

The True Witness and Catholic Chronicle.

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"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..... DECEMBER 2, 1899.

A TRUE IRISHMAN.

"Sir,— Enclosed you will find a post office order for two dollars, for the year 1899, one from myself and the other from a true Irishman who appreciates the good work being done by the "True Witness." We are all delighted with the stand you have taken on the majority question. We poor Irish Catholics are in need of such a champion as yourself and your valuable paper. Wishing you every success in the coming year, I remain a grateful subscriber and will endeavor to help you all I can."

The above letter is from an old and valued subscriber in the Eastern Townships, and it is with a glow of pleasure that such letters are received. They go to prove that the objects for which the "True Witness" labors merit the commendation and support of those whose battle for rights and privileges it has always fought. These tokens of sympathy and friendship come like little encouraging rays of sunshine darting through a mist of apathy. They show that our efforts are not altogether in vain, and although the harvest is not ripe in the ear yet the sprouting is very promising.

Every honest journal has a mission in its publication. The particular mission of the "True Witness" is the advancement of the interests of the Irish Catholic population of Canada, always amenable to the guidance of the Church. The "True Witness" knows no political party, has no axe to grind, but has as its sole star a vision of the time when the Irish Catholics in Canada united as one man, will wield the influence in the councils of the country which their numbers and ability demand as of right. Political patronage is not the idea here expressed. The demand is that our religion and our nationality should have their full measure of representation and no more. Steps to Corbiers are not looked for. Petty political holdings are not the things we are striving after.

The old saying that "straws show the way the wind blows," is perhaps applicable to the letter at the head of this column. This particular epistle is encouraging in so far that it shows there are Irishmen of the true stamp who do not forget the traditions of suffering and perseverance their fathers went through for conscience sake, and who do not allow themselves to be lulled into an apathetic sense of security, because there appears to be no immediate danger looming over the horizon of the times. The Irish Catholic people of the country would wield more influence, stand nearer to their proper place and be a power in the land, if

more active interest was taken in the doings of every day life. In our case the motto should not be "leave well enough alone." Those who think our status in the country "well enough" are not the people to whom future generations will have cause to be thankful. Ireland has never yet succeeded in reaping any benefits that were not struggled for with perseverance. The sense of lassitude which has been gradually stealing over the Irish Catholics of Montreal during the last decade is not a healthy sign, and one by one privileges have slipped away unnoticed at the time, but none the less lost to us, and very difficult to get back now.

The question of the majority, to which our correspondent refers, is a case in point. As we have already explained the unwritten law regarding the civic chair is that French-Canadian, English-Protestant and Irish Catholic should occupy it in turn of terms. In a quarter of a century we have had one Irish Catholic Mayor.

What is the reason for this state of affairs? Simply inexcusable apathy. To our friends of other nationalities, who fight strenuously for every inch of their rights feel grateful to Irish Catholics for stepping down, and out of their way?

Hardly; gratitude is an unknown quantity in these questions. The tendency is rather the other way and inclines the people benefited to rather look down in a mild, patronizing sort of a way on the men who are short-sighted enough to see their rights being gradually filched from them without a murmur. At the present rate of going on in the city of Montreal, the Irish Catholic population would soon come to be regarded as mere brewers of wood and drawers of water.

The time now, however, is about ripe for a bold stroke; such a one as will tell the people of other sections that Irish Canadians were only slumbering, not dead, in so far as public spirit is concerned. Let us put a strong candidate in the field; let us be unanimous about it when he is nominated, and then work together and with a will. We have had a long rest and should be refreshed sufficiently to stand a vigorous campaign. Success at this point would be the first step to future successes. It would open the eyes of the Irish people to the power they might really wield in the affairs of the city, were they to exercise their rights to benefit themselves instead of others. It is a duty we owe to our children; the love of native and religious liberty is the most precious heirloom we can hand down to them; they will have a right to expect from us that heirloom even as our forefathers handed it down to us.

How we, in the present generation, have used our talent is not particularly creditable. It has not been invested to the best advantage. Some of the privileges we had years ago have been lost. They must be recovered and opportunities improved upon. Let us at least, give to our children that which we received from our fathers. It is their right, and we will have been but sorry administrators if it is not added to.

THE PREACHERS OF THE MISSIONS.

