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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 MAY 25, 1901.

Notes of the Week.

TO "A HEADER"—We have just received a letter from "A Header," which contains a number of very important questions to which the writer thereof asks us to reply. This week, on account of the 24th May, we go to press a day and a half earlier than usual, and as the questions to which we refer are not of a nature to be treated lightly or in an off-hand manner, we will reserve our reply for another issue.

"GREAT MINDS."—It is an old saying that "great minds run in the same groove"; it is equally an adage that "there is nothing new under the sun." Whether these sage remarks are based upon real experience, or not, is more than we can say; but we have not infrequently noted the presence of similar ideas in the works of men who have lived during different periods of time, and whose thoughts found expression under very different circumstances. An example is, at this moment, before us. On the recent occasion of the formal opening of the new Coliseum building at Pretoria, U.S., Bishop Spalding delivered a very remarkable address. In the course of his comments upon the relative importance of cities, His Lordship said:—

"Babylon and Nineveh and Memphis were greater than Jerusalem; Sparta, than Athens; Carthage, than Rome; but they were cities of warriors and merchants, and have left no lasting impress on the progress of mankind. No immortal faith, no spiritual philosophy, no ideal beauty, no sense of eternal justice, ever expanded or illumined the minds of these hordes of soldiers and slaves, and therefore have they disappeared from the thought of the great world or are remembered only because they were thrown into contact with Jerusalem or Athens or Rome. Thus we see that what gives a city permanent worth and interest is not its numbers, its buildings, its trade, not even its conquests, but the religion, the intelligence and the virtue of its inhabitants."

And in another place, he says:—
"Is it not appropriate on an occasion like this to remind ourselves that commerce and manufacture, wealth and numbers are not sufficient to give a city permanent importance or abiding fame? In adding this Coliseum to the churches and schools which are dedicated to the religious, intellectual, moral and esthetic improvement of the people, we make solemn profession of our belief that it is only by cultivating the things of the spirit that a city can acquire genuine and lasting worth. That is fairest which has not the most splendid buildings, but the most enlightened and helpful men and women."

What Bishop Spalding, at the beginning of the twentieth century, has said regarding cities, Charles Phillips, the great Protestant Irish orator, at the beginning of the nineteenth century said, in other words, of the nations, the powers of the world. He was addressing the Catholic of Cork, and O'Connell's efforts to secure emancipation were beginning to bear fruit. Phillips said: "I appeal to history! Tell me, thou venerable chronicler of the grave! Can all the grandeur of its edifices, all the beauty of its surroundings, all the ubiquity of its commerce, or all the triumphs of its arms secure to a nation the certainty of the permanency of its possessions? Alas! Troy thought so once, yet the land of Priam lives only in song; Thebes thought so once, but her hundred gates have mouldered; so thought Palmyra,—where is she? so thought Persopolis,—'yon waste where roaming lions howl, yon place where moans the grey-eyed owl, shows the proud Persians grand abode.' So thought ancient Rome in the days of her universal empire; but, at this moment, the Head of your religion, the Vicar of Christ on earth, pours forth his mandates from the downfallen throne of the Caesars." There is something strikingly similar in the thoughts and views

of these two great orators; yet almost a century separates them, while one was a Protestant layman and the other a Catholic bishop. It is evident that mutual opinions frequently spring up in most widely different minds; or rather great truths appeal with equal force at all times, and under all conditions to the minds of men whose gifts are more than mere talents.

PARLIAMENTARY INDEMNITY.—So the members of the Federal Parliament have voted themselves an increase of \$500 sessional indemnity! It appears that one man, Mr. Johnson, did express his disapproval of the increase; but he was perfectly aware that he was, in a hopeless minority, besides having a fair chance of making a name for himself—with his constituents. It is not at all probable that he will decline the increase, now that it is law. There was another member who claimed that no man had any business in that House whose time, during a session, was not worth \$1,000. That would mean about \$12,000 per year. If such were the test we fear that very few of the present sitting members would be able to show that they "have any business" there. We have no objection to the members receiving each \$1,500, instead of \$1,000 per session; all we regret is that we are not so situated as to be able to vote ourselves a substantial increase of revenue—we would do it most gladly, seeing that too many of our subscribers seem disinclined to aid us in securing it any other way.

