

The True Witness

AND CATHOLIC CHRONICLE.

PRINTED AND PUBLISHED BY

The True Witness Printing & Publishing Co. (LIMITED.)

263 St. James St., Montreal, Canada. P. O. BOX 1138.

All communications intended for publication or notice should be addressed to the Editor, and all business and other communications to the Managing Director TRUK WITNESS P. & P. Co., Limited, P. O. Box 1138.

The subscription price of the TRUK WITNESS for city, Great Britain, Ireland and France is \$1.50; Belgium, Italy, Germany and Australia, \$2.00; Canada, United States and Newfoundland, \$1.00. Terms, payable in advance.

EPISCOPAL APPROBATION.

If the English speaking Catholics of Montreal and of this Province consult 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, JANUARY 21, 1899

CANADIAN NATIONAL LIFE.

Canada is now attracting a great deal of attention. In many quarters where our country was ignored, it is now being studied, its institutions are being looked into. Articles now appear in leading periodicals, where only a short time ago, Canada was a "terra incognita." The most hopeful sign for the future of the Dominion, is the deep interest many of our people are evincing in their new nationality. It is always pleasing to read a lecture by Dr. Bourinot, or some one equally competent, of whom unfortunately there are very few. Still there are many, who are doing good work, for the rising generation, though they cannot all rise to the level of the chief expounder of our constitution, its history and its excellencies. It is always gratifying to find due credit given, to those entitled to honorable mention, as the builders of our confederation. It is of the highest importance, that every race in this new country should know and feel proud of the part played, by their kith and kin, in bringing so glorious a fabric to its present proportions. Canadians should be made aware of the noble work, of those whom they love best, and thus will they become more intensely fond of the country, for the building of which, men of their own blood were the architects.

These remarks are made in view of a lecture, on Canadian National life, recently delivered by the Rev. Dr. Bryce of Manitoba College. No one can take exception to the general tone of the lecture, it is ardently patriotic, and is so far as it goes, does justice to the subject. But it does not go far enough. There is great praise for the Hon. Joseph Howe, to which all will subscribe. Howe was a giant in his day and sphere, but at one period of his career, instead of being a nation builder, he came very near wrecking the ship, as she sailed out of the harbor to the high seas of nationhood. At a later period he sought to retrieve his error, and did so, no doubt, at very great sacrifice of personal feeling and popularity. Dr. Bryce does simple justice to Sir John Macdonald, who earned the title of pater patriae. What does seem strange, however, is the scant space given Sir George Cartier, and the total omission of the fact, that without the aid of the French-Canadian hierarchy, who endorsed the scheme, even that powerful statesman, could not have induced his fellow-countrymen to accept the terms of the Union. An equally grave omission is the lack of reference to the Hon. Thomas D'Arcy McGee, or to that other valiant champion of confederation, Archbishop Connolly, of Halifax. Whatever part others may have played in bringing about confederation, no one can rob McGee of the credit, of having popularized the idea, from one end of the country to the other. He was the prophet of the "New Nationality." His matchless eloquence stirred the hearts, and carried conviction to the minds of hundreds of thousands. From the first broaching of the idea of confederation, till the last hour of his life, his splendid abilities were consecrated to Canada, one and indissoluble. Only a few moments before he breathed his last, speaking of Nova Scotia, he said: "We will compel them to come into the Union. We will compel them by our fairness, our kindness, our love, to be one

with us in this common, this great national work."

Again what might not be written of the services of Archbishop Connolly, and of many other Irish Catholics of equal patriotism, if of less prominence! The best way to instill love of Canada and faith in her future, is to neglect no opportunity of causing men of each race to feel, that it has had a share in making the country what it is.

"PREPARING FOR THE STRUGGLE."

Under the heading "A Mandate from Rome," the Daily Witness, of the 24th inst., delivers itself of a most extraordinary pronouncement. The article in question deals with a subject that is by no means ripe for public discussion; it contains certain alleged correspondence that a newspaper man states to have taken place, concerning the Education Bill now before the Quebec Legislature, between the late Lieut.-Governor, the Vatican, the Provincial Premier, Mgr. Bruchesi and others. In the first place the sensational matter contained in the reports which formed the basis of that editorial are of too serious a nature to be treated off hand, and should not be taken for granted, in any consequent discussion until such time as all parties concerned might be in a position to throw full light upon the subject.

