

# The True Witness



Vol. LI, No. 21

MONTREAL, SATURDAY, NOVEMBER 30, 1901.

PRICE FIVE CENTS

## TOPICS OF THE DAY

**CATHOLIC CITIZENSHIP.**—From the "Catholic Universe" we learn that the "Iroquois Club," composed of Catholic young men of Cleveland, O., held the first of a series of dinners recently. Several toasts were honored, but the most notable was that of "Catholic Citizenship," which elicited an eloquent and thoughtful reply from Rev. Gilbert P. Jennings. Father Jennings said in part: To those who followed peaceful pursuits like himself clubs were always suggestive of destruction, but properly handled by the right kind of men they could be a power for good.

"Sociality goes with the race," he said. "The gregarious instinct is inborn in us all, and the highest authority we have says that it is not good for men to be alone. Clubs are the rendezvous, the flocking places, and they have this advantage—that they can determine who may come in and who must stay out. And this is an advantage where the door of membership is built high enough for upright and self-respecting manhood to walk under. The requirements for that kind of men are the requirements of all Catholic manhood."

Father Jennings then enumerated some of the qualifications of Catholic manhood. He characterized them as a race of men strong in Catholic faith, always loving the faith and making no apology for obedience to the Church; a race of men too reverent to incite open revolt or even countenance it, too manly to stoop to bickering and fault-finding. They were, moreover, temperate men—temperate in the use of all God's gifts; honorable men, above reproach, with clean records before God and men. They were men awake to the importance of their kingly inheritance and living up to the standards it demands.

As citizens, the speaker said they pushed themselves in all things and in all ways honorable into civic life, demanding recognition for themselves and their co-religionists and filling the requirements of Catholic manhood when they get it.

"We have the men," he insisted. "We have the talent. We have the opportunities. What we want is some conviction of our strength and the courage to live up to it."

REV. DR. O'HARE, in the course of a recent sermon, delivered in the Church of St. Anthony of Padua, Brooklyn, on the subject of education said:—At the close of the scholastic season every year you will hear of the princely millionaires of the country endowing chairs and halls in Princeton, Harvard and Yale, and the critic will ask, what is the Catholic body doing? But I can answer that, as did the Bishop of Rochester, a few years since, in a notable address at the commencement of Seton Hall College. The Protestant community can boast of its dollars laid on the altar of education; but where, I ask you, save in the Catholic Church, can we find the sacrifice of lives and of earthly comforts for the cause of Christian education? If those lives were capitalized, they would mean an untold amount. It is, indeed, such men as the Franciscans and Christian Brothers and their sisters of the various religious communities that make possible for us the solution of the Catholic school problem.

I will not now dwell on the reasons why Catholics wish for education inspired and supplemented by religion. It is enough to know that we mean that such shall be our education. I will not tell you the most judicious minds in the world, and those most zealous for the future of the race and the Republic, say that we are right. It is enough for you and me to know that the Catholic Church has decided that its children shall be educated in a religious atmosphere, and that the Catholic Church in America on this question has nailed its colors to the mast! It, therefore, means to win what justice and experience demand, and win it surely shall, even though its struggle may be prolonged and arduous.

**CULTIVATED VOICES.**—In some of our exchanges we frequently meet with short paragraphs that contain a considerable amount of wisdom.

and the ideas expressed in them might well be developed into regular essays of usefulness. It has often struck us as remarkable how little attention seems to be paid to the training of the human voice for purposes of ordinary conversation. In this connection we might cite the following very appropriate item:—"If voices were cultivated toward expression in speaking as well as in singing, the variety of tone would be very agreeable to the listener. Many people find the monotonous tone used in everyday conversation very irritating, and would hail with delight any method which would tend toward breaking this tiresome sameness. Even beauty of tone does not save this monotony from condemnation. It is like striking over and over again. The teaching of elocution should be of aid in this direction, or the practice of reading aloud, striving to give proper expression to each sentence."