ANTI-TYPEWRITING TURKEY.—A Constantinople despatch of last Saturday gives the following characteristic piece of information:—
"The customs authorities have prohibited the entry of typewriters into Turkey, and 200 machines now in the Custom House have been ordered returned to the consigners. The authorities have taken the peculiarly characteristic attitude that there is no distinct feature about typewriting by which the authorship could be recognized, or a person using a machine could be traced. Consequently, any one is able to put in type seditious writings without fear of compromising himself. Hektographic paste and fluid are prohibited for similar reasons. The embassies are making representations on the subject, with the view of inducing the Turkish Government to take a more reasonable attitude."

This is Turkey all out. Printing ought to be open to the same objection as that advanced against typewriting. It is now about fifteen years since the authorities in the land of the Sultan were going to behead some unfortunate mowing-machine agents, who attempted to introduce such "infernal machines" as the old buck-eye mowers into that country. They thought that the machines were improved models of the old Scythian war chariots, which with their lateral scythes played such havoc amongst the legions of Rome. The Sultan has very little use for the telephone, because you can't see the fellow at the other end, and he may talk treason without disclosing his identity. They say that the Turk is very happy in his present state of ignorance; if so, "where ignorance is bliss 'tis folly to be wise."

ANOTHER DAVIS DEAD.—William Rooney, the young poet of the new Irish revival, is dead, at the age of twenty-eight years. His death is a severe blow to the Irish national cause as his verses had been seized upon by the masses of the people as songs of inspiration, and he had become known throughout Ireland as a poet-patriot. Though only in the beginning of his career as a poet, already he had been honored by being called the Thomas Davis of the new Irish revival, being accorded the same relation to the present awakening of the people as Davis held to the revival of Irish patriotism in 1848.

We are not sufficiently familiar with William Rooney's productions

to establish any comparison between his work and that of Davis; but they were both fated to die young. Davis was only a little past thirty when he was suddenly snatched from his labor of love; and for long generations did the Irish people lament the loss of their gifted leader and inspiration. It is ever so, "the good" and the useful "die young."

THE CHRISTIAN BROTHERS.

We are informed by an American exchange, that:—
"Recently a gold medal was offered by the Daughters of the Revolution to any boy or girl in the city of Troy, N.Y., who would hand in the best essay, of not less than 500 words on 'The Growth of the Public Schools.' Many pupils of both sexes and from all schools entered the contest. The high school students were especially anxious to secure the prize, as in former years it was limited to the pupils of that institution. Among the large number who made the attempt were two pupils of La Salle Institute, Troy, and it was one of these, John A. Barry, who was the successful candidate. This is an academy conducted by the Brothers of the Christian Schools. Brother Aebred is director."

It is just as we would have expected provided fair-play were shown. In this case, as in every other one of a like nature, the practical test of the superiority of the Brothers, as teachers, is manifested. Whenever their pupils go in for a competition, they do so to win; and they generally do win.

RATHER TOO FLIPPANT.—The "Herald" undertook to publish an interview with Rev. Father Quinlivan on the subject of Father Younan's success and the number of his converts. The respected pastor of St. Patrick's is made to speak in a flippant and semi-humorous manner, which is totally at variance with Father Quinlivan's serious and straightforward style. We have not taken the trouble to draw the Rev. Father's attention to the subject, but we know that the report is calculated to leave a very false impression on the minds of the readers, and it is not the style of journalism that deserves encouragement.

