

The True Witness

AND CATHOLIC CHRONICLE, PRINTED AND PUBLISHED BY The True Witness Printing & Publishing Co. (LIMITED) 41 233 St. James Street, Montreal, Canada. P. O. Box 1134.

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WEDNESDAY, FEBRUARY 19, 1896.

NOTICE.

The Reverend Sister who called at this office on Monday and received and paid for Leaflets, entitled "St. Anthony of Padua's Leavens," will please call again for remainder of quantity, or send address, and the second parcel, mislaid at the time, will be forwarded immediately.

OUR SOUVENIR.

St. Patrick's Day approaches; in a few weeks we will celebrate again the feast of Ireland's Patron Saint. It has ever been our desire to do honor to that occasion in as befitting a manner as possible, and in the past we have sought to present our readers with some token of the occasion. This year, as already announced, we purpose issuing a Souvenir number of THE TRUE WITNESS. Learning from the experience of other years, we find that the majority of our friends are anxious to have a complete and exact account of all the proceedings of that day. Consequently we will issue this year's "Souvenir Number" after the "day we celebrate," and we purpose making it as attractive, interesting and instructive, as is possible. We will send each of our subscribers a copy, and the general public—outside those upon our regular list—will have a beautiful and complete memento of St. Patrick's Day, 1896, for the small sum of ten cents. We trust that our patrons in the advertising line will renew, this year, their kind assistance and while helping us to make the number a success, will gain, for themselves, the advantage of a wide and special circulation. Mr. P. J. Ryan, of this office, is the only agent authorized to solicit advertising patronage for THE TRUE WITNESS Souvenir number. Any on whom he may call may rest assured that full value will be the return for whatever notices he secures. Once more do we repeat that THE TRUE WITNESS being the only organ that, year in and year out, stands in the breach and fights the battles of the Irish Catholic people in this Province, it looks forward with confidence to a generous support on this occasion.

LENTEN SEASON.

"Remember, man, that dust thou art and unto dust thou shalt return." These are the words that the priest pronounces to-day as he places the ashes on the foreheads of the faithful. The words are solemn, the ceremony is equally so; the reflections suggested are calculated to be most salutary. Lent is a season of penance, of preparation for the grand and glorious events that are commemorated during Holy Week, and the climax of Salvation's work at Easter. During forty days Our Lord fasted in the wilderness, previous to His sublime Passion. In consideration of that event the Church ordains—and has always ordained—that during forty days the faithful should do penance, fast, abstain, and prepare in a worthy manner for the celebration of Easter.

There are many ways of doing penance as well as of fasting and abstaining. Apart from the regular regulations of Lent, the Catholic may help greatly in piling up graces and blessings by special mortifications, by enduring patiently any sufferings, sorrows, or contradictions that may come, by refraining from pleasures, indulgences in little luxuries and other enjoyments, by giving alms to the sick, and attending more than ever to the needs and comforts of others.

There is, however, something else to be remembered in connection with this season. The Church prescribes that at

least once each year, and that at Easter time, each communicant shall approach the Sacraments of Penance and Holy Eucharist. This precept must be fulfilled under pain of mortal sin. For all Catholics in this Province the time for Easter duty begins on Ash Wednesday and ends the first Sunday after Easter. We trust that our readers will remember these facts.

THE REMEDIAL BILL.

At last the famous Manitoba School Measure—the Remedial Bill—is before the country. In our last issue we published the contents of that Act and we have since been pleased to find that it meets with a much more general approval than was at first anticipated. While the Catholic hierarchy, through the medium of several Bishops who have spoken, expresses satisfaction, the general Protestant element seems to also consider, that constitutionally and in equity the Bill is just. We were also glad to notice signs of a non-political acceptance of the measure. What its fate will be when, after the second reading, and the subsequent debate, it is considered with any amendments that may be proposed, is more than, at this juncture, we are able to say. One fact remains, however, that none can henceforth dispute; the government of the day found itself in presence of a most difficult problem; it decided to base its action upon the constitution; with such a course in view, it promised a Remedial Bill for the relief of the Manitoba minority; also did it promise a special session of Parliament for the purpose of carrying out such legislation; that session has been accorded; that Bill has been drawn up and submitted to Parliament; the framework of that measure is universally admitted—by all fair-minded men—to be wise and strong, just and constitutional; and now it remains for Parliament to deal with the proposed law.

