

# The True Witness and Catholic Chronicle.

Printed and Published by the True Witness P. & P. Co., Limited,

208 St. James Street, Montreal, Canada.

P. O. BOX 1138.

## SUBSCRIPTION PRICE

CITY OF MONTREAL, Delivered,	\$1.50
OTHER PARTS OF CANADA,	1.00
UNITED STATES,	1.00
NEWFOUNDLAND,	1.00
GREAT BRITAIN, IRELAND and FRANCE,	1.50
BELGIUM, ITALY, GERMANY and AUSTRALIA,	2.00

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TERMS, PAYABLE IN ADVANCE.

## EPISCOPAL APPROBATION

If the English Speaking Catholics of Montreal and of this Province considered 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, MAY 27, 1899

## IRISH INTELLECT AND VIRTUE.

It is but natural that Irishmen should seek to make the world acquainted with the honorable and useful achievements of their race in every land. It is likewise natural that each one should contemplate the subject from the standpoint of the country in which he lives, and base his claims upon the lives and successes of those of his fellow-countrymen who come within the sphere of his immediate knowledge. Consequently, we are not surprised, but are highly pleased, to find such a writer as Mr. John J. O'Shea, occupying the pages of "The Forum" with an elaborate article on the history of the almost continuous exodus of the Irish people, and upon the sterling qualities of the immigrants to the United States. After picturing the carrying with them of all the liberal arts, and having traced their deeds, from the Irish signers of the Declaration of Independence, down to the Irish heroes of the great American conflict, he points out the vast moral influence that Irish immigration exercised in the cementing of the young country. In closing his splendid contribution the writer says—

"The intellectual qualities of the Irish race, as known here, should be judged by their fruits. It has been denied that the Irish-American, either in the professions, in politics or in trade, often rises to a high position. Generalities of this loose and sweeping kind are hardly worth the trouble of answering. It is not easy to pick out any individual of American birth, from the President down to the policeman who has not some Irish blood in him. If we look to the law where shall we find lights more brilliant than Thomas Addis Emmet and Charles O'Connor? The three most prominent members of the judicial bench in New York, up to a few months ago were Chief Justice Daly, Judge Smith and Recorder Goff. Two of these, if not all three, are Irish-born. I believe there are hundreds of judges throughout the States whose legal standing is a living refutation of this shallow absurdity. The Hon. Bourke Cockran furnishes a proof that forensic ability and oratorical power and elegance are by no means irreconcilable with the fact of Irish nativity. Literature and art are as yet young among us; but in what we have of it Irish craft is not altogether unknown. The names of Father Abram Ryan, the poet priest of the South, Theodore O'Hara, Thomas D'Arcy McGee, John Boyle, O'Reilly, James Gilmary Shea, Fitzjames O'Brien, Maurice F. Egan, James Jeffrey Roche, Louise Imogen Guiney—to call only a few from a goodly cluster—attest that Irish origin is no bar to the possession of the gifts of Minerva and Apollo. In the realm of art we have with us Mulvaney, the great painter of "Sheridan's Ride," "Custer's Last Rally," and several other fine canvasses worthy of the Versailles gallery, and we also have a St. Gaudens and a McMonnies, whose Irish blood is well illustrated in the imaginative character of their work and in the versatility of their genius."

While all this is true and we are proud of the splendid careers of Irishmen in the Republic to the south of us, we cannot refrain from pointing out how successfully Irishmen, in

British colonies, have sealed the ladder of preferment, and given evidence to the world of what heights they could reach untrammelled by any political or national ostracism. To take one example out of a hundred; it was only the other day that we read a lengthy account of the life-work and wonderful triumphs in the sphere of his profession, gained by Sir T. N. Fitzgerald, of Australia. The writer tells the story of young Fitzgerald from his birth at Tullamore, Ireland, in 1838, until his reception into the ranks of the medical fraternity in 1857. He arrived in Melbourne, Australia, in July, 1858, and was soon appointed house-surgeon at the Melbourne Hospital. We take the following extracts from the well deserved tribute—

"The rise of Mr. Fitzgerald's reputation as a surgeon was from the time of his arrival in the colony remarkable alike for its rapidity and permanence. During the two years that he retained his post on the staff of the hospital, and during his subsequent career as chief of the visiting staff, and also in private practice at his own hospital in Lonsdale street West, Melbourne, he made his mark as a skilled and inventive operator, and at an early age rose to the head of his profession, occupying a position unanimously and ungrudgingly conceded to him by his confreres throughout the entire continent. To quote an illuminated address presented to him by the staff of the Melbourne Hospital on a recent notable occasion, "the fertility of his conceptions and the brilliancy of his operations have shed a lustre on the institution."