**CHANCE REMARKS.**—Without a doubt very many of the pleasures as well as the worries of life are due to chance remarks, to words that are carelessly let fall, to unreflecting minds giving expression to thoughts that would be much better left unsaid. Another of these little paragraphs, and one that we think very well worth some meditation, runs thus:—

"Fault-finding helps nobody, and this saying may be applied to teachers as well as students, to employers as well as employees. Chronic fault-finders command no favor and are not the ones selected for advancement. Talking failure makes failure easy. A gloomy, melancholy disposition is largely a matter of habit, and materially retards one's advancement. It does not matter if one is unconscious of these habits, they all figure in the final result of life work, just the same. Watch your chance remarks. Make them count for hope and encouragement."

**ELECTRICITY NOW.**—An English correspondent of an American newspaper writes:—William Langdon, in the presidential address at the Institution of Electrical Engineers, London, Eng., has been forecasting the conversion of the trunk lines of railways into electrically worked lines, with trains of lesser magnitude dispatched more frequently and higher rates of speed, resulting in substantial gains in economy and the purity of the smokeless atmosphere. He laid stress upon the necessity of working passenger and freight trains by the same system of electric traction, and predicted the gradual abandonment of steam propulsion for the railways of the United Kingdom, in which £1,300,000,000 have been invested. Sir William Preece's earnest plea for a national telephone system has also attracted widespread interest owing to the defects in the existing service.

**HONESTY REWARDED.**—It is a false idea to imagine that all men, especially men who seek public recognition, who aspire to office or authority, are swayed by selfish motives and are devoid of conscientious principles. In this connection we are informed of an incident that recently took place in Philadelphia. We clip and transcribe the report as we find it. The reading of this paragraph may have a good effect in some way, at least, it will serve to circulate still more largely the mead of credit that the gentleman in question so richly deserves. The report says:—

It is not unusual for election officers to manipulate returns, and, unfortunately, some Catholics (at least in name) do not always carry their confessional conscience into politics. This violation of the moral and civil laws is, as a rule, confined to contests for city, State or national offices, but now and again it is to be met with in the balloting of fraternal and beneficial societies. A case in point was the last contest for the presidency of the Philadelphia National Catholic Beneficial Society, I.C.B.U., where John E. Davis was declared elected over Martin J. Griffin. Mr. Davis, however, having received an intimation that "smartness" had secured his

victory, proved himself a man by exposing the dishonesty and seating his competitor.

In recognition of this striking manifestation of Mr. Davis' integrity and sterling worth a fitting testimonial will be presented to him at the meeting of the society on Sunday next at 2.30 o'clock at Cathedral T. A. B. Hall. The presentation address will be made by J. Washington Logue, Esq. The invitations to the meeting are headed:—"I would rather be right than be President."—Henry Clay, 1851, John E. Davis, 1901.

It is needless to say to I. C. B. U. members that the latter deserves a testimonial for the interest he has always taken in the success of the organization, even had he not set a shining example for all candidates for office, political or otherwise.

### The Problem of Public Representation.

Discussing the question of "Legislative Reform" a correspondent of the "News-Tribune" of Detroit says: In several states, notably in Illinois, public attention is being called to a matter of grave importance in the inferior class of men which are every where finding their way into the state legislatures. The best powers with which they are invested, and the great opportunities for mischief that are afforded them are not sufficiently appreciated when nominations are made, and the result is a great mass of unwise and pernicious legislation and reckless extravagance in state expenses. But this is not the worst phase of the situation. Corrupt men see in a seat in a state legislature an easy way of feathering their nests. Their votes are for sale to the best bidder, and they cease altogether to be the representatives of the people and become the mere agents of those who pay them for their services.

Some men are tempted to seek a seat in the legislature for the time they anticipate, amid a jolly crowd, with plenty of junketing at state or corporation expense. Others confess to go because in some indirect way it will help their private business, either by quieting and advertising them abroad and indirectly put money into their pockets. Those who go with the direct purpose of levying toll on those who want legislation of course do not care for the interests of the people. Perhaps they are there all the same. Perhaps they are merely going to the legislature merely as a stepping-stone to some other office. In a legislative capacity they are able to command the attention of influential politicians and can stipulate for reward for their votes. Thus when elected they are absolutely owned by the machine, which really means the man who supplies the sheaves of war. They are in no sense the representatives of the whole people. Their allegiance is to the machine boss. They do nothing of value for the people. They usually are self-proposed candidates. They are readily approved by the manipulators of the political machine upon assurances that they will be ready tools for any work that may be required of them. Thus when elected they are absolutely owned by the machine, which really means the man who supplies the sheaves of war. They are in no sense the representatives of the whole people. Their allegiance is to the machine boss. They do nothing of value for the people. They usually are self-proposed candidates. They are readily approved by the manipulators of the political machine upon assurances that they will be ready tools for any work that may be required of them.

