

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, MARCH 12, 1908.

PRIMARY EDUCATION IN QUEBEC.

We have received the report of the Superintendent of Public Instruction for this Province. It is, as usual, an interesting compilation for those who take an interest in primary education. The statistics it contains prove that the great progress which we have several times pointed out has for many years been taking place in elementary education in Quebec is not only being maintained, but is being accelerated in its pace.

The reports of the inspectors indicate that little is being done to remove the two great drawbacks in our primary educational system, to which we have frequently drawn attention—namely, the utter insufficiency of the Government grant to poor schools, and the wretched and unsanitary condition of the schoolhouses in some of the poorest districts. These defects are the result of the biggaredness of successive governments in connection with these schools. Not long ago we read the following words of a zealous pastor in a parish in the northern portion of our province, reported in a French Canadian exchange:—"How can you expect," he said to his parishioners from the pulpit, "that your children will like going to school when you huddle them together in gloomy hovels of school-houses where they shiver with cold, where the air is unbreathable, and where weak constitutions imbibe the seeds of certain death?" Another pastor, we learn, wrote in vain to both the inspector and the superintendent asking for the reconstruction, on a large scale, of a school-house where sixty children were crowded together, while the volume of air was sufficient for only fifteen. The representatives of these and other priests are borne out by the report before us. One inspector says: "Seeing almost everywhere desks and forms of defective model, one could fancy himself in presence of instruments of torture, invented to tire the children and make the maintenance of order impossible." "As you have seen from my memorandums," says another, "I have still a number of school-houses which are thoroughly unhealthy; and in some places the commissioners are stubborn on this point." Another states that the dirty and unhealthy condition of several of the schools in his district produced wide-spread sickness amongst the pupils—"sickness which amounted to epidemics in many municipalities." The superintendent's report emphasizes the fact that all that is needed to render our system of elementary education as perfect as any system could be is more money—more money for the teachers, more money to build and keep in proper repair the school-houses, more money as prizes to stimulate and encourage the children in their studies.

FREE SITTINGS IN CHURCHES.

If the experiment of having free seats in Catholic churches, as a means of increasing attendance at Mass and other devotions, which has been tried in an English diocese, is to have a general application, then it must be stated that it is a failure. Several years ago the late Bishop of Southwark, one of the London dioceses, built a church in a populous district where he believed there were many Catholics who neglected their religious duties because they had no place of worship of their own close at hand. The good prelate had to borrow money, the interest on which is at present \$1,300 a year. The

Catholic population has been ascertained to be 3,000 adults, and yet out of that number only 900 hear Mass on Sunday, although from the time the church was opened no charge has been made for sittings. Referring to the subject during a recent visitation to the church, the present bishop, the Right Rev. Dr. Bourne, having pointed out that the church was one of the very few where nothing whatever was charged to whomsoever entered it, said that that was what they should rejoice to see in every church, and every priest would rejoice to see it, but it was a matter of prudence and one which had to be very carefully considered. Sometimes, he said, people discussed these matters in the newspapers, and spoke as if a charge being made for a seat in a church was something very wrong. When a priest was able to do away with all those charges he would do so. It was an ideal state, and one which they hoped would come in the future. The church in which he was preaching was a free church, and the local Catholics must show by their zeal and generosity that it was a prudent thing to have made the church free, and that they were able to support the church by their generous offerings.

His Lordship might have added that the smallness of both the regular attendance and the voluntary contributions did not tend to encourage the policy of 'free' churches.

CATHOLIC REVIVAL IN SCOTLAND.

The revival of the Catholic Faith in Scotland is no less remarkable than its continuance in that country under all the persecutions from which its adherents suffered from the time of the fanaticism of the sixteenth and seventeenth century down to years that are not remote from the present. It is only a few months since the Catholics of Galloway celebrated the tenth anniversary of the foundation of their diocese by St. Ninian. Like St. Patrick, who first preached the Catholic Faith to Ireland, and St. Augustine, who established the Catholic Church in England, St. Ninian studied in Rome at the feet of the successor of St. Peter, and from him received the commission and authority to preach the Gospel to the land of his predilection.

