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AND CATHOLIC CHRONICLE,
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WEDNESDAY,.....NOVEMBER 18, 1896

THE CLERGY AND MR. DAVID.

Some time ago we called attention to Mr. L. O. David's criticism of the Canadian clergy. Mr. David's pamphlet has not remained long without refutation, and that the writer speaks with authority is evident on every page of his reply. There is one point to which attention is due *imprimis*. The learned author is adduced and humiliated at a "manifesto," written by an individual, but claiming to represent a great political party in whose ranks he had believed, as we believe, that there are many sincere and conscientious Catholics. It would be a principle with such Catholics that the religious interests of the country took precedence of the political interests of a party. They would recognize in fact that the interest of religion and of the Christian conscience is the first interest of the country. Now, Mr. David's pamphlet tends to undermine the faith of the people under the pretext of enlightening and instructing them to better purpose than those who have received that mission from the Holy Spirit. Thus, by one fell blow, Mr. David does violence not only to the Church which he assails but to the party to which he attributes his own opinions and which makes a sharer in his mistaken zeal. "In truth, regarding this unspeakable mixture of the true and the false, of *naïve* confession of faith and unconscious errors, of inexcusable inaccuracies and ill-considered judgments, every diligent and honest reader, however little concerned with the interests of justice and truth, will ask if the party that Mr. David claims to represent has no more serious and reflecting organ, if its theologians understand their catechism, if its thinkers have any idea of logic, and if its best writers are as light in conscience as in judgment."

Having thus pronounced a general verdict on Mr. David's "manifesto," the critic of his pamphlet takes it up chapter by chapter and indicates in detail the errors that it is calculated to diffuse among unwary readers. But first of all, it is pointed out that Mr. David's title—"The Canadian Clergy, Its Mission and Work"—is a misnomer, and incompatible with the contents of the book. The first merit in a work is that its title should be an exact announcement of the subject of which it treats. An author is bound in honesty to deal with the theme that he promises to discuss on his title page. Otherwise he does not deserve to be taken seriously.

Mr. David has committed a much graver and less pardonable fault in assailing the entire clergy of Canada on his cover, when, by his own avowal, he has grievances against only a few members of the clerical order, and not against the clergy as a whole. The latter signifies the Episcopate in its corporate capacity, in its moral unanimity, and the secular and regular clergy of the second grade, taken collectively. Now, in no single instance has Mr. David found occasion to find fault with the action of the Episcopate acting as a whole, whether formally or not. In the third place, the learned writer reproaches Mr. David for the lack of solemnity in the profession of faith with which he begins his pamphlet. He regards that *credo* as altogether out of place and also as incomplete. If, instead of that phraseology, at once sonorous and hollow, which can only win the confidence of ignorant people, he had used a profession of faith at once explicit and simple in its language, in the Church's power to teach and guide the consciences of all

its children, he would have given better assurance of his orthodoxy and have shed more light on his subject. Mr. David's lack of clearness and precision is evinced when, after speaking of the ordinances of the Church, he asks whether from their inexpressible benefits it is to be concluded that all its members are perfect men—saintly men, whose actions are worthy of universal admiration. Then he contrasts the Church's utterances when its chosen teachers "speak from the heights of the spiritual world," and when they descend to "the lower levels allotted to the disputes of men," and he says that "apart from the teaching of fundamental truths, the bishops and priests are subject to error."

What does Mr. David mean? He says either too little or too much. "If the reference is to the Bishops taken individually, they are subject to every error and to every human passion at all times, and in all places. If they are spoken of collectively as the teaching body of the Church, they participate in its infallibility and indefectibility not only when some fundamental truth of dogma or of morals is concerned, but whatever be the truth contained implicitly or explicitly in the deposit of revelation."

The learned author then proceeds to discuss each of Mr. David's chapters to the close of the sixth, answering in every case his rash and unjustifiable statements, and leaving him without standing ground of logic or common sense. In a couple of appendixes, he shows in what way and to what extent Mr. David has fallen away from the true doctrine of the Church, by quotations from the encyclicals *Duorum et Immortale Dei*, an extract from a pastoral letter of Bishop Larocque, of St. Hyacinthe. These who respect Mr. David, and we claim to be among the number, can only express regret that he should have undertaken a task so inimical to the Church, and, as such, so injurious to those who hold the political views that he claims to represent.

THE BRANDON TWENTY-FOUR.

