

# The True Witness and Catholic Chronicle.

Printed and Published by the True Witness P. & P. Co., Limited,  
253 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

All communications should be addressed to the Managing Director,  
"True Witness" P. & P. Co., Limited, P. O. Box 1138.

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. I heartily bless those who encourage this excellent work.

PAUL, Archbishop of Montreal.

SATURDAY, March 4th, 1899.

### THE ATTITUDE OF THE PROTESTANT PRESS.

#### THE MAIL AND EMPIRE.

If religious bigotry exists in parts of Canada to-day it is certainly not the fault of Catholics or their press. The Catholic Press of the Dominion will be searched in vain for any existence of a desire to keep alive this hateful spirit, which is so inimical to that harmony of sentiment upon which the future of our country depends. It is the Protestant press, which is continually expressing the wish that such harmony should prevail, that is largely responsible for the persistence of religious prejudice against Catholics. Here is a sample of the blameworthy policy that it pursues. Under the heading "Voice of the Church Press" The Mail and Empire, of Toronto, reproduces two articles in which Catholics are assailed in their religious beliefs and practice. One is from the Canadian Baptist, and is entitled "Modern Miracles." In this the writer signs at the idea that there are any miracles being wrought at present and among what he describes as the "pious frauds" that are being peddled about, he gives first place to the Shrine of Ste. Anne de Beaupre, with its "stacks of crutches," which were there to corroborate the claims of miracles wrought—not to corroborate the facts that miracles have been wrought. Christian Scientists, and other "faith-healers" follow in the Canadian Baptist's enumeration. With singular inconsistency it concludes with the remark that it is not "prepared to say that in no instance does God work supernatural works of healing in our day." Catholics will doubtless feel grateful for this state of unpreparedness on the part of the Canadian Baptist to decide dogmatically whether God works miracles to-day or not. But they cannot help feeling insulted by such ill-considered remarks.

The other article is taken from the Presbyterian Review, and is on "Prayers for the Dead." From this we select one sentence: "Natural sentiment certainly craves the opportunity of doing something for the departed, and on this sentiment priestcraft has long skillfully traded." Is it necessary to characterize that statement as it should be characterized? In reproducing these articles, The Mail and Empire is following the sly and cowardly anti-Catholic policy of many of the Protestant contemporaries. It does not dare give editorial utterance to such sentiments, but it does what is practically the same thing. It reproduces them from other bigoted newspapers, and no newspaper, we all know, reproduces in its columns articles of which it does not approve, except it does so in order to refute them.

#### THE DAILY WITNESS.

By the impertinences and falsehoods in its editorial columns, the "Daily Witness" imposes upon us a wearisome, although a painful, task—namely, that of refuting those utterances over and over again. We are surprised that the "Daily Wit-

ness" itself has not by this time grown weary of its futile attacks. The subject of its latest exhibition of anti-Catholic prejudice is the defeat of Dr. De Grosbois' Bill, to secure the compulsory attendance of children at school—a bill which was an insult to the Catholic parents of this Province, implying, as it did, that they were careless or neglectful in the discharge of their duty of having their children educated. The Daily Witness says—

"The defeat of Dr. De Grosbois' Bill to secure better attendance at the public schools of this Province, by a very large majority in the Legislature, is, we fear, significant of the opposition of the Roman Catholic Church to the mental elevation and ennobling of the majority of the people of Quebec. We cannot suppose that the French Canadian people themselves are desirous of maintaining their present disparity of fitness for the battle of life. It is admitted by those who opposed the bill that the illiteracy of the people of this province is great compared with that of the other provinces, and the parents of the children are far too intelligent to the cultivation of the minds of the children."

This statement is both false and dishonest, and The Daily Witness knows well that it is so. The Catholic Church had nothing to do with the vote by which the bill was rejected. The members who voted against it are the elected representatives of the people.

A comparison of the school attendance in this Catholic province, with that in the Protestant province of Ontario, based on the figures given in the reports of the Hon. Mr. Ross, for 1896-97, and that of the Education Superintendent of this province, shows that Ontario is more in need of compulsory attendance at school than is Quebec. From these official reports it will be seen that the average of pupils at school in this province was 76 per cent. of the enrollment for that year, while in the same year the average attendance in Ontario was but 56.

