

The True Witness

AND CATHOLIC CHRONICLE

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NOTE WELL.—Matter intended for publication should reach us not later than 5 o'clock Wednesday afternoon

CORRESPONDENCE and items of local Catholic interest solicited.



THURSDAY, MAY 23, 1907.

CHIEF CAMPEAU'S OPPORTUNITY

As though the public was not surfeited with the filthy Thaw case so recently closed, we are having it, and incidents from the notorious "Seely dinner" affair, served us theatrically this week at a local playhouse.

When His Grace Archbishop Bruchesi appealed to the city officials so very recently, asking that a board of censors be created to pass upon stage productions, his request was denied on the plea of no jurisdiction.

It was, however, pointed out by the city law department that the chief of police was vested with sufficient authority to prevent plays of the character of the one now being produced. So much for the diligence and concern of public morals by the officials.

What the public of New York and Toronto would not stand and quickly railroaded out of their respective cities, the Montrealer is forced to accept.

The negligence and weakness of our officials might be said to be proverbial, but the impudence of the theatre in question, in the light of the so recent discussion of the subject, and their own protestations of honor and rectitude, is beyond comprehension.

The play had been heralded throughout the city with flaming posters and the result was that at the opening afternoon performance the theatre was filled with women, old and young, some sensible and some otherwise, while at the evening performance the crowd was so great that hundreds were refused admittance. And this will no doubt be the order while the piece is played in the city, or any other play of like salacious character. It is a case where the people should be "saved from themselves," especially the young men and women such as crowded the opening matinee performance.

How to do this effectually? Follow the suggestions made by His Grace the Archbishop, and establish a brainy and sympathetic board of play censors. The City Attorney's ruling is that the law does not empower authority to do this, and that application for it must be made to Parliament.

Very well, then the sooner this power is delegated to the local government the better. In the meantime strong representations should be made by the public to the chief of police to exercise his authority, and avail himself of whatever competent advice is necessary to establish a criterion as to what is moral and what immoral in public plays, and issue on swift and decisive action in the matter.

THE PETER'S PENANCE

Mgr. Falconio, the Apostolic Delegate to the United States, in a letter to the bishops, urged special generosity this year in the Peter's penance collections.

"The disadvantageous circum-

stances under which the Holy See is laboring at present in regard to material resources, is well known to you. I have no doubt that if the Catholics of America, who yield to none of the whole world in loyalty and attachment to the Holy Father, properly understood the present financial condition of the Holy See, they would certainly be more liberal in their contributions; This hope is founded on the fact that in those dioceses where the bishops and priests have taken a particular interest in enlightening their people on the subject, the contributions have been more liberal than in others.

Moreover, to instruct the people properly in this pious work of Peter's penance, has become at the present time a necessity. The daily increasing wants for the vast administration of the Church; the immense demands on the Holy See which for the past, in a great measure, were met by the liberal contributions of the Catholic countries of Europe, and which are now greatly reduced, for reasons well known to you, are facts which should be made clear to the mind of our people, lest, preoccupied as they are with the needs of the Church in our midst, they may be led to consider Peter's penance collection as a matter of secondary importance. To this conclusion they might also be led by the unauthorized and utterly false statements current in the daily press concerning the imaginary large donations, and even by the exaggerated estimates of the contributions from this country."

GIANTS SLAIN BY DRINK

It is not the rough and uneducated only that the drink demon claims for its victims. From pole to pole of human life he holds his sway. There is no depth of moral wickedness he does not plumb, no height of intellect he does not scale. From the maudlin creature in the street, to men of world-wide fame, whose genius has shown starlight in the heaven of lofty thought, no rank or class escapes him. What names on history's dead roll are stained by the vice of drunkenness. Among the older poets, many were slaves of the cup. Addison's powerful brain reeled under the influence of strong drink. Hogg, the Ettrick shepherd, was mastered by it. Theodore Hook was wrecked and ruined by his criminal indulgence. Hartley Coleridge, son of the great physician and poet, nephew of Southey, friend and favorite of Wordsworth, possessing something of the genius of each, was reduced to miserable decrepitude by intemperance. The giant memory of Edmund Keaz gave way beneath it.

