

The True Witness and Catholic Chronicle.

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TERMS, PAYABLE IN ADVANCE.

EPISCOPAL APPROBATION.

If the English Speaking Catholics of Montreal and of this
Province consulted their best interests, they would soon make
of the TRUE WITNESS one of the most prosperous and power-
ful Catholic papers in this country. I heartily bless those who
encourage this excellent work.

PAUL, Archbishop of Montreal.

SATURDAY FEBRUARY 9, 1901.

NOTES OF THE WEEK

ABOUT THE URSULINES.—From
despatches in American newspapers
we notice that the unification of the
Ursulines, one of the oldest and most
powerful orders in the Church, is now
complete and the work has received
the sanction of the Pope. The new
organization will be known as the
"Canonically United Ursulines."

CAPITAL PUNISHMENT.—Public
opinion in Colorado, according to re-
cent reports is in favor of placing
the death penalty in the statutes of
Colorado. A canvass of the Lower
House of the Legislature showed 36
in favor, 19 against and 4 non-com-
mittal. A previous canvass gave
similar results in the Senate.

A HINT.—The usual contingent of
St. Patrick's Day Souvenir Number
patriots who are anxious to earn
an honest penny are plying their old
trade. We desire to remind our
friends that the "True Witness" is
in no way connected with any of
these special numbers for which can-
vassers are now, we are informed,
soliciting advertising patronage. The
"True Witness" will issue a double
number, preceding and following the
National celebration of the festival
of Ireland's patron saint, for which
the usual charge of five cents will be
made. Mr. P. J. Ryan, well known to
our patrons, is the only author-
ized advertising representative of
this journal. He will call on our
friends in connection with their ad-
vertisements for both editions.

THE NEED OF A CHAMPION.—
How often have we not been obliged
to criticize the tone and really anti-
Catholic spirit of some of our lead-
ing dailies? No need to go beyond
last week. On Wednesday night the
"Daily Witness" contained, on its
last page, a most extraordinary de-
spatch from Manila, in which we
are told that ten thousand "Filip-
inos throw off the yoke of the Fri-
ars." Like unto that article which
our "Curbstone Observer" handled
so vigorously last week, this lengthy
account of a supposed incident, of
false conclusions, of harmful insinua-
tions, and of religious animosity.
And yet, it is only one of a thou-
sand samples of this cold system of
barefaced misrepresentation which
characterizes their every dealing with
Catholic questions. We refer to
this incident as an evi-
dence of how bitter and hostile is
the spirit with which we have to
contend. Were we to find our paper
in the homes of the fifth of our
population, our encouragement would
be such, that the "Daily Witness"—
"et hoc genus omne"—would, soon
be silent in regard to our Faith and
would find it a safer policy to cease
slandering the Church and her insti-
tutions.

MR. PIAU'S SPEECH. In the now
lengthy debate going on in regard to
the religious congregations in the
French Assembly, is a model of the
laconic and the direct style of argu-

mentation. Respecting the fact of re-
ligious vows brought as an argu-
ment against the congregations he
said: "These vows represent the
most wonderful act of human lib-
erty." The Right applauded while the
Left and Extreme Left almost howl-
ed. "I could understand your ex-
claiming," he continued, "in the
case of such vows being obligatory;
but since a man is free to make them
or not, I cannot understand your ob-
jection. At any rate you have not
the right to penetrate into the con-
science of him who makes the vows;
nor has the Civil Code a right to in-
terfere in the domain of souls."

Here have we two very strong
points made, two invincible argu-
ments advanced. In the first place,
there is no more blind obedience, or
perpetual obligation on the religious
who takes vows in accord with the
rules of the order that he freely
joins, than on the husband who
makes a perpetual vow at the altar
that binds him for life to a wife.
In both cases does the one making
the vow know before hand what he
has to do and what is expected of
him; the first through years of con-
tract with the order, especially dur-
ing his term of probation known as
the novitiate; the second by still
longer years of contact with the
world, and more particularly dur-
ing that period known as courtship.
Yet, no legislator ever dreamed of
branding the husband as a blindly
obedient victim of a forced obliga-
tion, no more could the wife be so
considered. The second point is one
of a still more emphatic nature—the
State has no control over the soul,
therefore, over things spiritual. The
State is not an individual; it is a
fictional being created by the will of
a people under the will of God, and
capable of being effaced, maintained,
or regulated by the power that en-
gendered it. The State has no body
to be seized and has no soul to be
damned; it therefore has no faculties
either physical, or mental. It is not
responsible, as is the individual to
any special law. Its domain is en-
tirely that of political Government;
with political economy it has to do;
but with domestic economy, individ-
ual or spiritual economy it has no
concern. If it reents any intrusion
of the spiritual authority upon its
territory, it sets up a principle
whereby it forbids its own inter-
ference with the province of the soul.

