

THE TRUE WITNESS AND CATHOLIC CHRONICLE.

IS PRINTED AND PUBLISHED BY THE TRUE WITNESS P. & P. CO., Limited.

244 Bay Street, Montreal, Canada. P. O. Box 1138. SUBSCRIPTION PRICE—City of Montreal (delivered), \$1.50; other parts of Canada, \$1.00; United States, \$1.00; Newfoundland, \$1.00; Great Britain, Ireland and France, \$1.50; Belgium, Italy, Germany and Australia, \$2.00. Terms payable in advance.

All communications should be addressed to the Managing Director, "The True Witness," P. & P. Co., Limited, P. O. Box 1138.

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.

NOTES OF THE WEEK.

CATHOLIC HIGH SCHOOL.—Much regret is expressed that this establishment, so much needed to-day, will not open its doors at the beginning of the school year.

Some of our people well known for their practical support of all good works associated with Irish parishes do not hesitate to use forcible language in referring to the fact.

The "True Witness" being aware of the apathy, and lack of unity, and the absence of a sentiment of national pride broad enough to take in other interests than those which concern self, has abstained in referring to the subject which is humiliating to contemplate.

Times have sadly changed in Irish ranks, in Montreal, when an institution bearing the chiselled title in stone over the main entrance "Catholic High School," must close its doors through lack of support.

So far as our memory goes back we cannot recall an instance in this city when a Catholic Irish institution closed its doors.

LAND BILL NOW LAW.—The King has prorogued the most important session of the British Parliament that has been held for a good many years. As far as Ireland is concerned it is the most important in a whole century. The Irish Land Bill has not only passed the House of Commons, with all the amendments that the Irish representatives have desired to make, but has been sanctioned by the Lords, and simply awaited the Royal sanction, which was in every sense a mere matter of form; a matter of form in Parliamentary procedure, and a foregone conclusion when we consider the King's sentiments, both expressed and implied, in regard to Ireland and the Irish people.

A few extracts from the speech from the throne give due indication of the sentiments to which we refer. In dealing with his visit to Ireland His Majesty said:—

"The warm expressions of good will with which I was everywhere received, greatly touched me. My visit enabled me to realize how much was being attempted to improve the housing accommodation for the working population, stimulate commercial activity, advance the methods of agriculture, develop technical education. Much remains to be done, but it was with feelings of the deepest gratification that I noticed signs of increasing concord among all classes in Ireland, presaging, as I hope, a new era of united efforts for the general welfare."

Referring to the Irish Land Bill, the speech says it offers inducements to the land owners to continue their residence among their countrymen, and provides facilities for improving the conditions of life in the poorer districts of the west. It adds: "This reform, by removing the ancient causes of social disension, will, I heartily trust, conduce to the com-

mon benefit of all Irish subjects." The other day, in a public utterance of grave importance, Mr. John Redmond, the Irish leader, said that this measure, which is now about to become law, will lead directly to Home Rule. There can be no doubt of it. As the world is governed to-day it is becoming impossible to carry on state business unless it is divided up. Here in Canada, with only five millions of people, we are obliged more and more to depend upon the Provincial Legislatures to relieve the Federal Government of a mass of local matters that would clog the machinery of Parliament that no progress could otherwise be made. And it is manifestly more so in England, where the Imperial Parliament has a veritable congestion of work. It is growing daily more apparent that the local affairs of a country like Ireland demand an entire Government of their own. And as a result we see that events are drifting surely in that direction. No one can doubt for a moment that away behind this Land Purchase Bill, its framers and conciders had a fixed idea of ultimate Home Rule for Ireland. Otherwise the measure would be incomplete, and some day insufficient. It is true that caution was necessary. It would not have done to have come out directly, and as the Yankee says, "flat-footed" for Irish Home Rule. But by this means of making the great public, and the upper classes, and the Lords, accustomed to the according of measures of utility to the Irish people, a great deal of their latent and long-existing prejudices could be effaced, or at least the sharp edges taken off them, and their minds be prepared to accept and agree to cheerfully that which, under other and more abrupt circumstances, they would not be willing to sanction or to recognize. It is thus that we see in the entire policy a wisely and deep-laid scheme whereby the ultimate end of Home Rule could be reached without the creation of any antagonism that might be called worthy of consideration. This is our view of the situation. We may err, but we think not. At all events we can fall into no error as far as the measure that has marked this last session is concerned. And the fact that it has gone through its now being printed on the statute-book is proof to us that the day is not far away when the same Parliament will pass a Home Rule Bill for Ireland.