The motives and spiritual reasons which moved a Scottish nobleman of the fourteenth century to have recourse to the Holy See for full instruction in the true Faith should be interesting and instructive to Scotchmen of the nineteenth century. His biographer tells us that he studied in Rome for three years, until, in St. Sixtus, the Pope, with his own hands consecrated him Bishop, and sent him, with the Apostolic Blessing, to preach the Catholic Faith in his native land. That this is true, that he derived his orders, his mission and his jurisdiction direct from the Apostolic See is proved from historical documents and records extant. The ruins which beautify and hallow the hills and valleys and coasts of Galloway—the decayed abbeys and churches at Withhorn and Sulseat, Tongland and Bannerman, Holyrood and Lincledon—also attest it. Scotland was a Christian land, in grace and communion with the Holy See; there were no heretics in it; Scotchmen were all Catholics.

This state of things continued for 1200 years, when, as Bishop Turner of Galloway remarks in his Lenten Pastoral, the days of desolation came. "Men tired of the truth and peace of God; they would fashion out a religion for themselves. As a revered writer has expressed it: 'they had had enough of blessings and absolutions, enough of intercession of Saints, enough of the grace of the Sacraments, enough of the prospect of the next life.' The old sanctuaries of the saints were ruined and trodden down, the sign of man's salvation was broken in pieces, the presence of Jesus was banished from the land. Within a few years the faithful were reduced to a mere remnant, for the country as a whole had done with saints and altars, apostolic succession and infallible teaching. And we have witnessed the results of the country's work—Christianity morselled into fragments, contentions on every side and multiplying on every article of Christian belief, the Divinity of Christ as often questioned as the grace of the Sacraments, the inspiration of the Scriptures denied, the fact of Revelation contested, the very existence of God disputed; in fact, we behold only one possible point of common agreement—the certainty of the uncertainty of faith in anything supernatural. Men thought when they had banished the Church, with her creeds and her authoritative teaching, that they would find peace; but peace is the fruit of truth, and peace without truth is indifference or infidelity. It is the testimony of all ages, it is the most indisputable fact in the annals of mankind, that every departure from the unity of Faith has inevitably led to contentions, strife and endless divisions. "It is a signal grace of Almighty God that there is no unity among those who are separated from the doctrine of Holy Church," wrote St. Gregory the Great in the sixth century, and what the Holy

Pontiff witnessed for his day we have seen abundantly repeated in our own. It would serve no useful object to ask how this sad break with the truth was brought to pass, though the answer is easily available, but it would be wide of our present purpose. It is enough now to have thus briefly recorded what has been the outcome of the work of the sixteenth century, a chaotic tumult of religious opinions which have distracted, bewildered and deranged the minds of men.

But the old faith never died out of the land altogether. A remnant remained true to it; and in recent years that remnant has increased at such a rate that, a few months ago last autumn, a Diocesan Synod was held in Galloway to witness that the Church of St. Ninian had, after centuries of suffering and banishment, been restored by the Holy See to the power and place that had been assigned to it by the same Holy See fifteen hundred years before.

OUR CIVIL CODE.

Mr. H. J. Kavanagh, Q.C., has just published a valuable law book which embodies not only the provisions of the Civil Code of this Province, together with the legislation passed at the last session, but the amendments effected by Imperial and Federal legislation up to date, and the Canadian Bills of Exchange Act.

"The Civil Code of Lower Canada," as the work is entitled, will be a very useful addition to every lawyer's library. Its compilation and arrangement evince legal acumen of a high order, and a carefulness and conciseness which exhibit a thorough acquaintance with the subject matter. The book is well printed, and is published by Messrs. Lovell & Son.

IRISH EPISCOPAL PRO-NOUNCEMENTS.

