

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, April 15, 1899.

IRISH CATHOLIC PROJECTS.

Festina lente. Hasten slowly, was the advice given by the Roman poet centuries ago. That inculcation is as necessary to-day, as it was in those of the imperial Caesars. To do things well, people must not be in too great a hurry, to do anything acceptably needs concentrated attention, and unflagging industry. The evil to be avoided is the scattering of our energies. By diverting our forces in many directions, upon many projects, at one and the same time, we run the risk of almost inevitable failure in all, while if our minds are directed towards the accomplishment of one enterprise success will, almost certainly, crown our efforts. These remarks have been suggested by the projects mentioned in some of the excellent associations for the advancement of the interests of our race. At the last meeting of St. Patrick's Society, a number of suggestions were made. One gentleman favored the establishment of a crèche, where young children would be taken care of during the day, whilst the parents are engaged in their outdoor occupations. Another suggested the erection of a grand St. Patrick's Hall, in the heart of the city, a third proposition was the establishment of an Irish League for the whole Dominion—a project by the way now also being considered by the Ancient Order of Hibernians. All those things are good, and if it were possible to carry them out successfully on the proper lines, must be beneficial. It is important, however, to consider the exact position of affairs, to ascertain what means must be adopted, so that, in due time, each and all of them may be brought to a successful issue. There are many pressing necessities to be attended to but let us attend to one thing at a time. There is now on hand, right here, in our midst, a project under way, requiring the energy and devotion of Irish Catholics, one that should be made secure before any other is undertaken, we refer to the realization of the hopes and aspirations of our people in connection with our Irish Catholic High School. The building has gone up, it is in a fair way towards completion, but that is simply the initial step. It must be made a success in its operation. Every effort should be concentrated to give it the character and standing it ought to have. Our High School is to be the nursery of the leading men of our race in the near future. There are to be trained the sons of our Irish fellow-citizens, and beneath its roof such an education should be attainable as will enable the rising generation to fight intelligently, not only for their subsistence and material welfare, but for the cause we have all at heart, and for the principles that underlie the welfare of our race in this community. Before any attempt is made to build a St. Patrick's Hall, prior to any enterprises being launched, involving the spending of money, to be drawn from the Irish Catholics as a body, in this city, the High School should be placed upon a footing that will make its future secure, beyond preadventure.

EDUCATION AND NATIONAL CHARACTER.

Read in the light of our experience of the effects of the absence of distinctively Irish Catholic Institutions of a superior character amongst us,

an address recently delivered to the students of Edinburgh University by its retiring rector, Lord Balfour of Bureleigh, contains for our people both a lesson and a warning. The title of the address indicates its scope and purpose. It was devoted to clever and scholarly discussion of the position, usefulness, and importance of "Universities as a Foundation for National Character." The Scotch Protestants have three well equipped universities—those of Edinburgh, Glasgow and Aberdeen—and Lord Balfour had no difficulty in tracing the influence of these distinctively Scotch Protestant institutions in the character and customs and general careers upon those whom that influence reached. Protestant Scotland, he said, possessed certain distinctive qualities of which they did well to be proud, and in which their pride was inspiring and not a foolish thing. It had grown from the age of small things by cautious courage and a spirit of prudent adventure. Her sons had been always ready to hide their differences and to draw closer together in movements of common danger; when events had disappointed them they had learnt to shape themselves to new circumstances, to accept the inevitable with a courage and a common sense that meant far to redeem every mistake. All this was due to the influence of universities on the national life.

Lord Balfour's address dealt with the purely material advantages of this influence; and it is in this respect alone that we approve of his remarks. In Montreal we see the influence of McGill University at work in the same direction.

A PRACTICAL LESSON.

Recently, at the Guildhall, London, Mr. Bosanquet, who prosecuted on behalf of the London Bankers' Association, in his remarks concerning a boy of fifteen, who was accused of forgery said that "the case was one which pointed to the fact that there was some flaw in our educational system. We were sharpening the wits of the rising generation without looking after their moral fibres."

