

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.....SEPTEMBER 3, 1898.

THE NEW CATHOLIC HIGH SCHOOL.

We have reason to believe that the corner stone of the new High School for English-speaking Catholic boys of Montreal and the district will be solemnly laid on Sunday, September 11, by His Grace Archbishop Bruchesi. This event is calculated to be, from every point of view, a turning point in the history of the English-speaking Catholics of the Province of Quebec, being the first High School ever founded for their especial benefit either in this province or throughout the whole Dominion. It is therefore incumbent upon the English-speaking Catholics of the parishes of this city, who will naturally derive the benefit from the establishment, that the occasion should be signalized by a demonstration of unity and enthusiasm hitherto unequalled, even on the day when the national festival is celebrated. That national festival occurs once a year; this event has never occurred before, and will consequently be unique in its character.

The occasion also suggests itself as a fitting one on which to make an imposing demonstration of the unity of our English-speaking Catholic societies, national, literary and benevolent, male and female, the total membership of which will not fall far short of twenty-five thousand. The demonstration should be spontaneous in its character; and the spectacle would, we feel sure, bring joy to the heart of the Rev. Father Quinlivan the revered and energetic pastor of St. Patrick's parish, to whose devoted efforts the success of this important project, with its possibilities of far-reaching results, is mainly due. The various societies should lose no time in taking the steps necessary to organize the demonstration.

RECRUITS FOR THE REDEMPTORIST ORDER.

The choice of a vocation in life is perhaps one of the greatest problems that must be faced almost at the threshold. To those destined for a life in the busy bustling world, this problem is sufficiently difficult. To those who feel inwardly called upon to serve God and their fellow creatures in Holy Church, the question is much more difficult. There is a world to be forgotten, the first fruits of which were sweet; there are friends to be left behind and great salt tears to be brushed away by the hand of hope; there are old connections to be severed and a gulp in the throat to be kept down when for the last time a schoolmate is being shaken hands with; and then comes the greatest trial of all to the postulant, for home memories will rise up in his lonely meditations and the help that only the hand of God can give is sorely needed to strengthen the heart, whether the future early life is to be spent in the solitude of the cloister or he is to become a father of men, in the boisterous billows of a busy city.

The sacrifice is a nobler one to make, and even those who do not make it and live in the world, satisfied with the performance of the religious duties laid down by the Church for the

laity, even those must admire the heroism of the young men who devote themselves solely to the service of God at a time when all the world of life is at its brightest.

And it was such an act as this that gathered together four or five hundred people in the Bonaventure Depot on Wednesday evening to say farewell to six young men, residents of the parishes of St. Ann's and St. Gabriel's, who were on their way to St. Joseph's College, Kirkwood, Missouri, which is the headquarters of the Redemptorist Order in the United States.

All these young men had brilliant prospects in life, but they had chosen the better way and will be members of one of the most celebrated and self-denying Orders in the Church.

Of the six young men four of them were students at the Loyola College, Messrs James Brennan, Edward Molloy, Thomas Cooney, Timothy Kenny; the others were Messrs. John J. McGinn and John Fitzgerald, who have already been to Kirkwood. John J. McGinn is well known in the ranks of the St. Ann's Young Men's Society, having occupied the office of Secretary for some time. There were in the party also Mr. Thomas Ciron, of Lancaster, and Mr. Thomas Nealon, of Manchester, N.H.

After hearty farewells, many tears and much cheering, the train moved out, and the first step in taking up the Cross and following Him had been taken.

WOLFE TONE'S MONUMENT.

There can be no question about the demonstration at the monument to Wolfe Tone in Dublin being the greatest of the '98 celebrations of which it was one of a series. Over a hundred thousand men, including delegates from France, Italy, Canada, Australia, the United States, and Africa, marched to the site where this monument will arise to perpetuate the memory of the man who, during '98, did most to drive English misrule out of Ireland, and replace it by national freedom.

