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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.

SATURDAY.....OCTOBER 15, 1898.

A SECOND NOTE OF WARNING.

Last week we sounded a note of warning in which we pointed out some of the results of the lack of public spirit manifest in the ranks of the English-speaking Catholics of Montreal. In discussing this important subject we wish it to be understood that we have no desire, as is imputed in some quarters, to stir up bitter feeling between English-speaking Protestants on the one hand and French-Canadian Catholics on the other, between both of whom we are wedged in, so to speak, to our great disadvantage under present conditions.

We are in favor of promoting peace between all sections of Canadians, founded upon the strong sentiment of a common Nationality. But we want peace with honor. We want fair-play and justice. We want to see a Canadian Nationality under which there will be equal rights for all; under which no Catholic of Irish, English, or Scotch birth or descent will be treated as an alien because of his creed or of the nationality to which he belongs or his ancestors belonged; and under which there will be no attempts to perpetuate past feuds.

There is only one way in which, even at this late day, we can secure our rights; and that is by establishing institutions distinctively our own. We have made a good beginning with the High School for English speaking Catholic boys, which we know will be administered by an executive committee composed of representative English-speaking Catholics, and the classes in which will be presided over by English-speaking professors of high rank. This policy of having our own distinctive institutions should be further extended, so as to include the field of trade and commerce.

The True Witness has no end of its own to serve in taking the firm stand which it has on this question. It would much prefer to remain silent upon it. But when it sees that English speaking Catholics are denied those rights in commercial, professional, and general municipal affairs that are freely accorded to English and Scotch Protestants and to the French Canadian Catholics, it considers that it is its plain duty to endeavor to arouse English-speaking Catholics to a sense of the immense losses they are incurring through the apathy of some, the selfish indifference of others, and the unorganized condition of all of them.

THE NEW CITY CHARTER.

We have before us a copy of the printed draft of the proposed new city charter. It is a voluminous document, and its contents are of far-reaching importance. Our readers will remember that we objected to the personnel of the legal commissioners who were appointed to draft the projected charter, because, although the Protestant minority were represented by two commissioners, English-speaking Catholics

were left without one. That we were right in raising an objection may be inferred from just one clause. It is that dealing with the appointment of an additional Recorder, which the new charter authorizes the city to make, in case it should be found necessary to have two. The clause provides that one of the new Recorders is to be a French-Canadian, and the other an "English-speaking Canadian." Now, English-speaking Catholics acquainted with public affairs for the past decade or more know that in its practical application the term "English-speaking Canadian" means in Montreal, and, we might add, throughout the Dominion, anybody but an English-speaking Catholic. That this fact may be more fully brought home to the minds of our readers, it is only necessary to name two leading positions held by English-speaking Catholics in this city when their number was only half what it is to day—the office of Recorder and the office of Assistant City Clerk. We could name other official positions in the City Hall held by representatives of our people, but these two will suffice for our purpose. This proves most effectively that this continual use of the term "English-speaking Canadian" is simply the sugar coating of the pill which the English-speaking Catholics have had to swallow, and which they will have to swallow again and again, if we are to judge by the charter commissioners appointed by the City Council. The clause was objected to by one of the French-Canadian lawyers, but was carried by the vote of the two Protestant commissioners.

In appointing the commissioners the City Council also make a great mistake in having them all lawyers. One or two business men should have been appointed, in view of the fact that the most important positions of the proposed charter deal with such questions as taxation, expropriation, the borrowing power, etc. In our civic, as in our provincial, affairs, the legal element is altogether too large.

AMERICAN ANTI-RITUALISTS.