"To the medical profession he has long been known in his public and private practice, as the most brilliant surgeon of his time; and has also won fame by introducing new operations for the treatment of talipes, of fractured patella, of lengthening the tendons, of ununited fractures and in many minor matters too numerous to specify. In the art of surgery he has exhibited qualities of brilliance, dexterity and fertility, in which he is practically unrivalled. It has been said of him that he has eyes in the tips of his fingers, and in plastic operations the rapidity and precision with which he works have been remarkable, while in sudden emergencies he exhibits the greatest ingenuity and readiness of resource."

"It was therefore no surprise to the general public to hear in 1897 that in the list of honors conferred upon the most distinguished people of the day, in commemoration of Her Majesty's diamond jubilee, the name of Thomas N. Fitzgerald appeared in the list of the new knights. This was the first time that the medical profession in Australasia had received the honor of a title, and consequently the profession found considerable satisfaction in the honor to their acknowledged head. Other Australian medical men, such as Sir Alfred Roberts, Sir Anthony Brownless, Sir James Agnew and Sir Arthur Renwick, have of course been knighted, but the first named received his title as an acknowledgment of his services in the founding of Prince Alfred Hospital; Sir Anthony Brownless as Chancellor of the Melbourne University, and the two last for their political services; but Sir T. N. Fitzgerald received his

honor as an acknowledgement of his pre-eminence in his profession."

What Irish-Canadian in reading even these few paragraphs—for our space will not permit of more extensive extracts—can fail to be impressed with a parallel case in this country? While perusing the story of Sir T. N. Fitzgerald's grand career as a surgeon, in that far-off colony, and the account of the honors well earned duly accorded him, does it not seem to us that we are reading the life and works, the professional triumphs and the signal recognition of his eminent abilities, of Sir William Hingston of Montreal? In this great colony—the sister of Australia—another Irish Catholic has reached the highest grade attainable in his noble profession, has rendered services—both individually and collectively—to his fellow-countrymen and co-religionists as well as to Canadians of every creed and origin, that have earned for him the undying gratitude of thousands, and that challenged the admiration of Europe and America. The knighthood conferred on Sir T. N. Fitzgerald and that bestowed on Sir William Hingston, are the very best evidences that can be produced that the Irish people—through their distinguished men—command the respect, the admiration, of the very power under which, for long generations, their ancestors had suffered exclusion and alienation. It is not because these men are Irish-Catholics that they have been so honored; but it is in spite of their nationality and religion, and in spite of all the disabilities thereto attached, that their talents, their eminent services in the field of science, and their grandeur of character have obliged those in the position to recognize them to confer such distinctions.

In making this comparison we do so with a legitimate pride; for any honor that may fall to the share of such a representative man as Sir William Hingston, of necessity reflects upon the whole Irish-Canadian population. We participate, to a certain degree, in that honor, and we are grateful to Providence for having raised up Irish-Catholics—at the very extremities of the earth—whose lives and whose achievements are the best possible proof of the magnificent characteristics of the race.

## THE POWER OF MAN.

In the course of a lecture delivered last month in Manchester, England, the Rev. J. H. Carswell said—

"It is beyond all question that man can accomplish anything provided he takes the proper means and has the will, the courage and the perseverance to succeed." We do not know to what Church, if to any, this reverend gentleman belongs, but we are confident that he is not in accord with the teachings of any Christian denomination—decidedly he is not a Catholic.