Wolfe Tone was essentially a patriotic soldier. He was no dreamer, no poet, no orator. He saw that in his day the only way to put an end to British tyranny in Ireland was to fight and conquer the British soldiers who upheld that tyranny. A born organizer, he studied military tactics; then he founded the United Irishmen; and then, recognizing the necessity of an ally, he went to France and secured the alliance of that young Republic, which was then at war with all Europe. The United Irishmen, as is known, included Irishmen of all religions, and excluded no one on sectarian grounds, provided he swore to devote his life to the destruction of English misrule in Ireland. A Protestant himself, most of the United Irishmen were Protestants. The organization was founded in Belfast, and its members were mainly the descendants of the Presbyterians sent by James the First of England to "plant" Ulster. Tone's revolutionary movement spread rapidly throughout the northern province, in Dublin, in Wicklow and in Wexford. The intensity of his patriotism communicated itself like magnetism; and his ardent love for downtrodden Ireland and his bitter hatred for persecuting England soon spread throughout the whole Island. It was not his fault that victory did not shine upon the Irish arms. The battle of '98 showed to the world the powers of Irishmen as soldiers even when opposed by overwhelming odds. They showed to the civilized world how ready Irishmen were a hundred years ago to lay down their lives for their country. The celebrations of this centenary year show the civilized world that the patriot spirit which inspired the patriot Irish heroes of a hundred years ago still lives today, and that it has gathered from their fresh strength and renewed energy.

THE CONVENT BELLS RING.

"Ring out the old—Ring in the new!"
Such is the order to the Convent tower.
Ring out the day—Ring out the hour.

Quick to its summons the bright young charges come trooping through wide-thrown gates and echoing halls to meet the loving welcome thus assured. At all their summer haunts, by seashore or by rivers, banks, by hill-side or by lake, or yet by proudest city-home, the mystic sounds are heard, and heard, obeyed.

And thus the old year ends and the new begins; in so far, at least, as the scholastic cycle is concerned. It is ordained it shall be so, and that vacation days, like all things else, must have an end. The ordinance is wise and well, for where all is holiday there is no holiday; the very term implies rest from work or study, and where these do not obtain there is no requirement for rest and therefore no holiday. Study for scholars and work for all are therefore essentials of recreation whether short or prolonged—the more earnest the effort, whether it be physical or mental, the greater the enjoyment of the rest it earns. Those who may be privileged to return to their convent homes, invigorated by the sea breeze or mountain air,

and all who have drawn strength from rest of mind and body, will feel that they are under corresponding obligations to show their sense of the favors they have enjoyed by increased attention to their studies and by availing to the fullest extent of the golden opportunities before them. The harvest time is over for the farmer, it is now commencing for the student—let it be hoped one and all will reap bountifully and in fullest abundance.

LEO XIII. AND THE ITALIAN GOVERNMENT.

Once more the Sovereign Pontiff has found it necessary to raise his august voice against the persecutions to which he has so long been subjected by the Government of the King who usurps the Papal States. As his Holiness remarks, "after the downfall of the civil power of the Pope the Catholic Church in Italy was gradually robbed of her elements of life and action as well as of her native secular influence in public and social life. By a progressive series of systematized oppressions the monasteries and convents were closed; by the confiscation of ecclesiastical property the greater part of the patrimony of the Church was taken away; military service was imposed on the clergy; the freedom of the sacred ministry was shackled by unjust exceptions. Persistent efforts were made to deprive all public institutions of their religious and Christian character; dissident religions were favored; and whilst the widest liberty was given to the Masonic sects, intolerance and odious repression were reserved for the one religion which was ever the glory, the stay and the strength of the Italian people. We have never failed to deplore these grave and reiterated outrages. We deplored them on account of the danger to which they exposed our holy religion, and we deplored them too, and we say this from our heart, on behalf of our country, for religion is a source of a nation's prosperity and greatness and the principal foundation of all well ordered society. Religious feelings raise and ennoble the soul and instill into it notions of justice and honesty, and when they are weakened men fall away and abandon themselves to their savage instincts and to the pursuit of material interests. The logical outcome of this bitterness, dissension, depravity, strife and the disturbance of the public peace—evils which will find no certain or effective remedy in the severity of the law, the rigours of the courts, or the employment of armed force."

The recent bread riots in Milan were discussed by Catholic publications; and their real causes were pointed out. For this the Masonic powers behind the Italian throne, angered that the people should have been told the truth as to the cause of their misery, suppressed innumerable charitable institutions not merely in Milan, but throughout Italy, and made it a crime to say that Italy to the Pope-King is a duty upon every faithful Catholic.

Now, the patience of the Catholics of Christendom has become well-nigh exhausted through the insults heaped upon the Supreme Pontiff by the Italian Government. The policy of insult and persecution has been going on since the withdrawal of the French troops from Civita Vecchia as a result of the fall of the French Empire, at the time of the Franco-Prussian war.

