

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, FEBRUARY 11, 1899

THE "GAZETTE" AND THE EDUCATION COMMISSIONERS.

As is usual with it when discussing Catholic matters, the educational comments of the "Gazette," in respect of the subject regarding which the Catholic and the Protestant School Commissioners of Montreal have each memorialized the Provincial Government, are characterized by narrow mindedness or unconscious misunderstanding. At the outset the "Gazette" misrepresents the real issue at stake. It states that certain members of each board of commissioners are "seeking to obtain advantages at the expense of the other board." That is not true. It was the Rev. Dr. McVicar and the Rev. Dr. Shaw, the Presbyterian and Methodist members respectively, of the Protestant Board who began the dispute, demanding more than their share of what is called the "neutral panel" which comprises the school revenue from the tax on joint stock companies. The ground on which the claim is based is that the majority of the shareholders in these Montreal joint stock companies are Protestants. Then the "Gazette" says that education is a state work. This is true only from a Protestant point of view. Protestants regard education simply as a means to enable their children to succeed in life, without any reference to everlasting life to come. With Catholics on the contrary, education is the work of the Church and the parents, and it means the "drawing out" or development of the children's spiritual and religious faculties, as well as their merely mental faculties for they rightly consider that worldly prosperity is not the sole end of man's life; that in fact this life is but a preparation for that which is to come. Catholics claim that it is the duty of the state not to control, but to assist, the work of education. The Gazette goes on to say that "the fact that in Montreal, two boards, instead of one, are entrusted with the oversight and direction of the local machinery is an incident, arising out of conditions which compel recognition and which cannot, now at any rate, be disregarded."

What does the Gazette mean by this "incident"? Does it mean that there should be only one board, comprised of Catholics and Protestants? That would be impossible, since, as we have shown, the Catholic view of education is entirely opposed to the Protestant view. Does it mean that there should be no Catholic board at all?

The "True Witness," which speaks for itself in this instance, has a few plain words to say on the subject. The action of the Protestant Board in trying to secure more than its legal share of the joint-stock companies taxes is, simply and solely part and parcel of that policy of insidious aggressiveness which has been at work in Montreal for many years, and to which the "True Witness" has several times called attention. The main principle of the school law in this Catholic province is that school taxes shall be distributed amongst the Catholics and Protestants according to population. In Protestant districts like the Eastern Townships Protestants most benefit; in Catholic districts Catholics reap most benefit. From the operation of this law, which is as near the perfection of fair

play as any human system can be, Montreal is exempt, and thus Protestants have a special privilege conferred on them, by means of which their schools receive about \$70,000. Notwithstanding this generosity which the Protestant minority enjoy, they are seeking to get still more. Even if their desire regarding the neutral panel were granted, they would not be satisfied, as we shall at once prove. When the Protestant Board interviewed Premier Marchand a few days ago, Mr. Bickerdike, who was with its members, suggested that, if the proportion of the distribution of the neutral panel taxes were changed, any losses that the Catholics might thereby suffer should be made up by a Government grant; Dr. Shaw—will it be believed by our readers?—immediately stated that the Protestants would claim a portion of that special grant. Here are his words, as reported in the "Herald":

Dr. Shaw—This is a new proposal that has much in its favor. It has been inspired, I have no doubt by a very generous sentiment on the part of Mr. Bickerdike, namely, to meet our views on the subject of joint-stock companies and make a subsidy to the Catholic Board. Duty compels me to remind you of an important principle that all subsidies are divided between the two systems. As representing the general Protestant educational interests of the Province, I think it my duty, without seeking to obstruct this proposal, which is dictated by the very best of motives, to draw your attention to this principle.

The Catholic Board has rightly met this new aggression on the part of the Protestants of this city by requesting the Government to put the school laws in operation in Montreal—that is to say, to divide the school tax according to population. The "True Witness" heartily supports that request; and it urges its readers to keep on agitating for this measure of justice until it is obtained. And we venture to predict that it will be obtained, if not this year or next year, before many years have passed. As we say elsewhere in commenting upon Mr. Osler's broadminded and statesmanlike speech in Toronto, all we want is equal rights to all and special privileges to none.

CANADA'S NATIONAL LIFE.

