

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.....OCTOBER 8, 1898.

A NOTE OF WARNING.

Here is a paragraph which appeared in one of the daily newspapers of this city a few days ago:

"Mr. John Morrison complains that he went to the City Hall to examine his assessment on the books of the city some time ago, and saw that his name was on the Protestant panel for the school tax. His surprise was great to find his bill for taxes a few days since, made out with his taxes on the Catholic panel. He has determined to see further about the matter."

This little news item is full of meaning to English-speaking Catholics. It is one of those little straws which tell in which way the wind is blowing. It is a proof of the careful and practical manner in which Protestants are in the habit of looking after their own interests—a policy to which they owe the leading positions that they occupy to-day in the trade and commerce of Montreal. It is the neglect of the Irish Catholics of this city in particular, and the English and Scotch Catholics of this city in general, to adopt similar practical and effective methods in looking after their own interests, which is the cause of so many serious obstacles in the way of their material progress at the present time.

An instance of the nature of some of these obstacles was presented in an advertisement which appeared in the Gazette the other morning. The advertiser stated that he wanted a book-keeper, and that—strange as it may appear to our readers—one of the qualifications possessed by the applicant must be membership of the Protestant church. Surely this is sufficient to arouse our people from the apathy that has kept them backward for so long.

Twenty years ago the only qualifications which the merchants of Montreal required in their book keepers were honesty, ability, and general efficiency in office work. Now it is clear that conditions have greatly changed in our city—changed through the increase of the Protestant sects, through the multiplicity of Protestant sectarian organizations like the Y. M. C. A., through the augmentation of the members of these Protestant sects in business circles, through, in some cases, a policy of bigoted exclusiveness pursued at first quietly though none the less persistently, but now openly, through that "canniness" that seems to be a characteristic of Protestantism, and, last but not least, through the

unsuspecting open-heartedness and generous-mindedness of English-speaking Catholics, who were lulled into a sort of a torpor by the belief that that they would never be treated otherwise than according to the Golden Rule.

Is it not time that they awoke from that torpor now?

Do they not know that when a young man applies for a position in a store or office where employers are

Protestants, the first thing asked him is, "what religion do you belong to?"

We know that some English-speaking Catholics do not like to see us occupy the attitude which we have taken up on this all-important question. But if they studied the question in all its bearings, and know as much about the workings of this species of A. P. A.-ism in our midst as we do from reports which reach this office, they would see that the only practical way to cope with it is to unite our ranks into a solid phalanx and demand, and insist upon obtaining our rights. Energy, vigilance and unselfish devotion, NOT TO OUR OWN PERSONAL INTERESTS BUT TO THOSE OF OUR PEOPLE AS A CLASS, both in the present and in the future, are urgently needed; and they are the potent weapons with which we must enter upon and keep up the struggle which Protestant exclusiveness is forcing upon us.

Another element in this question is the lack of distinctively English-speaking Catholic institutions, both of general education and of commercial and technical education, from which we have suffered in the past. It is only now we are realizing how heavily we have been handicapped during the last quarter of a century by the lack of such institutions.

Before we leave this subject—for this issue—we have one question to ask which is pertinent to it. The city charter revisers have recommended that St. Antoine Ward should be divided into three wards, and St. James and St. Mary's Wards into two each. What steps are English-speaking Catholics taking with a view of seeing that these wards shall not be divided in such a way as to keep our people from obtaining a fair share of representation in the City Council.

CATHOLICS IN THE UNITED STATES.

The latest supplements printed in Washington, in regard to the American census of 1890, contain some information of great interest to the Catholics of Canada. Before 1890 the census gave returns of the number of nominal members of the various religious bodies. That of 1890 gives the number of "communicants" instead of the number of nominal members. In that year the total population of the United States was 62,622,250, and of this number there was only 20,422,097 "communicants" of all the churches, including the Catholic church, which contained 6,257,871, or nearly one-third of the whole church-going population. In several states Catholics are in a majority over all the members of the other sects put together. The official figures regarding the Catholic majorities over all other church communicants in these States are as follows:

Rhode Island, 54,076; Massachusetts, 340,913; Connecticut, 5,961; New York, 210,820; Minnesota, 35,484; California, 57,267; Idaho, 1,167; Colorado, 13,660; Montana, 18,181; Wyoming, 4,078; Nevada, 2,614; Louisiana, 32,381.