The preamble needs no comment; it merely sets forth the case, the granting of the petition for redress and the failure of the Provincial Government to act in accordance therewith, and the consequent expediency, on the part of the Dominion Parliament, to do that which the Legislature declined to do. The clauses of the Bill, whereby the election of a separate School Board, the duties of the members of that Board, and the promotion and alteration of school districts, are provided for, do not call for any special criticism. Those clauses are, one and all, based upon laws already existing in the matter of separate schools in other Provinces.

To our mind, at this stage of proceedings, the most important clause is number twenty-eight, which deals with the financial aspect of the subject. Of course at the bottom of all the agitation, for or against, the question of school taxes may be found. This clause provides that: "The Roman Catholic ratepayers of a school district, including religious and educational corporations, shall be liable to be assessed for the purpose of separate schools." This goes without saying. Places of worship, educational and charitable institutions, are exempt from such assessment. It is exactly here that the difficulty is to be met. While the Roman Catholics are to be assessed for the maintenance of separate schools, are they to be free from the general law that taxes all ratepayers for the benefit of public schools? This difficulty is thus met by the Bill: "No Roman Catholic, who is assessed for support of a separate school, shall be liable to be assessed, taxed, or required in any way to contribute for the erection, maintenance or support of any other school, whether by the Provincial law or otherwise; nor shall any of his property, in respect of which he shall have been so assessed, be so liable." This settles the most important issue; the dual liability is thus effaced. So far so good.

Now we come to the clause in regard to the Provincial Government; and with this we have not exactly fault to find, but we have our doubts concerning its effectiveness. It reads thus: "The right to share proportionately in any grant made out of public funds for the purposes of education, having been decided to be, and being now one of the rights and privileges of the said Roman Catholic minority of Her Majesty's subjects in the Province of Manitoba, any sum granted by the Legislature of the Province of Manitoba and appropriated for separate schools, shall be placed to the credit of the Board of Education in account, to be opened in the books of the Treasury Department and in the audit office." The italics are our own; we use them purposely to indicate what we fear may be a gap or a loop-hole in this law.

It must be remembered that all appropriations of money for school purposes belong exclusively to the domain of the Local Legislature. The Dominion Parliament can in no way force the Legislature of Manitoba to accord any specific sum, or to vote any given amount for educational purposes; consequently the Dominion Parliament cannot oblige the Manitoba Legislature to vote, grant or appropriate any sum whatsoever, should the latter not deem it well to do so. The foregoing clause defines the rights of

the Catholics to share "in any grant made out of public funds for the purposes of education." Had the whole clause been worded in accord with the foregoing we would see no danger, since it sets forth the right of Catholics to participate "in any grant" made "for the purposes of education." There is no likelihood that the Manitoba Government would allow a year to pass without making some "grant for the purposes of education;" consequently, the Catholic minority would be entitled to a share in such grant. But lower down the law reads: "Any sum granted by the Legislature of the Province of Manitoba and appropriated for separate schools." There is nothing to oblige the Legislature to "appropriate for separate schools" any special amount or any part of such grant. Consequently, should the Manitoba Government make a grant for school purposes, and not deem it well to appropriate any of it for separate schools, what claim would the Catholic minority have upon such grant? in what proportion would such claim be, supposing one were acknowledged? what means are furnished the minority to secure such share? These are questions that we trust will be answered in a satisfactory manner when the Bill is in Committee; otherwise the measure simply states a right, giving the power to the Manitoba Government to ignore or recognize the same according to its whim or inclination. We would have preferred to have the clause read in terms more precise, and somewhat as follows: "The right to share proportionately in all grants made for the purposes of education." We may be wrong in our surmise; we hope so.