PROBLEM OF THE BOY.—In
the "Ladies' Home Journal," for
February, Caroline Leslie Field has
a lengthy article on "The Problem
of the Boy." The substance of that
lady's expressed ideas concerning the
training of boys—and children in
general—may be found in this para-
graph:—
"From the moment when he begins
his school career three things should
be insisted upon and rigorously
maintained: That he undertake only
such and so much work as he can
do well and thoroughly; that, hav-
ing undertaken it, he do it well and
thoroughly, and that he never work
at all unless his physical condition
is in all respects what it should be.
To insure this state of things, no
growing boy should study more than
two hours a day, outside of school,
and his meals and sleep should be
regular and adequate. For the rest,
keep out-of-doors when conditions
are favorable; when they are unfav-
orable place the house at his ser-
vice. My house has been, by turns,
a railroad car, an ocean steamer, a
carpenter's shop, a gymnasium, a

tennis court, a theatre, a toboggan
slide, and a field for archery prac-
tice; and I defy any one to put a
house to better uses."

As to the first portion of the fore-
going we quite agree with the
writer; but as to the turning of a
whole house into a playground for
children much would depend upon
what kind of house it was, what
kind of children were to play in it,
and how they were to be controlled
and regulated. Our idea differs some-
what from that of the lady who
wrote the foregoing. We do not be-
lieve that it improves boys and girls
to be given what is usually called
"the run of the house." While they
should have full liberty and enjoy-
ment still they must be taught to
distinguish between that which is
of value, and that which is of com-
mon use. By the reading of the above
we would conclude that a boy
should be free to run from parlor to
kitchen, at his own sweet will, and
to know nothing of restraint. We
believe in the children having a
good, large, room to themselves, one
in which the smallest possible
amount of furniture and the largest
possible amount of games are to be
found. They should have all the li-
berty possible in that room; it
should be theirs. But to let a boy,
of four or five, make use of a neat-
ly furnished parlor as a playroom is
both foolish in the extreme and in-
jurious as far as that boy is con-
cerned.

OUR PRESS.—Here is a paragraph
that speaks admirably for itself. It
tells us how in the diocese of Hart-
ford, Conn., the Church realizes the
necessity of giving substantial as-
sistance to the Catholic organ:—
"At St. Mary's Church on Sunday,
the pastor, Rev. C. J. McElroy, made
known to the members of his parish
the fact that he had sent the names
of every family in his parish to the
Right Reverend Bishop of the dioc-
ese, in order that a copy of the
"Catholic Transcript," the diocesan
organ and the bishop's mouthpiece,
might find its way into every home
in the parish with the beginning of
the new year. * * * In this way
the "Catholic Transcript" will find
its way every week into more than
50,000 Catholic families of the
state, which will give it something
in the neighborhood of 300,000 read-
ers." (?)

We cannot vouch for the figures, as
the numbers seem to be very large
considering the usual subscription
lists of Catholic papers; still the
principle, the spirit, and the method
are all there.

WAR ON RELIGIOUS CONGREGA-
TIONS.

"The Messenger of the Sacred
Heart," for this month, contains an
admirable article on the "War on
the Religious Communities in
France." The special title of the
contribution is "What is a Reli-
gious?" The writer is Rev. H. Pre-
lot, S.J., and the various accusa-
tions brought, by the infidel legisla-
tors of France, against the religious
bodies, are tellingly answered. Fa-
ther Prelot briefly touches upon one
point, at the close of his contribu-
tion, and which we consider as de-
serving of some special comment. He
says:—

"The Government which has drawn
up schedules of the fortunes of the
religious congregations, ought to
put in a parallel column a list of
their good works; for after all, these
properties of the communities which
are continually changing hands, but
which have been assessed more
heavily than the property of pri-
vate individuals, and which, if di-
vided up, would assure only some
paltry thousand francs to each mem-
ber—these possessions are much less
the patrimony of the religious than
the possessions of the poor, whom
they console."

