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WEDNESDAY.....MARCH 31, 1897

THE PAPAL ALEGATE.

Since the first announcement that Mgr. Mery del Val was coming to Canada on a special and delicate mission, the press of Canada has hardly done itself credit by a dignified reserve. Nor has it shown as much good taste as our patriotic sentiment would like to see it manifest in connection with the circumstances with which the Papal Alegate's visit is generally associated. A great deal has been surmised that has no foundation whatever. A great deal has been taken for granted in which the wish is father to the thought. Opinions have been attributed to His Excellency for which there is not the slightest sanction. Feelings and intentions have been assigned to the Episcopate without their authority. Inferences have been drawn from the utterances of public men that are almost certainly wide of the mark and which, even if they were correct, it would be an impropriety to make public. Some writers have undertaken to forecast the entire course of events after M. Mery del Val's arrival. Theories have been hazarded as to what was in the mind of His Holiness in entrusting the Alegate with a mission to Canada. Other writers have anticipated the decision as though there was not the slightest doubt as to the result. They have identified the views and sympathies of the Alegate with their own prepossessions before he landed in the country or begun his inquiry. Some have gone so far as to range the bishops in two opposing parties, and have strengthened the minority with the support of influential ex-Conservatives. Altogether, the press has had a veritable epidemic of conjecture, and rumor is still busy.

Need we inform our readers that this eagerness to force its secrets from the future is unseemly. In ordinary circumstances, where an important judgment has been rendered by the secular courts, it is considered right, in fairness and good taste, to await the judge's sentence. *Sub judice*—this legal proverb is a rebuke of that impatience which prejudices as well as of all prejudice or prejudice. Mgr. Mery del Val will know where to look for the data on which he will form his decision without the promptings of the press.

The Archbishops and Bishops have nothing to be anxious about and the sentiments that have been impudently attributed to them are purely imaginary. The highest tribunal in the Empire has delivered a judgment in which the grievance of the Manitoba minority is plainly stated, and the grievance being such, it may be inferred that the remedy should be. But behind that judgment there is the whole history of our public school system for more than fifty years, the wisest of all compromises for the protection of a minority's rights—a system that was the grateful praise of Pope Pius the Ninth. It is of importance that Mgr. Mery del Val should learn these facts from a trustworthy source. His coming to Canada will be the means of enlightening the *Curia* as to many things which could only be learned by a special envoy commissioned to seek the truth, the whole truth and the truth alone.

AN EXPRESSION OF SYMPATHY.

No Canadian Irishman can have read without emotion the article in which the Monde expressed its sympathy with the Irish people of Montreal, doing honor, under exceptional circumstances, to their Patron Saint and to their priestly benefactors of a by-gone day. Not only is such sympathy welcome, but it is as fitting as it is gracious. For since the days when Saint Bernard cultivated relations of pious friendship with Saint

Malsoti, the great medieval primate,—long before the time, indeed—the Celt of Ireland has cherished an admiration for his Gaulish brother which time nor distance have diminished. Side by side the Irishman and the Frenchman have fought in many a stubborn field. French soldiers whose renown is immortal are known by Irish names. They have fought for France on the continent of Europe, in India and Canada, and Fontenoy is a word of glory for both France and Ireland. Irish priests have had their training at French seminaries; Irish scholars have used the French tongue, and one of the best known Irish histories was first written in French. It was in France that attention was called to the treasures of ancient Irish learning long before the value of those precious stores had been recognized by British students. Frenchmen visiting Ireland, long before the recent revival of interest in Ireland's ancient literature, have been surprised that so little attention was paid to it, and to-day some of the finest and most expressive and most accurate versions of old Irish documents have been the work of French scholarship.

