

The True Witness

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WEDNESDAY, JANUARY 27, 1897

OUR ST. PATRICK'S DAY SOUVENIR NUMBER.

On St. Patrick's Day, March 17, 1897, it will be fifty years since the dedication of St. Patrick's Church in this city. Our readers have not to be informed that such an anniversary calls for a commemoration of more than common distinction and fervor.

As a jubilee, it will be a true cause for jubilation to every Irish citizen and to many Scotch and English citizens of Montreal. Many of us will, indeed, regret the absence from the celebration of some that death has ravished from us in recent years and who, had they survived, would have been prominent figures at our rejoicings in March next. But they are not forgotten nor are they mourned for without hope, seeing that they have gone to their reward.

Fifty years make a long retrospect; for the bulk of those who will gather in our Parish Church on the 17th of March next, the dedication, to which a few veterans of the congregation will look back, must be nothing more than a page of history. Far other feelings will fill the hearts of those old enough to recall the sadly memorable year in which a church was devoted in Montreal to the honor of Ireland's Patron Saint.

The story of its erection and the events that led up to it has been told with characteristic sympathy for the cause and its noble helpers by one well fitted for the task. The occasion on which that record was prepared was the jubilee of a consecration, not of a church, but of two human temples of God's Spirit to the salvation of men's souls. The celebration of March next will call for another record—a Souvenir of half a century of varied and generally thrifty and progressive life in the upward development of the Irish community of Montreal. The TRUE WITNESS has assumed the right of doing that service for the Irish and other English-speaking Catholics of Montreal, and we bespeak the support and assistance of every one of our readers and all their friends in discharging a task with which we are proud to be entrusted.

On such an occasion there ought to be no divided counsels. Division has weakened the friends of Ireland in the past; our own community has not always escaped its evil consequences. But in carrying out the plan of the grand celebration of next St. Patrick's Day there ought to be no discordant note.

We promise to do our share worthily and to issue from the press a Souvenir Number of which no Irishman or Irishwoman in Montreal or elsewhere will have reason to be ashamed.

We may say also that our Souvenir has the sanction of the Clergy, and our readers will, therefore, beware of other publications under that or some other name. The TRUE WITNESS SOUVENIR alone has authority to represent the Irish people of Montreal and the Catholic Clergy. In this latter connection we have very great pleasure in presenting to our readers the following letter, from the esteemed Pastors of the Irish parishes of this city:—

MONTREAL, January 18, 1897.
To the Managing Director of THE TRUE WITNESS:—

DEAR SIR,—We, the undersigned Pastors of the English-speaking parishes of the city, heartily approve the project of THE TRUE WITNESS, to issue a Special

Souvenir Number in commemoration of the Golden Jubilee of St. Patrick's, the Mother Parish of our people in Montreal.

The first Mass was said in St. Patrick's Church on St. Patrick's Day, 1847, amid the universal joy of the English-speaking Catholic population, who, until then, had no church of their own at all proportionate to their numbers. Not a few are still living who remember how many, for want of accommodation, used to hear Mass kneeling on the street adjoining the old Recollet Church on Notre Dame street, opposite Dollard street.

The remarkable advance made since then in the material prosperity of our people, and the advantages which have accrued to them from a religious point of view, are matters for profoundest thankfulness to God. The befitting expression of this gratitude is one of the chief reasons for celebrating the Jubilee, and we earnestly solicit for THE TRUE WITNESS, in its laudable endeavor, the active encouragement and patronage of our devoted people and their many well-wishers in and out of Montreal.

We also take this opportunity of expressing our approval of the course pursued by THE TRUE WITNESS, and recognize the valuable services it has rendered to every worthy cause.

- (Signed),
REV. J. QUINLAN, S.S.,
Pastor of St. Patrick's Church.
REV. PHILIP SCHEFFHAUT, C.S.S.R.,
Pastor of St. Ann's Church.
REV. P. F. O'DONNELL,
Pastor of St. Mary's Church.
REV. J. E. DONNELLY,
Pastor of St. Anthony's Church.
REV. W. O'MEARA,
Pastor of St. Gabriel's Church.
REV. W. J. CASEY,
St. Jean Baptiste Church.

Every authorized advertising canvasser for our special St. Patrick's Day Souvenir is furnished with credentials, signed by Mr. Michael Burke, president of the company, which he is required to show upon demand.

Enter into no contract with any person who cannot produce proper credentials.

SPEAK OUT.

