

The True Witness and Catholic Chronicle

Printed and Published by the True Witness P. & P. Co., Limited,
178 St. James Street, Montreal, Canada.

P. O. BOX 1138.

SUBSCRIPTION PRICE

CITY OF MONTREAL, Delivered,	\$1.50
OTHER PARTS OF CANADA,	1.00
UNITED STATES,	1.00
NEWFOUNDLAND,	1.00
GREAT BRITAIN, IRELAND and FRANCE,	1.50
BELGIUM, ITALY, GERMANY and AUSTRALIA,	2.00

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

TERMS, PAYABLE IN ADVANCE.

EPISCOPAL APPROBATION.

If the English Speaking Catholics of Montreal and of this Province consulted their best interests, they would soon make of the TRUE WITNESS one of the most prosperous and powerful Catholic papers in this country. I heartily bless those who encourage this excellent work.

PAUL, Archbishop of Montreal.

SATURDAY JUNE 2, 1900.

Notes of the Week.

An evidence that the Manitoba School Question is by no means a dead issue is the fact that the Catholics of Winnipeg, decided, at a meeting, held on Sunday last, to petition the Ottawa and Manitoba Governments to have them relieved of the unjust double load that they have been carrying for over ten years. It will be interesting to note the results of such petitions.

The Massachusetts House of Representatives deserves praise for its spirit of justice displayed in the adoption of the amendment offered by Mr. Fitzgerald, of Boston, to the bill providing for the care and maintenance of indigent children. It had been the practice to send Catholic children to Protestant homes, and Mr. Saunders, of Boston, who opposed the amendment, considered that this was perfectly right; but he would not admit of sending Protestant children to Catholic homes. Mr. Fitzgerald's amendment read as follows:—

"The children in the care or control of the state board shall be placed in private families, provided, however, that in case of illness or change of place, or while awaiting trial, that may be placed in any suitable institution, and provided, also, that every child in the care of the state board shall, as far as practicable, be placed only in such family as is of the same religious denomination, or faith, as the parents, or the last surviving parent of the child."

A Parliamentary return has just been issued concerning emigration and immigration from and into the United Kingdom. It appears from this that in the case of Irish emigration a very great increase has taken place. When this subject was mentioned in the House of Commons on Monday by Captain Donelan, who asked whether it was proposed to take any steps with a view to prevent the further depopulation of Ireland, the Chief Secretary ignored the question, as if so vital a matter as this was of no concern to the Government.

This recalls the expression of England's policy towards Ireland contained in the famous "they are going with a vengeance" article of the London "Times." It is the same spirit and the same policy; there is no real change in the attitude of the British Government towards Ireland—it has had to modify its course through the exigencies of the hour, but underneath it is the same old antagonism.

A New York despatch says that "Referee L. A. Gould has filed in the County Clerk's office in Brooklyn his report in the suit of Jennie E. Brewster against A. Irving Brewster, for a separation on the ground of ill-treatment. The referee finds that although Brewster left his wife and failed to support her, and was violent toward her, his conduct did not make it unsafe or dangerous for her to live with him."

The referee, in dealing with certain allegations, said that they should forget the past except to profit by

the errors and in this manner "a measure of domestic happiness will not be beyond the reach of the parties to the litigation—a measure of happiness which no earthly tribunal has power to bestow."

This is certainly rich, when we consider that it is in the land of divorce and unbridled license in affairs of matrimony this little sermon was preached by a judicial referee.

In Philadelphia, last week, a Common Pleas jury awarded to William F. Waters, a lad who had his eyes blown out by an explosion of acid at the works of the Atlantic Refining Company, \$47,000 damages. The boy was employed at the oil works. The verdict is the largest for damages for personal injuries ever awarded here.

We do not disapprove of this verdict, for the good reason, that we know nothing about the details of the case; but we certainly feel that there is very little equity in what is called justice. We have known a family that lost the only bread-winner in a fire that occurred in a millionaire's manufactory; the poor people sued for damages, but were beaten, on account of their lack of funds. The manufacturer carried his case through every court imaginable, and finally, to the Privy Council—eventually the destitute people got nothing.