No one can read the Lenten pastorals issued by the members of the Irish Hierarchy without being instructed and edified, as well as being deeply interested. In addition to the special duties which the Church places upon her children during the penitential season, they contain references to a variety of points of interest affecting their people, and their utterances derive special weight and influence from the exalted position which their Lordships occupy. His Eminence Cardinal Logue of the Primate's See of Armagh, for instance, deprecates the spirit of panic which, he says, "has seized like an epidemic upon large sections of the people. In our towns and villages, especially in the more densely populated districts, it is not even possible to see a man who is not in a state of alarm. The love of gain has vanished, and its place has been taken by a sordid, grasping passion for easily got gain, with a terrible haunting dread of ruin which weighs upon the victims, always rendering them desperate as to consequences, sometimes even unscrupulous as to means. Unhappily the lead in this pernicious practice is frequently taken for people in respectable positions, often to their own serious loss, always to the grave scandal of their neighbors. No doubt they consider themselves safe in conducting while they risk only their own money, but in this they are mistaken. No one is justified, on moral grounds, in exposing himself or those depending upon him to the ruin which so often follows on betting and wild speculation in the stock market. It is the duty of the clergy to warn their people frequently and emphatically against this practice and its ruinous consequences."

Archbishop McEvilly, of Tuam, after warmly praising the generosity of the English Protestants of Manchester and other British cities in subscribing large amounts to help the poverty-stricken of his large and exceedingly poor diocese, alludes to the establishment of a peasant proprietary in these terms:—

"This is hardly the place to refer to any matter bearing even the semblance of a contentious character. But we cannot help pointing out to you, with the view of your adopting all legitimate means for securing it, the only effectual remedy against the everlasting recurrence of this sad state of things. This, we are convinced, is the parceling out to our people, in fair proportions, under legal sanction, and by proper authority, the large, comparatively unproductive tracts of land, which, from competition and other causes, are likely to become more unproductive still in the near future. Considering the indomitable industry of our people, when they feel they are working for themselves and the children after them, labor would, to some extent, supply the place of capital (why not at home, as well as in America?); each householder would contribute to the general prosperity of the country, and be her firmest bulwark in the day of need. No doubt, the contemplated legislative change would be a work of difficulty. But, with a good will, it would, in time, be easily brought about, as it should be, without trenching on the just or equitable rights of any class of the community."

The important topic of temperance is dealt with by Bishop Sheehan, of Lismore, "There are," he says, "fortunately, too many occasions of sin, especially of that which is, of all sins, the most fatal in Ireland, the sin of intemperance. It is not easy for anyone, even for those who do not know this country, its past and present, and its people, to say how much

of the intemperance from which we suffer so terribly is due to causes that lie outside the drunkard himself, and how much to passions that are, as it were, embedded in his Irish nature, or inherent in his Irish blood. But that a great deal is due to external circumstances cannot for a moment be doubted. It is scarcely too much to say that all our social customs are leagued in the unholy cause of intemperance. Be it joy or be it sorrow—the wedding or the funeral, the leave-taking or the welcome home, the visit of a friend, the striking of a bargain, the accidental meeting in or near the place where in toxicant liquors are to be had, it matters not under what circumstance—to offer a drink is regarded as the duty of one party, to accept it the duty of the other. Unfortunately, the offer and the acceptance only too commonly lead to excess; and so, what between our customs and the inclinations, natural or inherited, that urge us forward, we have come to exhibit before the world a spectacle that every man who truly loves his country, and, above all, every Irish Catholic, deplores. There is no earthly reason why every good man amongst us might not find his place in the Temperance Movement. The temperance party war, or should war, not against drink, but against drunkenness."