We are all perfectly prepared to admit that man is the most powerful—in the sense to which he refers—of all created beings; but that he can accomplish anything that he undertakes or that may be undertaken is another matter. Decidedly the progress which has marked the now expiring century is marvellous, and to those who lived one hundred, or even fifty years ago, it would seem incredible. The perfecting of all arms of warfare; the invention of telescopes that can bring the most remote planets under the eye of human observation; the wonders accomplished by the new uses of steam; the mighty transformations in the affairs of this world that are to be attributed to electricity; the very lightning of heaven brought down and harnessed to every species of newly-invented vehicle of locomotion; the telegraph, telephone, and all the numberless improvements to which they have been subjected; all these and a thousand other, signs of man's inventive genius are sufficient to make us pause, and to seriously ask ourselves, "What next are we to expect?"

But man's power ends with the application of existing forces to new and hitherto unknown operations. He can utilize that which already exists; but he cannot bring the elements that go to make up his inventions into existence. In other words he can neither create nor annihilate. He may change and transform matter in a million unexpected ways, but there his potency ceases.

For example, a man can take a plant, pluck it from the soil, decompose its various parts, separate the tissue and fibre, the oxygen and hydrogen, reduce it to atoms, but he cannot unite again these parts, nor bring together these elements, nor give back the vegetable life to the plant. Man can destroy human life, he can sever the cord that unites the soul to the body; but there his powers even of destruction come to an end. He cannot follow that soul one second's space beyond the confines of mortality, much less can he destroy or annihilate that vital part of the being he has killed. So even his powers of

destruction have limits as clearly defined as are those that surround his powers of construction.

Suppose that a man were endowed with all the physical strength of a hundred Samsons; that he combined in himself all the intellectual might of all the most pronounced geniuses that have ever appeared on earth; that he multiplied that combination of physical and mental strength by ten million times, still there is one simple thing which he could not do. Give him all the will, the courage, and the perseverance that the human mind can conceive, and yet all that would not enable him to do, perform one certain feat. With those gifts thus magnified and multi-multiplied, he might be able to strike another man dead, he might be able to confute, confuse, defeat, crush that other man, either in matters of science, or of art, or of argument, yet granting him all these gifts, still he could not prevent one thought from flashing through the mind of the weaker man. He might slay his neighbor; but as long as the soul remained in the body he could not cause that soul, or spirit, or mind to cease thinking. How very insignificant, then, is the power of man.

The writer of this article is suddenly seized with a thought—let us say that he thinks the Rev. Mr. Carswell is mad. That Reverend preacher does not desire that the writer should conceive, or entertain such a thought. He, therefore, puts forth all his powers to prevent the writer from so thinking. Possibly he could invent some means of diverting the current of our thoughts; but he could not prevent us from "thinking that thought." He might be able to torture us, to deprive us of the powers of speech, of hearing, of seeing, of feeling; but he could not deprive us of the power of thinking.

Where, then is the omnipotence of man? Yet, there are disbelievers, men who boast of their atheism, and who would gladly give their lives to purchase one moment's control over the thoughts of others. And these men deny God, they would efface the Being whom we call the Almighty. Still, while pushing their audacity to that point of temerity, they cannot prevent a thought from rising up in the mind of a fellow-man. The mind of that fellow-man is but a breath from God; impotent in presence of that imperfect image, that slight breath of the Divinity, they have the presumption to attack the Supreme Being who created that mind. Man is far from being as powerful as he is represented by the Rev. Mr. Carswell, and while his simplest thought cannot be controlled, how, in the name of reason, can the infidel pretend to wipe out the Great Creator of that mind?

## IRISH CATHOLIC REPRESENTATION.

We are gratified to know, from letters which come to us from time to time that our articles on the necessity of having distinctively Irish Catholic institutions in Montreal and the surrounding district—institutions the advantages of which will of course be fully shared by Catholics of English and Scotch nationality—are being recognized by our readers. These institutions, as those familiar with our attitude on the question are aware, are, as we have repeatedly said, designed to be but so many means to a common end; to equip Irish Catholic youths with a higher technical and commercial education, so that they may take their place in any position, without a single exception, in Montreal; and thus to enable them to win back that prominence in public life, civic, provincial and federal, which Irish Catholics once held, but from which they have during recent years been slowly but relentlessly and unceasingly excluded by French Canadian Catholics on the one hand and by English-speaking Protestants on the other.

