

# The True Witness and Catholic Chronicle.

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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.....MAY 26, 1900.

## Notes of the Week.

**FATHER SIMARD'S ARTICLE.**—A perusal of the contribution of Rev. Father Simard, C.S.S.R., on the life and labors of the Blessed de la Salle, which will be found in another column, will be amply repaid. The saintly founder of the Order of Brothers of the Christian Schools was canonized a few days ago, but the good work done by his children has long been known. Even the infidel Government of France has recognized how much the state owes to the Brothers. Here in Canada and in the United States the works of the Christian Schools are too well known to need commendation. Yet it is well that such publications as that of Father Simard should get as wide-spread a circulation as it is possible to give them. We have therefore great pleasure in directing the attention of our readers to the valuable paper written by him.

**MR. HALLEY THE MAN.**—The name of Mr. Edward Halley is prominently mentioned in connection with the vacant position of Superintendent of the Lachine Canal. If the "powers that be" in Ottawa desire to make an appointment which will be received with general satisfaction they should appoint Mr. Edward Halley, one of the best known young men in the circles of Irish Catholics in Montreal. He is well fitted for the position, owing to his long experience as a public contractor. Mr. Halley has been an enthusiastic, faithful and prominent worker in the various Irish national, literary, athletic, and benevolent organizations of this city for more than a quarter of a century, and is esteemed and respected by all classes and nationalities for his integrity and honesty. "Ned" Halley's appointment would, we have no hesitation in saying, be a most popular one with our fellow-countrymen and co-religionists.

**THE GOLDEN RULE.**—A Boston journal publishes the following despatch from Reading. One of the old families of Berks county own a fine farm in Lower Carnarvon. Two months ago the head of the family was stricken with paralysis.

An old-time custom among the people of the Conestoga Valley, where the farm lies, is to help one another on the farm, especially when sickness requires special aid. So the farmers for miles around loaded their two-horse wagons with plows, harrows, rollers and other implements required to work a farm and proceeded to the farm.

The procession down the Conestoga pike was a striking one. When they reached the farm the numerous good Samaritans went to work at once. Thirteen plows were immediately put to work in one field, while others of the delegation cultivated the soil and rolled the ground. There were nineteen two and three-horse teams at work, with forty-five head of horses and mules, and in one day forty-three acres of ground were placed in condition for producing crops.

**GLASGOW IRISHMEN.**—Mr. John B. Redmond, M.P., during the course of a recent address to Glasgow Irish-

men said: When Parnell was at the head of a united Irish party there were no Irishmen in America so mean that they did not hold their heads a little higher and felt a little prouder of their blood and race. Since the day when that union was broken these men had felt ashamed, they had felt it impossible to rally together around the old flag. But to-day the old spirit has returned. He had, he said, returned recently from a trip to the United States, that if that reunion went on, as God grant it might, and as he believed it would, they would find the Irishmen of America once more holding up their heads and once more holding out their hands full of succor and aid to their fighting brethren at home. Those were the good effects which already had flowed from the reunion. He might be asked what were the immediate prospects. Well, for his part, he believed the prospects of the Irish National cause were far brighter than many enthusiastic Irishmen believed. He believed for himself that they were nearer to a settlement of their National question than was popularly believed.

**FREE PEWS.**—For some time past this question has occupied the attention of a number of Anglican ministers in Montreal, notably among the number the Rev. Mr. Troop, of St. Martin's Church, one of the leading congregations in Anglican circles of this city. Recently Mr. Troop spoke very plainly on the subject, and as a result the Finance Committee in connection with the church, took the matter up and passed the following resolution:—

"That this committee, with the profoundest respect for the conscientious convictions of their revered rector, which prompted him to write the letter read by him to the congregation yesterday, and after calm and careful consideration of said letter, are constrained to declare that in view of the very large sum of money annually required to meet the ordinary current expenses of the church and of the unsatisfactory working of the present system of voluntary contributions for the use of pews and sittings, the adoption of the proposed scheme to make all pews and sittings free and unappropriated would be, in the judgment of the committee, an unwise step, and almost certain to result in serious financial trouble.

