

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,.....March 11th, 1899.

PRACTICAL CATHOLIC CHARITY.

There is a charity, that, too often rare in its exemplifications, bespeaks a nobility of soul, a generosity of heart, and a solidity of principle in the one who exercises it. That charity is based upon one of the sublimest lessons of the Gospel—the forgiveness of injuries rather than their punishment. It is not universally exercised, we know, but when a striking illustration of its exalted action comes before us, we feel an increased confidence in our fellow-man, we grow prouder of humanity, with all its frailness, and we pause in silent admiration before the religious teachings that prompted such a manifestation of lofty sentiment.

An illustration of what we mean came to our knowledge some few days ago, and we cannot refrain from making special reference to it. We have no desire to shock the humble and retiring spirit of the one of whom we must write; therefore we do not deem it advisable to mention names. Moreover, we simply wish to draw a lesson from this special case, that thousands who read our words may learn, take to heart, and possibly some day—in other spheres of life—put into practice.

An English Catholic merchant, very high in the commercial circles of this city, and exercising a large degree of influence in the busy sphere of trade, superintends (as proprietor) a most extensive wholesale and manufacturing establishment. Not long since, a couple of young employees—youthful and capable as well as trusted—were by certain circumstances tempted to disregard the strict rules of honesty. Possibly had they reflected on the great wrong they were doing their employer and the terrible risk of forever ruining their own future that they ran, they might have paused and resisted. But the fact remains that they gave in to the temptation. Their action came to the knowledge of the merchant, their employer, and he quietly sent for them and had them brought to his private office. When before him, he related in plain words all he knew regarding their misdeed, and proved to them that he was in possession of all the evidence necessary to establish their guilt.

We can readily imagine the situation: the young men standing before the kind master whose trust they had betrayed, and whose confidence they had violated; he, sitting, within reach of telephone, a simple call from which would suffice to place them in the hands of the officers of the law, and forever blast their prospects in life.

After expostulating with them, and pointing out the danger that menaced, he informed them that their action was forgiven; that he would not wish to send a young man out of his establishment without being able to give him a character and a recommendation; that at present he could not do so for them; but they might return to their work, ponder over the lesson they had so dearly learnt, and commence again to build up such an honest reputation as would enable him to aid them further in the life before them. We will not dwell upon the expressions of gratitude, of repentance, of promises for the future that flowed from the young men. The

scene was truly grand. Here was a man filled with that great Catholic principle which finds such an exemplification in the Confessional, dealing out pardon in order to save. He knew, he felt that if these young men were once to suffer the ignominy of arrest, once to step inside the stone walls of a prison-house, once to hear the iron bolt shut them off from the society they hoped to ornament, the first move on the down-grade would be taken, and that their temporal as well as spiritual futures would be only ruin. That was the hour of salvation for them; that was the turning point in their existence: before them lay the cross-roads—to destruction or to repentance, to moral death or spiritual life. To exercise this sublime act of charity necessitated forgiveness of the injuries done him; his Catholic soul rose to the level of the occasion, and he forgave that he might save and regenerate.

THE GOOD PASTOR.

The sincere reverence and high esteem in which His Grace Archbishop Truchese is held by his flock have been considerably enhanced by two incidents which recently occurred. One was his visit and touching address to the prisoners in the city jail on New Year's Day; and the other was his visit to the unhappy pair who yesterday suffered the extreme penalty of the law, for the crime which they had committed. Arduous as is the task of an Archbishop to whose spiritual care are entrusted 400,000 souls, and multifarious as are the duties attaching to such an exalted and responsible position, Mgr. Truchese has contrived to find time to visit and console those condemned to serve terms in prison and those condemned to die. This loving solicitude for the spiritual welfare of even the most abandoned and most wretched of criminals demonstrates anew how benign is that holy Mother Church of whom it is our privilege to be numbered as children.

MILLIONS FOR AMUSEMENT.