Richard Brinsley Sheridan, orator, dramatist and statesman, the idol of peers, died in a garret. Charles Lamb's deplorable servitude to the drink habit has been told by himself. Campbell, whose verse was the ring of the clarion, and the roll of the ocean, was a drunkard. The genius of Edgar Allen Poe was not proof against the plight. Burns was lost by reason of intemperance. William Pitt, the younger, lost his health and strength in dissipation. And Byron, the most famous Englishman of his generation, died in the prime of manhood, alone on a foreign shore, affording one more terribly tragic proof that a man who sows to the flesh must of the flesh reap corruption.

THE CATHOLIC PRESS

The Catholic paper is a Catholic institution—which the daily is not. The Catholic paper voices, in its editorial page, Catholic opinion—which the daily does not. The Catholic paper makes it a business to correct misrepresentations of Catholic doctrine, to defend Catholic right, to praise Catholic achievements, to promote Catholic interests—which secular papers do not and cannot do. The Catholic paper is a Catholic Truth society in itself, it goes into a hundred secular newspaper offices, where it silently, but effectively, dissolves bigotry by the light of its information and the vigor of its tone. When Catholics are attacked by new movements of bigotry, what is the source and outpost of their defense? The Catholic paper. When Catholics are ignored, or inadequately recognized in public matters, what is the medium of protest? The Ca-

tholic paper. What cultivates among Catholics the proper interest in Catholic news, events and doctrines? The Catholic paper.

These are but a few instances of the importance to us of our own press. We must stand by the papers which stand by us.

This is a matter of public duty—which he who skirts confesses to his delinquency in spirit and in deed patriotism. It is a matter of principle—part and parcel of the sound policy of counting yourself cheerfully with your class and your creed in all its common enterprises and necessary defenses.

PAPERS FOR THE PEOPLE

A generation ago, the Catholic editor made up his paper to edify the clergy. The wise Catholic editor of our day does not think he is good enough to edify the clergy. He makes up his paper for the laity—for the Catholic home, for the Catholic young people.—Wilmawakee Catholic Citizen.

The clergy, as a rule, support among others the Homiletic Review, the Ecclesiastical Review and half a dozen others similar. Many have the Irish reviews regularly and really do not need any more publications than they now have. The clergy as a rule do not care to have the Catholic weekly a learned review. They see the necessity for a safe Catholic paper for the people, and many do their full duty in striving to further the circulation of this kind of a paper.

If the French clergy, years ago, had as earnestly advocated the circulation of popular Catholic papers as our own priests are doing to-day, the trouble in France would be less grave.

EDITORIAL NOTES

Mr. E. L. Aroni, the American correspondent, now in France investigating for his paper the Church and State situation, says: "There are about 780,000 government employees in France. The last two elections have provided majorities in the Chamber of Deputies chosen by pluralities smaller than this figure." The United States is extraordinarily generous to its old soldiers, because it feels it is the only way in which a free country can secure men for its army and navy. The French Government is exceedingly generous with its civil servants because it needs their votes to keep an anti-clerical majority in the Chamber of Deputies. The comparison is ours, not Mr. Aroni's, but we think it is justified by the facts he states. French civil servants get fifty-two days holidays a year on full pay, and thirty days absence without loss of pay when ill—and every one of them contrives to be ill during exactly thirty days of the year. On the other hand, to use an expressive Americanism, they must "deliver the goods." As Mr. Aroni puts it: "They must vote right and bring other voters to the polls; they must not indulge in such reprehensible habits as going to church or permitting the religious marriages of members of their families or rearing their children as Christians."

It is unfortunate that with many of our people there appears to be an absolute selfishness in their religion. They are interested in their religion. They are interested in that which immediately concerns them, and feel that outside their own narrow circle of religious life there is nothing of particular interest to them in church work. The true Catholic should always feel the touch of interest in everything Catholic the world over. "The zeal of the house of God" should consume him. The development of foreign missions, the struggles of the church in certain sections of our country, the attempt to uplift, broaden and develop the educational and charitable work, the upbuilding of public sentiment in favor of the Church, the maintenance and support of the literary bureaus by which Church doctrine is published and circulated—all these should interest the Ca-

tholic layman who understands his duty to religion.—Bishop Conaty.

