, the more earnestly will the weary turn aside in search for truth, love and undying happiness. Materialism keeping men's attention fixed upon temporal advantages leaves them no time or energy for their higher interests. So far from ennobling labor as duty or as God's will it has degraded it by making wealth the end and pleasure the highest aim. With no restraint for the selfish impetuosity of fallen nature, with no reward for virtue, nor sanction for law, it tolerates what it cannot correct, and prepares the way for a worse state of social relations. It is characteristic of error to trespass upon the ground of truth, just as it is the habit of nature to deny the supernatural. Thus has materialism driven faith and revelation from the business stands of life, until the workman has ceased to turn to religion for consolation or looked to the mountains for help. His powers are dwarfed and his energies wasted in cultivating the fields whose harvests he will never reap and whose fruits he will never enjoy. Live, labor, die; this is the realistic programme of the twentieth century. It is the only gospel preached to the proletariat by science, rationalism and material progress. Where is the elevation promised to struggling effort, or the reward for sufferings patiently borne and humbly and peacefully practiced? As long as God is not building the city so long will the workman labor in vain. Socialism is following fast the remnants of civilization which

spared. Then all will be labor, capital there will not be, nor right, nor God, nor prayer. Nothing but the man's labor, proscribed by new masters and rewarded as they see fit. In those days the Church will beg for subsistence, but society will have no use for the supernatural. Man in trying to be his own master will prove to be his own slave. And in striving to energize his powers by his own strength and guidance, he will waste them as fragrance upon the desert, or bind them with chains to the slavery of unrelenting masters.

THE MEMORY OF T. D. MCGEE.

We are more than pleased that the question of raising a monument to Thomas D'Arcy McGee has been suggested by Mr. H. J. Morgan of Ottawa. It is no credit to either the Government of Canada or its people that forty years have been allowed to slip by without anything being done to perpetuate the memory of one of our greatest statesmen, our most eloquent orator and one of our most graceful poets. But even late as it is it is not too late to do an act which must commend itself to all classes of the community. History lives in monuments whose imperishable tablets relate the first chapters of a country's glory. All the associates of D'Arcy McGee, whose talent, no greater than his, have their place in the squares and parks of our cities. He alone of the Fathers of Confederation remains in the grave of obscurity, unhonored and unsung. His brilliant career, the confidence which he so soon won on coming to the country, his loyalty to his adopted land, his tragic end, entitle him to a memorial amongst the builders of Canada. We hope that Mr. Morgan will not stop with a mere suggestion, but that he will give it form and vitality. It is in good hands if he will only take and keep firm hold of it. All that we can do to encourage this deserving cause we shall be only too happy to do.

Another query presents itself to our mind. Mr. Morang, of Toronto, is issuing several volumes, biographies, of the makers of Canada. So far, we miss one upon Thomas D'Arcy McGee. It is to be hoped that this want will also be filled, and that he whose life and work were so closely associated with Sir John A. Macdonald and Sir George E. Cartier will have a volume for himself in the same library.

A VAUDOIS INTERPRETER.

Some of our separated brethren were lately treated to a dish of flapdoodle by a Vaudois clergyman. Casting his prophetic eye over Italy he sees clearly two things, Catholicism as the religion of the whole country and the passing away of the Papacy. The wish is often father to the thought. It may be very desirable on the part of this Waldensian that the Pope should step down and out. But the Papacy is not so easily got rid of. It has a greater hold not upon Italy alone, but upon the whole Church than that it is the result of circumstances which perchance may at some near date cease to exist. What the Ship of Peter would be without the Pope we can hardly imagine. We are accustomed to nineteen centuries with the Pope, and never a single year without him. There has been many an age when both the Pope and the Church have been weaker than at present; yet the Papacy has lived through all the storms. Nor do we see any sign of its weakening, or of the Church dropping away from it. Such a thing is impossible. Italy may fall away from the Pope by becoming schismatical or even heretical. Even though every nation should drop away from the Sovereign Pontiff, that is his loss. Peter remains with his full powers undiminished, and his Primacy untouched. The Pope does not receive his powers from the other bishops, any more than the head receives its power and control from the assent of the rest of the body. A circle might as well be described without a centre as the Church supposed to be constituted without the Papacy. But as its centre is the point from which the circumference derives its form, so also is the Papacy the font and source from which all the hierarchy derives its power and jurisdiction. There is also this point to be considered that Italy is not by any means the only nation looking to the Papacy. Every Catholic from the prelates in their cathedral chairs to the peasants in their homes look to the Sovereign Pontiff for all that makes for Catholic truth and sacramental grace. We must turn to one other statement of this Waldensian. The prophet has spoken; that is all. That Pius X. is the last Pope that will be seen in Rome. That is an old, old story. Every Pope for