It seems only the other day that His Grace, the Archbishop of Montreal, issued his grand letter of appeal on behalf of sufferers in Hull and Ottawa; that very touching appeal he accompanied with a \$500 donation. Almost immediately after we find His Grace issuing another touching letter addressed to the Catholics and to the clergy of the island of Montreal. This time it was on behalf of the sufferers at Pointe Claire. It would seem as if His Grace could never tire of doing good—and he has ample opportunity to practise that sublime charity so peculiar to the Catholic hierarchy. However, we trust and pray that it will be a long day before His Grace ever has occasion to again issue such pathetic letters.

Over 5,200 children have been confirmed, in the city of Montreal and surroundings, since April last. It is becoming customary, says the "Sémaine Religieuse," to confirm children who have not yet sufficiently advanced to receive the Holy Eucharist, but who fully appreciate the value of the Sacrament of Confirmation.

In St. Patrick's parish, forty adults—converts through the effects of the retreat preached last January, were confirmed last week. One old gentleman, over sixty-four, sought to set the example to his former friends and co-religionists, many of whom he is now seeking to bring into the bosom of the church.

Hall Caine, he of the "Manxman," the "Deemster" and similar works has just spent a year in Rome studying the various phases of Roman life. His object is to write a novel that he claims will surpass all his other works in interest and influence. It is evident that he purposes to deal with the influence of reli-

gion on politics, and politics on religion; the future of the church in Italy; how the life of Romans is colored by religion. Dr. Wm. J. D. Croke had a most interesting interview with Mr. Caine, and while he has not apparently succeeded in getting the information he desired, he has certainly made the novelist tell a great deal about his feelings and his coming work on which he depends greatly for an immortality. We need not quote some of Mr. Caine's remarks and theories, because they contain nothing new. After all, we are no wiser than before regarding the scope or spirit of the novel that is to be. This we do know, that Mr. Caine is a man of extraordinary ability, and just as extraordinary bigotry. We are confident that when his novel appears it will be found to contain a most imaginative set of theories concerning the Catholic Church. In fact, we anticipate a book prepared by a mind filled with fantastic ideas and merely superficial soundings of Roman life.

From Kingston comes the report that Corporal Courtney, of A. Battery, has been reduced to the ranks for declining to march the men under his control to the canteen to be served with beer in which to drink Her Majesty's health, on the order of the commanding officer.

The Board of Governors of the Catholic High School, held a meeting on Monday evening, when arrangements were made to hold the annual general meeting during this month.

Pool rooms and side door entrances are very much in evidence in Montreal. The San Francisco "Monitor" has this to say in regard to both evils:—

It may be hoped that the police authorities will vigorously enforce the law against pool-rooms. These places are nurseries of youthful vice, centres of public demoralization. They are a disgrace to the city and ought to be permanently closed up. The people should see that the law is fearlessly and faithfully carried out.

A worse evil, to which the supervisors should immediately and earnestly address themselves, is the saloon side door and "family entrance." There is not in the whole list of urban moral snares a more prolific source of degeneracy than the saloon side door. These places hold out to the weak and irresolute a temptation fraught with danger to public and private decency. They furnish the means by which thousands of persons are annually lured to ruin. They breed in many a habit which inevitably ends in crime and misery, or worse. They are a standing menace to respectable homes and degrade the community in which they are tolerated.

CREATING ANTI-CATHOLIC PREJUDICE.

