

## The True Witness

AND CATHOLIC CHRONICLE  
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THURSDAY, FEBRUARY 16, 1905.

## RACE, RELIGION AND OFFICE.

A correspondent of our contemporary, the Daily Witness, makes complaint that Protestants in the City Hall are not rewarded with office in proportion to the value of property held by Protestants in the city of Montreal. The editor of the Witness reminds him that Protestant office-seekers have probably received recognition from the corporation on the basis of population.

Our readers will remember that a few weeks ago a correspondent of our contemporary put forward the claim that school taxes drawn from the neutral panel should go exclusively to the support of Protestant education. We wonder whether the correspondent is the same in the two cases. If so he is not modest. He would deprive Catholic children of any educational benefits upon taxes except where specifically declared; and he would give representation on the pay roll of the corporation to Protestants upon the basis of property assessment.

This correspondent must have floated down here from Toronto, where they manage things after his peculiar notions. All neutral taxes collected from the banks, the public franchise holders, the joint-stock companies, etc., go to the Protestant schools in Toronto, upon the hypocritical pretence that the Protestant or undenominational schools are public schools which the children of all citizens may attend. In Toronto also you could not have a Catholic appointed to any job in the City Hall even though the combined influence of all the Catholic rate-payers in the municipality should be exerted in the attempt.

Of course, in a city where the majority is Catholic it is not an easy matter for such a "Protestant" as this in the Witness to have things his own way. Instead of intolerant steadfastness he must have recourse to argument. And with some points of his argument we are disposed to agree entirely. If Protestants were excluded from the service of the corporation in Montreal as Catholics are in Toronto it would be disgraceful; and to use the words of "Protestant": "submission and silence in such a state of affairs could only be construed as a tacit admission that English Protestants are inferior to and less qualified than their Roman Catholic brethren of the French or Irish races to fill posts of importance and profit in the civic administration."

We hope that our readers of the Irish race will take these words to heart. Though the editor of the Witness softly allows that the Catholic and the Celt show more tendency towards office and are more adaptable "as parts of a machine" than the Protestant and Saxon, the pay rolls of the city of Montreal do not prove it in the case of the Celt at least. The Celt in Montreal has had to live by the rewards of his own energy and industry. He is not a persistent office-seeker, or he would have more to show for his time and representation in the general population. Nor does the Protestant and the Saxon allow the Irish-Catholic to walk into positions of responsibility, honors or profit in the city. We well remember the loud Saxon

howl that was raised here some years ago when an Irish-Catholic was raised to the judiciary. There is, we fear, a little of the philosophy of the fox of the fable in the editorial of the Daily Witness. The admission has to be made that Protestants and Saxons are treated not only fairly but generously in Montreal on the basis of population. Because they cannot get upon a much better profit sharing, though entirely fictitious, basis of influence, the Witness consoles its correspondent by the pious assurance that office-seeking propensities are Irish and not worthy of the lofty Protestant and Saxon mind.

## THE FRENCH-CANADIAN IN ONTARIO POLITICS.

The chief surprise of the Whitney Cabinet in Ontario is the inclusion of Dr. Rheame as a French-Canadian representative. He has received the portfolio of Public Works, formerly held by the English-speaking Catholics Latchford and Fraser. The appointment is a tribute to the methodical and insistent example of the French-Canadian people both in their native province of Quebec and in Ontario, where they are increasing steadily in numbers. Mr. Whitney, before the election, had practically pledged himself to have a French-Canadian in his Cabinet, and Mr. Ross had gone a degree ahead of his opponent by taking Mr. Evanturel into his government at the last shuffle. The people of Ontario have made no complaint. They are improving. They will soon learn to understand that representative government stands for representation of all the people. Mr. Whitney has a majority in the Assembly too big to be disturbed by any small element of dissatisfaction, but not big enough to break in twain, like Mr. Parent's hosts.

## COMBES' POLICY MAINTAINED.

The cable despatches of this week do not err in probability when they forecast the anti-clerical programme of the Rouvier government. It appears that the bloc after tumbling to the ground and depositing Combes has re-arranged itself under his successor. The structure of government may not be as firm or well-knit together as formerly; but it is the bloc still. A breathing spell has been given to the friends of religion merely. They can be relied upon to make the best of whatever situation presents itself.