Nobody acquainted with the history of the Church, either in ancient or modern times can truthfully say that it has ever been opposed to the "mental elevation" of a people. The statement is a ridiculous falsehood.

### OUR CLASSIFICATION IN THE CENSUS.

In the approaching session of Parliament an appropriation will doubtless be made for the purpose of taking the Dominion census next year. It costs a good deal of money to take a national census, and care should be taken to secure that full value be obtained for that money. We want a full and complete census, which will contain all the reliable information that can be embodied in it, and that may reasonably be expected to be found in it. Catholics who speak the English tongue claim the right, which they incontestably possess, of being separately classified in the forthcoming census. At present we are merged with our French Canadian brethren

in one column, while the various sects have a score of columns accorded to them, each having a separate column. We hope that the English-speaking Catholic members of parliament will see to it that the proper authorities shall receive explicit instructions on the point.

### ANTI-CATHOLIC SENSATIONALISTS.

There seems to be some religiously inclined gentlemen who believe that their salvation depends upon the amount of abuse they can heap upon the Catholic Church. One would suppose, (for we must suppose them to be honest and sincere until proof to the contrary), that they imagine the Almighty has specially set up the Church of Rome, as a kind of a prize target in the great tournament of life; that the one who can hit it the hardest and most often is thereby entitled to special blessings from heaven and a more honorable mention in the book of eternal records; that even the slander of Rome, her institutions, priesthood, tenets and ceremonies may be considered as a justification for all petty religious shortcomings on the part of the one who succeeds best in besmearing Catholicity.

This may be a very unjust supposition on our part; but we prefer to believe that such is the reasoning of certain rabid clergymen of other churches, than to find ourselves obliged to consider them as malicious and intentional "bearing false witness." We have vainly sought for an explanation of this peculiar propensity in men of education, men who are on all other subjects well informed, broad-minded, and even generous in their sentiments. Is it possible that the educational atmosphere, which they have breathed from childhood upward, could be so impregnated with the microbes of bigotry, that their whole moral and religious systems are poisoned and diseased? We would gladly discover some reasonable excuse in order that they might not be responsible for the effects of their blindness and irritable antagonism to all connected with Rome.

We once read of a minister, who, while praying for enlightenment and guidance in spiritual ways, always added, but "if there be truth, O Lord, to be found in Popery, preserve us from the sight thereof." This may be a mere story invented by some wag, but it certainly illustrates that which, to all outward appearance, is the sentiment of this class of anti-Catholic sensationalists. In a recent number of the London "Liberator," there is a report of a very able sermon preached by Rev. John Vere on the subject of Romanism, in which he draws attention to the statements of the late Mr. Gladstone in his work, "Vatican Decrees," in which he states that no Catholic can be a legal subject of any government or sovereign; the preacher calls attention to Cardinal Newman's prophecy that some day Mr. Gladstone would regret this estimate of his Catholic fellow-countrymen; he then points out the fulfillment of the great Cardinal's prophetic words, in the subsequent change in Mr. Gladstone's ideas, and in the fact that he, who preached that Catholicism and loyalty were not able to exist in the same person, was ready to hand over to an Irish-Catholic majority the government of their own country, and the possession of unlimited enfranchisement. Rev. Dean Vere holds this example before his people to illustrate how even great minds, noble characters, honest men, apparently unprejudiced individuals cannot resist the effects of the anti-Catholic training, which they had the misfortune to receive. And, if it be so with men of Gladstone's gigantic powers, how much more so must it not be with men of lesser capacity and of inferior intellectual development and originality?

In all this, however, we behold a most conclusive proof of the truth that is in the Church of Rome, and of the stability of her faith. She alone of all the forms of Christianity is made an invariable exception; others may be opposed, may be criticized, may be combated upon certain points regarding certain issues; but as far as she is concerned she is distrusted, disbelieved in, and hated along the whole line. Under no circumstances can she be tolerated in no possible manner can she be right, even what is pardonable in any of the sects is wrong and detestable in her; they may struggle with each other, and tear each other's teachings to shreds, but the moment there is mention of Rome, they all combine against her, forget for the moment their differences, and bury the inter-denominational hatchet in order to lift, with united strength, the Anti-Roman battering ram.

