

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, FEBRUARY 18, 1899

THE KINSELLA INCIDENT SHOWS THE NEED OF UNITY.

One of the great drawbacks to Irish Catholic advancement in Montreal has been due in a great measure, we are sorry to state, to Irish Catholics themselves. They have shown an inexcusable apathy in public matters, even when their own interests are immediately concerned; and one by one they have seen privileges filched from them with never a dissenting voice raised. This negligence of public matters amounts almost to criminal carelessness.

It should be remembered that the welfare of our children in the matter of future public life and interest are of as great importance in the methods adopted in their fostering as the making of a bank account for them in the future, or the matter of having a life assurance that will save little ones from penury during the years in which they are unable to make a living for themselves. This earning of life's bread may be made much more difficult, if the young man is handicapped by his nationality and religion not being accorded the proper measure of recognition. He is entitled to his place in the world of politics, business influence; and parents have no right to throw away now that which belongs to the children, for we may rest assured that whatever rights are taken away from us will not be got back again.

The outrageous treatment to which Ald. Kinsella has been subjected in the City Council, is the latest and most flagrant instance of the spirit of bigotry against everything Irish. Ald. Kinsella is an honest man, of sterling ability and worth. Recent developments show that the city needs honest men in the council. The lesson to be drawn is that the Irish element in this city should unite once and for all in a league for the protection of their rights, which league should be aggressive as well as defensive. Privileges which were ours indisputably have been lost during recent years. United action of all classes, of no uncertain character might bring some back. At all events it would act as a protective agency against what we still hold.

There is no reason why we should be confined to St. Ann's Ward, for instance, and we should not be if the spirit of petty jealousy was swept away and we were a unit.

The matter has now reached such a stage that we feel it becomes the duty of the pastors in the five English-speaking parishes to point out to their flocks the absolute necessity of unity.

A CITY CENSUS.

A census of Montreal, undertaken at the expense of the taxpayers, will soon be taken by the direction of the

Finance Committee, with the permission of the City Council. The readers of the "True Witness" are aware of the stand taken regarding a separate classification, in the Dominion census, of Catholics speaking the English language; and of the unanswerable reasons which we have given in support of such a separate classification. The same arguments apply to the forthcoming census of the city; and we hope that our two representatives in the council, backed up by a deputation representing the English-speaking Catholics of Montreal, will urge our claims in this important matter in the proper quarters. As details will naturally be left in the hands of the Finance Committee, it is before that body that the deputation should appear as soon as the Council has given its sanction to the project.

IRISH PEASANT INFLUENCE.

In considering the proposed reunion of the Irish Nationalists under one leader and with one grand aim and action, the New York "Sun" has a lengthy editorial in the issue of last Friday. Amongst other things the "Sun" says:—

"This auspicious prospect of Nationalist reunion is directly due to the phenomenal success of the new agrarian organization, the United Irish League which was started in 1898, and of which Mr. Wm. O'Brien may be regarded as the founder. This association seems destined to play a more remarkable part than was taken by its prototype, the Land League, at the time when Parnell was most powerful. The Land League, it will be remembered, represented the great bodies of the tenant farmers. They were the backbone of Parnellism, but they have thriven under ameliorated conditions, and have developed into contented men, whose main desire is to mind their farms and 'put a bit by.' They can no longer be depended upon for serious assistance in another land agitation, and, consequently, the revolutionists have been forced to look further afield.

"The purpose of the United Irish League is to benefit a section of the Irish population numerically much larger and more deserving of compassion than is now, or ever was, the so-called tenantry. We refer to the agricultural laborers, who have scarcely profited at all by the land reform acts and the land purchase acts of the last eighteen years. The United Irish League intends to revolutionize, economically and socially, the status of this large and needy section of the Irish people through effecting the purchase by the State, of all the grazing lands in Ireland, and the redistribution of them among the surrounding occupiers of holdings too small to support life, that is to say, among men who are compelled to eke out a livelihood by tilling the lands of others. We have before referred to the vast scope of this agrarian movement, a scope to be measured by the fact that at least one-half of the soil of Ireland is now used for grazing purposes. That the amount of land under the plough would be still further reduced, unless the tendency to grazing were checked by legislation, is evident from the circumstances that the estimated value of sheep in Ireland nearly doubled in the six years between 1891 and 1897."