These States send twenty-four senators and seventy-nine representatives to Congress; and of these only two senators and two representatives to Congress.

It may be of interest in this connection to add that in addition to the abstract from which the foregoing figures are taken there is now being issued by the Government a statistical atlas of the United States, prepared by Prof. Gannett, geographer of the census, from the figures of the census. This atlas, among much other valuable and interesting matter, contains maps, in the form of colored discs of each of the States, showing at a glance the religious population. Each religion is represented by a colored segment of the disc—the Catholic pale pink, the Methodist light blue, the Baptist brown, etc. The disc or circle for each State shows by the colors the proportion of the communicants of each religion. In Massachusetts, the original home of the Puritan, the figures show 61,138 Methodists, 62,966 Baptists, 27,166 Episcopalians and 101,890 Congregationalists, while there are 615,072 Catholics, making a total of 888,211 Christian communicants, of whom over two-thirds are Catholics, thus making the pale pink of the Catholics over two-thirds of the Massachusetts disc, the yellow of the Congregationalist coming next, and the others in due proportion. In Rhode Island, to which Roger Williams fled from persecution in Massachusetts, the total religious population is 139,674, of which 99,825 is Catholic, and again the pale pink covers over two-thirds of the surface of the disc. Connecticut, peopled, as it originally was, by men driven "for conscience sake" from

Protestantism, and the fact that it is a religious population, 200,815 Methodists, 22,600 Baptists, 1,144 Presbyterians, 5,762 Lutherans, 357 Disciples of Christ, 26,652 Episcopalians, and 59,154 Congregationalists, a total of 141,184 Protestants, has to see the pink cover over half the disc, to represent 152,945 Catholics in Connecticut. Look at the great empire State of New York. The Catholics number fifty-eight per cent. of the religious population. The pale pink covers one half of the disc. These figures have a purely religious import, and have no connection with politics. They are both valuable and interesting, showing how large a population of Catholics practice their religion.

ARCHBISHOP BRUCHESE IN THE EAST.

On Friday last Monsignor Bruchese paid a visit of some hours at the College of St. Joseph's, Memramcook, on his way to Halifax, where he was to be the guest of Archbishop O'Brien. He met with a warm reception from the members of the teaching faculty and the pupils of the institution. Though at short notice, two addresses were prepared and presented by the pupils, expressing their happiness at the occasion which enabled them to offer their respects to His Grace as the highest dignitary of the most important diocese in Canada. "Though but recently elevated to this exalted position" said the address, "the Church of Canada already looks to you as one of its most zealous and energetic heads, dedicating yourself to the promotion of all the many good works which have taken root and bear such abundant fruit in your diocese. This, Your Grace's first visit to St. Joseph's College," continues the address, "further proves the affection you have already shown for the old houses of the Order of the Holy Cross at St. Laurent, Notre Dame de la Cote-de-Neiges, and others. Your Lordship was pleased to honor the first branch of the congregation of the Holy Cross established in Acadia—the pious, historic foundation of Père Camille Lefebvre of revered memory. Your Grace has evinced such an intelligent and practical interest in the cause of education, that you will hardly fail to take an interest in the work of the Memramcook College, especially as you have now had an opportunity of viewing its situation and informing yourself on the spot of its usefulness from social, national and religious points of view. Your Grace will recognize a working relation in the person of the Rev. Father Roy, who so ably presides over the College of St. Joseph, and who has dedicated his best energies to it for the last quarter of a century. Your Grace will also gather from the insight you have had into it that this institution is of the first importance to the future of the Catholics of this and all the Maritime Provinces." His Grace replied in his usual happy and graceful manner, thanking the scholars for the good feelings and kind wishes they had expressed offered some good advice and made many very complimentary remarks about the institution, its professors and pupils, and concluded by giving the Archiepiscopal blessing.

THE VIEWS OF A LIBERAL ENGLISHMAN.