CATHODE RAYS.

Even the latest invention—the wonderful Cathode—is turned by our peculiar friend, the Daily Witness, upon the Catholic Church, and in vulgar caricature it seeks to arouse the bitter feelings that its more polished pen has oft, of late, made show of quelling. In an issue of last week we find "The Public," in the form of a hooded person, holding a Cathode and directing its rays upon the "Remedial Bill." According to the artist, the penetrating beams of Edison's youngest offspring develop a Catholic Bishop clothed in all his episcopal robes and regalia. Were we to turn the same instrument upon the columns of our contemporary, instead of on the Remedial Bill, we would discover the phantom of Bigotry—the most dangerous monster that the fevered brain of man ever engendered—displaying all the hideousness of its deformity. It was this creature that Charles Phillips described as "red with the fires of hell and bending under the crimes of earth," a menace to the peace, hopes, prosperity and greatness of any land.

Not ashamed of this miserable method of creating a spirit of religious antagonism, in Saturday's issue of the same organ appears an editorial that is as remarkable for its audacity as for its untruthfulness, for its cunning as for its want of logic. We are told that the Government is placed between the Catholic Bishops and the powers in Manitoba; that the choice is between "the proposal of the Bishops of the Roman Catholic Church, for the restoration of the separate school system, and the proposal of Manitoba for a commission of investigation." Both horns of the dilemma are falsely established: on the one hand, it is not a proposal of the Catholic Bishops that is under consideration; on the other, there is no proposal from Manitoba for investigation—any such proposal comes from the leader of the Opposition. Starting out with such a premise, it is not wonderful that the Daily Witness—in its anxiety to keep alive the fire of religious disturbance—has developed the most absurd of conclusions. We all know that, as a religious organ whose "raison d'être" is war upon the Church of Rome, the Witness is only in its element, and happy, when there are clouds upon the horizon. A long continuance of the pleasant state of things, as during the past few years, would mean journalistic stagnation for our contemporary; therefore, we find it stooping to its caricaturing devices of creating evil and dangerous sentiments. It furnishes evidence of this in the following characteristic paragraph:—

"It is with deliberation, and upon judicial grounds, that we say the first proposal before parliament is that of the ecclesiastics rather than the people of the Roman Catholic Church. Every one knows that the bishops, and the bishops only, have from the first been the prime movers in the agitation. Every one knows that it is the ecclesiastical power of the Church, not the advancement of the people, the ecclesiastics are anxious about. Everyone knows that a considerable section of the Roman Catholic Church members are opposed in their hearts to ecclesiastical schools, because their children are poorly educated in them and are handicapped in their struggle in life compared with the children of the public schools."

"Every one" means the Daily Witness, since no one else—no sane person at least—knows anything but the contrary of what is above stated. And we feel almost certain that even the Witness does

not know anything of the kind; rather does it know that it does not know what it says.

But the Witness knows well that its mission is to oppose and wipe out Catholicity; that with the older generation it has but slim chance of success; that the children of to-day are its most profitable prey; that by means of its non-Catholic schools it can at least reach the young and undermine their faith; that the Catholic teacher is as important an element as any other in the preservation of religion in the rising generation; that the insinuating of indifference into the young hearts and the surrounding of young lives with an atmosphere of anti-Catholic indoctrination, all aid in accomplishing the work of ultimate and perpetual perversion. Hence this uncharitable, ungenerous and unjust series of attacks—open at times, at others, however, masked and hidden. Well did "Sleivegullion" understand such spirit and such aims, when, in 1846,—half a century ago—he wrote:—

"God's second priest—the Teacher—sent to feed men's minds with lore— They marked a trial upon his head, as on the priest before. Well—well they knew that never, face to face beneath the sky, Could tyranny and knowledge meet, but one of them should die."