Recently we felt it our duty to comment adversely upon a lecture delivered by the Rev. Dr. Bryce, of Manitoba College, on Canadian National Life, for the evident bias which led him to omit from the list of the prominent founders of the Dominion all mention of D'Arcy McGee, Archbishop Connolly of Halifax, and the Catholic Hierarchy of this Province.

It is with pleasure, therefore, that we draw attention to another address delivered by a prominent Protestant in Ontario, in which there was no fault to find, but much to admire. At the annual banquet of the Legal and Literary Society, held in Toronto, Mr. B. B. Osler, Q.C., said: "I am addressing mostly young men; mostly men who have been here since I have been at the Bar, and all since Mr. Irving has been at the Bar. Can I say anything which will at all aid you as young Canadians with your future before you? We have, you have, the responsibility of the future of this country before you and your class, the young men, the intelligent young men of the Dominion. In a very few years you will be the leaders of the Bar. Some of you will be judges of the land; many of you will be legislators, shaping the destinies of the country. You want to realize the country that you will take possession of. You want to realize this as a country that apparently in its early days contained an impossible condition to make a harmonious whole. A difference in religion, a difference in language, a difference in laws existed—strong thinking religionists in the east, equally strong of a different faith in the west. The political question was, how are these to be governed? They cannot be harmonized, they cannot be governed by petty politics. You gentlemen from the west, representing Ontario, must recognize that Ontario is bound to the east, is bound to French Canada, bound to New France. You think differently, and yet you must think as one when the good of your country is at stake. You have got to remember in the first place that when we are dealing with Quebec, dealing with New France, we are not dealing with a conquered people who have come heartily and voluntarily under the British rule. We have to remember that although the armies of old France were defeated, and Canada was given to the English Government, New France has never been defeated. New France, that had the opportunity of leaving British rule during the war of independence, voluntarily stuck to the British flag. You have to remember, but for the action of the French during that crisis there would have been no Canada."

We have to remember, too, that in the war of 1812, they stuck nobly by the flag. They are Canadians by reason of these two things from choice, and not from conquest. We are the newer people; we are the more numerous people, and no statesman has a right to any position in this country who makes capital out of the differences between our people in race and religion. The greatest political enemy that this country can produce is he who seeks to make gain for himself or his party of the differences in origin and religion of these people, who are bound together by that tie which alone makes possible the successful Dominion of Canada."

That the young men who listened to these wise and statesmanlike utterances were in hearty accord with the speaker was made manifest by the repeated applause with which they greeted them. These are the only principles on which the national life of Canada can be maintained in all its vigor. And there are no sincerer upholders of those principles than the French Canadians to whom Mr. Osler paid so high and, at the same time, so well-merited a tribute. These are also the principles which the English-speaking Catholics of this Province have at heart. We believe in giving equal rights to all and special principles to none.

"CATHOLICITY."

On last Sunday, the Rev. W. T. Herridge, pastor of St. Andrew's Presbyterian Church Ottawa, delivered a remarkable sermon on the subject of "Catholicity." Certainly the preacher treated the matter from a Protestant standpoint, but he nevertheless gave expression to some truths that are not always found admitted in pulpits others than those of our Church. In the course of his remarks Rev. Mr. Herridge said:

"The time will come, though not in our day, for the reunion of Christendom. Protestantism is not perfect. Roman Catholicism is not perfect. A growing number of both communions are striving to pierce beneath the crust of dogma, and ritual and get at the heart of things. The Church was Catholic at the beginning, and it will surely be Catholic to the end."

We can readily understand that, while admitting the imperfection of Protestantism, it is but natural that the preacher should also characterize Catholicity as imperfect. But, Mr. Herridge, perhaps unconsciously delivered himself of a great truth when he referred to the ultimate reunion of Christendom. Although he may not see this consummation in the same light as we do, still it is the idea of the present Pope, and it has been the aim of nearly all his wonderful efforts during his extraordinary pontificate. That the Church was originally Catholic—not Protestant—and it is the logical order of things that the same institution should end Catholic—not heretic, nor Protestant—is another truth that none can gainsay.

