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And Catholic Chronicle
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FRIDAY, MARCH 17, 1905.

ST. PATRICK'S DAY.

We look for a noble expression of
Irish faith and patriotism on this
St. Patrick's Day. Religion, na-
tionality, good citizenship and social
progress should be declared by the
voice of our celebration.

Irishmen in Canada, aye, Irishmen
throughout the world, require the
power of public demonstration to
promote their interests in every land
where they have made their homes.
Though they have gained freedom of
religious worship and equality of
citizenship under British institutions,
a great task remains yet to be ac-
complished by them. The duty is
theirs to put down religious preju-
dice and race animosity which con-
tinue to obstruct and retard the
work of good government and the
duty of good citizenship both in Ame-
rican and British communities.

The celebration of St. Patrick's
Day is a mighty influence operating
in the welfare of Erin's scattered
children. It unites them wherever
they may be in a chain of faith and
national devotion; it warms the heart
of humanity by an example of purest
patriotism; it keeps alive and nour-
ishes love of the motherland, the in-
spiration of Ireland's song and story,
the pride of her chivalrous victory
over wrong and persecution. These
things we are bound as Irishmen to
keep in our own hearts till national
freedom crowns the glorious and his-
toric cause.

THE POLITICAL SITUATION.

The unrest and speculation in Ot-
tawa does not wholly depend upon
the school question. The introduc-
tion of the autonomy measures
rather afforded an opportunity for
which certain interests were anxiously
waiting. Cold-blooded as it may
appear, there is not a shadow of
doubt but that these interests are
speculating upon the physical or
political life of the Premier of Can-
ada. It would not matter neces-
sarily to them which might terminate
the sooner. Sir Wilfrid is a barrier
to the realization of great schemes.
The Grand Trunk Pacific Railway,
which is his policy, is not the policy
of the great schemers. The troubles
of the Liberal party began with the
Grand Trunk Pacific project. The
bolting started when the national
transcontinental line was decided
upon. Mr. Sifton says his own bolt
was due entirely to the school clauses
of the autonomy bills. Had the bills
not been introduced this year, Mr.
Sifton would have gone out this
year. There is no doubt that some
Liberal members may vote against
the second reading of the autonomy
bills through fear of their constitu-
ents. But the Protestant prejudices
of Ontario and the Northwest would
never have been played upon and
aroused by the press, if it did not
suit the purpose of promoters and
speculators to try to force Sir Wil-
frid Laurier from his place at the
helm of state. Of course the direc-

tion which events have taken since
the introduction of the autonomy
bills and Mr. Sifton's resignation
suits the Orange faction in Ontario
down to the ground. The law and
the prophets with them is to beat
Sir Wilfrid Laurier, the Catholic pre-
mier, at any cost or by any means.
They are accordingly passing reso-
lutions and padding petitions on
every hand. But the Liberal party
in Parliament discerns the game, and
when the vote is taken on the North-
West measures Sir Wilfrid Laurier
will have his normal majority.

There is a growing impression that
Catholics should strengthen the Pre-
mier's hands at this juncture by
sending in counter petitions. We do
not think that this is necessary. The
Catholic people of Canada are united
for the maintenance of religious
teaching in the schools. The con-
stitution of Canada supports them,
and the Parliament and Government
of Canada will abide by the consti-
tution.

THE HUNTINGDON GLEANER.

The Huntingdon Gleaner has enlisted
in the warfare against Catholic
educational rights in the new pro-
vinces of the west as an ammunition
carrier to the Ontario newspapers,
who are doing most of the fighting.
The ammunition brought into use by
the Gleaner is of a new type. It is
with astonishment we learn that
Protestant separate schools are de-
populating the Protestant townships
of Quebec. But let the Gleaner tell
its own story:

"Let Sir Wilfrid Laurier explain
this—the extraordinary spectacle of a
people abandoning the land of their
birth, to which they are bound by
every tie of affection and patriotism,
to seek new homes in the United
States, for the proportion have been
trifling who have gone to our North-
west. What is it they find under an
alien flag they could not in the Pro-
vince of Quebec? We want no rhe-
torical generalities, no vaporing
about justice and toleration. Here
is a plain problem—Why are the Pro-
testant farmers of the Province of
Quebec going away? Do men flee a
province where they have no cause
of complaint? I am not going to
enumerate all their causes of com-
plaint: I select one, and that the
one on which Sir Wilfrid Laurier
makes his boast—that of schools.
Farmers have told the writer, when
he remonstrated with them for sell-
ing out, that they had no choice,
that when the ratepayers were all of
one mind in this district they had
only strength enough to keep up a
school, but when the cure interfered
and insisted on a Separate School,
they could not maintain one. The
alternative was before them to see
their children grow up in ignorance
or go to a country where there were
no Separate Schools. They were do-
ing well in the Province of Quebec,
they did not expect to get farms on
better soil, it was a wrench to their
feelings to break old associations
and part with old neighbors, but
for the sake of their children they
felt they must make the sacrifice."

