

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.....OCTOBER 29, 1898.

THE HIGH SCHOOL FOR ENGLISH-SPEAKING CATHOLIC BOYS.

At High Mass on Sunday last the Rev. Father Quinlivan referred to that which is patent to all Catholics who pass by the splendid site of it—namely, that the foundation and first story of what may be called one of the handsomest educational buildings in Montreal, the new High School for English-speaking Catholic boys, have already been finished, and that the work is being rapidly pushed forward. Father Quinlivan stated that there had already been expended, in payment of contractors, the sum of nearly \$9000, and that large sums are required each week to be expended in the same direction. He also made an appeal to those who had subscribed to send in their contributions without further delay, and to those who had not yet subscribed to do so at once, reminding the latter that the onerous duties which he was called upon to discharge in connection with the sacred ministry prevented him from paying a personal visit to all of them with a view to enlisting their aid for this praiseworthy and much-needed undertaking. He related an interesting incident which had recently occurred: A gentleman had to visit him at St. Patrick's presbytery in order to express the great satisfaction it gave him to see that the High School was at last being erected, and to promise a donation of \$500 towards it, as a token of his practical sympathy with the project. As circumstances would not permit of his paying the money at present, he undertook to pay \$25 a year until he would be enabled to donate the whole sum.

This is the kind of spirit which, on a larger or smaller scale, should animate the English-speaking Catholics of Montreal and the district in regard to this important institution, which will enable the rising generation, and the generations that are to follow, to fill, with honor to their religion and credit to themselves, positions side by side with their now more favored Protestant fellow citizens in all the walks of commercial, professional and industrial life. Protestants have generously and enthusiastically provided their youth with every necessary facility in this connection; and surely the English-speaking Catholics of our city and district will not allow themselves to be outdone in such an important and meritorious work as this. There are five thousand heads of English speaking Catholic households in Montreal who could contribute, without any sacrifice, \$25 each towards the equipment of the new Catholic High School. Were such contributions forthcoming the institution would be placed upon such a footing as would obviate any anxiety as to its financial condition in the future. Very little reflection upon the important and far-reaching influence which this institution will exercise upon the future of our race and our creed in this city ought to induce

the English-speaking Catholics of Montreal to show by their practical sympathy that it is unnecessary for the Rev. Father Quinlivan, to whose zeal and courage its inauguration is due, to undertake the arduous task of making visitation tours throughout our five large and popular parishes.

TO SAY FAREWELL TO LORD AND LADY ABERDEEN.

We are pleased to perceive that the Irish citizens of Montreal, represented by the various national and charitable societies of the city, have conceived the happy idea of presenting to their excellencies, the Governor General and the Countess of Aberdeen, a farewell address, or, rather, farewell address; on the occasion of their approaching and much regretted departure from amongst us.

Lord Aberdeen has endeared himself to the people by his urbanity and kindness, while Lady Aberdeen has become their idol.

They came to Canada with a good record. They had been in Dublin for many years, and while there had evinced so much sympathy, and had taken so deep an interest in the people of Ireland, that it need not be wondered at that a warm-hearted, generous people had been stirred to their deepest depths by the exhibition of an interest in their rulers to which they were not always accustomed.

In Canada it has been a continuation of the same kindness and tender regard for descendants of a people they once ruled over with benignancy. We hope the Windsor Hall will be crowded to the doors on the occasion of their Excellencies visit on the 9th prox. The Governor General having to leave before eight o'clock, will not be able to remain longer than to receive and reply to an address. Early attendance there fore is necessary. Her Excellency will delight the audience with a short address on Irish industries and early Irish history.

SO-CALLED CHRISTIAN SCIENCE.

Those who scoff at the miracles wrought at such world renowned shrines as those of Lourdes and of Ste. Anne de Beaupre will find something suggestive in the recent death of Mr. Harold Frederic, the London correspondent of the New York Times, and the author of several novels. At the inquest which was held as to the cause of his death, Mrs. Brown and Friedberger, who attended him at one time, declare their belief that he would have recovered if he had had proper treatment. He had rheumatic fever and was paralyzed on one side. Death was due to syncope, sometimes called heart failure. Mr. Frederic's daughter Ruth testified that her father did not believe in doctors, and that it was with his consent, though under the influence of others, that Mrs. Mills, a Christian Scientist, was summoned to attend him. Kate Lyon, one of the household, testified that Mr. Frederic asked her to call in Mrs. Mills, who came to the house and explained Christian Science. That day Mr. Frederic dismissed the doctors. Most of Mrs. Mills' treatment, the witness said, was what is called "absent treatment." At the request of friends the doctors were recalled, but Mr. Frederic informed them that he had not followed their directions before.