Italy is today the weakest of the Great Powers of Europe; she is bankrupt; she is called a Great Power only through courtesy. Had not England backed her up after the crushing disaster at Adowa—the history of which has been carefully kept secret—when the soldiers of Emperor Menelik of Abyssinia, a Catholic of the Coptic rite, annihilated 12,000 to 20,000 Italian troops, she would occupy a position inferior to that of Spain. Several years ago a number of influential English and other Catholics projected the establishment of a League of St. Sebastian, the object of which was to drive the Italian troops out of the Papal States; but the Pope, averse to any but peaceful methods, declined to sanction its formation. Had it been founded, hundreds of thousands of valiant troops from all parts of the Catholic world, with Canada, as usual, in foremost place—would have ranged themselves under the Papal banner, and would have hurled the Piedmontese usurper from the Quirinal at Rome. The day appears to be approaching when the affronts offered to the Holy Father will compel the Catholics of the universe to form such a league.

The Kingston Evening News advocates a new and peculiar method of appointments in our public institutions. It says: "It has been clearly manifested to those who have kept themselves informed of the administration of our public institutions that a governing body of mixed creed is not a success. There is nothing that is so divisive in its nature as religious creeds. Fusion is less likely here than elsewhere. And a governing body should so far coalesce in its constituent elements as to bring the whole force which arises from unity to

bear on the work of administration. Now, to say that this condition is never realized, in an administration composed in part of Catholics and in part of Protestants, might not be strictly correct, but to say that it is seldom attained is quite within the bounds of truth.

THE NEW ARCHBISHOP OF KINGSTON.

The successor which His Holiness the Pope has appointed to the late Archbishop Cleary, of Kingston, Ont., is the Most Rev. Charles Hugh Gauthier, pastor of the parish of St. Francois Xavier, Brockville, and Vicar-General of the Archdiocese for many years. The choice has brought joy to the hearts, not only of the Catholics of Kingston, but of those of the whole Dominion; for the new Archbishop is widely known and highly esteemed. He was born in Alexandria, Glengarry County, on November 13, 1844, of Scotch and French-Canadian parents—a county which has justly been said to be the cradle of the church in Ontario. His primary education he received from the Christian Brothers, and in 1859 he entered Regiopolis College, Kingston, which was then under the presidency of the late Very Rev. Dr. Brien, afterwards Bishop of Kingston. In 1863 the young student graduated with high honors, and shortly afterwards he was appointed Professor of Rhetoric. Having completed his theological studies, he was ordained to the priesthood in 1868 by Bishop Horan, of Kingston, in the Church of St. John the Baptist, Perth, on August 24. A few months afterwards he was appointed Director of Regiopolis College, Kingston, where his brilliant attainments and amiable manner made him hosts of friends. He did not occupy the position long, however; for when in 1869 Bishop Horan was about to go to the Eternal City to attend the Vatican Council he appointed the Rev. Father Gauthier to the charge of the important parish of Gananoque, and in this parish he evinced that love for the beauty of God's House which is one of his characteristics. He collected money to pay off a debt on an old church and to build a handsome new one. He did the same wherever he was stationed—in Westport, in Williams-town, and in Brockville. Wherever he has labored he has left monuments of his piety and zeal, in churches, convents, and separate schools. In this way he must have collected and expended over \$100,000. In 1888 he accompanied Archbishop Cleary on a trip to Europe; and in 1891 he was appointed Vicar-General of the Archdiocese.

It is with great pleasure that we reproduce the following tribute to Archbishop Gauthier, from a Protestant newspaper:—

"He is a man of prepossessing appearance, rare talents and remarkable attainments. No one can remain long in his presence without admiring his conversational powers, the solidity of his learning, and the variety of his knowledge. He is one of the best linguists of the country, and as a speaker in English, French or Gaelic, has but few equals. He is always clear, impressive and convincing. As an administrator his record is well known; as a pastor he has endeared himself wherever he has ministered. Old and young cherish his memory. He has the friendship and good will of his brother priests. During the twenty-five years of his priestly life Archbishop Gauthier has done much, or rather has left nothing undone, to promote Christian life and charity."

On more than one occasion we have felt obliged to refer to our esteemed Catholic contemporary, The Providence (R. I.) Visitor. For that reason principally it was with regret that we noticed in its last issue the announcement that the Rev. Father Dowling had retired from its editorship. Father Dowling had written much and well upon matters connected with our religion and nationality; and his able articles were always read with both profit and pleasure. It is a consolation to know, however, that he will be succeeded by the Rev. Father Thomas L. Kelly, who, from a notice which appears in the Providence Visitor, seems to be fully equipped to take up the arduous position resigned by his brilliant successor. We heartily welcome him to the front rank of Catholic journalism, and wish him every success.