Bishop Clancy, of Elphin, refers to the course of dissension in the Nationalist ranks and to the establishment of secret societies. He says:

"But a few short years have passed since we stood a compact body before the world, marching like a battalion towards the achievement of our national rights. Our countrymen were united at home in bonds of brotherhood and peace; the exiled children of our race denied themselves the luxuries, and often the necessities, of life to assist us in the heroic struggle in which we were engaged; and our traditional opponents feared, and therefore respected, us for the success which crowned our efforts, and which was an earnest of the ultimate triumph of our cause. But the curse of dissension, the traditional bane of our race, has once more fallen upon our banners, and brother is locked with brother in deadly conflict. The deplorable condition of public life in Ireland is fast begetting the political degeneracy which, in all similar circumstances, has stained the pages of our country's history in the past. Already the emissaries of an invisible power, whose motto has ever been 'Divide and Conquer,' are abroad, with secret service money at their disposal to corrupt, to snare and ultimately to betray our guileless young men for their own nefarious purposes. There is one article in particular to which such persons have recourse, and we deem it our duty to warn you explicitly against it. They endeavor to persuade their dupes that the priest is their greatest enemy, that membership with secret societies cannot be sinful, and therefore need not be revealed to the Confessor, and they thus lead their victims to the perpetration of the most horrible sacrilege. Let us remind you then, dearly beloved in Christ, that all oath-bound secret societies are unchristianized by the Church, and that their members incur the penalty of excommunication."

It is to the mystery of the Holy Sacrifice of the Mass that Bishop O'Dwyer of Limerick draws the attention of his flock:

"It may seem to you at first a rather familiar subject on which to address you in a formal pastoral letter. 'For what is there more ordinary in your devotion—what enters more regularly into the practice of your lives, than Holy Mass, which week by week is a matter of obligation for us all, and forms for so many a part of the daily routine of their exercises of duty? Yet, although these duties and practices of a Christian life bring you into close and constant contact with Holy Mass, and lead you to regard it as something intimately near to you, and well known, yet there are, on the other hand, few of us—even the least instructed, who are not conscious that under the outward forms of its rites and ceremonies which are so familiar, there are hidden depths of mystery, wonders of Divine power, treasures of peace and blessing, of which we have but the faintest conception. And those of us who know the danger of familiarity with sacred things, understand how much we need, by prayer and meditation, to realize the awful sanctity—the Sacred and Divine Nature of this great sacrifice, lest in our thoughtlessness and presumption, we should rest in the forms and forget the sanctities that underlie them."

Bishop MacCormack, of Galway, blames the government for its dilatoriness in taking measure to relieve the distress which exists.

"Indeed," he says, "the public authorities have been shamed into action by the public sympathy awakened by a philanthropic Englishman, Professor Long, and the formation of a Manchester committee for relief of distress in the West of Ireland. Manchester deserves the undying gratitude of our poor for having given the lead in the humane movement of averting starvation. And Manchester has set an example to the rich classes of our own country. If the cry of distress has reached the benevolent citizens of Manchester, surely it should penetrate through the cities and towns of Ireland, and move the hearts of the affluent with sympathy for their suffering brethren."

It is sufficient that the Archbishop of Tuam, the Bishop of Elphin, the Bishop of Derry, the Bishop of Drogheda, the Bishop of Clogher, and other Irish Prelates, warn their flocks against joining secret societies. No better proof could be forthcoming that paid emissaries are at present actively engaged in the formation and propagation of these unhalloved and baneful associations. All true friends of Ireland will join in the hope that her people will hearken to the voice of their religious chiefs in this as in other important matters.

CATHOLIC SERMONS IN SEVERAL NEWSPAPERS.

A short-lived commotion was caused a few days ago in the United States by a false report of a sermon delivered by a Catholic priest in St. Peter's German Catholic Church, Bondou, N.Y. This is the report which was sent all over the country by the news agencies:—

"The Rev. F. Weber, the assistant priest of St. Peter's German Catholic Church in this city, after delivering a funeral sermon over the remains of a member of the Knights of St. John, made a political address in which he rallied the United States and told the members of the commandery that it was their duty as loyal Catholics to take up arms against the United States and fight for Spain in the event of war. The address caused commotion among the audience and several persons arose and left the church in anger. The priest said that under no circumstances should Catholics fight against Spain, a Catholic nation, and regarding President McKinley and the members of his cabinet he said that it would be an excellent thing if all were blown up."