Alone, then, the Church of Rome stands, like one of these immense beacon lights on the coast of Norway; solitary, unprotected by any

apparent bulwarks, towering out of the blackness of the night, high above the waves that circulate, or, in hours of tempest, the billows that lash against the lone rock that supports the structure, unshaken by the storm that rages, immutable amidst the wildness of elements in fury, ever shedding a light that flashes far out over the wilderness of breakers, and serves to guide the endangered vessel amidst the shoals that are hidden from sight as well as the perils that menace and appal the mariner.

### A LENTEN EXHORTATION

At High Mass in St. Patrick's Church on Sunday last, the Rev. Father McDermott preached a practical and effective sermon on the Sacrament of Penance, with special reference to the present penitential season. He made a forcible appeal to his hearers not to put off till the last day the performance of their Easter duty.

The ordinary dictates of common sense and common prudence ought to suffice to arouse Catholics to a realization of the danger of delay in this important matter. Nothing is more uncertain than human life, and nothing is more certain than death. Fatal accidents are of daily occurrence, and so also are the onslaughts of fatal maladies. We know not the day nor the hour when the awful summons will come to us. How all important, then, it is to be prepared for that dread hour, for mercy is in time, and justice in eternity.

### ROBERT EMMET.

On the 4th of March, each recurring year, in all parts of the world the memory of the immortal patriot, Robert Emmet, is revived in the minds and the hearts of Irishmen. Emmet was an exceptional character in many acceptations of that term; his picturesque personality stands forth most conspicuously on the field of Irish history; his attractive and noble figure rises grandly before the eye, in the midst of the world's great patriots and heroes. It is remarkable that from time immemorial all the ambitious, the devoted, the heroic, or the otherwise conspicuous individuals that towered in their day, above their surroundings, have sought to attain undying fame, and to have their names perpetuated throughout the ages by means of great monuments, rich mausoleums, or lasting memorials of some kind or other.

In this craving for fame after death we perceive an example of man's natural desire to escape oblivion and to live on, even after "this frail dream" is done. From the pre-historic king who caused the pyramids of Egypt to be constructed, down to the last merchant prince of our day, whose wealth is partly used to construct a gorgeous tomb, wherein his remains may rest amid architectural beauties, and wherein his name may be carved in letters of granite and marble; from the conqueror of antiquity who sought for new worlds to gather under his dominion, where his name might be known and preserved from generation to generation, down to the wealthy philanthropist who endows institutions whose future graduates may render thanks to him, long after his days are numbered, one and all, they desired, above every other consideration, that their names should survive them and be repeated by men.

To this general rule Emmet was an illustrious exception. He loved his country with an ardor as sincere as it was feverish; he mourned over her distress with all the sorrow of a young and generous nature; to pave all he had, hope, happiness, prospects, love, and finally life itself to the cause of Ireland, and he fell with his soul darkened and saddened with the feeling that all he had given was a vain sacrifice, and that Ireland's fetters were more enduring than his life. It was this terrible disappointment, this gloomy sense of what he supposed to be utter failure, that caused him to wish for oblivion and to call upon his fellow-countrymen, even from the dock, from beneath the shadow of the gallows, from the very verge of the grave, to raise no monument to his memory, to leave his tomb uninscribed, and to forget his name—until such time as Ireland, a free and prosperous nation, might do justice to his life and his works. It was with this sentiment that he closed his immortal "speech from the dock"—than which no grander effort of forensic, or of patriotic oratory exists either amongst the ancients or the generations of modern centuries.

This solemn appeal, made under such exceptional circumstances, has been heard and accepted as well as acted upon by the Irish race. His tomb remains uninscribed, no hand has dared to injure his memory by carving his name upon perishable

stone but, Emmet was not thus so easily to escape fame and immortality. His name, his life, his death, his words of fervor and patriotism, his example self-sacrifice and majestic heroism have all been conserved, have been transcribed upon countless pages, have been handed down from sire to son, have been carved upon the heart and stereotyped in the memory of the Irish race. There is not a cabin in Ireland, or the lowly dwelling of an exiled Irishman in other lands, that has not a picture of Emmet, and those features that form, and the imperishable words of his great speech, are familiar to every child of the "Ancient Race."