REV. FATHER CUDDHY, of Milford, Mass., one of the oldest, if not the oldest, priests in the United States, in a recent sermon, said:—"I have no fault to find with the public school teachers or the public schools, but the moral education of the parochial schools is far superior to the public schools and our teachers are equally good. I have seen a great deal in my time and I have no hesitation in prophesying that the time will come when the Government will give assistance to the Catholic schools. In the sixteen years that the parochial schools have been in existence here they have saved the town, according to the towns' pro rata cost per scholar, \$76,000. Is it right that this should be so? It is not, and the Government will remedy it some day."

NOTE AND COMMENT.

A striking evidence of the results of enthusiasm in one's undertakings is evidenced in the career of the great inventor Edison. It is said he worked regularly one hundred and thirty hours a week, leaving only thirty-eight hours a week for sleep. Now he works only from seven in the morning till eleven at night. "Are five hours' sleep a day sufficient?" an interviewer recently asked him. "Plenty," the great inventor replied, "if a man is well, and interested in his work. He cannot do so much if his work bores him. Thousands of men play every day as long as I work. It is easy to work if your work is play."

Under the title of 'A Venerable Leader,' the Daily Witness congratulated Mr. Chiniquy, the ex-priest, upon the completion of the eighty-ninth year of his age. Replying to an address of felicitation, the old gentleman writes: "I began my ninetieth year in the enjoyment of perfect health. My hand knows yet no tremor; my sight and hearing are as good as at the age of twenty, and the last gospel sermon that I preached gave me no more fatigue than when, being hardly twenty, I delivered my first public discourse."

There are two ways of looking at the remarkable long life of this apostate priest. From one, longevity does not involve any spiritual favor, else why so many deaths of good men in the prime of life? From another, it may well be that God has granted Mr. Chiniquy length of years to give him an opportunity of which we trust he will have the grace to avail himself.

Young men who are discontented with their lot in Canada would do well to dwell upon the following extract from reports of the Bureau of Statistics of Labor of Massachusetts. They will find them instructive reading, and help them to appreciate their own country. The report for 1897 covers the condition of 361,295 operatives employed in the manufacturing industries of that State. Their earnings in a year amounted to \$132,334,075, an average of \$366.30 for each operative.

In the cotton industry the wages of 84,898 persons are reported. They earned a total of \$26,460,493, an average earning of \$313.33. As this is somewhat less than \$1.10 a day, it does not look like high wages, but averages are deceptive. The actual wages were as follows:—

"Out of the total of 84,898 persons returned as employed in cotton manufacturing, 20,059 get under \$5 per week; 13,888 get \$5, but under \$6; 15,568 get \$6, but under \$7; 11,749 get \$7, but under \$8; 9,665 get \$8, but under \$9; 5,095 get \$9, but under \$10; 4,713 get \$10, but under \$12; 2,572 get \$12, but under \$15; 999 get \$15, but under \$20, while only 605 of the entire 84,898 get over \$20 per week."

The New York World in commenting upon the matter says:—Modest as these earnings are, they represent prosperity. They are the figures of increased employment and of an increase of wages over the preceding year. They are, however, not figures to be used by a campaign orator in vindication of a Dingley tariff.

It has often been said that a fool could make a fortune, but it takes a wise man to keep it. This old saying, so common in the circles of some of our successful old heads in business, although not infrequently made use of as a taunt to young men, is seemingly verified in the career of an American contractor named William G. Woods. Ten years ago, it is said, he was worth a million dollars. To-day he is penniless. He loaned thousands, gave away hundreds of thousands. He says he was deceived, beguiled and coerced into poverty. Recently he was charged with alleged forging notes in his wife's name for property he considered his own, imprisoned, locked up in the madhouse, finally acquitted and set free. Now, without carfare, he walks the streets in the shadow of houses in which he once had a title. He claims they are rightfully his to-day, and a suit has been commenced to recover the property and place the former millionaire on his feet again.

Occasionally in Montreal the judges are called upon to administer a rebuke to some careless and rakish lawyer on account of his disregard for the etiquette of dress in court, but it never occurred to us that in the neighboring Republic such a question could arise. That the legal luminaries across the line, however, are very punctilious in this regard, may be inferred from the following paragraph, clipped from the Buffalo Evening News:—"Once again the issue has been raised as to what costume is proper for the courtroom by the action of Justice White yesterday in lecturing Attorney Ludwick Jones, of fame as a reformer, for appearing in court attired in outing costume. This dress worn by Attorney Jones was quite appropriate for a picnic or a bicycle meet or shooting

the 'chutes, but it seems Judge White deemed it not in keeping with the dignity of his court. He was especially offended because the young attorney wore no coat. The dignity of the bench and of the bar must be upheld, according to Judge White, even if one has to sweat for it."