Through the treatment of the "Christian Scientist," Mr. Frederic, like many other people in this country and the United States, whose example he imitated, met his death. His sad end will, it may be hoped, serve as a warning to those who look for miracles where they can never be found.

THE ATTITUDE OF THE NON-CATHOLIC PRESS.

Evidences are not wanting to prove the hostile attitude of the non-Catholic press of this city towards English speaking Catholics. The Herald is one of the most persistent offenders in this regard. It seems as though its City Hall reporters were instructed to seize upon every occasion to hold up to ridicule the two Irish Catholic representatives in the City Council. Every little slip of the tongue on their part is seemingly reported verbatim. The little slips on the part of the English and Scotch Protestants are as evidently suppressed. Last week we had to complain of the Herald's treatment of Alderman Kicealla. This week it is Alderman Gallery who is mentioned.

We often wonder why it is that our English-speaking Catholics, especially those who are Irish, and who are organized into every form of associations, do not take up this question, and strengthen the hands of their representatives in the City Council. During election times they take a great interest in the candidates for Aldermanic honors; but once they are elected they seem to take no further interest in them except to bother them about using their

influence to obtain patronage, positions for their friends in the Board, the Police and the Water departments. They should stand by their representatives all through and resent such insults as are offered to them so frequently by the non-Catholic press.

SYMBOLISM IN WORSHIP.

The peculiar foundation on which Anglicanism rests is amply demonstrated by the fact that the actions of an insignificant individual named Kensit, whose character has just been "shown up" by the London journal Truth, have been drawing forth a series of replies from the Archbishop of Canterbury on the subject of Ritualism. He declared, amongst other things, that, although compulsory confession is absolutely illegal in the Church of England, voluntary confession is legal, and no clergyman is justified in refusing to hear it, and he commended prayers for the dead, but forbade invocation of the saints or the Virgin. He declared the elevation and reservation of the sacrament and use of incense are non-permissible, but he approved of a certain revival of the ritual, in conformity with the prescriptions of the Prayer Book. Practically, the Primate sanctions all the doctrines and practices which the "low churchmen" have so vehemently condemned, and the "high churchmen" are proportionately elated.

As illustrating the "unity" of Protestantism, we may here quote from an address recently delivered by the Protestant Bishop of Derry on the same subject. The newspaper report is as follows:—

"He said if the Archbishop of Canterbury's declaration had been made before the heather took fire, it would have been more statesmanlike and effectual. He claimed to be a revisionist, and he had used the word Protestant in places where the word was not applauded. He loved music and a dignified service, but a demonstrative and showy ritual affected him as a parody in literature. Happily the English law was not theirs; things lawful in England were unlawful here. The cross was forbidden on or near the communion table. To introduce it elsewhere three consents were necessary—the minister's, select vestry's, and bishop's. On that score they need have no fear of their Bishop."

An able, logic, and lucid answer to all those who object to external signs and ceremonies in religion was contained in a sermon on "Symbolism in Catholic Worship," preached in St. Patrick's Church in this city on Sunday last by the Rev. J. A. McCallen. After quoting from the books of Exodus, Leviticus, and Numbers, the Rev. preacher forcibly pointed out that the Blessed Savior Himself, while he walked on earth, gave by His example His approval to external signs and ceremonies as expressions of the sentiments of mind and heart. His language was full of symbolism, as He discoursed on Heavenly truth. In His very crib He accepted the symbolic offerings of the Wise Men, gold, frankincense, and myrrh. He mixed clay with spittle for the cure of the blind man. He stretched forth His hand to bless and cure, though a word would have done quite as well—and even that word would still have been an external expression of His inner thought and mind. He stooped down to write symbolical words upon the ground. He raised his eyes in prayer. He lay prostrate in His agony; and He wept over His loved Jerusalem. The Catholic Church, then, relying on the example of Jesus Christ, as well as on the dictates of human nature, and realizing also the God, Who is the Creator of our body as well as of our soul, has a right to demand the worship of both, has laid down the great principle of symbolism in worship.