## STALE SECTARIANISM.

A report, clipped from the Daily Witness, is before us of a discussion, on the relation of Protestantism to Catholicism, which took place at a recent conference representing the Congregational, Diocesan, Presbyterian and Wesleyan Theological Colleges of Montreal. This discussion is altogether too stale to invite lengthy reply or support any controversy. What are we to say to the leader of an inter-collegiate debating union who supposes, or pretends to suppose, that the insertion of the Epistles and Gospels in our prayer-books is something in the way of a brand new concession to Protestantism? How utterly unprofitable is all such talk; how absurd appears its publication in a serious daily newspaper. Well did some of the elders of this Protestant conference at the close of the debate advise that an end for ever be put to these stupid attacks. "All agreed that no good was to be done by attacking Roman Catholicism or by the old methods of controversy."

If Protestantism has any light to give us in this province let us by all means profit thereby. Let us, for example, profit by Protestant liberality to the schools of the masses. Let us profit by many individual examples of Protestant generosity to the cause of higher education. But let us, both Protestant and Catholic, profit by a common example of Christian conduct for the sake of society and country. The report of a discussion such as that published by the Daily Witness cannot injure Catholics in any way. It may mis-

lead the indifferent or encourage the malignant as an exhibition of the failure of education to educate sectarianism. Inter-denominational meetings and any advance towards the re-union of the Protestant sects which such meetings may promise have little to recommend them if the one spark of unity they produce is capable only of re-establishing the old style of dishonest attack on the Catholic Church.

The Provincial Cabinet held a meeting in the city to-day.

Full returns of the Wright County bye-election give Mr. E. B. Devlin, Liberal, a majority of 142.

The Pope is preparing an encyclical dealing with the history of the conflict between church and state in France.

The Bell Telephone Co. is spending the sum of \$200,000 in local improvements in its east and north end divisions.

There was a meeting in the Windsor Hotel yesterday morning of the members of the Peel street Good Roads Association, who have taken the law into their own hands. They intend to continue the good work they have begun in the way of road clearing until legal action is taken to make them desist.

We are pleased to see that the chair recently vacated by James J. Roche, of the Boston Pilot, has been so admirably filled. Miss Katherine E. Conway needs no eulogy, for her work as novelist and poet easily marked her out as a woman who was not to remain on the lower rung of the ladder of literary fame.

The Shakespearean student had a chance last week to enjoy what is considered the most captivating of the great poet's dramas—"A Winter's Tale." The exquisite setting which clever Viola Allen gave this masterpiece did more than justice to the author, and he could never have dreamed of anything better. And why are plays such as these not better patronized. One would be inclined to think from the way a local playhouse was crowded not long since for six nights and two matinees that Montrealers did not mind what was put before them. Was this not proved when they flocked to witness plays put on by an actress who displayed the grossest shamelessness in depicting the low, the coarse—and worse—the flagrant violation of all laws governing the most sacred relations. But what of that. They wished to be "amused"; and she flouted all this in their admiring faces and defied them not to applaud. It is a pity the vulgar side of life has such a fascination, a pity for the audience, and a greater pity for the playwright. We mentioned in a previous article that Montreal should stamp out low plays that get a respectable housing nowhere else than here. We repeat this assertion, and express the hope that the day will come when women of clean lives and lofty aspirations will be the ones who will amuse us in our leisure moments, thereby making the stage what it ought to be and not a destroyer of our finer feelings. Such was the woman, such the play put on by Viola Allen, one of the few women who can prove that the stage will not degenerate any more than another calling, if only the womanly instincts are lived up to.

Kind words are the music of the world. They have a power which seems to be beyond natural causes, as if they were some angels' song which had lost its way and come on earth. It seems as if they could almost do what in reality God alone can do—soften the hard and angry thoughts of men. No one was ever corrected by a sarcasm; crushed perhaps, if the sarcasm was clever enough, but drawn nearer to God never.—Father Faber.

## Education in the Northwest Territories

The Hon. Senator Scott, Secretary of State, has prepared a valuable paper giving a brief history from official sources of the legislation affecting separate schools since the year 1863 in the united provinces of Canada and in the Dominion since confederation. The legislation of 1863 concerns the bill to amend the law respecting separate schools in Upper Canada in which Mr. Scott, then a leading figure in the assembly, took a foremost part. Following this Senator Scott presents extracts from Confederation debates covering the powers conferred upon local legislatures to make laws respecting education, together with the portions of the British North America Act of 1869 dealing with education. The education clause in the Manitoba Act appears in full and an extract from the House of Commons Hansard of 1870 quoting the debate and divisions on the motion for the adoption in the Parliament of Canada of the Manitoba Act.