ONE CATHOLIC BENEFIT.—Considering the millions that, of late, we read about as being donated by different persons to Protestant and non-sectarian institutions, it is not a matter of surprise that Catholics of means should be aroused to action. One of our contemporaries says:—

"Charles M. Schwab, president of the United States Steel Corporation, has just authorized the erection of a large building for the Mt. Aloysius Academy at Cresson, Penn., which will cost in the neighborhood of \$30,000; but Mr. Schwab has set no limit to the cost of the building. The structure is to be made of a size and kind to meet the requirements of the school, and Mr. Schwab will foot the bill whatever it may be. The architects have been commissioned to design the plans for the building. The structure is to be called Alumni Hall, and is to be used primarily as a place in which to hold the annual commencement exercises of the academy. The present building of the academy is considered a model of modern architecture. It cost \$150,000. The new building to be erected by Mr. Schwab will be in keeping with it. The two structures will be connected by an arcade, or hallway of arches. Throughout, the new building is to have an architectural finish of the most approved technique."

NEW YORK CHURCH-GOING.—Some person has been gathering Church attendance statistics for New York city. Sunday, April 28th, is taken as a basis, and the result seems to be that on that day, including all the Catholic churches, all the Protestant churches, and all the different services, the number of people in New York who attended church, amounted to 508,625, about one-fourth of the entire population. The object of these data, the details of which are given, is to show the contrasts between Catholic and Protestant attendances. But to our mind a still more important question is suggested. If one-fourth of New York's population attended church, in some form or other on that Sunday, where were the other three-fourths. About 1,500,000 souls in New York attended no church on the 28th April. What are we to conclude from this fact? Not that New York is a holy, or a Christian city, most certainly.

LACK OF AUTHORITY.—To the Catholic mind nothing is more difficult to understand than the unsettled, or uncertain state in which prominent Protestant theologians seem to be, in regard to questions

most fundamental. The recent enforced resignation, from the Chicago Theological Seminary, of the Rev. Dr. Gilbert is an example in point. We can readily conceive that Dr. Gilbert, holding theories such as he professes, should be asked to resign; but how comes it that he has been so long retained in his position? And how is it that his theological studies, Protestant, but Christian, could have led him to the conclusions which he claims to have seriously reached? Questions that we cannot answer otherwise than by advancing the lack of any certain and infallible authority whereon such people can base their faith. According to the report that we have read the matter may be thus told:—

"The Rev. Dr. Gilbert, the professor in question, published a book in which he took views on the 'old theory or doctrine of the 'preexistence of Jesus Christ' which were regarded as heretical by the directors of the Chicago Seminary, a Congregational school of theology. This doctrine is that Jesus existed before the creation of the world, from the beginning, and was 'of the substance of the Father, begotten before the worlds,' as the Athanasian creed has it. Now, Dr. Gilbert found in the teachings of Jesus Himself no justification for it or for any such metaphysical union with the Father as the creeds and the schoolmen declared."

As far as we are taught, this is infidelity pure and simple. And it is the result of "private interpretation." After all on the principle that there is no infallible authority, and that the Bible is a sufficient authority in itself, without any authorized interpretation, we cannot see why Dr. Gilbert has not as much right to draw his conclusions from the Scriptures as have the gentlemen who conduct the Seminary. The "Sun" says:—

"The trouble with our theological seminaries is that in their chairs are so many men who retain them only at the sacrifice of convictions or through the sacrifice of obligations of religious trusteeship on the part of the directors of the institutions. Free? They are the most miserable of slaves. The place for them is openly and manfully and bravely in the ranks of free thought."

This is decidedly a poor commentary upon Protestant Christianity. In what striking contrast this position stands out with the teaching body of the Catholic Church! Free thought has no place in the Catholic school of theology, nor do men teach therein in aught that they disbelieve themselves. The cases like that of Fr. Gilbert, which come under our notice are few, because only the exceptional ones attain any degree of publicity, and we are not acquainted with the internal affairs of Protestant theological seminaries. But, if we are to judge from the last quoted paragraph, the whole system must be honey-combed with infidel indoctrination. If so its end is not difficult to foresee. And we repeat, this is due to the one false principle of "private interpretation."

THE DEFEATED BY-LAW.

It is regrettable that the by-law to raise \$100,000 by special loan for improving the fire protection service should have been defeated; but it is astounding that of the 1,284 votes cast only 315 should have been in favor of the by-law. And were this all, we might content ourselves with saying that the public did not see matters in the same light as that in which they were considered by certain aldermen. But this vote and its result are pregnant with so many lessons that a whole treatise on civic government might be based upon them. According to report we find that so little interest was taken in the matter that in the great business district included in the East, Centre and West wards, only sixteen men went to the polls. The West Ward, in which the Board of Trade fire occurred, cast only three votes.

