

The True Witness and Catholic Chronicle

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TERMS, PAYABLE IN ADVANCE.

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.

PAUL, Archbishop of Montreal.

SATURDAY.....NOVEMBER 25, 1899.

THE MAYORALTY.

"Time flies," and yet we seem to be no nearer the choice of an Irish Catholic candidate for the mayoralty. Yet, we live in hope; we cannot believe that all we have written, all we have done and said to urge our people to take a stand on this critical occasion, must go for nothing.

HIGHLANDER. Montreal, November, 1899.

Evidently "Highlander" is a fair-minded and honest citizen. He recognizes, with satisfaction, the existence of the unwritten law, for the preservation of which we have been contending. It is equally evident from his few remarks that were it the turn of the Protestant element, there would be no uncertain sound in their voice demanding their rights.

In opening his speech, the Mayor remarked that Mr. Taillefer had been indiscreet in wording his introduction. That he was the present Mayor of Montreal was true, but to say that he would be the future Mayor was indiscreet. Now that reference to that subject had been made, however, he would not let it pass unnoticed.

always gratifying to the weak side of human nature.

"I am not a candidate as yet, however," said his worship, "but I do not say I will not be."

"Eighteen months ago he had been elected by acclamation. It was an honor he did not deserve, but it was the will of the people, and he was glad to obey. If a second term were offered him; if, by the unanimous consent of the electors of the City of Montreal, without distinction of race or political views, he were asked to be Mayor next February, he was not prepared to say what answer he would give, nor what he would do. He would not impose himself on the electors, but would leave the question in their hands.

Two years ago Mr. Prefontaine would not be a candidate for a second term, because he felt that it was due to the other elements in the community to have each their turn, and he did not believe in any one man, or any one section monopolizing honors and positions. To-day he is in the hands of his friends, which simply means that he would like to be asked for a second term; would be glad of any excuse to retain office, and would even promise, if elected (which means that he anticipates being elected again) to perform his duty as faithfully as he has done in the past.

THE CENTURY MISSION.

His Grace the Archbishop of Montreal, has addressed a very important pastoral letter to the clergy and faithful of the city, which was read last Sunday in all the Catholic churches. In accordance with the expressed desire of the Holy Father, the closing of the nineteenth century should be marked by special homage to God, gratitude for all the benefits and blessings received and amendment for all the sins and errors committed.

As is always to be expected, the letter is an eloquent and complete exposition of the subject. In the course of his pastoral, the Archbishop

op emphatically states that the population of Montreal is good. He says: "Taking them as a whole, they respect the holy laws of God and the Scriptures. The spirit of faith and of charity which animates them, shows brilliantly in the magnificence of our religious edifices and the marvellous abundance of our charitable institutions. The population of Montreal is attached to the Church; it firmly and faithfully celebrates all the feasts, partakes of the Sacraments, and puts into practice its wise commands."

However, he is obliged to turn to the reverse of the medal, for there are causes of regret, and many things to deplore, even in this great Catholic community. His Grace says: "In a great many families there reigns an admirable fervor and piety, but it must be admitted that besides these good qualities there are many things we deeply deplore. Are not the commandments of God and the Church frequently violated, and that by those who should be the models of society? Sunday is not kept holy as it should be, and as it was in former years by our fathers. How few, alas, are the scruples in infringing upon the grave precept of being present at mass. The day that the Lord has reserved to Himself is in a manner disputed, while people give way to pleasure and dangerous amusements. In the family sanctuary what terrible failures of duty we have to regret. Many parents no longer look after the innocence of their children, while a great many children do not have the profound respect for their parents which is the result of a sound Christian education. The mutual duties of husband and wife are often misunderstood and transgressed, although these sacred obligations were established by God and founded on nature. What sad ravages have been caused in the souls of young by impure representations and immoral publications. And how many shipwrecks in all classes of society, by the gambling habit, by intemperance, by blasphemy, by sensuality, by the greed for wealth and the love of luxury. Ecce nunc dies salutaris. Behold the day of salvation. The chosen hour of God to operate your conversion and to assure your future happiness."