His Grace Archbishop Langevin, who passed through this city recently on his return home after a visit to the Eternal City, gave a quietus to all the rumors in circulation for sometime past that the Manitoba School question was finally settled. His Grace, in an interview with a local evening paper, is reported to have said:—

Questioned as to the statement of Sir Wilfrid Laurier, during the last session of Parliament, to the effect that negotiations had resulted in a final adjustment of the differences between the Roman Catholic minority and the educational authorities of Manitoba, Archbishop Langevin gave it an emphatic denial.

"While I do not wish to be understood as reflecting any discredit on the statement of Sir Wilfrid personally," said His Grace, "or in any way connecting his name with the question, I wish to state emphatically that anyone who says there has been a satisfactory adjustment of the difficulty says that which is not in conformity with the truth."

"If," continued His Grace, "the Laurier-Sifton conference at Rat Portage has resulted in any settlement, it is news to me. The School question will only be settled when the minority receives a full and adequate restoration of the rights of which they have been deprived, and then, and not till then, will the agitation cease."

The spelling reform now inaugurated by a committee of educationalists in the United States has urged the New York World to point out some of the difficulties that lie in the path of those enthusiastic persons who want to make us spell English phonetically.

The supreme difficulty, says this journal, is that the average English-speaking person does not want to spell phonetically. We have generally no desire to imitate Chaucer or Petroleum V. Nasby, Spencer or Artemus Ward, the ante-Shakespearian writers, or Josh Billings.

No ordinarily well constructed person is conceivably willing to send out an invitation like this, for example:—

"U and yer yf R requested 2 din with us, 2 mete the onerabel Jon G. Kartil, on the atenth uv this munth, at seven thurty P. M."

We don't want to write that way, and until we do the spelling reformers will continue to whistle against the wind.

His Lordship Bishop Quigley, of the diocese of Buffalo, N.Y., has taken a vigorous stand against allowing the Corbett McCoy prize fight to take place within the limits of his diocese. This action of His Lordship will be warmly applauded by all self-respecting Catholics.

That there will be a small-sized land war in the neighboring Republic during the course of the coming century would seem to be the case judging from the vast area of land now in the hands of the aristocracy of England. The time may come when these land-grabbers through a system of land renting may bring together several large colonies of tenants, who would be as in Ireland powerless in the hands of their landlords. Here is the statement made by a Chicago journal:—

More than 20,000,000 acres of land in the United States is owned by the aristocracy of England. The heirs of Viscount Scully own 3,000,000 acres in Illinois, Iowa, Kansas, and Nebraska.

The Texas Land Union, which holds 3,000,000 acres, has for its shareholders Baroness Burdett-Coutts, Earl Cadogan, the Duke of Beaufort, William Alexander Lochiel, the Duke of Beaudon, Ethel Cadogan, and the Duke of Rutland. A syndicate composed of Sir Edward Reid, Lady Randolph Churchill, the Duchess of Marlborough, and Lady Lister Kaye, owns 2,000,000 acres in Texas.

Another syndicate owns 1,800,000 acres in Mississippi. Its members are the Marquis of Dalhousie, Viscount Cholmondeley, Viscountess Cross, the Hon. Lady Hamilton Gordon, and Lady Biddulph.

Phillips, Marshall & Co. of London own 1,300,000 acres; the Marquis of Tweeddale, 1,750,000 acres; the Anglo-American Syndicate, 750,000 acres; The Duke of Sutherland, 128,000 acres; Byron H. Evans, 700,000 acres; the British Land Company, 320,000 acres; William Whalley, 310,000 acres; the Missouri Land Company of Edinburgh, 300,000 acres; Robert Tennant, 320,000 acres; the Dundee Land Company, 120,000 acres; Lord Dunmore, 120,000 acres; Benjamin Newgarot, 100,000 acres; Lord Houghton, 100,000 acres; Lord Dunraven, 80,000 acres; the Earl of Lonsdale, 100,000 acres; Alexander Grant, of London, 85,000 acres.

M. Elfenhauser, of Halifax, owns 60,000 acres; a Scotch firm has 500,000 acres; five million acres in the West Indies; a Holland syndicate owns 2,600,000 acres; several States belong to a German company.