There is a keynote! Leaving aside
the extreme and burning question of
the French Government and its
treatment, or rather maltreatment,
of religious congregations, we find
the same spirit of unfounded criti-
cism everywhere, even in Canada,
in Montreal itself. The one great hue-
and-cry seems to be the "wealth of
religious communities." Not to
speak of the many communities that
are actually very poor, that are
merely existing, there are various de-
grees in the scale of "wealth," be-
longing to religious congregations.
Of course, we do not intend accept-
ing the exaggerated statements of the
anti-Catholic press; but even upon
the supposition that certain com-
munities possess considerable property,
we must remember that possession
is not always "wealth." Much de-
pends upon the requirements, the ex-
penses, the business or other de-
mands upon the possessor, to deter-
mine whether he is wealthy or not.
What would be a fortune for the
"True Witness" would not keep the
New York "Herald," or the London
"Times" going for one week; the
salary of \$8,000 per year is totally
inadequate to the demands upon a
Premier, and no man filling that of-
fice can be otherwise than very poor,
upon such a small amount, yet, \$8,
000 per year, for the head of a de-
partment, or an ordinary clerk,

would mean an enormous fortune. It
is not by the amount of money or
property alone that such so-called
wealth can be estimated.

There are three principal questions
to be considered; and we will set
them down as clearly and as briefly
as possible:

Firstly: What is the actual
amount owned by the religious com-
munity known as A? The answer
will probably be an astonishingly
large figure, as it will include both
real estate and money.

Secondly: If divided up, between
the different members of that com-
munity, how much would the reve-
nue thereof afford to each one of
them per year? Possibly a couple of
hundred dollars.

Thirdly: If divided up between
all the other citizens of the place,
instead of belonging to that one
corporation, or community, how
many members of society would suf-
fer in consequence? Likely the figure
would run into the ten thousands.

How so?
The individual member of the com-
munity gives his life, his labor, his
talents, his assiduity, all that he
possesses; and in return he gets three
meals daily, a bed to sleep on at
night, two or three at most outfits
in the year, and probably about
twenty-five cents per day, to be used
in most cases, at the discretion of
his superiors. Who reaps the benefit
of his time, his labor, his skill and
his acquirements? The whole popu-
lation of the country, and especially
the poor. Consequently, the amount
of wealth, be it great or small, that
a religious community possesses (for
we can't say enjoys) is nothing more
or less than a safe and profitable in-
vestment for the city, province, or
country, wherein such community
flourishes.

It is easy to be seen how this sub-
ject may be developed. Were we to
go into details and carry argu-
ments as we could, the misrepresent-
ing critics of religious communities
would find every stone in their fab-
rication knocked to the ground. The
prejudice that prevails in regard to
these communities exists simply
where there is an ignorance concern-
ing them. Wherever they are
known no such prejudice can last—
save in the perverted brains of rank
infidelity.

THE CORONATION OATH.

Two years ago this month — on
the 25th February, 1899—the "True
Witness" fully discussed the impor-
tant and interesting question of the
"Coronation Oath." At that time
Rev. Dr. Fallon, O.M.I., of the
Ottawa University, now parish
priest of St. Joseph's, in that city,
delivered a very powerful lecture be-
fore the members of the Catholic
Truth Society on certain offensive
terms that have remained unamend-
ed in the formula of the oath taken
by the sovereigns of Great Britain,
on receiving the crown. One particu-
lar clause of that oath is to the
effect that the monarch repudiates
as idolatrous the dogma of transub-
stantiation. We need not reproduce
the series of resolutions then passed
in this regard by the members of
the Catholic Truth Society. The re-
solutions were moved and seconded
by Mr. Benjamin Sulte and Mr. M.
J. Gorman.

That in the days of Henry VIII.,
or of Elizabeth, such a clause might
not have seemed abnormal, or out
of place in an oath taken by one
destined to rule over subjects of
every creed, can be understood; but
especially since the accession of the
late Queen there certainly exist po-
tent reasons why that part of the
oath should be changed. In fact, it
needs but small argument to show
that it is most offensive to a vast
number of the British sovereigns'
subjects.

From various standpoints may
the question be considered; but we
do not now purpose entering into
all the details. There is ample time
between this and the official corono-
ation of Edward VII. to amend the
oath, and we believe that this is
exactly the time for the great body
of Catholic British subjects, the
world over, to commence a move-
ment in the direction of having that
obnoxious portion of the oath re-
moved. Speaking and writing upon
the subject may be very necessary;
but, unless such is followed up with
some practical action, it is worse
than useless to rake up the matter.
We need not here insist upon the
grave insult that such an oath
laughes at millions of British sub-
jects. Here in Canada we have a
striking example. Apart from the
great body of English-speaking Cath-
olics of various origins, we have al-
most the entire French-Canadian
population that is Catholic and loyal
as the purest blooded of the Eng-
lish.

