

The True Witness

AND CATHOLIC CHRONICLE,
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WEDNESDAY.....FEBRUARY 10, 1897

OUR ST. PATRICK'S DAY SOUVENIR NUMBER.

On St. Patrick's Day, March 17, 1897, it will be fifty years since the dedication of St. Patrick's Church in this city. Our readers have not to be informed that such an anniversary calls for a commemoration of more than common distinction and fervor.

As a jubilee, it will be a true cause for jubilation to every Irish citizen and to many Scotch and English citizens of Montreal. Many of us will, indeed, regret the absence from the celebration of some that Death has ravished from us in recent years and who, had they survived, would have been prominent figures at our rejoicings in March next. But they are not forgotten nor are they mourned for without hope, seeing that they have gone to their reward.

Fifty years make a long retrospect; for the bulk of those who will gather in our Parish Church on the 17th of March next, the dedication, to which a few veterans of the congregation will look back, must be nothing more than a page of history. Far other feelings will fill the hearts of those old enough to recall the sadly memorable year in which a church was devoted in Montreal to the honor of Ireland's Patron Saint.

The story of its erection and the events that led up to it has been told with characteristic sympathy for the cause and its noble helpers by one well fitted for the task. The occasion on which that record was prepared was the jubilee of a consecration, not of a church, but of two human temples of God's Spirit to the salvation of men's souls. The celebration of March next will call for another record—a Souvenir of half a century of varied and generally thrifty and progressive life. In the upward development of the Irish community in Montreal, **THE TRUE WITNESS** has assumed the right of doing that service for the Irish and other English-speaking Catholics of Montreal, and we bespeak the support and assistance of every one of our readers and all their friends in discharging a task with which we are proud to be entrusted.

On such an occasion there ought to be no divided counsels. Division has weakened the friends of Ireland in the past; our own community has not always escaped its evil consequences. But in carrying out the plan of the grand celebration of next St. Patrick's Day there ought to be no discordant note.

We promise to do our share worthily and to issue from the press a Souvenir Number of which no Irishman or Irishwoman in Montreal or elsewhere will have reason to be ashamed.

We may say also that our Souvenir has the sanction of the Clergy, and our readers will, therefore, beware of other publications under that or some other name. **THE TRUE WITNESS SOUVENIR** alone has authority to represent the Irish people of Montreal and the Catholic Clergy. In this latter connection we have very great pleasure in presenting to our readers the following letter, from the esteemed Pastors of the Irish parishes of this city:—

MONTEAL, January 18, 1897.
To the Managing Director of **THE TRUE WITNESS**:

DEAR SIR,—We, the undersigned Pastors of the English-speaking parishes of the city, heartily approve the project of **THE TRUE WITNESS**, to issue a Special Souvenir Number in commemoration of the Golden Jubilee of St. Patrick's, the Mother Parish of our people in Montreal. The first Mass was said in St. Patrick's Church on St. Patrick's Day, 1847, amid

the universal joy of the English-speaking Catholic population, who, until then, had no church of their own at all proportionate to their numbers. Not a few are still living who remember how many, for want of accommodation, used to hear Mass kneeling on the street adjoining the old Recollet Church on Notre Dame street, opposite Dallard street.

The remarkable advance made since then in the material prosperity of our people, and the advantages which have accrued to them from a religious point of view, are matters for profoundest thankfulness to God. The befitting expression of this gratitude is one of the chief reasons for celebrating the jubilee, and we earnestly solicit for **THE TRUE WITNESS**, in its laudable endeavor, the active encouragement and patronage of our devoted people and their many well-wishers in and out of Montreal.

We also take this opportunity of expressing our approval of the course pursued by **THE TRUE WITNESS**, and recognize the valuable service it has rendered to every worthy cause.

- (Signed),
REV. J. QUINNAN, S.S.,
Pastor of St. Patrick's Church.
REV. PHILIP SIELEPHANT, C.S.S.R.,
Pastor of St. Ann's Church.
REV. P. F. O'DONNELL,
Pastor of St. Mary's Church.
REV. J. E. DONNELLY,
Pastor of St. Anthony's Church.
REV. W. O'MEARA,
Pastor of St. Gabriel's Church.
REV. W. J. CASEY,
St. Jean Baptiste Church.

Every authorized advertising canvasser for our Special St. Patrick's Day Souvenir is furnished with credentials, signed by Mr. Michael Burke, president of the company, which he is required to show upon demand.

Enter into no contract with any person who cannot produce proper credentials.

