

# The True Witness

AND CATHOLIC CHRONICLE,  
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WEDNESDAY.....FEBRUARY 24, 1897

## OUR ST. PATRICK'S DAY SOUVENIR NUMBER.

### Our Authorization.

MONTREAL, January 18, 1897.

To the Managing Director of THE TRUE WITNESS:

DEAR SIR,—We, the undersigned Pastors of the English-speaking parishes of the city, heartily approve the project of THE TRUE WITNESS, to issue a Special Souvenir Number in commemoration of the Golden Jubilee of St. Patrick's, the Mother Parish of our people in Montreal.

The first Mass was said in St. Patrick's Church on St. Patrick's Day, 1847, amid the universal joy of the English-speaking Catholic population, who, until then, had no church of their own at all proportionate to their numbers. Not a few are still living who remember how many, for want of accommodation, used to hear Mass kneeling on the street adjoining the old Recollet Church on Notre Dame street, opposite Dollard street.

The remarkable advance made since then in the material prosperity of our people, and the advantages which have accrued to them from a religious point of view, are matters for profoundest thankfulness to God. The befitting expression of this gratitude is one of the chief reasons for celebrating the jubilee, and we earnestly solicit for THE TRUE WITNESS, in its laudable endeavor, the active encouragement and patronage of our devoted people and their many well-wishers in and out of Montreal.

We also take this opportunity of expressing our approval of the course pursued by THE TRUE WITNESS, and recognize the valuable service it has rendered to every worthy cause.

(Signed),

REV. J. QUINLIVAN, S.S.,  
Pastor of St. Patrick's Church.

REV. PHILIP SCHEFFHAUT, C.S.S.R.,  
Pastor of St. Ann's Church.

REV. P. F. O'DONNELL,  
Pastor of St. Mary's Church.

REV. J. E. DONNELLY,  
Pastor of St. Anthony's Church.

REV. W. O'MEARA,  
Pastor of St. Gabriel's Church.

REV. W. J. CASEY,  
St. Jean Baptiste Church.

Every authorized advertising canvasser for our Special St. Patrick's Day Souvenir is furnished with credentials, signed by Mr. Michael Burke, president of the company, which he is required to show upon demand.

Enter into no contract with any person who cannot produce proper credentials.

### WHAT THE OCCASION DEMANDS.

In connection with the Jubilee of Saint Patrick's Church, there is one point to which we think it right to call attention. The clergy may be depended on to do their special duty on the occasion, whatever happens. We may be sure that the religious ceremonies of the Jubilee will be worthy of its importance. Every Irish Catholic, every English-speaking Catholic, in Montreal will have the satisfaction of seeing this great anniversary, so fertile in memories of an eventful past, worthily commemorated before the altar that is so full of associations with all that they most cherish.

But there is another feature of the Jubilee which has not hitherto received the attention that it merits. We mean its significance for laymen as laymen.

The TRUE WITNESS would consider that it failed in its duty if it did not impress on its lay readers in this city the fact

that they also have a share in the celebration, and that, whatever form it may be deemed right that it should take, it would be a deplorable omission if it were lost sight of. The organization of St. Patrick's congregation, with a shrine of their own at which to worship, was a first starting point for the Irish—indeed, for the whole English-speaking Catholic community in this city. Nor is it unworthy of mention that the present year marks the 80th anniversary of the commencement of the blessed work of that devoted Sulpician, the Rev. Father Richards, who, as we learn from the Hon. Judge Curran's "Golden Jubilee of the Reverend Fathers Dowd and Toupin," discovered just eighty years ago the little band of Irish Catholic worshippers "pouring forth their supplications to God at the shrine of His Immaculate Mother, Notre Dame de Bonsecours." Since that Golden Jubilee itself ten years have already passed away, leaving regrets and losses, but also, thank God, solaces and gains. The story of the thirty years that intervened between that first organization in a Montreal so different from the city of to-day, and the dedication of St. Patrick's Church, is not without its examples of heroic self-devotion. But it is with the fifty years since then that we are especially concerned at present, and an anniversary that suggests a survey of half a century ought not to pass without some recognition worthy of the Irish community of this city. It is to be hoped that with as little delay as possible the proper steps will be taken to do honor to the occasion in a manner worthy of its importance.