Might not these words find a much wider application, than merely to the system of education in England? Look over the vast world, and you will find about the same conditions, requirements, difficulties and failures every place. The young mind in England differs not from the young mind in Canada, or America, or France, or elsewhere. It is always like the marble in the quarry. It is rough and shapeless. It is for the parent or the teacher to act the part of the sculptor, and bring out, by working, polishing and shaping, the form and the features desired; the artist—for a training of youth is a noble art—can produce at will an angel or a demon; he can present his statue to the world in a form to awaken admiration or create horror. Here then do we find what Lacordaire calls the "distinction between instruction and education." Our institutions, from the primary school up to the university, may turn out well informed, highly instructed graduates; but not always are these educated men.

Instruction consists in the filling of the mind with information; education means, the imparting of knowledge, the moulding of the heart, the forming of the character, the mental and

the physical development of the youth, and the equipping of that young being with the necessary arms to do battle fully in life, and, above all, to prepare the soul for the struggles that end only with death and that are rewarded as victories, or punished as defeats in eternity. Here again the great Catholic system of education comes in. Here we find the effects of a religious as well as a secular training. It is of such an education that the Irish orator, Charles Phillips, speaks when he says:—"At home it is a friend, abroad an introduction, in society an ornament, in solitude a solace; it chastens vice and guides virtue; it gives fresh aspirations to the mind, and noble pulsations to the heart. Without it man is but a reasoning savage; he is a splendid slave, vacillating between the glory of an intelligence derived from God and the degradation of passions participated with the brutes."

In two words; no education is safe or complete without it be based upon religion, and comprise the heart as well as the mind.

CATHOLIC DIFFICULTIES.

In all lands, and in all ages the Catholic Church has had to encounter most terrible obstacles. That she overcame them all—from the Roman persecutions down to the last evidence of intolerance in the United States Congress—yet they existed all the same and had to be met and conquered. In this we find the strongest evidence of the Church's truth and immortality. Sometime ago, we published a speech by Congressman Fitzgerald of Massachusetts, in which he scored the men who sought to deprive the Catholic sisterhoods of the legal benefits which the State conferred on teaching bodies in the district of Columbia. In this connection we find the Catholic Advocate, of Louisville, Ky., expressing in somewhat forcible language the discontent of the Catholic element. It speaks thus:—

"Catholics must rely on themselves. This is becoming more apparent every year. The charities of the District of Columbia, which have hitherto been handsomely sustained by Congress, were this year ignored—that is the Catholic charities. The so-called non-sectarian schools, colleges and asylums got appropriations as usual. They are skillfully organized in such a way as not to call for the control of any one denomination, though known to be virtually Protestant; at least anti-Catholic, which is the same thing. They are not under Ingersollian influence, they are not of agnostic managements, they are eminently religious institutions; and if so, being any and everything except Catholic, what are they but sectarian? Yet their mere denial of sectarianism is held sufficient to entitle them to consideration. Make the rule universal; refuse aid to all ezymosinary institutions alike and Catholics will be content. They never opposed any, being themselves beggars; now their policy will be to oppose all."

In connection with these remarks we might quote a few lines from "The Messenger of the Sacred Heart," in its editorial notes. We reproduce these remarks:—

"Had a presidential election been nearer, the petition would, no doubt, have been granted. The lust for votes has a remarkable influence on our patriotic congressmen, especially for the votes which cannot as a general thing be bought for money. It would be well to remember such things when the day of reckoning comes. Our Protestant friends roar themselves hoarse with approval when a bishop waves the Stars and Stripes, but whenever serious Catholic interests are at stake the interest of our patriotic prelates doesn't seem to count. It is still the old story, the stars are for the Protestants and the Stripes for the Catholics."

This last sentence may find its application elsewhere than in the United States.

NATIONAL TACTICS.

