

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, MAY 13, 1899

SECTIONALISM.

It would be amusing, if the subject were not a very serious one, to reproduce and comment upon, week after week, the remarks of the Protestant Press of Montreal, on the subject of sectionalism. In the Herald a few days ago we read the following article which we reproduce in full, for a purpose that we shall immediately explain. It is headed "Sectionalism."

"It is unfortunate, at a time when the only defence which is offered on behalf of civic officials who are utterly incapable is that they are French-Canadian, that a measure of justification for this kind of sectionalism should be furnished by the publication in a leading newspaper of a paragraph like this:—

"The Fire Committee is to meet on Thursday to fill the vacant captaincy of No. 1 Station. The vacancy was caused by Capt. Guthrie accepting another position out of the city. There are quite a number of applicants for the position, which by the way belongs to a Protestant. Among the applications are Foreman Johnson, Foreman Gordon and Engineer Taylor. It is said the position will go to Mr. Gordon, who is entitled to the position by seniority and religion."

What has Mr. Gordon's religion to do with the duties of fire captain? Why tack on to the legitimate qualification of seniority the claim that he is a Protestant?

"Appeals to sectionalism such as the above, which was taken from the "Star," contribute neither to the glory of Protestantism nor the efficiency of the civil service.

"The strongest protest against sectionalism in civic affairs come from the Protestant portion of the population, and yet we have them accused, on the strength of the above paragraph, of creating sectionalism. The "True Witness" last week based the following comment upon it:—

"Some friends of the "True Witness" have found fault with it for advocating the right of Irish Catholics to certain public positions. They forget that it is not the "True Witness" that has created this system of sectionalism; it is the English-speaking Protestants and the French-Canadians. So long as this system exists the "True Witness" will continue to champion the interests of Catholics whose language is English, and who have a right to certain public positions. The French-Canadians and English-speaking Protestant newspapers have no hesitation in speaking out in behalf of those they represent."

It must be perfectly clear that we cannot hope for an abatement of those racial and religious prejudices, which so often furnish protection to inefficient officials and stand between the taxpayers and reorganization of civic services, if appeals to sectionalism continue to be made—however unwarrantably—on behalf of that section of the population which most vigorously inveighs against them."

On the very same evening that the "Herald" published the foregoing article, its Protestant contemporary contained the following editorial paragraph:—

The law says that the license commissioners of the city of Montreal shall be the two judges of sessions and the Recorder. The Recorder is now two people, one of whom is English-speaking, as a concession to the minority, and to make up for not

having a representation on the police bench. The question is whether the whole Recorder shall sit on the license commission or which of him. It is in this particular sphere that the minority has been most restive at being unrepresented, and in the past domineered over by men who openly flouted their prejudices against having saloons planted among them."

We must confess that we prefer the outspoken sectionalism of the "Star" and the "Daily Witness" to the "soft sawder" of the Herald. It is only a few weeks since the "Herald" advocated that the English-speaking Recorder should be Mr. Weir—that is to say, that he should be a Protestant. What was that but an appeal to sectionalism? Is it not time, therefore, as the "Herald" states that "the strongest protests against sectionalism in civic affairs come from the Protestant portion of the population," for not only have the "Star" and the "Daily Witness" openly appealed to sectionalism in the articles which we have quoted, but the "Herald" itself did the same thing in advocating Mr. Weir's appointment, and it repeats the offence in the beginning of the above quoted article, where it says that "the only defence which is offered on behalf of civic officials who are utterly incapable is that they are French-Canadians." Who are the civic officials who are "utterly incapable, and who is it that offers as "their only defence" the fact that they are French-Canadians?" We challenge the "Herald" to answer these questions.