It is reported that J. Pierpont Morgan has become a Catholic. As a result St. George's Protestant Episcopal Church congregation, New York, which Mr. Morgan regularly attends while in the city, is much exercised.

Nobody cares to give the report authoritative denial. Even the Rev. Hugh Brockhead, rector of St. George's, said that while he had heard the rumor he had no comment to make.

The story of the conversion first came from Rome. When in London, it is said, Mr. Morgan frequently attends service at the Catholic Cathedral in Westminster. The explanation he gives is that there is something in the service which appeals to his artistic temperament.

The conditions for the acquirement of a homestead in Canada are far easier than in Alaska. In this country it is possible for a man and three sons, the youngest of whom is seventeen years of age, each to take up a quarter section at trifling expense, build a house for all on one quarter section, do the required six months' improvement work on each for three years, and at the end of that time obtain crown grants for all four sections. In Alaska, while conditions are very liberal, a man taking up a homestead of 320 acres must do improvement work for five years before obtaining title, though he is privileged at the end of the first year to have 160 acres surveyed at his own expense and by paying \$1.25 an acre obtain full right to it.

What Joseph Chamberlain said in 1885: "I do not believe that the great majority of Englishmen have the slightest conception of the system under which this free nation attempts to rule the Sister country. It is a system which is founded on the bayonets of 30,000 soldiers encamped permanently as in a hostile country. It is a system as completely centralized and bureaucratic as that with which Russia governs Poland, or as that which prevailed in Venice under the Austrian rule. An Irishman at this moment cannot move a step—he cannot lift a finger in any parochial, municipal or educational work, without being confronted with, interfered with, controlled by an English official, appointed by a foreign government, and without a shadow of representative authority. I say the time has come to reform altogether the absurd and irritating anachronism which is known as Dublin Castle."

The press announces that Thomas F. Ryan, of New York, the capitalist, is a candidate for the nomination for the Presidency. In the event that Mr. Ryan were to be chosen Chief Magistrate of the United States he would be the first Catholic so honored and would shatter a certain unwritten law that has prevailed up to the present. He would not be the first American Celt to hold office, however, for his name would go down in history with those of James Madison, James Monroe, Andrew Jackson, James K. Polk, James Buchanan, Chester A. Arthur, William McKinley and Theodore Roosevelt.

That was a noble Catholic sentiment which was expressed by Mr. William Redmond, M.P., at a meeting recently in England, when referring to the attitude and determination of the Irish Party in regard to the education question he declared that "if tomorrow they were offered the liberty of their country from the center to the sea as a price of surrendering their devotion to the religion in which they were born and which St. Patrick brought them they would refuse such an offer."

If there were a little of that kind of Catholicity among the laity of France the infidels would not be such a power as they are in the government of that unhappy country.

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In America the Knights of Columbus and Ancient Order of Hibernians have, for several years, been doing excellent work in educating poor but deserving Catholic young men. But Catholics have not been idle in other lands. In a Spanish exchange we read that the "Association of Catholics in Spain," a society which has existed thirty-six years, has given in its seven schools in Madrid religious and literary training to 777 poor boys, and various premiums to the most distinguished graduates. This must be admitted an excellent record.

Partly as a result of the impetus given to the study of Gaelic by President Roosevelt's interest in it, ten scholarships have been established at the Catholic University of America for research in Gaelic. The chair of Gaelic is occupied by Dr. Josephus Dunn and has already been endowed to the extent of \$50,000. The establishment of the ten scholarships marks as great a stride as has ever been made at one time in this language. The Catholic University and Harvard are the two institutions which have paid attention to the subject.

To what extent the French persecution is carried is shown by the recent eviction of a priest after he had lived sixty years in the same house. The story of this outrage is thus told in L'Univers: "Canon Gardenne, parish priest of Raches (North), who is one hundred years old, and who has been parish priest since 1846, has been evicted from the parish house in which he had lived sixty years, and in which he hoped to die. It is no longer an anti-clerical war, but a war of savagery. We see what stuff our 'humanitarians' are made of."

A St. Louis, Mo., priest called at one of that city's banks the other day, handed the cashier \$161, told him to credit it to the account of a local merchant, and with the statement that it was conscience money, took his departure, without disclosing his identity. Of course, says Church Progress, the penitent who made the restitution will never be known. And yet there are some people who regard the Sacrament of Penance as a "silly and useless Popish custom."