And knowing this, the grand aim of the ultra anti-Catholic organ is to snuff out all knowledge of Catholicity in the Catholic child, or at least, to lead the infant steps into paths where the faith of the Catholic parents is ignored. "Hence these tears," hence these spasmodic efforts to discourage an act of justice to a minority of fellow-citizens.

Let the Witness ponder over Sir William Dawson's admirable and truly patriotic letter. Therein it will read how equitable is the action now taken concerning the rights of minorities. Let it turn its Cathode upon that communication, and instead of a shadowy Bishop it will detect the presence of a Protestant minority claiming the same constitutional protection that is now offered, or sought to be offered, to the Catholic few in the land of the far West. Can the fertile brain of the Witness conjure up a picture, framed by the geographical limits of Quebec Province, and representing in its foreground the Premier and his cabinet wiping out, by an order-in-council, every guarantee and educational right now accorded to the Protestant minority of Quebec? Upon such a picture would the Witness kindly set its Cathode and tell us what forms, shapes, phantoms or apparitions it discovers inside the outward covering? Were such ever to take place—thank God, Catholic teaching and Catholic practice render it impossible—what a cry for "Remedial Legislation" would go up from end to end of Canada! The hundred and one old, worn-out, bigotry-engendered accusations against the Catholic Church would be revived, multiplied by a thousand degrees, magnified under the lens of prejudice, and dinned into the ears of the world until men would become deaf with the cries of persecuted Protestantism and tyrannizing Catholicity. We simply ask the Daily Witness, for the sake of its own vaunted Christianity, to be more Christian; for the sake of its loud-toned patriotism, to be more patriotic; to turn its Cathode upon itself, look into its own conscience, and to "do unto others" as it would have others do unto itself.

GLADSTONE'S INTENTIONS.

There are rumors abroad that the Grand Old Man may again enter the political arena. At his great age it would be a wonderful feat were he to return to Parliament. Some of the reasons for supposing that such might be his intentions are in the Armenian and Transvaal policies of the Salisbury Government. It seems that he was considerably troubled on account of the inactivity of the Government in the matter of the Armenian depredations. Now he is in great perturbation concerning the compact with the Transvaal. All these rumors to the contrary, we do not think it probable that Mr. Gladstone would risk, at this period of his life, his physical strength and the time that Providence may have yet in store for him, by launching into the tide of public affairs.

There is nothing as heartless and as thoughtless of others, or of the individual, as is the public. There is a peculiar selfishness about the public that would have everyone or anyone sacrifice all that makes life worth possessing at its shrine. The public is under the impression that every person is burning with some undefined and undefinable ambition of being cheered to popularity and then immolated for a cause. Yet, taken individually, how many of these people—who go to make up the public—would be willing to ruin their own lives, destroy their own prospects, or put themselves to uncounted troubles, worries and annoyances for the sake of the fleeting phantom, the ignis-fatuus of popular praise? Yet scarcely ever do they reflect that other men have, as well as they, ties and duties that bind them to the quiet of home, or have personal reasons, that cannot always be made public, why they should eschew the arena. None of these things are considered; a

man is supposed to give up everything, become the slave of the public; not even his declining years should he enjoy in well-earned peace; he must be dragged out and applauded—no matter how he may suffer individually, for the great public is a being that has no heart. The numbers composing it are endowed with private virtues and noble feelings; but, like great corporations, there is no individual responsibility and no one feels himself guilty of the ungenerous attitude of the mass.

Because the public may set such rumors afloat, perhaps with the expectation of securing the old statesman's presence in the open field again, is no reason why Mr. Gladstone would come back into Parliament. And, honestly, unless it were his own desire we would be sorry, under the circumstances, to see him risk so much. He would have all to lose and absolutely nothing to gain.

FASHIONS.

