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WEDNESDAY, NOVEMBER 6, 1895.

GOOD REPRESENTATION.

Politics are in the air; we have faithfully refrained from referring to any political affairs as long as we felt that no matter how results came our people would be sure of good, solid, able representation. In connection with the coming struggle, we notice that some of our evening contemporaries have made mention of Sir William Hingston as one who has been, or is going to be, asked to accept the candidature in the coming contest. We only trust and hope that Sir William will see his way to accede to the desires of the public. Apart from all political considerations, he is a man in whom all have confidence, who would be an honor to our race and a true and worthy representative of this great commercial centre. The contest, at least, will be only for a term of a few months' duration; before long a general election will take place, and we cannot see the necessity of strife, turmoil and all the annoyances and losses incident to a contest, when it is possible for our people to secure, by one unanimous stroke, such a man as Sir William Hingston, to voice our interests—particularly during the coming session, when a question of the most vital importance and demanding a thorough knowledge of its details will be brought before Parliament. We do not think that any person would have the hardihood to oppose him. We repeat, that for the reasons just mentioned, we hope that Sir William will find it possible to enter the fray—and if he does, we have no fear as to the result.

CIVIC GOVERNMENT.

There are rumblings, as of an earthquake, or a laboring volcano, that commence to agitate the municipal atmosphere of our city. There are noises in the air that are ominous in the extreme. Men are beginning to awaken to the fact that we are on the verge of a financial precipice; the press is commencing to sound the notes of warning; more than an ordinary interest is being taken in the administration of public affairs. It is high time that we should all pause, divest ourselves of the indifference that has so long kept good men in the background and permitted undesirable men to manipulate the whole municipal machinery. Not only have the taxes and the threats of increased taxation been an immediate cause of action, but the movements, undertaken by a number of honorable, respected and sincere citizens, in favor of pure and just public administration, have already begun to make their strength felt. "What is everybody's business is nobody's business," is an old saying, and, perhaps, a true one. It is, therefore, the more praiseworthy on the part of free citizens to take upon themselves the heavy and often thankless duty of awakening the public to a sense of the danger ahead.

In the people of Montreal do not take heart and join in the movement that tends to municipal reform, the day is not distant when the city will show positive signs of decay. Although we live in a young country, still this great commercial centre has its over-crowded sections, its congested districts, and all the expense of territory of which we cannot change the fact that the city remains where it is and the people remain in it. The maladministration of our public affairs can only lead to one end—that is the depopulation of Montreal and loss of civic credit and civic name. Already can we see by the death rates that we are unduly glutting our graveyards at the expense of our homes. The improper, or faulty, or ignorant administration of the city's finances can only leave us with over-populated centres, bad drainage, impure water, unremoved refuse, narrow, filthy lanes, inefficient

sanitary conditions, poor police protection, unsatisfactory fire department, discontented laborers, frightened real estate holders, and, in a word, every evil and every menace that might be calculated to drive the people from the city and ruin the name and credit of the civic corporation forever.

Last week we spoke about the tax question; we did so in a hurried and superficial manner. We purpose, now, ever, dealing most seriously with the question of municipal reform, and we feel it our duty to back, by every means in our power, the people who are striving to save our city from bankruptcy and our citizens from untold debts in the future. It is a matter in which we are interested and no man can afford to ignore his duties and his responsibilities upon this head. Catholic and Protestant, Jew and Gentile, Liberal and Conservative, French, English, Irish, Scotch, German and all other Canadians are, the one as much as the other, bound to fall into the ranks and aid in fighting the battle of municipal reform. A work of this class is not to be accomplished by standing on the street corner and making long-winded speeches about this, that, or the other alderman. The end will not be reached by abusing the men who are supposed to represent the city to-day. It is by a careful and honest study of the needs of the city and a proper measurement of the principles that actuate and the desires that animate the more likely citizens, and to select men, irrespective of race or profession, whom you are certain will move along the broad lines laid down for municipal government in the various authorities on the subject. Not by bluster and talk, rather by serious work and proper organization can this movement be made effective.

We do not pretend that the present aldermen, nor the aldermen for five years to come, are able to set Montreal upon the high plane of a properly governed city. But we do claim that, with perseverance, concerted action, mutual understanding and generous impulses, the rate-payers, the property holders, the taxpayers, the men who bear on their shoulders the burden of the city's misfortunes, will eventually succeed in establishing such an equilibrium of assets and liabilities, that the rising generation may yet hope to enjoy the advantages of healthy homes, moral surroundings and freedom from the phantom of over-taxation. We trust that these few hints will be taken up seriously and that, at least, some of our readers will act upon them. The opportunity is not wanting, it is at hand; you need not expect to escape being asked, sooner or later, to do your share in the work of municipal reform, and we hope that when so asked you will, one and all, respond with heartiness that will prove both your patriotism and your interest in the city's welfare.