Mr. Haldane, M.P., addressing his constituents, recently, at Haddington, referred, specially, to the changed attitude observable in the last session in respect of the administration of Irish affairs, and to the co-operation amongst all Irish parties on the questions of the Local Government Act and the propositions respecting the financial relations of Ireland and England. This he regarded as a lesson which should not be lost upon the people of England, for it was a warning that there would be an early union of sentiment followed quickly by unity of action in respect of some form of Home Rule.

It also showed that there was a strong disposition to discuss Irish affairs in a different spirit from that which had so long characterized the debates they occasioned, and warned his hearers against supposing that this indicated any solution or abandonment of the great Irish problem.

There were two schools of political thought as to Ireland's future. One was the Balfour school, which looked upon the Irish as a tractable people who could be educated by gentle and considerate treatment and could be led into harmony with the action at Westminster where their interests were best understood. The other school recognized the deep sense of nationality implanted in the Irish breast and the necessity of first consulting and satisfying that feeling. He alluded to the introduction of responsible Government into Canada under Lord Durham, which gave it such a large measure of Home Rule and resulted in the establishment of the Dominion character it enjoys today. He stated his approval of and adhesion to the second of those schools. He had supported the Local

Government Bill, and had done so on any proper grounds, in the long standing grievance of the country, about a generous form of Home Rule. Giving the Irish people the control of their own affairs was undoubtedly a step in the right direction, but the country was still left deficient in the matter of higher education, and Westminster will have failed in its duty to Ireland till it gives it a system as far-reaching and complete as that afforded to the English universities. He thought that, short of Home Rule, this was the most important Irish interest they were called on to deal with, and that it should be approached and treated in a liberal and intelligent manner and in a thoroughly non party spirit.

DEATH FROM STARVATION.

London may exclaim with all truth and reason, "In the midst of wealth we are in poverty." The fact is brought home to them every day. They meet it on the street, at their doors, in their proudest squares, and even in the parks. Wherever one turns, the evidences of poverty go hand-in-hand with those of riches and grandeur. An exceptionally painful illustration of this was lately presented in the Coroner's Court at Shoreditch. As stated in the printed report, the body of a nine weeks old child was brought before the jury, an autopsy was held and a verdict of death from starvation was recorded. The evidence states that the "child's father had been out of work five weeks. The parents and two children lived in a room for which they paid two shillings a week as rent, and this money was earned by the mother, who, in addition to discharging the duties of the household, worked hard at slipper-making. The Coroner's officer, Police Constable Barrett, stated that he had made inquiries into the case. He found that the family of four occupied a very small room, in which they worked, lived and slept. It was scantily furnished, but fairly clean. As a slipper-maker the woman earned 11d. a pair. At the mention of this rate of payment there were cries of "shame," and the coroner, in a tone of indignation, exclaimed: "What, only 11d. a pair for slippers!" The officer replied that that was the amount she received, and that by working the whole week she could earn four shillings. The autopsy showed that the deceased only weighed 4lb. 7oz. All the organs were healthy, and death, in the opinion of Dr. Berdoo, was due to the want of sufficient food and nourishment. The child must have been wasting away for a month. To the coroner's question, why she did not apply to the parish for relief, the woman gave the sufficient answer that when her husband was ill she applied to the Guardians of the Poor for aid, and, as they refused to help her then, she thought it would be useless to apply again. The verdict of the jury was that the deceased died from want of sufficient food and nourishment.

THE DAILY WITNESS AGAIN.

From its earliest days, the Witness, in the bitterness of its opposition to Catholics and things avowing of Catholicity, has resorted to every means and device in its power to sow dissension between the two joint English speaking religious bodies in the community, to stir up sectarian feeling, and to widen the lines which naturally divide them. It would be difficult to estimate the damage that has resulted to both from this or the extent to which their mutual interests have been prejudiced.

It would be thought that a journal which devoted months (if time, tone of paper and hogheads of ink to the publication of its public history, parading all its journalistic successes, and entertaining its readers with biographical sketches and portraits of its several owners, editors and subscribers, would have learned some practical lessons in its fifty years of public life, and that it would have realized, long ago this, the utter futility of any attempt to pervert the simplest of Catholic minds.