WHERE RELIGION DECAYS.—A contemporary says that "in the seventy-eighth annual report of the American Tract Society given to the public on June 20th, the statement is made that in the interior of the State of New York there are school districts in which not a single family attend a church service, and once prosperous rural churches are tumbling into decay and the buildings and sheds falling down." This is surely a sad state of affairs, and does not speak very highly for the enterprise of the missionaries and representatives of the Tract Society in that section of the Republic. Or it may be that the people over there are getting tired of the hum-drum method of instilling religion into them and the peculiar methods of rendering church service attractive. We have nothing beyond this statement to guide us in forming an estimate of the situation. We have never had occasion to study up the missionary progress of the different sects in central New York; but we are very pleased to be able to state that the Catholic Church has no complaint to make in that direction. In the in-

terior of New York State, just as every place else in the world, in proportion to their numbers the Catholic parishes are very prosperous, the people devout, and the Church attendance is exceedingly good. One parish priest from that district has told us that he finds no difficulty at all in keeping up a large Church attendance, and that several families come miles over the hills, even some of them on foot, rather than miss Mass on Sunday.

CEYLON'S PETITION.—During the somewhat protracted and widely-extended agitation of a year or so ago, regarding the offensive passages in the King's coronation, it seemed to have never dawned upon either party, and especially upon those who are favorable to the retention of the oath in its present form, that by injuring—through insult—the Catholic element, it is playing the part of the enemy of all Christianity. An evidence of this is very strongly set forth in the petition sent from the Island of Ceylon begging, for the sake of Christianity in that land that the oath should be amended. Were it not for this new point that is forcibly raised by this petition, we would not, at this stage, come back upon the question. It will be seen that because the oath brands as superstitious and idolatrous the beliefs held by Catholics, and participated in to some degree by High Church Anglicans, the cause of Christianity is fearfully exposed to disaster in the Island of Ceylon. We, therefore, give the petition as it was sent in, for it contains a full explanation of the circumstances, and it proves beyond a shadow of a doubt that the Mohammedans, Buddhists and Hindus depend greatly upon that very declaration for a weapon to combat Christianity. The petition reads:—

"That the Island of Ceylon contains 3,565,954 inhabitants, of whom 3,214,348 are Buddhists, Hindus, or Mohammedans. The Christians number 349,239 and of these 82 per cent. are Catholics. From this it is clear that Christianity is represented in Ceylon mainly by those who profess the Catholic faith. In these circumstances it will not be difficult to perceive the injurious effect upon the cause of Christianity which is likely to be produced in this non-Christian land by a public condemnation of religious doctrines held by Catholics, more especially when that repudiation is uttered by our Most Gracious Sovereign at the most solemn juncture of his reign, and published in the non-Christian press of the country.

"In the Royal Declaration two articles of the Catholic faith are denied in contumelious words, and Catholics are therein branded as superstitious and idolatrous in face of their Buddhist, Hindu and Mohammedan fellow subjects. "In the British Isles, the Royal Declaration is known by all to be the legacy of a time of religious strife, and is there regarded as an unjustified and obsolete formula couched (to quote the words used in Your Lordship's House by the Marquis of Salisbury when Premier), in language of 'indecent violence.' But in Ceylon, where the religion of Christ has to maintain its ground against the whole force of the non-Christian religions of the East, non-Christians find justification for their hostility to Christianity and encouragement to intertemperate attacks upon it, in the offensive repudiation of doctrines of the Catholic faith which is put into the mouth of the Sovereign on his accession to the throne.

"The Royal Declaration is not necessary for the maintenance of the Protestant succession, as this is fully secured by the Bill of Rights and the Act of Settlement; and therefore His Majesty's Catholic subjects in Ceylon regard it as a gratuitous outrage upon their religious convictions. The millions of Buddhists, Hindus and Mohammedans in Ceylon are not compelled to submit to a public attack upon their religious beliefs at the accession of the Sovereign. His Majesty's Catholic subjects in Ceylon—who form five-sixths of the Christian population—are alone addressed in terms derogatory to their faith, and they feel that the Royal Declaration places them under a religious disability which ought to be removed. "Your Lordships' petitioners, be-

longing to the Singalese, Tamil, Burgher and European races, therefore pray your Right Honorable House to abolish the said Declaration which bans their faith in this non-Christian land."