The plain fact of the matter is that the four Protestant newspapers of Montreal—for the "Gazette" reproduced the "Star's" article—have all along been appealing, and successfully appealing, to sectionalism, some openly like the "Star" and the "Daily Witness," and the other two in a round-about way like the "Herald" and the "Gazette." The French-Canadian press adopts the same policy. And the result is, as the "True Witness" has frequently pointed out, that between these two sections our own suffers considerably. It is not so long since that we had an Irish Catholic Recorder, an Irish Catholic City Attorney, and an Irish Catholic Assistant City Clerk, not to mention other prominent civic positions held by Irish Catholics. These positions are now all held either by English-speaking Protestants or French-Canadians, although Irish-Catholics have all along been increasing in numbers in the city. So completely, indeed, have our people been ostracised that, as is proved by the article quoted from the "Daily Witness," the English-speaking minority is actually claimed to be the Protestant minority. The Recorder," it says in its own style, "is now two people, one of whom is English-speaking, as a concession to the minority." Where do English-speaking Catholics come in? Are not they as strong a minority as the Protestant minority? How much longer are we going to tolerate this exclusion?

Under this title the "Daily Witness" devotes a whole page to the report of a sermon preached by the Rev. W. D. Reid, in Taylor Presbyterian Church, in this city. The sermon is an earnest plea for the application of the Golden Rule to business

GOING BACK TO CHRIST.

operations, especially manufacturing industries. That is a good plea, and is therefore, all right so far as it goes. It is when Mr. Reid goes on to talk about the existence of evidence that the people are now beginning to "go back to Christ" that we find fault with him. This talk about the world "going back to Christ" is essentially Protestant. When the Protestant heresy started its excuse was that it was "going back to Christ." Where were the Christians before Protestantism started? Surely they were not far away from Christ, for He promised to be with them all days, even to the consummation of the world. And He is with the Church still, and has been since He made that solemn promise. From the days of the Apostles Catholic children have been duly baptized, and, on reaching the age of reason, have been taught the saving truths which He commissioned His Church to teach. The word of God, like the mercy of God, endureth forever. His promise is of necessity true for all time. It is simply the love for novelty, the perplexity brought about by private judgment, the vain seeking after doctrines that will recommend themselves to their individual mental desires, that suggest all this Protestant talk about "going back to Christ." Going back! Why Christ is here with us, and has been with us since the Apostles' days, and will abide with us till the end of time.

As to the application of the Golden Rule to the manufacturing and other business, here is a paragraph which we reproduce from the "Providence Visitor," which is a somewhat suggestive commentary on Protestant attachment to the Golden Rule:—

"The Chesebrough Vaseline Company is one of the biggest concerns in the country and the name of Chesebrough appears on nearly every vaseline bottle. It appears that Dr. Chesebrough, proprietor of the company, was somewhat of a bigot. His will has just been filed for probate in Elizabeth, N. J. After leaving large amounts to various Methodist concerns, the residue of the estate amounting to over \$200,000, is to be expended and used in founding and maintaining an orphan asylum in Summit, to be known as the Chesebrough Protestant Orphan Asylum. It is expressly stipulated that no orphans of Catholic faith shall be admitted."

FATHER ROUXEL DEAD.

On Friday morning last at the Hotel Dieu Hospital, in this city, in his sixty-ninth year, calmly and silently passed away one of the most important members of the Order of St. Sulpice, in the person of the late Father Rouxel, professor of theology at the Grand Seminary. His funeral service was held on Monday last, at the Church of Notre Dame. We could not better illustrate the esteem, love, and veneration, in which that learned, saintly and devoted priest, was held, — even by non-Catholics—than by reproducing some of the comments which the leading Protestant organ, the "Daily Witness" made, on receiving the news of his demise. Although Father Rouxel's position and duties drew him away from the great world, and made his life one of almost monastic simplicity and obscurity, yet his grand and highly useful career was such, that even those outside of the pale of the Church thus pay tribute to his great worth and his wonderful services. The "Witness" says:—

"Hyacinthe Rouxel was born at Valogne, diocese of Coutance, France, in 1830. He entered the Seminary of Coutance in 1848, and after studying there for five years went to Paris in 1853. He was ordained priest the following year, and having joined the Order of St. Sulpice, came to Canada in 1854. Immediately upon his arrival he was appointed professor of theology in the Montreal Grand Seminary, and has remained there ever since.

