

# The True Witness

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WEDNESDAY.....APRIL 14, 1897.

## EASTER.

The recurrence of the Church's supreme feast, with its message of joy and hope and solace, just as the earth is casting aside her veil of slumber and awaking to new life, cannot fail to arouse reflection in every Catholic heart. The week on which we have entered is a time of profound spiritual significance—the culmination of that penitential season, every day of which has its own memories of Our Lord's sacrificial life. Day by day the solemnity deepens till we find ourselves prostrate before the very Cross and Passion and hear with hushed hearts the last agonizing cry of the Divine Victim, and witness the sorrow of the Divine Mother. So tremendous is the thought of the mysteries that these days recall to our minds that, as Saint Bernard says, it "would break a heart of stone and soften a soul of iron." Is it any wonder that poor mortals stand awe-stricken and silent when the denizens of high heaven are moved to the depths of their being? What man so self-righteous that in the presence of his expiring Lord he is not overpowered with a sense of the awful heinousness of the diabolical which entailed such consequences? And, if every sin committed from day to day aggravates the original offence, impenitence at such a time as this swells the blasphemous chorus of Jewish malice and heathen injustice by which the Lord of Glory was slandered and mocked, tortured and slain. There is something in such a thought at such a time to touch the heart of the most defiant criminal and to cause self-humiliation to the saintliest of disciples. The spirit that befits this week is that spirit of humble self-devotion which was exemplified by Our Saviour Himself in that act of ineffable humility which made the Prince of the Apostles first protest and then beseech his Lord to wash not his feet only but also his hands and his head. Saint Bernard makes that washing to be typical of the sacramental remission of the sins committed after baptism, as those sins that were inherited from the first parents of our race were washed away by the baptismal waters. That is the great comfort of this season of Lent that is now drawing to a close—that penance for those countless sins of omission and commission is possible and is acceptable, so that out of the humiliation and the suffering and anguish of repentance, as from a death unto sin, there may be, through the Church's ordinances, a resurrection to new life. After the cross the crown. After sin, forgiveness. After humiliation, joy. After death, life.

In creed, in anthem, in the sacred poems of a long line of Christian poets from St. Paulinus, St. Ambrose and Prudentius to Adam of Saint Victor, and Thomas of Celano, the beauty and the glaze and the marvel of Easter day has been celebrated with a fervor that never grows cold. On the great truth that it bodes forth the faith of Christendom rests unshaken amid all the trials to which it is exposed. For those who rejoice in the Resurrection of Him who built his Church upon a rock against which no powers of darkness can prevail there is no ground for fear in this world or in the world to come. The Resurrection of Our Lord was the sustaining power of the apostolic company when, in obedience to Christ's command, they went forth to preach the Gospel to all nations. It supported the early martyrs from Saint Stephen to the persecution that preceded the conversion of Constantine and the adoption of Christianity by the Empire. It was the assurance of it that animated the Church of the Catacombs and inspired the host of confessors, who preferred a life of poverty and hardship with Christ and His

humblest followers to wealth and honor with those who rejected the truth. In honor of Christ's Resurrection have been composed some of the sublimest hymns that ever were penned. The great preachers of all ages have made it the theme of their most earnest and impassioned appeals. It is the source of the Church's most comforting offices. With it are associated the tenderest affections of the Christian household. The love that survives the grave is interlinked with the faith that finds fitting expression in our Easter anthems. The holiest aspirations of which our nature, purified by the Church's training, is susceptible, are those to which at this season the Church gives a solemn sanction.

But all that is most consoling in the associations of Easter is ours only on condition that we discharge our duties as Catholics. The careless, graceless, merely nominal Catholic has no right to take any comfort from Easter. On the contrary, the uplifting of heart in hope and joy which is the privilege of true Catholics at this season is, for him who holds aloof and by persistent neglect of duty does violence to his conscience, rather a means of condemnation than of encouragement. Those only who have put their hearts into congruity with the solemn meaning of the festival by conforming with the Church's requirements have any share in the blessed privileges of the Easter season.