ST. PATRICK'S GRAND MISSION.

General Meeting of Ladies in Connection With the Bazaar

The four weeks Mission to be given in St. Patrick's, by five Redemptorist Fathers from Saratoga, opens on Sunday next, the 14th instant. The following is to be the order in the different sections of the people: First week, married women; second week, married men; third week, single women; fourth week, single men. The Mission is intended as a fitting preparation for the coming Jubilee of old St. Patrick's, which had its first Mass on March 17, 1847.

A general meeting of the ladies of the parish is called for Wednesday, Feb. 10, at 2:30, to discuss the project of a bazaar to be held early next summer. All are cordially invited.

THE REAL GRIEVANCE.

There is so much sophistry in almost every liberal interpretation of the Privy Council's decision on the Manitoba School Question that one might sometimes wonder whether the document on which those interpretations are based is really the judgment delivered by their Lordships. The best way to correct these false or one-sided interpretations is to study the text of the judgment itself. We would ask our readers who may still be in any doubt as to the nature of the right which was violated by the legislation of 1890 to read the following passage from the report of the judgment:

"Taking it, then, to be established that the second sub-section of section 22 of the Manitoba Act extended to rights and privileges of the Roman Catholic minority, acquired by legislation in the Province after the Union, the next question was whether any such rights or privileges have been affected by the acts of 1890. Having referred to that point in some detail, their Lordships said the sole question to be determined was whether a right or privilege which the Roman Catholic minority had previously enjoyed had been affected by the legislation of 1890. Their Lordships were unable to see how that question could receive any but an affirmative answer. Contrast the position of the Roman Catholics prior and subsequent to the acts from which they appealed. Before those passed into law there existed denominational schools, of which the control and management were in the hands of Roman Catholics who could select the books to be used and determine the character of the religious teaching. These schools received their proportionate share of the money contributed for school purposes out of the general taxation of the province, and the money raised for those purposes by local assessment was, so far as it fell on Catholics, applied only towards the support of Catholic schools. What was the position of the Roman Catholic minority under the acts of 1890? Schools of their own denomination, conducted accord-

ing to their views, would receive no aid from the State. They must depend entirely for their support upon the contributions of the Roman Catholic community, while the taxes out of which State aid was granted to the schools provided for by the statute fell alike on Catholics and Protestants. Moreover, while the Catholic inhabitants remained liable to local assessments for school purposes, the proceeds of that assessment were no longer destined to any extent for the support of Catholic schools, but afforded the means of maintaining schools which they regarded as no more suitable for the education of Catholic children than if they were distinctly Protestant in their character."

It is vain to urge in the face of the foregoing extract from the report of the judgment that the so-called settlement of the present Government was sufficient as a restoration of the rights of which the Catholics of Manitoba had been deprived. It is vain to urge that the judgment did not deem it necessary to re-enact the abolished laws—those of 1890 serving fairly well for the majority. But the existing system was "to be supplemented by provisions that would remove the grievance on which the appeal was founded."

Our readers know what the grievance was; it will not require a great exercise of imagination to arrive at the only provisions by which it could be removed. Only a restoration of the separate schools as they were before 1890 could remove that grievance.

THE CENTURY DICTIONARY AND CATHOLICS.

We are in full agreement with some strictures in the Owl on the Century Dictionary. According to that able university magazine, the Cyclopædia of Names in the pretentious work aforementioned has omitted any reference to some of the best known Catholic writers of our time. The Owl, after asking itself to what this wholesale slight on Catholic literary and general eminence can be due, concludes that, in any case, it is without excuse.

Not having access at the moment to the Century Dictionary, we take the liberty of adopting the Owl's illustrative list. It is sufficient, both in extent and character, to condemn the Cyclopædia of Names. There is, for instance, no place for Orestes Augustus Brownson. If the Cyclopædia of Names were an English publication, one might understand why a fairly well informed but careless or prejudiced compiler might lose sight of it in his first attempt to prepare such a Cyclopædia. Not that its omission in the published work would for that reason be justifiable. Barbarism though it be, the phrase "Cyclopædia of Names," when solemnly adopted by the editors and publishers of a "Century Dictionary," is equivalent to an assurance that no person making inquiry as to any celebrity of our age will be disappointed. There will always, of course, be difference of opinion as to the nature or the amount of service to his or her generation which entitles man or woman to be called celebrated, eminent or distinguished. If, however, there is an individuality, without the mention of whom it would be impossible to write the history of human thought in any period, it will, we think, be universally admitted that such a personage comes up to the mark in question and can be ignored only at the cost of accuracy or completeness. Such an individuality, in our humble opinion, was Orestes A. Brownson. Viewed solely as illustrative of the spiritual unrest of the middle third—which (if the bull be excused) was by far the biggest third of the 19th century, Brownson's career is one of the most interesting that can be studied. But when it is remembered that it not merely illustrates the unrest but also leads, with the practical force of example, to where rest can be found, its value is a thousandfold increased.