After an appeal to all the faithful to take advantage of this special season of Grace to store away spiritual treasures in the mansions of God, the Archbishop asks of the community and the clergy to pray for the success of this grand retreat. The promise of the powerful assistance of thousands of prayers, going up from pure souls and humble hearts, should encourage all the Catholic population to take special interest in this great religious event. To use the words of the pastoral: "How our thanksgivings shall ascend to the Creator's Throne, in hymns of jubilation and gratitude, if on the day of general communion not one Christian fails to answer this appeal; if not a single prodigal child refuses to return to the arms of his father if all the strayed sheep be brought within the fold on the shoulders of the Good Shepherd." There is something characteristically touching in this paternal appeal to the children of the faith, and we are confident that when the four weeks of mission shall have passed, and that the "Glorias" of Christmas are chanted by Angelic voices above, and by holy souls on earth,—to use the words of Pere Montsabrè—"the churches (of Montreal) will ring with a Te Deum of gratitude such as their vaults never before heard the like."

CATHOLICISM AND CATHOLICITY.

That non-Catholic writers should speak of religion as Catholicism is not a matter of surprise, since they regard the Catholic Church as a denomination, or sect of Christianity; but it is certainly astonishing that so many educated Catholics—including even members of the clergy—should persist in applying to the Roman Catholic Faith a term that has either no significance, or at least, is entirely erroneous. Our religious system is Catholicity; not Catholicism. It is Catholicity, without the necessity of the qualifying term Roman. There being no other true Catholicity, it is unnecessary to distinguish it by the word Roman, which would only be required as a contradistinction to some other kind, or class of Catholicity. None other existing, the word Roman is superfluous. We belong, purely and simply to the Catholic Church, the centre and head of which are to be found in Rome. Our religion is, consequently Catholic and is known as Catholicity. Between Catholicity and what many call Catholicism there is a great gulf.

Catholicity dates from Christ; it is universal, one, holy, apostolic, uninterrupted, unchanged, and unchangeable; it constitutes the whole of the true Christianity, and comprises the whole Truth; it is not a section, nor a fraction, nor a schism, nor a denomination—all of which indicate parts of an entirety, consequently, it cannot be Catholicism, anymore than

it can be Anglicanism, or any other "ism." According to Webster's International Dictionary "ism" is a suffix indicating an act, a process, the result of an act, or a process, a state; also a characteristic (as a theory, doctrine, idiom, etc.); as baptism, socialism, sensualism, Anglicanism." It would be hard to class the religion established by Christ, in person, in any of the aforementioned categories. Catholicity is more than a mere act, or a process, or the result of either; it is not a state; it is not a theory, nor yet a simple doctrine. It is something combining all these and much more of an essential nature to the establishment which justly claims to be the "pillar and ground of Truth." The same lexicon defines the noun "ism," as "a doctrine, a theory, especially a wild or visionary theory." Then we have the following quotation from S. J. Goodrich: "The world grew light headed, and forthwith came a spawn of isms which no man can number. Not only according to this last-mentioned definition, but according to universal acceptance, an "ism" is some fanciful, surprising, sensational, wild, unstable, or foolish doctrine. It is exactly these qualities, or characteristics, or some one or more of them, that the non-Catholic seeks to attach to Catholicity by calling it Catholicism."

For these reasons, amongst many others, we not only object to the word Catholicism, when applied to the religion of the Catholic Church, but we claim that it is entirely inapplicable and misleading. We are Catholics, our church is the Catholic Church, and our religion is Catholicity.

LADIES' AUXILIARY, A. O. H.

So much have we written in these columns on the subject of the Ancient Order of Hibernians that there can scarcely be a reader of the "True Witness" unfamiliar with that splendid Irish organization. This week we would briefly call attention to the fact that there is another branch of that society which is less known yet which plays a most important part in the development of the A. O. H.—we refer to the Ladies' Auxiliary. Already are there four divisions of this the woman's branch established in Montreal; the aggregate membership is over four hundred. A few days ago we had the privilege of a very pleasant interview with three of the leading members of the Ladies' Auxiliary A. O. H., Mrs. Sarah Allen, Provincial President; Miss Lizzie Howlett, County President, and Mrs. C. O'Brien, treasurer, Division No. 1, were the ladies in question.