Here is a paragraph that needs little comment; when we reflect upon its truth, and upon the "thousand ills that haunt the world," we wonder how so much money—that might alleviate distress and do untold good—could possibly be squandered on fleeting pleasures:

"That the American public are most generous patrons of the theatre is well known, and that the current season has been prolific of dramatic and musical successes has been told in the Herald's news columns. But it is doubtful if any one realizes the enormous sums that are paid into the theatrical box offices this year.

The result of a careful inquiry into facts and figures, shows that the gross receipts of the season will certainly equal \$20,000,000—possibly much more.

"Twenty millions for amusements! Twenty millions for two or three hours nightly at the play of the opera! And of this great sum, New York alone contributes \$6,000,000, and pays over \$70,000 for opera at one theatre alone.

"In the face of such figures what old timer dares to repeat the saying

that 'other times than these' were 'the palmy days of the stage?' For when was the theatre better supported? And, per contra, when has the stage done more for the public than a season that cajoles \$20,000,000 from a public that knows 'a hawk from a handsaw,' a good play from a bad one?"

BISHOP STARKEY ON CONFESSION.

Some difficulty recently arose in the Church of the Holy Cross, Jersey City, over a book advocating auricular Confession, published by the rector, Rev. Augustine Elmendorf. In fine Bishop Starkey decided against the book as immoral and teaching false doctrine. Amongst other sage remarks, in giving his decision the Bishop said:—

"It is the general sense of the Bishop that the soul seeking the advice or aid of the priest knoweth its own needs, and that a detailed list of questions is not helpful, even when not approaching to evil suggestion."

As to the book in question, we have nothing to say. Never having read it we are not in a position to express any opinion. But we would like to know what is meant by "the soul seeking advice or aid of the priest knoweth its own needs," and consequently—as the Bishop reasons—has no need of advice or aid. By the soul he evidently means the human being, the Christian, who, believing in God, in sin, in the punishment of sin, in the necessity of penance, feels it necessary to confess his sins to be absolved, that is to say be pardoned by God, whom he had offended. Now, if that Christian does not need any advice or aid, regarding this matter of paramount importance, it is very strange that knowing his own needs, he should seek the advice or aid of a priest. This is about as logical as the whole set of reasoning that Protestantism assumes concerning the Sacrament of Penance. How on earth can men of rational powers be so logical? The only explanation that suggests itself is that they are blind for want of the light of Faith.

THE DERRY VICTORY.

That our readers may grasp the importance of the recent electoral victory won by Count Arthur Moore (Nationalist) over E. T. Herdman (Unionist) in Derry City. We will quote a few paragraphs from the "Irish Weekly and Ulster Examiner," of 25th February last. The Nationalist was elected by 42 of a majority; but it must be remembered that parties are very evenly balanced in Derry. In 1886, Mr. Justin McCarthy won by about 3 votes. In 1892, he lost the seat by about the same number. In 1895, Mr. Vesey Knox captured the constituency by a majority of 79. In this connection the London "Universal" remarks:—

"Mr. Vesey Knox, as a candidate for Derry, had advantages which were not possessed by Count Moore. Though a Nationalist he is a Protestant, with high Protestant connections in the North of Ireland. He was young, energetic, and clever, and had already gained a solid reputation in Parliament as member for Cavan. On the other hand Count Moore was a south of Ireland man, and a Catholic bearing a title conferred on him by the Sovereign Pontiff."

Now, coming to the explanation of the situation, the "Examiner" says:—"This afternoon the result of the election for a Parliamentary representative for the city was declared. Some few months ago it was announced that the past member, Mr. Vesey Knox, was about to resign, and in due course he accepted the 'Hiltren Hundreds, and thus vacated the seat. The Nationalists of the city with their vigorous organization, immediately set about to prepare for the contest, and after due deliberation their confidence was reposed in Count Arthur Moore, of Moore's Fort, Tipperary. His selection by the Nationalist Council was unanimous, and at the great public meeting held subsequently that approval was ratified in the most enthusiastic manner. The Unionists chose as their champion Mr. Ernest T. Herdman, of St. John's Mills, and with the issue thus knitted the election proceeded. From the start the Nationalists exhibited all that resource and energy produced by their experience and surroundings. The candidature of Count Moore met with the whole-hearted approval of the Nationalists, and it was perceived from the start that as far as in their power lay, victory would rest with them."