Another of the omissions from the Cyclopædia of Names is that of William George Ward. The quickness and sureness with which Ward satisfied himself that for the truth-seekers there was but one course, compared with the strange pilgrimage and its curious halting-stages through which Orestes Brownson attained the same goal, may perhaps be attributed to contrasts of education. Like his master, Newman, (from whom latterly he differed on some points of sentiment rather than doctrine) Ward passed from "Tractarianism" into the Church's fold. But Ward, like Brownson, furnished a striking example of a Catholic layman who was a great theologian. Only seven years intervened between Ward's adoption of Dr. Newman as his leader and "Tract go" as his confession of faith and his admission into the Church in September, 1845. Brownson spent twenty years and more in the agony of a vain quest before his conversion in 1844. And what had he not been during these years of doubt? Not easy for him was the descent to Avernus, but a laborious picking of misguided steps, and it was not till he reached the very bottom of the slough of despond that a ray of grace penetrated his soul with the conviction that

his life had been a mistake—that he had lost his way and must retrace his steps. Then there was no more hesitation, and the rest of his life, and he lived to be an old man, was devoted to the cause of the Church, where he had found rest and safety, and the best welfare of other stragglers from the fold.

Of Thomas William Allie, Rosa Mulholland, Daniel Dougherty, Maurice Francis Egan, and the other great Catholics of our time, that the compilers of this Cyclopædia of Names have ostracized, we need say no more than that we sympathize with The Owl's protest. I the Century Dictionary were a mere hastily got up catch-penny publication, we might pass over such defects as in keeping with its character. But in a six volume work, which was for twelve years under the editorship of a famous American scholar, such sins of omission are not to be pardoned.

A GREAT RESPONSIBILITY.

There is something almost comical in the praise that is lavished on some of our statesmen by would-be friends in correspondence with the American press. Here is an extract from a recent Montreal letter to a New York journal:

"Le Reveil, an organ of the Reform party in this Province, has come out openly for the abolition of the Church tithe system, from which it will be seen that the spirit of change is in the air. As regards the French-Canadians it may be safely predicted that once they have decided to abolish some of the fundamental privileges of their Church, by which they have stood so long, it will be but a short step to a refusal to be taxed for the aggrandizement of a nation beyond the seas with which they have no sympathy."

We do not quote the foregoing passage as of exceptional importance. It is simply in keeping with the whole strain of the despatches from this Province which are supposed to represent the opinion of the majority since June last. It is not so much by means of facts or statistics or definite language from any one in authority, or even by the boastful audacities of the extremist press, as from a series of vague inferences from the great fact of the general election interpreted, censored, that these writers try to diffuse the impression that this province is ripening for a revolt against the Church and against the State. It is a deliberate attempt to manufacture a certain mental attitude on the other side of the line on the ground that a certain public opinion prevails on this side. The strange thing is that a French-Canadian Catholic who insists on his allegiance to the Church and his loyalty to the Queen should be made the hero of this two-fold revolt.

For our own part we put little faith in the reports of a sweeping change in the popular mind of the province. To whatever causes the result of the election may be ascribed, we cannot believe that it was due to any serious or widespread defection from the recognized standard of loyalty.

As for the other inference—that it betokened a grave falling off in that Catholic devotion and subordination which so long gave its peculiar tone to the Catholicity of this province—we reject it as wholly unfounded. But the very fact that the language and actions of the leaders of the majority should have given rise to such a misconception shows that they have not put a proper estimate on their great responsibilities as Catholic statesmen entrusted with the guidance of Catholics.

CATHOLIC WRITERS IN THE DARK.