Now that Lent is at hand it may not be out of place to say a few words about the fashions. There is nothing in the world as changeable and as eccentric as fashion—particularly in the case of the ladies. There is a very wide-spread impression that, because the Church preaches—and especially at this season—against extravagances in dress, she is opposed to people in the world following the fashions of the day. Such is not the case; quite the contrary. When the whim of the hour is to dress in a manner not quite in accord with Christian modesty, the Church is decidedly opposed to such dress. Likewise is she unfavorable to any shape or form of personal adornment that may be calculated to unduly attract attention, or to cause others to sin in even the very slightest degree. In a word, the Church is opposed to all evil-inspired or evil-inspiring fashions; but she is anxious that, in as far as possible, means and other circumstances being considered, each one, in his or her sphere, should strive to dress and act like others.

Let us take an illustration: Here is a lady who, dressing in all the queer and newest imaginable fashions, is a perpetual object of attraction at church. It may be said that many of her neighbors see more of her than they do of the priest, that their eyes turn oftener to her than to the altar, that she is a cause of constant distraction and consequent irreverence in the temple. Such may be the case. She is, however, only the first to appear in "the latest," and she wears nothing that is unbecoming or out of place. In a few weeks every person else—who can afford it—will have similar clothes to hers, and the new fashion, whatever it is, will cease to be an object of comment or curiosity. In fact, the people who are so distracted are often as much to blame as the lady who, perhaps unconsciously, causes the distraction. They want to be so distracted; they enjoy it; and they even look for it.

On the other hand, here is a person who is never in a dress that belongs to some forgotten generation, or in a "ket-up" that belongs to no period ever known to man. She is so peculiar, so whimsical, so eccentric, so unlike the rest of the world, that the moment she enters the church a smile flits over the face of the first observer and is communicated, as if by an electric current, to every person else in the place. She becomes the centre of all attraction and all distraction. No person would ever dream of accusing her of being in the fashion; she never was and never would be like others. That person is by far the most dangerous in the line of drawing away the public eye and the public mind from the objects towards which duty directs them.

No; the fashions are not condemned by the Church no more than are human thoughts. Some, however, are good, and they meet with sanction and approval; others are dangerous, or even bad, and they are condemned. We trust that no Catholic lady will ever be found complaining when she hears that a fashion calculated to work evil is not permitted by the Church.

LAST week Mr. McNeil, M.P. for North Bruce, moved a resolution in the House of Commons, expressive of the loyalty of the Canadian people to the Empire. Several timely and eloquent speeches were made by members of both parties and by the representatives of the various nationalities in the House. Hon. Mr. McShane, member for Montreal Centre, made a very appropriate remark when he pointed out that Montreal, the seven-eighths of whose population is Roman Catholic, had elected by acclamation for two years a Protestant Mayor.

In drawing attention to this fact Mr. McShane gave the most tangible proof of the loyalty and harmonious spirit that the people of this great city ever exhibit. It is to be hoped that the lesson taught and the example set by Montreal may be taken to heart and put into practice in other great centres of this Dominion. If so the day of peace, good feeling and prosperity will be at hand.

TOM HOOD'S TEST.

The poet Hood was one of the wise of his day, and one of the most original characters in the annals of English literature. His "Bridge of Sighs" and "Song of the Shirt" gave evidence of only one phase of his mind. His humorous productions were as quaint as they were original. As an illustration of how little value is placed by some upon literary work and how frequently writers are expected to wear out their brains and their physical powers, for a mere "thanks," Hood tells the following story:—

I was once asked to contribute to a new journal, not exactly gratuitously, but at a small advance upon nothing; I accepted the terms conditionally, that is to say, provided the principle could be properly carried out.

Accordingly, I wrote to my butcher, baker, and other tradesmen, informing them that it was necessary for the sake of cheap literature and the interest of the reading public that they should in future furnish me with their several commodities at a trifling percentage above cost price.