THE NEW CITY CHARTER.

That the general public do not believe that any practical result will follow from the expensive labors of the Charter Commissioners, or the tedious and inconsequential meetings of the Charter Committee, which is revising the commissioners' long-winded draft, is evinced from the lack of interest taken in the proceedings. For a new city charter, such as that projected, affecting, as it would do, the religious, commercial and social interests of the people of Montreal, would be a very important and far-reaching document. As we have already stated, we have had no confidence in the commissioners appointed by the City Council to draft a new charter, since two of them were English-speaking Protestants and not one of them was an English-speaking Catholic—a discrimination which will, we trust, be duly resented when the proper time arrives. The discussions which are going on in the City Hall justify the views we have expressed, for they show that both the Charter Commissioners and the Charter Committee are befogged over one of the principal provisions of the proposed new charter—the creation of an

Executive Board, or, as those in favor of the innovation delight to call it, a "Cabinet." Here is a sample taken from the Star report:—

Ald. McBride presented a resolution to the effect that there be an Executive Board consisting of the Mayor and six aldermen, the said aldermen to be elected by the City Council.

Alderman Martineau offered an amendment providing that the members of the Executive Board be elected by the city at large.

Dr. Weir, who was present as one of the revisors of the charter, advised the committee against tying themselves up too tightly to any rigid rule. It might be better just to adopt the principle of a Board and place a general clause in the charter giving the city the power to adopt such a plan, but leaving details to be worked out later.

Ald. Beauclercq—Do you think that the Council would swallow that without discussion or explanation? They would want to know what they were passing. The idea must be discussed and worked out in all its details before it is submitted to the Council.

Ald. Sadler, who was present as a spectator, thought Dr. Weir's suggestion a good one. A great many people feared that they would not get the charter through in time to submit it to the Legislature if they wasted any time over details.

No time to discuss so important a matter in detail. This is another proof of what we have already said—that the proper steps were not taken, and the proper men were not chosen, to secure for the citizens a good, a practicable, and an acceptable charter. A prize of say \$5,000 might with great advantage have been offered for the best draft charter, the competition to be altogether unrestricted as to nationality, so that the thoughts of the best experts in the world on municipal administration might be placed at the disposal of the city.

The clumsiness, the incompleteness, as well as the impracticableness of the present draft charter, is sufficiently exhibited by the duties which, it is proposed, are to be performed by the members of the Executive Board, or "Cabinet," each of whom is to receive the salary of \$1500 a year. The principle of this "Cabinet" has already been adopted. The draft reads as follows on this point:—

The duties of the Executive Board shall be:

1. To keep a general office with a competent book-keeping staff.

2. To make all purchases of supplies, materials, etc., needed by the Council or by its various committees.

3. To prepare specifications for, and to award all contracts, and for that purpose to call for tenders for works, materials, and supplies, implements or machinery or any other goods or property required, and which may lawfully be purchased for the use of the corporation.

4. To have the oversight of all contracts and to inspect and report to the Council monthly or oftener upon all municipal works being carried on by the contract within or for the city.

Proviso—The Executive Board, however, shall receive no orders from the Standing Committees or heads of departments, for any contract, purchase or work which shall be of an annual value of less than \$100.

5. The Council shall not, unless upon an affirmative vote of at least two-thirds of the members of the Council present and voting, reverse or vary the action of the Executive Committee in respect to any tender or decision, but the Council may, by a vote of the majority of the members present, upon its first presentation, refer back to the Board any report, matter or thing for reconsideration.

6. The head of the departments and all the employees of the corporation shall be bound at all times to furnish the Executive Committee with such assistance as may be required to enable them to properly perform the duties of their office.

7. The Board shall recommend to the Council such competent parties as it may require to carry out the different contracts, works or purchases which it cannot make itself, or for the oversight of the works and contracts in the interests of the city.

8. The City Auditor or Comptroller shall at all times have access to the books of the Executive Board, and shall present to Council a full report of its operations at the end of each year, or as often as shall be required by the Council.