"Analyze the reports of the inspec-
tors of schools and there are revela-
tions of ignorance among the scat-
tered English-speaking communities
in the Eastern Townships and ad-
joining counties which, if their weal-
thy compatriots in Montreal realized,
or our churches comprehended, would
stir them to action. There is no
more saddening aspect in the condi-
tion of our Province than the groups
of Protestant children to be found
here and there all over it destitute
of the means of acquiring the ele-
ments of education, and threatening
us with a coming generation of Pro-
testant farmers as ignorant as Rus-
sian moujiks. This is a fruit of Se-
parate Schools. If we had national
schools, instead of sectarian schools,
no child in the province would be
without an opportunity to learn to
read and write. Another conse-
quence of these sectarian schools
should never be lost sight of, and
that is, where Protestant farmers
are too few to have a school, they
are taxed to support Catholic
schools, which, sometimes, have as
their teachers nuns or Christian Bro-
thers. There are hundreds of Pro-
testant farmers who are forced either
to support Catholic schools or sell
out. Sir Wilfrid Laurier, who, as
Premier, ought to be the guardian of
the rights that pertain to every Brit-
ish subject regardless of creed or
nationality, tells us it is no cause
of complaint to compel Protestants to
pay taxes to support a religious sys-
tem against which their very names
indicates they protest, and that is

the system of schools he wants to
fasten for all time on our great
Northwest. There is not a Protes-
tant farmer who has been under the
thrall in Quebec who would want to
buy land in the proposed new Pro-
vinces if he succeeds."

The effect and meaning of this o'er-
true tale is that Protestants sell out
and go to the United States if com-
pelled to pay taxes for schools which
they do not approve. Neither in
Quebec nor in the Northwest are
Protestants required to do any such
thing; and if they are moving across
the line it must be owing to some
other cause. All that Catholics in
Quebec or the West ask under the
law is that Catholic school taxes be
applied to the support of schools
which Catholics approve. What the
opponents of Catholic schools demand
is that Catholics all over Canada be
compelled to pay taxes to schools
which their consciences do not ap-
prove. Catholics in Manitoba are
obliged to do this; but, unlike the
Protestant farmers of Quebec, they
are not moving across the line by
way of protest. Mr. J. H. Brock,
of Winnipeg, who is neither a Catho-
lic nor a supporter of Sir Wilfrid
Laurier, speaking of the condition of
things in the Territories, says:

"In my opinion the system at pre-
sent in force in the Territories is a
just and equitable one, and the best
thing to be done is to embody the
present legislation in the acts incor-
porating the new Provinces, so as to
avert future trouble and safeguard
the rights of minorities, whether
Catholic or Protestant. These rights
have been in force for thirty years,
and the wisest thing to be done is
to secure them for the future. I
think we Protestants should act
fairly towards Roman Catholics and
safeguard their privileges, especially
when our privileges are also safe-
guarded."

Then Mr. Brock adds:

"To go further in this matter, I
cannot refrain from referring to the
present position of Roman Catholics
in Manitoba, where they are forced
to pay taxes to the public schools,
which many of them do not use, and
then they have to go down into their
pockets a second time in order to
maintain their own educational es-
tablishments. I call this an out-
rage, and I say that the injustice
should not be duplicated in Saskat-
chewan and Alberta."

What Protestants of the type of
the Gleaner and its Ontario confreres
want is to have everything their own
way. Where Protestants are numer-
ous and wealthy as in Montreal they
want all their own taxes as well as
the neutral taxes for the support of
Protestant schools exclusively. Where
the number of Protestants is so few
that they cannot support a Protest-
ant Separate School without making
some sacrifice, they would compel
the Catholic majority to conduct
schools according to the Protestant
standard. But in Ontario and the
West, where Catholics are in the
minority, they would be obliged to
pay their taxes to the so-called Public
schools which are as Protestant
as the Separate Schools of Quebec;
and having done that, go down into
their pockets for the additional
maintenance of an independent sys-
tem of Catholic schools. We are far
from thinking that the bulk of the
Protestant people of Canada are un-
just and intolerant; indeed, we be-
lieve that the opinion of Mr. Brock
quoted above represents the opinion
of the average Canadian Protestant.

