

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 powerful Catholic papers in this country.

PAUL, Archbishop of Montreal.

SATURDAY, March 18th, 1899.

ST. PATRICK'S DAY.

While the feast of St. Patrick, Ireland's glorious apostle—is peculiarly a religious one, and as such is celebrated each year by the devout adherents of a faith that has survived the persecutions and terrible ordeal of centuries, it is none the less a national festival dear to the hearts of all the children of the "Ancient Race."

We would love to dwell at this season and on this occasion upon the past story of Ireland; we would gladly take to ourselves imagination's wings and sweep back over the scene of centuries, to again descend the sky of the bygone, with the great ones whose deeds and whose names constitute the history of the Old Land; we would be happy to trace the record of that wonderful and long suffering race, from the days of Ireland's glory—when she was "the quiet home of sanctity and learning"—through succeeding centuries of misery, sorrow, de-olation, and almost death, until the struggles of more recent years forced the world to contemplate her sufferings, and the fidelity of her people checked the mad career of injustice, to turn it back coiling upon its perpetrators.

But, in order that the cause for which thousands died, were imprisoned, suffered banishment or exile, for which hundreds wrote and signed and pleaded, preached and struggled, for which millions have prayed and hoped, may become a reality, there is something needed beyond a mere recalling of the traditions of our race, or the dwelling upon the sentiments that naturally swell up in the Irish heart on this glorious anniversary. It is not for us, on this occasion, to dictate lessons to those who are using their every endeavor at home, to bring about the final liberation of Ireland from the chains of ostracism that have replaced the fetters of slavery. But as all hearts beat in unison on this day, and as all thoughts, sentiments and aspirations of our people converge towards the one grand focus—the Isle of saints and martyrs—it may not be inappropriate to consider briefly what we as Irish Canadians can do to advance that sacred cause and to hasten the St. Patrick's Day that will dawn upon a land in the full enjoyment of political and national autonomy.

Living in a century where we enjoy to its fullest extent, the liberty that we demand for those who dwell in the Old Land, we have firstly to prove ourselves worthy of the great privileges we possess, competent to take part in every movement, political and otherwise, that may tend to the development of this Dominion

and the perfecting of her constitution, able to march side by side—and at times to lead—with our fellow-citizens of various origins along the great commercial, industrial, professional and above all educational branches of our progressive highway, and, finally, fitted to assume our share in the legislative, administrative and executive work that falls to the lot of the chief citizens in a free country. By so doing we imperceptibly wield a mighty influence in advancing the cause of Ireland and in hastening the time when she too will be a self-governing nation. Our success, our example, our power in a new land, where the privileges granted by the constitution are equivalent to the broadest liberty, must of necessity prove to the powers that rule over Ireland, how successful, how prosperous, and how happy that land and her children would be under a Home Rule administration such as we enjoy.

To attain this end we must unite our societies must combine in a constant interchange of ideas and sentiments; our youth must be taught to appreciate the two-fold privilege of having an Irish origin—with all its cherished memories—and a Canadian freedom, with all the unlimited prospects which it unfolds for the future. The revival of the Gaelic tongue; the teaching of the national language; the preserving of traditions; the inculcation of patriotic ideas; the cultivation of national sentiment; are all so many means to attain that magnificent goal. Let us be true to ourselves, as men, as citizens in every sphere in which we live—be it humble or exalted—and inevitably the future of the Irish cause is secured, the hands of its advocates are strengthened, and the Gordian knot of Ireland's national disabilities is severed.

To Irishmen at home as well as abroad there is another reason—namely that the double aspect—religious and national—of this feast day suggests, and which as a Catholic organ the "True Witness" may be allowed to give. That which saved the Irish race from annihilation, when almost any other people would long before have disappeared forever under the flood of persecutions that rolled in the Irish heart on this glorious anniversary. It is not for us, on this occasion, to dictate lessons to those who are using their every endeavor at home, to bring about the final liberation of Ireland from the chains of ostracism that have replaced the fetters of slavery. But as all hearts beat in unison on this day, and as all thoughts, sentiments and aspirations of our people converge towards the one grand focus—the Isle of saints and martyrs—it may not be inappropriate to consider briefly what we as Irish Canadians can do to advance that sacred cause and to hasten the St. Patrick's Day that will dawn upon a land in the full enjoyment of political and national autonomy.