However, what we find both characteristic and peculiar in our contemporary's editorial is the fact that it makes use of the following language:

"The Vatican under the guidance of Mgr. Bruchesi, has once more brought up the question of the direct preference of the Pope in the affairs of the Province, and perhaps it might be just as well fought out now as at any other time. We think the people of the Province are now pretty well prepared for the struggle, come when it will, and we have no misgiving as to the result."

If the Witness means anything at all it seeks to convey to its readers the idea that there exists some species of mysterious imposition, on the part of the Catholic Church, which menaces the rights and liberties of Protestants in this province, and that the time is very suitable to have a hand to hand struggle over the same. It designates the Pope as a foreign potentate, and hints broadly at his interference, as such, in the political affairs of Canada, or of Quebec. If such be the idea which the "Witness" desires to express it is entirely mistaken; in fact, its menace is either the effect of a mental disorder in the writer, or else the keynote of a very dangerous and unpatriotic tune. We want no struggle, there is no time for any strife in the great work that all sections of our people are performing; there is no occasion for any animosity or contention. Harmony exists, and we all desire that it should remain undisturbed, for the good of Canada and for the good of all sections of the Canadian people.

The Pope is not a foreign potentate in the sense used by the "Witness." He is not at present a temporal potentate even in his own legitimate dominions. The Holy Father is a spiritual potentate, or leader, or head, as such he is the same to all the world. Over two hundred and fifty million Catholics acknowledge his spiritual supremacy; there is no geographical lines in the domain of religion; he is consequently not a foreigner, as far as his position in the Catholic Church is concerned, and as far as that position affects the adherents of the Catholic Faith. As to others, we mean all who are outside the pale of the Church, he is merely a remarkable and powerful, a wise and liberal statesman, in whom the potentates and great ones of the world have unlimited confidence. There is no slightest danger that he will ever seek to impose his views upon the political magnates of Canada or any other country; but he certainly has a right to impress his decisions, in all matters concerning faith and morals, upon the children of his own spiritual household.

The talk of struggle comes with bad grace from the mouth-piece of a minority, whose rights, privileges, and interests are respected and safeguarded in a manner that contrasts very strongly with the situation of Catholic minorities in other provinces.

There is a very emphatic warning in Holy writ to those who are inclined to stir up strife; possibly our contemporary when less excited may find time to "search the scriptures," and to put into practice the precepts therein to which we refer.

HENRY AUSTIN ADAMS, M.A.

The public of Montreal recalls with pleasure the brilliant lectures that Mr. Henry Austin Adams gave in this city two years ago, during the winter course organized by the Montreal Free Library. Mr. Adams is probably the foremost lecturer in the United

States to-day. His wonderful command of language, his vivid word-picturing, his power of condensing thought, will be remembered by those who heard his lectures on "Cardinal Newman" and "the Oxford Movement."

Mr. Adams returns to Montreal on Friday evening, Feb. 3rd, to give his latest successful lecture, "The History of Lying," in St. Mary's Academic Hall, 146 Bleury Street.

The title chosen by Mr. Adams is suggestive, but the subject in the hands of this celebrated speaker will be treated in a masterly manner.

HAVE WE TOO MANY LAWYERS.

A few days ago the Montreal "Gazette" indulged in its annual complaint, that there are too many lawyers amongst us; and it suggested, as a means of diminishing the number, the increase of the examination fee from \$150 to \$200 or \$250. It said:

"At the Bar examinations just held 20 candidates were admitted to study and 11 to practice. The numbers are large when it is remembered that the principal examinations of the year are held at midsummer, when students have completed their college courses and are most likely to present themselves. Last July there were 63 candidates for practice, of whom 46 were admitted; and 75 for admission to study, of whom 47 were accepted, 11 after examination, and 36 in virtue of a degree in arts. Taking the last two examinations together we find there were 86 candidates for practice, of whom 57 were admitted after examination, and 46 as bachelors of arts or letters, 67 in all. It is evident that the profession is increasing at a rate far in excess of the needs of the community."

As we have often said, we would prefer to see our young men adopting the higher branches of mechanics as a career. At the same time, however, we do not agree with our contemporary in regard to the legal profession. The profession is far from being overcrowded as far as young men of our race and creed are concerned; and we are therefore opposed to the imposition of any barrier to their entrance to it. Besides, it is doubtful whether an increased fee would have the restrictive effect. No parent would permit such a fee to act as an obstacle to his son's adoption of law as a profession if he had already concurred in the young man's choice of a career. The "True Witness" favors the removal of barriers to young English-speaking Catholics adopting all higher careers, whether the chosen profession be law, medicine, or engineering.