As a rule, only second-class men are found in our state legislative halls. They are men often who have never given a thought to economic science nor have any particular knowledge of the needs of the community for which they are supposed to represent. They usually are self-proposed candidates. They are readily approved by the manipulators of the political machine upon assurances that they will be ready tools for any work that may be required of them. Thus when elected they are absolutely owned by the machine, which really means the man who supplies the sheaves of war. They are in no sense the representatives of the whole people. Their allegiance is to the machine boss. They do nothing of value for the people. They usually are self-proposed candidates. They are readily approved by the manipulators of the political machine upon assurances that they will be ready tools for any work that may be required of them.

Among the evils of a legislature formed of such unfit material are the long drawn out sessions. Six months are required for what the right class of men applying themselves to their duties would accomplish in 60 days. The expense to the taxpayer of these long sessions is enormous. In a few days the good people of Detroit will be called upon to pay their state taxes. When doing it, let them reflect that a very large percentage of what they pay is absolutely wasted by unfit men being sent to Lansing. With a legislature of the right stamp, a large share of what is now paid in the way of state taxes would be saved to the taxpayer. Besides the large expense of the session, a general spirit of extravagance is engendered, unnecessarily increasing the taxpayers' burdens. Then, unwise, ill-digested and imperfectly considered laws are enacted, expensive and annoying to the citizens affected by them, and burdensome to the courts whose business every fresh law tends to increase.

But the worst evil of all is the legislation intended to serve private ends only, and often to the injury

of the people whose supposed representatives enact it. Of this class are laws legislating one man out of office and another in, creating offices for particular individuals, laws enabling certain interests to escape taxation or diminishing their just share of the same, and legislation conferring upon individuals, classes and corporations special advantages and privileges of the equilibrium wrought by honorable competition and sometimes destructive of one legitimate interest for the building up of another. Such special advantages have often great money value, and those who expect to profit by them can afford to spend large sums in obtaining them. Thus the people's legislature is in constant danger of being corruptly used for the advancement of private ends, and often to the prejudice of individual citizens if not of the whole community.

For no elective office should greater care be exercised than in the choice of legislators. Unknown, young and inexperienced men, adventurers and carpetbaggers, or those not permanent residents of the state and locality, should have no place in the halls of legislation. Surely there are enough men who are generally known to the community, who have gained some wisdom and experience with years, who have no selfish ends in view, and who expect to remain for life members of the community they legislate for.

The first qualification in a legislator should be that he should be thoroughly known. It is the height of folly to put a man in a responsible position and then find out afterwards what sort of a man he is. When a man has served in the common council or in other official capacity for a few years his constituents know pretty well where to find him.

The legislator should be a thoroughly honest man, and one whose honesty has not yet to be tested. There are such men in the community—men whom every one would trust implicitly. Then he must be a patriotic man, zealous for the general welfare and happiness of the people he legislates for, and true to their interests as against all temptations.

The legislator should be a fair man, ready equally to do justice to all interests. Even wealthy corporations have just and equitable rights which should be as carefully guarded as the rights of any other class. No man should go to the legislature hostile to any interest, except in so far as rival and political wrong may attach to that interest. The reasonable rights of capital must be respected and equal to the reasonable rights of labor. With just and righteous laws no interest can complain.

Then there is another qualification most important in a legislator. He should in all cases be more or less a student of political and economic science. The man who has never given a thought to the problems of taxation, of labor, of franchises, and a dozen other sciences, but who has everything to learn after he takes his seat, or who goes bull-headedly through his duties without learning at all, can never render really useful service to his constituents.