Let them guard that faith, it is the beacon-light from Tara that glitters along the vista of the past; it is the star of salvation indicating the Bethlehem of their mission; let them follow it through all the perils of their journey, and, "like the fiery pillar of captive Israel, it will cheer the desert of their bondage, and conduct one day to the promised land of their freedom."

Wisdom is knowledge, sound judgment, and good conduct, running together in harness and keeping step.

MONTREAL'S CENSUS.

It has been decided to take a census of this city in the month of May next; and the task of making arrangements for compiling it has been entrusted to the assessors, of whom Mr. Dillon is the popular and capable chairman. Mayor Prefontaine has given instructions to the effect that no pains are to be spared to make the census as complete and reliable as possible.

In order to secure completeness, care should be taken to accede to the demand which has frequently been put forward on behalf of Catholics speaking the English language, and of Irish Catholics in particular, that they shall be classified separately. It is unnecessary to repeat again the cogent reasons which we have given from time to time in support of this reasonable demand. We believe that if the matter is brought to the attention of Mayor Prefontaine, who is in favor of doing justice to all sections of the community, he will give the necessary order to the assessors. Would it not be well to take immediate steps to select a delegation to put this important matter before the Mayor without delay, instead of waiting, as has been too often the case with our people, until it is too late? Is it not time that we should profit by the example shown in such matters by other sections of the community whose interests, by the way, are carefully watched and safeguarded, in a thoroughly practical and business like manner? The initiative in this matter, in our opinion, should be taken by the pastors of the five Irish parishes.

SHAMROCKS' TRIUMPH.

The result of the hockey match between the invincible Shamrocks and the Queen's University team of Kingston, on Tuesday evening, must have brought sorrow to the hearts of the trustees of the Stanley Cup, and to those of many other people besides. The action of the trustees in insisting upon the Shamrocks playing such a match, and in deciding to give the champions' trophy to the Queen's team, if the former declined to play them, was, under the circumstances, unfair. The Shamrocks had won the Stanley Cup. The hockey season had closed on March 8th. The champions had just played three hard-won games against opponents not remarkable for their gentleness of play. They were about to take a little well-earned rest, and a brief holiday, when they received this notification from the trustees.

It is difficult to avoid arriving at the conclusion that many people entertained the hope that fatigued after their matches fought in rapid succession, and their long journey to and from the Atlantic coast, the Shamrocks might at last be defeated, and thus lose the trophy. But the hope was a vain one. The unfairness with which they were treated put the champion hockey team of Canada on their mettle; and they inflicted a crushing defeat upon the Queens, the score being 6 for Shamrocks, and only 2 for the Kingston team. If it were possible for them to do so, the Irishmen of Montreal should feel prouder than ever of the wing-footed boys in green.

In the Old Land, from which Irishmen inherit their prowess in the field of athletics as well as in the field of battle there is also rejoicing to-day over similar victories. The great Rugby football match between Ireland and Scotland, which was played at Edinburgh, has been won by the wearers of the Shamrock by 9 points to 4—just the same proportion of points as that by which our own Shamrock Hockey team beat the Ontario representatives—namely, three to one. In the hockey match between Ireland and Wales, the Irish team did still better. They defeated the Welshmen by 4 goals to none.

In refusing to allow the Shamrocks to enter the field against them, the local Rugby Football managers display a good deal of discretion—that species of discretion, which has been especially defined as the better part of valor.

THE LÆTARE MEDAL, 1899.