VIVE LA PIPE.

Some epigrammatic genius once said that, in France, it is the unexpected that happens. It is all very well, to make pungent remarks about our neighbors, but we have the proof of our every day experience, that the unexpected happens outside of France just as frequently as within the borders of the people who are gay and frank, despite those little outbursts, that ruffle the temper of John Bull, who considers it his divine right to have everything his own way, and that right off. Of all places for a day and a half's uninterrupted fun, who would dream of an Anglican synod? Yet, just here, in our city of Montreal, if the reports of the daily press are to be credited, our friends of the Anglican persuasion devoted a whole day and a half to the discussion of the tobacco pipe. It can hardly be said, that this was a theological subject, and to the credit of the synod, he it said, that the luminous display did not originate with one of the ecclesiastical dignitaries. On the contrary, but here comes another surprise, Dr. Davidson, not a doctor of Divinity, but one who practices in courts which wise men avoid; where rather than go into a learned chancellor said: "If a man claimed my coat I would give him my waistcoat into the bargain, rather than go to law with him."

Had the learned doctor inaugurated a crusade against the deadly cigarette, he should have all our sympathy, but Don Quixote never started on a more visionary expedition than the solemn advocate when he attacked the clergy of his church for using the weed. Yet the long debate, which eventually ended, as it did and should, in smoke, was not without its advantages. It served to prove that if the Anglican clergy are in the wrong path theologically, there are some amongst them at least, who have strong human sympathies, and, not a few, who have the gift of humor well developed. If ever a doctor of civil law, was in a tight place, it must have been the learned Davidson, when the Rev. Mr. Clayton fell on him with the hammer and tongs of his good-natured sarcasm. Banish tobacco

indeed because it pollutes the air! Heaven save the mark! and what are you going to do with the man that eats onions? Such was one of the posers propounded to the sapient advocate, by his reverence. But the unkindest cut of all was given by a humorist, belonging to the Church, but outside of the sacred precincts of the synod. During his leisure moments he set to work to compute how much it costs him annually, for the seductive weed, and he arrived at the figure of \$86, which he wrote to His Lordship, the venerable English bishop, he was willing to pay over to him, if any number of the synod would join him and give up the pernicious narcotic, for one calendar year. When the letter was read, to the assembled theologians, not one would accept the challenge. That was the final blow. The curtain fell upon Dr. Davidson's comedy of the "Tobacco Pipe." It is related, however, that in a quarter none would suspect on the evening of the close of the debate, the best elocutionist of the Church was heard to recite Lamb's farewell to tobacco, but no part of it with more unction than the following:

Stinkingest of the stinking kind;
Fifth of the mouth, and fog of the mind.

Africa, that brags her foison,
Breeds no such prodigious poison,
Hembane, nightshd, both together,
Hemlock, aconite

—may rather—
Plant divine of rarest virtue,
Blisters, on the tongue would hurt you.

'Twas but in sport I blamed thee,
None e'er prospered who defamed thee.

ENGLISH CATHOLIC CENSUS CLASSIFICATION.

Instances justifying the claim to a separate classification, in the census of English-speaking Catholics keep cropping up. The annual report of the Montreal jail for 1898, is the latest of them. Here is the peculiar classification adopted:

The number of imprisonment warrants issued was, males 2,393; Roman Catholic females, 632; Protestant females, 101; total, 3,188. The number of prisoners was: Males 2,393; Roman Catholic females, 86; a total of 2,967. During the year 2,325 males were imprisoned once; 299 twice, 22 three times, and 1 six times. Of the Roman Catholic females, 419 were imprisoned once; 60 twice; and six four times. Among the Protestant females, 78 were imprisoned once; 5 twice; 2 four times, and 1 five times, making up the total of 2,455 imprisonments. Clearly, by "males" is here meant Catholic males and no means is afforded of discovering how many of these were French Canadians and how many of these were English-speaking Catholics. This is positive injustice to the English-speaking Catholics. How many of these prisoners, too, were French Canadian Protestants? The Swiss people are continually boasting of making a large number of converts. Let us have an idea as to how many of them find themselves in jail. The religious denomination of prisoners is simply given as follows:

"Baptists, 13; Church of England, 266; Greek, 3; Chinese, 16; Jewish, 12; Lutheran, 20; Methodist, 35; Presbyterian, 114; Roman Catholic, 2,508." The only objection which Mr. George Johnson, the able Dominion statistician says he has to giving English-speaking Catholics a separate classification in the census is that we might suffer by appearing in such a minority. But the very opposite is the case with us. We wish our real numerical strength to be known; for, wisely or not, in this province all public patronage goes according to the estimate proportion of the population.

