

The True Witness and Catholic Chronicle.

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EPISCOPAL APPROBATION.

If the English Speaking Catholics of Montreal and of this Province considered 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, April 29, 1899

DEAN CARMICHAEL'S AFTER-DINNER SPEECH.

At the dinner given the other evening for the purpose of having the clergymen of the various Protestant sects meet in good-fellowship, several peculiar speeches were made. It would serve no good purpose to analyze them all—for they all differed as widely as do the sects of those who pronounced them—but we cannot help referring to a most significant remark of Rev. Dean Carmichael. In the course of a lengthy address, the good Dean said that:—

"He would not live to see it, but he was perfectly convinced that the day would yet come when Protestantism, on the one hand assailed by audacious dogmatism of an alien Church, and, on the other hand, assailed by the dogmatism of rank and open infidelity, would find that if it wanted to accomplish the work it had undertaken for God, it would have to close up its ranks."

We quote from the "Daily Witness" report.

There is no doubt of the fact that neither the Dean, nor any one of those who heard him, nor any other living man, will live to see the day that Protestantism will close up its ranks sufficiently to become united. When the speaker referred to the "audacious dogmatism of an alien Church," he intended to indicate the Roman Catholic Church; when he spoke of Protestantism being "assailed by the dogmatism of rank and open infidelity," we are at a loss to know to what he referred. Infidelity—be it rank, or open, or otherwise—is the deadly enemy of all religious dogma, that is to say all religious principles—for dogma and principle are convertible terms. Possibly the Dean merely wished to exhibit a rhetorical as well as oratorical flourish—if so, there is no harm done; it pleases him to be florid in his style, and it hurts nobody. Or he may have wished to place Catholicity and infidelity on the same footing as enemies of Protestantism and, therefore, as friends towards each other; if so, the idea is unworthy of the learned and venerable gentleman. But no matter what he meant, one thing is positive, that he has a "holy horror" of Rome.

The Dean styles the Catholic Church "an alien Church"; of course we suppose all the time that it is the Catholic Church he means, for he does not mention the name of this alien Church that assails Protestantism. Now, the good Dean is sufficient of an Irishman, and sufficiently well versed in Irish history and literature, to recall the famous reply of Richard Lalor Shiel to Lord Lyndhurst, when he latter was unfortunate enough to have styled the Irish "Aliens." Would his reverence be so good as to refresh his memory, by looking up Shiel's speech, reading it over carefully, and applying—in a religious sense—to himself what—in a national sense—was intended for the noble lord in question?

But we are not going to discuss the question of the Catholic Church being "alien"; it can in no way correspond, either in teachings or in practices with the term. When the Dean discovers a country in which Catholicity has not been the pioneer of religion then he may cause the people of that unknown country to call the Church "alien"; when the Catholic Church becomes a "national Church," in any

section of the world, and abandons its universality and divine mission, to bend under the authority of any one limited power, or any one human institution, he may use the word "alien"; but, until then, it has no meaning when applied to the Church of Christ. As well say Christ is an "alien" because he was of Hebrew parentage and was born, lived and died in Judea.

However, what is most significant about these few words of the learned Dean, is that he is positively opposed to all dogma. We must, therefore, conclude that his Church holds no dogma; that is to say no "positive religious principle or teaching." If so, we don't wonder at the various sects of Protestantism to be constantly brandishing the fragments of a broken creed against each other. Either the Dean—and we mean his Church as well—admits or does not admit the necessity of Christian dogma. If he does, then all this fierce attack upon the "dogmatism" of Catholicity goes for nothing, and is only so much wind that he was anxious to raise for that special occasion. But, if he does not believe in dogma, dogmatic teachings, dogmatic or fundamental principles—that is to say principles that are unchangeable, unshaken, positive—then we would like to know what he does believe, what he seeks to make others believe, what business there is for any Church at all, any ministry, even any Dean? If he teaches his people that dogma are antagonistic to their spiritual interests, and yet that their salvation depends on the truths of Christianity, we confess ourselves unable to grasp his logic, or his method of reasoning. What becomes of such fundamental teachings and principles as the dogma of Christ's Divinity, the dogma of the Trinity God, the dogma of Redemption, the dogma of the Incarnation, the dogma of the Resurrection, the dogma of Eternity, the dogma of Heaven and its rewards, the dogma of Hell and its punishments? Yet we were under the strong impression that these, and other dogmas of Faith, constituted part of Protestant belief, and especially of the Dean's own belief. If we have been mistaken, then the Dean has been preaching and teaching what he does not personally believe; his Church is built upon a foundation that he considers necessary to undermine. If the Rev. Dean could only tell us how he reconciles his words with his faith, we would be as relieved as if he had explained the Chinese puzzle for us.

