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A. & B. SOCIETY, 1868.-Rev. Director, Flynn, President, D., Sec., J. F. Quinn, 18 St. Augustin's on the second Sunday month in St. Ann's Young and Ottawa 80 p.m.

WOMEN'S AUXILIARY, Organized Oct. 10th, meetings held on 1st every month, at 4 p.m., Thursday, at 8 p.m. Miss McEwen, president; Mrs. O'Connell, vice-president; Mrs. O'Connell, recording-secretary; Mrs. O'Connell, financial-secretary; Mrs. O'Connell, treasurer; Mrs. O'Connell, chaplain.

WOMEN'S SOCIETY, Established 1885, incorporated 1884, meets in Hall, 92 St. Alexander, 1st Monday of the month, meets last Wednesday, Rev. Director, Sullivan, P.P. President, J. J. O'Leary, Correspondent, F. J. Curran, Recording-Secretary, T. P.

WOMEN'S SOCIETY, Organized 1885, meets in St. Ann's street, on the 1st of each month, at 8 p.m., Rev. Director, Sullivan, P.P. President, J. J. O'Leary, Correspondent, F. J. Curran, Recording-Secretary, T. P.

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The True Witness AND Witness

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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.

NOTES OF THE WEEK!

AN AMERICAN CATHOLIC PRESIDENT.
In a recent number of an American contemporary, the Marquis of Fontenay, wrote a very interesting syndicate letter, in which he foretold a future Catholic President for the United States. The remarks of the Marquis regarding the Swiss, French and American Republics are of special concern for us, above all as they indicate some peculiar prejudices and situations that do not frequently come under the observation or attract the attention of the general reader. We will reproduce three paragraphs from his letter, and add to each a word of comment. He opens by saying:—

"Talking of the Catholic Church, I may mention that the new President of Switzerland, M. Zemp, belongs to that creed, and enjoys the distinction of being the first Catholic to occupy the office of chief magistrate of the Swiss republic. The latter has from time immemorial been identified with the Reformed Church, and this, coupled with the fact that at the time of the Sonderbund, or war of secession, in 1847 (analogous to the war of secession in this country forty years ago) the Swiss Catholics identified themselves with the confederates, or Sonderbund, served to create a strong prejudice against Catholics being allowed to occupy office of President of the Republic."

There is something very significant in the fact of Switzerland, the home and cradle of Calvinism, accepting a Catholic President. Not so much is it important that a President should be elected — which might chance to happen under certain circumstances — as the fact that the dark Calvinistic prejudices that could hear nothing good of Catholicism must necessarily be dispelled to a great extent by the actual experience of a Catholic chief magistrate. Speaking of France, the Marquis of Fontenay, says:—

"Although there is nothing in the constitution of the French Republic that prescribes any religious qualifications for the President of the Republic, yet the fact remains that none but Catholics have been elected until now, and that on a rumor being started at the time of President Faure's election to the effect that he was a Protestant he hastened to deny the imputation, which he regarded as fatal to his political prospects and proclaimed himself a Catholic."

This paragraph is calculated to awaken a feeling of surprise and one of assurance. We cannot but experience astonishment when we learn that no man, who is not a Catholic, could expect to gain an election as President of the French Republic, and yet that each President of the French Republic has been forced to submit to the anti-Catholic dictation of secretaries and of masonic legislators. Still it is a significant fact that he is more certain of being acceptable to the country if he is, at least, nominally, a Catholic. Then comes the other feeling of assurance in the future. France may be torn by secret societies and may be the prey of men who are not in accord with the grand and general sentiment of the country, yet she remains, at heart, the "first daughter of the Church." And beyond all these considerations we find the confirmation of that oft-repeated statement, that France is either Catholic, or Infidel, but not Protestant. If the continental Catholic people fall away from the Church, they fall into atheism and rank infidelity — but they do not

become Protestant. In fact, Protestantism seems to be considered as a mere phantom, a meaningless substitute for a reality. Hence the fact that Italy, Spain, France and other like Catholic lands have produced so many Infidels; but, as to Protestantism, it has no place in their estimation. Speaking of the United States, the Marquis says:—

"I suppose in course of time we shall have a Catholic as President in this country. There is nothing, in the United States constitution to prevent it, and if a nation with such strong and narrow religious prejudices against the Catholic Church as the Swiss feel that they can without danger elect a Catholic as their executive there is no reason why the Americans, with their immeasurably superior breadth of view and freedom from religious bigotry, should object to a suitable Catholic candidate for the Presidency merely on account of his faith."