9. The Council, before the Executive Board shall enter upon its duties, shall pass a by-law, which shall previously be approved by an absolute majority of Council, at a regular meeting, and this by-law shall regulate the manner whereby contracts shall be given, tenders called for, purchases made, etc., etc., and all other matters requisite and necessary to secure the proper operation of said Executive Board, not covered by or inconsistent with the provisions of this act; said by-law being first posted up in all the offices of the City Hall, and published at least once each year in two French and English newspapers of the city.

No man qualified to act as a member of the Executive Board will undertake the duties here laid down at a smaller salary than is received by a provincial cabinet minister—\$4,000—or a federal cabinet minister, \$7,000. The work to be performed would be as important as that accomplished by a cabinet, and would often involve the expenditure of more money than is spent under the supervision of most of the heads of the

Department of Governmental departments. This Executive Board idea will doubtless be rejected, along with other objectionable features of the proposed charter, such as the taxation of religious property either by the City Council or the Legislative Council. If a real and feasible desire existed to restrict the membership and machinery of administrative committees, so as to concentrate the work, and secure economy with efficiency, three or four executive departments could be created, the heads of which to receive salaries commensurate with their positions in a progressive city like Montreal. Failing the establishment of such departments we believe the present system of committees to be the best, as it brings together a large number of men experienced with many of the questions brought before them and capable of dealing with all of them.

Mayor Prefontaine deserves credit for having raised his voice, when the Executive Board was being discussed, in favor of a fair representation of the three elements which make up our population—French Canadian, English-speaking Catholic, and English-speaking Protestant. His Worship said that he was in favor of an Executive Board, but in the appointment of the body they would have to guard carefully against possible conflicts. They had to remember that Montreal is a Cosmopolitan City and would have to take care that every body got fair play. If they could get a strong, thoroughly representative board to attend to the administration of the affairs of the city, one possessing the confidence of all classes of citizens, it would be a good thing.

O'HIGGINS OF CHILI.

An anonymous writer in the London Magazine, Temple Bar, furnishes some interesting information regarding the Irish hero, O'Higgins, the liberator of Chili, and his adventurous and distinguished father. A few weeks ago we called attention to an article written by the Hon. W. J. Onahan, of Chicago, on the "Irish Settlers of Illinois," in which he spoke admiringly of D'Arcy McGee, and the warning he uttered regarding Irish colonization, and it is somewhat significant that in alluding to the article in the Temple Bar a leading Irish journal alludes to D'Arcy McGee as a proof of the capacity of Irishmen for governmental duties of the highest order and for the highest degree of statesmanship.

The writer in the Temple Bar cleverly summarizes the career of the two Higginases in this way: "When George the First was King, Ambrose Higgins, the future Marquis of Osorno and Viceroy of Peru, was a ragged village boy in Ireland glad to earn pennies by running errands. When Queen Victoria had been two years on the throne, his son Bernard, who more than any one man (not excepting Dundonald) secured the independence of Chili, died in exile in Peru." Ambrose Higgins was born in the year 1720. Destined for the Church, he was sent to Cadiz to be educated by an uncle in Holy Orders. The career was distasteful to him; he ran away, emigrated to La Plata, and earned a living as a pedlar; crossed the Continent of America, was expelled from Lima, and made his way to Chili. Here he took a road contract and prospered in a small way; but an outbreak of a small Indian war aroused in him the Irishman's love of horses and a fight, and he was given the command of irregular cavalry. When the war was over, he was confirmed in his command, and his troops were incorporated with the regular army. He continued to rise, although very slowly; and at the age of 57 was promoted Colonel."

In 1795, Ambrose Higgins was appointed by the Spanish Government to the responsible and lucrative office of Viceroy in Peru. There seems little reason to doubt that had the wise counsels of Higgins been listened to at Madrid one, at least, of the now lost provinces of Spain might have been preserved to her. This was not to be, however, and the words of advice of the Irish Viceroy were treated as those of a disloyal and disaffected official, with the result that he was recalled to Spain and deprived of his honors and emoluments. Aged, broken in health, and bitterly disappointed, Ambrose Higgins died on the 18th March, 1801, after he had made a will in which he bequeathed all his wealth, which was considerable, to his famous son, Bernard Higgins, or, as he chose to call himself, O'Higgins.