The constitutional lawyer will,
however, tell us that it is a mere
matter of form; that as the statute,
or law which dictates the oath is
still unrepelled and unamended, the

sovereign has no option. He must
take that oath, make that declara-
tion, while, in reality, it is repug-
nant to his own feelings and at va-
riance with both his interests and
inclinations. Now, all this is pure
nonsense and quibbling sophistry.

It is true that the form remains
on the statute book; but the legis-
lature that enacted that law is
equally competent to repeal or
change it. What stands good for one
session of the British Government
stands equally true for the others.
The Government of Great Britain is
a trinity, consisting of the sovereign,
the Lords and the Commons. While
distinct from each other these three
sections depend upon each other.
That which can be changed in the
law to suit the Commons, or elect-
ive body, can equally be changed for
the Lords, or for the monarch.

Remember the case of O'Connell.
In 1828 he was elected for Clare. At
the bar of the House he declined to
take the oath, because it stigmatized
his faith; his seat was declared
vacant. He went back to Clare, was
re-elected, returned to the House,
again declined the oath, and was
again expelled. As fast as his seat
was pronounced vacant he was re-
elected to fill it. The result was
that the oath had to be so amended
that he could, in conscience, take it.
The grand result was emancipation
in 1829.

The Lieutenant-Governors of Que-
bec have invariably been Catholics.
The oath of office had to be changed
for them in order not to subject
them to the humiliating dilemma of
refusing it, or of swearing to that
which we believed to be false. If the
form of an oath can be so amended
as to suit the conscience of a mem-
ber of Parliament, or of a Lieuten-
ant-Governor, it can equally be
changed to suit the monarch and the
times.

This much being set down, the
question that now presents itself is
how the changing of that oath is to
be brought about. We know of only
one way, and that is a concentrated
action on the part of all Catholics
throughout the empire. It seems to
us that it is a question that should
be taken up by our Catholic par-
ishes. If the various parishes were
to move hands upon this one issue,
the movement would spread abroad
into other sections of the Empire,
and such a tidal wave of Catholic
opinion would roll to the foot of the
throne, that both the legislatures
would deem it expedient to amend
the oath and the King would have
a favorable opportunity of displaying
his consideration for all his subjects
—irrespective of creed or national-
ity. But who is to commence the
work? A vast petition, coming from
the entire Catholic population of
Canada, could be augmented by the
subscription of Catholics in Australia,
in Cape Colony, in the British
Isles, and elsewhere; such a petition,
based upon common reason, could
not fail to be effective.

THINGS WE NOTICE

POLICE CHANGES, ever since the
accession of the reform element to
power in the Council have been the
order of the day. We notice that
many names have been mentioned for
promotion when those to be retired
are requested to step out. We ob-
serve that the name of Capt. Frank
Loye has not been mentioned among
those likely to be promoted when
the vacancies occur. Captain Loye
is certainly one of the best officers
in the force. Perhaps he is, "what
the boys call" a "dark horse."

BOARD OF TRADE.—That at an
early day an effort will be made by
the Board of Trade to secure an-
other site from the city in exchange
for the one on St. Sacrament street.
The upper part of Victoria Square
would be a good location for such
an organization as the Board of
Trade, which represents the best ele-
ment in our trade and commerce. It
is high time that the city should do
something for our business classes.

RAINVILLE, O. K.—Mr. Rain-
ville has secured the plum of the
Speakership from Mr. Parent, be-
cause Mr. Rainville and his friends
politely notified the Premier that
they wanted the appointment to be
made, Mr. Rainville got it.

SET BACK AGAIN.—The Dominion
census is to be taken, and the sys-
tem of classification has been chang-
ed. But Irish Catholics and Catho-
lics speaking the English language
are not recognized as being worthy
of a separate column in the sched-
ule. By Jove, we are a sickly and
weak-spined aggregation after all.

IRISH AT QUEBEC.—Premier
Parent is very slow about redeeming
the promise made to the deputation
which waited upon him sometime
ago, in reference to giving a por-
tfolio to the Hon. Dr. Guerin, the re-
presentative of the Irish Catholics in
this Province. Perhaps the Premier
had such an easy time at the last
election he intends to wait until an-
other term comes around before he
will consider seriously the claims of

our people in this direction. Or per-
haps he may have the delusion that
the Hon. Mr. Duffy, an Irish Pro-
testant, is quite enough of the Irish
element to hold salaries and patron-
age-dispensing offices in Quebec. Of
course, Mr. Premier, like all other
good politicians, will continue his
blindly wrong making promises un-
til the Irish Catholic section give
some more tangible demonstration
of their determination to secure
their rights than they have up to
the present given evidence of.