## FRANCE'S PROBLEM.

We thought some of the projects of certain western States for the enforcement of matrimony pretty severe on dilatory bachelors until we read some of the proposals of French legislators to attain the same end. The French scheme is both coercive and remunerative. Whereas it is proposed to make bachelors pay fifty per cent more than the ordinary rate of taxation, parents of three children are to be entirely tax free. Childless couples are to pay an excess of 40 per cent. Compared with the fruitfulness of French-Canadian and Irish families—and many of the winners of Mr. Mercier's 12-children farms have been Irish—the French immunity from taxation would be easily earned. Such a law might, indeed, induce healthy young couples to marry, who, being poor, might otherwise postpone their nuptials. But the effect of a penal law might not be exactly what its framers intended. Even in France, especially in the capital, and other large cities, there is a good deal of destitution, pauperism and degeneracy. Unless a coercive marriage law were accompanied by provisions for the checking of unfit marriages and their baneful consequences in the perpetuation of disease, crime and pauperism, it would be likely to do more harm than good. Nor, unless the children were healthy and the parents in a position, moral and material, to bring them up in possible comfort and with such training as was calculated to make them good citizens, is there much ground to hope that the law would not do as much harm as good. Many are, indeed, disposed to maintain that before the Republic undertakes the responsibility of a larger population, it ought to make better provision for having religious instruction imparted to the children of which it has actually charge. But really the best answer to such exaggerated schemes for increasing the strength of the army is suggested by a debate that took place a few days ago in the French Senate, led by M. Berenger. The subject was the dreadful decline in French morality, as illustrated by the stage, by literature, by placards on city walls, by songs sung in the cabarets and echoed on the streets, and in fine by a sweeping flood of immorality invading all sections and phases of society. The songs, the plays, the costumes, the prospectuses of immoral works, the infamous newspapers, the places of entertainment and debauchery—were described in terms that might be summed up in the word "horrible." What is the cause of this widespread degeneracy of manners and taste? If French reformers find the answer to that question, they may also, perhaps, ascertain why home life is so little appreciated in France, and why so many marriages are neither happy nor fruitful. To more than the French theatre are Hamlet's words applicable—"O, reform it altogether!"

## REV. DR. CRONIN.

In commemorating the Silver Jubilee of his ordination to the priesthood, the Rev. Dr. Cronin, editor of the Buffalo Union and Times, will have the good wishes of thousands of friends who know him only by name. Dr. Cronin is a genuine New World Irishman, a true son of the Old Sod, with Erin-born's warm-hearted patriotism and affection for all her kin near and far; a son of the West, nevertheless, with breadth of view and endless scope for endeavor, with noble enterprise, tireless energy, with priestly virtues and wide worldly knowledge. Being such a man, we join our congratulations to the joyful choir of his well-wishers and hope that happy years may be in store for him until the years of his priesthood are doubled and gold takes the place of silver.

## VERBUM SAP.

The Catholic papers of Canada, published for English readers, are so few, and every one of them has so hard a battle to fight, that it seems deplorable when any of them instead of defending Catholic interests from their assailants, turns its weapons against its Catholic confères. There are no doubt occasions when Catholic papers momentarily forget their mission, and a gentle reminder, opportunely uttered, may save them from the sin of proving recreant to the cause which they have vowed to defend. But extreme care should be taken, in administering rebukes, to ascertain whether the censor has really interpreted aright the expressions of opinion that he condemns. It is a serious thing for one Catholic journalist to charge another with an offence which, after all, he may not have committed, especially when the indictment is one that the accuser would indignantly resent, if brought against himself. Scarcely less injurious and unfair is the insinuation of dishonorable or unworthy motives, on mere suspicion, and without anything that deserves the name of evidence. The only right rule of conduct in the relations of Catholic journalists to each other is that rule of gold which enjoins the doings to others as one would wish that others should do to him.

For Catholic editors that betray their trust we have nothing to plead. Whatever may have prompted the betrayal—partisanship or greed or love of popularity with outsiders—it merits but one verdict. But just in proportion to the heinousness of the offence should be the care exercised in examining the grounds on which such charges may be brought. A little patience and reticence may sometimes permit of explanations being made which will change the aspect of what had previously looked suspicious-minded. At the same time it is well not to let any ambiguity of language stand in the way of that perfect understanding which ought always to prevail between the defenders of the same good cause.

## AN APPEAL FOR THE EVICTED.

A movement has been started in Dublin which bids fair to do more for the poor tenants of Ireland than any measure hitherto adopted in their behalf. On the 24th of March an Evicted Tenants Convention, organized by the Very Rev. Canon Scully, already well known throughout Ireland as a devoted friend of the poor and distressed, met in the Ancient Concert Rooms, under auspices most favorable to the cause which it advocated. The speeches were all to the point. The most important incident of the meeting was the reading of letters by the secretary from the bishops, clergy and members of parliament, endorsing the movement and, in some cases, enclosing money for its support. Canon Scully, who presided, made a rousing speech, in which he deprecated any attempt to introduce party politics into a project which was purely one of patriotism and humanity. His words were happily effectual, for among those who cordially formed the movement were members of all political sections.