"While the long career of Abbe Rouxel as a professor of theology excluded him from the outside world, and left him almost unknown to the laity, it brought him into contact with thousands of theological students now dispersed as pastors and missionaries throughout the continent. His experience and learning had made him an authority on theological questions, and this, coupled with his wide connections with the clergy of America, explains why he was certainly one of the most extensively consulted men on this side of the ocean. The consultations asked him on theological points were so numerous that he had to devote a portion of his sleeping hours to correspondence, and his daily mail was always very large."

Here we have the life and labors of the lamented theologian most admirably summarized. One of our modern novelists in speaking of the impossibility for some men to hide themselves from the world, or to escape the appreciation and gratitude of mankind wrote:—

"A Loyola might cover his head with a cowl, and clothe himself in the garb of humility; yet he could never become obscure." Greatness, true greatness will ever assert itself, despite all precautions, to the contrary. It has been so with thousands of those chosen ones who have been granted the glorious mission of the priesthood; and Abbe Rouxel was one of their number. Truly could he say, when the final hour approached: "bonum certamen certavi." Yes, truly, he "kept the faith"; he "ran his course," "he fought the good fight," and now that Faith is his glory and reward; that course constitutes his richest treasures before the Almighty; the battle of life has ended in a victory, such as not every one is called upon to enjoy. Behind him remain the effects of his great works; before him lies the record of those great achievements, and for us is the duty of repeating, from our heart, the words he so often sang with fervor and devotion: "Dona ei requiem."

RESCUING THE LITTLE ONES.

With the zeal which he brings to the performance of every good work he undertakes—and they are numerous—Cardinal Vaughan is vigorously carrying out his "crusade for the Rescue of Infants" in the British Metropolis. His Eminence asks funds to enable him to provide officers or agents to attend the police courts on behalf of juvenile offenders, so as to prevent them from being sent to reformatories where their companions and surroundings would have an evil effect upon their whole after-life; to enlarge the capacity of existing Catholic orphanages and to erect additional ones; to provide self-supporting homes for working boys and girls; to provide homes where youths of both sexes who had been in prison may be received and cleansed, so to speak, of their prison taint, as well as being afforded facilities of earning honest livelihoods; and, finally, a home for juvenile cripples.

The aim of the Cardinal is not merely to rescue parentless and friendless Catholic boys and girls from vicious environments and place them on the path that leads to good citizenship and well-conducted membership of society, but also set their feet upon the road to eternal salvation. Wealthy Protestant proselytising institutions have highly-paid agents on the look-out for such children in order to rob them of their faith.

When it is stated by those who are in a position to know the facts, that a large number of unfortunate Catholic children are annually gathered in Protestant proselytising institutions in the British capital alone, the necessity for such a project of rescue work as that advocated by Cardinal Vaughan becomes at once apparent.

IRELAND AND QUEBEC.

The Dublin correspondent of the New York Post, has written a letter, surveying the field of action in Ireland after the recent elections. On the whole the tone of the correspondence is not unfavorable to the popular cause. Summarizing the results, he places the figures as follows:—

Leinster.....	222 Popular	82 Conservative
Ulster.....	95 Popular	80 Conservative
Connaught.....	81 Popular	20 Conservative
Munster.....	137 Popular	9 Conservative
	535 Popular	113 Conservative

It will be seen, that the popular majority is overwhelming. As is pointed out, however, by the correspondent even with this result, there is evidence of that spirit of fair play which characterizes the majority, of the Irish race. Thus, in striking contrast with the narrow mindedness of the recently ruling class, there is the pleasing feature of liberality on the part of the yesterday down trodden majority. The correspondent says:—

"In no voting district, so far as I can learn, in which the Conservative voters are in a majority, has a Popular representative been returned. In a majority, Conservatives have many in which the Popular party is returned. In a considerable number of the councils in which the Popular party is in a large majority, and where, naturally, a Popular chairman has been elected, the vice-chair has been given to a Conservative. In some of the Northern councils in which the Conservatives held a majority of but one, they have exercised their power in appointing Conservatives in both chairs."