It is remarkable how far afield the bigot will go in order to secure some fact that might lead itself to a construction inimical to Catholicity. At a recent meeting of the Columbian Historical Society, the novelist Harriet Riddle Davis related what is styled an unpublished incident regarding the assassination of President Lincoln. The Washington correspondent of the New York "Tribune" seems to put faith in this unpublished—consequently unauthenticated and unauthoritative—story and to lay special stress upon the "Roman Catholic" academy that was the scene of the incident and the "Roman Catholic" teacher who played the principal part. Evidently all this concoction, this raking up of ashes that have long since passed the stage of possible relighting, can be set down to a poor attempt to create prejudice, in certain minds, against the Church. It is true that nothing is directly stated to indicate that the religion of the teacher in question is blamed for the supposed events recorded; but it is clear that pains are taken to have it understood that she was a Catholic and in a Catholic institution. The statements need no further comment; we simply give them in full, in order that our readers may form an idea of one phase of a Catholic journalist's constant labors:—

At the time of Lincoln's murder Mrs. Davis was attending a Roman Catholic academy in town, and her teacher, to whom she referred as Miss Annie X., was the sweetheart of John Surratt, and is said to have been employed by the conspirators to secure a room for them in an "F" street hotel, where they met before the murder.

"The conduct of Miss X. while teaching," said Mrs. Davis, "was a puzzle to the children. One morning just prior to the assassination of President Lincoln, she appeared in the schoolroom in a state of great excitement. Her clothes were covered with dust, as if she had just returned from a long ride across coun-

try. 'Kneel,' she cried hysterically to the roomful of affrighted children, and as they fell on their knees the woman broke out into an agonized appeal for help and pardon for some unknown persons who were planning a terrible crime. The effect of it was heightened upon the children's imaginations by her haggard appearance and her evidence of great distress. At the conclusion of the prayer she summarily dismissed the children for the day."

Mrs. Davis was naturally much excited over the incident, but her family made light of it, and as it was not again referred to it passed out of her mind. At the trial of John Surratt for complicity in the murder of Judge Riddle, the father of Mrs. Davis, was one of the prosecutors for the Government. The jury, it will be remembered, failed to agree. One day shortly after the trial Judge Riddle happened to mention in the presence of his daughter that conviction would have doubtless been assured if it had been possible to get Surratt's sweetheart, Miss X., to testify.

"Why, that's my teacher," said the child. "What did she know about?"

JEAN BAPTISTE DE LA SALLE.

A despatch from Rome, dated the 24th May, commences thus:—

"There was a magnificent spectacle in St. Peter's today, on the occasion of the canonization of Jean Baptiste de la Salle, the founder of the Order of Christian Brothers, and Rita di Cascia, a nun of the Augustinian Order. The interior of the Basilica was illuminated and adorned with magnificent hangings, and the building was filled with a great concourse of people, including all the pontifical dignitaries, diplomats and the Roman nobility. Of the 100,000 spectators, about 50,000 were foreign pilgrims."

These few words have an import for the Catholic world far surpassing the ordinary news that comes from the heart of Christendom. Needless to detail the pomp and splendors of the ceremonies of canonization; in the present cases they were similar in form and substance to all former canonizations. But there is an interest attached to the important event of the founder of the glorious Order of Christian Brothers being raised to our altars, that affects the whole civilized world.

Glory, or, at least, fame, may be said to be the aim, the ambition, the heart's desire of most men. The vast majority of those who succeed in covering themselves with renown and drawing to themselves the praises of their fellowmen, never live to enjoy that coveted distinction. In many cases they are snatched away just as their renown is being established and their so-called immortality is, like their monuments, merely reminders for future generations that they had lived, had soared high, had fallen, and had been swept into the general gulf of oblivion—for, sooner or later oblivion must swallow them all up. The history of the world is an unending exemplification of the truth chanted by the psalmist when he described the Almighty as putting down the powerful from their places, and raising up the humble. The lives of the most famous of men are mere illustrations of the vanity of all human greatness, grandeur, wealth and glory.