Those who quote the opinions of English Catholic journals on the Manitoba School question or any other purely Canadian subject ought to bear in mind that the fact of their being Catholic does not guarantee them from those errors of statement and judgment to which the English press has always been liable in dealing with matters not English and especially with matters of this continent. The strange inaccuracies that have accompanied some of the references to the Prime Minister are enough to convince any impartial reader that those who wrote such references were treating of questions entirely strange to them. One such paper spoke of Mr. Laurier as the first Catholic Premier of Canada, with a forgetfulness of the late Sir John Thompson that is unaccountable on any ground but that of utter unacquaintance with our political history. Under the Union regime, with its dual leadership, the name of Lafontaine, Morin, Cartier, Sandfield Macdonald and Taché bear witness to the statement. And yet the fallaciousness of that or any statement of purely historical bearing is of small consequence (save as showing ignorance of the whole question) compared with the fallaciousness of the argument that it is made to support. The Register, for instance, in reference to the Laurier banquet, speaks of the present Premier as if he were the special representative of Catholic interests in the Dominion and as if the Catholics who oppose him on the School question were actuated by mere

party perverseness. He is described as a Catholic who has risen to the rank of Prime Minister "in a land hitherto ruled by Protestants," as though Catholics had no influence under his predecessors. The pity of it is that Catholic writers in England, however well meaning, will, in defiance of all common sense, venture to write with confidence of controversies of the gravest import, affecting the well-being of millions of their fellow-churchmen in the future, on the basis of mere hearsay that is little better than idle gossip.

Doubtless, there are many questions as to which we in Canada are sadly astray, if we have ever formed an opinion at all, simply because we have never had an opportunity of attaining correct information at first hand respecting them. But on such questions, if we are wise, we take good care to be discreetly silent. We have a right to expect a like reticence from the Catholic journals of England on Canadian questions which they have had no opportunity of studying and on which they cannot pass judgment through second-hand evidence without incurring the risk of doing a grievous wrong.

Some of them, we have not the slightest doubt, would be extremely shocked if they really knew the use that is being made of their unconsciously one-sided and most injurious articles.

IS HE REALLY TO BLAME?

It is so easy for those who have no responsibility in any business to criticize those who have, that when public men lay themselves really open to blame, for action or inaction, they must look for a good deal of fault-finding from their opponents. What should be the course of their friends in such circumstances? We profess to be friendly to Mr. Dillon and have sincerely sympathized with him during the past year when he was so mercilessly assailed by his fellow Nationalists. He is now charged with the commission of a grave blunder by neglecting to force the Government to disclose its purpose in the matters of the new Irish financial commission. Mr. Dillon, instead of availing himself of the opportunity offered by moving an amendment to the address in reply to the Queen's speech for eliciting the designs of the Government and giving scope for attack on assailable points of its scheme, allowed the chance to go by, thus permitting it to mature its policy unquestioned.

Does this seeming forbearance on Mr. Dillon's part imply any change of attitude on the part of his wing (the majority) of the Nationalists? It is well known that if any of the Nationalists were deemed to enjoy the favor of the Government—comparatively speaking—it was not the Dillonites but the Healyites and the Redmondites. The Parnellite wing had insisted on the total severance of the Nationalists from either or any of the English parties and had claimed a larger spirit of independence than the anti-Parnellites, so long as the Home Rulers and Liberals were in formal alliance.

But there were indications of a rapprochement between the Parnellites and the Salisbury Government which could not well be ignored. In a recent article Mr. Redmond did not hesitate to contrast the Conservative with the Rosebery administration to the disparagement of the latter. If, therefore, the omission to interpellate the Government, by the medium of an amendment on its Irish financial adjustment policy, were due to any preconcerted arrangement among the Nationalists as a whole, we should expect it to have emanated from Mr. Dillon and his supporters.

But really all this is beside the question. Those who have tried to hold Mr. Dillon up to ridicule for his laxness in letting pass an opportunity of embarrassing the Government and for his simplicity in asking as a favor that to which he had a right, have themselves forgotten that this financial question is not wholly nationalist—that it is, in fact, an Irish question of the most comprehensive range, and that not merely one wing of the Nationalists or all the Nationalists, but the whole body of Irish representatives, Liberal and Conservative or Home Rule, are concerned in having it advantageously settled. There may even be phases of it which make it more a Unionist than a Home Rule question. However that be, it is clear that on such a question Mr. Dillon could not very well act alone, and, if he was silent, we may take it for granted (at least till we have assurance to the contrary) that he had reason for his course. No man should be condemned unheard or on the authority of one-sided representations. When the discussion on the Government's measure comes on, we shall have more light on the subject.

MR. THOMAS SEXTON has, it appears, definitely refused to re-enter public life until there is some well directed effort made to bring about a reunion of the different factions in the Irish party.