With such an experience, no one will suppose that the object of the mischievous efforts to which we refer is to win the sympathy, support or confidence of Catholics. They are therefore clearly, and, perhaps, we should say, cleverly designed to fan whatever latent bigotry there is in the ranks of the Protestant element and to breed and nurse it where it does not now exist.

To this end appeals are constantly made to unite, to be up and watching against the aggressive tendencies of the Irish Catholics. If one of that number is appointed to the Bench, or any position of political, professional or even commercial prominence, the war cry is raised, the alarm is sounded through the land, and columns of ire devoted to propagating the discontent of the Protestant minority and their sense of the many injustices to which they are subjected.

Thus the Witness, ever eager and on the qui vive for an opportunity of spreading the flames of prejudice and bigotry, seized with singular avidity

the opportunity of attacking the Catholic element in the country, and of bringing to bear by the Catholic clergy, charging them with the whole responsibility, and going to the extreme of suggesting that they were actuated by self interest.

Without entering into a discussion of this statement, it may not be amiss to ask the representative of Protestant feeling on the Plebiscite, how it accounts for the fact that the banner Protestant city of the Dominion, the Queen city of Western Canada, has undergone such an astounding conversion, from the pro to the anti-side of the question, as to actually reverse the vote cast in 1894. Respectively the figures stand thus:

	For.	Against.
1894.....	11,334	8,791
1898.....	8,696	11,950

Is this remarkable change to be attributed to the influence of the Protestant pulpit? There are tens of thousands of Catholic prohibitionists in the Dominion who feel as warmly and are as thoroughly honest and unselfish in their advocacy of the cause as the best man that ever urged his views in the columns of the Daily Witness, and not one has been known to hint, in the most distant way, that the clergy of any denomination had interfered to defeat the Temperance view, and none would suggest or believe therefore that the pulpit was a factor in the Toronto conversion.

While joining with the French press in its repudiation of the charges and slurs against the Catholic clergy of the Province, we express no opinion on the merits of the question of the Plebiscite. We would, however, suggest that there are many ways in which the ultra-temperance men of this city can show their energy and earnestness without indulging in senseless abuse of those who are perhaps good though not fanatical believers in the principle of temperance. Those gentlemen, merely to prove their consistency, might with profit attend to such matters as the early closing of the bars on Saturday night, as in Toronto, the banner city of anti-prohibition, the closing of the many bars that are known to be in full operation on Sunday, the suppression of music and other added attractions designed to allure young men to and retain them in the saloons and drinking booths of the city. These are live matters which the extremists would do well to attend to before they soar into the higher realms. When they prove themselves masters of the preliminaries inseparable from all great movements they can, with safety and reason, take up the larger phase and expect others to join more readily in the reform, which will not then be regarded, as it now is, in the light of a mere Utopian idea.

It is a constant accusation against the Catholic Church, says the Catholic Times of Liverpool, that she forces priests and nuns to accept the celibate state. But it would seem that her views on this question are becoming widely accepted. We were not, however, prepared to find celibacy made compulsory in Wales. But such seems to be the fact. We take the following from a secular newspaper: "At a meeting of the Llanelly School Board, yesterday, it was unanimously resolved, on the motion of Mr. Thomas Phillips (general secretary of the Tinplate Workers), that all married female teachers under the Board School should be given notice that at the expiration of twelve months they will cease to be the servants of the Board. The result of the adoption of Mr. Phillips' motion is that henceforth female teachers under the Board must be spinsters, and marriage immediately renders their position vacant." There is nothing to equal this in the Catholic Church. With her a celibate chooses that state of life knowingly and willingly. It has been reserved for Wales to force people under threat of loss of their means of livelihood to a life of celibacy whether they wish or not. We hope some of the Nonconformist Ministers will speak out and protect the school teachers against the Romanizing proceedings.

