

The True Witness and Catholic Chronicle.

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EPISCOPAL APPROBATION.

If the English Speaking Catholics of Montreal and of this Province consider 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.....August 19, 1899.

REV. FATHER QUINLIVAN.

Just as we were going to press we made inquiries at the Hotel Dieu regarding the condition of the Rev. Father Quinlivan, who, as our readers are aware, recently underwent a very painful operation. It is a source of much satisfaction to us to be able to announce that the esteemed pastor of St. Patrick's has still further improved since we last referred to him. His progress towards recovery is necessarily slow, as the part operated upon is tender and tardy in healing. It may be said however, that his complete recovery is only a matter of time, the danger stage—if ever there was really any—having been safely passed.

PASTORAL RETREAT.

On Sunday last at the Grand Seminary commenced the annual pastoral retreat for the diocese. His Grace Archbishop Bruchesi presided at the opening and will continue to superintend the whole retreat until it closes to-night. The preacher is the Rev. Mr. Leeco, one of the profoundest theologians in Montreal, a man whose rich stores of knowledge are calculated to benefit in a marked degree each of those who have the advantage of participating in the retreat. The annual retreat is a time of great blessings for the priest. During that one week he detaches himself from all the worries, the anxieties, and the duties of his parish, and devotes his time entirely to the affairs of his own soul. He comes forth a new man, in a certain sense, endowed with fresh vigor, and armed anew to "fight the good fight." It is the duty of all Catholics to fervently pray for their priests, and especially during the time of their retreat. We trust our readers will remember those who are now seeking consolation in silence and prayer.

A CHALLENGE.

We find the following in the Detroit News-Tribune, of last week:

"The Montreal 'True Witness' (R. C.), in noticing an answer to a correspondent which appeared in the News-Tribune 'Question Box,' a week or two ago, concludes as follows:

"Unitarianism is not a bit more confused and contradictory than is Protestantism in general. If not actually, at least virtually the majority of Protestant teachings constitute a denial of Christ. They do not think so but it is none the less a fact. It is true they have Christ on their lips always; they load Him with the full onus of their sins—past, present and to be—they counteract and contradict His most precise teachings, they consider Him as mediator, but not as a Deity. Bold as these words may seem, we are pleased to say that we can substantiate them.

"Catholic as well as Protestant writers sometimes go too far in making assertions. This seems to be a case in point. What does the 'True Witness' mean by saying that virtually the majority of Protestant teachings constitute a denial of Christ, and they consider Him as a mediator, but not as a Deity."

We mean exactly what we say: Actually no Protestant teaching—to our knowledge—denies the existence of Christ in so many words; but the effects upon the masses, produced by such teachings, is to create hazy, indistinct, contradictory and vague id-

cas of the Founder of Christianity; vagueness engenders doubt, and doubt eventually brings about practical denial. How many Protestants in the great world to-day, who look upon Christ as the Redeemer, the sole Mediator, the all-suffering Victim, ever consider Him or think of Him, or adore Him, as the Creator of the Universe, as the second Person of the Holy Trinity, co-eternal with and equal to the Father? What are the dogmas of Protestantism? The Nicene, or the Apostles' Creed consists of a series of affirmations. Is there one of them upon which Protestantism agrees. By Protestantism we understand all the Christian sects outside the Roman Communion. No two of them are based upon exactly the same foundation. The Unitarian is Protestant; does he consider Christ in the same light as does the Baptist, or the Anglican? There is a feeling abroad to-day, beginning in Germany (the cradle of the Reformation) and extending to England and America, that possibly the Bible may not be the certain and only source of religion; but the consolation accompanying this feeling consists in the assurance that even though the Bible should fail, "Christ is left." The name of Christ seems to suffice in all cases. But Protestantism itself is beginning to ask "which Christ?"

"There is the miraculous, supernatural, transcendental Christ of the Nicene Creed, 'very God of very God,' and 'there is the humanitarian, the Buddha of Galilee, transfigured by legend into something which He never was, and now at length known to be simply man, however we deify Him in our language and worship.' These words quoted from an eminent writer in a recent review, convey pretty fairly our idea and the explanation of our contention. A Church—that is a teaching body—demands Revelation; Revelation demands exponents; exponents demand authority; authority demands protection against error—or infallibility. The Sorites of the Reformation is the reverse of the foregoing. There is no infallibility—or protection against error; consequently no authority; therefore no exponents; finally no revelation; no Church; no Christ. 'Oh, yes, we have Christ; we proclaim Him, we confide in Him' will be answered by 'W,' and a million others. We repeat then the question, 'which Christ?'