OLIVER CROMWELL.

Tuesday, the 25th April, was the three hundredth anniversary of the birth of Oliver Cromwell. Our friend the "Daily Witness" had an editorial commemorative of the occasion. In the course of its balanced remarks our contemporary said:—

"But no matter how Englishmen may have quarrelled among themselves about him, Scotchmen abused him and Irishmen execrated him, he looms gigantic in history as the greatest ruler England ever had."

In addition to this piece of careful laudation the same editorial states:—

"His methods were savage as judged by to-day, but for a man living in so uncompromising an age he was

singularly tolerant. He would never allow any one to be persecuted for religious opinion."

If the "Witness" had confined itself to facts and only shown—as it would like to do—the bright side of Cromwell's life, there might be some excuse for its comments; but when, in the face of history, it has the hardihood to tell the people of this age that Cromwell "would never allow any one to be persecuted for religious opinion," we fear it has spoiled the rest of its article. If it be at all true that he would never allow any one to be persecuted, it could only have been because he was jealous of all rivals, and wanted to monopolize the persecuting himself. Any person reading the history of Cromwell's career in Ireland, and judging of his actions with the eye of impartiality, must feel that he was the incarnation of the spirit of religious persecution; he was Nero, Caligula, and Domitian, all balled down into one terrific monster of humanity.

In the course of a sermon preached on the occasion of the Cromwell celebration, Rev. Dr. Joseph Parker, Minister of the City Temple, in London, made use of some language that was more forcible than elegant, and that seemed somewhat out of place in a pulpit—just as much so as was the applause which greeted his fiery words. After eulogizing Cromwell, he turned, with a strange inconsistency, to condemn the Sultan of Turkey; and in so doing, he said:—

"The Emperor William may call him his friend, but in the name of God the Father, the Son and the Holy Ghost, I say God damn the Sultan."

Whether this be in accord with some new style of preaching, or is merely an exception to prove the general rule that blasphemy is not a characteristic of the pulpit, we do not know; but since Rev. Dr. Parker considers this an appropriate form of expression, he would have been much more consistent had he applied his condemnation to Cromwell, and left the Sultan to be dealt with on some other occasion. Cromwell did not use these exact words, when referring to the Catholic of Ireland—the reason being that he professed a holy horror for all swearing and cursing—yet he came very near the mark, when he ordered the victims of his fanatic tyranny to "go to Hell, or to Connaught."

We must confess that we have very little respect for the memory of Cromwell. "He is now dead," said the preacher above quoted, "and let his faults be forgotten." That is a very Christian sentiment, indeed, but, when faults become crimes, and when crimes become national in their proportions, and when these proportions produce effects that die not with succeeding generations, the succeeding generations cannot be expected to ignore them. If the preacher wishes to have Cromwell's misdeeds forgotten, let him begin by allowing Cromwell to rest in peace, and to refrain from attempting to justify his life.

When "Flogging Fitzgerald" died, Barney Wright, of Colonel, one of his most brutally beaten victims, turned pale on hearing the news, and was about to give expression to his joy; but his informant checked him, by quoting:—

"Nil de mortuis nisi bonum," (say naught but good of the dead.) Wright turned fiercely—with a fierceness justified by the martyrdom he had suffered at the hands of Fitzgerald—and said:—

"Nil de Mortuis nisi bonum. The words are good, but I don't own 'em." and proceeded to curse Fitzgerald in an impromptu acoustic. In the case of Cromwell, every Irishman, and every son of an Irishman, can well repeat the words of Wright.