A NEW OBSERVATORY.

In our last issue we briefly referred to the new fire-proof observatory that the Rev. Father Carrier, C.S.C., of St. Laurent College, purposes erecting. We stated that this week we would again draw attention to this undertaking, and we do so for the two-fold purpose of more fully explaining the plan and object of the proposed construction and of dwelling briefly upon the importance to Canada of such an edifice.

As to the building itself, it is to be of octagonal form and highly ornamented exteriorly. There will be three full stories and a stand for the telescope. The building will be forty feet in diameter and fifty-six in height. Interiorly, the stories for the libraries and the museum will be arranged in alcoves, as may be seen in the Parliament Library at Ottawa, thus affording a great amount of room for books, specimens of natural history and other objects. At present the ten or twelve thousand volumes of the general and Canadian libraries (exclusive of the students' French and English libraries) occupy three rooms. The cabinet of physics and the chemical laboratory fill the rooms. The museum, with its eighty thousand objects, all divided into eighteen distinct collections or divisions, is crammed into a large hall, sixty by thirty-five feet, and so crowded that fully one-half of the collection cannot be seen. All these departments are located in the central part of the old college. In case of a fire scarcely any of all the precious gathering could be saved. If such a calamity were to occur a loss of not less than twenty-five thousand dollars would be incurred—in books, instruments, and objects of natural history alone.

It is to guard against such a loss, and to secure much more space, that it is proposed to erect an octagonal, fire-proof edifice. The Rev. Father Carrier, who is the custodian, and in a great measure the founder of these college departments, makes an appeal to the friends of the institution at large to subscribe liberally to such a praiseworthy object. The financial administration of the institution is absolutely unable to bear the cost of such an undertaking.

According to the circular letter sent out: "It is calculated that the entire cost of this building will not be more than eight thousand dollars." The ap-

peal is addressed to the more wealthy citizens, the men whom Providence has blessed with a certain amount of this world's goods, and who are well known for their philanthropic spirit. The minimum individual subscription is fixed at twenty-five dollars. All subscriptions should be paid in before the first of May 1896. Sir Donald A. Smith has generously contributed the sum of one thousand dollars, and two or three ecclesiastical gentlemen have given five hundred, two hundred, and one hundred dollars. The intention is to lay the foundation stone on the 19th of March next, the feast of St. Joseph.

So much for the plan, the method of securing the means and the object of the proposed observatory. Now, a word regarding the utility of such a building. Apart from the great use it will be to the students who frequent the college, it will also be an object of great value to the country. Father Carrier's "Canadian Library"—a vast collection of French and English Canadian works—is, in itself, worthy of a general protection. Its preservation is necessary in an age when so little is being done to rescue our literature from premature death, or oblivion. The contents of the museum may be fairly looked upon as a grand national asset. And the erection of such an observatory, almost within voice-call of the city, is a matter of the greatest importance to the development of scientific study and research in Canada. We cannot estimate too highly such an institution, and it would only be when the elements would have devoured this national treasure-house, that our citizens would awaken to the realization of all that had been lost. We consider that the reverend promoter of this grand work could not have adopted a better means of carrying his plans to completion than in addressing himself to the men of means.

Thousands of dollars are yearly given away to McGill and other important institutions; but here is an establishment that is of the greatest value to a vast section of our people, and here is a scheme that will furnish an observatory, a museum and a library to, not only the younger generation, but all the men of study and scientific inclination would deem it well to take advantage of its proximity to Montreal. The amount required is not very great, considering the value of the edifice into which it is to be put, and we hope and trust that Father Carrier will find no difficulty in carrying out to a successful completion the grand work he has undertaken. We expect, with the generous aid of a wealthy public, to be enabled before many months to stand upon the octagonal fireproof observatory of St. Laurent, and search, through the telescope for the signs of a national future of glory and prosperity amongst the stars in our Canadian sky.

According to the official returns the total receipts from the Notre Dame Hospital kermesse are over eleven thousand dollars. This is an exceptionally large sum considering the hard times, and it is an evidence of the high esteem in which the institution is held and the energy displayed by the ladies who carried on the good work.