Before attempting to summarize the lessons that we are taught by this most remarkable vote, we wish to accentuate two facts. The first, is that every person in Montreal, whether he voted for or against the by-law, or did not vote at all, is aware of the urgent need of the improvements in the fire department and of the necessity of having a sufficient sum of money to place that service upon a footing in accord with the requirements of the city. The second, is that Ald. F. J. Hart, who is Chairman of the Committee, worked day and night, giving his time even from his own business, to secure the acceptance of the much needed by-law. He has devoted all his energies and all his time to the serious study of a difficult problem, until he reached a very practical solution thereof; he then continued his efforts unceasingly, until he found a

form both practical and tangible of carrying his conclusion into effect; and all to no purpose, merely to learn that such an apathy exists that no popular representative can, in future, feel any encouragement to perform any great public duty.

With these two facts before us, we must conclude, that the system of deciding public issues in municipal matters by a plebiscite, is an absolute failure in Montreal. No person seems to care two straws how we are governed, what methods are adopted, or what efforts are made to ameliorate the city's condition. Yet these self-same citizens—who did not find time to vote—are the loudest in their cries for civic reform, for changes in the aldermanic representation, for more efficient public officers, for a better equipped fire brigade, for more public spirit amongst the men of the City Hall. Very illogical, to say the least.

THE IRISH CENSUS.

According to the Irish census for 1901 we find that the population of the Old Land has greatly decreased during the past century; but we learn from all other sources that the Irish people have increased more than any other race, all the world over. In 1831 the population of Ireland was 6,810,827. At the census of 1841 it reached its high-water mark for the nineteenth century—8,175,124. When the census of 1851 was taken the great famine and the consequent emigration had done their work, and Ireland's population fell to 6,552,385. The stream of emigration from the Green Isle has flowed constantly, though with varying volume, ever since and at the last census (1891) its population had fallen to 4,704,750. Speaking roundly, the Irish people at home have decreased nearly 50 per cent. in the past 60 years.

The "World," referring to these figures, says:—
"But this is only one side of the story. The census of 1890 showed nearly 2,000,000 persons living in the United States alone who were born in Ireland. The late John Boyle O'Reilly used to speak of 10,000,000 of American people of Irish birth or descent, and the estimate probably not far out of the way. If, as it has been said, there are 5,000,000 more people of Irish birth or descent living in Canada, Australia and the other British colonies, we have a total of nearly 20,000,000 instead of the 8,000,000 living in Ireland in 1841. And this leaves out of the reckoning the large Irish population of England itself, where no less than 23 Parliamentary seats are controlled by Irish voters."

Our esteemed contemporary, the Montreal "Gazette," has analyzed these same figures, and, basing itself on the increase between 1831 and 1841, in the Irish population at home, concludes that a legislature in Dublin could not do more for Ireland than the English Parliament has done since 1845, and yet the people have steadily been leaving Ireland during all these years. Wherefore, according to the "Gazette," we find that:—

"It is not to political, but to industrial conditions that the cause of Ireland's loss is to be attributed. The island is as one of the rural districts of the larger kingdom, which also lose in population, either to the cities or to foreign lands."

Before going any further, we would ask our readers to carefully peruse the calm, dignified and logical speech of Mr. Redmond, the text of which will be found in another column of this issue. Leaving Mr. Redmond to speak for himself, and for the Irish people, we will return, for a moment, to the "Gazette."

Our friend claims the island is a rural district, and that the bad state of affairs therein is not due to the English Government, nor to its mismanagement of Irish affairs. Well, the Earl of Cadogan, Lord Lieutenant of Ireland, is of a very different opinion. Addressing the Dublin Law Society a couple of days ago, and referring to the King's desire to befriend Ireland, he said that the true Irish policy now was to attract the people from the country districts, already overcrowded, into the towns, now stagnant, so that industries might be developed. He concluded by stating that an English misgovernment was admittedly responsible for the present condition of Ireland, England was willing to assist in its industrial development.