The article in the Monde is evidence that French Canada is not behind Old France in its sympathetic knowledge of Irish history and poetry. It warms our hearts to read such a message of condolence and congratulation on such an occasion as our Golden Jubilee, and to be assured that our French fellow-citizens have so enthusiastic and generous an interpreter of Irish aspirations as the Monde. Happily the condolence has reference to conditions that no longer exist. The day of persecution has ended, though we have still to watch and wait and battle for the full measure of justice that is our due. It would be craven, nevertheless, in these days of more expansive liberty, to forget the martyrs and confessors of an Ireland where life was only tolerated by defiance of the laws, and defiance of the laws incurred the risk of horrors unspeakable. Had not brave men scorned to live in the sufferance of mere human feeling and clasped as a right the largest civic and religious freedom, fighting for what they sought till death or victory ended the contest and had not this contest been continued from bleeding site to son down to this day of final conflict of Home Rule, what would be the status of the Irish race to-day?

We hold, indeed, that old world quarrels and feuds and names of strife have no place in Canada, and it those who have transported or imported them to these shores will only consent to abandon them and the system that keeps them alive, we promise to invoke no more the spirit of the past, save where truth and consistency demand it. We are not the aggressors: it is the Orange men that keep trailing their coats in the mud. Nor have we ever turned aside to accept their boastful challenge; it is only when they cross our path that we resent the uncalled-for provocation. It is because in this quarrel we often fail to obtain the good will of those who generally are not hostile to us, that we are especially grateful to our contemporary, whose words of heart-felt kindness we prize even more than his scholarly references to a past which in days of darkness has been a solace to Erin's sons and daughters all over the globe.

TRUE LIBERTY.

We might find subjects for a long series of articles in the Rev. Canon DeMontigny's third *Notre Dame conference*. This course is an admirable feature in a remarkable succession of services and addresses, of which, for us, at least, our Jubilee formed the central point of interest. Canon DeMontigny chose his text, with judgment, from St. Paul's Epistle to the Galatians—a people of Asia Minor, who formed the farthest eastern colony of the Celts in Apologetic times and spoke, even in St. Jerome's days, a language in which a likeness to that of the western Celts could be recognized. Like the latter the eastern branch of the race affected an independence and freedom from restraint that were not always wisely used, and the Apostle undertook to impress upon them the characteristics of true liberty—that liberty with which Christ set free those who accepted the evangel in all its purity. Canon DeMontigny began by pointing to the harmonies that gave a single voice of praise to all the parts of God's moral universe. "Benedictio omnia opera Domino"—thus all God's works were invoked to bless their Maker and Master. But a note was still absent—that of love. God made man free from the first, but his freedom was given him not to shake off the yoke of law, but to bear it with honor. False ideas of liberty had engendered two kinds of excess—perilous, and if not unchecked, fatal to racial life. These are the uncontrolled liberty of the press and absolute liberty of conscience.

Before the invention of printing, human speech was a power limited by space and time. After a few years what was there left of the greatest orator? A little grey dust, a fragile papyrus. But printing seized that speech and gave it the durability of steel. Add to this vic-

tory the triumphs of steam and electricity—that rapid courier of the air, swift as lightning itself—and the speech of an orator can dominate in an hour all the capitals of the civilized world. Let no one say that the Church condemned this progress. Far from it. A Pope gave his pontifical benediction to the first printing press that entered the City of Rome.

But to claim for the press the liberty to say everything and to circulate everything is a most dangerous and most detestable error. The right of promulgating error no more exists than the right of doing wrong. The one, like the other, is a monstrous fallacy, incapable of justification. Reason and good sense—that first of philosophies—prohibit such a doctrine. Will the father or mother of a family allow any one with impunity to scatter poison through their household, in the way of the children whom they love and cherish? Will magistrates permit a free circulation of false keys for the convenience of burglars? And does not the same reasoning apply to the intellectual and moral interests of the community? Yes, and a *fortiori*, for if those interests are neglected, what will become of the material interests?

Some will say that they consult a paper simply to learn the news, or to see the changes in the financial quotations, or to get information as to the commercial movement, and that the opinions of the editors were of no consequence to them. They might as well say that it was of no consequence to them to remain in an atmosphere infested by pestiferous microbes. They cannot come in contact with those malicious spirits, rebellious wills, vitiated hearts, without being affected by the deadly miasma that must assail them. By a miracle they may recover, to be thereafter a warning to others, but if they escape moral destruction, it will not be without undergoing the severest test that the human soul may be subjected to. The danger is far too great to be incurred lightly: the only assurance of safety consists in keeping entirely aloof.