Were we to publish the list of congratulations that poured in from all parts of Ireland, and from the leading members of the hierarchy, as well as of the political world, it would occupy several columns. Commencing with His Eminence Cardinal Logue, who telegraphed to His Lordship, Right Rev. Dr. O'Doherty:—

"Heartly congratulations. Bravo Derry!"—we find nearly all the Bish-

ops, priests and eminent laymen in Ireland sending in their expressions of satisfaction.

The heroic in battle are ever magnanimous in the hour of victory. Here is a splendid opportunity for the Nationalists—and especially the Catholics—of Ireland, to prove the high and noble spirit that animates their cause, and to draw the sting from a political enmity that has too often been rendered more venomous through lack of mutual understanding. Now that victory has perched upon the flag of the Irish Nationalist Party, in hard-fought Derry, and that the result of the contest is most significant and emphatic, it is natural that congratulations should be the order of the day; but, when the fever of electoral strife has abated, and the calmness of ordinary every-day life has returned, the Catholic element can insure the perpetuation of that victory, and secure for the support of itself even Derry in the future, by recognizing those of the non-Catholic section who assisted in this triumph of the National cause, and by avoiding any terms or expressions calculated to create bitterness in the bosoms of the defeated. The calmness and dignity with which the success should be enjoyed ought to be proportionate to the steadfastness and patience with which a species of political ostracism was endured in the past. Such a course must win hearts, command respect, create friendships, and thereby ensure successes for all future time in the arena of Irish politics.

DECAY OF IRISH INDUSTRIES.

The "Dublin Nation" is publishing a series of reports, received from the Catholic pastors of the various parishes throughout Ireland, in answer to a circular requesting them to furnish the information, on the present industrial condition of the country as compared with what it was in 1833. The reports already received and published deal with the counties of Antrim, Armagh, Carlow, Cavan, Clare, Cork, Derry, and Donegal; and the majority of them tell a tale of commercial decay which constituted a forcible arraignment of English misrule. A few extracts from reports of parishes in each will give a general idea of the whole. In Ballyscullin, Antrim, there were in 1833 "extensive cotton mills, and bleach-green." The parish priest says that these "have all disappeared long since." In Ballyrashane, Crumlin, Dervock, Glenavy, Portrush, and Randalstown, in the same county, a similar condition exists—the reports reading:—

"None of the industries referred to exist here now," or "no such manufacturing exist at present." In the other counties the same sad story is told by these most reliable of authorities—the parish priests. The once flourishing industries have ceased to exist; and the population has decreased, the people to whom they formerly gave occupation having been obliged to emigrate to this continent, to seek to earn a livelihood, an opportunity for which had been denied to them in their own land.

The remainder of the report will be published in weekly instalments. The journal which has had the enterprise to collect them, already thinks that they are all of the same tenor as those to which we have just referred. One good purpose will be served by their publication; and that is, that they will serve as a basis for future comparison between the present condition of Ireland, and its future condition under the large measure of local government which its people will soon enjoy. It will make it easy to establish the relation of Home Rule to national industry and progress.

MONUMENTS IN CANADA.

In the Charlottetown, P. E. I., "Herald," appears a letter signed by a committee, composed of Messrs. P. McCourt, D. O'M. Reddin and Thomas Driscoll, and headed "The Whelan Monument Fund." The public is informed that at a meeting of the Benevolent Irish Society, held on January 4th, 1899, it was resolved that a fund should be raised for the erection of a suitable monument to the memory of the late Hon. Ed. Whelan. It is intended to have the monument built in 1900, before the close of "the century in which this distinguished statesman, orator, and journalist, lived and labored for the welfare of all classes and creeds in this Province." This is a patriotic, a worthy, a noble undertaking, and in it we behold an example that should give rise to imitation in other parts of the Dominion. Men of all nationalities and creeds have monuments raised throughout Canada to commemorate their achievements; we have in this city a number of such memorials—for example, those of Nelson, Sir John A. MacDonald, De Maisonneuve, Chénier, and others of lesser importance. This is just and laudable; we find no fault whatever with the erecting of monuments to perpetuate the deeds and fame of men—even though we might

not be altogether in harmony with the principles or enthusiastic over the lives of those honored. If we are not others are; and no person can afford in our day to intrude his individual liking or prejudices upon the great public. But there are scores of departed Canadians whose works, during life, were of the patriotic character which demands commemoration.