The first letter read was dated "Ara Culi, Armagh," and was signed "Michael Card. Logue." The Primate's letter expressed the warmest sympathy, but also contained good advice. It was the conviction of His Eminence that the efforts of the Convention should all be directed to the restoration of the sufferers to their homes. Temporary relief was no doubt desirable, and in some cases urgent, but the very fact that it was only temporary implied the necessity of renewing it at some later date, whereas, if the large sums already subscribed for the relief of the homeless had been devoted to their reinstatement, many, if not all of them, might now be beyond the reach of want. In his opening remarks Canon Scully said that everything would be done in the spirit of conciliation, so that all classes might be able to work harmoniously together. The letter of Dr. O'Donnell, Bishop of Raphoe, was characteristic, as was also its enclosure of fifty dollars. In his northern diocese most of the cases had been satisfactorily settled, but the tenants of a portion of one small estate were still "out in a body, and until the resources at their back were considerably strengthened, there seems little chance of restoration." His Lordship said that whoever had witnessed an eviction during the last six or eight years had special reasons for praying that all dissensions between landlord and tenant should cease. The Bishop of Osnery enclosed \$15 in a short but practical letter. Communications were read from Messrs. T. M. Healy, John Dillon and Wm. O'Brien. Mr. Dillon thought the appeal should be non-partisan, both with regard to parliamentary and extra-parliamentary aid. Mr. William O'Brien was likewise convinced that the appeal should be made on a broad national basis. Law was on the side of the tenants, though the government, while confessing the grievance, had failed to find a remedy. Mr. Healy hoped that "machine politicians" would not be allowed to capture the movement for objects of their own, and thought that the

farmers, now better off than they had been some years ago, and even the laborers, would help if properly solicited. He recalled what had been done for the same end in former years and his own share in it—Mr. Leamy and himself having acted as secretaries to the Mansion House Committee in 1882. The London Universe is strongly in favor of the movement, and hopes that Nationalists will sink all sectional questions and unite in procuring prompt and permanent relief for their afflicted fellow-countrymen. The Universe contrasts the so-called grievances of some landlords in having to retrench their extravagant outlays with the real destitution of the homeless tenants. The movement seems auspiciously started and promises well.

## THE NEW SUPERIOR-GENERAL.

The election of a new Superior General of the Brothers of the Christian Schools is an event in which Canada is not a little interested. Few persons, even of our own faith, are, we believe, aware of the extent to which civilization, all over the peopled globe, is indebted to this energetic and devoted Brotherhood of Teachers. The very name of the Order implies a claim to heritage of no slight importance—that of the best traditions of Christian education from the dawn of Christianity. "What the Church thinks concerning the instruction and education of the children of the people, she has never ceased to make known in her councils and in the pulpit, from her divine beginning to the present. The history of the councils is, properly understood, almost equivalent to the history of the Church's action with regard to education in all its grades. . . . For ages the Church was the sole teacher of the nations, and her ancient masters need fear no comparison with the masters of science and art in our own day. . . . And until the troubles of the 16th century no one dreamed of disputing that it was the Church's right and glory to teach the children of the people." It remained for the Venerable Jean Baptiste de La Salle to recall this fact to a generation that was prone to forget it. "The education of the children," said he, "is in my eyes a sacred function, a priesthood. . . . To exercise this priesthood masters of well proved knowledge and virtue are required. . . . They must not fear poverty and they must regard the poor as their brethren. . . . Must be men of conscience without reproach, willing to devote their lives entirely to God and the good of their fellow-men."

When he whose words we have quoted was by Pontifical decree placed in the ranks of the Beatified, members of his Institute commemorated the welcome event in all the great divisions of the globe—the establishments in the United States and Canada being exceptionally numerous and important. The choice of Most Honored Brother Gabriel Marie, as successor to the much regretted Brother Joseph, will be welcomed on a still broader range and diversity of Christian schools. For during the last decade the Institute has been unusually active in enlarging its work. The new Superior-General is not unknown in the educational sphere. Born November, 1834, he is now in his 63rd year. He began his career as a brilliant pupil of the Brothers of Aurillac. In his 17th year he entered on his novitiate at Clement, and in the following year began the work of teaching in the same city. He was sent successively to Brioude and to Puy, and made his first vows at the latter place. In 1868 he was admitted as a professed Brother. From 1873 to 1878 he was director of the Pensionnat at Puy; in the latter year he became provincial visitor, and in 1879 he was nominated assistant to the Superior-General of the Brothers. He discharged the task of adviser to his two predecessors with assiduity, zeal and success. His aptitudes for the sciences are as remarkable as his teaching powers are original, and he has found time to write text books that do honor to the Institute. In his family he is not singular in possessing these gifts—a brother only deceased last year and two nephews (sons of that brother) have all filled chairs of science, one of the latter at the University of Fribourg—the others in French institutions. Like the father, the sons are valiant Christians. Another nephew is a civil engineer; another a Doctor of Law, and still another a student at the Grand Seminary of St. Sulpice. The new Superior-General is deeply attached to the best traditions of his Institute, which, we may be sure, will not suffer in his hands.

