

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 MAY 18, 1901.

IRISH JURIES.

At present the public mind in England is much exercised over the question of the Jury system in Ireland. The recent debate in the House of Commons has brought out, in a very pronounced manner, the long latent opposition to the system which has prevailed for over a century in Ireland. When all the speeches, both for and against, are sifted, one is forced to the conclusion that neither the Chief Secretary for Ireland, nor the Leader of the Government, nor yet the Irish Nationalists can be said to have gone to the root of the evil. With-out any doubt a system of "packed juries," as they are called, is ill-calculated to secure the ends of justice. The Catholic majority in Ireland feels justly aggrieved because their co-religionists are systematically rejected by the Crown lawyers in all important cases, while the non-Catholic minority seems to suffer, in many instances, from the effects of this same cause. Some contend that it is not the law that requires to be changed, but rather the manner of applying that law; others argue that if peremptory challenging, in the case of Catholics—who belong to the League—were abolished there would always be prejudiced jurors on every case. It is not our purpose to enter into any of these details; it is sufficient for us to know that for over one hundred years the system, as practised in Ireland, has been a huge failure. What should be the very first consideration under the circumstances? Evidently to discover the root of this evil. And it seems to us that Hon. Edward Blake, in his speech in the House, during the debate on this question has "struck the nail on the head." Mr. Blake enunciated the view that "the reason such difficulties do not appear in England is because in England there is the reality of freedom, because the people are governed by laws they make themselves, and because the twelve men in the box are the guardians of the law with the sympathy of the people from whom they are chosen."

He also advocated the abolition of the system rather than to have it made into an instrument of despotic power. Nothing could be clearer than the words above quoted. The system may be a "bulwark of British liberty," it may be the most perfect channel of justice possible in England; but it is entirely different with Ireland. The system itself is false and dangerous since it has been made use of to turn the spirit of justice from the path which human right has traced out for her; it is unfair in its application as well as in its foundation.

If Ireland were making her own laws her jury system would be exactly what the country would require. But Ireland has no Home Rule yet, nor is she likely to have it within the political life-time of some of her opponents. There, however, is the real issue. If Ireland had self-government she would attend to all the petty requirements that now, in a most different manner, have to be regulated from London. In a word, the pith of Mr. Blake's argument is that Home Rule is a necessity in Ireland now. Not a few anti-Irish politicians are swayed by Lord Salisbury's idea that a Home Rule Government in Ireland would lead to such disloyalty as that displayed in the super-human resistance of the Boers. But there is no comparison possible between the two cases. The dissatisfaction prevalent in Ireland is exactly on account of the failure of the Imperial Government to accord the Irish people that share of self-government which is so willingly granted to the colonies, and which is the source of their loyalty in the hour of danger. What astonishes Mr. Blake, and every reflecting, practical man, is the blindness of the British Government to its own interests in this matter. Lord Salisbury and statesmen of his mistaken ideas, contribute constantly to the perpetuation of a state in Ireland that long since would have vanished had the Irish people even the faintest hope of redress. It is

exactly Mr. Blake's powerful argument that made Charles Phillips say at the commencement of this century, that he beheld in England, when, for a first time, he visited her, "a glorious Island rising out of her solitude in the ocean, the home of the good, the wise and the free, the shrine where Shakespeare sang, where Milton worshipped, and where Chatham slept, where piety fled for a last earthly refuge, and freedom hailed her insulted sanctuary." The great Irishman thus spoke of England, because he saw her a nation governing herself, making her own laws, and regulating her own private affairs. Not so with Ireland; a poor, down-trodden land, that beheld its inhabitants suffer every natural privation, legislative coercion, and political ostracism.

In a word, the price of Ireland's friendship is Home Rule. Without that price history and experience prove that all other methods and systems have failed and must ever fail. The sooner this is understood and acted upon the better for Ireland and for the British Empire.

CATHOLIC EPISCOPAL OATH.