This seems to answer a question that has frequently been asked: "Is there anything in the constitution of the United States that would prevent a Catholic from occupying the position of President of the Republic?" We never yet seen it plainly pointed out that there is aught, beyond the will, or the prejudices of the people, that could prevent a Catholic from becoming President. Yet, we can understand that such prejudices have, so far, been sufficiently strong to make it impolitic, and too hazardous for any party to stake its chances of success upon a platform that would support a Catholic candidate. Still, the giant strides that the Church has been making, within recent years, in the Republic, indicate a growing power, an increasing influence, and a corresponding emancipation from all political ostracism, on the part of the Catholic element. If matters progress during the coming decade, as they have advanced during the past ten years, we would not at all be surprised to find some day that the Marquis of Fontenay's prediction had been verified.

THE SWAY OF CARICATURE

We have always maintained that the most dangerous enemy of Ireland of the Irish race, of the Irish cause is the one who, with pen, or pencil, or voice belittles, caricatures, misrepresents and befools the Irish character. Be he the publisher of a popular magazine, the manager of a large theatre, the writer of petty paragraphs, the clown in a burlesque show; be he of any other race, or be he Irish, either by birth or extraction; no matter what sphere he occupies and no matter what his qualities or his position, he is an enemy of the race and a slanderer of a whole people, an enemy to be dreaded and a foe to be crushed. We have before us a couple of extracts, with the corresponding comments thereon, and we feel inclined to reproduce them exactly as they are printed. Nothing could express better our sentiments in this regard than the same comments, and nothing could illustrate better the class of injurious warfare on Irish character that is carried on by those who feel that they can do so with impunity. The extracts and comments run thus:—

The first is entitled "A Model of Virtue," and is taken from "Judge." It was sent to our contemporary, the Boston "Pilot" — Mrs. Kelly — "So they sint yure poor little Timmy t' th' reform school? Sich a good child, too." Mrs. Grady — "Sure an' he wor

shot, Mrs. Kelly. Ivirytthing that darlint iver shotle he'd bring roight home t' his mother. He wor thot good Oi wor goin' t' make a priest out av 'im."

To our mind this scarcely needs, nor does it quite deserve any comment; still the following, taken from the "Pilot," is brief and to the point, and covers the ground very well:—

"We presume that our contributor did not waste ten cents in buying the paper from which that elegant piece of humor is taken. If he did he spent a dime foolishly, since any corner blackguard would have insulted him as stupidly for nothing. Perhaps he found it in a barber shop or some such place, where Judge seems to circulate chiefly. If so he can save himself further insults by avoiding that shop and telling the proprietor why. Papers of that class cater to a certain low taste, and if they find that it does not pay, they quickly abandon the dirty business. The publishers of Judge are also the publishers of 'Leslie's Weekly,' and probably of other periodicals which would insult Catholics in the same vile way if they dared. Remember these things when making up your mind what not to read. It would be really unkind for any Catholic to offend them with unwelcome patronage or to intrude in any place where they are distributed."

There is a deal of good advice in these remarks. We never could exactly tell why so many of our people are given to encouraging this vile, anti-Irish, and above all anti-Catholic literature, and the places in which it is sold. But we cannot allow the second extract to pass unnoticed, for it is still more suggestive of the mean and low slandering that has obtained to a great degree in certain sections of the social world of late years. It is as follows:—

"George Mullarkey, a curb broker, won a wager the other day by his personally conducted parade of one dump cart in Wall street. His first operation was to corner the shamrock market. Then he leased a cart engaged in removing material from the caisson work on the new Stock Exchange building. He also procured an old silk hat, an immense sash of green ribbon and several clay pipes. He decorated the hat with the shamrocks and the pipes and put it on his head, and tied the sash about his waist. He also decorated the horse, harness and cart with green, and at the appointed hour drove proudly about, followed by a large and admiring crowd of small boys."

Commenting upon this piece of miserable journalism the "Irish World" says:—

"We reprint the above item from a New York daily of 18th inst. Unless the name of the individual made disagreeably notorious by the paragraph quoted is, like his attire as described, a mendacious assumption, he belongs to that too numerous class of Irishmen's sons who, apparently, take delight not only in burlesquing and in trying to make ridiculous the race and country to which they owe some little respect, but who sit in many of our so-called theatres and enjoy, applaud and encourage the absurd antics of mountebanks and buffoons in their scandalous attempts to belittle and disgrace their own immediate ancestry. Something may be overlooked in the case of wretches who go through this form of foolery for hire. It is their only means of livelihood. They are generally ignorant and illiterate bores, entirely unfamiliar with any sentiments of reverence or affection, and, if not engaged in their congenial occupation, their names would probably increase the length of the criminal calendar. But when a volunteer in this sort of business puts himself on exhibition in the public streets for the purpose of ridiculing his own people and to win the laughter of the unthinking multitude, no words of censure can be too severe for his disgusting act."