Speaking of the old Land League the same article states that "it lost cohesion and influence when the tenant farmers whom it represented had gained their ends and ceased to care for politics."

To a certain extent we must take exception to this way of presenting the situation. The Land League did not sink on account of a lack of enthusiasm on the part of the supporters, or on the part of the Irish peasantry; it gradually passed away when the object for which it was brought into life was attained, and when the sphere of Irish agitation, had developed new aspects. The Land League well and faithfully served its purpose; and the Irish who supported it in the early days never withdrew their hands until those days of the Land League itself were numbered. The methods and ideas, the aspirations and efforts of Parnell, successful as they have been, would have been untimely and destructive in the days when Isaac Butt first breathed a spirit of Home Rule agitation into the people of Ireland. On the other hand Butt's schemes and methods were obsolete in the days of Parnell. They served their purpose most admirably in starting the gigantic movement, but would have been inadequate to keep pace with Parnell's giant strides from 1885 to 1890.

However, behind all these leaders and all their successors, and even their predecessors, we find the faithful, suffering, patient, long-enduring, peasantry of Ireland holding firmly to their political—even as they held to their religious faith. It would have been absolutely impossible for the most well-intentioned and gifted leaders to have acquired either influence or strength were it not that

they were unhesitatingly supported by the tenant farmers and the laborers. And because the condition of any Irish farmer has been improved by concessions wrenched by main force from the Government, we cannot imagine the farmer growing cool in the cause for which he had sacrificed and risked so much in the past.

The sum of the matter is that by regular stages the Irish cause has advanced, from the origin of the Land League to the establishment of the National League, and it will still move on, with equally steady stride, until the consummation is reached in the acquirement of political autonomy—a Home Rule Government; and the mainstay of all that great movement has been in the past, is to-day, and will be unto the end, the fidelity of the peasantry in supporting their national leaders.

THE EARLY CHRISTIANS.

The Saturday "Gazette" has always a few columns under the heading "Echoes of the Press." In last Saturday's issue, the scissors editor gave the following very amusing account of the early Christians. We say he gave it, because he does not credit any author with the work, nor does he indicate any publication or book from which it is taken:—

"The ordinary dress of these Christians was in no wise distinctive, except in its greater sobriety and modesty, as compared with that of the heathen. They were exhorted to shun luxury and extravagance, the scandalous sights of the theatre, the cruel shows of the public games. They were forbidden the frightful crime of infanticide, then so common in the Roman world, and warned against the superstitious practices and beliefs of wizards and other imposters, who then preyed on the fears of the ignorant.

"These communities were directed by 'elders' and 'overseers,' aided by deacons or 'ministers'; but such leaders did not seem to be a sacred caste or a sacrificing hierarchy. Tertullian says that they never spent a penny on incense or 'exposed useless candles at noonday.' The terms bishop, presbyter, and deacon were ordinarily civil terms, in use among other societies of the empire which were not Christian. We have even inscriptions of heathen bishops who administered the revenue of temples in Syria and elsewhere; of heathen presbyters in an Egyptian temple of the time of Cleopatra; and of the heathen deacons in Asia Minor.

"Bishops were chosen by the congregation, usually from the presbyters; sometimes by acclamation a layman might be selected—like Cyprian, who was a neophyte, or in later times Ambrose, and Martin of Tours. Being perforce members of secret associations, the brethren were known to one another by secret signs. On their signets were engraved the fish the anchor, the dove, the ship, the lyre, but never, until the fourth century, was the cross so used as a visible sign."

To complete this piece of romantic church history, the writer should have stated that the majority of early Christians were Presbyterians, and a goodly number were Methodists; that St. Cyprian was a follower of John Knox, and St. Martin of Tours walked in the footsteps of Calvin; that in the first century the Christians held revival and camp-meetings at the foot of the Altan Hills, and that in the catacomb of St. Sebastian was found a 'Salvation Army' banner, that had been used in processions along the Apian way, or when they assembled with life and drum to chant 'Hold the Fort,' at the door of the Flavian Amphitheatre; finally that these early Christians were all freemasons, as evidenced in the squares compasses and trowels discovered in the Forum of Trajan.