After dealing with the newspaper, Canon DeMontigny spoke most timely words on the novel—the reading of which, without proper supervision, was a terrible danger. A Belgian Deputy confessed some time ago at the tribune of the Assembly that he sold yearly three millions of romances, and it was his firm conviction—and he thought he knew—that the three-fourths of those (2,250,000) were decidedly and utterly bad. Especially malignant were these romances that gave rein to the worst passions that vented the spite, prejudices and antipathies of the infidel writers against the Church. Some of these latter are deliberate falsifiers of the Church's doctrine and even of the principles of morality and the rules of duty. Madness and suicide—not to speak of other crimes—had, as Canon DeMontigny showed by statistics, enormously increased, very largely owing to the reading of these pernicious works of fiction.

Coming to deal with errors entertained on the subject of liberty of conscience, the learned and eloquent *conferencier* explained the different meanings of *conscientia*, and the necessity for a "past comprehension of these shades of differences. From the false notions that have prevailed as to its varying significance and the limitations of its liberty have issued a harvest of evil, the reaping of which is one of the moral phenomena of our age. Canon DeMontigny laid special stress on that false conception which regarded as of equal validity the rights of error and the rights of truth. The liberty that was born of that outrageous conception was the enemy of the faith and of good laws. A great patriot had with his dying breath pleaded for liberty—liberty for all save the wicked and their wickedness. That was the liberty of which the Church and reason approved.

The San Francisco Monitor, in a recent issue, refers to the loyalty of the Irish people in Canada, to the Church, in the following terms of praise.

"In Canada the French language and the French Catholics have held their own in Quebec and most likely will continue to hold it and to send out swarms into New England and the Western country. But even in Montreal the Irish form no inconsiderable portion of the population. To the East and South-west and West lies the heritage of the English speech, a land of limitless possibilities. From Newfoundland to Vancouver Island the Irish are the backbone of the Church. Whether they be priests of their own race or whether they are ministered to by French or German or Belgian missionaries they rally round the altar. Their sublime unselfishness has taught them that character not blood is the test of worth and they bid their children to reverence not the word but the idea, not the man but the priest. This loyalty is their characteristic not only in Canada, but all the world over and has been under God one of the most potent elements in the success of the Church."

At a recent meeting of the A. O. H., Branch No. 4, a committee consisting of Messrs. John Traynor, John P. O'Hara and John Higgins, was appointed to prepare resolutions of condolence to Mr. Humphrey Kearns and Mrs. Kearns, on the death of Miss Blanche Elizabeth Kearns, sister of the former and daughter of the latter.

OPENING OF PARLIAMENT.

The speech from the Throne at the opening of the second session of the present Dominion Parliament contains some retrospects of which we disapprove and some forecasts of which we approve, at least conditionally. All that is said of the Manitoba School Question we unequivocally condemn. This will be no surprise to our readers. From its first announcement we have objected to the so-called settlement as adding injury to insult and insult to injury, as utterly out of harmony with the decision of the highest tribunal in the Empire, as a surrender of Catholic principles and of the principles which Protestants as well as Catholics had undertaken to observe and had observed until a wretched plot, hatched by a few fanatics, interrupted the good relations that had prevailed for nearly half a century between the Catholic and non-Catholic sections of our population. We refuse to accept the question as settled. To do so would be a flagrant violation of our conscientious convictions, and we consider ourselves all the more justified in this refusal because, unhappily, a certain proportion of our Catholic people in this Province have, in their loyalty to a leader of their own origin, been led aside from the straight path of integrity and justice. We regard this deviation from the spirit of the past and from the line laid down by their bishops and clergy as all the more deplorable because the minority that suffers the wrong is largely of the same origin as the leader and followers who have thus betrayed them. It pains us extremely to have to make such comments, but if we said anything else, we would be surrendering our sacred convictions. There is a certain air of hesitation in the part of the Queen's speech that touches on the settlement—an apologetic tone also, which may indicate some measure of contrition for a wrong, the evil results of which will be more and more sensible with every passing month. The tariff question occupies a prominent place in the speech, and it is not too much to say that it will occupy a good deal of attention during the session, although from present indications it seems unlikely that any serious changes will be made.