We have no idea of what a curb broker is, nor of his duties; but we presume that he is in some legitimate line of business. Men who can thus play the fool in order to cast ridicule upon their own people are unfit to associate with honest laborers in any branch of business, trade, or work. Still they are not a whit worse than certain (happily few) Irishmen of a degree of social pretension who make it a point, in

order to please those upon whom they fawn for recognition or favor, to 'ridicule and laugh at their own race and to join or lead in all species of calumnies and slanders upon those from whom they spring to whom they owe all that they have. Such a character must have been in the mind of T. D. Sullivan, when he wrote his clever poem on the "Anti-Irish Irishman."

PASSING OF THE DEVIL.

Since the so-called higher criticism, in matters pertaining to religion, has come into vogue, and has become a species of fad, men, who have no better and no more profitable employment, are in every sphere of literature, attempting to upset all the fixed dogmas of Christianity. Since the late Dr. St. George Mivart undertook to demonstrate that a limited degree of happiness was to be had in Hell, writers for various publications have been seeking to create a little sensation, and incidentally a small amount of notoriety for themselves, by attacking the various teachings of the Church. Nothing is easier, and nothing more liable to be accepted with pleasure by the mass of superficial readers, than aught that is calculated to disabuse them of serious and distasteful impressions, or to establish the non-existence of that which they do not wish to have in existence. Hence the lectures, sermons, essays, articles and other pronouncements that tend to abolish the idea of a state of future punishment, are all acceptable to those whose lives are not of that class that might save them from the ordeal of such punishment. Rather than alter their ways of living, give up their evil habits, and curb their passions, they would prefer to hulk themselves into a false security with the belief that Hell is merely a fiction and that the Devil, or Satan is not a personal being, but is the expression of an evil principle.

The "International Review" of last month contains an elaborate contribution on this subject, from the pen of Mr. F. C. Conybeare, of the University of Oxford. It is not very clear whether the writer actually believes in the personality of Satan, or whether he is attempting to prove the non-existence of that fallen spirit. He goes over the long list of the various conceptions formed by man, at different times, of the Devil; but does not apparently challenge any of them. However, he tells of the peculiar manner in which his mother was wont to teach him the elements of religion. He tells that he can go back half a century when he was learning the catechism at his mother's knee, and remember "how scrupulously careful she was to explain to us that the name 'Satan' or 'Devil' was not the name of a real person but a manner of signifying an impersonal evil principle."

In the first place, this is a very striking illustration of how careful mothers should be when teaching children their prayers and the fundamental principles of religion. In fact, it is unsafe for any mother, no matter how well instructed, to take upon herself to pronounce upon dogmatic questions, especially when the young mind is not yet capable of analyzing the subjects; and is liable to receive impressions that time cannot efface. Again, we see how foolish it was for that good and well-intentioned mother to hazard comments on subjects beyond her reach. To substitute reason for faith is a most mischievous method of teaching the young. Suppose some person—or the boy, himself, had been old enough to so reason—were to accept that mother's argument, and, at once, apply it to God, stating "then the name 'God,' or 'Almighty' is not the name of a real person, but a manner of signifying an impersonal good principle," what answer could she give? By the very same means, which she employed to efface in her son the belief in Satan, he effaces in her the belief in God. This little digression will suffice to show that there is nothing stable nor secure that does not agree with the methods of the Church. Hence the importance of parents teaching their children to pray, and instructing them in the strict terms of the catechism, and then handing them over to priests, nuns, or other religious teachers, when the time comes for their religion.

A LABOR TEMPLE.—Organized workmen of Grand Rapids are planning the erection of a trade and labor temple.

It would lead us too far afield to follow Mr. Conybeare through all his misrepresentations of the Catholic Church and of her institutions; but we cannot avoid pointing out how shallow are the arguments advanced by the would-be learned against the personality of Satan. We are informed by one of our regular contributors, that he had intended dealing, in a special manner, with this subject, and such being the case, we will leave it in his hands, satisfied with having warned our readers against all such false and dangerous literature and against the dangers of disbelief in what the Church teaches.

THE IRISH CONSCIENCE.

Much indignation has been aroused amongst Irish Catholics by the covert suggestion that they are not a conscientious race contained in the following words addressed by Lord Rosebery to his audience at Liverpool: "It is the eternal incompatibility that exists between a slow and conscientious Protestant Anglo-Saxon race and a quick-witted Celtic Roman Catholic race." Apropos of this matter, Mr. McKnight, a well-known business man in Liverpool, is addressing to the members of the committees of the Senior and Junior Reform Club in that city a letter giving startling extracts on the subject from most prominent public men of the past two centuries, including British historians and statesmen, all Protestants.