The most interesting portions of the pamphlet reproduce Hansard showing the reasons why separate schools were established when granting a constitution to the Northwest Territories. The educational clause as introduced in committee, was fully debated; but the Bill passed through the House without any opposition.

Not a single observation is to be found in the debate intimating that any one member dissented to the educational clause.

In the Senate, on the motion for the third reading by Mr. Scott, Mr. Aikins said:

He was opposed to a provision in this Bill. In the 11th clause provision was made for the maintenance of certain schools for Protestants and Roman Catholics separately. He thought it was unwise to introduce anything of this nature into the Bill. He therefore moved, seconded by the Hon. Mr. Flint, to strike out all the words after "therefor" in the 12th line.

The following extracts from the debate prove conclusively that it was recognized by both opponents and supporters of separate schools that the Bill was adopting a constitutional principle which could not afterwards be changed.

Mr. Brown said: The safe way for us was to let each province suit itself in such matters. This country was filled by people of all classes and creeds, and there would be no end of confusion if each class had to have its own peculiar school system. It had been said this clause was put in for the protection of the Protestants against the Catholics, the latter being the most numerous. But he, speaking for the Protestants, was in a position to say that we did not want that protection.

Mr. Scott, in reply, among other observations, said: Any gentleman would have to admit that it was the greatest possible relief to the people of Ontario that this question was settled for them, and was not, as in some of the other provinces, a source of constant discord. He was one of those who maintained that parents had a right to educate their children as they pleased, and that they ought not to be taxed to maintain schools to which they could not conscientiously send their children. Our whole system of Government was based upon that sound principle, and how long could we have happiness and peace in this country if we were to abolish that safeguard, which was now recognized in both the large provinces? Would not every gentleman in this Chamber gladly see the New Brunswick trouble removed? Now was the proper time to establish in the new territory a principle that ought years ago have been established in this Dominion. He hoped hon. gentlemen would not take advantage of their majority to force upon the House a principle to which many were conscientiously opposed.

Hon. Mr. Miller said: Parliament had an undoubted right, under these circumstances, to make such provisions regarding the question of education, or any other question, for this new territory, as in its wisdom it thought best for the future peace and well-being of the country. The difficulties they had already encountered in the old provinces in regard to education should be a warning to them to prevent similar troubles arising in the provinces they hoped to see spring up in the Northwest. This policy had been applied to Manitoba, and who can deny that the course had been wise, and would save

that province from all the discord and bitter agitation through which the older provinces were either passing or had already passed. It was unfortunate that the Act of Union had not settled the educational rights of all the old provinces on a just and liberal basis, as had been done in Ontario and Quebec.

He thought they should take a lesson from their past experience, and deal with the subject in a fair and liberal spirit. All the Bill asked was that all parties in that new country should have such schools as they chose to establish at their own expense, and that minorities would at all times be safe against the tyranny or intolerance of majorities. That would not be interfering with the just rights of any body or clan, but, on the contrary, it would be guaranteeing the rights of all classes. It would simply be providing, while they had the power to do so, for freedom of conscience with regard to the vexed question of education. It should be borne in mind that the body to which he belonged felt deeply in this question, and would never quietly submit to injustice or oppression in reference to it. That body comprised forty-five or forty-seven per cent. of the whole population of this Dominion, and although they did not possess a fair representation in the Senate in proportion to population, they were still strong enough here and elsewhere to resist injustice and vindicate their conscientious views with regard to this or any other question.

Hon. Mr. Letellier de St. Just said: The Government knew that great difficulties had already arisen in the existing provinces with regard to the school question and it was to prevent these difficulties in the new province that this clause had been introduced. He thought we ought to be as much as possible to legislate for the peace and harmony of all classes, whenever we had the power to do so. He would not say any more, but only express the hope that this House would not accept the amendment of his hon. friend.

Hon. Mr. Ryan argued children should be taught religion while acquiring secular knowledge; if not so instructed on week days, it would be difficult to inculcate religion at all. The tendency of the amendment was to ignore education altogether. The clause of the Bill did not necessarily involve separate schools, but merely gave the minority, and the majority as well, the right to choose their own schools. It was the duty of this House to see to the protection of the minorities.