The deepening of the St. Lawrence Canal is a project which has our approval and the more vigorously it is prosecuted the better. Whatever tends to diminish the terrible evils of the liquor traffic has always had our sincere countenance. Whether a plebiscite is the best plan for attaining that end we shall take an early opportunity of considering. If the government is sincere in its advocacy of a thorough temperance crusade and in its appeal to the mass of the people for assistance in that righteous work, we wish Mr. Laurier and his colleagues God speed. The providing of the Cold Storage accommodation for the preservation of the perishable products of our farmers during their transit by rail or water will be of great service to the industrial, commercial and general public, and the details of the proposed scheme will be awaited with interest. The final settlement of the claims that have arisen out of the Behring Sea controversy will be a matter of satisfaction to both Canada and the United States and we hope that the Canadians concerned will receive just compensation for the delay and inconvenience in which they have been involved. The close of the adjudication is daily awaited.

AN ANGRY LETTER.

Our comments on the letter of an "English Roman Catholic" to the *Herald* have given deep offence to the writer, who sends us his name. We wish to assure him that our reference to the financial value of his name was personal only in the sense in which the criticism of any anonymous production is personal when it happens to hit the bull's eye of actuality, and that, had we been aware of certain facts that he mentioned, we should have modified our language.

As we did not know anything of his circumstances, we could have had no intention of giving offence and therefore offence should not be taken. The blow was purely accidental.

Nevertheless, the class to which that criticism is applicable is not unknown in Canada, and it is no friend to the profession which "An English Roman Catholic" belongs, though it may be his whim to take its part. He is, of course, at liberty to hold his views, as we are to condemn them. The Archbishop of St. Boniface is making the best provision in his power for the children of the minority in his province who have been defrauded of their schools. We cannot understand how any Catholic, who knows the history of the question and the arts and motives with which the movement against the separate schools in Manitoba was started, should assent or insinuate that the agitation sanctioned by the Archbishop is "claptrap." If we did not implicitly believe in His Grace's sincerity, we would not defend him. The righteousness of the cause that he upholds does not, in our judgment, depend on the support of any one bishop or any dozen bishops, but on recognized Catho-

lic principles. But the successor of Archbishop Taché is the last prelate to have his faith in those principles shaken. To speak of "claptrap" in such a connection is rash and wild and altogether unbecoming. Archbishop Langevin has simply done his duty in standing up for his rights and those of his people. His Episcopal brethren have simply done their duty in espousing his cause, which is also their cause. That thousands of laymen have proved recreant to their duty does not alter the case in the slightest degree.

Though we still think "An English Roman Catholic's" letter to the *Herald* injudicious and uncalled for and the signature to it reprehensible for more reasons than one, we again assure our correspondent that we had no intention to hurt his feelings. As for his characterization of ourselves, we must leave it without comment.

THE EDUCATION BATTLE.

What a buzz and hum of comment, conjecture, hastily drawn conclusions and misrepresentations have been evoked during the last months and especially since the announcement that an Alegate was coming to Canada.

Above it all one central truth rises serenely, that the Catholic Church does demand and will demand everywhere and always Catholic education for her children. Popes from the earliest ages, councils, ecumenical or merely national, having insisted upon this point and urged the faithful to co-operate with them in attaining the end. Never, perhaps, was it more forcibly expressed than in the immortal syllabus of Pius IXth., reiterated no less forcibly by His Holiness, Pope Leo.

But in countries where Protestantism or infidelity are in the ascendant, this right of the Catholic parent and the Catholic child is often violated or ignored. So, the battle rages between the anti-Christian policy of secular education and the Catholic doctrine conformable to reason and conscience; namely, that every parent has a right to have his child educated in his own religious belief, and that every parent is bound so to do. It seems even that Catholics would have a measure of obligation to procure Christian education for the children of others as well as their own.