In a speech at his reception in San Francisco, on his return from Europe, Archbishop Riordan said that he had never mixed in politics, but that if he found a Catholic who asked for his vote because he was a Catholic, he would vote against him. The Archbishop, in our mind, is perfectly right. We trust that in Canada the day will come when no public man will have to request a vote on account of his religion.

In order to complete several sets of TRUE WITNESS files we desire to have five copies of each of the following issues of this paper: Feb. 7, Nov. 1, 15, and 29, of the year 1893; and Aug. 22, Sept. 5, Oct. 10 and 17, Nov. 7, 19 and 26, Feb. 6, and March 20, of the year 1894. Any of our subscribers who have these numbers and who can spare copies of them, without breaking their own files, or inconveniencing themselves, would confer a great favor by forwarding the same to our office.

It is reported that Mr. Charles Robinson, who until last February was assistant editor of the North American Review, and who was mentioned as the possible successor of John Quincy when the latter resigned as Assistant Secretary of State, has decided to enter a Franciscan monastery. Mr. Robinson was born in Dublin twenty-six years ago. His father, Mr. Nugent Robinson, is the editor of Vanity. It is true that the able and successful young editor is to become a monk, we can only say that it will be the monastery's gain, but the Catholic literary world's great loss.

One of our contemporaries aptly says:—

"Heroic charity abounds in the Catholic Church, whose Founder gave up His life for His friends. Miss Mary Carr, a nurse in St. Mary's Hospital, Evansville, Indiana, has decided to devote the rest of her life to the lepers in Louisiana. The State could not find nurses for these unfortunate until it appealed to Catholics."

ANNEXATION.

From time to time we find articles in our American exchanges—newspapers and magazines—in which the question of annexation is discussed. Were it not for such reminders we would never think of the question. Recently we received a communication in which we were asked to state as clearly as we could the exact spirit that prevails in Canada regarding this so-called political, or international problem. We would find it very difficult to comply with the request for the good reason that there is no spirit in Canada, on the subject, unless it be one of great indifference to it. From year's end to year's end we believe the matter is not spoken of twice by any of our prominent men, and certainly it has no place in the thoughts of the general public. We have too many other things of immediate consequence to occupy our attention without bothering our minds with prophetic announcements, at long range. Perhaps, however, our correspondent might like to know why the Canadian people—of all races and religions—are not anxious to discuss annexation, much less to consider it as an event within the range of human probability. If so we are very happy to be able to assign some of the reasons—if not all of them.

In the first place our political constitutions differ to such a degree that we could not accept the American one without forfeiting our identity and nationality, while they would never accept ours. Again, our manners, habits, customs and ideas are totally different; so much so that it would take many generations before they could be adapted to those which obtain in the United States. But apart from these points, which we might develop to a very great extent, had we space and time, there are other considerations that are of the highest importance and out of which arise insurmountable obstacles to annexation.

For the purpose of this article we will divide the Canadian population into three categories; the first we will call English-Protestant, comprising all Protestants speaking the English language, be they Scotch, Welsh, Irish or English; the second we may style French-Canadian Catholics; and the third Irish-Catholics, whether natives of Ireland or descendants of Irishmen.

As far as the English-Protestant section is concerned there is little need of entering into any lengthy argument to show that the citizens of Canada comprised in that category are totally opposed to any such thing as annexation with the United States. They are British subjects, and they desire to remain British subjects. They are bound by every tie, national, political and social, to the constitution that we enjoy and to the flag that hovers over us. It would seem almost as ridiculous to ask an American to forego his citizenship of the United States, as to ask an English Canadian to abandon his claim to the title of British subject. All other considerations apart, this one will suffice to show that from the members of the first category there need be expected no co-operation in any movement which might tend to withdraw Canada from her British connection. We feel that it is absolutely useless to insist any further on this point. Suffice to say that even the most romantic of English Canadians never allows his imagination to run away in that direction.

We will now turn to the French-Canadian element. It is true that thousands of French-Canadians have made homes for themselves in the United States; but it was equally as true that they all look upon Canada as their real home, and that they are actually putting forth their every effort to secure the conservation of their language in the different American centres where they congregate. A few French-Canadians have been credited with having professed annexationist views, when on the other side of the line; but they were very prompt in denying the same when they returned to Canada. But for very good reasons the great body of the French-Canadian race are strongly opposed to any political or national union with the neighboring Republic. Amongst other causes for this feeling of loyalty to Canada we will cite one:

By the treaty of Paris, when Canada passed from France to England, the British Government held itself responsible for the preservation of the French language, as an official one, and for the perpetuation of the French laws, in the Province of Quebec. When this Province, which may be called French-Canada, entered Confederation, it was with the understanding, legally established, that the French laws and French language would be still guaranteed to them. It is patent to the least reflecting that the future of the French-Canadians depends entirely on the continuation of that compact. The laws and language are the two bulwarks of their national institutions, without which they would soon lose their identity as a people. As a matter of fact, then, the French language is the official one of this Province. While English is equally official, still in the Legislature the French prevails, in the courts of law it holds the first place; and no legal or civil proclamation is considered valid unless published in both

languages. No where else on this continent have the descendants of the French such a grand privilege. Even in other Provinces of the Dominion their language is being shoved aside, as much as it is possible to do so, by opponents of the dual system. Again, in this Province, our Civil Code is the embodiment of the Code Napoleon, and of the laws propounded and explained by Pothier, Marcade, Aubry and Rau, Dumoulin, Delarombiere and the various French commentators in the "Coutumes d'Orleans" and the "Coutumes de Paris." It is French law, drawn from the early Roman law, from the Theodosian Code, the Novels of Justinian, the laws of the Twelve Tables, and as far back as Ulpian and Paul. And these French laws are guaranteed to us by the constitution.

As long as Canada remains a British colony, will she be under the protection of Great Britain, and will those guarantees be perpetuated. Is it natural to suppose, then, that the French-Canadians are prepared to shake off the allegiance that protects their language and preserves their laws? Should Canada become a portion of the United States she would have to accept her laws from Washington; and the American Government has nothing to do with the Treaty of Paris, nor with Great Britain's guarantee. Would Washington tolerate for an hour the existence of the French laws in the new state? Would the American Government permit the French language to remain official? Most certainly not. The French-Canadian who would seriously advocate annexation would act in a treacherous manner to his own nationality; he would agree to sell his birthright for less than a mess of pottage; he would sign away the laws that his people cherish and help to efface the glorious language that has come to him from his ancestors as a heritage, and which he is bound, in all honor, to transmit to his children. No. The French-Canadians are not and could not be favorable to annexation.

We have then only the Irish Catholic category to deal with. Some may imagine that, because the American Republic became the good home of thousands of Irish exiles, the Irish-Canadians are therefore anxious for a union of these two lands. It is not so. Canada has been as good a home to the Irishmen here as ever America was to those who settled there. Moreover, what Irishmen most desire, in this world, is to see Ireland enjoy political autonomy and legislative independence. Here in Canada we have Home Rule in the broadest, deepest, truest acceptations of the term. Here we enjoy all the privileges and the liberties that we seek for the old land; and it would be black ingratitude—which is not a Celtic characteristic—were we not to love and cherish this land as the home of our future.

It may be urged that Canada is under the English flag. She is not; she is under the British flag. There is a vast difference between England and the British Empire. England, like Scotland, Wales, Ireland, Canada, India, Australia, and other sections of the British Empire, is only a part of that mighty power. The England that persecuted Ireland is not the British Empire of today. The England of Elizabeth, and the Penal Code, had no Indian Empire; the England of Cromwell and his barbaric followers had no Canada, no Australian colonies. To-day the girdle of British Empire encircles the world, and there is no freer land upon the line of that circumference than Canada, and there are no happier and truer, more prosperous and honored people in Canada than the Irish. In the domain of agriculture, in the sphere of commerce, in the realm of professional activity, in the engineering and medical ranks, at the Bar, on the Bench, in the Legislatures, the Senate, the Commons and the Government, Irishmen have found places awaiting them and have reached the highest rounds upon the ladder of success.

Another evidence of the freedom we Irish-Canadians enjoy, under our constitution and under the flag of Canada, is to be found in the fact that from our legislative halls have been sent to England, several times, resolutions in favor of Home Rule for Ireland. Can that much be said of any one of all the legislatures in the United States? Here, under the British flag, in the very House of Commons of Canada, and in the Legislature of Quebec, have been carried most emphatic and powerful pronouncements in favor of justice to the Irish people. From Canada one of our brightest statesmen, Hon. Edward Blake, has gone over to Ireland and has fought like a giant in that grand cause. No. The Irish-Canadian element is faithful to Canada and will remain so.

It has been stated that our Catholic clergy are most loyal to this Dominion. So they are; they have proven it in the past, and would do so again in the future if circumstances required. On the same principle, are they so loyal as that upon which the hierarchy and clergy of the United States are true to the institutions and the government of the Republic. Simply because the Catholic Church knows no sections, no divisions of races or nations. She is loyal to legitimate authority in every land, be it a republic, a monarchy, or an independent state.