### THE BLESSED MARGUERITE BOURGEOYS.

Some time ago when we paid an inadequate tribute to the memory of the Blessed Marguerite Bourgeoys, we had not the privilege of consulting an excellent booklet giving the life of the Foundress of the Congregation of Notre Dame. This biography, prepared by a Sister of the Congregation, contains the substance of a number of works not always accessible to ordinary readers, carefully arranged so as to present a consecutive narrative, both instructive and edifying. Its purpose is indicated by these opening sentences: "The French colony of Canada was still in its cradle (1632). God, who designed this country to be the bulwark of Catholicism in America, took care to endow it in good time with communities that were to be its support and its glory. At Quebec there were already the monastery of the Ursulines and that of the Hotel Dieu; and at Ville-Marie preparations were being made for the reception of the Hospital Nuns of Saint Joseph de la Fleche. But these three communities, being vowed to the cloister, could not answer all the needs of the colony. God, therefore, at that time raised up that heroic woman, the Venerable Mother Marguerite Bourgeoys, founder of the Congregation of Our Lady of Montreal, and whose life and virtues are here outlined." The book then treats of the childhood, religious aspirations and divine vocation of the Venerable Mother, of her experience at Troyes and the influence of M. Jendret; of her father's death, of her meeting with M. De Maisonneuve and the miracles that confirmed her choice of Canada as the scene of her labors, and of her voyage across the Atlantic. The second and longer division of the work begins with her arrival at Ville-Marie and closes with her death and obsequies, attended by an unexampled concourse of people. A large number of illustrations add to the interest of the narrative. The book was printed at Abbéville (Somme), but bears the imprimatur of His Grace the late Archbishop of Montreal.

### ENGLAND'S GAIN AND IRELAND'S LOSS.

Some of our contemporaries in reviewing the course of events within the British Isles during the reign of Queen Victoria, have dwelt upon the increase of the population of the United Kingdom. They point out that since 1837 the population of England and Wales has increased in round numbers from 15,000,000 to 29,000,000; that of Scotland from 2,700,000 to 4,000,000; that of London, from 1,700,000 to 5,000,000. While Liverpool, Manchester, Newcastle and other cities and towns have made corresponding advance in the number of their inhabitants. But when they contemplate the condition of Ireland, they are met by a fact that would be startling, if it were not so easily familiar.

They discover that the population of our ancestral land, so far from increasing, has diminished at a ratio which has no parallel in any part of the world in the same period. At the Queen's accession Ireland had a population of more than 8,000,000, but to-day its inhabitants number only 4,700,000! It is vain to try to invent excuses for such a falling off and our contemporaries do not undertake the task. It is vain to point to the United States, to Canada, to Australia and New Zealand, and to call attention to the growth of the Irish element in those distant lands. Even if every individual in the millions that represent the difference between the population of Ire-

land as it is and that population as it might reasonably be expected to be by a natural increase under fair conditions, were accounted for and shown to have profited by the exodus or the alien birth—still the abnormal fact would remain unjustified and unjustifiable.

Emigration is, of course, necessary for the settlement of new colonies or states. But when the number of emigrants from any country is so disproportionate as to amount to absolute depopulation, there must be something radically at fault somewhere. It is not our intention, however, to arouse sad or angry reflections. The day for mere reproaches has gone by, and let us hope the day of reform and reparation has begun, slow though the process may sometimes seem. In Canada, we have no reason to complain of either the treatment or the status of Irishmen. But such statistics of Ireland's loss, in glaring contrast to the gains of England and Scotland, are hardly calculated to make Ireland's share in the commemoration of the Diamond Jubilee as enthusiastic as that of her neighbors.