But Irish Catholics cannot afford to wait, in respect of public representation, until these distinctively Irish Catholic institutions have been established. It is incumbent upon them to take energetic action without delay; for the ostracism to which we refer is increasing every year, and we must lose no time in taking steps to put an end to it by organizing our forces in every district. A few weeks ago two joint Recorders were appointed for the city of Montreal, under the new charter. Long before the appointments were made the "True Witness" had urged that one of the Recorders should be chosen from amongst the Irish Catholic lawyers of the city, on two grounds, namely, that an Irish Catholic was formerly Recorder of Montreal, and that Irish Catholics are considerably under-represented, and English-speaking Protestants are considerably over-represented, on the judicial bench in this city. No attention was paid to the Irish Catholic claim. It is not putting it strongly to say that that claim was treated with contempt; for a Scotch-Protestant and a French-Canadian lawyer were given the joint

Recorderships. Mr. Poirier, the French Canadian Recorder, was a Fire Commissioner—a position long held by an Irish Catholic, at a salary half that which is now paid to each of the joint Fire Commissioners—and his place was promptly filled by the appointment of another French-Canadian, Mr. O. Bourbonnais, whose colleague is Mr. Fred. Perry, an aggressive Protestant, who has held the position for many years. When four lawyers were appointed last year to draft the new city charter two were French-Canadians and two were English-speaking Protestants. When the city council recently appointed two consulting attorneys one was a French-Canadian and the other an English-speaking Protestant.

These are only a few instances of the hostility with which Irish Catholics are being treated by the French-Canadian Catholics and the English-speaking Protestants. Has not the time come when we should exert ourselves; when we should realize and resent this policy of exclusion; when we should form an aggressive and united organization whose aim should be to secure the recognition of our constitutional rights as citizens of Canada; when we, in the words of a correspondent, should adopt three lines of policy—1st individual action; 2nd, the choice of capable leadership; 3rd, the generous support of a newspaper offering a scope for the publication of the expression of the views of those of our race in Montreal who are gifted with the faculty of literary expression?

## THE ONLY RELIGIOUS DAILY

Since the "Westminster Gazette" has noticed our esteemed friend the "Daily Witness," and has made it known to the European world that Montreal possesses "the only religious daily" on earth, our friend seems to have fallen into vanity-created error of considering itself the guardian of Roman Catholic morals and faith. It has always been inclined to dictate to Catholics how they should regulate their consciences, and to the Catholic Church how she should govern her faithful. This seems to us a very unwarranted presumption; and we are curious to know what would be thought of us, were we to interfere in the workings of any Protestant Church, and take upon ourselves to ordain how the ministers of denominational establishments should trim their actions in regard to their congregations, and how the members of such congregations should deal with their ministers.

In last Saturday's issue the "Witness" comes three times to the charge. The thrice repeated effort to inflict some kind of injury upon Rome, reminds us of Lord Macaulay's description of the scene at the Roman bridge, when Horatius, Hercules and Lartius held it against the legions of Lars Porsenna—

"He thrice came on in fury,  
"And thrice turned back in dread,  
And pale with fear and hatred,  
Scowled at the narrow way,  
Where wallowing in a pool of blood  
The bravest Tuscans lay."

After having a rap—from behind the "Christian Guardian's" shield—at the subject of "Conversion of French Priests"; and then—from under the cloak of the "Faithful Witness" (not the Daily one)—having hurled a lot of cheap nonsense about the power of priests in Italy; our "only religious daily," undertakes to explain editorially the meaning and purport of Plenary Indulgences. Now the only portion of that lengthy editorial which is in any way exact is the quotation taken from Webster's Dictionary. That compiler of words and their significations says that an indulgence is—

"Remission of the temporal punishment due to sins, after the guilt has been remitted by sincere repentance."