Not the Christ of the Nicene Creed; because He is God, Omnipotent, Omniscient; He could not possibly establish a Church, or a system of religion without conferring thereon full protection against error. It must be the legendary Christ to whom all virtues and perfections are attributed, but to whom adoration is not paid. We did not say that all the Protestant Churches held teachings that virtually constituted a denial of Christ; we said 'the majority of Protestant teachings.' Are not the Christian Scientists Protestants? Certainly they are accepted into the fold of Protestantism. Which Christ do they proclaim—if they believe in any Christ? Go over the long list of petty sects—the aggregate of which comprises the majority of Protestantism—and tell us plainly how many of them teach any definite dogma regarding Christ? Take the prayers, the invocations, the salutations, the devotional expressions of the various denominations, beginning with the Salvation Army, and running back along the whole gamut; how

many of them indicate a faith in Christ as God? Is it not constantly as a Mediator that He is invoked? He is supplicated to intercede with the Almighty; but is He ever asked to grant that which the prayer requests? Take the ordinary adherent of Protestantism; the man who reads his Bible and cries out "O, Lord," ask him to define his belief in Christ, and take his definition as an evidence of our contention.

In the vast majority of cases the Protestant, who has no other guide than his Bible, and no other exponent thereof than himself, is lacking in the scholarship which a study of the Scriptures exacts, 'in the psychology of inspiration, the knowledge of the Oriental records, the question of man-volutions, all clamoring to be dealt with before any man could declare honestly that his doctrine owed nothing to authority and was simply his own.' Yet, no matter what his views, opinions, beliefs, or disbeliefs may be he is a genuine Protestant; Protestantism accepts him. He may not deny Christ; but he denies to Christ attributes which are inseparable from the idea of a Deity. He sets up an imaginary Saviour for his contemplation, without any certainty as to the characteristic of the One he claims to believe in. When he prays, his petition is addressed directly to God; when he addresses Christ, it is as if He were not one and the same with the Eternal but rather a chosen one of God, a prophet, a saint, a martyr, an intercessor, a humanly perfect Mediator, through whose virtues every believing Christian—without other requirements than faith—can escape the consequences of all transgressions.

The agnosticism, which is simply infidelity, that has spread over the civilized world to-day, is the direct consequence of Protestant teachings, or the principles of Protestantism. The tendency of those teachings has been, from the beginning, towards disunion; disunion supposes contradictions; contradictions are characteristic of error; and inflexibility of logic ordains that error and Deity are incompatible. Therefore, the Christ—which is the object of those teachings and belief—cannot be the Christ of the of the Nicene Creed, but rather that other fictitious Christ, tainted with human weaknesses and subject to human errors.

In other words the teachings of Protestantism impart nothing definite regarding Christ; they permit a latitude of interpretation and belief that renders their faith as diversified as are the individuals who profess it. The limited, finite faculties of man can more easily understand the human than the divine; therefore the mind, untrained to soar into higher realms of contemplation, naturally is satisfied with the consideration of Christ in His Humanity, and surely, but often unperceptibly, the idea of His Divinity is effaced; for the great majority He becomes a Mediator, but not a Deity.

THE "ORANGE SENTINEL."