more than a hundred years was a Pope. The prophet has spoken; that is all. In vain for papal elections have been held amidst far more trying circumstances than would surround a conclave were it to be summoned next week. It is popular to decry the Papacy upon whose shoulders rests the world and around whom the thickest of the battle always rages. What Italy may as a nation be plotting we know not, though we feel confident that it is too proud of the Papacy to renounce allegiance to it or drive it from its borders. Anarchy may aim at its destruction, but it is for the sake of the plunder its votaries expect to derive from robbing the churches. Italy from a temporal point would have nothing to gain but everything to lose by rejecting the authority of the Pope or by expelling him. From a spiritual point of view Catholicism without the Papacy is not Catholicism at all.

HOTEL DIEU OF PARIS.

Few Catholic memories even in France are so venerable in antiquity or rich in charity as the Hotel Dieu—the Hostelry of God—in Paris. Dating from the seventh century it has passed through all the changes of dynasties and the storms of revolution until the present time. It is situated in the large square athwart which the square towers of Notre Dame have thrown their shadows, and overlooked the generations of sick and suffering cared for by the Augustinian nuns who for these thirteen centuries have been in charge of the Hotel Dieu. All this is at an end. What the Reign of Terror has spared, and the Commune had left alone the anti-Christian politicians ruthlessly set aside. On the 15th of January last these devoted Sisters were expelled by the order of the Government. An agitated multitude had gathered to witness the scene, some municipal Councillors opposed to Clemenceau's cruel schemes, men and women of every social rank, weeping, praying and protesting against the expulsion of the good religious. M. Mesureur, director-general of the Paris hospitals, acknowledged that the Sisters had never to his knowledge deserved reproach or criticism. The staff of the Hospital testified to their devotion and capability. The sick clung to them and begged to keep them. The taxpayers loudly protested against their removal on account of the increased cost: lay nurses costing twice as much as Sisters. Some a number of town councillors, deputies, Canons of Notre Dame and reporters of newspapers, had obtained entrance to the Community Hall. Here they protested to the Sisters their indignation at the governmental action and their gratitude to the religious for their great work. In the meantime the Sisters were ordered into line and marched out from their home to be taken away by omnibuses. The indignant crowd twice unhitched the horses, but were overcome by an increased number of police. Amidst the tears of the crowd and vehement shouts: "Vivent les Sœurs, Vous reviendrez," they were driven from the home that had sheltered them so long.

The original founder of the hospital was a Bishop of Paris, St. Landry, who lived in the seventh century. The first nurses were known as the daughters of St. Christopher. Their rules were largely based upon those laid down by St. Augustine, who impressed his form upon all the religious communities of the West. In the Middle Ages they were called "Filles Blanches," on account of their white robes. The Hotel Dieu over which these good Sisters presided soon obtained a national importance. Amongst its benefactors were Blanche of Castile and her son, St. Louis, and subsequent monarchs of France. All through the Middle Ages the Hotel Dieu was renowned for its efficiency. St. Vincent de Paul exercised a most beneficial influence upon the Hotel Dieu. Under his charitable direction it became the centre towards which the charity of many was attracted, and from which much good radiated. Nuns and ladies worked together in union for the sick. Through the awful revolution the nuns were allowed to remain at their post provided they put on secular clothes. The name for the time being was changed from Hotel Dieu to l'Hopital de l'Humanité. It resumed its old name in 1810 under Napoleon. The nuns also returned to the religious habit. Their quiet was again somewhat disturbed in 1871 at the time of the outbreak of the Commune. The Hotel Dieu was taken possession of by the insurgents. The nuns remained at work, attending with the same zeal to the sick and wounded of both sides. The storm passed over, the nuns resumed the habits which they had been obliged to lay aside for