We learned many interesting and instructive particulars concerning their section of the great A. O. H. organization. The same constitution governs the both and both the male and female branches are subject to the same rules. However, there are hundreds of Irish women in Montreal who have not the remotest idea of the advantages to be derived from a membership in this patriotic and thoroughly Catholic body. We will mention amongst other advantages that of sick-benefit; if a member is ill she receives \$3.00 weekly benefit, given during thirteen weeks, she has free medical attendance, and she enjoys the benefit of the visitation of the sick. There is an employment committee whose duty it is to secure work for women who cannot find it. There is a literary department, and recently a musical department has been introduced and placed under the special charge of Miss Fanny Pringle. The chaplain of the Ladies' Auxiliary is Rev. Dr. Luke Callaghan, Vice-Chancellor of the Archdiocese.

With such advantages, and the benefit of such advice and aid as the zealous chaplain can so well impart, this organization should flourish in Montreal.

CIVIC FINANCING.

Wonderful to tell—in Canada, at least—the great leading cities seem to be affected with that peculiar financial malady, known as "Short of Funds." It is unnecessary that we should mention the case of Montreal. All our readers are familiar with the extent to which this complaint has affected our civic body—and possibly our civic soul—during past years. It has become somewhat chronic; it is a case for the long-expected hospital for incurables. It troubles our municipal system in all seasons; it is neither cured by the cold of winter, nor yet by the warmth of summer; it seems to have eaten its way into the flesh and bone of our council, and any day we may hear of it being attacked some vital organ. If snow is to be cleaned away in winter time, the work cannot be done, because the corporation is reported ill and suffering from this "Short of Funds" disease. If refuse is to be re-

moved from the lanes in summer time or if the ordinary scavenging operations are needed, there is no likelihood of anything being done, because the corporation is "laid up" under medical certificate, with a bad attack of this "Short of Funds" disease. It is comparatively speaking, something new in the realm of medical science, and as yet our civic "Materia Medica" has failed to provide a remedy for the ill. Old timers might have thought that "money" was a good prescription; but experience has proven that the largest conceivable doses of this cordial have failed to procure relief. It is a kind of acute appendicitis—a clogging of an apparently functionless organ, which usually results in the collapse of the whole system.

But if to have companions in misfortune is any consolation to the unfortunate, Montreal has the satisfaction of knowing that Toronto is a victim of the same disease. Possibly many other cities suffer in a like manner; but they keep the matter so quiet that the health authorities have not found out the fact, or have not seen fit to make it public. In a recent report of a meeting of the Toronto City Council, we find the following: "A resolution, moved by Ald. J. J. Graham, was sent on to the Board of Control requesting that funds be reported for the payment of wages of the permanent officials of the Street Commissioner's department for the balance of the year, as much necessary work had been stopped for want of funds."

"Mr. Jones reported that he had had to put off about half of his men, and would have to lay off some more as his appropriation was exhausted."

We have great sympathy for the Queen City under these painful circumstances, for we know, from bitter experience, how severe and torturing this complaint is. However, should our friends of the West be happy enough to secure a remedy that will be effective, we would beg them to kindly send us a copy of the prescription.

SABBATH BREAKING.

We Catholics are often the objects of severe non-Catholic criticism and censure, on account of the frequency of our innocent amusements and relaxations on Sundays. It is not our intention to enter into the lengthy arguments that might be advanced in regard to the various modes of securing rest upon the Sabbath; what would be work for some is recreation for others, and as long as the Sunday is kept holy by attending to all the duties imposed by religion, there is no limit marked out to designate how each one should make it "a day of rest." When we refer to amusements, of course we mean those devoid of sin and perfectly in accord with strict Christian principles. But we are frequently surprised to find our Scripture-guided friends so very un-Scriptural and inconsistent as they often are. They seem to hold in absolute abhorrence any species of work on the Sabbath. Some of them would not cook their meals on that day, but have them prepared the night previous; many of them would prefer to tempt Providence by exposing themselves to colds and other illnesses, sooner than cut or carry the wood necessary to heat their houses on a winter's Sunday. We will never forget the horror with which a good Presbyterian minister was once inspired when he learned that the priest of the place had permitted his parishioners to take in their hay on a Sunday afternoon. It was the only fine day that they had had for three weeks, and almost all the hay crop had been lost on account of the rain; to neglect taking it in on that afternoon might have meant ruin and misery for many of them. This exceptional case could not be admitted by that strict Sabbath observer. Yet he forgot that the priest acted in direct agreement with the precepts of Christ. It was Our Lord who asked if your ox or your ass were to fall into a pit on the Sabbath whether you would not pull him out. On the Sabbath he did the work of healing, and he did so in accord with the law.