The difference between the Catholic's conception of these truths and Mr. Herridge's views regarding them may be expressed in the single word "Roman." The Head of Christ's Church to-day is anxious to see all sections of Christendom united under the sway of St. Peter. Mr. Herridge dreams of a united Christendom that must reduce the Roman Catholic Church to the level of the sects. The Catholicity of the beginning—with us—has been the same throughout the ages, is the same to-day, and will be the same unto the end of time. The Catholicity of Mr. Herridge's prediction is a vague assembling of all denominations, each with its special errors, each preserving its individuality, in one great religious confederation. The truth has been exposed by Mr. Herridge's words; wherein he errs is merely the acceptance and application of those words. Some day, we hope, he may be able to repeat his sermon, giving to it the sense that the Holy Father would give to the same language.

THE MINING CRAZE.

Some remarks made by Mr. James R. Randall, the Washington correspondent of the "Catholic Columbian" regarding the stock gambling on Wall Street, New York, suggest a few reflections of the mining craze here in Montreal, and indeed, throughout the whole Dominion. It is astonishing to see how the mania for speculating in mining stocks has spread amongst men who mistrust almost everyone in the community in which they live, who hesitate and grow fearful before helping along any good enterprise that is brought before them, out of which they could make money and over which they could exercise full supervision. This class of men—and women too—do not, it is strange to say hesitate to hand over their closely guarded money to manipulators of shares in mines which are thousands of miles away, which they never can hope to see, and out of which the probability is that the only profit made will go into the pockets of the manipulators. This class includes old

men who have retired from business, widows who have been left enough money to live upon for the remainder of their lives, young men in business for themselves and who need all their small capital to carry on that business, and lastly, young men who live on fixed salaries. They have all caught the mine speculation fever, the desire to grow rich all of a sudden—the spirit of gambling in fact.

If these people were wise they would invest their money in some sound business enterprises in their own communities, enterprises which will yield them a fair and regular profit.

THE SHAMROCK CLUB.

The old saying "that nothing succeeds like success" is hardly correct in every particular, for the success in this reading may be of the most ephemeral sort, and may be taken in the same breath with the transient applause of the public, which is as fleeting as the wind, and just as erratic. The word "success" could perhaps be replaced with "perseverance" and carry with it the merit that mere fortuitous circumstances, or "streaks of luck," are not entitled to. It is the idea of sheer pluck, the idea of keeping unblemished an unstained escutcheon, the idea of overcoming what seems to be tremendous odds; it is the idea of surmounting obstacles that others quail at; it is the idea inherent in the Irish breast that no matter how severe a defeat is, it is not one that may not be overcome; it is the same idea that spurred on Clare's dragoons on the field of Ramillies; it is the idea that inspired the Irish Brigade at Fontenoy, and made an English king swear out his sorrow that his laws lost him such subjects; and it is the same idea that permeates the Irish heart to-day.

The struggle is no longer one of blood and murder and rapine. It comes now in the milder form of gladiatorial contests; it is less bloody but it is not less earnest. If Wellington could say that the battle of Waterloo was won on the cricket and football fields of the English public schools, who knows but a coming historian may not be obliged to write that coming struggles were not first fought on the lacrosse field and the hockey rinks. So far this may seem a long way to introduce a subject, which if condensed would be merely an encouraging compliment to the Shamrock Hockey Club, in connection with the Shamrock Amateur Athletic Association.

It is not necessary to refer at length to the difficulties encountered by the Shamrocks in some of the closely-corporated athletic leagues. The action of the Quebec Rugby Union during the last two years is still fresh enough in the memory to rankle a little bit in the heart, and the same obstacles had to be encountered before the Shamrocks were admitted to the Hockey Association. How sound their title for admission was, has been amply borne out by the play of the present season, when they have shown themselves distinctly the superiors of every other club in the League.

It is only the reward of perseverance, of indomitable pluck, of a national feeling that binds together in the face of the athletic opposition. Would that the same thing might be said comparatively in other walks of life.

The Shamrock hockey men, under the generalship of Harry Trihey, have been true to themselves and to their trust; they have practised faithfully, sacrificed self interest and many pleasures; but above all they have persevered.

THE GAELIC LEAGUE.

Under the date 21st January, 1899, the Rev. Eugene O'Growney, of the Gaelic League, has addressed a most interesting and important letter to the "Irish World." In connection with our own editorial of last week it may be useful as well as timely to give our readers a brief summary of the Reverend clergyman's statements.