CATHOLICS AND HIGHER EDUCATION

The University of Ottawa, the foremost institution of its class in Ontario, has just issued an admirable and highly instructive pamphlet, "To the Catholics of the Province of Ontario on the subject of Higher Education." It is almost superfluous for us to tell our readers of all that splendid institution has done for the cause of Catholic education; but now that it seems—under its new rector, Rev. Father Constantineau, O.M.I., to have taken a fresh impetus, a few extracts from the pamphlet may not be inopportune:—

The following paragraph gives in a nutshell, the essence of the great educational question of the present hour: "The great problem to be solved, is something of this nature: How can our Catholic institutions of higher education be improved? How can they be placed on an equal footing with their non-Catholic competitors? Is it not by an inviolable union in our own ranks, a sincere effort, a strong pull together? Let not division exist among us. Let us join hands and work as one for a common cause, a glorious cause, the cause of our young friends, the cause of those innocent

souls so dear to our hearts, the lights of our firesides, the hope of our altars and our legislative halls."

If our readers will kindly turn to our article, in this issue, on the Catholic Colleges Conference in Chicago, they will find this question very ably treated by Mgr. Conaty, president of that convention—at which the rector of Ottawa University was present. This leads to a practical statement made in the pamphlet under present consideration. It says:—

"In order to meet the exigencies of this age, when science is a very great consideration amongst truly educated men, the faculty of Ottawa University has decided to erect immediately a large structure to be called the "Scientific Building." This edifice, which will be fitted out with all modern conveniences, is intended at least to equal anything of its kind in the Dominion. The first floor will be devoted to a valuable Museum of Natural History, which has been lately acquired by the university. This museum contains what is perhaps one of the most noteworthy collections of zoological ornithological, and ethnological specimens to be found in Canada. The second floor will be allotted to the requirements of a physical laboratory, and the third floor will be exclusively set aside for chemical studies. Great sacrifices have been made in order to undertake this addition to the University buildings; still, if the work be greeted with the staunch approval of the Ontario Catholics, and we are confident of such an encouragement, then the faculty will consider themselves well repaid."

To say the least this is almost a venture of the heroic cast. When we consider that there are no large and liberal endowments to be depended upon; that the sole reliance of the faculty is on the generous support of the Catholic element in Ontario, and throughout Canada; that the enterprise is one that must cost a very large amount in order to carry it to a successful issue; and that there is ever present the powerful competition on the part of non-Catholic institutions, whose grants, donations, endowments and general patronage render them most formidable rivals—when all these and other adverse circumstances are taken into consideration, the courage, the zeal and the confidence of the promoters of this grand educational enterprise challenge the admiration of every one, and should command a generous and spontaneous support on the part of the English-speaking Catholic element of this country.

At least, it is to be hoped, that in future Catholic parents and students will give the preference to their own institutions, when so much devotion to their interests is being manifested. Let it not be said that the University of Ottawa has not been duly appreciated, when it affords such advantages to the Catholics of Canada.

OUR OWN INSTITUTIONS.

Elsewhere in this issue we publish a somewhat extended account of the convention of Catholic College representatives held in Chicago. In connection with that subject we find a very wide field of useful comment opening out before us. We have, in common with others, too often neglected to dwell upon the importance of our distinctively Irish Catholic institutions in Canada, and especially in Montreal. We seem inclined to take it for granted that they should exist and flourish without there being any effort made to encourage them. While we have repeatedly asserted, and still claim, that in this new land there should be such a blending of races that no rivalry or opposition between them could be possible, yet we are forced, for the present, to accept the situation as it exists and to deal with the actual circumstances that surround us. In the great competition for success in life, there exists and must exist a certain degree of emulation. Each nationality—like each individual—must depend to a great extent on its own exertions, if it is determined to keep pace with its surroundings in the onward march of progress. The moment a race becomes negligent of its own interests, indifferent to its own requirements, or heedless of the future, that moment does it commence to lag behind the contest, and eventually it is so far distanced by others, that it is virtually "off the course."