Hon. Sir Alexander Campbell, leader of the opposition, said it would be much to be regretted if the amendment passed. The object of the Bill was to establish and perpetuate in the Northwest Territories the same system as prevailed in Ontario and Quebec, and which had worked so well in the interest of peace and harmony with the different populations of those provinces. He thought the fairer course, and the better one, for all races and creeds, was to adopt the suggestion of the Government and enable people to establish separate schools in that territory, and thus prevent the introduction of evils from which Ontario and Quebec had suffered, but had judiciously rid themselves.

Hon. Mr. Penny said, though he was not an admirer of the separate school system, it had been found necessary, in the interest of peace, to adopt it for Quebec and Ontario, and as a similar agitation for it would naturally arise in the Northwest in the course of time, we might as well settle the matter at once by allowing the creation of separate schools.

Hon. Mr. Brown said he concurred with what had fallen from his hon. friends on the treasury benches, and from hon. gentlemen who had spoken on the amendment, with respect to the propriety of allowing separate schools. But the question was not whether those schools were right or wrong, good or bad, but as to whether it was wise for this country to deal with this question. He quite admitted the importance of the issue which had been raised—whether this matter should be referred to the provinces interested for settlement, or be brought to the Dominion legislature.

Hon. Mr. Brown later spoke as follows: The moment this Act passed and the Northwest became part of the Union, they came under the Union Act, and under the provisions with regard to Separate Schools.

The vote was taken on Mr. Aikens' amendment. Contents, 22; Non-contents, 24. Amendment lost. It does not appear that there was any adverse criticism in the press, though the clauses in the Bill were referred to in the leading newspapers of the period, and as far as can be

ascertained the Act was accepted at the time in the Territories without dissent.

Under the Territorial legislation, the rights of the minority have in the past been recognized. It would be a breach of faith and a violation of the British North America Act to disturb now the rights and privileges granted by the Parliament of Canada thirty years ago, and enjoyed by the minorities up to the present time.

## ST. PATRICK'S ANNUAL CHARITY CONCERT.

The St. Patrick's annual charity concert, under the direction of Prof. J. A. Fowler, which was given at Windsor Hall on last Tuesday evening, was greeted with an audience that filled every seat in the large hall. It was indeed a musical treat for the audience, a signal success for Prof. Fowler, and his large band of singers. Weeks had been spent in preparation for the affair, and the crowning of their glory came in the rendition of their parts. The pretty dresses of the ladies, the gentlemen in evening attire, made a very picturesque scene on the stage. It was in the chorus work that the singers scored a great success. The attacks were perfect, the parts well sustained, the voices blending in perfect harmony, the shading and execution left nothing to be desired. The programme contained many Irish choruses which stirred the enthusiasm of the audience and brought their memories back to the dear old land.

The chorus "As Love's Young Dream," with Irish peasant girls' Festive Dance, which was given by special request, was delightfully rendered. The peasant girls in costume were: Misses Stella Coleman, Lola McGowan, Eva LeBrun, Christina Carberry, Geraldine Healy, Alexandra Sears, Ida Flanagan, Alice McCaffrey, Lizzie Curran, May Murray, Cassie Blanchard, and Sarah Hartford.

Mr. Alfred Lamoureux, the blind tenor, sang "Good Night," and as an encore gave "The Kerry Dance," which won him rounds of applause. Miss Menzies rendered "Oft in the Silly Night," and was the recipient of a handsome bouquet, and Miss Belle Foley's rendition of "For All Eternity" called for a well merited encore.

The "Ancient Battle Hymn" and "Norah, the Pride of Killarney," were given with vim and spirit, the solo work being well rendered by Mr. J. P. Kelly.

"The Vision of St. Patrick," composed by Miss Belle Guerin, and recited by Miss Alice Rowan, was deeply appreciated by the audience. In response to an encore Miss Rowan recited "O'Connell, the Champion of Liberty." In both cases she did justice to her work. Her enunciation was perfect and her clear voice was easily heard throughout the hall.