In a brief review of the first volume of the new Catholic Encyclopedia the Toronto Globe makes a candid acknowledgment. It says: "It is undoubtedly the case that Protestants are ill-informed regarding the history, the doctrine and the institutions of the Catholic Church as these are viewed by Catholics themselves."

And yet, remarks the Catholic Record, of London, Ont., as the great English essayist puts it: "There is no institution so well worthy of examination as the Catholic Church."

Maestro Perosi has been requested by the Pope to write an oratorio for the occasion of the Papal Jubilee which takes place in September of next year. The composer thinks of writing a grand oratorio, in the style of his "Resurrection." It will be first performed before the Pope in the Vatican, and will afterwards be given in some hall or church, to which the public will be admitted by ticket.

Practically every orator who speaks at the Jamestown Exposition lauds it as a testimony of Anglo-Saxon prowess, says the Syracuse Catholic Sun. And yet Thomas F. Ryan holds a mortgage on every stick and stone in it, and Ryan is not an Anglo-Saxon name. If they make the Irish of this country mad, they'll take charge of the Virginia affair and fly the Irish flag over its battlements.

Sad things are happening. The A. P. A. Citizen of Boston records one very sorrowful event—so judged from its point of view: "Buffalo now stands second only to Boston as a fool city. It has

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become so Irish that last week it changed the name of one of its old streets from Sandusky avenue to O'Connell avenue—naming it after a priest."

After a priest! Horrors!

Sir Wilfrid Laurier, in a private letter to a Montreal friend, states he has been greatly impressed by General Botha, the Transvaal warrior, and he adds significantly, referring to the late war: "As a matter of fact he (Botha) only consented to sign a treaty of peace when he obtained conditions that assured to his fellow-countrymen the full enjoyment of British institutions."

It is stated on excellent authority that Hon. Charles Fitzpatrick, Chief Justice of the Supreme Court, will shortly have the honor of knighthood conferred upon him.

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REV. DR. SMYTH

Editor, True Witness.

The following article by to the Herald of your circulation:

Your issue of 11th inst. contains a report of certain made by the new Rector George's Church direct landed in Montreal, which some attention.

Had the Rev. Dr. Smyth's remarks to the subject new charge nobody outside church of which he is a would have any right to. But when he seeks to pre people of this free country the priests and people of 1 lays himself open to criticism.

The reverend doctor appears not much faith in the Irish peasantry in the of the elective representative course of his remarks he the educated classes were hold the balance of power would be nothing to fear it into English, for the classes' substitute the Orange faction and you have meaning.

The reverend gentleman sent as "eager to hear details of the Home Rule had been introduced in the House of Commons since Liverpool," and having, it seemed, learned such of the as had been reported over he at once declares "his d it will prove a satisfactory of the Irish question"—and Irishmen and their de all the world over are at c him, but from a quite differ of view.

The reverend gentleman "You can hardly realize, in Canada how ignorant (erate) the masses of the people are." This I venture to suppose it to be a fact, that the reverend doctor do lighten his hearers as to and effect in this instance.

If he so desired—tell them centuries the Irish people kept in ignorance (illiterate) law. He could have to bow for ages the same pri set upon the head of the schoolmaster, and a wolf: have told them of the famous schools which existed down time of men now living, who nation was given the youth country by stealth by the schoolmaster, and how for nation of the Catholic clergy rents were obliged to send to Rome, to Spain, to France other Catholic countries—under pain of fine and forfeiture if the facts were disclosed.

The reverend gentleman says the remark that "those (Irish) who have the advantage of education are often bright." "thee, Jew!" But whose at if the Irish people have not advantage of education? I have dard above to the difficulties in past centuries. Now we to give a sketch of the in which a distinguished priest late disestablished church had proposed, about seven ago, to educate by the establish of (so-called) "National S—"They are designed to demoralize and deatheolize the youth country, but I 'dare not say public"—was this note made diary as lately published by daughter—by the chief founder said schools, no less a person than the then Protestant Archbishop of Dublin, the late Whately. Thanks, however, united stand made by the priests and laity of Ireland, serious schemes failed. Debris ray (not ignorance) than the people should be robbed, and