If the "Witness" had stopped short after reproducing that definition it would not have run the risk of appearing absurd. But when it undertakes to discredit "indulgences" by such an argument as the following, it simply places itself in a ludicrous attitude. It says—

"Martin Luther went there in all earnestness of spirit, hoping to get rid by means of penances of the burden of conscience which none of the exercises he had been put through at home had availed to remove. His simple, honest soul was horrified by the low morals which he found to be rampant in convents and in the high places of the Church, and still more at the mockery with which his own scruples were treated; and on his knees on a holy staircase he realized, once for all, that in seeking salvation by these outward performances, he was on the wrong track."

They certainly must have been terrible, immoralities that shocked the modesty of the immaculate Luther. The "simple, honest soul" of the renegade monk, the loveable discorder of all vows, the chaste violation of his own vow of celibacy and chastity, is

something to be admired—at least the ingenuity that concocted such a phrase is worthy of admiration. The acme of audacity is always worthy of admiration.

Poor Luther suffered enough for conscience sake, during his life-time, to at least have his name respected and to be freed from the ignominy of being classed with the modern genus "ex-monk." His terrible mortifications, in consequence of all the immoral horrors that he witnessed in convents, deserve better of this generation. The monk who sacrificed himself to the extent of marrying a nun in order we suppose to save her from that immoral atmosphere—must surely have had a "simple and honest soul."

We would advise our friend, in future, when the anti-Roman fit comes on, to leave Luther out of the question—his presence in no way serves to prove the iniquity of indulgences.

## CATHOLICITY AT THE PARIS EXPOSITION.

Under the patronage of Cardinal Richard, and with M. de Mun as president, and M. Pechenard as vice-president, a committee has been formed and is at work already, with the object of bringing the achievements of Catholicity in a striking manner before the world, at the coming Paris exposition. A contemporary, dealing with the subject says—

"All the conquests achieved under the flag of Catholicity will be laid before the public. A great central tableau will group into one vast whole all the works showing their aim and their results. Each branch will subsequently, expound in detail its character, developments and achievements. The illustration will be executed by three means—intellectual, consisting of statutes, documents, historical notices; figurative, including models, photographs, insignia; practical, exposing works produced. "In three great spheres has the Catholic influence asserted its omnipotence—educational, social, colonial. The first of these will be illustrated by the vast army of teaching orders. The second holds up to admiration the numbers of co-operative societies, syndicates, working-men's clubs, dwellings, lecture halls, savings banks, hospitals and charitable institutions. The third—France's great glory—the missions, will be an inexhaustible mine."

It is meet that France—still the "eldest daughter of the Church," despite her spasmodic infidelity—should give the world an opportunity of contemplating the wonderful works done by her missionaries in aid of advancing civilization; the exploring of dark lands; the diffusion of the Catholic religion; of the French language; the founding of cities; the endless discoveries in every realm of science; and finally the numberless martyrdoms undergone in the cause of truth and humanity.

## LEAGUE OF THE SACRED HEART.

The annual pilgrimage of the League of the Sacred Heart of St. Patrick's Parish will be held to Lanoré on June 14. Rev. Father Driscoll the director of the League, has chartered the old reliable steamer "Three Rivers" for the occasion. The organization which is one of the most flourishing of the parish of St. Patrick, and upon the membership roll of which the names of hundreds of parishioners appear, will certainly make a great effort to support their esteemed spiritual director in his undertaking. Last year the pilgrimage was a magnificent success and judging from the preparations now in progress for this year, there will be a much larger attendance.

## PILGRIMAGE TO STE. ANNE DE BEAUPRE.

There are hundreds of women in the five parishes of Montreal who are anxious no doubt to make a pilgrimage to the famous shrine of St. Anne de Beaupre. The opportunity is now afforded them to do so, as the Rev. Fathers of St. Ann's parish, as may be seen by referring to our advertising columns, have chartered the commodious and reliable steamer "Three Rivers" for a pilgrimage, for women and children, to be held June 24. The rates for passage and berths are very moderate. It would be well for those intending to take part in the pilgrimage to secure their tickets without delay.

Mgr. Racicot, V.G., Prothonotary, Apostolic, will preside to-morrow (Sunday 28th inst.) afternoon at four o'clock, at the blessing and laying of the corner-stone of the new church of St. Clement which is being erected in Viarville, Maisonneuve. This parish which is famous for its sulphur spring promises at some future time to be one of the most thriving suburbs of the city.