### The Lessons of Mr. Redmond's Visit.

In view of the adverse criticism of two of our local daily newspapers in connection with the recent visit of Mr. John E. Redmond and his colleagues to this city, the following editorial taken from the Ottawa "Free Press" will be interesting reading for our people. It says: The visit of Mr. Redmond to Ottawa is an interesting event. He returns to a city where the Home Rule aspirations of himself and countrymen will find all sympathy. We know how it is ourselves, and cannot comprehend the singular short-sightedness of the British statesmen who persistently refuse to grant Ireland a measure of justice which will make it a contented country, and as loyal and true to the Sovereign and Empire as Canada is to-day. As to the methods of which Mr. Redmond has declared himself the advocate, opinions will of course vary materially. They do not, in fact, appear to be of a character likely to add to the strength of the sympathetic feeling in favor of Home Rule which is fast spreading in Great Britain. The New York "Tribune" says:—

He takes pains to explain that his agrarian project of confiscation of lands in Ireland for the benefit of Irish peasants is only a means to an end. That project, he maintains, is bringing all native Irishmen together into a united support of Irish nationalism, and will, if realized, check Irish emigration by affording a better means of subsistence to the poor Irish farmers. But the ultimate aim of the Irish Nationalists is supposed to be Ireland for the Irish, that is, at least, Irish Home Rule by means of an Irish Parliament. Whether Mr. Redmond's party contemplates complete national independence ultimately, as the Canadian French are "said" to contemplate the creation of an independent French state some day, may be considered as a matter open

to doubt; but the logic of his appeal to race loyalty would seem to point in that direction.

The "Tribune" is correct in its contention. Certainly Ireland for the Irish, and Home Rule is the object of the National party. And what higher aspiration could there be? We in Canada naturally appreciate the situation better than our United States friends. We too have passed through the fires, albeit perhaps they were not so fierce as the flames which have for so long scorched the verdure of the green isle. And Canadians have expressed themselves upon the subject on more than one occasion in Parliament and in public meeting. There is some similarity between the history of Ireland and that of Canada. It is to be hoped the efforts of the Home Rulers will cause the similarity to become greater in the future. As in Ireland can be solved by constitutional means, and a rebellious community transformed into a peaceful, happy people, as great a strength to the Empire as it was erstwhile a menace. The words of the Premier spoken in reference to the vexed question in the first jubilee year of Her late Majesty, may well be recalled. Speaking of the most unsatisfactory condition of things then existing in Ireland he asked, "must this last forever? Is there no remedy for such a state of things? I say, in view of our own experience there is a remedy, and that remedy is not coercion, but freedom. Let the English people treat the Irish people as they have treated the Canadian people. Let them trust the Irish people as they have trusted the Canadian people. Let them appeal to their hearts, to their gratitude, to their nobler sentiments. Let them loosen the grip in which they now hold that unfortunate land, let them give them some measure of local liberty, let them restore the Parliament of College Green, and I venture to say that this long accumulated bitterness will melt away in a very few years. I venture to say that after that the bond of union between England and Ireland will be stronger than it ever was before, a bond of union based on mutual affection and respect. And the wise words of Sir Wilfrid generally reflect Canadian sentiment on the subject. Well would it be for Great Britain if he was for a time at least in the Imperial Cabinet and had the charge of dealing with the Irish question committed to him. The English seem incapable of understanding it. To Sir Wilfrid Laurier, with Canadian history and experience before him, it is as clear as day, and its solution, impossible apparently to the British, one of a simple character. Mr. Redmond before a Home Ruled people. He can teach us nothing we do not know, but he can be assured that he has the fullest measure of Canadian sympathy. We desire to see Ireland as contented and happy as we are. And their youth, who will probably see her so.

**Federation of American Catholic Societies.**

Preparations are being made by members of Catholic organizations in New York to attend the first annual convention of the American Federation of Catholic Societies of the United States, which is to be held at the Cathedral in Cincinnati, December 10, for the purpose of bringing all such associations into one national body.

It is anticipated that four hundred delegates will go from that city alone. They will be headed by Judge Thomas W. Fitzgerald, of Brooklyn, who is vice-president of the new body; the Rev. Michael J. Labele, rector of St. Patrick's Cathedral; the Rev. Francis H. Wall, rector of the Church of the Holy Rosary, and L. J. Kaufmann, of this city. It is anticipated that fully three thousand delegates will be present at the convention.