During the rise and fall of the Education Bill in England, it is amusing to observe how precisely similar are the tactics of the enemy, how he utters the same battle-cries, makes use of the same weapons, as here in Canada, only that instead of the Canadian hierarchy, which our own wiseacres love to designate as medieval, behind the age, reactionary, ultramontane, it was the Anglican clergy who were struggling for separate education and were consequently the objects of abuse. The cry was raised of "clericalism" and "sacerdotalism." "Educational progress is arrested," shouts one, "and clerical monopoly in the schools is left untouched."

"The Bill," cries another, "is only a piece of venerated ecclesiasticism. It takes the money of the rate-payers of all denominations in order to put it in the pockets of the clergy of one particular sect."

A pamphlet called "The Education Crisis," issued under the "National Education Emergency Committee," accuses the Church of England of being "aggressively and intolerantly sectarian." "The contention," it adds, "that the Church has been the fount of national education is a complete perversion of history; the Church has never initiated or promoted any advance in national education; it has been the consistent opponent of all progress; the struggle for national education has been a struggle to compel the clergy to allow the children of the nation to be educated; the schools under denominational control are the worst part of the national system; clericalism is the fanaticism of a priestly caste thrusting itself into the temporal domain and determining by spiritual prerogative questions of the civil sphere."

These expressions gathered at random, it will be perceived, have a strong family resemblance to the species of abuse Canadian Catholics are accustomed to hear hurled at their own Bishops. Amongst the ignorant these tirades pass as current coin and are supposed to be peculiarly applicable to the Canadian hierarchy.

A writer in the *National Review*, for December, 1896, an Anglican clergyman, takes issue with the friends of secular education on these utterances, and what he says applies with equal force to the position of the Canadian clergy.

"How often," writes he, "does the fact appear to be overlooked that the clergy are still citizens. Truly the opponents of denominational schools have a wonderful way of magnifying our 'spiritual office,' we no longer have a place in 'the temporal domain.'"

"Complaint is made," he says again, "that we are a separate caste; priestcraft is held up as a thing to be abhorred, while statecraft is an idol before which every knee should bow. Then because we endeavor to take our part with other classes of the community in education, we are intruding in the civil sphere. It is a little hard, all this. It looks as if we were to be deprived of our rights of citizenship and that the next mis-named Liberal reform would take away from us the franchise."

"The now famous clause of the drafted Education Bill gave parents of any denomination the right of determining the religious instructions that should be given to the children. There is imperative need for some change in the law which shall give this guarantee in any new measure of elementary education. It is monstrous that the Anglican parent, the Roman Catholic, the Methodist, the Baptist parents should be ruled out of court, while the demands of the undenominationalist parents are provided for. For the State to bar the way to Canterbury, or Rome or Geneva, in the education of the children of her citizens, is to pass beyond her proper sphere and to interfere with the free exercise of the spiritual functions of the churches

and other religious bodies. There can be no justice in a tolerance of undenominationalism and in an intolerance of denominationalism.

Need it be added that the Catholic clergy in England were at one with those of the Anglican Church in this matter of education. The writer, Rev. J. Trome Wilkinson, quotes Cardinal Newman as being opposed to any compromise and as declaring that full religious teaching should be open to all and that separate religious instruction should be given to the children, as the parents severally demanded. He refers likewise to Cardinal Manning's emphatic views and vigorous action in this same matter.

"Writing as an old Liberal," says Mr. Wilkinson, "as well as a churchman, I would respectfully plead for protection at the hands of the State against the growing religious intolerance of the undenominationalists, against a concerted attempt to abolish the denominationalists."

So the battle goes beyond the seas in England as in Quebec or Montreal. Under different names it is the same enemy everywhere, and the blow they strike is directed against Christ and His Church, and ultimately against every form, however weakened or distorted, of Christianity by making education godless.