In our last issue the views of "La Verite" were given on the question of sending French Canadians, from this Province, in large numbers, to take up lands in Manitoba and the Northwest. In answer to the position taken by "La Verite," the "Trifluvien" has published a series of articles, from the pen of M. Le Cure Gerin, who favors the movement. Another correspondent signing himself "Rusticus" has also enlisted in the ranks of those who are so enthusiastic about the limitless possibilities for colonization purposes of this Province, as the editor of "La Verite." He says that the latter is a first class theorist, but that he sadly needs to come in contact with intelligent practical agriculturists and country merchants. After giving an account of a meeting with some of those best informed regarding the future prospects of colonizers in this Province, Rusticus proceeds to deal

with the prophesies indulged in, at a grand national French Canadian Convention held in 1890.

The optimists then declared that the Province of Quebec, which is larger than the territory of France, is capable of feeding twenty-five millions of people the figures they shall have attained at the end of the twentieth century! One high dignitary, he says, was not afraid to assert that within one hundred years, the whole territory, between New York and Chicago, would be virtually French-Canadian. It is well says "Rusticus" to listen to those who are not quite so enthusiastic. He then quotes the statement made by Mr. William Parker Greenough, in his latest work on the resources of the Province; that when the population shall have attained two and a half millions, it is difficult to foresee how we shall be able to get along. Between the conflicting opinions as to the agricultural resources of the Province, he says, the first thing necessary is to ascertain what they really are.

In the meantime he takes sides with those who are of the opinion that the best lands of the Province have already been taken up. There is still room for many more settlers, but the flights of imagination of writers, in the cities, and of patriotic and fervid speakers, are away beyond the mark. Now is the time, he asserts, to make an effort to colonize the fertile plains of Manitoba and the territories, before the best lands shall have been gobbled up by Doukhobors and others. "Rusticus" concludes a vigorous and ably written paper by stating, that he applauds "La Verite's" high ideals, but fails to see how they can be carried into effect, whilst the attempt to do so must result in disaster.

THE HUGHES-HERALD CASE.

The "cause celebre" of Hughes against the "Montreal Herald," for libel, resulted after a trial lasting a whole week, in favor of the newspaper. A great deal of interest centered in the issue. Chief Hughes failed to get a verdict in his favor, but he is not without sympathy. The judge in his charge, and the jury by their verdict, have justified the newspaper criticism, of the acts of a public official, and in accepting the result manfully, the Chief will do himself more credit than by writing any letter to the press, as some people state it is his intention to do. Chief Hughes is the victim of a system we have again and again condemned. Our civic affairs have been grossly mismanaged. Although our fellow citizens are apathetic, to an alarming degree; they do wake up, every now and again, and the nearest official, although he may not be the principal delinquent, comes in for the blow that should by right have fallen upon other shoulders.

The Honorable Judge who presided at the trial in charging the jury said: "He was of the opinion that Chief Hughes had not acted dishonestly, but it was rather from want of care, and irregular methods of doing business, by which he had left himself open to the criticism, which had been made. His Honor, speaking from a personal acquaintance, believed that Chief Hughes had no intention to misappropriate money to himself, but abetted by the Police Committee, he had made illegal purchases of horses, and had made no entry of them in his books and had mixed up the last loan of \$300 with his own cash, and had it in his possession one year and three days. Taking all this into consideration, His Honor thought the manner of such business was indeed peculiar, and he was not surprised at the comment which had been made on it, though, as he said before, he believed Chief Hughes meant to do what was right."

In view of such a statement, the jury could not do otherwise than pronounce in favor of the defendants. The chief is no doubt a sadder but a wiser man, than when he was induced to institute proceedings against the newspaper, that fearlessly did its duty, and had the courage to stand by its guns, and fight the battle to the end, in courts of law. In this suit there are some things that are calculated to do good. In the first place the verdict was rendered by a mixed jury. This disposes of the calumny that it is impossible to eliminate the race and religious feeling from our jury system. Beyond doubt, such a course was pursued, in some quarters, as was calculated to arouse prejudices. This did not succeed. Chief Hughes comes out of the conflict defeated, but his honesty vouches for by the judge. We cannot see any reason why he should not continue in the discharge of his official duties. There are other things that are not quite so pleasing. Some people have been relieving their minds on this subject, and the "Herald" has been publishing their views. Here is a specimen:—

English-speaking Citizen—Allow me to congratulate you upon your vindication in the Hughes case. It's not

only a great victory for the "Herald," but for all the English people of this town.