According to the expressed desire of His Grace, the Archbishop, all the preachers chosen to conduct the various missions in the city churches during the four weeks before Christmas, assembled in the Cathedral at High Mass on Sunday last, to receive episcopal instructions. After the regular announcements had been made, His Grace ascended the pulpit and delivered a most impressive address, taking for his text the words: "Go forth and teach all nations." Mgr. Bruchesi, recalled to the minds of the assembled preachers the importance of the duties they had to perform. Amongst other recommendations, he told them not to hesitate to preach on Hell and eternal punishment. In this age of license the world does not care to be reminded of such-like great truths; but now was the time to bring them before the faithful. He advised the recalling of the parable of the "Prodigal Son," and the inclination of repentance. He desired that they should insist upon the proper observance of Sunday. The precept that ordains the hearing of Mass should be enforced; profane amusements should be avoided; theatrical representations should be suppressed—and if managers would not do so of their own free will, the public should force them to do so by refraining from patronizing them. Then he advised the preachers to thunder against the terrible sin of perjury; to dwell upon the duties of parents; to teach submission to religious authorities, and fidelity to the laws of abstinence. Above all should they insist upon the law of justice; the giving to each that which belonged to him. Strongly did he recommend the subjects of confession and communion, devotion to the sacred Heart and of the Holy Rosary. At the close of this touching and admirable exhortation His Grace gave the apostolic benediction to the missionaries, and sent them forth to their labors with all the encouragement of the Church's approbation and support.

SCOTLAND'S OLD FAITH.

The annual sermon to the members of St. Andrew's Society, was preached last Sunday afternoon in Luskine Presbyterian Church, by Rev. A. J. Mowatt. The subject chosen by the preacher was "Features of Scottish Religion." Speaking of the religious sentiments of the Scotch people he is reported to have said that:

"Very early in their history, almost from the beginning, indeed, men of God had planted the Christian faith amid the mountains and glens of Scotland, and it took root in the hearts of the people, as the oak took root on her mountain sides, and grew there and became a great tree with many wide-spreading branches."

We need scarcely say that this Faith so planted in Old Scotia, was the Catholic Faith. All who are acquainted with the history of Scotland know that the greatest heroes and defenders of Scottish liberties were Catholics: Wallace, Bruce, and their companions were all members of the only true Church, and the only Church then existing in Scotland. Knowing this, it sounds very strange—coming from a Presbyterian pulpit—to read the following remarks of the reverend gentleman who delivered this sermon. He said:

"Scotland has never been conquered by a foreign foe, for, he said, amid the fastnesses of her hills she was always able to repel the invader. When a foreign foe invaded their hills Scotchmen forgot their stripes and factions, and standing together like one man, they were unconquerable, and so their crown was safe. Scotchmen, too, were noted for their patriotism, love of country and loyalty to their religion, and yet the perversity of them was that they were almost everywhere but in Scotland, and there was hardly a religion on the face of the earth to which they did not belong; but let the day of battle come and they would rally to the old cry, and they would die and die for the old faith, the old crown."

Admirably expressed, and possibly very true all this; but we have one simple question to ask: "What old Faith?" The preacher says that "there was hardly a religion on the face of the earth to which they did

not belong; but let the day of battle come and they would rally to the old cry, and they would die and die for the old faith, the old crown?" "What was the old cry?" It was that which inspired the men led by Wallace, that which reached along the ranks that Bruce commanded at Bannockburn, the slogan of the clans, the shout of patriotic fervor and religious stability. It was a Catholic cry that in older times awakened the echoes of the land from "Maidenkirke to John O'Groats." What was the old Faith? It could be none other than the Catholic Faith, brought to Scotia by the early missionaries from Rome, scattered over the land by the monks of Ireland, Iona, and the Continent, adhered to by the whole race north of the Grampians. What was the "old crown?" Decidedly the Catholic crown of Bruce that passed to the heads of the unfortunate house of Stuarts. In other words, this good preacher has unwittingly stated, in his enthusiasm, that which needs a great deal of qualification. Let the hour of battle come, and we claim that you will not find Scotchmen—from all the religions on earth—uniting for the "old faith"—you will find the Catholics of Scotch nationality so doing, but none others. Is the Rev. Mr. Mowatt, himself, ever likely, under any circumstance, to turn away from the teachings of Knox, to follow those of Augustine? Historically he errs when he leaves it to be understood that there can be any other "old faith" in Scotland than that of Rome.

CHARITY ORGANIZATION.