When Father Weber read the report he was as indignant and amazed as any one else who had pursued it; and he hastened to write the following denial:

"I did not say a word about the Government, or mention the names of anybody connected with it. It is a shameful lie that I said anything about the Government or encouraged the taking up of arms against America. The report is a mean and groundless attack upon a priest. A cause of this misrepresentation may be found in the insufficient knowledge of German of those present. I said at the beginning of my sermon that it was not the custom of Catholic Priests to interfere in politics, but as emotion runs high it would not be out of place to warn them and give them an idea in what danger the country may plunge. I consider the other statements below my dignity to answer."

The false report was even printed by some American Catholic papers, who do not follow the excellent rule which the True Witness laid down for itself long ago, namely, never to reproduce from the secular press reports of Catholic sermons of Catholic happenings, but to secure whatever information it desires to publish from reliable Catholic sources, and to send its own reporters to report sermons delivered in local churches.

THE DUTY OF WEALTH.

It is not often that we find ourselves in accord with Mr. Goldwin Smith on any subject. On the contrary, we are, as a rule, obliged to combat most of his public utterances whenever we deem them of sufficient importance to refer to them. But in an address which he recently delivered at a service held at Cornell University in commemoration of one of the benefactors of that institution, he uttered some truths regarding the duty of wealth which ought to be pondered by all who are blessed with an abundance of the goods of this life, and which we reproduce with pleasure. Here is a pretty picture which he draws of Itasca, N. Y., where the University is situated:

If ever I am inclined to despise about the American commonwealth, I have only to call up in my mind the image of a village beside a lake in the State of New York, where I landed one dark November morning thirty years ago, and where I spent two or three of the happiest, and certainly of the best, years of my life. I see there a community thoroughly law-abiding, needing no police but a constable, educated, intelligent and patriotic. In it there are two men who have become wealthy by their industry, their shrewdness, their enterprise, their integrity, working their way up from the ranks of labor. One of them has founded the university; the other gives that university a library building. Both of them preserve in wealth simplicity of life. At the head of the university there is a third rich man, who has not made, but inherited, his wealth, and who takes advantage of it to devote himself, not without much labor, privation and sacrifice of his literary ease, to the service of the community. Presently there comes a fourth rich man, to whose memory we do honor this day, who, like the first two, has made his own fortune, and leaves the monument of his public spirit and his beneficence on this hill.

He proceeds to discourse on the duty of wealth:

Accumulated wealth, the result of rapid development, is a feature of American society. Wealth must do its duty. To say that it must pay ransom for its existence, when it has been fairly made is to give the signal for social plunder. But it must do its duty. It must show that it is useful to society. Every man who has a heart must be touched by inequalities of the human race. We cannot be surprised if those whose place is the lowest want to equalize, even by measures of violence, mistaken and ultimately suicidal as such measures are. Wealth must show that it is useful. Useful it may be. Inequality, to a certain extent, seems to be a condition of progress. If wealth is to be spent in the ostentation of luxury, the sight of which makes poverty doubly bitter, in aping European aristocracy, in buying European titles, or admission to European courts, there will be a crash, and there ought to be!

Words like these coming from a man like Goldwin Smith are pregnant with good advice—may be even warning. The student of the social conditions of men and communities cannot but be impressed with what is designated as the inequality of human law. It is not merely the inequality of human law, but rather the inequality of the efforts made to rectify or equalize that law.

Granting this premise, there is little difficulty in finding a reason for the present status of English-speaking Catholics in Montreal. In the important matter of religion the people form one great spiritual unit, soldered and held together by the universality of the Church; but in the matter of educational progress those who speak the English tongue only are somewhat handicapped, not by circumstances so much as by the men who have it in their power to change the force of circumstances. With such a population of English-speaking Catholics as exists in Montreal, it must and does seem strange to anybody who thinks about the matter when the singular absence of distinctively national institutions is noticed.