"And the committee also deem it right to add, that in the letting of pews and sittings at one time at a fixed rate the appropriation of pews and sittings since then for a voluntary contribution, they conscientiously believe, that the officers of the church did not and do not commit any sin or transgression, as the church wardens were personally assured last year by His Lordship the Bishop of Montreal.

"And that a copy of this resolution be forwarded without delay to the Rector of St. Martin's Church.

A local evening newspaper in referring to the matter, says: According to the resolution, a copy was sent to Rev. Mr. Troop, and it is expected that he will reply to it on Sunday next. It is expected that he will remain firm in the position which he took in the circular read to the congregation last Sunday. The reverend gentleman is not by

any means without sympathisers. It is claimed that though the Finance Committee is a powerful body, and its decisions must be respected, yet in such an important question as this the congregation rules and it will be asked to sustain the Rector.

**IRON MOULDERS.**—Reports from New York are to the effect that sixty thousand iron moulders in the United States, Canada and Mexico have decided to submit their demands for higher wages to arbitration. A conference of representatives of the National Foundrymen's Association and the Iron Moulders' Union of North America is now in session.

**DR. SHAHAN'S LECTURE.**—A large and enthusiastic meeting of representatives of the various Irish societies was held a few days ago to arrange all matters in connection with the lecture to be delivered in the Windsor Hall, on June 11, by Rev. Dr. Shahhan, one of the most enthusiastic and scholarly promoters of the Irish language movement in the United States. Rev. Father Spellman, of St. Patrick's Church, occupied the chair. Dr. Shahhan's lecture promises to be one of the greatest events of this season.

**A NOTABLE CONVERSION.**—The "Catholic Journal" announces a recent remarkable conversion in Nashville. Mrs. Ellison, daughter of General Jackson, a famous Confederate general and owner of the Belle Mead farm, was recently received into the church at Nashville. Mrs. Ellison comes from the most aristocratic Southern circles, and has been looking toward the church during some months, hoping to find relief for her religious perplexities.

**BANKS GIVE BONUS.**—Banks must be doing a flourishing business, judging by recent bonuses granted to their staffs. The Bank of Montreal paid each of its many employees a bonus of 15 per cent. on their wages, and the Bank of Commerce agreeably surprised its staff with notice of a bonus of from 10 to 20 per cent.

**CATHOLIC SAILORS.**—The regular weekly concert at the Catholic Sailors' Club was held on Wednesday, and was enjoyed by a large crowd of sailors and citizens. The programme was provided by the Young Irishmen's L. & B. Glee and Dramatic Club.

**INSANE PEOPLE CHAINED.**—During the meeting of the federation of Women's clubs of New Hampshire, which was held at Nashua last week, the report of Mrs. Frank S. Streeter of the Board of Trustees of Charities and Correctional Institutions, and the discussions that followed it regarding the care of the insane in the state, disclosed the fact that the insane in the wards at the Hillsboro county farm at Grasmere, are confined by chains. Much indignation has been manifested in the State that such a sad state of affairs should exist in those closing days of the century.

**THE CATHEDRAL DEBT.**—There is every prospect that the great debt of the Cathedral of Montreal will soon be extinguished. Another giant stride in that direction has been made by His Grace, the Archbishop, in giving out tickets—for one dollar each—to the ladies of the sodality of Ste. Anne and the young ladies of the Association of the Children of Mary. These two societies, combined, number about 18,000 persons, and we can easily form an idea of the work they will do if their energies and zeal are directed towards the grand object that His Grace has in view.

**SNEEZING CAUSES DEATH.**—Samuel Harper, a wealthy dry goods merchant, of Derby, Conn., died, a few days ago, from a rupture of a blood vessel in the brain, caused by a sneeze. Shortly after retiring, about midnight, he arose to bathe his eyes to relieve a slight cold in the head. In doing this he sneezed, and immediately fell back upon his bed unconscious. The physicians said that a blood vessel had burst in his brain. He did not regain consciousness, but he lived more than twenty-four hours. Mr. Harper was fifty-nine years old.