So much has now been written in the daily press, on this subject that we think it timely that we should pass a few remarks. The somewhat sarcastic letter of Rev. Mr. Barclay, of the 24th November last, is a fair index of the sentiments entertained by one class of the promoters of this new scheme; the editorial in last Tuesday's "Herald," on the same subject, is the expression of another school of thinkers; both may be sincere, but both are wide of the mark, in as far as the Catholic Church is concerned. We have nothing to say to Mr. Barclay for his expression of opinion; he has a perfect right to his own views, and we are not charged with the duty of instructing him. We need only remark that he has not any conception of the Catholic idea of charity; he does not appreciate the fact that the Church is opposed to all secularization, be it of the schools, of the institutions of benevolence, or of aught that is allied to religion. It is this spirit which threatens to obstruct the true propagation of the faith in our midst. As between Protestant sects there can be little or no difficulty concerning an amalgamation for some special and praiseworthy object; but, as between these sects and the Catholic Church it is an absolutely different question. The "Herald" says:

"His Grace the Archbishop, and La Presse after him, call attention to the fact that the Catholics possess a great number of hospitals, and other charitable institutions which have no parallel among Protestants. Some may be inclined to question this statement in its entirety, while others may remark that the number of the poor is proportionately much larger among the Catholics than among the Protestants—which is only their misfortune. But that is not the question. It matters little what the various churches are already doing. The object of a central Board of Charities, as it was clearly stated, is not to take the place of any existing organization, but to help those which exist in collecting subscriptions and in ferreting out fraud."

Of course the number of Catholic poor is greater than that of the Protestant poor, because the Catholic population is so vastly the stronger in numbers. "But that is not the question," says the "Herald"; if so, why then raise the question? We claim that it matters very much what the different churches are doing; at least, as far as we are concerned, it is a matter of paramount importance what the Catholic Church is doing. The "Herald" then says:

"That the charities are sometimes the victim of fraudulent applicants for assistance, Mgr. Bruchesi readily concedes. We are afraid that the evil is much more widespread than he imagines. There are, for example, cases in which the same family, claiming on the one hand to be Catholics, receive assistance from the St. Vincent de Paul Society; while, on the other hand, they offer themselves as converted to Protestantism, and are helped by the churches which they have newly joined."

This is an exceptional case indeed, and a very far-fetched argument. Moreover, it does not affect in any way the Catholic attitude on the subject. What is more to the point,

in regard to the proposed organization, is the following explanation: "But there are those who are willing to give without regard to race or creed, who are anxious to extend their charity to all worthy objects. This is specially true of firms and large corporations, which are composed of men of different religions and who have to deal with every class of people. These are often the heaviest donors; the member who is entrusted with the distribution of these charities is generally a very busy man and wants to know at once which are the deserving institutions and what work they do. The Central Board's purpose is to supply him with that information."

This means that the Central Board would keep a kind of information bureau, at which the deserving poor could register and where cases might be sifted and examined. To our mind this is one of the most objectionable features of the whole scheme. We know that poor, of the class mentioned in the former paragraph, will not hesitate to place their names on any book, provided the result be additional alms secured. But there are hundreds, of really deserving indigents in this city, who would drop down on the street, weak from starvation, sooner than expose their condition to the public, or invite investigation into their domestic affairs. These would never allow their needs to become known to such a public organization as the one proposed; but, rather would they continue in silence to suffer their privations, while the squanderer, the improvident, or the criminally poor would embezzle and receive the "leaves and fishes."

We are perfectly satisfied to leave Rev. Mr. Barclay and the "Herald" to enjoy whatever benefits they may derive from the exercise of what we might style a commercial charity. We are content, in every way, to adhere to our old method, which may not be exactly as "fin de siècle" as those of our secularizing friends of opposite views, but which have done imperishable work, during long centuries, in the religious, social and human spheres of existence. The great distinction we find is one that does not admit of a regular definition, but which might be characterized as the difference between confidence and suspicion. In other words we are prepared to be imposed upon, in exceptional cases, knowing full well that even in such instances the spiritual merit that springs from deeds of sincere charity is as certain as it is in all other cases. We prefer to be imposed upon by ten per cent. of the mendicant community, provided the ninety per cent. receive that assistance which is so highly recommended and strongly insisted on by Our Lord Himself.

The reduction of charity to a commercial basis, with its cold calculations, its material aims, and its absence of sentiment, is in accord with the spirit of modern times, but not in harmony with the warm Catholic spirit that has animated the Church during nineteen centuries of benevolence. We prefer to freely give to the needy, than to spend our time reducing our charity work to a mathematical problem.

The Archbishop was right, and the Church is right—and time will show her wisdom—in avoiding contact with those who aim at transforming charity into simple almsgiving.

OLD SUBSCRIBERS.

In a letter which we received the other day from Mr. William Hartly, of Lacolle, that gentleman informs us that he is now eighty-two years of age, and that he has subscribed for the "True Witness" from the very first issue. He thinks that he is the oldest living subscriber. We are also of opinion that he is the oldest, or at least one of the surviving friends whose names have been on the subscription list from the beginning of this organ. In looking up the matter we find that there are many subscribers who have an uninterrupted record of now nearly half a century; of these Mr. Hartly is one. The men of his generation have nearly all disappeared; but they have left the memory of their splendid example to inspire others. The Irish Catholics of to-day owe a great debt of gratitude and recognition to those veterans. They were men whose histories leave nothing to be desired, and much to be envied. They were the builders of our first churches; the pioneers of religion in this new land; the patrons of our first humble homes of education. In fact they did well and nobly their duty, and to them do we owe almost all that we enjoy of influence or prosperity to-day.