It is rather late in the day for the "Gazette," or any other organ to pretend that misgovernment has not been the cause of Ireland's decrease of population. The fact is that the Irish people not being able to secure native legislation preferred to leave their homes and go to the countries where Home Rule flourished. As a consequence, while their numbers in Ireland, under a foreign Government decreased, in America

and elsewhere, under the Home Rule system, they increased in the inverse ratio. In every state of the American Union and in every province of the Canadian Dominion the Irishman found responsible Government and entire political autonomy. Hence the great increase of the Irish population on this side of the ocean.

The only apparent point that the "Gazette" makes is based upon the increase of Ireland's population between 1831 and 1845. That increase was not due to returning Irishmen, but rather to the natural augmentations in families during the fourteen or fifteen years in question. It simply increased because the people did not emigrate during those years. But, why did they not emigrate? There is the question! For four reasons did the Irish remain at home during that period.

1st. The Irish people are fearfully attached to their homes, and it is equal to tearing out their warm hearts to take them away from the scenes amongst which their childhood was spent. If the Irishman can find any reasonable excuse for not emigrating he will seize upon it and hold it up as a pretext for remaining at home.

2nd. The moral lives of the Irish have made them a most prolific race.

3rd. The increase of population was in part due to the fact that O'Connell had carried emancipation and the people declined to move away until they were forced to by other circumstances. They expected no end of liberty as an accompanying boon.

4th. The anticipations of a speedily-granted Home Rule for the whole island kept back the tide of emigration. The people did not realize that they held their fate in their own hands. No one expected the rebellion of 1848, much less its unfortunate results.

5th. Emigration was rendered almost impossible during that period on account of the laws binding the quasi-serf to the soil. The scarcity of vessels on the sea, the restrictions of a military nature upon the people, and the dread of the unknown future far from home and hearth.

Hence the increase of population, despite misgovernment from 1831 to 1845, was due to natural causes; the decrease from 1845 to our day is the result of too much misgovernment. Home Rule is, therefore, the remedy—let the critic find fault until he is blue, the facts cannot be changed, no more can the aims and motives of the race.

A BRITISH "ACADEMY."

According to report the Royal Society of London has under consideration the advisability of instituting an "Academy of Letters," somewhat after the plan and scope of the famous "French Academy."

"It was argued by the promoters of the scheme that it was high time that England created an authorized body of literary men, which would be spontaneously recognized as mentors and which in a sense would be a court of the highest appeal in all matters of languages. It was urged that there were no official guardians of English pure and undiluted, and that the creation of such a section of the Royal Society was an eminently fitting solution of the difficulty."

The report says:—
"The subject was referred to a special committee by the Council of the society a few weeks ago, and the report was discussed at the last meeting. The report made no recommendations," but simply sifted the arguments."

And then it closes thus:—
"The meeting finally left the matter for further action by the committee, which will probably refer it to a committee for additional consideration before it again comes before the full society."

There is evidently a long series of delays ahead. And even should the Royal Society succeed, by securing the Charter and Crown patronage necessary, in establishing such an academy it would be many decades before it could expect to exercise over English Letters an influence in any way similar to that of the French academy with its "Immortals."

ABOUT AUSTRALIA.

Two-thirds of the Australian continent is a desert, and yet her productivity is enormous. This land contains over 100,000,000 sheep, between 80,000,000 and 35,000,000 head of cattle and horses. It has given to the commerce of the world over £400,000,000 in gold, copper, coal and tin. The two provinces of Ballarat and Bendigo alone have produced £100,000,000 of gold, and as much more have come from the great Tarnbarroora and Lambing flat in New South Wales. It sends to England annually over £400,000,000 worth of metals, grains, wool, beef, tallow, hides and mutton.

"WHEN YOU HAVE READ THIS PAPER, MAIL IT TO A FRIEND. AS GOOD AS A LETTER."

Saturday, May 25, 1901
BISHOP M
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