The manner in which the settlement of the Manitoba School question is proceeding, judging by the reports circulated, justifies the assertion that there is grave reason for suspecting that the interests of the Catholics of the Prairie province have been betrayed in order to cultivate the good will of the enemies of Catholic education. A semi-official telegram to the government organs states that "the Hon. Mr. Sifton met, at Brandon, a committee of twenty-four, representing Liberal and McCarthyites of Brandon constituency. In confidence he made them acquainted with the terms of the school settlement, and they after a long discussion adopted resolutions declaring the settlement to be satisfactory." Are these twenty-four electors of Brandon before they were submitted to representatives of the more than two millions of Catholics in Canada, who feel deeply and vitally interested in the question, is nothing short of a gross insult to this large and powerful body of Canadian citizens, who number nearly one half the total population of the Dominion.

If the terms of "settlement" are to stand, because these two dozen of electors have declared themselves satisfied, it is not unreasonable to say that if they had decided to declare them unsatisfactory they would have been modified to please the powerful men of Brandon. Thus humiliation is added to insult. As to the "settlement" itself, the degree of satisfaction which it will bring to the Catholics of Manitoba and of the other provinces of Canada, when it pleases Mr. Sifton to give the signal for publication, may be surmised from the statement of the Quebec leader, Mr. Tarte, that "it will satisfy reasonable and moderate men," and the assertion of the Orange Sentinel that "the terms will be acceptable to the people of Manitoba and the Protestants of Ontario." There is not one word as to whether the terms may be satisfactory or acceptable to the French Canadians of Manitoba and Quebec, or to the Catholic clergy and laity of the Dominion, although they are the people most interested in the matter. In the light of the past events there is every reason for the suspicion, as we have said, that Catholic interests have been basely betrayed.

CATHOLIC SAILORS' CLUB.

The history of the Montreal Sailors' Catholic Club, which we publish this week, will, we feel sure, be read with considerable interest. This movement for elevating the lives of Catholic sailors during their brief sojourn ashore, which was started by the Montreal Branch of the Catholic Truth Society, has extended to the United States and other countries, and is productive of excellent results. Too much praise cannot be bestowed upon those who devoted their time or their money to the promotion of so admirable and so beneficial a work.

MISDIRECTED ZEAL.

"It was with some surprise that we read in the last issue of the Canadian Freeman, of Kingston, Ont., an editorial article dealing with the Montreal Herald's crusade in favor of the destruction of the Catholic character of our schools in this province. Our contemporary goes out of its way to laud the local organ for "the good service it has been doing in calling attention to glaring and abnormal defects in the educational system of the province of Quebec," and, by reproducing with unqualified approval a panegyric of the Herald which had appeared in an Ottawa journal, conveys the impression that the education question which is sought to be raised here is a political one. The Canadian Freeman is laboring under a misapprehension. In the first place, as we clearly demonstrated in our last issue, the statements of the Herald are gross exaggerations, published with the two-fold object of increasing its circulation amongst the enemies of Catholic education in this province and of eliminating from the teaching given in our schools the religious element which Catholics have always regarded as essential to the system. In the second place, there is no connection between politics and education in this province, as the Canadian Freeman would have known had it been acquainted with the policies and conversation with the utterances of our public men of both parties.

A word of advice to our Kingston contemporary may not be amiss. Let it devote its attention to the Separate Schools in Ontario, the existence of which may at any moment be threatened by forces far more potent and destructive than those that are now being evoked against the Catholic schools in Quebec. If that day should ever come—and we sincerely hope that it never may—to whom would the Catholics of Ontario look for succor? Would they not naturally appeal to their co-religionists of this province to stand by them in a struggle in which they would be fighting against overwhelming odds if they were left to bear the brunt of the battle themselves.