It will be sufficient to quote the answer of the butcher:—

"Sir,—Respecting your note, cheap literature be blowed! Butchers must live as other peopl, and if so be you or the readin' publick wants to have meat at prime cost you must buy your own beastesses and kill yourselves. I remain, etc., JEM STOKES."

Did it ever strike any of the delinquent subscribers to a paper that the same might apply to them? If we were to ask the employees, the men who supply the paper, the landlord, the gas company, the water-rates collector, not to speak of the butcher, baker, and others, to keep us afloat for nothing, simply in the interests of Catholic literature, as our subscribers could not pay up, what would be the replies from these people?

ST. PATRICK'S CHURCH NOTES.

COLLECTORS.

The collectors, in St. Patrick's church, appointed for the coming three weeks, are Messrs. William Kelly, Martin Price, P. C. Brown and Thomas Kearns.

YOUNG MEN'S RETREAT.

The retreat for the young men of St. Patrick's parish will commence on Passion Sunday, and it is expected that a large attendance will reward the efforts of the good fathers who will direct the mission.

UNMARRIED LADIES' RETREAT.

The retreat commenced on Sunday evening for the unmarried ladies of the parish is destined to be a signal success. The Rev. Fathers Klauder and Paul Carbay, both of the Redemptorist order, are conducting the mission, and so far express their unbounded satisfaction at the number of attendants and the devotion as well as enthusiasm manifested. At each service the church is filled and the eloquent and practical sermons are calculated to produce all the good effects that the missionaries could desire.

THE POPE'S SEDIARI.

A DISPATCH THAT MEANS VERY LITTLE. The following message from Rome, dated February 16, seems to have caused a great deal of comment in the non-Catholic press. It is simply the story of one of the numberless domestic annoyances that arise year in and year out in all vast households. Its significance is no more than would be that of a misunderstanding between the Queen and some members of her household—a thing which, if report be true, occurs periodically. The despatch reads:—

"A very curious strike has just occurred at the Vatican. The Sediari of the Pope rebelled a few days ago. These Sediari, as they are called, are servants whose duty it is to carry the Pope on the Sedia Gestatoria, or on the Portantina, which he uses as a rule on his way to official ceremonies and when he is taking the air in the gardens of the Vatican.

Papal etiquette rarely allows the Holy Father to go afoot. A short time ago, feeling an inclination for a little exercise, His Holiness gave orders that his Portantina (or sedan chair) should be brought to him. The order was obeyed, but much to his surprise, he saw no sign of the usual Sediari. They had struck. Like all the minor employees of the Vatican, their salaries are insignificant. As some atonement for the smallness of their pay, they had, till lately, been in the habit of receiving a New Year's gift of five hundred francs.

This year, however, owing to the diminution in Peter's pence, economy has been the rule at the Vatican, and the customary presents were withheld. The Holy Father found himself compelled to come to terms with the rebels, who flatly refused to go back to work unless, at least, half of their New Year's gifts were guaranteed them. This incident is only one of many since the supply of Peter's pence began to fall off. Nor is it probable that it will be the last. When all the minor officials have had their salaries cut down, it may be found necessary to economize on the prelates and cardinals.

PERSONAL.

Mr. Thomas O'Hagan, M.A., Ph.D., the popular and rising Irish-Canadian litterateur, whose poems and essays have of late been attracting so much favorable comment throughout Canada and the United States, left this week for New Orleans to lecture before the Catholic Winter School. The subject of Professor O'Hagan's lecture will be "Canadian Poets and Poetry." Canada owes a great debt of gratitude to this gifted young man for all he is doing to bring her literary men to the front. May success attend him on this important occasion.

MARRIED.

MARRIED.—On February 10th, at St. Patrick's Church, by the Rev. Canon Leblanc, assisted by the Rev. Father Quinlan, John George McCarthy, M.D., son of the late Thomas McCarthy, M.P. of Sorel, to Grace, daughter of the late Hon. Edward Murphy.