A word on the work of the Brothers in Canada may not be out of place. For some of us—professional and business men, journalists, teachers, civil servants—it would be ingratitude if we forgot our debt to the Brothers that we could name. Some of us who sat together in the Brothers' classes have not been denied a certain success in our chosen spheres. For a part at least of that success we may thank the lessons modestly imparted—lessons of ethics and religion (the greater, indeed, includes the less) as well as grammar and geography—by devoted members of the Institute of the Venerable J. B. de La Salle.

## REPEALERS.

The Temperance people of Rock Island, Stanstead County, are greatly exercised over the action of the Municipal Council of the village in repealing a no-license by-law after it had been in operation only two months. The circumstances under which this self-contradictory action was taken were peculiar. On Monday, the 5th inst., after the Council had met under the chairmanship of Mayor Kathan, a petition was read by his Worship from a number of residents and rate-payers, of whom a certain proportion consisted of owners of real estate, asking for the repeal of the by-law, on the ground that it was injurious to local business and not conducive to temperance. The by-law, which had been passed in February, prohibited the sale of intoxicating liquors except in certain quantities, and it was alleged that it bore especially heavily on the two hotels, and that, besides causing the proprietors of those establishments great damage, it was a serious inconvenience to the public and was opposed to the general business interests of the village. It also, it was urged, occasioned a loss to the village of more than \$200 or more than one-eighth of the total revenue of the municipality. This loss, moreover, would fall exclusively upon the petitioners, causing a marked increase in their taxes.

The petition had been no sooner read than Councillor Gilmore rose and moved, seconded by Councillor Mellon, that the no-license by-law be rescinded. As none of the other Councillors offered any comments on the motion, the Rev. G. Ellery Read, on behalf of the Temperance interest in the community, asked leave to make a few remarks. He thought it was not fair and perhaps not legal that such a motion should be introduced without affording the Temperance people an opportunity of making known their wishes—especially as it was in deference to their demands that the by-law had been passed. As for the loss of revenue, Mr. Read held that the moral aspect of the question ought not to be lost sight of. The Temperance people, with few exceptions, held it morally wrong to legalize a harmful traffic. Looking at the matter practically, he was sure the deficiency in revenue could be made up from other sources. One gentleman offered to pay one-twentieth of it, and he would himself contribute a like amount. Mr. Read pleaded for delay in order that both sides of the question might be fairly heard.

Councillor O'Rourke then moved in amendment, that action on the petition be deferred for a week, but there was no seconder, and the original motion was put and carried by four to one; one Councillor refraining from voting. The vote was as follows:—Yeas—Councillors Gilmore, Garceau, Parsons and Mellon. Nays—Councillor O'Rourke. Abstaining, Councillor Sweeney. The Standard Journal gives O'Rourke the credit of being consistently prohibitionist. But from some of the Journal's comments local party politics seem to have had something to do both with the passage of the by-law and with its repeal. In our opinion the Temperance cause—including prohibition, whether local or general—ought to be judged on its merits, and ought not to be embroiled with alien questions—and least of all with party "spite," which, according to the Journal, was not absent from the Rock Island Council.

## NEMESIS.

Some remarks that appear in the Toronto World, over the signature of "Onlooker," are additional proof, if such were needed, that the old fanaticism, of which in recent years Mr. Dalton McCarthy constituted himself high priest, is not dead in Ontario. But what makes "Onlooker's" effusions conspicuous is his appeal to an ignorance so profound, that, without good evidence, we could hardly believe it possible.

"Onlooker" writes as if for people on whom it had not yet dawned that the Pope is the head of the Catholic Church, and that, as such, His Holiness claims the allegiance of Catholics throughout the world. "What is he here for," he asks with regard to the mission of Mgr. Merry del Val. And his answer is, that His Excellency is here to see whether the Pope will grant the people of this province civil liberty.