### HER EXCELLENCY'S LETTER.

In this issue of THE TRUE WITNESS our readers will be interested in finding a letter from Her Excellency the Countess of Aberdeen relating to the proposed "Victorian Order of Home Helpers." The coming summer, as our readers are aware, will mark the completion of the 50th year of the reign of Queen Victoria. Already Her Majesty has sat on the throne longer than any sovereign in her long line of predecessors—her grandfather, George the Third, whose reign was prolonged beyond the 50th year, coming next in the roll of regal duration. There are reasons, however on which we need not now dwell, why any comparison between the two reigns is unjustifiable—several years of the period assigned to George III. being in fact a regency, whereas the present reign has happily been uninterrupted by disabling malady. It is not necessary for us to rehearse the praises of a ruler whose virtues as a woman, no less than her wisdom as a monarch, have been acknowledged by thousands of writers at home and abroad. Nor will it be regarded as detracting from that praise if we say that, had Her Majesty shown as much sympathy with her Irish as with her Scottish subjects, and found some romantic or historic spot on Irish soil not unworthy to be an occasional place of sojourn for herself and the royal children, the Irish people would have been no whit less enthusiastic in their loyal welcome and loving service. Such a policy would have been in harmony with the thoughtfulness that aided the name of our patron saint to that of an Irish-born soldier, who was also the greatest of British generals, as the designation of the Queen's soldier-son, and when H. R. H. received his dual title, made Ireland's western province the medium of that honor. We recall this union of the names "Patrick" and "Arthur" with that other name so dear to our long-widowed Queen, with all the more pleasure because the Duke of Connaught is so well known in Canada, and because he won his colonial spurs (G.C.M.G.) in a hall dedicated to St. Patrick in this city.

We have used freedom in repeating the often expressed regret at the failure to provide an Irish residence for Her Majesty, because we feel sure that no person can have a more sympathetic sense of the warm-heartedness and devotion of the Irish people to those who befriend and trust them than Her Excellency, Lady Aberdeen. As a Home Rule Viceroy the Earl of Aberdeen more than anticipated the acclaim that was afterwards to greet his appointment to represent the Queen in Canada. And as for Lady Aberdeen she has won a throne all to herself in the great temple of Irish gratitude. We should for that reason be inclined to approve of any scheme that Her Excellency would devise for doing honor to the first lady of the Empire, whose generous largeness of heart she had gauged so well. Her Majesty has, so far as it was permissible under the circumstances, given her sanction to the organization of a "Victorian Order of Home Helpers." His Excellency the Governor-General presided at the public meeting held on the 10th inst., at the instance of the National Council of Women, and the Prime Minister of Canada, the Hon. Wilfrid Laurier, moved, and the Minister of the Interior, the Hon. Clifford Sifton, seconded, a resolution approving of the scheme.

What more, it may be asked, is necessary to give this proposed Victorian Order of Nurses for the sick and sore, the poor, the lonely and the helpless, all the sanction necessary to put it fairly on the path towards accomplishment? The Prime Minister, their Excellencies, even the Sovereign herself—surely a project supported by so many exalted sanctions only requires to be known to win universal commendation.

Nevertheless, we cannot help feeling that to Catholics the cause of this new Order fails to carry that inherent potency of appeal that it possesses for Protestants. The Catholic Church has its own Orders of Home Helpers, as well as

those who help by life-long assiduity in the hospital and the leper-house. These devoted women ask for no recognition from the world or the powers of the world. They go to the hospital as cheerfully as to the palace. They ask no pay. They are satisfied with the poorest fare. They do not shrink from the most loathsome evidences of disease, nor does fear of infection keep them away. They have braved the anger of an excited populace, bent only on the discharge of their task of mercy. They are in the city, in the country, in the arctic and the African wilderness—always at the post of duty. Good Catholics naturally prefer such helpers to those who, however trained in modern methods, are aliens to their belief, and, however tender, cannot pray for their poor souls in words that give them hope.