Why should this be a victory for the English people of this town? Such rubbish is nauseating. A good citizen rejoices, because right has been vindicated, to introduce such mischievous nonsense as an "English victory," at this moment, is calculated to ensure the defeat of justice, when some rascal shall have to face the ordeal. As things stand, the verdict in this case may have a most salutary effect, not only on officials, but, as has been well said, "upon men who have officials under them."

A STRIKING PROCLAMATION.

Some time ago the Governor of New Hampshire issued a proclamation that contained expressions which are calculated to make men pause and reflect. In that peculiar document Governor Rollins said:—

"The decline of the Christian religion, particularly in our rural communities, is a marked feature of the times, and steps should be taken, to remedy it. No matter what our belief may be in religious matters, every good citizen knows that when the restraining influences of religion are withdrawn from a community, its decay, moral, mental and financial, is swift and sure. To me this is one of the strongest evidences of the fundamental truths of Christianity. There are towns where no church bell sends forth its solemn call from January to January; there are villages where children grow to manhood unchristened. There are communities where the dead are laid away without the benison of the name of Christ and where marriages are solemnized only by justices of the peace."

That there is much truth in these assertions unhappily no one can deny. While we do not feel quite confident that any amount of secular proclamations can bring about an observance of the fundamental laws of Christianity, still we see, in this attempt, on the Governor's part, to improve the moral state of society, a very worthy purpose and a very praise-worthy action. However, it must be apparent, to all who reflect and study, that the absence of a supreme religious power controlling the social elements, is the cause of so much disregard for the very simplest observances of Christian practices. In proportion as men have drifted away from the Catholic Church, have they come to regard with indifference the state of Christian existence into which they have fallen. In the great forces of the sacraments, and in the grace which they confer, alone can we see a remedy for the chaotic state of the generation that now flourishes.

The necessity of Baptism, the raising of marriage to the grade of a sacrament, the strict enforcement of those precepts of the Church which ordain fasting, attending Mass, and Easter duties, are so many safeguards which preserve, not only the members of the Church as such, but the whole social system, from crashing into a mass of errors that are nothing more or less than so many infernal and destructive quicksands. It may also be noted that in no Catholic country is such a proclamation ever made by a civic magistrate or a secular power; because in a Catholic country the abuses indicated are checked by the mighty arm of the Church, and the assistance of the state is entirely unnecessary in such matters.

There are grave lessons to be drawn from these few remarks of Governor Rollins, and we trust that the Catholics of New Hampshire will exemplify our contention by proving in their lives that such a proclamation does not apply to them.

CRAZE FOR SPECULATION.

In the New York stock market there was so acute a panic on Friday of last week, so rapid a decline in certain stocks—fifty millions dollars in a couple of hours—that the newspapers have been calling it "Blue Friday." The New York "World" gives a graphic description of the scene in Wall street in a few paragraphs. It says:—

"For two hours Wall street bordered upon a panic of disastrous proportions. Men were almost crazed with excitement and dread. In spots along Wall Street, Broad Street, New Street Exchange Place and Lower Broadway where the great volume of this continent's financial schemes are launched and managed, hysteria was epidemic. Men wept as they saw the fortunes of winter's successful speculation swept away within an hour. Stolid old brokers trembled with foreboding as the tape reeled off the story of their losses and of the losses of their customers."