Our French Canadian brethren in the faith have, we fear, hardly yet realized the interpretation that the more avowedly anti-Catholic portion of the Protestant press has been putting on the result of last June's election in this Province. Do they really understand what is meant by all this talk about reaction, revolt, defiance of ecclesiastical authority and opportunity for preaching the Gospel among them? Some of them do no doubt, and estimate it at its true value. The French Canadian element in the Federal Government will also no doubt appreciate the compliment of being hailed as the advocates of rebellion against religious rule and discipline. They must feel the responsibility that is imposed on them by being regarded as the advocates of religious revolution, as the leaders of a movement for casting off the trammels of subordination to episcopal and sacerdotal control. As yet they have not expressly disavowed this explanation of their attitude towards the Church. Their Protestant allies, if not encouraged to accept this strange view of their platform regarding education, have not been contradicted in spite of repeated repetitions. Perhaps the Protestant extremists whose hearts have been gladdened by the thought that the day of obedience to the pastors who have so long led them and spiritually fed them is for the French Canadians of this Province drawing to a close, and that they had reached the stage which their kindred in old France had attained more than a century ago, have not fully grasped all that the fulfilment of such a prospect would mean for Canada. Some of them may fancy that by fostering in the minds of the French-Canadian people the notion of freedom from episcopal guidance and control they were creating in their breasts a sympathy with Protestantism, so that the loss to the Catholic Church would be their gain. But a little reflection ought to convince those who cherish such a hope of the unreality of the foundation on which it rests. Those who by word or deed endeavor to shake the faith of the French Canadian Catholics are, consciously or unconsciously, trying to make them not Protestants but Freethinkers or Infidels.

The course of events in France has proved that Protestantism, as a form of Christianity, finds no favor with the average Frenchman; that, in nine cases out of ten, when his religious moorings have been loosed, he drifts towards Infidelity. Has the case been different in Canada? Let the census tell its own tale.

What did all the attempts to interfere with the faith of the people in the last century by sending French Protestant ministers to the country result in?

What have the efforts of the proselytizing societies in later times accomplished?

Is it wise, then, even from the standpoint of self interest, to tamper with the

faith of a people when the effect in the majority of instances is to destroy the religious sense altogether?

Those who rejoice because they think that French Canadian Catholics are losing their traditional respect for their bishops and priests are rejoicing at a tendency which, if real, they ought to do all in their power to arrest.

The lessons of history in France, in Italy, in Spain, have shown again and again that the loss of faith in their clergy is for the inhabitants of those countries not only a disaster, of which only true Catholics can estimate the character, but also a danger for the community concerned, of which the ordinary intelligence can judge the nature and extent.

Protestants who look with complacency on such a possibility are unreflecting and short-sighted through their prejudices; but Catholics who can endure without indignant protest the assumption that they are in sympathy with such incipient apostasy are unworthy of the name they bear.

That there is any ground for the jubilations to which some Protestant organs and sects have been giving expression we do not for a moment believe, but Catholic leaders who by their silence have seemed to give them *raison d'être* are committing a great wrong for which their consciences must answer.

THE BISHOPS AND THE GLOBE

The Globe, while reluctantly admitting that the Bishops have still some influence over their flocks, ventures to qualify the use of that influence in inciting opposition to the upholders of the Manitoba school "settlement" as an abuse of power which may have disastrous consequences.

Among those consequences it mentions the solidifying of the Catholic vote, and it warns the authorities of the Church that such a result would inevitably be followed by a solidification of the vote of the majority. The Globe would be in a better position to understand the attitude of the Bishops if it would recall the circumstances under which this unhappy controversy originated and the course of events since it began to agitate the public mind.

How did it begin? Did it come about through any movement of dissimulation with the school system of Manitoba and especially with the dual control—that admirable compromise by which Protestants and Catholics agreed to differ, and differed in order to agree?

Not at all. It began out of the vindictiveness of one man, who, having failed to do that which the Globe charges the Bishops with threatening to do—the solidifying of Protestants against Catholics and vice versa in Eastern Canada, turned his attention to the west, and in an evil day found a weak and bigoted Manitoban—bitherto obscure—to listen to his proposals.

In the whole range of political discussion, past and present, it would be hard to find a more glaring instance of what our neighbors call "cussedness." But though Mr. McCarthy succeeded, through his instrument, Mr. Martin, in carrying out his iniquitous proposal to rob the French (officially) of their language and the Catholics of their schools, he did not succeed even there in creating a solid Protestant or anti-Catholic vote. He tried his utmost to do so and he drew after him a little tail of disaffected Conservatives like himself.