Not one word have we to say against the Home Helpers whom Lady Aberdeen, with the highest motives of philanthropy as well as of loyalty, would organize for the benefit of isolated localities. That they are needed in many remote settlements we cannot doubt. But wherever Catholics go their nuns go, and if there are in Canada places occupied by Catholics where they are not established, the lack can soon be supplied. Before, therefore, pronouncing frankly and unreservedly in favor of Her Excellency's plan for honoring Queen Victoria, as sovereign and woman, in this memorable year, we would like to know what our Bishops and priests, the heads of convents and our Catholic medical men have to say on the subject. If it is consistent with the duty of Catholics to support this new order of helpers, we shall gladly follow the counsel of the Church's revered spokesmen. Meanwhile we cordially thank Her Excellency for giving us the opportunity of candidly setting forth our views on a subject of such far-reaching interest, and we trust that our reverend and medical readers will avail themselves of the same opportunity by using our columns.

### CATHOLIC GIRLS FOR CANADA.

The subject of the emigration from England to Canada of Catholic girls is treated at once practically and with sympathy in the Liverpool Catholic Times by a lady, Miss A. F. Procter, who recently paid a visit of inquiry to the Dominion. She thoroughly appreciates the position of householders in this country. "Canada," she writes, "wants domestic servants; England has a superfluity of respectable girls. Further, Canada wants good material, not the refuse of our streets. . . . For years past Canada has been inundated with undesirable immigrants. The diseased, the crippled, the morally impossible—in fact, all those who were not wanted and never will be missed, have been drafted into Canada." The result of this policy has, she says, given Canadians a not unreasonable distaste for immigrant girls. They have grown tired of that class of immigrants and want no more of them. But on the other hand, if good material from reliable sources is to be obtained, Canada has many facilities for disposing of it advantageously. "The Dominion Government affords every assistance to respectable immigrants and Canadian private associations are willing and anxious to co-operate."

Miss Procter then describes the work that is going on in the Catholic diocese of Southwark. For some years the work has been confined to boys, but now there is a movement to extend it to girls. The Southwark diocesan agency was so successful with its boy emigrants that it had only one bad case. This success was due to the unwearied personal supervision of the two priests that had undertaken the duty. When the boys reached Canada their future home was chosen with care; they were constantly visited, and whenever it was found desirable, they were moved to a fresh place.

The girls that Miss Procter contemplates bringing to Canada are girls that have reasonable health, good characters and willing minds. Her visit gave her a most favorable impression of the Catholic householders of Canada. She contrasts the mistresses here with those in England to the advantage of the former. There is less luxury, less grinding poverty, and then in Canada the Church is a true mother to her loyal children. She was also pleased with the attention bestowed on immigrants by the Canadian Government. Her visit being mainly for inquiry, she only brought four girls with her, but she found homes for them all, although the time (October) was not the best for the advent of young immigrants. In a future article Miss Procter will unfold her plans more fully. Meanwhile the embarkation for Canada of respectable Catholic girls under auspices so likely to be advantageous both to them and to us is surely a matter of congratulation, and we shall watch with interest the operation of Miss Procter's plans.

The craze for mining speculations and their attendant anxieties has seemingly entered the ranks of the women of Western Canada. Toronto is now the scene of operations of a number of women who have hung up their signs as mining brokers. In connection with

this wave of enthusiasm for speculation we regret to say that a number of young men, and for that matter, young women also, of Montreal, have become seized with the idea of investing their hard earned savings in these perilous enterprises. Mining speculations should be strictly avoided by all young people who have but scant means. The percentage of successful operators are few indeed, while there are millions of the unsuccessful, who mourn their losses. Our young people should remember that such investments are luxuries in which the millionaire only can indulge.