Needless to say that the Church everywhere is up and doing. The Papal Alegate in the United States seems to have taken this work of Catholic education under his special charge. Everywhere he urges the multiplication, the development, the improvement, of separate schools. In a recent interview with a representative of the press, his secretary, Dr. Zooker, gave particular emphasis to this special work of Archbishop Martinelli. In the great West Archbishop Ireland is calling upon his people to support parochial schools, the foundation of Christian society. His powerfully worded appeal for that cause must find an echo in every Christian heart. The archdiocese of New York, faithful to its most noble traditions, is still in the van with a splendid phalanx of Catholic schools. And in Manitoba, Archbishop Langevin, against almost overwhelming odds, raises the same standard of education and calls upon all Catholics to rally round it.

A. T. S.

OBITUARY.

MRS. THOMAS SAUNDERS.

It is our melancholy task to announce the death of Mrs. Annie Saunders, widow of Thomas Saunders, during our lifetime a well known trader of Montreal, which sad event occurred last week. Mrs. Saunders had attained the age of the allotted span at the time of her death, and during her long career for the most part spent in this city, she was highly esteemed for her kindness of disposition and the tender solicitude she evinced for her family.

Deceased was a splendid type of that earnest, energetic and persevering little band of Irish pioneers who came to Canada two generations ago, and who each in their own zealous and painstaking manner overcame obstacles which to the present generation would well nigh seem insurmountable. True to her religious convictions, she was a pious and steadfast admirer of St. Patrick's, the Mother Church of the Irish race in Montreal, the foundations of which it was her joy and happiness to see laid, and after its completion to worship before its altars for many years. Mrs. Saunders had also the happiness to behold her offspring attain places of prominence; two of her daughters, Mrs. Frank J. Hart and Mrs. Jeremiah Fogarty, being identified with every undertaking in religious and charitable works.

The funeral, which was held on Saturday last, was one of the largest witnessed in Montreal for many years. Citizens of all classes and creeds followed in the cortege as a testimony of their respect and esteem for the deceased.

A solemn Requiem Mass was chanted at St. Patrick's Church, at which Rev. Father Driscoll, S.S., the spiritual adviser of the deceased, officiated, assisted by Rev. J. A. McCallen, S.S., as deacon, and Rev. P. Fallon, S.S., as sub-deacon. The sacred edifice was draped in mourning.

At the close of the service the cortege reformed and wended its way to the Cote des Neiges Cemetery, where the remains were temporarily placed in the vault, pending their consignment to the family plot in the month of May.

The chief mourners were Mr. F. J. Hart, son-in-law; Mr. C. M. Hart, Masters Frankie Hart, Frank S. Gille, Gerald Fogarty and Thornley Hart, grandchildren of the deceased; Dr. O'Connor and Mr. George Landscall, friends of the family. Owing to illness, Mr. Jeremiah Fogarty, son-in-law of the deceased, at present in New York under medical treatment, was unable to attend. Amongst others who assisted at the funeral were Mr. Justice Curran, Mr. Justice C. J. Doherty, Aid. Jas. McBride, Wm. Masterman, G. C. Nicholson, H. J. McGuire, W. L. McKenna, Ed. Irwin, R. C. Hicks, M. C. Mullarky, Wm. Strachan, C. Marotte, M. P. Luverty, John Barry, James McNally, Wm. McNally, R. C. Barry, John Johnston, John Kay, R. F. McCaffrey, John M. Callaghan, E. Wright, Jas. O'Brien, F. Langan, Martin Eagan, C. A. McDonnell, B. Tansy, B. McNally, J. P. Hammill, R. J. Anderson, Ed. Ronayne, John McNally, Charles F. Smith, J. Strachan, and a large number of others.

The floral offerings were numerous, and occupied a special conveyance. Mrs. Hart and Mrs. Fogarty have been the recipients of many expressions of sympathy on the death of their esteemed mother.

The report cabled some days ago that a Catholic nobleman, the Duke of Leeds would be appointed as the successor of the Earl of Aberdeen, to the office of Governor-General, has evidently awakened the ire of the Toronto Globe, judging by the following reference made in a recent issue by one of its editorial paragraphs:—

"Right on top of the discussion about the Papal Alegate comes the announcement that a Prince of the Holy Roman Empire is to be the next Governor-General of Canada."