The "True Witness" being an Irish Catholic organ feels it a duty to thank the management of the "Orange Sentinel" for having favored us with a copy of that paper's jubilee number. We did not expect such a courtesy, and are consequently highly elated. In fact we have learned a great deal from the columns of that elaborate number. We carefully perused the ringing editorials, that breathe a spirit akin to that which animated the heroic Orangemen at Drogheda, Wexford, Janelon, and other places in Ireland. We read the numerous letters from P.M.s, and G. Ms, and M. W. Brothers, and M.W. Sisters from G.T.s, G.L.B.A., L.L.O., B.As, G. Rs, G.Ss, and C.Ms, and a score of equally important contributors, from all of which we have discovered that "Pope and Popery, wooden shoes, and brass money" are still remembered. We have also found out that the Sentinel has existed for 25 years, and that it has contributed in no small degree to the downfall of "Romanism." We were not aware that the days of St. Peter's successors were numbered, nor that Orangeism has been the backbone of Protestantism. As to the successors of St. Peter, the chain has been so lengthy and unbroken that it never once flashed in our mind that it could possibly come to a sudden end; in fact we must confess that our anxiety, on that score, has been so slight that we never gave the subject a thought. However, we are pleased to know that, in the anatomy of Protestantism, the important part, known as the spinal column, or backbone, has been Orangeism. In the ordinary creature of the animal kingdom, this vital portion runs from the base of the brain to the base of the body; we would be glad to know what organizations, or association or society is to be found at either extremes of that column.

Amongst other pieces of information which we have gleaned from this jubilee number is the significant one that Orange toasts are more popular now than ever. We never had the pleasure of "toasting"—either literally, or fig-

uratively—the "glorious and immortal King William," but we once read a statement made by the renowned Irish-Protestant orator, Charles Phillips, to the effect that it was delightful "to get drunk in gratitude to the man who colonized ignorance in one's native land." However, there is one correspondent—a "P. M." which sometimes means afternoon—who has opened our eyes to a state of things that we had heretofore, totally ignored. The only conclusions we can draw from his letter, are these: while the Roman Church was wallowing in ignorance for centuries, Orangeism was spreading the lights of Christianity and civilization throughout the world; that, even in Canada, while such men as de Brebeuf, Lalemeur, Jogues, Daniel, and their associates were reducing the country to a state bordering on financial ruin and religious degradation, the Orange Order was converting the Iroquois, and suffering martyrdom at the Huron stake; that while priests of Rome were spreading desolation and planting ignorance in every land where their treacherous feet were allowed to pollute the soil, the bright phalanx of Orange missionaries were building temples and combatting infidelity. But above all we have secured the following piece of information from the careful reading of those pages:

"More potent than statistics of population or the growth of Protestant nations is the opinion of that spirit of protest against priestly authority which is exhibited in every part of the world, and among all classes of people professing all kinds of religion. Men are to-day approaching the Divine without human mediators. They are learning that by the spirit, not by the form, they are to be judged, and these discoveries carry to the thinking Roman Catholic the conviction that his adherence to Romanism is but a shortening of his privileges, a narrowing of his spiritual vision, a restriction of his individual liberty. The growth of Protestantism and the decay of Roman Catholicism are attributable to this illuminating spirit, whose force is as irresistible as the Niagara cataract."

Not feeling at all able to stem this Niagara of illuminating Orange force, we will have to content ourselves with getting across it on the Suspension Bridge—which bridge is known to us by the more familiar term of Christian charity.

The Sentinel does not expect that we are going to join in its jubilee hymn, nor to weave a garland of flowers to deck the brow of its editor upon this occasion; were we to do so our voice would sound harsh and out of accord with the chorus of P.M.s and G.M.s, while the wrath would resemble too much those mortuary floral decorations that men strew upon coffins. He will simply express the hope that the Sentinel in its future years may prove no more injurious to Catholicity than it has been during the past quarter of a century.

A CATHOLIC'S WILL.

In various parts of our paper we not infrequently publish items that might serve well as texts for editorials. This week, in our 'Household Department' will be found a few paragraphs from the Augustinian, that deal with the question of will making. One of these paragraphs reads thus:

"One heir who should always be remembered in a Christian man's will is the Church of Christ. Let it become a principle among Christ's followers to give something, be it much or little, in every will. It is not despoiling the estate of the widow and the orphan, nor is it paying the price for Heaven, favor. It is the recognition of a claim that is made upon every Christian. Inasmuch as it was his duty to help forward his Master's cause while in health and strength, now in surrendering his stewardship he still recognizes the claims of that Master's kingdom. No heir should ever complain of the clause: 'I give and bequeath to ——— Church the sum of \$— to be used for the support of religious education, etc.'"