The course of events subsequently, down to the assertion of the rights of the minority by the highest tribunal in the Empire, has been entirely of a character to justify the Bishops in still insisting on the restoration to the minority of their rights. To pretend that such a course on the part of their Lordships has a tendency to divide the people of the Dominion on religious lines is out of keeping with the facts. The Protestant population, as the Globe well knows, has been by no means unanimous on this question. Some of the most strenuous maintainers of the rights of the minority have been found among our Protestant public men. It is, indeed, to the credit of Sir Charles Tupper and his colleagues and supporters of the same faith as himself that they had consistently championed the cause of the Manitoba minority down to the very eve of the general elections; nor have we heard since then that any of them repented having done so. On the contrary, though the settlement of the question was, by the result of the ballot, taken out of their hands, they still, through the press and otherwise, urged upon the new Government the duty of dealing justly with the French and other Catholics of Manitoba. They, no less than the Catholic Bishops, and, indeed, all sincere Catholics, were disappointed when they found that the new Premier, a French-Canadian and a Catholic himself, who had promised so much, and had protested so much, had yielded to pressure and accepted a so-called "settlement," the terms of which added insult to injury.

Does the Globe really wonder that the Bishops did not also yield to pressure

and express their satisfaction at a bargain which even fair minded men and enlightened Protestants condemned as inadequate?

Would it not be strange if the Bishops ceased to remonstrate against such injustice?

Would it not be equally strange if they omitted to instruct their flocks in their duties in such a matter?

They are called upon to do, all the more because their compatriots, who are in authority, have proved recreant to their trust. Under such circumstances, if the Bishops kept silent, to whom could the oppressed minority and those who sympathized with them in their wrongs appeal for help or the advocacy of their cause?

DISCRIMINATION AGAINST CATHOLICS.

A writer, Thomas O'Hagan, calls attention, in the Boston Pilot, to the fact that "Catholic authors, because they are Catholic authors, have been systematically ignored in the pages of nearly every text-book on American literature;" and he supports his statement by references to standard works from which the "christm of the cross" has caused leading Catholic writers to be excluded. This exclusion, he adds, is observable in Canada also; take up, he says, Lighthall's "Songs of the Great Dominion," and "see what representation is given in its pages to the Catholic poets of Canada—notably to Catholics bearing Irish names."

Mr. O'Hagan lays the whole blame, of course, to anti-Catholic bias. But we think that he might have ascribed this boycotting of Catholic authors by compilers of anthologies and histories of literature to another cause as well—namely, to the indifference of Catholic readers themselves. How can Protestants be blamed for discriminating against Catholic writers if Catholic readers discriminate against them too? Catholics buy Protestant books and subscribe to Protestant newspapers with unshrinking liberality; but they rarely purchase works written by authors of their own creed, while as to supporting their own press their selfishness is proverbial. It is not uncommon, even, for Catholic societies who organize lectures to permit the lecturers with whom they make arrangements to choose as their subjects Protestant authors and works, to the neglect of Catholic authors and their works.

If there were a paucity of Catholic authors and Catholic publications, this indifference might be excusable. But there is not. There is, on the contrary, an abundance of Catholic literature and of Catholic writers, notwithstanding the great disadvantage under which they labor through lack of the support which they naturally think that they have some reason to expect.

It is time that Catholics should begin to reflect upon this question of supporting their own literature. It is time that they should seriously consider the effect of their niggardliness in this respect. A little self-sacrifice is all that is necessary on their part to remove this perennial complaint of their indifference to one of the causes which will exert no small influence upon the future generation—the cause of Catholic literature.

ARCHBISHOP LANGEVIN.

In his recent address at Boucherville, in acknowledging the receipt from the faithful of that ancient parish of a contribution for the support of Catholic schools in Manitoba, Archbishop Langevin spoke calmly yet feelingly of the great wrong that had been done to his people in depriving them of their rights. Their enemies had done what was in their power to destroy their schools and now they were trying to destroy their nationality.

His Grace made pathetic reference to the services in past generations of French Canadian missionaries and pioneers in opening up the North-West. Surely, he said, they should have the right of enjoying life and liberty in the land which they had long since won at the cost of their toil and their blood.

They were, however, the minority, a mere handful in the midst of the growing alien population, and it might be a small thing if they disappeared as French Canadians from the great plains of the North-West.