After pointing out that the Gaelic League can claim the support of all consistent Irishmen, he shows that it is necessary to preserve the national language, "if the claim of Ireland to separate nationality is to be kept before the nations." It is a known fact that "nothing can have such effect on the mind and thought of a people as their daily reading." He then points out that the leading articles in the great English press are daily more and more un-Irish. The people in Ireland have English Magazines, English histories, English novels, English text books; therefore they are constantly drinking in English ideas. "Is Ireland to be Anglicized?" he asks. "If not, the only salvation is in the propagation of the Gaelic League."

Father O'Growney indicates how forcibly the Gaelic movement has taken possession of the Irish mind. It has extended its influences and its branches into every heart of the Irish-speaking districts; it has provided simple lessons in the Irish tongue, which in less than five years have taught over 40,000 people to read Irish; in 1891, there was one magazine published every four months, under the League it became quarterly, then a monthly, and now a regular weekly is added; the yearly general assembly was established, which was most successful in 1897, and 1898; in 1891, the Bishops established a Chair of Gaelic at Maynooth, for the purpose of promoting the study of the language, literature and history of Ireland.

It is pleasant to note that the reverend writer has stated that the Irish Hierarchy gave their sympathy and influence to the movement. Finally the press of Ireland has strongly taken up the work, and is contributing most powerfully to the impetus now given to the Gaelic language and its study. It is also to be remarked that Irish songs and Irish music are gradually supplanting the products of the London music halls and a general spirit of revival is spreading over the Old Land.

We are certainly happy to be able to claim for our good city of Montreal, a share in the work now being done for the glory of the Irish nationhood. The Gaelic League finds itself represented in this commercial metropolis of Canada, and the banks of the St. Lawrence echo the notes that arose from the Liffy, the Lee, and the Shannon. It was years ago, and in this country, that McGee wrote his poem on the "Ancient Race." After picturing the children of that race flying across ocean and consistent, he asks if there is any hope for the old race of Erin? and makes reply:—

"Come patriot brothers take your stand;
The League! The League will save the land;
The land of faith, the land of grace,
The land of Erin's "Ancient Race!"

Was it the Gaelic League of to-day that the bard intended to indicate? If not, at least the patriotic effusion applies to the Gaelic League, and it seems now that this great movement is destined to save the "Ancient Race," the ancient language, the imperishable nationality.

ALD. ROY SPEAKS OUT.

We have often noticed that the cry of "boodle," in connection with our City Hall, had been raised, but that beyond insinuations and significant hints no person ever attempted to substantiate the accusation. The recent revelations regarding Ald. Roy, and the officials who attempted to bribe him, and whose attempt he frustrated by exposing the culprits, give rise to serious reflections. It is now certain that offers of money had been made in two cases to an alderman; it is just as certain that the alderman in question was not to be purchased. The matter, as far as this case goes, is apparently beyond contradiction. The public, will, however, feel inclined to ask some pertinent questions. For example, it may be asked, if this is the only attempt of the kind that has been made. If not, who were the bribers in other cases? Who were the aldermen? Did the aldermen accept the proffered money? If not, why were they silent in regard to it? Has this system been carried on silently and safely, until the mistake was made to try Alderman Roy's incorruptibility? In fact we might go on asking questions by the score, and we fear it would be no easy matter to secure honest answers. It is to be hoped that this case will serve to open up an issue that should have long since been publicly debated, probed and settled.

ABOUT COMICALITY AND CARTOONS.

Comicality and cartooning take prominent places in modern journalism, and in most instances serve a good purpose, for they raise a laugh or compel a smile, and what little of the bright side of poor human nature falls to our lot occasionally, needs a tickling of the risibilities, much in the same way as a young one needs treacle and cream of tartar and sulphur in the early spring time, when a few balmy zephyrs make us leave off winter flannels, and take on pneumonia and when the lusty son of the sunny south, aided and abetted by a piano organ, a large lady and a small infant, fills the circumambient air with profuse strains of mechanical music, and grinds out something about a hot time time in an old town, while still the strains of an intermezzo lingers in the ear. But even cream of tartar and mechanical music should be taken in moderate doses, and comicality

palls on the taste as does too-much sugar in one's tea. This is especially the case when the ingenuity or originality of the artist or the writer reaches its limit, and he is forced to confine himself to a hackneyed subject, ringing the "changes on which after having lost all semblance to the pristine wit that created it degenerates into questionable taste and eventually descends to coarseness.