After all we are only stewards; even our money, or property gathered together by hard labor, belongs not entirely to us. The labor that accumulated was a duty, as well as an inevitable penalty which has fallen to the lot of mankind on account of the original disobedience. Were we entire masters of the fruits of our labor we would be able to use them and enjoy them in whatsoever manner suited our inclinations, and for as long a period as we might desire. But the evidence that we are merely the responsible custodians, and that an account must be rendered of our stewardship, is found in the facts that, even though we had unlimited wealth, we are not free to make use of it as we please, nor are we able to retain it one instant after the certain and fatal summons goes forth. Even were there no law of God to bind the conscience, there is a law of the state that forbids crime and punishes the same. No wealth, no fortune, no inexhaustible treasure can exempt a man from the strict observance of the law, nor grant him impunity in the breach of that which is ordained by authority. Not

all the millions of Croesus multiplied a million of times could prolong life for the infinitesimal fraction of a second, once the Owner of all, the Omnipotent has ordered a rendering of accounts.

To remember God's Church in his will becomes an obligation as binding as is that of contributing to the Church's maintenance during the Catholic's life-time. There is no written law that dictates this; but the law of conscience, as well as that of self-interest make it a wise and honest act. There is no other body, no other institution, or individual that follow us beyond the grave; and the benefits conferred upon us by the Church, even after death, should not be overlooked when we are about to sever all earthly ties.

Let us suppose you intend to journey from Montreal to Quebec. Once you leave the wharf of this city all the safeguards and protections that you find here, become practically useless as far as you are concerned. Our life-department, our police force, our street cars, our ambulances, and everything that the city possesses for the benefit of its citizens are left behind; you have only one object on which to depend, and that is the steamboat which carries you down the stream. So is it when the shore of time recedes; all the friends, the institutions, the clubs, the societies, that had deep interest in you vanish, and you have to depend entirely on the vessel of the Church which beats you on to eternity. Your first friend and your last one; remembering her in your will.

THE DRUG HABIT.

If intemperance in the use of liquors has long been a general curse in the world, it would seem as if the coming generation was to have a still more deadly enemy to combat. The time has arrived when some second Father Matthew will be required to rise up in his energy, and devotedness to crush the demon of drugs. The statistics of the various countries show that the insane asylums contain almost as many inmates that are victims of the drug habit as they do inebriates, in the ordinary sense of the word. And it is evident that drugs work still greater havoc—moral and physical—than does intoxicating liquor. In the case of the latter there is always some hope of redemption—except in rare cases; but the former take such a hold upon the human victim that when the habit becomes apparent, almost all hope is passed, and sudden collapse is at hand. Moreover, there are so many kinds of drugs that are now used, that it is not too much to say that a quarter of the population of large cities is given to some species of this slow poisoning system. No better example could be given than in the recently reported case of H. Victor Newcomb, a wealthy New York gentleman. The account given reads thus:

"After having habitually using chloral until his mind became affected by the drug, H. Victor Newcomb, of No. 683 Fifth Avenue, who owns property worth \$200,000, was declared insane by a sheriff's jury Monday. This verdict was confirmed by Justice Fitzgerald in the Supreme Court and Jas. A. Hames was appointed to take care of Mr. Newcomb's property."

"Witnesses testified that Newcomb is a confirmed victim of the chloral habit. His persistent use of the drug, made him insane, and in 1891 his wife Mrs. Florence Newcomb, had him sent to a sanitarium in Central Valley, N. Y. Dr. Cyrus Edson and Dr. Albert Brinkman, the family physicians, say Newcomb now is suffering from chloral dementia. Chloral, the physicians say, causes its users to suffer from delusions loss of memory, tremor of the tongue and dilated pupils."

"It is said that Newcomb took as much as twenty grains of chloral at a time, and in a single evening he has been known to consume fifty grains. On one occasion he took a large quantity of chloral in mistake for citrate of magnesia. It was enough to kill several men, and he was restored to consciousness with great difficulty."

"Newcomb's real estate, which is held in trust under an arrangement made by his father several years ago, is valued at \$200,000. His son, Herman D. Newcomb, lives in Louisville, Ky., and his daughter, Mrs. Edyth N. Ward, lives in London. It was Newcomb's wife and son who made the application to have him declared insane."