It is pleasant to scan the lives of these older inhabitants, and to mark how full of good works they have been. But it is correspondingly disheartening to be obliged to admit that with all our improved condi-

tions and opportunities, we of the younger generation are neither as patriotic, as active, nor as successful—proportionately speaking—as they have been. It would be well for us were we to study carefully the splendid lessons that such lives teach, and to strive to be as united and as enthusiastically devoted to the two-fold cause of faith and country, as they always had been.

THE OLD STORY.

To the extent of the gullibility of human nature there appears to be no limit when a chance of making something out of nothing is held out to the majority of people who have a little money to invest. Those who have read the daily papers are familiar with the latest swindle, known as the Franklin Syndicate, New York, run by a man named Miller. This man showed the knowledge he possessed of the credulity of most people in financial affairs by advertising throughout the United States the declaration that, through "inside information," he would pay ten per cent. per week, or 520 per cent. per annum, on all moneys entrusted to him for investment on the stock market. Money poured into the head offices from all parts of the country—mostly from the poorer classes. As soon as he amassed a very large sum of course, Miller disappeared, and the only consolation his dupes now possess is that a warrant has been issued for his arrest. How many more lessons will be required to keep people from placing their hard-earned money in the hands of men of whom they know nothing, of whose financial status they have no knowledge, and on the strength of promises which common sense should tell them could not be redeemed?

In the report of St. Patrick's Parish Concert in aid of the Catholic Sailors' Club, the name of Miss Ethel Wright was accidentally omitted. This is very much to be regretted, as Miss Wright's recitations were excellent and one of the most pleasing features of the varied programme.

TESTIMONY FOR THE SHAMROCKS.

A subscription list is now in circulation for a testimonial to the gallant members of the Senior Shamrock Lacrosse team, who after a series of magnificent victories, over all the clubs in the senior league, succeeded in capturing the championship of the world for the great Irish Catholic organization with which they are associated. We have been requested by the committee in charge of the fund, to publish the list of subscribers from week to week and to receive subscriptions at the "True Witness" office. Needless to say that we comply with the terms of the request and ask our readers to give their "mite" to such a deserving cause. The Shamrocks have done yeoman service in upholding the reputation of the Irish race in the athletic fields of Canada. In every leading city of this country they have achieved splendid triumphs over clubs of other races and creeds.

The following subscriptions have been received by the Secretary Treasurer, Mr. W. P. Lumy, during the present week:

Charles F. Smith	\$25.00
Frank J. Hart	25.00
Rev. John E. Donnelly	25.00
William McNally	10.00
Rev. E. Strubbe	10.00
W. P. Lumy	5.00
D. McDonnell	5.00
Martin Quigley	5.00
C. A. McDonnell	5.00
T. F. Trihey	5.00
P. J. Carrol	5.00
J. P. Clarke	5.00
P. Wright	5.00
Thomas McBratney	5.00
Dennis Tansey, Sr.	5.00
F. B. McNamee	5.00
W. P. McVey	5.00
Fred. Featherstone	2.00
J. E. Manning	2.00
W. J. O'Brien	2.00
P. Fagan	2.00
E. Hart	2.00
H. E. McLaughlin	10.00
Thomas P. Owens	5.00
W. J. McKenna	2.00
W. H. Kearney	5.00
R. J. Cooke	5.00
John P. Hammill	5.00
John M. Callaghan	5.00
C. M. Hart	5.00
Mr. Flynn	1.00
John McCarrey	1.00
A. De Grandpre	1.00

The committee intend closing the lists on the 15th of December. Subscriptions may also be sent to the office of the Secretary-Treasurer of the S. A. A. A., 43 St. Francis Xavier Street. This is an opportunity for the Irishmen and women of Montreal, to show their appreciation of the best team which has ever battled for the green and white colors.

LACHINE CONVENT.

For the occasion of the "Jubilee Celebrations" of the Sisters of St. Ann, to be held August next, the Mother General requests each of the former pupils of the Mother House to send her address as soon as possible.

Lachine, November 28th, 1899.

We claim that the D. & L. Menthol Plaster will cure lumbago, backache, sciatica, or neuralgia pains, quicker than any other remedy. Manufactured by Davis & Lawrence Co., Ltd.