It is, therefore, in a truly honest, patriotic and Canadian spirit that we now enter upon the consideration of a few questions that immediately affect the present interests and the future prospects of the Irish-Catholic element in Canada. We have no feeling of jealousy, nor of envy, nor of opposition as far as our fellow citizens of other origins are concerned; but we are alive to the fact that either our own people must wake up and do for themselves what their neighbors are doing for themselves, or else they must sink back and become "the

hewers of wood and drawers of water." As far as this issue is concerned we will be contented with a few general remarks on this vital question; but those remarks must serve as the basis of future arguments in the same cause.

We have no intention of referring this week to our distinctive institutions—educational and otherwise; but we will briefly draw attention to the fact that our humble and often despised establishments of the past have played an important and a potent part in the history of our people. If we look around us, even in this city, at the present moment, we are proud to find that the Irish-Catholic element is represented to a distinguished degree in almost every walk of life. From the older generation have been drawn judges, lawyers, doctors, merchants, traders, and teachers—either with pen or voice—whose names are inscribed upon an honor-rolle that does credit to our race.

Yet, if we take them individually and write their biographies with the pen of truth, we find that, one and all, they are the children that once frequented those small and often very humble schools which were distinctively Irish and Catholic. It will be our business to show how our race permeates every social, political, or industrial body, and how those who have been successful owe that success to distinctively Catholic institutions.

BUSINESS METHODS.

This is pre-eminently a commercial age; and every kind of business is transacted upon scientific principles. At a dinner given a few days ago in Brooklyn, in honor of his birthday, Mr. Chauncey M. Depew, who has succeeded the Hon. Mr. Murphy, we regret to say, as Senator from New York, said:—"Forty years ago as a rich man was looked upon as a demi-god. There are hundreds now who have more than the richest possessed forty years ago." It is a pity that he did not read a list of those hundreds of multi-millionaires. It would have been very interesting. Still more interesting would it have been had Senator Depew explained how the rich men to whom he referred made their money, to what extent the gambling element entered into their speculations, and what methods of book-keeping they adopted. It has often surprised us how some well-to-do men, who have kept no regular records of the business dealings through which they have succeeded in securing a snug income, have been successful. It must be that, in their cases, good luck combined with what is known as "nerve" has overcome the difficulties which would otherwise have resulted from their disregard of businesslike methods. There are those, however, who have not succeeded in their enterprises; and in their cases their creditors suffer considerably through the failure to keep a proper set of books dealing with their business. On this important subject our contemporary, "Le Moniteur du Commerce," says:—

"Ninety per cent. of our business men who have become bankrupts kept no regular set of books. Of their number two-thirds do not know what book-keeping is; and the remainder do not want to keep any books—for reasons best known to themselves. These latter know well how to make use of the good will of those who supply them with merchandise. A short law, obliging everybody engaged in business, under pain of imprisonment, to keep a book of purchase, a book of sales, and a book of receipts and expenditures would produce better effects than any new insolvency law."

We think that this suggestion is somewhat extreme; and that the object desired could be attained if everyone asking credit were obliged to give a written guarantee that such a system of books should be kept as would give the creditors sufficient information if the debtors became insolvent.

CATHOLIC ASSOCIATIONS.

If anything could tend to show the immense need there is, all over the world, of powerful Catholic Associations, it is the phenomenal success that has attended the organization and activity of the "Catholic Association" of Belfast, Ireland. On the occasion of a recent meeting of the Central Executive Committee, at which the Most Rev. Dr. Henry occupied the chair, and fully a hundred clergymen and laymen were present, the address of the presiding prelate illustrated the power, the influence, the weight of such an association—even in that city of anti-Catholic prejudices. Without referring to the local allusions with which that masterly address opened, we feel that it might serve the very good purpose of example and encouragement, to reproduce one passage from that eloquent pronouncement. The Most Rev. Dr. said:—