Out of the recent and widespread discussion upon the Coronation Oath bids fair to become very interesting—at least for some people. It requires but little evidence to show how prone are many Protestants, even amongst the educated class, to put faith in any fabrication detrimental to the fair-name of the Catholic Church that prejudice may invent, or ignorance engender. On the other hand, the Catholic Church, and in particular the Catholic press, is very reluctant to pronounce upon any questions affecting in a special manner either the internal economy or the teachings and practices of Protestants. Take our own organ as a humble example; we had nothing to say in the somewhat heated dispute between the Anglican Archbishop and one of his clergymen; simply was it so because we did not consider that the matter affected us. Had the case, however, been reversed things would have been otherwise. Were such a dispute to arise in the Catholic Church it would furnish subject matter for columns of sensational articles in the Protestant press. Again, it may be noticed that we never assume anything in regard to Protestant teachings or practices. If we criticize, at times, it is always their own assertions that we discuss. A clergyman delivers a sermon, a ministerial association passes resolutions, a writer publishes a letter, a synod establishes rules, a lecturer attacks Catholic doctrine, or a conflict arises between two sects; we take that which is public property, and without presuming in any way to assign motives or aims, we give expression to our Catholic opinion, we draw conclusions from stated facts (stated by themselves), or else we defend our Church and her teachings. We are not prepared to believe, or to accept every absurdity that may be attributed to Protestants or to Protestant churches. It is too often different with them in our regard. A very striking illustration of this is to be found in Mr. S. H. Blake's recent assertions regarding a supposed oath that Catholic bishops are said to take.

Mr. Blake, who claims, or for whom his friends claim, the distinction of being one of the most fair-minded men in Ontario, has treated the public to the following:—

"It is no answer to a Protestant in Canada to be told that Pope Pius the Sixth, under particular circumstances dealt with this matter in a peculiar manner so far as Ireland is concerned. Nor that, under peculiar circumstances, a concession was made in the United States. These are exceptions to the general rule passed for particular purposes and on particular occasions, but they do not interfere with what is the general rule of the Church. It would be much more to the purpose if Dr. Fallon would print what the oath administered to the bishops in Quebec and the oath administered among the Jesuits. Until it is established by legitimate evidence that there has been an alteration in that oath in this country, I shall

affirm that the oath is as before me at the present moment and contains these words:—

"That the Pope is the true and only head of the Catholic or universal Church throughout the earth, and that by virtue of the keys of binding and loosing given by His Holiness by our Saviour Jesus Christ he hath power to depose heretical kings, princes, states, commonwealths, and governments, all being illegal without his sacred affirmation, and that they may be safely destroyed."

"Therefore, to the utmost of my power I shall and will defend this doctrine, and His Holiness' rights and customs, against all usurpers, especially against the new, pretended authority of the Church of England and all adherents, in regard to that and she be usurper and heretical, opposing the sacred mother Church of Rome. I do further declare, that the doctrine of the Church of England, of the Calvinists, Huguenots, and of others of the name Protestant to be damnable and that they themselves are damned, and to be damned, that will not forsake the same."

"I do further declare that I will help, assist and advise all or any of His Holiness' agents in any place in which I shall be, in England, Scotland, Ireland, or in any other territory or kingdom, and shall come to and do my utmost to extirpate the heretical Protestant doctrine and to destroy all their pretended power, legal or otherwise."

In reply to the foregoing, the Rev. Father Fallon says:—

"Mr. Blake quotes from an oath which, to use his own words, is 'before me at the present moment,' and then he declares, 'This is the class of oath administered.' So the discussion is reduced to simple dimensions. Let Mr. Blake give the edition and the page of the Roman Pontifical from which he took this oath. Civil oaths are to be found in the statutes of the state; ecclesiastical oaths, likewise, form part of the Canon Law of the Church. I challenge Mr. Blake to point out the particular decree of Canon Law, or of the Roman Pontifical, or of the ritual in which the oath he quotes is to be found, and I will certainly not allow this matter to drop until Mr. Blake has given his authority or has acknowledged his inability to do so."

Meanwhile, for the information of those who will admit that I may possibly know as much about the oaths prescribed by the Catholic Church as does even the Hon. S. H. Blake, I shall say that the oath quoted is an impudent and foundationless forgery, and dates back to the days of Titus Oates, the informer, and Robert Ware, the forger, and has since done service for every expriest and bogus nun who have prised on the easy credulity of a portion of the Protestant population.

A few weeks ago the oath was published by the London (Eng.) "Standard," and called forth a reply from Rev. Father Gerard, from which I take the following quotations: "Given proper intervals to refresh itself, this oath seems able to 'run' indefinitely on its native soil; but having incautiously ventured, about ten years ago, on a trip to Germany, it there met with experiences of a most unfortunately character. Though at first, eagerly taken up, it was presently dropped and denounced by the most liberal anti-Catholic organs, as an utter fraud which no well-informed person could swallow. The details of its rebuffs may be read in Father B. Dühr's 'Jesuit Fables.' Here it will be enough to say that the Evangelische Bund, the German equivalent of our Protestant Alliance, styled it 'a clumsy fabrication'; while the Tagliche Rundschau, implored Protestants not to give themselves away by accepting such rubbish, thus playing into their enemies' hands, and 'drawing water to the Ultramontane mills.'"