The "anti ritualistic" movement recently started in England has already spread to the United States. In other words, the laymen in England who are, by force, trying to compel the Protestant Established Church to adopt their own individual creeds and to alter the style of its religious services to suit their own individual taste, have already their imitators in the United States. The methods pursued by the American Episcopalians differ, however, considerably from those of their heretical brethren in England, presumably because the ritual of the American Episcopal Church has not yet become as ornate in its character as that of the church of which Her Majesty Queen Victoria and her prime minister are the supreme heads. An American correspondent thus describes the situation in Great Britain:

"The Protestant Bishop of Liverpool, not long ago gave some statistics which showed that in more than a majority of the churches of Great Britain some or all of the so-called Roman Catholic practices have now been taken up, viz., masses, auricular confession, the holding of saints' days not in the Prayer Book, facings to the East, and the rest. In the city of London the so-called Kenites or opponents of these practices actually mobbed a clergyman, and on the same day interrupted a service, were thrown out, assembled in a street mob and necessitated the escape of the clergy and congregation by a back door. The employment of pugilists and bullies—even the carrying of pistols under the surplices of the clergy—has been openly advocated, and still the trouble increases."

The American Episcopalians have no reason as yet to object to any "so-called Roman Catholic practices" in their churches, for ritualism has not advanced much among their clergy. They attack the Book of Common Prayer, which to many members of the Church of England is quite a tame affair. And the manner in which they attack it is the presentation of a respectful, although firm, petition to the General Convention of the Protestant Episcopal church, now in session at Washington. The petition reads as follows:—

"To the General Convention of the Protestant Episcopal Church in the United States of America;

"Your petitioners, believing it generally accepted among churchmen, that the ministry of Christ's church is not sacerdotal, hereby request that steps be

taken for abrogating the Office of Institution as at present contained in the Book of Common Prayer.

"The objections to it, in our opinion, are numerous, but chiefly:— "First—That where the word altar was struck out of the offices of the prayer book at the Reformation more than three centuries ago, this Office of Institution has the effect, by incorporating the word into the prayer book, of authorizing the use of altars in the churches; and this has led to a very general practice of displacing the holy table in favor of one or more altars; and of teaching that in the holy communion there is a sacrifice, and that a sacrifice of Christ.

"Second—That the said office conveys the idea to many that a sacerdotal character is attached to the Christian ministry by reason of the constant recurrence in said office and in connection with 'priest' and 'sacrifice' of such phrases as 'sacerdotal connection,' 'sacerdotal relation' and 'sacerdotal function,' all which we esteem very dangerous terms to be so closely associated in a formula of this church, seeing that 'sacerdotal' refers to a sacrificing priest and that the ministry of this church is not a priesthood empowered to offer Christ as a sacrifice.

"Third—That whenever objection is made to the use of altars and to sacerdotal teaching their advocates invariably point to the Office of Institution as authorizing both.

"Wherefore, your petitioners pray that the Office of Institution be removed from the Book of Common Prayer.

"And your petitioners will ever pray, etc."

These American Episcopalian laymen are logical in the position which they have taken up in their petition. Their clergymen are not priests; there is nothing sacerdotal about them; they do not possess valid Holy Orders. They have no Eucharistic Sacrifice. It is, therefore, absurd for them to call themselves "priests" and their wooden service tables "altars."

COMMERCIAL EDUCATION.

The vital importance of a thoroughly practical and up-to-date system of commercial and technical education is being widely recognized in Great Britain; and the need of fully equipped commercial schools is so deeply felt there that a conference on Commercial Education was recently held at the Guildhall, London, where plans were discussed for the establishment of such institutes throughout the country. They are to provide, especially, the boys who have received an elementary education and who have decided to enter upon a commercial career, with a thorough training in mercantile pursuits, especially in that which each youth has chosen to adopt.