### CATHOLIC ULSTER.

Some cis-Atlantic papers, even of those that sympathize with the Home Rule cause, have, in noticing Lord Russell's remarks at the inauguration of the Ulster Association, revealed a certain haziness on the subject of Ulster's population. Nor are they altogether to blame, perhaps, seeing that like misconceptions prevail not only in England and Scotland but even in parts of Ireland. It has indeed become customary to speak in some quarters as if Ulster were the rest of Ireland pretty much what the Province of Quebec is to the Dominion. But such a comparison is entirely misleading. Belfast and Derry and Enniskillen, all Ulster towns, are Protestant strongholds, compared with Cork or Waterford or Galway, but by no means in the sense in which Quebec or Montreal or St. Hyacinthe are strongholds of Catholicism. One of the questions that Lord Russell of Killowen is represented as having put to the Ulster Association was whether its members regarded themselves as a peculiar people who had reason to be grateful because God had separated them from Leitner, Munster and Connaught. Another was whether they were of those who regarded Belfast as a suburb of Glasgow. Their answers to both questions were satisfactory. They had too much regard for Ireland, Ulster, Belfast and themselves to answer those questions otherwise than in the negative. The recent electoral history of Antrim, Derry and Fermanagh ought to be sufficient to correct the absurd notion that in any of those counties and even in Belfast, Derry and Enniskillen the population is overwhelmingly Protestant, or, where Protestant, unexceptionally Unionist. Suppose one were suddenly asked what was the proportion of Protestants to Catholics in "Protestant Ulster" he might be puzzled for a time, so often has the dominant notion been dinned into his head. But when he consults the census he finds that the dominant notion represents not a fact but a prejudice.

According to the census of 1891, the results of which were not all made known until the beginning of 1893, there was in Ulster a population of 1,619,814. Of this number 744,859 were Catholics, the Protestants or non Catholics of every denomination numbering 874,955.

Now, regarding these figures from the Home Rule point of view, and bearing in mind that there has always been a considerable proportion of the Protestant population of Ulster strongly patriotic, and that again and again some of them have risked and lost their lives for the common cause which they championed with their Catholic fellow-countrymen, it hardly seems to us that there is ground for despair in such an enumeration. The separation of Ulster from the rest of Ireland is justified neither by reason nor fact, and it is time that Irishmen all over the world began to recognize the truth.

### MR. DUNN'S STORY.

We would call the attention of our readers to a tale begun in the present issue. "Julie Gadbois; a Story of the Neighbourhood of the Old Church of Notre Dame de Bonsecours." It will at once be seen that the author, Mr. B. F. Dunn, a young Irish Canadian of Montreal, writes from a knowledge of the scenes and persons that he depicts and has not depended solely, like too many writers on an invention unchastened by that sympathetic acquaintance with real life without which all fiction is worthless. The small houses built against the south-western wall of the old Bonsecours Church, with the entertainment not unwholesome and not unsavoury to an unsophisticated palate, must be familiar to all our city readers.

Made. Veuve Plamondon, and her gossiping neighbors, are faithfully portrayed. As for Julie Gadbois, the heroine of the story, we are already interested in her fortunes, and the dear old priest, Father Rosaire, is no stranger in Montreal.

We bespeak for our readers a good deal of pleasure, not, we may hope, without a little profit as well, from the perusal of "Julie Gadbois."

The Mothers' Congress is now in progress at Washington, and the echoes that reach us through the press from this gathering of modern up-to-date women are not calculated to inspire us with any particular admiration for the profundity of their counsels. It is not in public halls, or women's clubs' ses-

sions that the truest and best sentiments and capabilities of mothers are cultivated, but rather in the kingdom of their own homes, which should be to them the shrine of the noblest endeavor and the purest inspirations becoming a Christian motherhood.