SCANDAL'S WINGS.—Times numberless are we warned against listening to lies and scandals. It is so easy to circulate a false report; but it is so difficult to efface the effects of it once it has obtained circulation. Some time ago a great deal of trouble was created in France by reports of a sensational character concerning a convent at Tours. It was stated that the girl inmates were subjected to fearful rigors, and very much capital against religious communities was made by the anti-Catholic press. At last a full investigation was held. In order to show the insincerity of those who catch on to such reports and fling them abroad, perfectly regardless of the truth and of the circumstances, we will reproduce the statement of a correspondent to one of our American contemporaries on the result of the investigation. He says:—

"In order to arrive at an impartial judgment we must take into account the character of the institution in question. The 'Convent of Notre Dame de la Charite du Refuge,' like that of Nancy, is no convent in the real sense of the word. It is no pension for the education of young girls, neither can it be called an asylum for orphans or a refuge for unemployed girls, but the refuge in question is for fallen girls and depraved women. For such girls the 'convent' was in no sense an educational institute, but assumed the character of a house in which some penance might well be practised. Among other things the girls were taught to labor in order to have an honest means of support when released. They are forced to enter legally, and the Sisters are paid about sixteen centimes or less per day. They work about seven or eight hours a day. In a place of this kind there must of necessity be some corporal correction. Considering that these women are there by compulsion, that they are refractory, it is no wonder that the Sisters may lose their patience. The processes of court have proven that most of the accusations are groundless. Some girls are placed in strait-jackets in attacks of hysteria by the advice of the doctor, and their hair was cut off also by order of the doctor. That excuses may sometimes occur, as they do often occur in secular institutions, houses of correction, barracks, etc., is possible.

"It is remarkable that the papers which so bitterly denounce institutions of this kind are notorious in their advocacy of measures designed to propagate the very abuses that such institutions are intended to suppress. A sample of the scandalous methods of defaming the priesthood reported to by European 'yellow journals' is shown in the case of 'L'Asino,' an Italian sheet. This paper in a recent issue told of a priest, by name Don Andea Pasquale, a great poet who composes verses for the edification of the Children of Mary and for the entertainment of boys in the St. Aloysius Society. It claimed that the verses fell into the hands of the father of a young lady. The courts of Rome condemned the poet, on account of obscenities, to eight months' imprisonment and to a fine of 500 lire. It turns out, first, that Pasquale is no priest; second, that his poems are a collection of vile verses against priests and religions."

We know, from experience on this side of the Atlantic, and especially during the days of the A. P. A. fever, that there is no chance for the Catholic institution to withstand the lies, the insinuations, the misrepresentations and the mis-statements that are hurled against it. If we had to hold a complete investigation in each case, these enemies of all order and authority would simply keep us investigating from year's end to year's end. They could trump up charges much more rapidly than any one could disprove them.

However, there is a lesson in all this that each of us could take individually to heart, and that is to avoid giving ear to scandal or to slander, and, above all, to never be

the slave of it, to never help in spreading it, you convey easily sow a bad seed with a word, but you can never again uproot the effects of that one evil expression. It will grow and will expand with a rapidity beyond your power of control. So, to be safe, you must vow enmity against all slander—and the surest weapon wherewith to slay the hydra, is that of silence.

CATHOLICS HOLD THE KEY.—The "New World" quotes from an editorial which has appeared in "Christendom," a high class Protestant journal. The reference in this article is to the American Federation of Catholic societies, and from many standpoints the remarks of this organ are well deserving of consideration. It says:—

"The subjects uppermost in the conventions of the federation are social and educational. At present an effort is being made to organize the forces represented in the federation against the socialistic tendencies which the Catholic Church so strongly condemns. A movement somewhat similar to the Christian Democratic movement in most of the countries of Europe is being urged for adoption by the federation. Should the influential body of men and women represented in this organization turn their attention to the spreading of sane ideas of popular government among the masses of the people who are under Roman Catholic influence, the results would be far-reaching. Indeed, it may be said that the Catholic priests and influential laymen hold the key to social situation in many American cities. They may, if they will, do a work for the preservation of order, the pacification of industrial forces, the increase of temperance, and the safeguarding of the family which will avert many evils that seem now to threaten our cities."