We cannot, indeed, forget that, if institutions that Catholics most reverence are thus held up to misunderstanding and contumely, the Premier and those so-called Catholic members of Parliament who joined with him in bringing charges against the Bishops of his Province are largely responsible for it. Nor can they be greatly surprised if this World "Onlooker" appeals to the prejudices of the Orange lodges, when men who call themselves Catholics come to terms with Orangemen and condone, if they did not afford them opportunities for striking a blow at their fellow-Catholics in the North-West.

"What a fine theme for the Orange lodges!" writes "Onlooker." "Where are they now. It seems to need an election to bring out our latent love of

liberty. We have had some good speeches in the House of Commons from Mr. E. F. Clarke, Mr. W. F. Maclean and Mr. Clarke Wallace, but where are the echoing resolutions from the lodges? And yet here is this Merry Devil dancing about Canada, entertained by the chief of the Liberal party, celebrating Masses and praying for the success of his mission. Nothing worse for the political liberties of Canada has ever been seen among us."

The coarseness of the joke with which "Onlooker" twits the Liberal leader and shows his disrespect for His Excellency's mission is beneath contempt. But it is well for those Catholics who surrendered the convictions that by good Catholics are most cherished to know by experience the spirit to which they appealed and with which they made common cause. They allied themselves with the enemies of their religion, with those who grudged them their religious rights, with those who conspired to rob a Catholic minority of the schools granted them by the laws of the province and of the Dominion, with those who made war against the French language and banished it from its Cabinet place in Manitoba and the North West Territories, and they can hardly be surprised if those allies insult the faith of which they have proved themselves such lukewarm adherents not excepting the Holy Father and his trusted envoy.

Just a word as to the comparison that "Onlooker" draws between the United States and Canada in connection with the respective missions of Cardinal Satolli and of Mgr. Merry del Val. In so far as the reception of the former was virtually as that of a definite and permanent representative of the Holy See at Washington, whereas the latter's function is only temporary and special, the concession of the United States was distinctly the more important. As for the conditions which those eminent envoys of His Holiness were commissioned to examine, there is hardly any ground for comparison. Whoever fails to recognize this difference is not qualified to deal with the question and ought to hold his peace.

## MOTHER AND DAUGHTER.

Our readers are always sure to appreciate the contributions of Miss Anna T. Sadlier and have, we doubt not, read with very real pleasure the recent products of her pen that have appeared in our columns.

Miss Sadlier has inherited a great gift, and her innate facilities have been strengthened and developed by years of study and devotion to a wide range of literature. If all our Canadian ladies turned the advantages which in our days none are denied to such good account as Miss Sadlier, Canada would have as creditable a showing as any country in the world. Meanwhile, in Mrs. Sadlier and daughter, we have compatriots of whom every Irish Canadian is proud. Our readers have not forgotten our appeal on behalf of the former, as to which we hope to say a pertinent word in our next issue.

THE Providence Visitor says: One of the stirring speeches in the Ottawa Senate this week was delivered by Sir William Hingston, the famous Catholic Surgeon of Montreal, in denunciation of Mr. Laurier's "settlement." It was a fine presentation of the argument for religious education and is reported in full by the Montreal TRUE WITNESS.

The Universe, London, Eng., says:—"THE TRUE WITNESS (golden jubilee number). Our excellent contemporary is to be congratulated on the production of this truly typographical gem, which is issued in commemoration of the Golden Jubilee of St. Patrick's Church. It contains the history of St. Patrick's and other parishes in Montreal, is well written, and profusely illustrated. The price is 25 cents."

## THROUGH IRELAND WITH A CAMERA.

REV. FATHER KAVANAGH'S REMINISCENCES OF ACTUAL TRAVEL.

An illustrated lecture is to be given by Rev. Father Kavanagh, S. J., at St. Mary's Hall, corner Craig and Janet Sts., on Easter Tuesday evening, April 20th, at 8 o'clock. Tickets of admission 25c.

All those who desire to enjoy a pleasant and instructive lecture would do well to attend. The scenes of "fond Old Ireland," which are, exceedingly fine, should delight many a one in whose heart still burns a love for dear motherland.

On Friday a very influential gathering of the leaders in the lumber trade was held at Russell House, Ottawa, when the main features of the Dingley Bill were thoroughly discussed. It was contended that it was made to discriminate directly against Canadian interests, and it was generally conceded that Canada should protect its own interests by retaliatory legislation.

The following resolution was proposed by Mr. J. B. Booth, supported by Mr. L. Campbell, and unanimously adopted:—

"At a meeting of the lumber and timber trade of the Ottawa Valley it was unanimously agreed that the government should take power from the House to protect the sawn lumber and pulp interests of Canada against serious discrimination threatening it as contemplated under the Dingley Bill."

Mr. Allan Gilmour presided at the meeting.