This is immortality! this is fame! this is glory! this is an undying life embalmed in the memory of a people! this is an escape from the oblivion that hangs its folds over the names of the builders of the great Pyramid, the constructors of the Round Towers, to performers of untold and long unremembered deeds of heroism. The conquering Macedonian's very tomb is unlocated, Hannibal sleeps without a stone to record his deeds, the great Comician's name has no more influence to-day than have the mouldering standards that droop over his catafalque 'neath the Invalides, no anniversary revives such names, no special day is set aside to celebrate their memories. No so with the fame of Emmet. Every 4th of March the whole Irish race, the world over, recalls the noblest of patriotic martyrs and his example has been an inspiration for long generations, in gloom, in misfortune, in suffering; equally shall it be a talismanic cry, on that fast-nearing day, when the Irish people from all ends of the earth shall gather to celebrate her complete freedom, and to then inscribe on a monument the name of Robert Emmet.

The following ladies and gentlemen will take part in the production of "Robert Emmet," by the Young Irishmen's Literary and Benefit Society on St. Patrick's night at Her Majesty's Theatre:—

Mrs. H. B. Codd, Miss Julia Lynch, Messrs. M. J. Power, J. J. McLean, C. P. Hamelin, J. P. O'Connor, F. J. Gallagher, J. E. Slattery, J. P. Smythe, J. Cunningham, R. Love, M. Carragher, R. H. Baird, and Alfred Ward. Every effort is being made to put this strong drama on in a manner worthy of the past efforts of the organization.

### HOCKEY VICTORY.

It would be an impossibility to describe accurately and in technical terms what a splendid victory the Shamrocks won on Wednesday evening in the Arena rink, when they confronted the Victorias. Perhaps it may be put succinctly in the words of a man who has been watching hockey and other games for years. When it was all over he was asked his opinion as an expert, he simply said, "I never saw hockey before." And the probability is that the same would be the unanimous opinion of about six thousand people, even if half of them would sooner have seen the Victorias win.

The success of the Shamrocks shows that in the athletic field, as in every other the Celt has no superior. It may take years to accomplish or rather perfect the idea first got, in striving after anything honorable to possess; but the Celt will eventually reach the goal and that notwithstanding prejudice and bigotry. The Shamrocks make a striking specimen of the power of perseverance. No organization has so proud a record in lacrosse annals as the Shamrocks, and no association has striven harder for the last five years to reach the lead in winter sport, as has the one whose emblem is green and white. The reason is obvious. In the face of many difficulties it has succeeded in attaining its ambition. Surely the lesson will not be lost. What such

## IN AID OF THE CATHOLIC HIGH SCHOOL.

With commendable zeal, St. Patrick's choir, under the direction of Prof. J. A. Fowler, Montreal's veteran and foremost English-speaking Catholic organist, generously donated the sum of money, appropriated by the pastor Rev. Father Quinlan, for the annual dinner as its contribution to the building fund of the Catholic High School. This function is, it may be said, much appreciated by the 50 or 60 young men who gratuitously give their services to the Church. In doing this Prof. Fowler and his excellent musical organization, it will be generally conceded had done their share to help the good cause of education of English-speaking Catholic boys. But Prof. Fowler has always been an enthusiastic worker in the endeavor to promote such noble enterprises. Learning that the promoter of the school was in need of means to proceed with the interior furnishing

of the building he called a meeting of the ladies associated with the different English-speaking parishes and submitted to them a proposal to hold a grand Lenten concert. Needless to say the generous offer which will entail so much hard work on the part of Prof. Fowler was promptly adopted.

## THE HOLY FATHER'S CONDITION IMPROVING.

The reports which came from Rome on Tuesday last, to the effect that His Holiness was threatened with a severe illness caused great anxiety. The subsequent despatches stating that the Pope had undergone an operation only served to increase that feeling.