ter 1647-1648 (see Rel. 1648, p. 49, col. 2, Quebec ed.) and the second a few days after, moved to a new site, St. Ignace II, nearer to the Port of St. Mary, where they thought they would be more out of the reach of the Iroquois. (Id. p. 50, 2 col., p. 51, col. 1.) This removal consequently took place not earlier than February, 1648, nor later than the date of the Relation, i. e., April 16, of the same year. (Relation 1648, p. 45, 1 col.) St. Ignace II, fell into the hands of the Iroquois March 16, 1649, and was utterly destroyed. So at most it existed for one year.

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His Grace on
Mixed Marriages.

His Grace has expressed his expressed himself as follows upon the question of mixed marriages: "I have never declared that I would never grant a dispensation for such marriages. The law of the Church provide for such dispensations, and therefore they are recognized as possible. What I did state, and what I wish to reiterate and impress upon my people, is that these dispensations will not be granted as they have been in the past. We had come to a point where the facility of obtaining such dispensations was becoming an abuse, and I determined, with the approval of the chapter and clergy of the archdiocese, that a stop must be put to the practice. Should a case arise which upon due consideration is found to fulfil all the conditions laid down by the Pope I would naturally grant the required dispensation. I may add that my action in this matter is not dictated by hostility to people of other beliefs, but entirely through a desire to protect the members of my flock from such unions which, in many cases, have proved unhappy and a serious menace to their religious beliefs, and those of the children born of such marriages." A large number of applications for dispensations have been made since His Grace issued his pastoral on the subject, but in each and every case upon the authority delegated to him by the indulgence of the Pope. His Grace has refused to grant the dispensation. "Of course," His Grace continued, "the Pope has full authority in this matter, but just as in the civil government of a country, the powers are entrusted to officers of the Government, so, in the Church, His Holiness entrusts to the Bishops certain functions which they discharge under his authorization. Thus, in the matter of mixed marriages, His Holiness, recognizing that the Bishops are necessarily better informed on local conditions in each country, leaves in their hands the granting of dispensations of such mixed marriages. His Holiness speaks with authority of what he decides, but just as naturally he will entrust the carrying out of his wishes in the matter to the Bishops of the different countries affected. Under the new rules established, marriages of two Catholics before a Protestant minister, which, up to the present, have been regarded as binding in the United States, where the edict of the Council of Trent has never been promulgated, will no longer be regarded as marriages after next Easter."

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Shrine at Waubausene

(Continued from page 5.) As to the fact of its brief occupancy, our expert confidently asserts: "It is not stated anywhere how old the Indian village (St. Ignace II), was." Had Mr. Andrew Hunter taken the trouble to read up thoroughly the early documents he would not have committed himself to this historical inaccuracy.

HELPING HIM OUT. The Hurons of St. Ignace I, on account of two disasters that befel their brave, the first of which occurred towards the end of the win-

ter 1647-1648 (see Rel. 1648, p. 49, col. 2, Quebec ed.) and the second a few days after, moved to a new site, St. Ignace II, nearer to the Port of St. Mary, where they thought they would be more out of the reach of the Iroquois. (Id. p. 50, 2 col., p. 51, col. 1.) This removal consequently took place not earlier than February, 1648, nor later than the date of the Relation, i. e., April 16, of the same year. (Relation 1648, p. 45, 1 col.) St. Ignace II, fell into the hands of the Iroquois March 16, 1649, and was utterly destroyed. So at most it existed for one year.