What was the cause of this financial panic, which had such disastrous results for so many? It was the craze for speculation on margin, which is pure gambling under a different name; and as what are erroneously called "industrial" stocks offer special facilities for this sort of speculation, when they become affected by any

unlooked-for and powerful adverse influence in the money market, a crash is the inevitable result. Owing to heavy purchases on margin these so-called industrial shares and bonds advanced by leaps and bounds in apparent but not real value. Then the "trusts" came along and absorbed many of the business concerns, thus causing inflated capitalization. At the close of January the capitals of forty-two of these concerns was given as \$1,100,000,000. At the close of March the sum had increased to \$1,586,325,000. When to this enormous volume of capital is added the fact that none of these concerns publishes a statement that an intelligent business man could accept as a basis for an individual purchase in his own line of business the exceptional character of the situation becomes at once apparent. The prospectuses issued by them, as a rule, assures the subscriber or speculator that the companies combined into this or that "trust" made so much money last year, that they expect to make so much money next year, and that therefore it is reasonable to hope that a dividend at such a rate will be paid. On such absurd propositions millions and millions of dollars have been speculated or rather gambled, for it is nothing else.

THE "DAILY WITNESS" WRONG AGAIN

Every time the "Daily Witness" discusses from its narrow point of view, questions affecting the interests of Catholics, it always falls into error.

A few days ago it said:—

"It cannot be said that our Roman Catholic fellow subjects have chosen an opportune time for starting an agitation for the revision of the coronation oath at a moment when the ritualistic troubles in England have roused Protestant feeling to an extent of which we at this distance can have but an inadequate conception. Times and thoughts of men have changed considerably, no doubt, since the principle of Protestant succession was formerly adopted as the cornerstone of British freedom, but the change has not been so radical as to permit the belief that the time has come when such a change could be made with general approval."

"Do those who are moving in the matter believe that there is any individual in the line of succession to the throne of Great Britain who is likely to become a Roman Catholic? The coronation oath in no way interferes with the religious liberties of the people; least of all need it trouble the Roman Catholic subjects of the British Crown in Canada. It is natural enough that British Roman Catholics should object to what is implied in such an oath, but the oath was considered by the great mass of people necessary for the safety of the nation when adopted, and until the great mass are fully reassured it will hardly be dispensed with. Did it involve the suffering of any grievance by Roman Catholic subjects, there would be more force in the demand for its withdrawal, but there is not much likelihood of the change they desire being conceded under present circumstances."

If the "Daily Witness" knew anything about what it referred to in the foregoing extract it would be aware that a bill is at present before the British Parliament, as we stated last week, having for its object the removal of the disability from which Catholic subjects of her majesty suffer, in that they are debarred from holding the offices of Lord Chancellor of England, and Lord-Lieutenant of Ireland, because those appointed to these offices are at present obliged by law to make a sworn declaration against the doctrine of Transubstantiation. That this declaration involves a grievance—an insulting grievance—for Catholics is clear from a speech made by Mr. Gladstone, when, in 1891, he supported a bill proposing the abolition of the oath. The great Liberal leader said such an oath was "an anomaly, an injustice, and a discredit," and he urged the adoption of the Bill.

When this declaration, which has already been abolished in favor of atheists and Jews, has been abolished in favor of Catholics, there can be no reasonable objection to its being left out of the coronation. Does any sane man, does even the editor of the "Daily Witness," believe to-day that the declaration against Transubstantiation contained in the coronation oath is "the cornerstone of British freedom," or is in any sense whatever "necessary to the safety of the nation?" Hundreds of prominent Anglican clergymen, and several Anglican Protestant bishops now believe in the doctrine of Transubstantiation. Perhaps Queen Victoria believes in it too. From a belief in the doctrines laid down in the Book of Common Prayer to the doctrine of Transubstantiation is not at all as long a step as the "Daily Witness" seems to imagine.

The "Daily Witness" asks: "Do those who are moving in this matter believe that there is any individual in the line of succession to the throne of Great Britain who is likely to become a Roman Catholic?" Why, of course it is quite possible that during the coming century the throne of Great Britain and Ireland—will the "Daily Witness" note the correction?—may be occupied by a Catholic.