Perhaps, after a time, this intolerant section, may be induced to exhibit more liberality in their own few strongholds, out of consideration for those, in whom they will be interested, in the vantage points of the majority of the people. At all events, it is pleasing, to notice, that when liberality was shown it was in the rank and file of the people. No better evidence could be given of the spirit that animates the majority. As the people aspire to Home Rule, and are likely

to get it, unless the minority are purposely blind, they must see that there is no desire to ostracise, on the part of the great bulk of the nation. The correspondence closes with the following paragraph:—

"In any case a fatal blow has been struck at the old ascendancy. Protestants, once the masters, unless they come to throw themselves into the general national life of the country, fall into the position we are told they largely occupy in the Province of Quebec, where they carry on much of the trade of the country, are entirely respected, but are largely shut out from patronage and pay—their ambitious youth finding careers in Great Britain, India, and the colonies. Protestants have now lost most of what they might have lost under Home Rule. They may yet come to realize that in Local Assembly for Irish affairs containing a certain nucleus of Protestant members from Ulster, and feeling themselves Irish, they would really have more hold upon the country than through the collective management of local affairs by the Imperial Parliament."

One of the arguments most frequently urged by Irish Canadians. In favor of Home Rule for Ireland has, invariably, been that the Protestants of Ireland, need have no fear of the majority of their Catholic fellow-countrymen, with the example of the Province of Quebec before their eyes. It will be news to people here, in this Province, that the Protestants are shut out from "patronage and pay." When we consider how few the Protestants are, as compared with the Catholics, it is indeed striking, that they should have so much patronage and so much pay as well. The correspondent of the Post, must have drawn his inspiration from some very unreliable source. Politically the Protestants in this province have always had far more than their share of the good things going. Before and since confederation they have never had cause of complaint. They have and still have their representation in the Governments of Ottawa and Quebec. Not only have they had ministers but deputy ministers as well. In the judiciary of the province, they are represented, away beyond what their numbers entitle them to. In our Court of Appeals, they have two out of six. The Acting-Chief Justice of the Superior Court of the Province is a Protestant, and amongst the superior judges, not less than six are non-Catholics. Only the other day, the joint recordership of this city was given, to a Protestant and a French Canadian. Go where you will, to the City Hall, or to any of the public departments, provincial or municipal, and you will find that the fat billets have in a large measure fallen to the men, who do not profess the creed of the majority. Then in matters of education, where under the sun is a minority, so well treated as in this Province? No one ever dreams of interfering with their rights or privileges. Yet the world knows, the treatment that has been meted out to the Catholic minority, in other provinces, in the recent past. Evidently those who predict for the Protestant minority in Ireland, harsh treatment from their Catholic brethren, must see elsewhere than to the Province of Quebec, for a precedent upon which to base their prophecies. Just as in the recent Irish elections the minority has had its feelings respected in the question of chairmanships, as pointed out by the correspondent, so in this Province, for years and years, Protestants have been elected to Parliament, in constituencies where the Catholic majority is overwhelming. It is very much to be regretted, that these things are not more widely known, and that for the purpose of defeating the just aspirations of a people, statements should be made, that are utterly, at variance with the truth.

NATIONAL SOCIETIES.