It is a curious fact that Ambrose Higgins, in his will, required his son to bear the name of his mother. Placed in possession of a noble fortune, Bernard O'Higgins spared no efforts to obtain and eventually succeeded in securing the Royal permission to use his father's name with the olden Celtic prefix added. This concession obtained, he returned to Chili, apparently determined to devote his energies to the

of which he had come into possession. Occupied by a task of a more or less pastoral kind, O'Higgins pursued a life of luxury and peace until the breaking out of the Chilian revolt against Spain in 1810 called him to the fields of war and politics. It is noteworthy that O'Higgins, although prepared to risk his life and property in securing the independence of Chili, entertained a profound and well-founded distrust of the capacity of the Chilian people for the enjoyment of Constitutional Government. A born cavalry soldier, O'Higgins soon won fame for himself, and the hearts of the very people whom he regarded with disdain.

It is not, of course, possible for us to here follow the career of O'Higgins in detail. The skein of politics is always a tangled one, and in South American Republics it is even more likely to get ravelled than in other lands. O'Higgins was, however, always ready to cut the knots which confronted him with his sword. Sometimes he was worsted in the conflicts which arose, but his intellect and courage brought him eventual success. We are told that: "After seven years of struggle, of dire poverty, of battle and bloodshed, Bernard O'Higgins found himself, at the age of thirty-seven, the ruler—the absolute ruler—of his native country. There was no talk of Juntas and National Congresses. O'Higgins had tried them all and found them wanting; and San Martin's taste did not lie in the direction of popular government. O'Higgins entered on six years of absolute rule. He divided his Government into three departments, confiding foreign affairs to Don Miguel Zamartu, war to Don Jose Ignacio Zenteno, and finance to Don Hipolito Villageas. As regards programme, he omitted the declaration customs on these occasions, said nothing about 'progress' or abstractions of any kind, and proclaimed that the independence of Chili at all cost was their sole object." His attempts, however, to establish an orderly system of rule in the land which his genius had lifted to freedom met with but slight success. The people clamored for constitutional forms of Government, the true use of which they have not yet learnt to understand, and O'Higgins believed in the maintenance of a dictatorship. Eventually he fell, betrayed by his own colleagues and Ministers. His formal relinquishment of power was made on the 2nd of July, 1823, and he died in exile in Peru, on the 21st of April, 1839. Today, however, thoughtful Chilians recognize the service of O'Higgins, as is shown in the name they have given their splendid battleship, and his name is honored within the Republic where the greatness of his genius and the unselfishness of his character are understood.

A PARODY ON THE DECALOGUE.

The sophomore class at Princeton University has drawn up a "New Decalogue" for the guidance of freshmen, whom it has been resolved not to subject to the savage and barbaric course of dangerous horse-play known as hazing. Here is the new decalogue:

1. Thou shalt have none other gods before Nassau.
2. Thou shalt not make unto thee golf or bicycle trousers.
3. Thou shalt not wear duck or crash suits until after the first Princeton-Harvard baseball game in the spring.
4. Observe the Fedora hat to keep it holy.
5. Honor the grand stand on the varsity field and keep to the bleachers.
6. Thou shalt not wander from thy rooms after nine P. M.
7. Thou shalt not smoke on the streets.
8. Thou shalt not inhabit public restaurants or bar-rooms.
9. Thou shalt not bear false witness against upper class men.
10. Thou shalt not covet the sidewalk or path when upper class men pass by.

Some of the American secular papers, notably the New York Herald, quote this blasphemous rubbish with approval. And yet these sophomores are to take leading positions later on, when they go out in the world, their character supposed to have been built upon the basis of Christian gentleness!

REV. FATHER KILCULLEN, P. P. of Adgals, Ontario was the guest of the Fathers at St. Patrick's during the week. Father Kilcullen is on his way back from Blackrock, Dublin, where he was spending his vacation and renewing his old acquaintances. He looks remarkably well after his voyage, the sea breezes of the dear old land being invigorating. Father Kilcullen is one of the oldest priests attached to the Archdiocese of Toronto, being nearly thirty years in the ministry.