A BLOW AT CATHOLIC COLLEGES.

President Rogers of the Northwestern University, Chicago, has introduced a most extraordinary bill into the Illinois Legislature; it is a measure, that if carried into force, would paralyze the secondary colleges of the State, and would work an unheard of injustice so far as the Catholic colleges are concerned. Mr. Rogers declares that the aim of the bill is to crush out bogus institutions that grant, without any discrimination, degrees that are worthless in themselves, yet which suffice to flood the country with undeserving aspirants to public recognition. There is no doubt that a law having the effect, as expressed by the promoters of this one, would be a boon to the country; but, wherein the danger and the injustice lie, is that deserving institutions and legitimate colleges would be swept away in the flood. The bill in brief provides:—

1. That colleges not having a \$100,000 endowment shall be prohibited from issuing degrees.
2. That colleges whose profits go to the instructors, officers, or incorp-

orators shall be prohibited from issuing degrees.

3. That a commission, to be appointed by the governor shall prescribe the standards for the granting of degrees.

It may be interesting to read the opinion of the Rev. Father (assily, of St. Ignace College, as he expressed it at a meeting convened for the purpose of opposing the bill. The Rev. Father said:—

"A gigantic monopoly of education is planned in the Rogers bill. We have to buy trust coal oil, and trust sugar and bread, but woe the day when we shall have nothing but trust learning. That day will seal the doom of liberty in the western continent."

In explanation of the foregoing, the learned Father said that the commission from which the bill originated, would have an entire monopoly of all educational matters and could make or unmake institutions and laws affecting them at will. He thus continued:—

"Is a man's educational ability to be estimated by his wealth? Then a millionaire college is to be ranked ten times higher than the significant \$100,000 college. If this principle is true in regard to colleges, why not also in regard to the professors of the colleges? This would be a golden axiom: 'The richer a man is the better teacher he is.' And all the poor professors who have spent their lives in study, acquiring a wealth of lore and world-wide reputation for learning, were all laboring under the sad delusion that the efficiency of a teacher depended upon his learning and culture instead of the size of his bank account.

"This new principle might approve itself to a few adherents of the money power, but the old-fashioned ideas that educational ability consists in scholarship, culture and talent, will probably still linger in the minds of the people.

"Section 9 also provides that no institution the income of which is to be divided among its incorporators, members or stockholders shall be permitted to grant literary honors. If a teacher is willing to teach for such an uncertain pittance as a share of most college incomes would prove to be, instead of for a comfortable fixed salary, why not let him do it? Probably the advocates of the bill reply that this section is aimed only at the bogus colleges. But we fear the aim closely resembles that of Spanish gunnery."

As none of the Catholic Colleges are endowed, and none of the faculties are paid, hence no endowments are needed, the bill would ruin them.

WORK FOR THE LAITY.

Last week we published a summary of the admirable and scholarly address on "The Laity," delivered by the learned Bishop Hedley, before the members of the Catholic Association, Birmingham, Eng. It deals with so important a question that we have decided to publish it in full. This week we present our readers with the first portion of it; next week we shall reproduce the second and concluding portion. We recommend our readers to ponder over these few extracts, from the part of the address which we give this week:

"It is much better to leave secular matters, even ecclesiastical matters, for a time in abeyance, in apparent neglect than to give in, to make compromises, to fail to bear clear witness, in those guiding and ruling truths of reason and revelation with which it is the glory of the Christian dispensation to have enriched the world."

"I say that the laity must be alive, must move, must sacrifice themselves, if any strong or lasting effect is to be produced."