**THE WAR.**—Special cable despatches from South Africa to American newspapers, indicate apparently no immediate general advance of the British army, but rather a brief delay in the preparations for the final march on Pretoria. The "Herald's" special correspondent at Pretoria reports that Presidents Kruger and Steyn are for a resolute continuance of the war to a finish, though a number of the Boers are otherwise inclined, and in his opinion the war will be finished in about two months.

Wisdom is knowledge, sound judgment and good conduct, running together in harness and keeping step.

## SCHOOL STATISTICS.

The last report of the Minister of Public Instruction in Manitoba furnishes us with some striking and eloquent figures. In dealing with the public schools, it says:—

"In 1899, 48,660 children attended the schools; of these 1,813 are thus divided; 581 males teachers and 732 female teachers. The average salaries of men and women teachers has been \$421.43; in the cities \$587.74, \$373.86.

From the opening of the school in the morning, until 3.30 p.m., when the classes close, no form of prayer is allowed, nor any kind of religious instruction. However, in 866 morals are taught (whatever that means), and in 245 schools they merely teach the ten commandments. Temperance principles were preached in 551 schools, and the Bible was used in 218. Therefore, in Manitoba we find 981 public schools out of 1,313, in which no prayer is said, and 1,017 of the same schools in which no religious instruction is given.

Is it any wonder that Catholic parents seek to have genuine Catholic schools for their children? Who said that the Manitoba School question was a dead issue? It seems to be on the contrary, a very live one, and one destined to remain a burning question for a long time to come. The foregoing few statistics would suffice as matter for a score of editorials. We can more clearly see now how the presence of their spiritual directors was required in their schools, and why the question has been left dormant for a time—but only for a time.

## TAGS ON LABORERS.

Ours is a funny corporation, and some of our aldermen are really comical; they don't know it, perhaps, but they are decidedly mirth-provoking. They have put "tags" on almost everything; in future dogs (and maybe cats), cows, horses, hens, and all such animals, must wear tags. Now it is the turn of the laborer; he is to have a tag, even as a criminal from the prison, to run the gauntlet of examination as to his qualifications for the worthy carrying of a public tag. In a word, the Montreal daily laborer will henceforth consider himself a slave of the corporation. We have a great admiration for tags upon men who work in the street. A tag gives a man a number, the same as a horse or dog—which is something to boast about in the family circle; it helps to make a man feel that he is a public chattel, which must be very inspiring; it affords an opportunity to any cranky citizen, with no business of his own to look after, to amuse himself keeping watch on the laborer's movements and reporting them, for the fun of it; it serves to distinguish between the laborer and an ox—informing the public that this being in particular is supposed to be a man, and thus illustrating the poem of "The man with the hoe"; it is ornamental, and a fair substitute for a medal; it is a good play-toy for the children; of a tired-out father when he returns home at night to seek a few hours repose; it has a hundred other fine and refining objects in connection with the day-laborer's life. By all means let us have tags on everything and everybody; but above all, let us have tags on the aldermen, in order to let them be known to strangers in town—they deserve the honor.

## PAPAL BLESSING FOR TWO PENCE

There are more ways than one of misrepresenting facts and of suggesting false conclusions, and men who are anxious to belittle or insult that which is beyond the range of their limited comprehension and much more limited appreciation, can always find some facts to partly distort in order to make them serve such purposes. It has ever been so in regard to the Catholic Church, her dogmas, discipline, practices and precepts. Persons animated with an irrational spirit of antagonism to all that is Catholic seek, often, to hold up a minor and insignificant matter as something important and serious, simply for the purpose of misleading others and causing them to form unjust estimates of the Church and her institutions. So accustomed are we to this species of warfare that we pay but little if any attention to the devices of these assailants of truth. But, from time to time, some one, more ingenious than his associates invents, or discovers some new means whereby the same end may be attained, and the more ridiculous the statements made the more easily are they believed by a gullible class of people who take for granted even the most absurd things—provided they strike at Catholicity.

A sample of this spirit and of these methods may be found in the following cable despatch, dated Lon-

don, 18th May, and circulated broadcast without comment over the whole of this continent:—

"According to the Vienna correspondent of the 'Daily News,' the latest development of modern enterprise is the Pope's blessing for two pence.