Above all, do we feel how greatly we lack in justice to the memories of our prominent Irish-Canadians whose lives were spent in advancing the interests of this Dominion and in upholding a high standard of Irish Nationalism in this country. Many of our prominent Irishmen of the past enjoyed only a provincial reputation; but a few made their efforts be felt all over the great Dominion. It is with an expressible pleasure that we note how the people of Prince Edward Island have undertaken to start a monument that may be carried on in various other provinces. Here in Quebec—in the city of Montreal especially, we have had Irishmen whose lives are woven with the history of our section of Canada; yet not one of them is remembered in the manner that gratitude and national pride would naturally suggest. To go beyond the narrow limits of any one city, or any one Province, we have had Irishmen whose names are forever stamped upon the constitution under which we live, and yet there is no monument to tell to the children of the future that they are of a race that helped to shape the political and national destinies of Canada.

One great example at once suggests itself to the mind; in all this broad Dominion there is no monument to tell that Thos. D'Arcy McGee was one of the fathers of our Confederation. Yet the traces of his handiwork are preserved in the British North America Act, the echoes of the Federal Parliament seem to conserve the imperishable tones of his matchless eloquence, and the young literature of the country owes no small degree of its early impetus to the songs that he sang on the shores of the St. Lawrence.

No effort has been made to perpetuate the fame and name of one of the brightest lights that ever flashed across the Atlantic, and one of the most potent and prophetic voices that ever advocated the cause of the Old Land, and the interests of the New One. In 1864, when a company of American soldiers, encamped at Thibodeaux, Louisiana, placed a monument over the grave of Richard Dalton Williams, the generous soul of McGee was touched, and snatching up the harp he swept its strings, and he sang:—
"God bless the brave! The brave alone,
Were worthy to have done the deed;
A soldier's hand had raised the stone,
Another traced the lines men read;
Another placed the guardian rail,
Above thy minstrel, Innisfail!"

God bless the brave! Not yet the race
Could coldly pass his resting place!

When the day comes that Canadian gratitude and Celtic patriotism will raise our soil a monument worthy of the orator, poet, statesman and patriot, may some hand arise to commemorate the deed—as did he in the past for others—in immortal verse.

THE ARTIST AND THE MIRACLE.

A reverend reader of the "True Witness" told us an amusing story a few days ago about a "staff artist" of the New York Herald, who paid a visit to the shrine of St. Anne de Beaupre last summer, not to seek, in faith and humility, a favor of the good St. Anne, but to make a sketch for his journal. In order to get a "front seat," so as to obtain a full view of what he wanted to sketch, he went to the famous basilica at 5 o'clock a. m. He waited and watched with pencil and paper ready, for four long hours. Then, at 9 o'clock he grew weary and wearier, until at last, seeing a priest passing, he jumped up and said to him:—

"When is it going to begin?" "When is what going to begin?" asked the priest, somewhat surprised. "The Miracle," replied the up-to-date American artist. The priest hastily retreated, finding it difficult to suppress a burst of hearty laughter; for he saw, by the artist's mien and manner, that he was quite in earnest. The artist had doubtless some sort of a notion that a miracle was a kind of theatrical performance, of which he could make a lightning sketch, when the curtain rose! He was a first-class American newspaper man.

Issue for next week, 16 pages, will be ready on St. Patrick's Day. Price, five cents.

IRELAND'S NATIONAL DAY IN MONTREAL.