Our readers are familiar with the now universally known "Laetare Medal," which, since 1883, the Faculty of the University of Notre Dame, Indiana, has accorded to some lay person in recognition of distinguished services rendered for religious education, or morals. The late John Gilmory Shea was the first to receive it. This year, it has been accorded to Mary Gwendolen Caldwell, the chief founder of the Catholic University of America. This lady is now the Marquise de Meriville. The "Notre Dame Scholastic," in announcing this fact, says:—

"The third woman to receive the Laetare Medal is Mary Gwendolen Caldwell." The first woman accorded to that publication, was Elizabeth

Allan Starr; and the second was Anna Hanson Dorsey—in 1889. We regret that an organ published in the university which grants the Laetare Medal should have inadvertently made a mistake in the list of recipients, because their list may be taken as authentic. Madame Caldwell is the fourth, and not the third woman to receive the medal. Many of our readers will remember the imposing ceremony which took place a few years ago in the archiepiscopal palace, at Montreal, at which the late lamented Mgr. Fabre presided, and on which occasion the "Laetare Medal" was presented in the name of the University to the venerable and gifted Mrs. Sadlier. On that occasion Sir William Hingston delivered a beautiful address (in Mrs. Sadlier's name) an acknowledgement of the honor received. In the long list of deserving recipients we know of none more worthy of every distinction that a Catholic university could bestow, than the grand old lady whose facile pen had been for long years, like the woodsman's axe, the cleaver of a highway for Catholic literature in the New World.

ORDINATIONS AT THE SEMINARY.

Through the courtesy of the "Rosary Magazine," we are enabled this week to reproduce a very beautiful and graphic article, with the accompanying cuts. This contribution is from the pen of a talented priest, Rev. Thos. A. McGovern, and his own words tell better than any expressions of ours could convey, how he was impressed with Montreal, with the Grand Seminary, and with the sublime ceremony of Catholic ordination. We will not attempt any appreciation of the minute, exact, and touching manner in which the writer brings before us every detail of that grand ceremonial: a perusal of the article will furnish each reader with a standard of his own whereby to judge of its merits. No more will we strive to add to the sincere tribute paid to the great Catholic Seminary of Canada. We merely draw attention to the contribution in order that our readers may carefully study its contents.

But apart from the pleasure we feel in being able to reproduce this fine piece of literary work, there is something about it that comes home to all of us. All over this vast continent the Grand Seminary of Montreal is recognized as one of the leading and oldest ecclesiastical institutions of the new world. The Irish Catholics from ocean to ocean, and from the Gulf of St. Lawrence to the Gulf of Mexico, owe a large debt of gratitude to that splendid establishment. We do not exaggerate when we say that thousands of Irish priests have studied beneath its roof, and certainly hundreds of them—scattered all over America—have completed their theological studies and have received the sacrament of Holy Orders within its walls. Many of them have long since closed their earthly missions and have entered upon the enjoyment of the reward promised to the "good and faithful servant"; scores of them still linger in this valley of strife and tears, and later on, untiringly, unremittingly, for the salvation of souls; not a few have reached positions of great eminence in the Church; some even have been raised to the episcopal dignity; but, one and all, they have ever testified their love and veneration for the gray, old edifice which, with its historic towers in front, and the purple slopes of Mount Royal in rear, looks down benignly upon the city of Churches, the Rome of America, the commercial metropolis of Canada.

When we find the glories of the grand seminary of Montreal—grand in more senses than one—related by one whose heart had been touched with sympathies, at once noble and pathetic, we cannot refrain from joining in his tribute and, in spirit, grasping the friendly hand that wadded that graphic pen. We know of no institution in Canada that has done more for the cause of Catholicity—through the formation and moulding of our priesthood—than the Seminary up by the mountain. And while grateful to the author for the article in question, and desirous of expressing our appreciation of his kindly sentiments, we feel prompted to address the institution, its professors, its faculty, its glorious work in the language of one who cried out, from the fulness of his heart, "Esto perpetua."

BUTLER'S CATECHISM.