We do not cite this as an exceptional case, but simply because we have it, at this moment, under our eye. Nor is it to be supposed that men only are the victims of the drug-habit. Unfortunately the curse has fallen upon thousands of the weaker sex. There is a kind of artificial life that has come into vogue to such an extent that nature's order is reversed, and day is turned into night, and night into day. How many hundreds of fashionable ladies, whose nights are given to social engagements and their days spent in attempting to recuperate for the coming nights, are sustained by drugs and

opiates? It is often a matter of astonishment that such and such a one, who seemed all life and activity, in the great social whirl, should suddenly vanish from the scene of gaiety, and sink into the oblivion that falls upon the prematurely diseased. The tension had been due entirely to some drug and its life-sapping principles; the string snapped on account of the overstrain; the end was rapid and certain.

If we are to believe the medical world, even chloral is not the worst, the most deadly, nor the most generally used drug. In any case, the world is living at such an electric rate that soon something will have to break. It is not natural that the present mad whirl can go on perpetually. The human organism is not made of steel—and even steel has its limits of resistance. If the present generation does not experience the collapse, at least the coming one will have every reason to be grateful if it be not the victim destined to expiate the sins and follies of our time.

It is easy enough to get at the drink victim, his very intemperance is the publication of his unfortunate condition; but the drug demon eats silently, without any demonstration, into the vitality of the human being, and when the break-down comes, it is generally simultaneous with the discovery that the habit has been contracted.

POPE AND CONFERENCE.

At the final sitting of the Peace Conference, a couple of months ago, the Pope's letter to the Queen of the Netherlands was read. Elsewhere we give the full text of that communication. It was a surprise to the Conference, for only a couple of delegates knew of its existence. So stately and dignified was the letter that it created a profound impression. Above all was importance attached to the paragraph in which His Holiness speaks of lending effective aid, as well as his moral support to the realization of the aims of the Conference. He dwelt upon the arbitrations of his predecessors, and added that the authority of the Supreme Pontificate extends beyond the frontiers of nations. The London Times even admitted the remarkable effect produced by the letter.

A CATHOLIC LANDMARK.

The vast and constant changes that are taking place in London have been gradually removing historic landmarks of the greatest importance. In fact the London of to-day is almost entirely different from that of fifty, or a hundred years ago. And with the removal of buildings and streets, institutions and points of note, some venerable Catholic relics have passed away. One of the most important of these is the Church of St. Mary's Moorfields. In connection therewith we find the following in a Catholic exchange:

"An extremely interesting Catholic edifice in the City of London will soon be no more. The sale of St. Mary's Moorfields, is, we are told, in course of completion, and the sum to be paid is £202,000. The Church of St. Mary's Moorfields, commenced its existence nine years over a century and a half ago. It was for nearly 100 of those years the centre of Catholicity in the metropolis. Cardinal Wiseman used it as his cathedral as soon as the restoration of the Catholic hierarchy in 1859 allowed His Eminence to do so. City merchants and their families no longer make regions within the hearing of Bow Bells their places of domestic residence, and the congregation of St. Mary's, Moorfields, has consequently been gradually dwindling away. Out of the £202,000 purchase money a small church will be built in the city."

In their lusty efforts to write catchy headlines the New York editors often make ludicrous mistakes as to the contents of the articles the nature of which they are presumed to indicate. The New York Herald's European cable on Sunday last had for its first large type headline the words: "Dove of Peace Over Europe." In the article itself the Transvaal question is alluded to; and further on in the same column is the minor heading: "Britain's Latest Battle-ship 'Type,'" underneath which is given a description of the murderous power of the new warship, which, we are told is "the greatest triumph in naval architecture, both for speed and fighting." There is nothing suggestive of the gentle and timid dove in such news.

CHURCH DECORATION.

There is many a church and chapel where the want of daylight is felt. It is a pity at times on account of the fine decorations, that cannot be properly shown. Immense sums of money are expended in decorations and paintings only to be practically lost on account of the lack of light by which they should be seen.

Artificial light will not suit the purpose, as all know, but a well diffused general light is what is wanted. The only way to secure it in most cases is by Luxer Prisms, and many are taking advantage of this new product to get the desired results.