"This is obtained by means of a little crank turned by telegraph. The machine is in a shop in the centre of Vienna. A picture of the Pontiff blessing a kneeling multitude is visible on the payment of two pence.

"Over the machine is a printed announcement attributed to Cardinal Martinello, the apostolic delegate, as follows: 'It is the express wish of His Holiness that all who seek his blessing in this picture and receive it with a believing heart, shall participate in the happiness, beatitude and welfare which would be theirs if blessing had been personally given.'

"The exhibitor of these pictures—at such a small rate as two pence—is decidedly a clever fellow. He has the Barnum spirit, and his presence in Vienna proves that Austria's capital is not so far behind the United States in matters of fakir exhibitions. But the real point to which we wish to draw attention is that of the totally unreasonable antipathy shown by a considerable section of the press towards the Catholic Church. Needless to say that the story of the Pope thus dispensing his benedictions is on a par with the old-time calumnies regarding the sale of indulgences and such like worn-out misrepresentations of Catholic practices and methods. Only all the more necessity of a solid Catholic press to counteract them.

## BLAME THE IRISH.

Nearly a century ago an Irish orator made use of these words: "In our time we have known Irishmen to be blamed for every misdeed made public in England. Was there a crime committed, none could have perpetrated it but an Irishman, was there a folly at which reason might blush, or a freak at which nature might become frightened, only the Irish could have been to blame. Provided the odium could be shifted onto Irish shoulders general satisfaction ensued." It is the same to-day as it was one hundred years ago.

Blame the Irishman, or the Irish race and you win the sympathy and support of a certain class. The other day we had an example of this spirit, in connection with an alleged plot to destroy the Welland Canal. Nolin and Walsh, both now under arrest are Irishmen; but the detective authorities saw fit to announce that this was a Fenian, or a Clan-na-Gael scheme devised for the wiping-out of the whole country. At first glance the nonsense of such an opinion is so potent on the face of it, that it has been laughed at all along the line." In this connection we might reproduce the words of New York's Assistant District Attorney, Mr. John McIntyre. He said:—

"No Irish society had anything to do with the attempt to destroy the canal. Knowing that Nolin is an Irishman, the proposition was made that a fund should be raised for his defence. This was immediately frowned upon, for the reason that we were unwilling to accept any responsibility for his actions. He is known to be irresponsible in every way. I am not able to say that he and Walsh are not members of Napper Tandy, but I can say that the general membership of that camp is good."

This answer seems to us sufficiently complete; but the injury done is not to be calculated upon the basis of a single reply—no matter how truthful or powerful it might be. The wrong does not consist in casting blame upon Irishmen for having perpetrated deeds for which they individually, and not the Irish race, or any Irish organization, can be held responsible; the unfairness consists in the fact that this small item, we know not what else to call it, is used as a weapon against an Irish society that cannot, with any show of reason, be held responsible. If Freemasonry, or Orangism were held responsible, as a body, for every crime committed by a Freemason or an Orangeman, it would be considered as a crying injustice. Yet the very people who would be ready to fly into a passion were the workings of some hidden part of their association, blamed for an individual act of one of its members, are the first to cast upon the Irish people in general, or on some of their societies, the responsibility for the movements of irresponsibles.

We decidedly protest against the saddling a whole people with the deeds of a few men who are no more types of their nationality than they are of the supposed residents of the moon. If some English organization should have members who become guilty of crimes punishable by the courts of criminal jurisdiction, it would be unjust as well as unwise for even the most bitter enemy of

England to seek to hold such organization answerable for the deeds done—done, maybe in violation of its very constitution. It is high time that this absurd system of blaming the Irish people for every error, every crime committed—no matter by whom, or under what circumstances—should cease.