AID TO PRISONERS.

A deputation recently waited on the Minister of Justice asking him to co-operate with a number of gentlemen who are desirous of the introduction of a branch of the Prisoners' Aid Society into Canada.

Warden Gilmour, of the Central Prison, Toronto, introduced the deputation and made the principal address. He first recalled the meeting between himself and Mr. Cassels and Mr. Mills last March on a similar errand, and said they had not since changed their minds. He did not propose to go into the many reasons for the change, but referred first to the fact that many prisoners go back from prison to society in a spirit of rebellion, and it would be better if they could be brought back to jail without the necessity of going to the expense of another trial. Warden Gilmour then spoke of the spread of the system in the United States, where no less than 26 States had adopted it. Included among these States were the most of those in which civilization was regarded as being at its highest. Among these were Massachusetts, New York, Michigan, Wisconsin, Ohio and Illinois. Speaking

of the Central Prison Warden Gilmour said the number of men from Toronto who are sent a second time to the prison was deplorable.

Mr. Mills replied that he had considered the subject to some extent, and his inclination was altogether in favor of the system. He would not have it altogether intermediate, but have a maximum sentence for each prisoner. He had not discussed the matter with his colleagues since the last interview, as many of them had been away either to England or to the High Commission, and the Cabinet had been very little together. Continuing he said: "If you can produce domestic reform you are getting rid of a great deal of it. Domestic life on this continent is to a large extent destroyed. Children are not a great deal with their parents, but are constantly in contact with those of their own age. The whole system is bad, but the question is, how are we to get out of it?"

Warden Gilmour intimated that the condition of maximum sentences coincided with his views. Continuing he advocated a change in the machinery of securing pardons, leaving the matter in the hands of those who knew the prisoner as a reformed man rather than those who only knew the evidence upon which he was sent to jail.

The aim which these gentlemen have in view is excellent, but there whole system is faulty. The Rev. Father Dinahan, O.P., in one of his eloquent sermons delivered in St. Patrick's Church, this city, made some very cogent allusions to some aspects of it.

Justice, he said, must be exercised in order to punish the criminal and prevent the recurrence of crime; but something must be introduced to prevent the tendency to despair and rebellion. And what is that something? It is mercy. It is the mingling of mercy with justice; it is to temper justice with mercy; it is to impose a penalty that is just, but in a merciful form. Justice exercised alone will crush the victim; mercy, on the other hand, will impose no penalty and will compromise justice always, separate these two — justice and mercy — and you have a system of punishment that is dangerous; but mingle mercy with justice, and you have a system of punishing that heals at the very moment it wounds, that consoles at the very moment it inflicts.

"Thus you see, the real elements of a perfect penalty are justice and mercy. A perfect punishment is one that is given justly, but tempered by mercy. You will admit this is in accordance with the mind of God. God does not rule us by His justice alone, nor by His mercy alone, but by a singular commingling of His justice and mercy. Therefore, you will see a perfect punishment is one that is given with justice and mercy; one that is justly given, but administered by mercy.

"But what have our legislators done to stamp out crime? they have picked up, to say the most, one out of every ten that have violated law and order, and flung him within the walls of your prison, and in this he is disgraced. They fling him within the walls of your penitentiaries and reformatories in order to bring back to him a sense of honor, and in this he is dishonored. What more have they done for this criminal? Nothing more. Is crime with him, then, rooted out or nature changed? Is he reformed in any manner? Not at all. He receives an external punishment, but the root of the crime is not reached at all. What constitutes the crime; is it the old exterior? Not at all, it is a power in the interior. The external action is but an instrument under the influence and forces of the internal power. The crime is in the will of a man; for every crime must be first willed, if I can use the expression by the will. And what does human wisdom do, or what has it done, to reach that will and reform it, strengthen it and give it force to control the evil passions that drive the criminal to despair? Nothing more than building a prison or penitentiary and leaving a man there dragging out his weary months or years, planning out and scheming how he will act when the prison doors are open and the walls of the penitentiary are passed.