"It is a curious thing that worldliness by no means implies a long or black list of evil qualities. It has a peculiar facility for going hand in hand with virtue. You see worldliness that is humble—that yields, that takes a lower place, that sincerely thinks itself feeble and second rate. There is, again, a subtle but common-sense worldliness which is really detached from the common aspirations of the worldling; which is high-minded, unambitious, and contented. There is a worldliness that is generous to the poor. There is a worldliness that is so extremely respectable that no breath of scandal ever ruffles the tranquil tenor of its way. There is a church-going worldliness; there is a worldliness which is absolutely pious, nay, even nervously anxious about the saving of its soul and its prospective lot in the world to come. But there is one note that distinguishes it beyond the possibility of mistake. It is always more or less indifferent to the well-being of the Kingdom of God on earth."

"Priests have a department which belongs to them. The sanctuary is the sanctuary; the pulpit is the pulpit. But there are wide provinces of work

in which priest and layman can and should work side by side—and also provinces where the layman must work by himself. Work of this kind may be as truly and really work for the kingdom of God as the work of the pastorate."

"It is not so much the weakness of the clergy, or mere sin, or war, or plague that has often brought stupendous evil on the Kingdom of God, but the supineness, the cowardice, the indifference of a laity who, had they taken counsel and stood firm and showed their teeth, might, over and over again, have stopped the beginnings of troubles which afterwards grew to such tremendous proportions. And what has been said of the cause and origin of absolutism, as under the Tudors and the Bourbons, may with equal truth be said of the sources of that militant anti-Catholic movement from which we have to suffer in our day. It is because the laity of France, Spain, Italy—the professional classes, the merchants, the traders, the bankers, the artisans and the laborers—were bent on making money, and refused to concern themselves with any issues outside their own estate, their own menage, their own shop, their own cash-books, their own recreations, their own narrow round of social life, that they let the wild poets, the needy politicians, the noisy patriots, the astute lawyers of their respective countries get the reins, and the keys, and the strong machinery of the modern state into their hands."

What lessons these remarks contain for the Irish Catholics, and other Catholics who speak the English language in Montreal!

"As the 'True Witness' has often pointed out, they have lost much ground in public life, through their proneness to compromise, their failure to assert themselves, their timidity as a class, their passiveness. Our influence in civic life, is narrowed down to the representation of St. Ann's Ward, and threats have even been made to take half of that away from us (the majority took a committee chairmanship from one of St. Ann's Ward representatives on Monday last.) In the provincial legislature we are restricted to one representative only from this city. In the Federal House of Commons we have also but one representative from Montreal. Protestants and French Canadians may seek representation in all other electoral districts without any objection being made, but when an Irish Catholic, or a Catholic speaking the English language comes forward as a candidate in any of these electoral districts the cry is immediately raised that the rights of other sections of the community are being attacked. In regard to representation generally, it would really seem that the policy of ostracism towards men of our race and creed was as irrevocable as the laws of the Medes and Persians.

Our people have become imbued with a peculiar idea of expansion in regard to association work. Every one of the five English-speaking parishes has too many societies. A quarter of a century ago, when Irishmen in this city, were banded together a few organizations there was a much stronger public spirit amongst them, and they constituted a much more powerful factor in the public life of the city, than is the case to-day, despite the fact that they have increased in numbers. They had representation in St. Lawrence as well as in St. Ann's Ward; and were in addition, also occasionally represented in the wards which are now grouped together in the Eastern portion of city.

This question of the multiplicity of societies is a very serious one, and ought to be taken into grave consideration without delay. It tends to make a division between the rich and the poor. It causes a waste of energy. It is hurtful to the cause of unity, amongst our people. It is in some cases an obstacle to our progress. In saying this we know that we are giving expression to the opinion of a far larger number of our people than many of our readers imagine.

Glance over the business houses in Montreal. How many of our people are forging ahead in the commercial arena to-day, in Protestant firms, as did the late Senator Murphy? How many Irish names are to be seen on the sign-boards in our principal thoroughfares? Very few. To what cause are we to attribute this fewness? It is not due to the fact that we have no important commercial auxiliaries of a distinctively English-speaking Catholic character, whose sympathy would lie in the direction of husbanding our resources within our own ranks, and whose operations would encourage business enterprise by affording our people the necessary financial and other facilities to carry it on successfully.