The Catholics of the province of Quebec hold the balance of power in the House of Commons, and are consequently the guardians of the interests of the Catholic body throughout the whole Dominion. In view of these obvious considerations it will become a Catholic journal in Ontario to join with Orange newspapers in Montreal and in Ottawa in insulting devoted and self-sacrificing men and women who during the last half century have given their time and talents unstintingly to the sacred cause of the Catholic education of the young. That it has enough to do to concern itself about Catholic interests in its own province is shown by an editorial article which appears in the very next column to that in which it attempts to meddle with Catholic affairs in Quebec. In that article it administers a merited rebuke to the Toronto Globe for a recent outburst of bigotry on the part of that paper. The "Globe," it says, "knows its own business and must not allow any trifling thing like an ungenerous statement about the Catholic people to stand in the way of its commercial interests." It is published in, and for, the Province of Ontario, whose people are in the main fairly well disposed to "welcome from the Globe an occasional sample of its bygone policy, even though it be in a diluted form. We would rather see the Globe take higher ground than pander, however slightly, to the vitiated appetites of that section of its readers who have no love to spare for us. No ground exists for the accusation that the Catholic hierarchy commands in political contests, but on the other hand we claim that no portion of the electorate can be freer to exercise the rights of citizenship than are the Catholic voters, and that no ministers of religion can be quoted who take, on the whole, so slight a part in political contests as do the priests of the Catholic Church. We do not for a moment imagine that the Globe is going to indulge in its old time onslaughts on the Catholic Church and people, but its drift since the Manitoba school question entered the arena has been to strike with venomous shafts the people who, of all others in the Dominion, gave the highest examples of possessing that spirit of political independence which the Globe contrived to claim belongs only to the non-Catholic portion of the community. "We don't intend to imitate the Globe in drawing comparisons between Catholic and Protestant clergymen, for such we hold to be as lacking in good taste as it is destructive of the good and kindly feeling that ought to be cultivated by every member of the Christian community."

The Catholics of Quebec have no reason to feel ashamed of their educational system, or of the eminent men in every walk of life who owe to the intellectual training which fitted them for the position they occupy, or of the seats of learning, which abound in the province. They have no reason to feel ashamed of the Christian Brothers whose zealous and

unselfish labors in spreading knowledge amongst the young are worthy of all praise. They have no reason to feel ashamed of their Sisterhoods, the fame of whose educational institutions is such that numbers of Protestant young ladies, not only from the different provinces of Canada, but from the United States and other countries, are sent there by their families to be instructed. But they have one regret; and that is that they are not so rich in their generation as are their Protestant brethren, amongst whom are many millionaires of generous dispositions. If any of our colleges had received munificent benefactions similar to those that have been lavished upon McGill, to what a superlative degree of efficiency it would have attained!

TAXATION OF CHURCH PROPERTY.

It is somewhat singular, to say the least, that, of all the cities in Canada, a proposal to tax church property should find favor amongst the Catholic members of the City Council of Catholic Montreal. The proposal does not appear so objectionable on its face as it is in reality. It reads thus:

"To include in the taxable property every piece of land now exempt from taxation, the buildings constructed thereon being excepted."

The immediate object is to levy a tax on the land on which Catholic churches, schools, hospitals, convents, etc., are situated; the ultimate aim is to tax the buildings as well as to place all property devoted to religious purposes on the same footing as foundries and factories and secular building of all sorts. The taxing of the land itself will be simply the insertion of the end of the wedge; the taxing of the buildings upon it will be the logical outcome of the project. It is needless to point out that the movement has been conceived in a spirit of hostility of the interests of the Catholic Church. It is nothing more or less than the first item on a programme to secularize the Catholic schools of our province and should be vigorously opposed by every loyal Catholic in the Council.

A PECULIAR TRIBUTE.

Bigotry dies hard, even in the great Republic which boasts that it is "the home of the brave and the land of the free." But signs are not wanting that, notwithstanding the efforts of the A.P.A., anti-Catholic feeling is slowly, but none the less surely, approaching the end. The influences which contribute to hasten its destruction are, in some respects, as puerilely irrelevant to the real point at issue as are those that brought it into existence. The change in the attitude of the New York Independent, a typical anti-Catholic journal, towards the Catholic Church in the United States before and after the presidential election, is a noteworthy example. Before the eventful polling day it was of opinion that "there was every reason to believe that the solid Catholic vote of the country—and in the Northern States it is a sixth of the population—would be cast practically as a unit for free silver, and that by this means the country would go under the domination of Rome." But it has discovered that this fear was as groundless as its other fear that the "farmer vote" and "organized labor" would also be in favor of Bryan; and it announces its discovery with a candor which would be unexceptionable if it were not adulterated with a perceptible quantity of the old venom. Its after-election utterance is as follows:

"Farmers and artisans and Catholics refuse all and each to be driven together. They think for themselves, just as other people do. They did not wish to spring upon us any such surprise, by secret or semi-secret organization, as we saw in the old days of the sudden and ephemeral Know-nothing victories. We especially wish our Protestant friends to observe that there is not the slightest danger of Catholic domination. The thought is ridiculous, and we can discover no desire of it. The A. P. A. is frightened at a bogey. This free country has nothing to fear from the Catholic Church, whose members are among the most patriotic of its citizens. It is time to trust the loyalty of our Catholic citizens, not to fear that they can be driven like sheep by conspiring and astute ecclesiastical leaders."