A letter such as Captain Hyland's
in another column of this issue is
deserving of more than passing no-
tice. Our young friend realizes the
hard work of a newspaper editor,
and instead of offering criticism or
suggestions more or less practical,
puts his shoulder to the wheel and
launches a scheme worthy of a much
older brain. There is a ring of true
patriotism in the communication,
and as the True Witness is to be the
gainer, it is not unnatural that we
wish Capt. Hyland splendid success.

A word of kindness is seldom spoken
in vain, while witty sayings are
as easily lost as the pearls slipping
from a broken chain.

The past is secure; the present and
the future are our fields of opportu-
nity and duty.



HIS GRACE ARCHBISHOP BRUCHESI.

ST. PATRICK, THE APOSTLE OF IRELAND.

DIED, A.D. 465.

"All praise to St. Patrick, who
brought to our mountains
The gift of God's faith, the sweet
light of His love;
All praise to the shepherd who show-
ed us the fountains
That rise in the heart of the Sa-
viour above!
"There is not a Saint in the bright
courts of heaven
More faithful than he to the land
of his choice;
Oh, well may the nation to whom
he was given
In the feast of their sire and Apost-
le rejoice.
In glory above,
He keeps the false faith from his
children away—
The dark, false faith
Far worse than death."
—Faber.

St. Patrick, whose noble name is
revered in many lands, was born in
the year 387, at Boulogne, in the
north of France. His father, Cal-
phurnius, and his mother, Conchessa,
a niece of St. Martin, Archbishop of
Tours, were persons of rank and vir-
tue. Conchessa, it is said, was
noted for elegance of manners and
beauty of person.

The Saint's childhood was marked
by many miraculous incidents. We
can give but one. While running
about in a field one of his sisters
slipped and fell, striking her fore-
head against a sharp stone. The girl
was so stunned and severely wound-
ed that she seemed to be lifeless.
Friends anxiously gathered around,
and her little brother was soon on
the scene. Patrick's surgery was
wonderful. He made the sign of the
cross on her blood-stained counte-
nance, and instantly the wound heal-
ed. But the scar remained as a sign
to mark the spot where faith and
holiness had gained a victory.

The boy grew up in the bright way
of virtue. His merits far sur-
passed his years. In the words of
the venerable monk Jocelin, he went
"forward in the slippery paths of
youth and held his feet from falling."
The garment that nature had woven
for him—unknown to stain—he pre-
served whole, living a virgin in mind
and body. On the arrival of the fit
time he was sent from his parents to
be instructed in sacred learning.
He applied his mind to the study
of letters, but chiefly to psalms and

hymns and spiritual songs, retaining
them in his memory and continually
singing them to the Lord; so that
even from the flower of his first
youth he was daily wont to sing de-
voutly unto God the whole psalter,
and from his most pure heart to
pour forth many prayers."

But the day of trial was at hand.
The future Apostle of Erin was to
be tested as gold in a furnace. When
he had reached the age of sixteen,
the famous King Niall of the Nine
Hostages, monarch of Ireland, swept
along the coast of France on a mar-
auding expedition, and captured the
good youth with many of his coun-
trymen. Patrick was carried to the
shores of Ireland, and sold as a slave
to Milcho, a chief ruling over a por-
tion of the county of Antrim.

The young captive was chiefly em-
ployed in tending herds of sheep and
swine on the mountains. It was a
period of sore adversity. But his
soul rose above such lowly occupa-
tions and held unbroken communion
with heaven. Thus, in the heat of
summer and the biting blasts of
winter, on the steep sides of Sliabh
mish or on the lone hill-tops of An-
trim, he recalled the sacred presence
of God; and made it a practice to
say "a hundred prayers by day and
nearly as many more by night."

After Patrick had served Milcho for
six years, he was one night favored
with a vision, as he relates in his
"Confessions." "You fast well,"
said the voice. "You will soon go
to your own country. The ship is
ready."

To Patrick this was welcome news.
"Then girding close his mantle, and
grasping fast his wand,
He sought the open ocean through
the by-ways of the land."

A ship, indeed, was about to sail,
but he had much difficulty in obtain-
ing a place on board. After a pas-
sage of three days he landed at
Treguier, in Brittany. He was still,
however, a long distance from his na-
tive place, and in making the jour-
ney he suffered much from hunger
and fatigue. But he bravely triumphed
over all obstacles—including the
devil, who one night fell upon him
like a huge stone—and reached home
at the age of twenty-two, about the
year 410.

The Saint now formed the resolu-
tion of devoting himself wholly to
the service of God, and retired to
the celebrated monastery of St.
Martin at Tours, where he spent four
years in study and prayer. After
his return home for a time.