For some time a species of controversy has been going on; in the columns of Catholic papers of this country, anent the advisability of changing, improving, or replacing the old familiar Catechism known as "Butler's Catechism." We have no desire to take part in the discussion of the question, nor of commenting either favorably or unfavorably upon the many suggestions and criticisms that have recently occupied considerable space, in the press. While we are

perfectly aware that from a literary, as well as a text-book standpoint, "Butler's Catechism" is open to considerable amendment and improvement, still we cannot lose sight of the fact that for generations it has been the basis of religious instruction in thousands of homes and in thousands of schools, that it has been the source of blessings and benefits that are to-day incalculable, and that it seems ever like an old friend, a long-remembered benefactor, whose day may be gone past, but whose good deeds should not be forgotten.

But, however all this may be, we simply desire to express an humble opinion regarding a phase of the matter that appears to be wholly overlooked by those engaged in the crusade against imperfections of this now antiquated work. We publish elsewhere a letter from a correspondent who gives some very interesting and instructive information concerning the method adopted by the Archbishop of Dublin, and the Clergy of Ireland, in the construction of a suitable catechism. We believe this is a matter for the consideration, study, consultation and decision of the hierarchy and clergy, and that the quieter and more carefully it is done, the better the results that must follow. While there can be no harm in the press commenting upon any work of the kind, yet we feel that the discussing, the criticising, and even the censuring in the press, is calculated to bring about more confusion than anything else. In the first place the press, nor its correspondents—nor even its clergymen—will not assume the task of providing a more suitable work; that labor must in any case fall to the share of the episcopate and the assisting clergy. Consequently, we do not see how matters are to be improved by heralding to the world—that is to the anti-Catholic world—statements and criticisms that may give apparent ground for reflections upon the religious knowledge or ignorance of the millions who learned their rudiments of catechism from the pages of Butler's book.

We are of the opinion that the textbooks of religion—from the first catechism up to the authors of theology used in our seminaries—should constitute a matter of ecclesiastical concern and not of journalistic controversy. We trust, however, that when the Bishops deem it well to provide our people with a Catechism in accordance with the requirements of the times, we will not be treated to such a "flourish of trumpets" from the Catholic press, as that which recently heralded in the recent "wonderful" Catechism of the Evangelical Churches. It is something permanent that is needed; and like all else in the Church of Christ, the most lasting and effective instruments in the propagation of our faith are those that have been shaped and constructed with the least amount of haste and noise.

THE WRECKED "CASTILIAN."

On that broad and vast Atlantic which Byron sang, "the wrecks are all Thy deeds," yearly catastrophes occur which send a thrill through the civilized world. In that "wilderness of waves" many a stout vessel, with its human freight, has gone down unseen and unrecorded; many a loss has happened involving scores of lives; many a hopeful, happy, contented man being suddenly

"Sunk into thy depths with bubbling groan,
Unkenned, ungodded and unknown."

While, happily, we have not to record any such soul-stirring calamity in the present instance, and it is a matter of congratulation that all the passengers and crew were free from danger of death, yet we cannot reflect upon the unfortunate occurrence, without feeling a great sense of the importance of the loss, both to the enterprising owners of the vessel and to the Dominion of Canada in general.

The "Castilian" was the first of the three new Allan liners to be launched, and she had only crossed the Atlantic once. In January last she was completed, and on the 17th of Clyde she first touched the water. These steamers were intended to meet the ever increasing demands of Canadian trade, and were calculated to vie with the fastest and best equipped steamers afloat. The shorter mileage of the Canadian route to Europe was considered as an equivalent for the possibly more rapid locomotion of certain ocean greyhounds. No doubt the enterprise manifested by the Allan Line in building such splendid vessels must become a boon to Canada and particularly to the port of Montreal. The "Castilian," though somewhat smaller than the other two now in course of construction, was yet a magnificent specimen of marine architecture. It would be difficult to convey an idea of the perfect accommodations that she possessed. It is to be hoped that the wreck may yet be saved from total destruction, for even in her battered and

shattered form, she contains the framework and the accessories of a first-class steamer.