What most astonishes us is the fact that while these religious critics are horrified at even the necessary work done by some Catholics on Sunday, they wink at the unnecessary labors performed by their own people, under very different conditions and circumstances. In the heart of this city on a recent Sunday, a score or more of workmen might have been seen laboring away at the construction of two edifices. Both buildings the property of wealthy non-Catholic organizations. We can understand that these great companies, or the individuals comprised in them, are most anxious from a business point of view—that their buildings be completed with the least possible delay. But it is not the few hours of extra labor on Sunday, that will ma-

terially affect the early completion of the edifices. There is an absolutely unnecessary work—a servile work—and it is carried on while others are keeping the Sabbath holy by attending the services in the churches. And these gentlemen, who find it no harm—when it is a question of their own financial interests—to keep numbers of men at work on buildings, will turn up their eyes in holy horror when they are told of excursions or other legitimate amusements and relaxations participated in by Catholics.

MONTREAL GAELIC SOCIETY.

On Tuesday evening next, at the Hibernian Hall, 2042 Notre Dame Street, the Montreal Gaelic Society will hold their regular session; and on a week from Tuesday, in the same hall, a special concert will be given. It may be remarked that no fee is charged for attending the classes of the society, nor will there be any admission fee on the occasion of this particular concert. As an evidence of how sincere are the friends of the grand Irish revival movement, in this city, the expenses of the coming event will be defrayed by private contributions. We need scarcely here dwell upon the admirable work which the Gaelic Society has done since its inauguration in our midst. Already, have we written and published a great deal on the subject, but we wish to draw attention to the fact that this concert is intended to act as an impetus that will stir hundreds of our fellow-countrymen to actively participate in spreading a knowledge of Irish literature.

We may state, as an attraction for scores of our fellow-citizens that the programme will mainly consist of addresses, songs, recitations, and readings in the Irish language. It is to be hoped that the attendance will be of a nature to warrant the officers and members of the Society in putting forth still greater efforts in the accomplishment of their good work.

NOTES FROM OTTAWA.

The friends of the poor gave a successful entertainment in aid of the fund on Thursday of last week.

A retreat for the women members of the Third Order of St. Francis of Assisi was preached in the Church of the Capuchins last week. The Rev. Father Maurice was the preacher.

Rev. Father Devlin, S.J., who was a guest of his father, Mr. Charles Devlin, of Aylmer, Que., last week, has left for his new parish at Sault Ste. Marie.

Rev. Father Maurice, Capuchin, preached a retreat in St. Francis' Church, at Hintonburg, Ont., last week, for the women of the Third Order of St. Francis.

As usual at this season the hour of Vespers on Sundays and holidays has been changed from the evening to the afternoon.

Very Rev. Canon Campeau, has returned from a visit to his aged mother. His many friends are pleased to hear that the venerable lady's condition has improved.

The Congregation des Hommes of the Blessed Virgin have inaugurated their winter course of services. On Sunday night of last week Rev. Father Groulx preached the inaugural sermon on the apparition at Lourdes and gave a graphic description of the many favors and graces received there.

A young ladies' auxiliary in connection with St. Patrick's Home has been formed. Mrs. E. A. Mara, who, for fifteen years past has acted as Secretary of the senior auxiliary declined continuing in that capacity, but after considerable persuasion was induced to withdraw her resignation.

A conference of the clergy was held at the residence of the parish priest, of Gatineau Point, on Thursday of last week.

The Rev. Father Judin, the Provincial of the Oblates of Mary Immaculate paid his annual visit to the venerated Fathers at Hull, on Thursday of last week, and afterwards proceeded to Mattawa and other points on the Ottawa.

Rev. Father Moise, of the Capuchin Friary, and parish priest of Hintonburg, has had an attack of paralysis.

There will be a religious profession at the Precious Blood Monastery on 5th December.

Very Rev. Canon Martin has returned from Montreal, where he made a retreat with the Rev. Fathers of the Blessed Sacrament.

The annual retreat of the pupils of the Rideau Street Convent took place last week.