But perhaps one part of the programme calls for special mention; it was the Grand Chorus from "Toreador," and the Toreador scene from "Carmen," with Mons. Victor Ocellier as soloist. The scene was magnificent in the extreme, and rarely has the chorus work been so well handled as Prof. Fowler interpreted it last Tuesday night. The following took the chief parts:

Signoritas—Misses Sadie Tansey, Kathleen Murphy, Eva Quinlan, Eleanor Nugent, Bella Rowan, Ethel McKenna, Gertrude Lynch, K. E. Millard, Tessie Delahanty, Cecilia Halligan, May Collins and Alice Dillon. Bandrilleros—Messrs. J. W. Ward, W. J. Walsh, F. J. Cahill, T. P. Murphy, J. A. Blanchfield, F. McKenna, J. M. Kennedy, D. McAndrew, R. Felton, E. J. Lynch, D. Macdonald, R. J. Quigley.

Prof. J. J. Goulet's rendition of several selections on the violin greatly pleased the audience. "The Meeting of the Waters" was beautifully sung by a sextette composed of Mrs. J. Burnet Kelly, Miss Lillian McKenna, Miss M. Ward, Messrs. J. Kiely, T. G. Ireland and J. J. Walsh. Mr. Victor Ocellier made the hit of the evening when he rendered "The Holy City," the first time he has done so in English. His fine baritone voice was heard to good advantage, and he was loudly encored. The finale was "The Minstrel Boy," sung in unison.

We congratulate Prof. Fowler and his singers on the success of their concert, and we think they have reason to feel proud, as they have surpassed all previous records.

He that has to do with an enemy in his breast has a harder task upon him than he that has to encounter one in the field.

## NOTES FROM THE CATHOLIC PARISHES OF THE CITY

ST. PATRICK'S PARISH.  
Rev. Father Dixon, P.P., castle, N.B., is a guest at the rectory.

Rev. Father J. McPhail, O.S.A., of St. Ann's Church, preached Sunday service.

Next Sunday afternoon, members of the League of the Heart will hold their meeting. The new life and drum band, Patrick's School is making progress.

The sanctuary boys, under direction of the Christian Brothers, are a great source of edification and adornment at the altar.

## ST. MARY'S PARISH.

At the high Mass on Sunday, Rev. Father Connolly, S.J., Immaculate Conception, preached an eloquent sermon on the Gospel of the day. "The grain of mustard seed mentioned in the Gospel," said the preacher, "other than our Divine Lord, born as the babe, suffered and rose from the grave and, like a seed, covered the whole world with branches, the Church. St. John says there are two loves on two cities. The first is of self, preaching the contentment of God. The contempt of God, its spirit pride and independence. The empire of the world is the empire of Satan. There are five evils in the world: Disobedience, rebellion, war, oppression, and the love of God, into the contempt of self. In the city of obedience reigns peace and happiness. In the city of disobedience and rebellion, Catholic Church is a school, a Protestant writer, 'an in school, where from week to week, from year to year, from century to century the same lesson is the lesson of obedience.'"

Mr. continued the preaching was reading where 25 out of 100 in the State of New York living on charity. While in Chicago, misery, wretchedness and pauperism were still strikes and rebellion were the result of such misery. In conclusion, he exhorted the congregation to plant the lesson of obedience in their hearts so that lives would be modelled on the vine Master's.

## NATIONALITY AND RELIGION OF CIVIC EMPLOYEES.

The following has appeared in the Daily Witness:

To the Editor of the Witness:

Sir,—In your issue of yesterday you give a detailed statement of the nationality and religion of those receiving salaries from the city. The amount of their emolument is a wonderful exhibit; and so show that the Protestant population is practically almost ignored by the aldermen, in spite of the fact that they contribute much larger proportion than others, to the civic revenues.

I think it will be found that the testaments, including those in the panel, pay taxes upon one-half of all the assessable estate (setting aside exemption of the city). Yet they are only employed at salaries amounting to \$1,611, compared with \$3,651 to Roman Catholics.

I know it will be immediately you are raising "a race and religion." Be it so. It is time cry was raised. The appeal of race or religion cry has always made here by persons who wish to enforce the exclusion of those of a different race and religion to the utmost of their power. It is the way in which they attempt to obtain something approaching their fair share. Mission and silence in such a state of affairs could only be construed as a tacit admission that English testaments are inferior to, and less qualified than their Roman Catholic brethren of French or Irish race to fill posts of importance and profit in the civic administration. We few Protestant aldermen in the Council. Can you not appoint them to make at least some effort to obtain equal justice? If the not, or will not, had they not retired, and let us have an Roman Catholic Council. We are not worse off—perhaps better off—than the Protestants.

## PROTESTANT.

Montreal, Feb. 9, 1905.