"And now I shall await with some curiosity the production by the Hon. S. H. Blake of his authority for fostering such an oath on the bishops of the Catholic Church."

Catholics have no doubt as to the outcome of this controversy, but Protestants will certainly await with interest Mr. Blake's next statement.

NOTES OF THE WEEK.

THE JUBILEE.—Every day this week the leading thoroughfares of this city were thronged by thousands of women, and the students and pupils of our colleges making processional jubilee visits. Protestants seem at a loss how to appreciate the spectacle which the large processions present to their gaze.

WHAT ABOUT CENTRALIZATION?—Now that the S.A.A.A. has an influential representation of two of our foremost young men's societies on its directorate would it not be an excellent opportunity to work out the project of centralization of the different young men's organizations in Irish Catholic ranks. Athletics in summer and literary and other similar undertakings during the winter months would form an attractive combination to bring about solidarity amongst the rising generation.

OUR PRIDE OF RACE.—The annual report of the Montreal Dispensary, so far as the statement published in the daily newspapers on Wednesday last is concerned, may be

excellent from a Protestant standpoint, but we have no hesitation in saying that it reflects very little credit on Irish Catholic charity, enterprise or self-reliance. Out of the 16,918 patients treated during the year there were 11,827 Catholics; that the receipts were \$1,956, and the expenditure \$2,912; that in the list of 23 consulting or attending medical practitioners there is only one Catholic name—Sir William Hingston. Yet, we, Montreal Catholics, boast of our pride of race!

REDEMPTORIST CHANGES.—Every third year, on the 26th April, the changes to be made in the offices, positions, or duties of the Redemptorist Fathers, are decided upon. While, in this city the members of that splendid Order have special charge of St. Ann's and Hochelaga parishes, still they occupy a much wider field, especially in missionary work. The changes that have been ordered for the coming three years are, in a sense, very important. The very Rev. Father Lemieux, who has been in St. Ann's for some few years has been transferred to Hochelaga, and as he retains the position of Vice-Provincial, his transfer constitutes the Hochelaga establishment, the Mother House for this province. The Rev. Father A. Caron, who for several years in the past was connected with St. Ann's Church, becomes rector, or pastor of that parish, while Rev. Father Strubbe, whose seventeen years of association with the same parish have endeared him to every heart therein, will remain, but will be given a more extensive arena in the mission field. Father Strubbe is one of the most able and practical preachers in Montreal, and it is evident that his superiors are anxious that the Catholic world should have a better opportunity of benefiting by his instructions.

REV. ABBE VERREAU, one of the leading members of the clergy in this province and a distinguished and enthusiastic advocate of education in this country, passed away to his eternal reward on Wednesday morning, after a brief illness. Abbe Verreau was born at L'Islet, Que., September 6th, 1828. Educated at the Quebec Seminary, he was ordained priest in 1851, and after serving as a professor at the seminary for some time, he was appointed principal of Ste. Therese College. Removing to Montreal in 1856, he assisted in founding the Societe Historique de Montreal, of which he was the first president. On the establishment by the Government of the Jacques-Cartier Normal School, in 1857, he was appointed to the principalship, the duties he discharged to the time of his death, with great ability. Since 1887 he held the chair of Canadian history in Laval University. Abbe Verreau was a Lit. D. Laval (1878), a member of the Societe des Antiquaires de Normandie and an Officier de Instruction de France. He was also one of the leading members of the Royal Society of Canada. In 1873 Abbe Verreau was commissioned by the Quebec Government to make investigations amongst the European archives for documents bearing upon events in Canadian history, and he embodied the result of his enquiries in a voluminous report. He also made many important contributions on Canadian history, and published several historical works of value. —R.I.P.

SCHOOL PRIZES.—We notice that the Catholic School Commissioners have appointed the 21st and 22nd June next as the days upon which the distribution of prizes in the different schools under their control in this city shall take place. This information brings to our recollection a contribution furnished some time ago, by "Our Curstone Observer," on the subject of prizes, and the donation of books for that purpose. We do not intend to repeat what that writer then stated; but we cannot help asking what our Catholic societies, and our well-to-do Catholic citizens are doing in the matter. There seems to be great apathy on their part in regard to this important matter. Each one has some school, convent, academy, or other educational institution within the limits of his district, why not make an effort to present a book, or even a few books to such school for the purpose of swelling the list of prizes? Or else, why not send the price of a good book to the establishment? We all know the immense sacrifices which the teachers, be they lay or religious, have to make in order to supply their pupils with the necessary books for prizes; yet the assistance which they receive, in this regard, is almost nil. The encouragement which these prizes impart to pupils is such that it becomes a real educational work

to aid in securing the same for them. We hope that this year a more generous example will be set by those who are in a position to do so, and that the prizes offered will be of a nature to stimulate the ambition of the young.