But their brethren in Eastern Canada should remember that the question meant more than the disappearance of their distinctive name in far away Manitoba. Those encroachments meant a good deal for French Canadians and Catholics everywhere. Those who had surrendered the rights of the minority in Manitoba were opening the door to other aggressions, and who could tell where the evil precedent would bear fruit?

His Grace drew a strong contrast between the treatment of the minority in this province, where a broad minded and generous policy prevailed, and the Protestants, though small in number, had the fullest liberty to conduct their schools according to the system that they seemed best. The Catholics of Manitoba asked for no more.

DEATH OF A GREAT INVENTOR.

The death of Sir Isaac Pitman, at the advanced age of 84 years, closes a life which has in some important respects, exercised a far spreading influence on human affairs.

The system of stenography with which the name of the deceased knight is associated has been adopted to a very large extent by the press in both hemispheres. As a spelling reformer, he cannot be said to have broken through the wall of prejudice against innovation which is especially tall and thick in protecting written and spoken language. Although he won over some eminent philologists, such as Prof. Muller and Sayce, to his new spelling, he was not successful with the teaching or the journalistic, the clerical or the literary classes in general, and the result of fifty years' propaganda is practically nil.

It is very different with the diffusion of shorthand. Hundreds of persons in all walks of life have been drawn within the fascination of this time-saving device. The number of shorthand writers on the press, in the courts, connected with the great companies, the Government offices, the professions, and every branch of business, has increased a hundredfold since Sir Isaac began to make his system known sixty years ago.

The invention of the type-writer claims, it is true, a considerable share of the credit for this broad diffusion of an ancient art adapted to modern needs. But Sir Isaac Pitman laid the foundation.

He was born at Trowbridge, Wiltshire, England, on the 4th of January, 1813, and educated there and at the Normal British School in London. In 1832 he began life as a teacher, but he soon devoted all his attention to the art of phonography, or sound-writing, in which he attained so much fame and success. When the Queen honored him with knighthood, it was generally acknowledged that he deserved such recognition.

MORAL COURAGE.

There are many Catholics who, because they are employed in establishments controlled by Protestants, are afraid to let it be known to those that they belong to the ancient faith and ever-living faith. They excuse this moral cowardice to themselves on the ground that their employers would value their services less if they knew the religion to which they belong.

This is a great mistake. Protestants, as a rule, admire candor and moral courage as much as Catholics do. The man who is ashamed or afraid to acknowledge his religious convictions can never really respect the religious convictions of others; and he has no reason to expect that people of different beliefs will respect his.

It is only a poltroon who shrinks from an avowal of his creed whenever a legitimate occasion demands it.

THREE DESIRABLE PICTURES.

As announced in another portion of the TRUE WITNESS, arrangements have been entered into with the National Art Society, in accordance with which readers of this week's issue are presented with an opportunity of securing, at a nominal cost, three really magnificent engravings which ought to find a place in every Catholic household. These prize pictures are: "The Shepherd of Jerusalem," "The Good Shepherd" and one of "Raphael's beautiful Madonnas," descriptions of each of which will be found in the announcement, to which attention is hereby drawn.

THE many friends in Canada—in Montreal, especially—of the illustrious churchman who has become identified with that centre of Catholic learning in the United States, will wish the new Rector, Rev. Dr. Conaty, the amplest fulfilment of the hopes reposed in him. Nor is their confidence in his ability to realize those hopes likely to be diminished by the characteristic modesty which he abstained from pledges and forecasts. Dr. Conaty received his training in an institution in which humility has been found not incompatible with a large measure of usefulness. We repeat Bishop Keane's prayer: Prolit! May his appointment prove a blessing to all concerned!

In its latest number the Catholic Citizen of Milwaukee, Wis., says:

"If the slight to Premier Laurier at the funeral of Archbishop Fabre, elsewhere mentioned in this issue, is veraciously reported, we have another instance of the baseness which a mixture of religious politics and uncharity always produces."

If THE TRUE WITNESS felt inclined to make any editorial comment upon a similar incident reported to have occurred in the archdiocese of Milwaukee, it would first of all scan the columns of the Catholic Citizen in order to see if there was any reference to it in a journal which it looks upon as a reliable chronicler of Catholic events in the district in which it is published, so that it might save itself from the charge of express-

ing any opinion on a thing which had never happened. It is not too much to expect that our contemporary should do the same thing in regard to the archdiocese of Montreal. Had it read THE TRUE WITNESS it would have seen that no "slight" whatever was offered to Premier Laurier at the funeral of the late Archbishop; that the whole incident was an invention of a sensation-loving sheet published in this city.