## JUSTIN MCCARTHY.

In public life, the art of conciliation has ever proved the most potent of levers. No man to-day, in the eye of the English-speaking world, possesses that art in a higher degree, than the distinguished Irish patriot, the historian of our own times, Mr. Justin McCarthy. The most recent occasion, on which he has given evidence of his skill and wisdom, is in the sketch of Ireland's future, first published in the "New York Journal," and reproduced in this issue of our paper, Mr. McCarthy's expression of opinion lets a ray of hope into millions of Irish hearts at home and abroad. That Ireland shall be free in the truest sense of the word; free to make her own laws, upon her own soil, to develop her resources, free to achieve happiness and prosperity, as Canada has done, is the prophecy of our experienced and thoughtful patriot. The wish is not father to the thought or its utterance with Mr. McCarthy. He speaks with a knowledge of the progress and development of events, and of the achievement of great results within the Empire, not only during his own eventful career, but for centuries back. He is no optimist, but an analyst of public life and the characters who move within it. When he tells us, that Home Rule for Ireland is only a question of time, he indicates that the nearest accident in the affairs of state may bring it about even precipitately, he knows whereof he speaks, and gauges the people of the larger Ireland, amongst whom he has lived for so many years. It is pleasant to read his diagnosis. No offensive word finds a place in his clear cut appreciation of the subject whereof he treats. To every calm and fair mind, there must sound the ring of sincerity in his utterances which carries with them a permanent conviction. Could others who presume to speak on behalf of the masses of the Irish people, only learn from the veteran journalist, author and statesman, how to put the case of Ireland, it would not be so often jeopardized.

## CATHOLIC JUDGES.

The Toronto Catholic Register of last week calls attention to the fact that English-speaking Catholics are not fairly represented in the Judiciary of the Dominion. The Register says:—

"Out of the ten High Court judges and the five of the Court of Appeal, there is one Catholic on the Bench. There are seven judges belonging to the Superior Court and the Court of Exchequer—amongst these are two Catholics, both French-Canadians.

"The County judges, senior and junior, total sixty-five, out of which number there are, we believe, seven Catholic judges. One of the seven is a French-Canadian, in the French District of Nipissing. Among the remaining six English-speaking County judges who are Catholics, there is only one senior judge.

"The subject is one to attract attention, and has from time to time attracted attention in Montreal. The record of the present administration is in this respect not found satisfactory.

"The Conservatives have been in office in the Dominion 24 years; the Liberals 9 years.

Conservative Governments have appointed 12 English-speaking Catholics, and outside Quebec Province as three French-speaking Catholics, viz.: Ontario, O'Connor and MacMahon; J. J. Quebec, Maguire, Doherty (Sr.), Doherty (Jr.) and Curran; J. J. Nova Scotia, Thompson and Meagher; J. Prince Edward Island, Sullivan; C. J. Northwest Territories, MacGuire; J. British Columbia, Davie; C. J. and McCraith; J. New Brunswick, Landry; J. Manitoba, Dubuc; J. and N. W. T., Rouleau, J.

The Liberals have as yet appointed no English-speaking Catholic a Superior Court judge anywhere in Canada; and Mr. Dugas, sent from the Police Magistracy of Montreal to the Klondike, is the only Catholic of any nationality who has been appointed by them to any Superior Court in the Dominion outside Quebec.

In Ontario there have been 26 Superior Court appointments since 1867. The Conservatives made 18, viz.: Justices Gwynne, Strong, Cameron, Blake, Wilson, Boyd, Rose, Robertson, MacLennan, Meredith (R.M.), Meredith (Sir W. R.), Falconbridge, Street, O'Connor and MacMahon; the Liberals 8, viz.: Justices Prondfoot, Burton, Patterson, Harrison, Moss (Thos.), Armour, Moss (C.) and Lister.

There are 17 Superior Court judges for Ontario, — 2 in the Supreme Court at Ottawa, and 15 at Toronto. Only one, Mr. Justice MacMahon, is a Catholic.

Catholics are 1-6 of the population of Ontario.

There are 41 Superior Court judges for Quebec, including 2 at Ottawa; of these 33 are Catholics and 8 Protestants.

Protestants are 2-15ths of the population of Quebec.

Since 1896 two Catholic Superior Court judges have died—both in British Columbia—Davie, C. J., and McCraith, J. Their places have been filled by the appointment of Justices Irving and Martin, both Protestants. These facts are deserving careful consideration.