THE IRISH CAUSE.

In our second last issue we published the interesting and important correspondence which took place between His Grace Archbishop Walsh, of Toronto, and Hon. Edward Blake, concerning a movement to unite the Irish forces and to bring about a happy triumph for the cause most dear to the hearts of all true Irishmen. We commented on the letter and raised our humble voice in the chorus of approval that has gone up from all quarters. So pleased have we been with the stirring and able editorial comments of Mr. Patrick Ford, of New York, in the columns of the Irish World, that we take the liberty of reproducing a few of them in this article.

The Irish World thus commences:—
"If it is possible to put an end to dissension in the Irish National representation in Parliament, and to make that body again what it once was, viz., the most powerful Irish party that ever sat in the British House of Commons, the thing, in our opinion, can be done only in the way just proposed by His Grace Most Rev. Dr. Walsh, Archbishop of Toronto. Archbishop Walsh, we need hardly say, is a patriotic Irishman. It is no exaggeration to rank him as a patriot with his illustrious brother prelate, his namesake of Dublin, and the venerable occupant of the See of Cashel. To thus place him to give him honor as high as ever was accorded to an Irish prelate in Irish politics, and that he deserves the honor no true Irishman will hesitate to admit."

Speaking of Archbishop Walsh's authority to raise his voice in the national councils the article continues:—

"Archbishop Walsh is, therefore, though living out of Ireland, eminently entitled to a voice in the national councils, and when he speaks he has a claim to be heard with most respectful attention. More especially is this so at the present time, when it seems as if there were no individual influence in Ireland itself potent enough to suppress the dissensions which threaten destruction to the Irish cause. Great and good Irishmen at home have tried to reconcile hostile elements and hostile factions, but they have tried in vain. The dissensions and factions still continue, and it seems hopeless to look for remedy from any renewal or repetition of effort such as has already been made. In these unhappy circumstances, it is not only proper for prominent Irishmen outside of Ireland to exercise their influence in the direction of peace and unity, but it is their positive duty to do it. The interests of the Home Rule cause concern the Irish race everywhere, as well as in Ireland—not in a material way, it may be, but in name and in fame. Feuds and dissensions at home, and the inevitable disasters which follow them, affect the honor and reputation of the Irish abroad. 'One in name and in fame are the sea-divided Gael.'"

After further expressions of confidence in both Archbishop Walsh and Hon. Mr. Blake, the Irish World quotes from His Grace's letter the suggestion of "a great national convention to be held in Dublin, composed of chosen representatives of the clergy and people of Ireland and of an advisory representation of the Irish race abroad." The article then goes on:

"This is Archbishop Walsh's proposal. Let the Irish nation in national convention condemn dissension, and command it to cease, and it will cease. Let Ireland in such convention say and point out who are the Parliamentary representatives whose conduct she approves, and who they are whose conduct she repudiates, and the persons thus mentioned must, and doubtless will, cease their claims and pretensions to represent or speak for the Irish people. In the convention thus proposed Archbishop Walsh thinks that the voice of 'Ireland's sons abroad' should be heard. He thinks that the whole race should take part in the action designed to stamp out the curse of faction and feud."

The article continues to quote several paragraphs from His Grace's letter and to comment favorably upon them, and then closes as follows:—

"There can be no doubt that the necessity for the 'last resort' has arisen, and now presses strongly on the attention of all the friends of the Irish cause. That resort is the judgment of the Irish people. It is high time it should be pronounced. Too long, indeed, has it been delayed, and the delay has rendered more and more obvious its paramount necessity. It is dissension, be not quickly stamped out the National cause may be killed for our generation. Thus thing to avert this is the national convention called for by the patriotic prelate of Toronto."

It is with inexpressible pleasure that we find such hearty co-operation and approval, especially coming from such an important and influential source as the Irish World. So far the real views and desires of the great body of the Irish people have not been properly secured; here is an opportunity, and we trust that the scheme of Toronto's great and patriotic prelate will be carried out, and that something truly practical will be done for the cause of the Irish people.

"A SUGGESTION" would like to know to what nationality the name "Morris" belongs, and if it is a Catholic name. We are under the impression that the name was originally Catholic, at all events there are apparently as many Catholics as Protestants who have that name. As to the nationality it would be most difficult to say; there are English, Irish, Scotch, Welsh and American families who bear the name Morris. Perhaps some exact information might be attained by addressing the head of some of the Morris families. Records may have been kept of their lineage and history.