The Catholics of Liverpool, as well as those of Montreal, are fully alive to the necessity of providing such institutions for the rising generation. The Catholic Times, of Liverpool, in referring to some efforts made in its district, says:—

Catholics, as well as others, should be deeply interested in this movement so important to a mercantile people. We gladly call the attention of our readers to the inauguration, on October 3rd, of the Liverpool School of Commerce, which is intended to provide classes of an advanced character in subjects of special commercial importance. With a special pleasure we note that our esteemed co-religionist, P. E. J. Hemelryk, Esq., J.P., occupies the position of chairman of the General Committee. The classes will be held in University College, the authorities of which have generously granted the use of the college rooms and the library. The special commercial classes will be taught by gentlemen of practical commercial experience. In their notice the committee state that "The classes are intended to be useful to all persons engaged in commercial work—clerks in commercial houses, banks, insurance offices, warehouses, and shipping offices; correspondents, cashiers, commission agents, managers, etc., etc., and the committee appeal with confidence to the commercial community of the city to support them in their efforts to establish in Liverpool a School of Commerce, which shall place within the reach of our young men opportunities for fitting themselves to take positions of responsibility in commercial life, and thus enable them to face the competition for which the superior commercial education given in some of the continental schools is, to some extent at least, responsible."

In the course of an interview on the School of Commerce, Mr. Hemelryk explains that it has two very important features. One is that each student will in turn be made to take up each of the various transactions involved in connection with the import, export, and general distribution of the various marketable commodities. For example, take cotton. He will be told that cotton on the plantation is selling at a

certain number of cents per lb. He will be given the selling price on, say, the Liverpool market and asked to work out whether, making allowance for freight, insurance, loss in weight, commission, etc., he can afford to trade at that price. Each of his fellow-students will act in relation to him as shippers, brokers, etc., so that each gets a practical knowledge of every single transaction connected with the commodity. The other important point is that the teaching staff will be composed of gentlemen who are engaged or have actually been engaged in business, and who have not an academic but a practical knowledge of what they are teaching. These are the two essentially important features in the scheme."

MR. CARLISLE'S IDEA OF CIVILIZATION.

Ex Secretary John G. Carlisle contributes an article to Harper's Magazine on the new policy of the United States of acquiring new possessions. Referring to the most recent possessions, which are the outcome of the war with Spain, he says:—

The great mass of the people of the United States, as now constituted, belong to a race which has been accustomed to the enjoyment of personal liberty and self-government from time immemorial. They are educated in the principles of English and American liberty, and they appreciate the blessings of free government; but the ignorant, degraded, and servile races which it is now proposed to absorb into the body politic know absolutely nothing about these principles or the institutions established for their maintenance; and even if they did, they are wholly incapable of appreciating them. All their habits, traditions, experience, and surroundings, especially in the Philippine Islands and the other islands belonging to Spain, are opposed to our theories of government. Not only their political system, but their civilization, their social customs and their conception of right and wrong, are wholly different from ours. The sense of individual independence in the conduct of their own private affairs, and of responsibility to the community and the state in the conduct of public affairs, has never existed in the minds of these people, and it cannot be imparted to them by a mere change of sovereignty. What they are now they must continue to be for many generations, and the political power which their numbers and the popular character of our institutions will ultimately entitle them to exercise will have a strong tendency to debase our legislation, and may even control the choice of the Chief Executive and the whole domestic and foreign policy of the government.

Ex Secretary Carlisle is one of those who, whilst professing great admiration for what he calls English and American ideas of civilization, evidently does not believe in their power of propagation outside of the charmed circle of those who belong to the favored race. If English and American ideas of government, of liberty, of personal responsibility, are so far above and beyond all that the degraded and servile races to which he refers have any conception of, why should not those ideas prevail in due time? We might point to the ideas of a large section of the Simon pure American people, upon the subject of human slavery, for instance; ideas that prevailed for a very long period, and were only wiped out, by an ocean of blood, in one of the most fierce and relentless civil wars the world has ever known. As to English ideas of liberty, the government of Ireland by brute force and barbarous penal laws, that were repealed only after many years of the present century had rolled by, was not such a to give the reader of history any exalted idea of the civilization that could bring forth such fruit. These things are mentioned only en passant, lest glorifiers of their noble selves should come to the conclusion that they have reason to thank God that they are really not like their Publican neighbors. The people of the Philippines and other islands, recently brought, for the time being, under the protectorate of the United States, are not educated up to the ideas of their present protectors. That is true. They may be degraded, in a measure, and not prepared to take upon themselves the duties of American citizenship. Yet, the civilization that took those people in hand long ago is not undeserving of praise. The history of Spanish rule has many blots upon it, the genius of Spanish statesmanship is not that of our neighbors. Its results in commerce and material development leave much to be desired; but it will require more than the *ipse dixit* of Secretary Carlisle to make the world believe that the peoples of those islands have not as clear a conception of right and wrong as his fellow-countryman in general. If the system of our neighbors be of so high a type, then