What a splendid opportunity for well placed benevolence there is in the foundation of a Catholic High School for instance! Without mentioning English speaking Catholics who are reputed as rich men we could name at least a score of men, not generally known as wealthy, who, without making any perceptible sacrifice, could lay the foundation of an institution that in after years would be an honor to their names and their children.

GREATER DUBLIN.

The example set by Greater New York and Greater Belfast, it is said, is to be followed by the Irish Capital, and soon we shall all be talking about Greater Dublin. At present Dublin is by far the most densely populated, or rather overcrowded, city in the United Kingdom, having an average of sixty-four persons to the acre. Steps are to be taken to extend the present urban limits so as to include the adjoining municipalities of Pembroke, Rathmines, Kilmainham and Drumcondra. The city has long suffered through the habit of thousands of people who make their living within its boundaries in the suburbs and paying no taxes into the treasury. "Greater Dublin" will be one of the finest cities in the United Kingdom.

LOCAL CHURCH NOTES.

The good old practice of having the Sunday collection taken up by the leading men in St. Patrick's parish is to be maintained. There was some inclination on the part of a few to drop the old custom. On Sunday last the collectors were: Hon. Sir Wm. Hingston, Hon. Justice Curran and D. Murrin, Hon. Dr. Guerin, and Hon. James McShane. These gentlemen will continue to perform this parochial duty until the end of March, when others will replace them for April.

The forty hours devotion to the Most Blessed Sacrament was held at St. Patrick's on Sunday and Monday. The attendance was enormous and the number of communicants many hundreds.

His Grace Archbishop Bruchesi has kindly consented to honor St. Patrick's Church by celebrating at High Mass and preaching the sermon on St. Patrick's day.

The Rev. Father McDermott, son of our respected fellow-citizen, P. McDermott, Esq., contractor of Point St. Charles, has been attached to St. Patrick's Church. The reverend gentleman is a good preacher and full of grace. He will be a welcome acquisition to the clergy of St. Patrick's, where the ever increasing labor devolving on the priests open a good field for generous exertion.

OBITUARY.

Miss Ellen Kennedy.

Amongst the city deaths reported during the week was that of Miss Ellen Kennedy, who breathed her last at her residence, No. 56 University Street, on Monday, 7th inst. The sad announcement was a shock to her relatives and the many friends by whom she was so deservedly esteemed, and who were not prepared for a fatal termination to what was regarded as a comparatively slight illness. The deceased lady was born in Montreal 57 years ago, and spent all her days in this city. In every relation of life she proved herself an exemplary and a useful member of society. She was kind, gentle and generous, and being in independent circumstances, gave freely of her time and means to objects of a charitable, religious and philanthropic nature. Miss Kennedy was a devoted friend of the late Father Dowd, and took a special interest in everything connected with St. Patrick's and the several institutions connected with it. In her death, Mrs. M. C. Foley, wife of the respected proprietor of The Trade Review, loses one who was to her as a mother. Her own mother dying when she was of a very tender age, she was adopted by her aunt, the subject of this notice, and by her brought up with all the care and affection that could be bestowed upon a child. Thus in her death Mrs. Foley is subjected to a heavy bereavement, in which she has the sympathy of all who know her. Miss Kennedy's funeral took place on Thursday morning, and, in accordance with her express desire, was of a private character.

DOIN'S SPRING STYLES.

Silk and Felt Hats.

Blacks and Handoms Shades specially for Young Men's trade, and at prices that cannot be equalled in the City. You want a Hat for St. Patrick's Day. Our assortment is large and complete. Years of experience as a Hatter enables me to secure only the latest up-to-date goods. A call respectfully solicited. Satisfaction guaranteed.

A. DORN, 1584 Notre Dame Street. (Opposite Court House.) 84-2