We certainly feel great sympathy for the owners of the "Castilian," and we hope that this unfortunate accident—great as it may be—will in no way serve to discourage them in their truly patriotic efforts to place our Canadian trade in as favorable a situation, in this age of strife and competition, as is proportionate to its ever increasing volume and augmenting importance. Rather do we expect that this sad and untimely beginning may only serve to stimulate them to greater endeavors, for all of which they have both the strength and gratitude of the Canadian people.

THEATRE GOING IN LENT.

Some people allege that the largest proportion of patronage which the theatres of Montreal receive comes from Catholics. Of course we have no means of ascertaining whether this is true or not; but we are of the opinion that the statement is not very much exaggerated. The "True Witness" has often referred in terms of condemnation, to the character of some of the plays which are presented in our local theatres. Our readers know the kind of dramas to which we allude; and it is therefore unnecessary to go into the matter here. What we are immediately concerned about is the frequency with which theatres in Lent refuse to us that Catholics should be permitted to themselves a little relaxation from their other similar respect. In this short period of six weeks, as decreed by the Church as a special season of penitence and devotion. The plays of the pastors of the various churches have repeatedly been raised to the stage and expostulation on their behalf; and it is a source of regret that in many cases little heed has been paid to them.

For ages the Church has exhorted her children to refrain from indulging in theatricals and other amusements during Lent, which, as everybody knows, are commemorated for the forty days during which our Saviour prayed and fasted in the desert. Before He began His public ministry, in England, in the United States and here in Canada, many Protestants abstain from such pleasures in Lent; and surely the children of the True Church, those to whom the pillars of the Faith has been vouchsafed, should at the very least, not allow themselves to be indulgent in showing their love for our Blessed Redeemer. If Catholics kept away from the theatres during Lent, those establishments would soon be closed up during that season, as some of them are during Holy Week.

AN IRISH CATHOLIC RECORDER.

Under the new charter, which has been in force since Saturday last, the city is empowered to appoint an additional Recorder, who, in every understood is to be an English-speaking Canadian. For too long a time this phrase has been interpreted to mean "English-speaking Protestant," and Irish Catholics have consequently been deprived of their fair share of public positions. A glance at the names of the occupants of the local bench will enable our readers to realize how great is the injustice from which we are suffering in this respect. There are as many Irish Catholic citizens in Montreal as there are Protestants; and yet there are no Protestant judges and only two Irish Catholic judges—namely, Messrs. Tait, Wurtelle, Davidson, H. and Archibald. Protestants, as Messrs. Curran and Doherty, Irish Catholics, The French Canadians, of course, have more than their fair share—namely, fourteen: Justices Foste, Mathieu, Loranger, Pagnuelo, Lesclapart, Gill, Bosse, Blanchet, Hebert, Charland, A. Oumet, J. A. Gagne, Langellier, and Choquette. The Court Court Judges are Messrs. Poirer, Irish Catholic, who succeeded the late Judge Barry; and Champagne, French Canadian. The three police Magistrates are French-Canadians—are other unfair proportion.

Irish Catholics then, are clearly entitled to have one Recordership. In addition to the disproportion of Protestant and Irish Catholic judges mentioned, there is also the fact that an Irish Catholic—Mr. Sexton—was Recorder of Montreal for many years, when the Irish Catholic population was only one-half what it is now.

In the article entitled "Catholic Education in Newfoundland," the sentence: "They are well connected as well as impartial to all," should read "They are well conducted, as well as impartial to all."

The Christian Brothers took charge of the College in the year 1889, and not in 1899, as incorrectly stated.

The sentence, "The success of the Rev. B. Lavelle, who is the President of the College and who does so well in preserving its high reputation," should read, "The success of the Rev. B. Lavelle, who is the present President of the College, and who does so well in preserving its high reputation is well known."

In reference to the photos, in a future issue of the "True Witness," we will publish photos of the Catholic educational establishments in Terra Nova, with a few explanatory notes.