its excellencies will cause it to prevail—but success will not attend the effort to implant the belief in such superiority if those upon whom the benefits of that system are to be conferred be dealt with as ignorant, degraded and servile races. That charge was trumped up against other peoples in the past as an excuse for conquest and tyrannical oppression, with results that ought to deter all true statesmen from ever making similar experiments in other quarters.

AMONG the recent benefactions to the Notre Dame Hospital is a munificent legacy of \$10,000, by the late Mr. Michael McCready, one of the members of St. Patrick's congregation.

At the recent elections of the medical staff of the Notre Dame Hospital, Dr. T. J. J. Curran was appointed to the out door surgical staff. This was a graceful act on the part of the Hospital authorities, and will be appreciated by those who were anxious that the Irish Catholic element should have due representation upon the medical board of the institution.

An American exchange remarks: History of parties shows that scheming politicians succeed best when there are the least stirring issues pending, and also that they find their best chance during the period when the influence of great issues is strong enough to keep men loyal to their party, but not strong enough to make them work hard in its organization.

As was to be expected, New York and other large cities in the United States are on the point of witnessing some very curious and interesting developments in the union of the gas, electric lighting and electric railway interests. One of the features of the new movement is the incorporation of a company bearing the name of the New York Gas and Electric Light, Heat and Power Company, with a capital of \$25,000,000.

UNDER the caption of "A Helpless Giant," the New York Times thus sums up the present state of affairs in China: The size of her population and the boundlessness of her resources should make her a match, in defensive warfare, at least, for any one, or even for all, of the powers that threaten her existence. They amount to nothing, however, because the co-ordinating influences of patriotism and religion are wholly lacking.

On Sunday last Rev. Father Heffernan preached at St. Patrick's Church upon the text: "Many are called but few are chosen." The discourse was excellent and edifying. A couple of years ago Father Heffernan preached the St. Patrick's Day sermon, in the same sacred edifice. Those who anticipated for the young priest a useful and bright career as a pulpit orator, from his effort on that occasion, were not mistaken. Father Heffernan is a hard worker and a diligent student; he has won his way to the hearts of the people, and in the sacred ministry will no doubt prove himself a power for good works.

IRISH recruiting for the English army is steadily on the decline. In 1868 the proportion per 1,000 recruits was 503 English, 308 Irish, 94 Scotch and five foreigners. In 1886 the English proportion was 730, while the Irish percentage had fallen to 178. In the present year, there are 820 English to every 100 Irish recruits. This growing disinclination of Irish youth to join the army has given some alarm to the authorities, who know that Irish soldiers are the best obtainable, and the latest plan to attract recruits is to keep the Irish regiments as far as possible stationed in Ireland. Formerly, these regiments were kept in foreign service.

This is good for the Daily Witness: "We have said before, and say again," says the only outspoken Protestant daily, "that the minority in Montreal have been determinedly deprived of their fair share of representation in the City Council. Why no other paper has ever cared to say this is easily seen from the chorus of insolent slanders with which every reference to such a subject is followed by the French press, which represents every paper which dares discuss any such subject as bigoted fanatics and devourers of Frenchmen. A paper which in defence of the simplest rights dares to face this sort of vituperation has no means of getting set right with our respected French fellow citizens. This is what makes the conduct of their papers so dastardly."