MISCHIEVOUS RESULTS.

The conduct of the handful of unknown and disloyal Quebec Catholics who have for some time been attacking the Church because she will not abandon one of the most cherished principles, is producing its natural result.

Not only in Ontario and other provinces, but throughout the United States, the old enemy has been aroused to action—the spirit of bigotry and intolerance, of hatred and misrepresentation of the Catholic Church.

Numerous anti-Catholic utterances from the Globe, of Toronto, have already been quoted in the TRUE WITNESS. Below editorials from Harper's Weekly, New York, and the Herald, Boston, are reproduced, as samples of the way in which the Catholic Church in the province of Quebec is regarded by the secular press in the United States, thanks to the disloyalty of a few disloyal Catholics on one hand, and the culpable lukewarmness and indifference of the majority of the vast Catholic majority in the province on the other hand—a lukewarmness and indifference which are especially noticeable in the lack of support given to the Catholic press.

As will be observed, both the American papers represent the Quebec bishops as being the enemies of civil liberty. The enemies of civil liberty? Why, in this Catholic province of Quebec there is perfect civil liberty, as the Protestant minority here will gladly testify. We have had a Protestant premier—Sir Henri Joly de Lotbinière—in this overwhelmingly Catholic province. We have had Protestant mayors in this overwhelmingly Catholic city of Montreal; we have one at present. Religion is no bar to the attainment of the highest public office in our province. Can the same be said of the United States? Assuredly not. There, the prevailing ideas of civil liberty are so tinged with bigotry that no Catholic can at present hope to be elected to the position of president. Nice critics, these, of civil liberty in the province of Quebec! But, as has been said, the cause of all this misapprehension and misrepresentation at present lies with the handful of disloyal Catholics who desire to see their Church retreat from its position on the all-important question of education at the dictates of any political party.

"The Roman Catholic hierarchy in the province of Quebec are evidently disinclined to accept the verdict of the Canadian elections held last June," says Harper's Weekly. Now, what has the verdict of the Canadian elections, or of other elections, to do with the Catholic hierarchy? The principles of the Catholic Church are the same everywhere—*semper et ubique eadem*—and can in no wise be affected by political movements; but here are the articles themselves: **The Quebec Bishops and Civil Liberty.** [Harper's Weekly.]

The Roman Catholic hierarchy in the Province of Quebec are evidently disinclined to accept the verdict of the Canadian elections held last June. Though their instructions to the faithful were disregarded, and Mr. Laurier's policy on the Manitoba School Question was triumphantly endorsed, they have never ceased to reaffirm their original position. Their latest action, however, is one of exceeding gravity, and threatens serious consequences to the civil rights of the whole French-Canadian population of the Dominion. L'Electeur, one of the most prominent Liberal newspapers in Quebec, has been put under the ban by the bishops of the archdiocese in that province, and the faithful have been forbidden to read, buy, sell, or in any way encourage it, under penalty of grievous sin and the refusal of the sacraments. In consequence of this mandement, M. Pacaud, editor of L'Electeur, has suspended publication, and proposes to seek redress in the civil courts. It is understood he intends to take action for \$5,000 damages against each of the bishops who signed the mandement. These are Archbishop Bégin, of Quebec; Bishop Laflèche, of Three Rivers; Bishop Gravel, of Nicolet; Bishop Blais, of Rimouski; and Bishop Labrecque, of Chicoutimi. We mention them because of the exceptional prominence which their names are likely to have in the contest which they have challenged, and which can hardly fail to result in disaster to the Catholic hierarchy of Quebec. With the exception of the first named, all have been long known as ecclesiastical reactionaries of a bigoted type, and Bishop Laflèche has publicly proclaimed his regret that the Holy Inquisition was abolished. Such a mandement from such a source is not surprising, and has roused French and English speaking Canadians alike in indignant protest against it. The gist of L'Electeur's offence was that it published certain articles, and also a pamphlet, asserting the supremacy of the State in civil affairs, and denying the right of the Church to dictate to the Catholic elector how he shall vote upon such a question as the restoration of separate schools in Manitoba. The Quebec bishops utterly refuse to separate the civil and ecclesiastical spheres in their pronouncements on the Manitoba question, and the popular inference is that they do not intend to