### ST. BONIFACE.

The result of the St. Boniface election, the particulars of which we give elsewhere in this issue, is an overwhelming reply to those who pretend that the Catholic minority of Manitoba are satisfied with the settlement.

There is no chance of misunderstanding such a lesson as this. It is a lesson for the whole country, a plea for righteous dealing to the minority, a proof that Manitoba Catholics will have no more to do with false friends who profess their own faith.

We are glad to see that the Archbishop of St. Boniface is proceeding vigorously with his Separate School policy, opening schools in the districts that need them. The new Catholic Education Board is a protest against the "settlement" that cannot be misconstrued and must have telling results. Mr. Lauzon's victory will encourage His Grace in his task of reorganization, and confirm his people in the choice of the only right course, that of patient but determined opposition to Ottawa and Winnipeg tyranny. His Grace and the minority will have the congratulations of all true Catholics throughout the Dominion.

The panic during the recent fire at Everett School, Boston, in which sixteen school girls were crushed and trampled upon by their companions, receiving serious injuries, is an example of the necessity there is for the proper training and drilling of school children that will prevent such wild disorder among them at the first approach of danger. The fire that have occurred in Catholic Convents, recently, have been happily free from any such panics. The nuns seem to hold the children in perfect control and to remove them from the building in an orderly, well-regulated fashion which speaks well for their system and management. It is only after the harm is done that people awake to the realization of the needs that if earlier attended to would prevent serious calamity.

We regret to learn that Mr. A. G. Grant, the veteran chorister of St. Patrick's Church, who was a member of the choir organization, when the sacred edifice was dedicated nearly fifty years ago, is now lying dangerously ill at his residence. Mr. Grant, whose familiar term is known to young and old in the parish, was also for many years a valued contributor to the TRUE WITNESS. He is esteemed by the parishioners for his genial ways and enthusiastic interest in matters connected with the choir, and will receive their heartfelt sympathy in his illness.

"INNOMINATO," the Roman correspondent of the New York Sun, writing in his usual free and easy fashion on the subject of Papal affairs, suggests that the Pope take Catholics into his confidence by publishing a yearly statement of receipts and expenditures such as the Propagation of the Faith does. The suggestion reflects fully the sentiments of a number of weak-kneed Catholics whose love of curiosity is greater than their spirit of loyalty to their religion.

THE Metropolitan, in its last issue, says that the Montreal General Hospital is sustained by the Protestant public of Montreal.

Would the treasurer of that institution kindly inform THE TRUE WITNESS if such is the case?

### SOCIETY NOTES.

The St. Ann's Young Men's Society will entertain the members and friends of the organization to a complimentary entertainment on Tuesday next in their hall on Ottawa street.

The members of the dramatic section of the Young Irishmen's Literary and Benefit Association are now preparing a new play, entitled "Shaun Aroon," which they will stage with new scenery and new costumes, at the Queen's, on St. Patrick's night.

The public meeting of Branch 41 of the C.M.B.A. will be held in the St. Ann's Hall on Thursday evening next, instead of this evening, as announced in last week's issue. Hon. M. F. Hackett, the Grand President, will deliver an address on the occasion.

The St. Patrick's Court, C. O. F., held a very enjoyable complimentary social last evening at which a large number of members and their friends were present. Refreshments were served in the commodious parlors adjoining the hall of the organization, which is situated on Craig street.

At the annual meeting of the Shamrock Council, C.B.L., held in St. Ann's Hall, Ottawa street, Deputy State Chancellor J. P. Marican presiding, the following officers were duly elected:—Chairman, J. P. Brophy; president, M. Bardeen; vice-president, M. Shea; secretary, T. W. Lesage; collector, T. R. Curran; treasurer, J. B. I. Flynn; orator, W. Cullen; marshal, J. Corbett; guard, D. Ryan. Trustees—P. Flannery, T. Marican, J. Crossen.