What may, or may not have been intended by the above remark of Lord Rosebery may possibly constitute subject for discussion; but, when we consider that he is a pronounced opponent of Ireland and the Irish cause, we may be justified in attributing to him no friendly feeling in his utterances. By the way, we might draw attention to the fact that the "wiping" of Ireland and Home Rule, "off the slate" has been the index to Lord Rosebery's true sentiments—clothe them as he may in more or less obscure allusions. If Chamberlain is to-day foremost in the unionist ranks and entirely separated from his first party, it is simple because he has not been able to keep down his anti-Irish prejudices, nor to conquer his antipathy towards the promoters of Home Rule. The same spirit had been manifested by Lord Rosebery, and has led him to split with such liberal leaders as Morley and Campbell-Bannerman. Hence it is that we conclude, if Lord Rosebery meant anything at all, it was certainly not favorable to either Irishmen or to Catholicity. The sluggishness of the Anglo-Saxon as contrasted with the quick-wittedness of the Celt, may be a fair enough characterization of both races; but it has nothing to do, in any form with their respective, predominant creeds. The employment of the word "conscientious" in connection with the Anglo-Saxon Protestantism, may imply a corresponding lack of conscientiousness, on the part of the quick-minded Irishman in regard to his Catholicity. But we do not see how the words could possibly apply—leaving aside all the idea of their respective religions. Because the Anglo-Saxon Protestant is slow to apprehend—therefore very impervious to the light of Truth — does not argue that he is specially conscientious; for, once he has made up his mind as to the Catholic Church, no argument, no proof, no matter how convincing or how clear can dispel his invincible prejudice. This does not argue conscientiousness on his part; rather the very opposite. On the other hand, the fact that a Celt is quick to grasp a situation, ready to seize upon an argument, and capable of understanding, at first glance, the import of a question, by no means indicates that he is not conscientious when he adheres to his Faith. In fact, it would mean, to any rational mind, the very opposite. So that there is no logical ground work for such an argument, or assertion. If, then, Lord Rosebery intended to convey anything in the form of a thought, he was simply beating the air to discover some juggling means of doing injury to the national character of the Irish.

A JUST DEBT.

The various organizations of Catholic laymen in this country owe much of their strength and prestige to the fostering aid of the Catholic press. Catholic journals are ever ready to place their columns at the service of these bodies and to do all in their power, to wield all their influence, to exert all their endeavors to make known, to make favorably known and to spread to the utmost limits, range and membership our Catholic lay societies. These unselfish labors cannot be said to be fairly required. Officers and organizers of these organizations are anxious to employ the Catholic press for the furtherance of their aims, but very unwilling to exert any influence or authority for the propagation and encouragement of the Catholic press. This is a grievous error of policy and of judgment. The laity of the country are now well organized, but their permanence in unity and their growth depends, and must inevitably depend in no small degree, upon the manner of their support by the Catholic press. Let our lay organizations do something for the cause of Catholic literature, for the apostolate of Catholic journalism. Their own best interests will be most securely fostered by this course, which a spirit of true reciprocity demands be pursued for the sake of honesty. Catholic Universe.



In our last issue we briefly noticed the death of Mr. William J. McElroy, one of the most popular members of the inside staff of the Montreal Post Office. Mr. McElroy entered the civil service in June, 1880, nearly twenty-two years ago, and was a prominent and much esteemed member of the Irish Catholic section of the Post Office staff, which has rendered valuable assistance in that branch of the civil service.

Deceased was an enthusiastic and tireless worker, a man of original ideas. In his particular department—the Directory—the work was of a character that required the closest attention and the greatest patience. That Mr. McElroy possessed the qualifications to ably discharge the duties of his office is admitted by other members of the staff and by his superiors. During his long association with the Post Office he was never summoned before his superiors for any infraction of the rules of the office. This fact should be borne in mind by the authorities now that he, the sole support of a wife and eight children, has been called to his reward.

In religious and national societies deceased had taken quite an active interest. He was a past President of Branch No. 41 of the C.M.B.A. of Canada, and also associated with other organizations. In his sphere he performed many good works; he was a warmhearted Irish Canadian, a zealous Catholic, a loving husband, and a kind father.—R.I.P.

THE MISSES DOWD, so well known in connection with St. Patrick's School, and in the parish of St. Patrick generally, will have the sincere sympathy of hundreds of friends and acquaintances in their sad bereavement caused by the sudden and unexpected death of their aged and respected father.