The idea that Catholics "refuse" to be "driven together like sheep," as the last sentence explains, "by conspiring and astute ecclesiastical leaders," is as comical as that there was a danger lest these "conspiring and astute ecclesiastical leaders" should espouse the cause of the free and unlimited coinage of silver.

From the interesting interview with his Worship Mayor Wilson Smith, which we publish in another column, it will be seen that a very erroneous idea prevails as to the revenue which a tax on the land held by religious authorities in the city would yield. The assessed value of this land, as the Mayor points out, is only \$9,000,000, which if taxed to the extent of one per cent. (which has not even yet been proposed) would enrich the treasury by only \$90,000. The actual revenue of the city is insufficient by some hundreds of thousands of dollars to meet the present expenditure, and it is

clear that if economy and retrenchment are not to be practised some other method of raising money must be adopted than levying of a tax upon religious property.

SIGNS OF UNREST IN EUROPE.

The fact that the marriage of the Crown Prince of Italy to Princess Helen of Montenegro was made the subject of cordial felicitations at St. Petersburg, taken in conjunction with some other recent developments of international sentiment, is not without significance. If we turn back the pages of history a few years, we find that after the Berlin Congress, Italy's old grudge against Austria was aggravated by the policy of Germany and Great Britain in handing over Bosnia and Herzegovina to the dual monarchy. That action on Prince Bismarck's part was also one of the causes of the estrangement of Russia from Germany, and from that time forward Austria was looked upon as Russia's rival for the central of the Balkan peninsula. Italy meanwhile began to show her resentment against the Austrians by encouraging the Irredentist movement, especially with reference to the provinces on the Adriatic Sea. The agitation proceeded so far that a few years later, when Italy found it to her interest to smother her resentment against her old oppressors, the Government had no little trouble in putting it down. Prince Bismarck quickly saw in what direction things were drifting, if Italy were allowed to continue in a mood that made her seek sympathy at one moment from Russia, and at another, though less urgently, from France. Italy was greatly beholden to France, or at least to the Emperor Napoleon III. But the later benefits of the Prussians, who had saved the Italian arms from rout and humiliation by the happy coincidence of having a common enemy, had to some extent effaced the remembrance of what she owed to France. But for Germany, Italy would never have taken rank among the Great Powers of Europe. Nor, save England, perhaps, was there any Power to whom Italy could look with assurance for that sustained recognition and help which she had reason to expect from Germany. Prince Bismarck had befriended Italy and would continue to do so, but only so long as Italy was willing and able to assist the Chancellor in carrying out his plans. He had broken with Russia by his demeanor and action before, and after the Congress of Berlin, and the wrong was too flagrant to expect pardon for even from his master's friend and nephew, Alexander II. The old Kaiser never dared to make the experiment that his grandson was to make for better or for worse. Bismarck had only to hint at retirement and at once the old Emperor gave up his most cherished plans. Being thus supreme in Germany, which he regarded as his own creation, Bismarck wanted to be supreme in Europe. He began by humiliating Gortschakoff, and when his rival threatened to effect a coalition with France that would perhaps undo what Russia's passive help had enabled Germany to accomplish, he set to work and formed a league that for years baffled all Russia's plans. Powerless in the Balkan peninsula, where he saw his authority defied even by princes who owed everything to his father, the Czar could only nurse his wrath, like Achilles, and withhold his voice from the concert of the powers.

The old Emperor William, staunch to his friends, did what he could under the circumstances. Deeming it both wrong and disastrous to offend his chancellor, he nevertheless would not forsake the son of the kinsman for whom he cherished a real affection. He persevered in his pacific urgency till six years after the congress he secured a renewal of the ancient compact that had borne such fruit in 1870. Nothing was published, but he had the guarantee that he desired and he seems to have satisfied those immediately concerned. Six years more went by and Prince Bismarck, having no longer the gentle old soldier-king to deal with, nor yet his venerable master's son, but a younger monarch, fiery, self-willed and unused to the ways of diplomacy, spoke the formula of retirement once too often, and, sadly to his surprise, was taken at his word. Then, by whatever agencies inspired, new sentiments began to be developed at several capitals and a sort of overpowering fellow-feeling took possession of the popular mind in France and Russia. On France's part, there had been open and strenuous effort to produce this result, and demonstrations of a more or less artificial or far-fetched nature had preceded the great unbosoming at Cronstadt. The Gaul and the Slav, who had fought each other in characteristic fashion some thirty-five years before, wept tears of joy at finding each other in their true relations, not as enemies, but as friends. Nor did the enthusiasm die out. On the contrary, it became more and more real and assumed an air of permanency that no cynical comments made any impression on, and at last attained its zenith when the young Czar Nicholas visited France. Now, it is just the strength of this Franco-Russian sentiment that gives sig-