(To be Continued.)

Those who complain that they
don't get all they deserve may be
lucky that they don't.

ST. ANN'S Y. M. S.

We regret that the names of the de-
legates of the above society, Messrs.
Kenehan and Hartford, were inad-
vertently omitted last week from
amongst those attending the meeting
at St. Patrick's Hall to make final
arrangements for the St. Patrick's
day celebration. Mr. Kenehan made
the motion that a meeting should be
held in January so that there would
be time to perfect all details for a
proper celebration of the 17th of
March.

Annual Meeting of Shamrock Lacrosse Club.

The annual meeting of the above-
named club took place on Monday
evening last. Mr. T. O'Connell pre-
sided. The proposal of Mr. H. Mc-
Laughlin to amend the constitution
to the effect that the elective mem-
bers be reduced from 6 to 4 was in
the end withdrawn. The meeting ac-
cepted the recommendation by Mr.
Frank J. Curran that the first vice-
president look after the interests of
the intermediate team, the second
vice-president to look after the ju-
niors. The annual report was pre-
sented, and in all respects was most
satisfactory. The election of officers
resulted as follows:

President—Thomas O'Connell.
Hon. President—H. E. McLaughlin.
First Vice-President—T. F. Slattery.
Second Vice-President—J. Whyte.
Hon. Secretary—W. J. McGee.
Asst. Secretary—E. Quinn.

THE MATINEE AT THE WINDSOR HALL.

St. Patrick's parish will have its
own entertainment to celebrate the
feast of its patron. At Windsor
Hall, this afternoon at three o'clock,
will take place an entertainment am-
biently fitted to mark the occasion.
Some of the best talent in the city
has been secured. The preparation
of the programme has been confided
to Miss Agnes Lynch, who has al-
ready achieved considerable success
in musical circles. Prof. Sullivan,
a well-known violinist, will take part
in the programme. Miss M. King
will accompany Mr. Farrell in her
own composition "Miscon," with
violin obligato by Prof. Sullivan.
Music, songs and comedy will be fea-
tures of the performance. The en-
tertainment is intended largely for
children who will be unable to at-
tend the evening performances. The
programme, however, is still one
that will offer much interest to the
grown up portion of the population.
Let us hope that a crowded house
will greet the performers.

THE DAY

Full Account of
St. Patrick's Day
our



REV. HUB
Copyright Gordon.

Once again is dear old St.
Day with us. It is a day
a day of loyalty, a day of
am, a day of religious fea-
our people. At an early
morning the city was astir
strains of Irish music, while
fol, the Shamrock, and
bons were worn by a large
age of Montreal's population
were proud to wear
"The chosen leaf
Of Bard and Chief,
Old Erin's native shamrock"

The various Catholic socie-
sembled at their halls at 1
and shortly afterwards, pr
bands and banners, proceed
Patrick's Church to assist
ligious celebration.
The scene at the church v
of grandeur. The beautiful
ary was hung in streamers
and green, while potted pla
shamrocks were seen in p
The myriads of colored elec
other lights shed their radi-
the scene, and the dear
parent church was seen at
The attendance of the laity
large.

At 9.30 the procession of
ary boys and priests enter
sanctuary amidst the stirring
of "St. Patrick's Day," "Th
end "Let Erin Remember."
high Mass was sung by Rev.
Callaghan, D.D., assisted by
J. Heffernan as deacon and
Killoran as sub-deacon. In t
tuary were Right Rev. Bis
Racicot, Rev. Fathers M. G.
P.P., St. Patrick's; O'Mear
St. Gabriel's; P. Brady, P.
Mary's; J. E. Donnelly, P.
Anthony's; P. Rioux, C.S.S.
Ann's J. P. Kiernan, P.
Michael's; Casey, P.P. St. A
Heffernan, St. Anthony's
Shes, St. Anthony's; P. M.
St. Mary's; E. Strubbe, C.
O Holland, C.S.S.R.; E. F.
S.S.R.; J. McPhail, C.S.S.R.
Ann's; A. Cullinan, St. Ma
E. Callahan, St. Michael's;
gieton, St. Agnes; T. Fah
Gabriel's; E. Polan, St. P.
I. McGinnis, Verdun; G. M.
S.S., Notre Dame Church;
Henry, O.S.C.; W. H. Condo
C. St. Laurent College.

Inside the sanctuary were
treat College boys and St. F.
Cadets, who acted as a
guard of honor. Outside th
rallying were the Hibernian
and the officers of St. Gabr-
venile Total Abstinence and
Society. At the elevation
Patrick's Cadets and H
Knights presented arms. T