The latest news from the Vatican as we go to press, is that the Pope's temperature at midnight, Thursday, has fallen several points.

The Holy Father has full confidence in his own strength.

During the afternoon he insisted on leaving his bed without assistance and also read several telegrams. The rise in his temperature, which had given some anxiety, was probably caused in part in this way; the doctors exclude everybody from his apartments except his personal attendants. Prof. Mazzoni remained in readiness during the evening to proceed to the Vatican if needed, but up to 11 o'clock he had not been called and at that hour he did not expect to go until daybreak.

## BOLLS OF HONOR FOR FEBRUARY

In Christian Brothers Schools.

### St. Ann's School.

First Class.—J. Nolan, J. Butler, M. McMahon, R. Fontaine, J. Kieley, 2nd Class.—E. Curran, L. Kavanagh, E. Charbonneau, H. Manning, J. Mullins, F. Supple, P. Moore, J. Shields, W. Kennedy, J. Ryan, J. Curran, M. McNamara, Jas. Scullion.

3rd Class.—E. Shanahan, J. Hebert, J. Benoit, J. McShane, J. Galloway, W. Madigan, P. Hebert, H. Murphy, F. Maguire, F. Hamill, W. Stewart, T. Sheeran, M. Fitzgerald, W. O'Brien, J. Shields.

4th Class.—P. Cosgrove, J. Malon, H. Wyer, W. Withers, T. McIntosh, E. Scullion, E. Galloway, J. Lavery, A. Legault, J. McMullin.

5th Class.—J. O'Donnell, J. Boland, J. McMorris, Jas. Kavanagh, F. Donnelly, M. O'Donnell, E. Lallmand, D. Supple.

6th Class.—E. Ryan, E. Tobin, J. Kenna, F. Kennedy, P. Coughlan, T. Fennell, T. O'Grady, J. Murphy, M. Gleason, P. Korb, J. Rezac, M. Anderson, J. McGuire.

7th Class.—T. Kenna, J. Phelan, T. Shanahan, H. Charlebois, A. Fennell, T. Rossiter, E. Ryan, W. Gifford.

8th Class.—S. Curran, H. Loran, P. Horan, P. Glover, P. Galloway, J. O'Donnell, E. McCrory, P. Galloway, J. Lavery, J. O'Donnell, P. Cherry, W. Murphy, L. Gleason, F. Madigan, J. Sullivan, R. Craven, A. Juba, L. Loran, F. Graham.

10th Class.—C. Portner, F. Mahon, P. O'Reilly, R. Hillier, C. O'Donnell, G. Wyer, W. Dunn, E. Tremblay.

### St. Patrick's School.

1st Class.—Edw. Lemieux, Thos. Altamas, Jas. Carroll, Wm. Phelan, Wm. Murphy, L. Freeman, Jas. McLaughlin, Chas. O'Brien, John O'Neill, Ed. Dube.

2nd Class.—Thos. Callary, H. O'Reilly, Thos. Maher, Jas. Lukeman, Jas. Brown, Jas. Harper, J. Johnston, Wm. Lynch, Jas. Phelan, Fred. Greene.

3rd Class.—Pat. Brown, Martin O'Flaherty, F. Freeman, Mich. Delahanty, Fred. Costello, W. Gorden, Francis Brady, Ed. Dunn, Jos. Doyle.

4th Class.—F. Bertrand, John Lavelle, R. Bowen, Thos. O'Brien, Wm. Pighy, R. Walsh, Jas. Cassidy, Sarsfield Carroll, Geo. Burns, John O'Kane.

5th Class.—Mich. Quinn, J. Daly, Wm. Altamas, Denis Maher, E. Brown, Patrick Hughes, Roch Perrin, Geo. Masterson, Wm. Cummings, Harry White.

The concert will take place on Friday next, at the Windsor Hall. The programme is one of the best ever presented by a choral organization in this city. A chorus comprised of 150 voices, ladies and gentlemen, will render select choruses and some of the leading vocalists and musicians of this district will take part.

This is an opportunity for all the readers of the "True Witness" to contribute towards such a praiseworthy object. There should not be a vacant seat in the hall, when the programme opens.