At the recent opening of the Roman Catholic Church at Gillingham, Suffolk, the band of the 2nd V. B. N. Volunteers was engaged to play at the luncheon, and certain music was performed, including "To His Holiness the Pope," in connection with the toast, which preceded that of "The Queen," the result being that the matter was reported to the War Office by the Colonel at Bungay. For giving the Pope precedence over her Majesty on the programme the Band Sergeant has, according to the "Norfolk News," been changed.

LORD DUFFERIN, on the occasion of presiding at a general meeting of the London and Globe Finance Corporation, of which he is chairman, took advantage of the opportunity to make a personal explanation of the reasons that induced him to connect himself with

the corporation, from active diplomatic life he was offered the chairmanship of several companies and consented to join the London and Globe because he knew its shares were paid up, and further because of the interest he took in chemistry and metallurgy. Touching what had lately occurred in the public court, he wished to state emphatically that he had received no consideration of any sort for joining the Board. On the same day the Pall Mall Gazette was asking in vain for an explanation of the cheque running into three figures paid to its late city editor by the Globe Corporation.

THE Birmingham Catholic Association, at a meeting held a few days ago to publicly protest against the slanders of a certain section of the press on the subject of the Confessional, passed the following resolution unanimously:

That this meeting of the executive of the Birmingham Catholic Association protests in its own name and in that of the Catholic laity of Birmingham against the wanton and unjust attacks which, under cover of an "Anti-Ritualist Crusade," are being made against the doctrines and religious observances of the Catholic Church. We especially protest against the gross slanders which are being circulated in reference to the teaching and practice of confession, believing as we do in the divine institution of that sacrament, and knowing as we do from our personal experience the great spiritual benefits to be derived from it.

It was further resolved that copies of this protest be forwarded for publication to the press.

KESSEY, the anti-Ritualist champion, continues to make things lively for the objects of his wrath. He now describes himself as a "Protestant Catholic Christian," while he is better known as the Paternoster brawler. His last meeting at Birmingham was a stormy gathering. In the midst of the interruptions he managed to inform his audience that he was not only a "Protestant Catholic Christian," but a member of the Protestant Reform Church of England. When interrupted he asked: "Are these men godly men who are opposing us? Truth, Labour, and the Church, have joined in the attack upon him," and remarks that "the difference between outraging public decency for the gratification of sectarian rancour and violently disturbing public worship for the same purpose, is the degree rather than of kind."

THE town of Lytham gave a grand reception to the Duke of Norfolk on the occasion of the opening of a new wing to its institute, at which His Grace presided. He was met on arrival by a procession of all the public bodies of the town, headed by the police and a large Catholic banner. In answering an address from the district council, which referred to his connection with the Imperial penny postage, he said he thought it was rather due to the progressive spirit of Canadians, and it would be unfair to Hon. Mr. Mulock, the Postmaster of Canada, if he did not at once disclaim any title, which was the right of his Canadian brother. At the institute the Duke was presented with a silver gilt key, enclosed in a casket carved from oak from Nelson's flagship, the Foudroyant, with which to open the new building.

MR. BALFOUR, in a letter read at a Unionist meeting at Darlington last week, says: "The last thing on which Home Rule candidates take pleasure in dealing seems to be Home Rule. The fundamental questions dividing the parties are ignored. The attention of the constituency is neither directed to topics which, however important, have no relation whatever to party politics, or is bewildered by misrepresentations on matters of detail. These methods cannot be successful if every voter remembers that the result of the election will be claimed as indicating the opinion of the constituency on the great national issues involved in the maintenance of the Union."

A recent examination of the accounts of the Public Works Department of New York has, it is said, caused the Commissioners of Accounts to believe that the city has been paying about a dollar a square yard more for asphalt paving than was charged for the same class of work in other cities. Mayor Van Wyck, it appears, decided to hand the report of the Commissioners to the District Attorney, and in doing so, he is reported to have made the following vigorous statement:

"It shows that the old Department of Public Works was a party to the frauds. Now I have determined that I will break that ring, no matter who suffers, and even if some have to go to the Penitentiary. It makes no matter who is struck, whether they belong to this administration or the last; and when everything is cleared up I shall be much surprised if some men now enjoying a high place in the community will not find themselves behind prison bars."