Yes, and in this short space of time it was fortified by means of a palisade fifteen or sixteen feet high; but this was the result of combined efforts of Hurons and Frenchmen. Pressani implies as much: "Son site et les fortifications que nous y avons fait faire." (Martin's Translation, p. 252.) The number of Frenchmen present in Huronia in 1648, not counting Father Daniel, killed that year, was sixty-four, eighteen of whom were missionary priests, four lay-brothers, twenty-three donnés, four boys, eight soldiers, who had come up that spring, and seven hired servants. The names of all but fourteen of these are on record. Needless to say that the little colony was amply provided with tools and implements. And as for the supposed impossibility of planting posts it does not exist. Last summer I spent three months on the hilltop and speak from experience. Willing hands would take but a comparatively short time to overcome whatever difficulties were to be met with, and for the bulk of the Huron members of the village community, it was a question of life or death. They were not on the lookout at that juncture for a sandy hill, but for a commanding position in the immediate vicinity of fertile lands for their corn patch. These conditions made the Campbell Farm, the present Martyrs' Hill, an ideal site.

POST-HOLES, OR NO POST-HOLES, THAT IS THE QUESTION.

Moreover, among the Huron-Iroquois tribes, palisades were sometimes constructed without post-holes. Mr. Andrew Hunter cannot plead ignorance of this since in his paper entitled "National Characteristics and Migrations of the Hurons, etc." read before the Canadian Institute, Sept. 25, 1891, he quotes in a footnote, (p. 1) from Rev. W. M. Beauchamp's "Early Indian Forts in New York," where the author says "and in the stockades, post-holes were not always used." In such cases crib-work within the enclosure was resorted to, which, filled with stones and covered with earth, especially in the bastions, formed the terre plein of the breast-work. A domé, named Jean Guet, was in 1648 the head-carpenter in Huronia, another, Pierre Tourmente, the head-mason, and a lay-brother, Louis Gaubert, the blacksmith. With skilled craftsmen to direct the gangs of French and Indian workmen, the plans of the Jesuit missionaries, who had a fair knowledge of fortification, could not fail to be carried out systematically and with despatch.

TALK FOR EFFECT.

Mr. Andrew Hunter talks glibly, throughout his several pamphlets, of distinct traces of palisade lines, and pronounces magisterially that this village site was so fortified and that other was not. Now, though I was supposed to have a smattering of the art, since I taught rudiments of castrametation, field works and permanent fortification, in the early sixties, I unblushingly confess that, in spite of my over-willingness to see, I have not yet come across, either in Simcoe or Grey counties, any unmistakable, certain signs left of palisading, with the exception of the line of outworks at the Old Fort, ruthlessly obliterated a few years ago. And had it not been that palisades were so often mentioned in the old records, one could hardly youch, without rashness, that they had ever existed. Of course, on visiting a given site we may note how admirably adapted it was for such a system of defence, and with our mind's eye, trace out the lines which the enclosures should naturally have followed. But it is a long cry from this to asserting that we see undeniable trace of palisading.

Notwithstanding what I have just said, I can confidently point out, at the Martyrs' Hill, the position and outlines of two bastions at the very least, and the angles of the flanks with the curtain. The ground has been ploughed over and over again, cobbles to no end have been carted away, and yet these outlines are visible. The line of the curtain coincides, quite fortuitously, with a drill, but need not be confounded with it. On the whole, I venture to say, that these unobliterated vestiges will compare more than favorably with anything Mr. Andrew Hunter can instantiate anywhere in the whole country.

WHY JOB WANTED HIS CENSOR TO WRITE A BOOK.

But why waste so much valuable time, not to mention the ink when "writing fluid" fit for a fountain pen is not easily obtainable? Have we not the authority of a "persona grata," a "competent person," a self-constituted judge in such matters, a live expert, who will decide the knotty question in very precise terms? Listen please to what Mr. Andrew Hunter has to say in the matter of palisades (see his Monograph on Madonté, p. 66), after having gone over carefully the townships of Tiny, Tay and Madonté. (To be continued.)

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SHRI

MR. ANDREW HUNTER

I am sure, Mr. Hunter arrived

authorities quote the only one of distance ponderous decision to non-experts, as says: "The re-

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