In the life of the one who has just been proclaimed a Saint of God, we have the reverse of the medal in all its details. Accepting poverty for the sake of God and the poor Jean Baptiste de la Salle became heir to the untold treasures of sainthood in the realms of undying happiness. Seeking, practising and preaching humility, two hundred years after his earthly career was over, his fame has sped on the wings of lightning to the extremities of the earth, and has been embalmed unto all time by the fact that God, through the instrumentality of His Church, has raised him up to a dignity accorded to the sanctified few amongst the sons of men. Shunning notoriety, avoiding all praise, flying from the very thoughts of renown, it has pleased the Eternal that his name should become immortal, his fame be found on the lips and in the hearts of millions, whose lives have been influenced by the precepts that he had laid down. The very ubiquity of the Order of Christian Brothers to-day, their fear lest any one should usurp their chosen field of labor, the magnificent success of their schools in every land, are all so many testimonials to the foresight and marvellous ability of their founder. No human words could adequately convey an idea of the hidden grandeur of that great soul—a grandeur that has been destined to permeate every land, every social grade, and to cast a warmth and a light of unsurpassed attractiveness upon the two centuries and more that have rolled away since his humble and

saintly soul fled to its reward amidst the peace, glory and repose of God's own select.

Jean Baptiste de la Salle was born at Rheims, April 30, 1651. At the age of 9 he entered the University of Rheims. When 11 he received tonsure. When 16 he was named to a canonry in the cathedral. At 17 he received the minor orders of the priesthood. At 18 he took his degree of Master of Arts. At 19 he entered the seminary of St. Sulpice, in Paris, in order to pursue his theological studies. On the register of that venerable institution may still be read opposite the date of Oct. 18, 1670, the words: "John Baptist de la Salle, acolyte and Canon of Rheims." After sojourning about a year and a half in this school, he returned, owing to the death of both his parents within a few months of each other. This threw upon him the management of a large estate and the care of his brothers and sisters to the number of six.

In 1678, he resumed his clerical studies, and was ordained priest. In 1681, he founded the Order of Christian Brothers. In 1717, he resigned the office of Superior-General, and spent the two following years in perfect retirement, until Death's Angel came to summon him to his reward. De la Salle vanished bodily from the haunts of men, but he left behind him a work destined to play a leading role in the subsequent stories of the various nations of the world. He had laid the foundations; it remained for others to complete his grand work, by the establishing of the various houses that have appeared in different lands, and from out which have gone forth a countless host of men equipped for life's battle and already assured of victories on account of the educational armor fitted for their use.

Words can scarcely suffice to convey to the grand and beloved community of Christian Brothers, here and elsewhere, the sincere congratulations that we now extend towards them—individually and collectively. At the foot of God's throne they have a saint whose intercession cannot fail to bring down untold blessings of prosperity upon all their undertakings. What a magnificent encouragement for the humble and devoted children of Saint Jean Baptiste de la Salle! With the certainty that their founder is amongst the blessed band that keeps guard in the palace of undying fame, they can walk proudly, and yet ever humbly, along the path which conducted him to an imperishable throne of glory. To-day we join in the prayer of jubilation. "Saint de la Salle pray for us and for your children that sanctity may ever be their lot."

IRISH CATHOLIC INFLUENCE.

On the occasion of the eighth session of the Manchester (England) branch of the Catholic Truth Society, the Rev. Father Poock gave a brilliant lecture upon "Catholic Progress." In proposing a vote of thanks to the lecturer, Councillor McCabe made use of some very significant remarks. He said that they had heard a great deal of how England and Scotland and Wales had been robbed of the faith, and he wondered why the Irish were not robbed of it as well. He thought that the great reason was that they would not let themselves be robbed of it. He thought that one of the lamentable features of this century was the opposition which, according to Bishop Milner, English Catholics gave to the passing of Catholic Emancipation. The Irish Catholics not only shook off the shackles from themselves, but also from the limbs of their English fellow-Catholics, and made it possible for Catholicity to progress in this country. If it had not been for the Irish faith he believed there would be very little Catholicity in England to-day. He believed that the Irish in Manchester and other large towns were advancing rapidly in the social scale, and he thought their energies should be centred upon giving a better education to their people, so that there might be a civic knowledge, a local patriotism, and greater regard and esteem for each other. They should do all they could to help each other, to get each other into better positions, and unite for each other's advancement and progress (loud applause). He thought there was too much heard about the "Nonconformist conscience," which expected every other conscience to be brought to its own level, as in the case of the Irish University, and that too much notice was taken of it.