In educational matters, we have of course some representation on the

School Board. But that representation has to contend against difficulties by no means trivial in character, as will be readily seen from the fact that the schools for English-speaking Catholic boys now in operation are inadequate to meet the wants which they are called upon to supply.

As to our sick and our suffering, we are restricted to two wards in the Hotel Dieu—St. Patrick's and St. Bridget's—where Irish Catholics can go in the full assurance that, if death confronts them, they will have administered to them the sacraments and all the consolations of their religion, by a priest of their own creed who is now the esteemed and highly respected chaplain of that institution. Some of our people, it is true, go, when sick, to Protestant hospitals. We are not going to refer in this article to disabilities from which they suffer there, as there are some well-disposed and liberal-minded Protestants striving to remove the cause of annoyance in this regard, but the fact remains nevertheless, that our sick and suffering from a national point of view are homeless.

These are some of the reflections which a perusal of Bishop Hedley's address has suggested to us. What are the Irish Catholics and Catholics speaking the English language, of Montreal, going to do about them?

LENTEN PREACHER AT ST. ANN'S.

The Rev. Father Strubbe, parish priest of St. Ann's who is at present preaching a retreat at Mile End, will preach every Sunday evening during Lent at St. Ann's.

DRAMATIC PERFORMANCE AT ST. ANN'S.

The choral and dramatic sections of St. Ann's Young Men's Society, gave a very interesting entertainment in their hall, on Monday and Tuesday evenings. The crowds that were present at both performances got far more than "their money's worth." The varied programme that had been prepared, more than attained its purpose, which was to make people laugh; those that arranged the programme certainly achieved their object; for rarely, if ever, have they given their friends such a night's fun.

The programme included a most amusing farce, entitled "April Fools" in which the cast of characters was as follows:—

Pete Dunbrowne, Mr. M. J. Power; Mr. James Smith, Mr. F. J. Hogan; Mr. Joseph Smith, Mr. J. P. McKeown. All three played their parts well, and were heartily applauded by the audience. A number of specialties were introduced, including "coon" songs, by Mr. A. Jones; a whistling solo, by Mr. J. O'Shea; sentimental songs Messrs. Wm. Murphy, and M. Mullarky, and jig and hornpipe dances by Mr. Ed. Watt, Mr. Geo. Smith, as a Dutch Comedian, created much amusement, and the popular St. Ann's Orpheus Vocal Quartette rendered some choice selections. The quartette is composed of Messrs. Murphy, Mullarky, Penfold and Quinn, with Mr. P. J. Shea as director. Master E. Letourneau, the seven year old musical wonder, gave an exceedingly clever performance, his selection on the water bottles being particularly good. A scientific boxing exhibition was given by two youthful exponents of the manly art, E. J. O'Connor, six years old, and Alex. Weir seven years old. This last item was especially appreciated by the audience; and the bout between these two juveniles was most laughable.

This was followed by a side-splitting farce, "The Nigger Night School," in which coon songs, dances and a cake walk were introduced. The cake walkers were Messrs. Arthur Jones and (Miss) Geo. Gummerrell, Tom Grant and (Miss) O'Byrne.

In the "Nigger Night School," Mr. J. Penfold, the Lew Doctster of Montreal Minstrelsy, enacted the part of Prof. Solon Sloc, Doctor of Science and Philosophy, and Messrs. George Gummerrell, J. J. Murray, P. Mahon, and Ed. Quinn, made most promising pupils. Mr. J. P. McKeown, as Mrs. Deborah White was very good.

This closed the evening's performance, and placed to the credit of St. Ann's Young Men's Society another most successful entertainment. It is to be hoped that the friends of the society will prevail upon the members to reproduce the entertainment on Easter Monday.

The Society has secured the Monument National Hall, for its St. Patrick's Day entertainment, when the Dramatic section will present the popular play, "O'Rourke's Triumph."

PRESIDENT FAURE DEAD.

A despatch from Paris, says M. Felix Faure, President of the Republic died on Thursday night after an illness of four hours. The cause of the death was apoplexy.