We have contended, over and over again, when dealing with other aspects of the situation, just what has been advanced in the foregoing. For example, we have sought to point out to the Protestant element of the United States that the Catholic Church, with her teachings, her sterling priesthood, her solid ranks of faithful, her severe laws concerning marriage, divorce, and other matters, must eventually prove to be the salvation of the State. The Church may have to contend and to struggle in matters concerning education, she may be denied that equality which she has a right to in that sphere; but the day will come when the State, crushed by the tempest of socialism and irreligion that is swelling, will find no refuge save in the protecting principles that the Church has inculcated and for the inculcation of which she has been persecuted. If it be true that the Catholic clergy hold the key to the social problem to-day, much more shall they control eventually every issue upon which the State depends for the permanency of its authority. The foe of anarchy and all the mad train of evils that follow in its track, is none other than the Catholic Church. She alone sets her face against all oppression, all usurpation of authority, all license that may become detrimental to society, and she alone has to bear the brunt of the criticisms that would fair destroy her saving powers. And yet the very elements whose future depends on her aid on the propagation of her principles are those that are the most bitterly antagonistic to her work. We are pleased to see that, in the higher walks of Protestant journalism, this great truth is being recognized, and we trust that its recognition may spread to the State and to every strata of society.

PERSONALS.

The many friends of Mr. George H. Pearson will regret to learn that he is attacked with illness, which will prevent him attending business for sometime.

Miss Grace, Alexander street, has left on a visit to her brother in Rutland, Vermont.

Mrs. Austin Mosher and Miss L. V. Murphy are at Willard, Cape Elizabeth, Me.

Business Men in Session

The fifth annual Congress of the Chambers of Commerce of the British Empire was held during this week in the Windsor Hall, this city. Delegates from various commercial centres of Great Britain and Ireland, India, Ceylon, Egypt, South Africa, and from nearly all the principal business communities throughout this Dominion, were in attendance. Among the subjects which were discussed were:—Commercial relations between the mother country, her colonies and dependencies; consular service; defences of the Empire; emigration to the colonies; fast steamship service; Imperial postal system; resources of the Empire; trades disputes, and other matters.

WEDDING BELLS.

St. John's Church, Perth, was the scene of a very pretty wedding, on Monday morning, Aug. 10th. The contracting parties were Miss Rebecca McKinnon, daughter of Mrs. Jno. McKinnon, of Drummond, and Mr. John Henrietta, of Perth. The bride was charmingly gowned in ivory tulle and Duchess lace, and wore a white picture hat. Miss Kathleen McKinnon, sister of the bride, acted as bridesmaid, and Mr. E. Hogan, cousin of the groom, as groomsmen.

After the marriage ceremony the bridal party drove to the residence of the bride's mother, where amidst the congratulations of their many friends, a hearty repast was partaken of.

The bride was the recipient of numerous costly and beautiful presents. Mr. and Mrs. Henrietta left on the evening train for Niagara, Buffalo and New York, and on their return will reside in Perth.

A GOLDEN JUBILEE

Almost every week, of late, we have been called upon to mention golden jubilees of aged couples, and it would seem that our Canadian population was far from deteriorating, as far as longevity is concerned. On the 18th instant, Mr. and Mrs. Gratton, of the village of Ste. Scholastique, celebrated, with great enthusiasm, the fiftieth anniversary of their marriage. In the counties of Terrebonne and Two Mountains there is no more highly respected family than that of the Grattons. Pious, charitable and exemplary, they have been firm in the hour of need and grateful in the hour of prosperity. Of these children three are priests, who hold charges in different parishes in the United States. A nephew of theirs is also a priest and Curate of St. Cyprien.

Mr. Gratton was born the 23rd September, 1834; his good wife, whose maiden name was Marie-Louise Vermette, was born the 22nd November, 1832. They were married on the 18th August, 1853. They had eleven children, and of these Rev. Jules Gratton, is parish priest of Gardner, Mass.; Rev. Edmond Gratton is parish priest at Indian Orchard, Mass.; and Rev. Alphonse Gratton is parish priest at Pawtucket, R.I.

CHILDREN FOR ADOPTION

Two Catholic children, boy, aged 7 years, and girl, aged 8 years, whose father is dead and mother now at point of death.

Only applications from Catholic homes will be considered.

Address D., TRUE WITNESS OFFICE, Box 1138 P. O. Montreal, P. Q.

SLOW DEATH.

Worry is slow death, and neither hospital nor asylum can bring relief. The physician can not cure it. All the ozone of the mountains and the soft salt breezes of the sea are powerless in its presence. Flee worry; it is the bane of all peace.