"There is no reformation there or security for the perpetuation of our society. Crime is restrained for the nonce, held down for a moment, but not eradicated. If we had to trust to human wisdom, we should have but slight guarantee for the perpetuation of our society. But, thanks to Almighty God, He in His wisdom has established on earth an institution that, amongst all penal institutions, can eradicate crime, and reform the criminal so that he is transformed from a sinner into a Christian and a saint. And that is the confessional."

Some have certain commonplaces and themes wherein they are good, and want variety; which kind of poverty is for the most part tedious, and when it is once perceived, ridiculous.—Francis Bacon.

Lenten Regulations

MAY BE MODIFIED.

It is stated on most reliable authority that, owing to the prevalence of "La grippe" in our midst, Archbishop Bruchesi has decided to greatly modify the Lenten regulations this year. Only the Wednesdays and Fridays of Lent as well as the Saturday that falls during Ember week and Holy Saturday will be days of fast and abstinence of obligation. It is expected that the dispensation will be officially promulgated in a few days.

C. M. B. A.

Branch 232.

At the regular meeting of Branch 232, C.M.B.A., which was held on Tuesday evening, Grand Deputy Costigan, assisted by Chancellor Reynolds, installed the following officers:

Spiritual Adviser, the Rev. Father Dauth; medical adviser, Dr. J. A. Macdonald; chancellor, Bro. T. A. Lynch; president, Bro. Thomas Cowan, first vice-president, Bro. T. C. O'Brien; second vice-president, Bro. W. Elliott; secretary, Bro. G. A. Carpenter; assistant secretary, Bro. A. C. Coleman; financial secretary, Bro. R. J. Cherry; treasurer, Bro. W. E. Durack; marshal, Bro. L. R. Raymond guard, Bro. C. B. Pambrum.

After the installation ceremonies, short addresses were made by Chancellor Reynolds, Deputy Costigan, Bro. Lynch and others.

Branch 26.

The annual "At Home" of Branch 26 C. M. B. A., came off on the 18th instant, at Baaman's Hall, and, without doubt was one of the principal events of the social season. Over fifty couples were present, all enjoying themselves dancing or playing cards. The numbers on the programme which seemed to afford most fun and merriment, however, was the cotillon, in which the older half of the company displayed gaiety and agility worthy of a younger generation. The music consisting of a violin, harp, and flute, under Mr. Casey's leadership, was one of the most delectable, while the supper lightful features of the evening's entertainment by Mr. Chas. McCorry was very recherche, and sustained the reputation of that well-known caterer. Among those present were noticed Mr. and Mrs. D. J. McGillis, Mr. and Mrs. A. D. McGillis, the Misses McGillis, Mr. and Mrs. Costigan, Mr. and Mrs. B. Tansey, Mrs. Griffin, Mr. J. H. Feeley and Miss Feeley, Mr. and Miss McLaughlin, Mr. and Miss Shaw, Mr. and Mrs. Darcy, Mr. and Miss Delaney, Mr. and Mrs. McCullough, Mr. and Mrs. P. Seers, the Misses Reynolds, Mr. and Miss Mulloy.

The following members of the Branch acted as a committee and did the honors of the soiree; Messrs. A. D. McGillis, F. J. Curran, J. H. Maiden, P. J. Darcy, J. H. Feeley, J. P. McDonough, P. Reynolds, J. F. O'Mahlan, J. J. Costigan, T. J. Bvers, T. W. Nicholson, M. Sharkey, and P. T. O'Gorman.

Through some oversight the name of Mr. D. J. McGillis, the President elect of Branch 26, of the C. M. B. A. was omitted from the report of the election of officers, of that organization, which was published in a recent issue. Mr. McGillis is prominent in the commercial circles of Montreal, and we congratulate Branch 26, upon having secured the services of one who is so fully qualified to do honor to the position.

Branch 26, C. M. B. A. will give a progressive Eucene Party at St. Patrick's Hall, Alexander street, on Monday evening, February 13. These affairs under the auspices of this branch have proved most enjoyable, and this coming one will, doubtless, be as pleasant as those in the past have been.

There are a quarter of a million Masses said every morning in the Catholic Churches of the world. What an entrancing spectacle of unity is represented by this fact in these days of crumbling creeds and multiplied dissensions! To bring millions of human hearts, with all their disrupting forces, together, and to set them all attune to the one devotional note, is the master work of the Holy Spirit.

The citizen who is most value to a community is the one who believes thoroughly in his own city, its people and its business and professional men.

If there is one sight on earth which commands interest, respect, and assistance from men, it is that of a good mother who, under the Providence of God, exerts herself for the advancement of her children.