Much of the preparatory work was done by J. J. O'Rourke, the federation secretary, who has been in this city for the last two or three days conferring with the leaders of New York's delegation. "We start this movement," he says, "in order to aid in the upbuilding of Catholic organizations throughout the United States, which, while they have progressed in a remarkable manner, would have grown still greater had they the support of a federation such as ours will be. The Catholic societies in the United States of all nationalities have more than a million members."

The "Catholic Universe" of Cleveland, in referring to the question, says:—

The federation, as we understand it, is to be based on the principle that one man's right is another man's duty. Men who are not influenced by justice to recognize other people's rights must be influenced by a show or an exercise of power. "How can any one enter into the house of the strong and rifle his goods, unless he first blind the strong? And then he will rifle his house."

Catholics, though strong in numbers, have been bound by their lack of unity and organization. Rights have been ignored, while duty has been insisted upon. The federation

propose to unify the Catholic body for legitimate ends, but not for merely political ends. Sometimes, however, the political channel must be used to reach the object, as the Centre party has done and does so effectually in Germany. An ounce of prevention is often better than many pounds of cure. The federation does not need to be, and as far as we see, should not be a secret organization. We know very well that prudent and judgment must guide the ship that it is proposed to launch, or it had better remain on the stocks.

The "Catholic World" said in its last issue:—"There might have been some shadow of a reason for the Federation of Catholic Societies) under previous administrations, but there will be absolutely none under the present administration. President Roosevelt is determined to give Catholics all that they reasonably ask, and there will be nothing denied them that belongs to their rights. This fact of itself takes away the reason for the existence of a national body to redress grievances."

The argument of the magazine is weak. President Roosevelt is not the law-making power. Frequently injustices originate in Congress, as in the legislation against Indian Catholic schools. The federation would not consider the personality of the President, but would take account of his acts. It would only be too glad to recognize and commend duty well performed by the executive. The power of the strong man should not be intimidated. A federation could not be called into existence from one administration to another. It must necessarily be of slow growth.

The "Catholic World" continues:—"Moreover, the Catholics of the country do not want to stand before their fellow-citizens with a running sore to be healed or a grievance to be redressed."

The statement is true. We want to stand as upright and as independent as our fellow-citizens, and as free from "running sores" or "grievances" as any class. Power justly exercised is respected. The man who can take his own part will not get the kicks that produce running sores.

### Cardinal Logue On Temperance.

At the monthly meeting of St. Patrick's Total Abstinence Association, Armagh, Ireland, which was held on Nov. 11, His Eminence Cardinal Logue delivered the following eloquent and practical instruction on temperance. After words of congratulation for the large attendance, His Eminence said:—

If he were asked to select one society from the various sodalities in the parish, and were confined to one, the society which he would prefer to retain would be the Total Abstinence Association. His reason for making that choice would be because on the one hand most, if not all the evils of society were traceable to excess in intoxicating drink, and on the other hand all the comforts of life, and all that was good were associated with temperance. This was especially true for Catholics. With their total abstinence there was no mere mechanical device to preserve them from temporal evils, for in the Catholic Church total abstinence rose to the level of a supernatural virtue, which, when practiced from a right motive, won them grace here and glory hereafter. There were many outside the Catholic Church who were making a noble struggle in this great cause, and he always endeavored to help them to the full extent of his means. But their philanthropy, however praiseworthy, was always defective—something was wanting. When a professor in Paris he remembered an incident which was a forcible illustration to this. A pious English Protestant lady had come into contact with the Sisters of Charity of St. Vincent de Paul—an order whose labors in the cause of religion were of world-wide reputation. The idea struck her what a fine thing some such institution would be in her own Church, and what a blessing for the poor it would be to have such holy and pious women entering their homes and diffusing therein the sweet fragrance of their saintly presence. She managed to obtain a letter of introduction to the Superior-General of the sisterhood, a kindly and courteous religious, who received her graciously and spared no pains to assist her in carrying out her idea. At the end of their interview she thanked him warmly, and said, "Father, I have everything now. I have the whole machinery in my possession." "Pardon me," said he, "there is one thing wanting—the steam, the super-natural motive, and the grace from on high. These are the elements wanting which all your machinery and imposing machinery will be inert and useless."

(CONTINUED ON PAGE FIVE.)

**CONSCIENCE MONEY.**—The Secretary of the Treasury, Washington, has received from an unknown person through the collector of customs at New York a considerable contribution of \$18,669.