An account of the insolvency of the society, known as the United Friends in the neighboring Republic, is well worthy the perusal of all those interested in fraternal insurance associations. It is the old story, and an oft repeated one. Bad management has brought great loss and sad disappointment to a number of persons, who for years have been paying in premiums, out of their hard earnings. It behooves all members of mutual benefit organizations, to follow closely the affairs of the society, with which they are connected. These organizations are calculated to do great good, and they have had splendid results, in many quarters, and more especially in Canada. Honest and capable men have been in nearly every instance, in charge of our mutual benefit societies, but, because things have gone on so well in the past, that is no reason for relaxing vigilance. Every member should read the reports of the association to which he belongs, and make it a point to attend as many meetings of the branch, with which he is connected, as possible. In this connection, it is

pleasing, to be able to refer to the proceedings of the late meeting, of all the city branches of the C. M. B. A., of Canada, held in St. Patrick's Hall, on last Sunday evening. The Grand President Mr. Michael Hackett was present, and delivered a very appropriate address. On the platform were the Rev. Fathers Martin Callaghan and Strubbe, Mr. Justice Curran, many prominent gentlemen interested in the association. The feature of the evening was an address by Rev. Father Auclair, P.P., of St. Jean Baptiste Parish, on the constitution and general features of the C. M. B. A. This pronouncement was, perhaps, the most important yet made in that connection. Father Auclair, as is well known, is not only a good priest, eloquent and zealous, but enjoys, deservedly, the reputation of being a keen man of business. He stated, that he had not joined the association hurriedly, but after mature consideration. Amongst the French Canadian clergy, he stated he was the first priest to become a member. For that reason, he had been mistaken in many instances, for an Irish clergyman, and was not infrequently styleded Father O'Clair. This remark was enthusiastically greeted. Speaking of the business aspect of the association he said that he considered the society safe and based upon such principles as to insure its durability. He gave statistics showing, how often societies, that provided a great deal for a little money, had come to grief, and urged all those, who wished to make a secure investment for their families to become members of the C. M. B. A., which affords guarantees of being able to meet its engagements. Such testimony is of the highest value, more especially, as the Rev. Father expressed this hope, that soon every clergyman in the Province of Quebec, would follow his example and become not only a member, but an advocate of the C. M. B. A.

At the same time members should be assiduous in their attendance and strive to increase membership. Another thing that should not be overlooked, is the mortuary tables. Medical examiners, whose reports allow persons of weak constitutions to become members, thus throwing burdens upon the association, within a short period of their admission, should be held to strict account, and removed from their important functions. The monthly journal of the association, occasionally shows, that sufficient care is not exercised in every instance by medical examiners. This ought not to be tolerated. The C. M. B. A. is to be congratulated upon the great success of its business, upon its rapidly growing reserve, now amounting to \$80,000, and upon the efficiency of its management; but the rank and file of its members must not forget, that eternal vigilance is the safeguard for the future, in their association, as well as in all other fraternal organizations.

THE QUESTION OF MIXED MARRIAGES.

A Hebrew, who describes himself as "in love with a Catholic girl," wrote to the New York Sun that his parents objected to his marrying the young woman, and he asks our contemporary what he ought to do about it. The editor wisely replies that unless this Jew is prepared to become a Catholic, he had better give up the thought because "radical and irreconcilable differences of religion are sure to destroy the harmony of married life." A few days later a young woman (who signs herself "Violet," and who is evidently not the one referred to in the previous letter) informed the same journal that for two years a young Hebrew has been dancing attendance upon her; that she never thought of asking him to change his religion for her, but that he lately insisted that she should abandon her religion after their marriage. "This I could never do," writes the naive damsel, "as I was brought up a strict Catholic." The Sun man congratulates her on making this discovery before it is too late. "One or the other would have to yield in the matter, or wretchedness would surely result," adds the scribe. "Both Christians and Jews are right in opposing intermarriages between them when on either side there is any strength of religious conviction."

The advice is excellent, but we are moved to say that "Violet" was not as strictly bred-in the faith as she thinks. If she were, she would never have thought of marriage with a non-Catholic, much less a Jew; and, in any case she would not have made an editor man—even the editor of the Sun—her confidant and father-confessor.—The Ave Maria.

Blessed is the man, who has the gift of making friends, for it is one of God's best gifts. It involves many things, but above all is the power of going out of one's self and seeing and appreciating whatever is noble and loving in another man.