The annual meeting of delegates of the Irish Catholic societies of Montreal was held last evening at 9 o'clock in St. Patrick's Hall, St. Alexander street.

The Rev. Father Quinlivan was chairman, and Mr. Robert Warren, acted as secretary. St. Patrick's Society was represented by Messrs. P. F. McCaffrey and James Meek, St. Patrick's T. and B. Society by Messrs. John Walsh and J. J. Costigan. The Irish Catholic Benefit Society by Ald. Kinsella. The Young Irishmen's T. and B. Association by Messrs. W. P. Stanton and Richard Burke. The A. O. H., by Messrs. M. Phelan and Denis Tansey. The St. Ann's T. A. B. Society, by Messrs. J. Kilfeather and J. Hagan. St. Mary's V. M. Society, by Messrs. J. A. Heffernan and E. W. Kearns. The St. Ann's V. M. Society by Messrs. J. Whitty and J. Cummings. The St. Gabriel T. A. and B. Society, Mr. M. McCarthy. The St. Gabriel "98" Literary and Debating Society, by Mr. P. Monaghan.

The following route of procession was decided on. After Grand Mass the Societies will form on Laguerre St. and Beaver Hall Hill and proceed by St. James, Seigneur, St. Patrick, Laprairie, Centre, Wellington, McCord, Ottawa, Colborne, Notre Dame, McGill Sts., Victoria St., and Alexander streets to the St. Patrick's Hall.

Mr. Patrick O'Brien of the St. Ann's V. M. Society was elected Marshal-in-chief. Notice has been sent to the Marshals of the various societies to meet in the St. Patrick's Hall on Sunday next, 2 p.m., to receive directions from the Rev. Father Quinlivan, and to decide as to the best means of conducting the procession. The meeting of delegates was as usual, a most orderly one, and the representatives present were highly complimented by the Rev. Chairman, for their orderly and business-like behavior. From the enthusiasm shown by the delegates, it is safe to predict a grand display on the coming feast of Ireland's patron.

St. Patrick's Society, the parent Irish national society of Montreal, will hold a banquet at the Windsor Hotel, on St. Patrick's night, instead of the usual concert. The committee appointed to prepare the order of "toasts" and other arrangements has completed its task. Among the "toasts" to be proposed will be the Queen, Ireland, Canada, Sister Societies, and the Ladies; and among the speakers who will respond are mentioned, Sir William Hingston, Mr. M. J. F. Quinn, Q.C., M.P., Mr. Justice C. J. Doherty, Mr. Frank J. Curran, advocate, and others. The sale of tickets would indicate that there will be a large attendance at the function.

The Young Irishmen's T. and B. Association will present the stirring and patriotic drama of "Robert Emmet," at Her Majesty's Theatre, which it gave with great success many years ago in the old Theatre Royal. The cast will be a strong one, including some of the most capable amateurs in local circles. No expense has been spared by the dramatic section of the organization in order to put the great drama on the boards in a manner worthy of its past reputation. The advance sale of tickets so far has been excellent, and the outlook is, that at this year's celebration, the old and popular association will receive the same genuine mark of appreciation from the Irish people as in former years—A crowded house.

St. Ann's Young Men's Society, so well known for its reputation of putting high class Irish plays on the stage will occupy the boards of the Monument National, when Mr. Jas. Martin's sterling Irish drama, "O'Rourke's Triumph," will be presented. The young men have been preparing for this event for some time past, and with the new costumes, new stage settings, new music specially arranged by the talented organist of St. Ann's Church, Prof. P. J. Shea, there is little doubt regarding the success of their undertaking, both from an artistic as well as a financial point of view. Two performances will be given. One in the afternoon and the other in the evening. Prof. Shea has received from New York several orchestral pieces specially written in connection with the popular Irish play, "The Romance of Athlone," which will be rendered in Montreal for the first time on St. Patrick's day at the Monument National.

The A. O. H. have completed arrangements for St. Patrick's Day celebration, and from the reports of the various divisions, it is expected that fully 1,500 members will be in line of march on that day.

Continued on page five.