nificance to the warmth of the congratulations offered by the Russian press to the Prince of Naples. There are critics harsh enough to say that His Royal Highness crossed the Adriatic because he had crossed the Tuscan Sea or the mountains he had journeyed in vain. All Catholic houses of the better class were closed to the grandson of Victor Emmanuel. Protestants he could hardly woo, unless on conditions, which, perhaps, they would not accept. At any rate, whatever his feelings might be on the subject, the Prince of Naples knocked at no Anglican, Calvinist or heathen door, on matrimony intent,—so far, at least, as his Government has made the publicist confident. He found a princess of a valiant race, willing to be his bride, and to make all needful sacrifices. If "Love is lord of all," there can be no cause for regret at the smallness of the realm ruled by the lady's father. The smaller German States have furnished consorts to almost every reigning family in Europe. Denmark and Greece have also done their share. The first and last of the Stuarts who reigned in England had Danish spouses. Slav royalties are few, and at present there is but one such house to which royal wooers can hopefully turn. By and by it will be different.

Montenegro has already given a consort to a kinsman of the Czar—the Princess Militsa being the wife of the Grand Duke Peter, son of the late Grand Duke Nicholas. This fact is of some importance, as it brings the house of Savoy into affinity with the house of Romanoff. Relationships of that kind are not generally, it is true, of much value when their respective interests drew states in different ways.

The case of the Prince of Naples may be exceptional, and if the signs that the bonds of the Dreibund are relaxing should become more evident as the date for its renewal draws nigh, there might be a return to the state of feeling that prevailed after the Berlin Congress. Russia, France and Italy would be a formidable combination against Germany and Austria. The latter might possibly, in such case, declare itself neutral, and then Germany would be isolated very uncomfortably. This is, of course, mere conjecture, but it is conjecture based on the very real dissatisfaction that prevails among the allies at the double-dealing which the ex-Chancellor, for reasons of his own, thought fit to disclose.

ST. PATRICK'S PARISH.

Preparations for a Series of Social Meetings.

It is generally conceded that the annual social gatherings held under the direction of Rev. Father McCallen, assisted by the Ladies of Charity of the Parish of St. Patrick's, have been great triumphs. Last week a meeting of the Ladies of Charity was held and arrangements were made to hold a grand oyster supper and social for the benefit of the poor, in Windsor Hall, Tuesday, Wednesday and Thursday, November 24, 25 and 26.

The coming supper and social are to surpass all the others in the number and novelty of their attractions. Orchestral music, a chorus of one hundred voices under the direction of Prof. Fowler, progressive euchre parties, refreshments at city prices, etc., will afford a variety of entertainment not to be excelled. All features of a bazaar will be excluded. There should be a large attendance on these evenings.

ST. ANN'S YOUNG MEN'S SOCIETY.

Presentation of the Drama of Sir Thomas More a Grand Success.

St. Ann's Young Men's Society inaugurated the social festivities of the winter season last night in their hall on Ottawa Street.

There was a large and enthusiastic audience present to witness the production of the soul-stirring drama, "Sir Thomas More," which was presented by the Dramatic Section of the organization, in a manner which reflected the highest credit upon its members.

During the evening Mr. M. J. F. Quinn, M.P., delivered an address, complimenting the members of the Society upon the admirable selection they made in presenting such a magnificent drama. He also paid a tribute to Rev. Father Strubbe for his splendid zeal and interest in the welfare of the young men of the parish.

ST. ANTHONY'S CHURCH

The New Grand Altar to be Dedicated.

The beautiful new grand altar, recently erected at St. Anthony's Church will be dedicated with imposing ceremonies next Sunday.

His Lordship the Bishop of St. Hyacinthe will officiate, and it is expected that the eloquent preacher, Rev. Dean Harris, of St. Catherine's, will deliver a sermon. Rev. G. O'Brien, S.J., will also preach on the occasion. The choir, under the direction Mr. E. F. Casey, assisted by Miss Donovan, organist, will render Farcenier's Messe de Noel.

An Irish Athlete.

Mr. Maurice Davin, of the County Meath, enjoys the reputation of being one of the greatest—if not the greatest—athletes that Ireland ever produced. Wherever an antagonist has been forthcoming, either in England or in Ireland, Mr. Davin has proved to his satisfaction that he could throw a 16lb hammer further with one hand than his opponent could do with two.