The great age of Leo XIII. makes it probable that his successor must be chosen soon, says the Christian Register, a Unitarian paper published in Boston: "It is not probable that an American Pope could be elected, because the papacy is still controlled by

Italian cardinals. But an amazing change in the Catholic Church is marked by the suggestion of such a possibility. In some respects it would be a relief to all parties in Italy if an American Pope should enter the Vatican. He would have no interest in the temporal power of the papacy and could easily withdraw himself from the political entanglement which now so greatly hamper and embarrass both Pope and King. An American Pope would in time necessitate the transference of the papal chair from Rome to America. Then the Roman prefix would become meaningless, and the Catholic Church would take its place among the other denominations of Christendom."

How generous this organ is, to declare its readiness to welcome the Catholic Church—shorn of its "Roman prefix"—among the other denominations of Christendom! When was the Catholic Church a mere denomination of Christendom? But of course such remarks are not altogether inexcusable from an editor of a paper which is the organ of a sect that denies the Divinity of the Founder of Christianity.

ARTHUR PREUSS, writing in the Review, St. Louis, Mo., says:—

"The St. Louis Mirror deplors the lack of culture and book learning in our public men. The statesmen of today, in its opinion, are inferior to those of twenty-five to fifty years ago and our representative politicians have neither the tastes nor the talents of men like Balfour, Morley, Curzon and Wyndham in England.

"There is no denying the truth of this assertion; but how are we to account for it? Another writer in the same journal says that the stigma of high politics is the packing of places with rich men. More pay ought to be attached to the public positions, so that men of brains but little means can take them and fulfil the social obligations attached thereto.

"In our humble opinion the root of the evil lies deeper. Politics has grown so nasty that no honest man likes to go into it, high salary or low salary.

"A St. Louis German Catholic, the late John J. Ganahl, some ten years ago, was prevailed upon to allow himself to be elected into the City Council. He served one term and his honest, conscientious conduct elicited universal praise. The N. Y. Herald at the time pointed to St. Louis as a city singularly blessed, for having at least one honest, irrefragable alderman. But when his term had expired, Mr. Ganahl was so utterly disgusted with what he had seen and heard in the Council Chamber, that he set his head like granite against the importunities of every honest burgher in town to accept the nomination for a re-election, which would have been his unanimously had he consented. Often, since, up to his recent demise, this good man spoke with undisguised horror and disgust of his term as a "City father."

"Raising salaries will not clean out this Augean stable."

These remarks are applicable to nearly every leading city in Canada, and in a particular degree to Montreal.

MURAT HALSTEAD, an American journalist, has had an interview with the Archbishop of Manila, and His Grace took advantage of the occasion to answer some of the calumnies which have been circulated regarding the condition of affairs in his archdiocese. When asked what it was that caused the insurgents to be so ferocious against the priests and resolved on their expulsion or destruction, he said the rebels were at once false, unjust and ungrateful. They had been lifted from savagery by Catholic teachers, who had not only been educators in the schools but teachers in the fields. The same Catholic Orders that were singled out for special punishment had planted in the islands the very industries that were the sources of prosperity, and the leaders of the insurgents had been largely educated by the very men whom now they persecuted. Some of the persecutors had been in Europe and became revolutionists in the sense of promoting disorder as anarchists. It was antagonism of the Church to murderous anarchy that aroused the insurgents of the Philippines to become the deadly enemies of priests and church Orders. It was true in Spain, as in the Philippines, that the anarchists were particularly inflamed against the Church.

The Campania, which landed her steerage passengers early October 8, at New York, had on board nearly 500 Irish girls. Father Henry, of the Rosary Mission, aided by Agent McCool, was on hand at the Barge Office to see that those girls who were going out of the city had their baggage cleared without delay. Those whose friends were tardy in calling were taken over to the mission.

Many a man is deeply attached to a woman—wife or sister—whom he yet entirely fails in making happy. He thinks too much of himself, too little of her."