THAT WINNIPEG SHOUT.—When
the "Boys in green" were defeated
by the Winnipeg team last week, in
the third and deciding game of the
match for the "Stanley Cup," we
fancied for a moment we were seated
in a risk at Winnipeg so terrific
was the shout of joy which belched
forth from a thousand or more
throats. Protestants in Montreal
are very much prejudiced against
young men who wear the green
shirt. No better evidence of this fact
could be forthcoming than the above
cited incident.

PARISH NOTES.

ST. ANTHONY'S.—The Feast of
the Purification was solemnized last
Sunday. Rev. Father Shea blessed
the candles, after which the proce-
sion around the Church took place,
the scene being very impressive. At
the High Mass which followed, the
singing of the choir was of a high
order. The "Te Deum" was also
sung during the services. In the
evening at 7.30, the members of the
League of the Sacred Heart held
special devotions.

After the High Mass the church-
wardens assembled at a special
meeting, in reference to the property
which the C.P.R. wishes to purchase.
Rev. Father T. Heffernan preached
at the Cathedral, Kingston, Ont., on
last Sunday evening.

ST. MARY'S.—The Mission for the
month ended last Sunday evening, and
was well attended, as well as the
different exercises held during the
week. The Mission is conducted by
Rev. Father Gunning, C.S.S.R., Que-
bec. To-morrow evening the ladies'
Retreat commences.

On Monday last a Requiem High
Mass was chanted for the repose of
the soul of Rev. Father O'Donnell.
This was a tribute of the Ladies'
Auxiliary of the Hibernians, who re-
ceived Holy Communion in a body
at the 8 o'clock Mass on Sunday
last.

Rev. Father Armour, who was
doing parish work during the past
year, left during the week for his
former diocese of Harrisburg.

LADIES OF CHARITY.—The en-
thusiastic and charitably disposed
ladies who comprise this excellent
organization in St. Patrick's parish,
will hold another of their charming
euchre parties on Thursday, Feb.
14, in St. Patrick's Hall, Alexander
street. The executive upon which
the direction of the affair will de-
volve is as follows:—Mrs. Monk,
president; Mrs. Whitney, Mrs. Loye,
Mrs. Boud and Mrs. Cowan.

PERSONAL.—Mr. James Coch-
rane, M.L.A., one of the most gen-
erous benefactors of the Catholic High
School, was unanimously elected an
honorary governor of that insti-
tution at the last meeting of the
Governing Board.

"MY GERALDINE."—The mem-
bers of the dramatic section of the
Young Irishmen's Literary and Rec-
reational Association are very busy re-
hearsing the five-act Irish drama,
"My Geraldine," which they will
produce in Her Majesty's Theatre,
St. Patrick's night, March 18th,
1901. Following its custom, this or-
ganization intends to provide an en-
tertainment for its friends and pa-
trons that will be worthy of the
occasion and a credit to them-
selves. This drama is one suited in
every respect to the talents of the
members, and those taking part be-
ing amateurs of ability and long ex-
perience, a creditable performance is
assured. The play is thoroughly pa-
triotic, and is one that gives ample
scope for the display of the abili-
ties of those appearing in it, whe-
ther it be in the comedy or serious
roles. The people who had the good
fortune to witness it in the old The-
atre Francaise some time ago, will
admit that it is admirably suited to
the occasion. Some of the musical
gems from Chauncy Olcott's latest
success, "Garrett O'Magh," will be
sung, for the first time in Montreal,
at this entertainment, and as the
vocalists engaged possess abilities
of a high order, among them being
Miss E. K. Peacock, who has a so-
prano voice of high range and pure-
ty of tone, a rare treat is in store
for the music-lovers attending. The
staging of the drama is under the
direction of Mr. Henry B. Cold,
while the musical portion of the en-
tertainment is in the hands of Mr.
M. A. Phelan, both gentlemen being
well qualified for the positions.

ST. ANN'S YOUNG MEN.—Al-
ways to the front in national and
social undertakings this organization
held a most successful euchre party
this week in their hall. The Rev.
Father Strubbe, C.S.S.R., president,
was assisted by M. Casey, P. O'Brien,
and T. Conway. The hall
was well filled and all present be-
ing thoroughly enjoyed themselves. The
following were the successful com-
petitors: Ladies, first prize, Mrs.
McDermott; second prize, Mrs. M.
Sullivan; consolation prize, Mrs.
Swinburn. Gentlemen, first prize,
Phil. McEntee; second prize, John
Walsh; consolation prize, John
Johnson.