Nevada has passed a law permitting prize fighting within that State, while the Legislature of South Dakota is considering the advisability, from a humane

point of view, of prohibiting the playing football within its precincts. Verily, the legislators of the different States have divergent ideas of propriety. It is said that the Nevada law-makers are actuated by a desire to "boom" their State.

Perhaps the bill before the Dakota sages is the action of a dark conspiracy which originated at a secret caucus of Bismarck barbers.

The recent encounter of the Government and Opposition in the bye-elections in North Ontario, East Simcoe and South Brant, may be looked upon as a drawn battle. The contests were hard-fought and close, and the party press on neither side claim any great increase of glory from the outcome.

Labouchere, of Truth, has a knack of saying very nasty things in very plain English. His recent strictures on New York's "400" are anything but complimentary. "A more contemptible crew never played their pranks before high heaven," is not very delicate criticism, in fact it might be called somewhat harsh.

The Montreal Herald, in a recent issue, refers to the Toronto Globe as a "great and good paper, which is characterized by the unfinching fairness of its controlling mind."

There may be a "controlling mind of unfinching fairness" loose around the Globe premises somewhere, but it is hardly evident through its editorial columns. In its excess of praise for its companions in the ranks of liberal journalism the Herald is ridiculous betimes.

The new Archbishop of Canterbury, in whom so many flaws have been picked, has at least an invulnerable point. He is a Home Ruler.

The Universe, London, Eng., says in a recent issue:—

"Ten thousand deaths are said to have resulted from the plague in Bombay, and £160,000 have been contributed for the famine in India. Some portion of the money will possibly be required for the victims of the plague in the Western Province. And yet India is called the brightest jewel in the British crown. But besides all its fabled opulence and splendor there must be untold misery and woe."

CATHOLIC TRUTH SOCIETY OF OTTAWA.

The fifth annual report of the Catholic Truth Society, of Ottawa, has just been published. During the year the organization has done excellent work, as may be seen by the following extract which we have taken from the report:—

"New societies have been established in the city of St. Thomas, the town of Kemptville and Seatons, Ontario, and in St. Mary's parish, Toronto; whilst communication has been had with other places, wherein it is sought to carry on similar work.

At the close of last year, we had a large stock of literature on hand, consisting of 10,212 publications of all kinds, so that we considered it prudent to restrict our importations. Consequently we purchased only 155 publications last year, consisting of 9 bound volumes, 200 Prayer books, 200 Vesper books, 600 pamphlets, 400 copies of Father Searle's "Plain Facts for Fair Minds" (every one of which was disposed of) and 47 leaflets. We put into circulation during the year 5868 publications, which has reduced the stock on hand to 5877 publications. The grand aggregate of our circulation, since the formation of the Society, five years ago, amounts to 37,440 publications.

ST. GABRIEL'S PARISH. ACADEMY OF ST. JOHN EVANGELIST, POINT ST. CHARLES.

The following young ladies have given general satisfaction in their respective classes for the month of January:—

Diploma Class—Misses Annie Skelly, Katie Flood, Katie Finn, Julia Robert.

First Class—Misses Annie Turner, Katie O'Byrne, Agnes Kavanagh, Maud Degan.

Second Class—Misses Annie E. Colligan, Annie Broden, Annie Byrne, Ethel Butler.

Third Class—Misses Gertrude Myles, Kathleen Quinn, Maud McMenamin.

Fourth Class—Misses Bernadette Renne, Mary Armstrong, Lena Edmunds, Martha Henderson.

In the Diploma class, after an interesting written competition in Religious instruction, the laurels of victory rested upon the heads of Miss Mary O'Brien of St. Charles street, and Miss Katie Finn of Charlevoix.

Next month we shall give an account of the different competitions which shall have been given in the Diploma class.

On Tuesday, February 2nd, the feast of the Purification, there took place a most imposing ceremony within the chapel walls of the Convent of Jesus and Mary, at Hochelaga. This year it was rendered all the more attractive as two nieces of one of Montreal's most esteemed priests, Rev. W. O'Meara, took part. One, Miss Angelina Robert, became a Novice, the other, Miss Catherine Robert, pronounced her vows. Quite a number of friends assembled to witness the solemn celebration, and to wish all sorts of blessings, spiritual and temporal, to the dear young ladies who so valiantly bade farewell to this deceptive world, and to congratulate the happy mother, sister and cousins, as well as the Rev. uncle, for the happiness which this day brought them. May God spare these virgins following the Lamb, for many long, happy and useful years of ministry in the Master's Vineyard.