There is perhaps no sensible person in the world, who will deny the fact that no nation can make a joke or appropriate one, with more zest than the Irish. The Milesians' temperament is built that way. But he is also a sensitive being when his nationality or his religion is made the subject of alleged vituperations broad enough in their interpretation to be insulting. He laughs when he is accused of making a bull. It is a characteristic of his to make bulls, for it requires a somewhat clever person to make one effectively; and a great many of them have been carefully thought out before being sprung on the solemnity of a British Parliament. He does not mind being cartooned into something that has only the semblance to humanity in a pair of arms and legs. This does not hurt his feelings, for he knows that his race is one of the most handsome and best physically developed on earth. He does not mind being represented in the papers or on the stage in the picturesque garb of knee breeches and a red waistcoat. Nobody sees such things in Ireland anyhow. He does not object to being treated as an intellectual buffoon, for he knows that long ago the schools of Bangor, practically did all there was done in the education of Western Europe. What he does object to is the manifest malevolence which inspires the work of those artists who pander to the unwholesome tastes of a certain section of the American public—that portion of the public which half a century ago characterized itself by its proper name and confessed to knowing nothing, that section whose massive intellects thought the acme of wit was to teach their parrots to screech, "No Irish need apply," that section of intellectual enuchs, as Byron would say, whose cabalistic sign is A. P. A., which being translated means a poor aggregation. These are the people for whose delectation such things as the "Dooley Dialogues" are written.

It might be thought that the matter was being treated too seriously. But cartoons and songs have frequently been great moving powers. Nobody will question that "Puck's" tattooed man did as much as the vote of a state to defeat Blain's presidential aspirations, and it is only a few days ago, since "Punch's" treatment of the Fashoda question almost rose to the dignity of an international episode. Under the circumstances and the continuous fire of alleged lies to which the Irish race has been subjected in America, it is perhaps just as well to remark that no other distinct nationality carries with it the same influence in the great cities.

THE HONOR ROLL OF LOYOLA COLLEGE.

The half yearly examinations took place at the end of January, and the following results were announced on Monday last:—

- PASSED WITH FIRST CLASS HONORS.**
Terence Brady, Peter Donovan, Joseph Downes, Robert Hart, Frank McKenna, Arthur Sullivan, Thomas Tansey, William H. Browne, Philippe Chevalier, John Dickenson, Richard Farrelst, William Kaine, Fred Monk, John Walsh, Corbett Whotton, Chas. Birmingham, Maurice Browne, Michael Davis, Frank Downes, Jas. O'Keefe, M. T. Burke, John Davis, Thos. Guerin, Justin McCool, Ernest McKenna, Jack Milloy, Chas. Power, George Vanier, Chester Myers, James O'Connor, Hugo Fortier, Arthur Henmick, Robair Henmick, Lawrence Hicks, Harold Hingston, Barry Myers, Armand Brunello, Augustin Downes, Alphonse Schultz, Arthur Marson, Alexander Lefevre, Joseph Myers.

- SECOND CLASS HONORS.**
Edward Cummings, Edward Dissette, Albert Lortie, Eustace Maguire, Harry Monk, Robert McElhiney, Armand Chevalier, Bernard Conroy, James Doran, Guy Hamel, Joseph Meagher, Michael Tansey, John Barrow, Louis Burns, Pierre Chevalier, Geo. Crowe, John Cunningham, Wm. Daly, Raphael Dillon, Emil Emery, Basil Hingston, Wm. O'Neill, J. L. Hoctor, Rockett Power, Jas. Tyrrell, Geo. Vana Bacon, Quigg Buxter, Maurice Elliott, Adrian Law, Martin Milloy, Frank O'Keefe, Sargent Owens, Ray Ryan, Thos. Skelly, Frank A. Smith, John Landry, Maurice Du-moulin.

Since the beginning of the year our receipts from subscribers have been very good, but there are still a great many of our friends who have not paid up as promptly as in former years. This is a gentle reminder.