A very short address but very much to the point. Especially in the last few sentences we find expressions of truths that may be applied with perfect exactness to our conditions in Canada. Decidedly we, Irish Catholics, should esteem each other more than we do; we should help each other to progress in life. In theory ninety-nine out of every hundred will say that it is a perfect

piece of advice, in practice ninety-nine out of every hundred will shun as much as possible the carrying out of its conclusions. Every one seems to be able to give excellent advice, but very few are willing to take it. When are we going to see Irishmen helping each other to rise in the various ranks of their occupations? Rather, will we ever find Irishmen refraining from putting obstacles in the way of their fellow-countrymen?

CATHOLIC FEDERATION.

Several times have we spoken editorially upon the burning question that affects the Catholic world of the United States, and have given our views about the aims of this organization or convention. It is the aim of thousands to distort the expressed intentions of our people and to have the country imagine that it is a political and Catholic party that is sought to be constructed. On this score we agree with the Boston "Republic" when it says:—

"The federation of Catholic societies for the protection of Catholic rights and interests has become a practical question. It is discussed by laymen, by ecclesiastics and by the public generally. Some extremists have been suggesting the formation of a Catholic or centrist party for political purposes. But the best conservative opinion is opposed to this policy. We have expressed our opinion upon this subject frequently. We are not in favor of a Catholic party. We believe it would be harmful rather than helpful. Church and state are separated in this country. Their union is not possible under existing conditions. We are aware that Catholics are discriminated against on account of their religion. This is the case wherever Protestantism has political control, whether it be in America, in England or in South Africa. We believe that this is wrong and that it will take time to correct it. But we do not approve the policy of organizing another political party upon religious lines."

The most authoritative and outspoken expression yet delivered upon this subject may be found in a letter from Bishop McFaul, of Trenton, to the Ancient Order of Hibernians, on the occasion of their recent convention in Boston. The power to be created by such a federation should only be exercised when Catholic interests are menaced.

"If we were so organized," writes the bishop, "can it be supposed for a moment that the present administration would have passed over in silence the outrages against religion perpetrated in the Philippines, or that those blinded by religious prejudice would have been selected to investigate and report upon affairs intimately connected with the welfare of the Catholic religion in those countries which have lately come under the flag of the United States?"

Then, following comes a few other important remarks of an assuring nature:—

"I have not the remotest idea," he writes, "of advocating a Catholic, a German or an Irish party in America, but I believe that when there is a question of our rights, as Christians and as Catholics, we should be in a position to maintain and protect them in an intelligent, forcible and legitimate manner. It seems to me that all societies composed of Catholics should endeavor to touch at certain points, so that, while retaining their identity and pursuing their own aims independently of other organizations, there should be a bond of union enabling them, in given circumstances, to exert a united influence."

The whole Catholic press of the United States has commented upon what should be done under existing circumstances, and all agree that a Catholic political party would be a menace to the peace and prosperity of the Catholic element in the country, while the desires of a certain large class to secure a bond of union between all Catholic societies—for purposes of defense and protection—would be a tower of strength to our co-religionists in the "land of freedom."

MR. GORDON OPENS A STUDIO.

Mr. P. J. Gordon, photographer, for many years associated with Mr. Rice, has opened a studio on his own account, at 2327 St. Catherine street. Mr. Gordon holds a foremost place in his profession, and is well known in Montreal. In Catholic circles he may fairly claim a generous support, as he has been a most enthusiastic and earnest worker in every good cause. We wish Mr. Gordon all success in his new venture.

We give notice to delinquent subscribers, that, according to a custom inaugurated two years ago, we will forward the annual list of arrears for subscription to the Collection Agency on July 2nd, 1900.