"It is a great source of pleasure to me that the Catholic citizens of Bel-

fast have in this organization and in you who direct its policy a centre of irresistible strength as well as a resourceful and powerful means of defending our rights, of advocating our views, and of asserting our claims to fair treatment as citizens in the management of the affairs of the community to which we belong. We can no longer be taunted with being mere "hewers of wood and drawers of water" in this city, for, thanks to the Catholic Association, we can boast of having, if not our full, at least some share of the representation on most of the public boards of the city, from all of which, up to the inception of the Catholic Association, we were regorously and most unfairly, excluded. We have now eight representatives in the City Council, and two at the Water Board, while at the recent elections we succeeded in returning our four candidates unopposed to the district council. This is a record of success, of which any young association might well feel proud. The advantages of this association have been signally illustrated in the unanimity displayed by the Catholics of Belfast at the recent elections—a unanimity which contrasts favorably with the unfortunate divisions which manifested themselves in other places, which were without the cohesive power and unity of sentiment, which only such an organization as the Catholic Association can evoke and maintain. I trust the good feeling and harmony that prevailed among the Catholic electors on the last three occasions on which our candidates sought their suffrages, will continue unimpaired, and that the work of the Association will go steadily on until we are in the enjoyment of equal rights with the citizens of other denominations."

ST. MARY'S CHURCH.

The Feast of St. Mary's Parish (Our Lady of Good Counsel) will be celebrated on Sunday next, April 30, with all the usual ceremonial. At High Mass, the Rev. Father M. Callaghan will be the officiating priest, assisted by Deacon and sub-deacon. The Rev. Father McDermott (who has just been appointed Curate at St. Mary's) will preach his initial sermon. The musical portion of the services promises to be very fine. The choir, assisted by an efficient orchestra will render Wilson's Mass; at the Offertory, D. Anjous' "Sub Tuum" with T. C. Emblem as soloist. At 7.30 p.m. there will be a fine programme of music for Vespers and Benediction. The principal soloists for the occasion will be—Messrs. Hamel, Olland, Kelly, Prevost, Phelan, Bennett and Emblem Bros. Leader of orchestra, Prof. Wm. Sullivan; Conductor, Mr. J. B. Paquette. Organist and Musical Director, Prof. James Wilson.

DEATH OF BISHOP WATTERSON.

The sudden death of the late Right Rev. John Ambrose Watterson, D.D., Bishop of Columbus, Ohio, has awakened a sentiment of sorrow that extends far beyond the limits of the diocese which he so ably served. For some time the Bishop had not been feeling well; he was over-worked, over-anxious about his important charge, and over-zealous in hiding, from even his intimate friends, the real state of his health. He had, however, determined—but too late—upon a trip across the Atlantic; he even had taken passage on a vessel that sails on the 3rd of May next.

John Ambrose Watterson was born May 27, 1814, in Blairsville, Indiana County, Pa. He was ordained on August 8th, 1868, the ceremony taking place in the chapel of St. Vincent's Abbey, Westmoreland county, Pa. Almost immediately after that event he was appointed to a professorship in Mount St. Mary's. His nature and education peculiarly fitted him for the task, and he was so successful that in 1877, he was appointed to the presidency to the College. On the death of Right Rev. S. H. Rosecrans, Bishop of Columbus, Dr. Watterson was named as successor. On August 8, 1893, the late prelate celebrated the silver jubilee of his ordination. God's rest to the soul of a prince of the Church.

PERSONAL.

Rev. Sister Cleary of the Grey Nuns has returned to the Montreal establishment after an absence of nearly two decades. She was at one time in charge of St. Bridget's Home. Sister Cleary is well known in Montreal.

CHEERFULNESS AND HEALTH.

There is nothing so conducive to good health as cheerfulness, and it is impossible to be cheerful unless the surroundings are pleasant. Nothing helps so much to make a room have a cheerful appearance as light. Luxfer Prisms are therefore much appreciated on account of converting bright rooms into brighter ones. In stores, offices and houses, the same effect has been produced time and again—dark rooms converted into bright ones. Glazed in copper by the electric process, Luxfer Prisms require no repair and last forever. Made in many designs, they are ornamental.