HON. MR. HOWLAND DEAD.—death of Hon. G. W. Howland, one of the leading figures in public affairs in Prince Edward Island, occurred on Saturday last. Mr. Howland was well known and highly esteemed in Montreal and much regret was expressed in Irish Catholic circles when the sad announcement was made in the daily newspapers. He was born at Waterford, Ireland, May 19, 1835, and educated at Central Academy, Charlottetown. Later he entered mercantile life. He was a member of the Assembly from 1862 to 1873 when he was appointed collector of customs at Charlottetown. He resigned to contest Prince for the House of Commons, and was defeated. He was called to the Senate of Canada, October, 1873; was a member of the Prince Edward Island Legislature from 1866 until 1873, and a delegate to Washington on trade affairs in 1869. He was a delegate to Ottawa, May, 1873, to negotiate terms of union. He was a Conservative in politics, and a Roman Catholic in religion. He married in October, 1866, Miss Olsen, of St. John, N.B., who died. In 1881, he married Miss Doran, of Kingston, Ont. He was appointed Lieutenant-Governor February 21, 1894.—R. I. P.

THE "DAILY WITNESS" RIGHT.—It is not every day that we can heartily agree with the contentions of the "Daily Witness" on questions affecting Catholics; but the editorial on the subject of the opposition to the Coronation Oath that appeared in last Wednesday's issue is certainly fair and reasonable. Amongst other things our contemporary says:

"It is only common righteousness that if we wish to be put under no disabilities because of our faith and would not willingly accept a government that would denounce our faith, we should not force our fellow-subjects to submit to the indignity of having their faith publicly cursed by their king. Leaving aside common righteousness, such a proceeding is the reverse of common sense, unless our object is to maintain a spirit of disloyalty in the hearts of our said fellow-subjects, even in spite of themselves. The argument that the fact that our fellow-subjects resent this indignity is the best of evidences that it is a Protestant bulwark is about equivalent to saying that because a little boy cries when he is kicked is the best of reasons why he should be kicked."

There is a great deal of common sense in this manner of viewing the subject. If the "Witness" were as well inspired on all occasions when dealing with Catholic matters, very much of the misunderstandings that exist to-day would forever disappear.

TOO MUCH VACATION.—Warden Van Worden, president of the Bank of North America, made a peculiar statement, and at the same time charge at the annual meeting of the Presbyterian Union of New York. His remarks are well deserving of reproduction. He said:—

"It seems to me that none of the speakers have got to the vital point of this entire matter, and that is the length of vacations taken by so many ministers. It has become nothing less than a scandal that so many ministers leave their work for three or four months a year. There is not one per cent. of the people in this city who get a vacation of even two months. There is not two per cent. who get a whole month's vacation, and yet most clergymen go away for at least two months. Merchants and bankers don't get any such vacations. We are not able to take them. The most beautiful church in New York, St. Patrick's Cathedral, is filled with a multitude of poor people every day and many times on Sunday. The church where I worship, which is worth perhaps a million and a half, is opened only three or four hours a week. There are a million people living in tenements on this island, and they cannot go away for the summer. If we are going to bring the Gospel to the people it is not a good thing for the leaders in the work to shirk their part of it. Many ministers besides taking three months in the summer get the 'fried feeling' again about New Year's, and go away to Lakewood for a few weeks at that time. I believe ministers ought to have a vacation, but I do not see any reason why they should have a vacation two or three times as long as that enjoyed by any other class in this community."

What affects us most in this little speech is the contrast established between the Catholic Cathedral and the Protestant one. The vacations of the ministers in no way interest us; but it does interest us to find admitted that our churches are perpetually open to rich and poor, while others are kept like theatres closed except when a drama is on.

IN THE YEAR TWO THOUSAND. It is almost as vain for men of our day to speculate upon the world's

condition in the year 2,000, as it would have been for men in 1801 to have predicted what would be the situation in 1901. Yet, Mr. H. G. Wells, in the "Fortnightly Review," seeks to show that the rapid transit that will prevail in a hundred years hence will serve to break up large centres, to scatter cities, and to populate the immense regions of earth that are now uninhabited.

"And is it too much," asks Mr. Wells, "to expect that the available area for even the common daily toilers of the great city of the year 2000 will have a radius very much larger even than that? Now, a circle with a radius of thirty miles gives an area of over 2,800 square miles, which is almost a quarter that of Belgium."

Again he says:—

"Indeed, it is not too much to say that the London citizen of the year 2000 A. D. may have a choice of nearly all England and Wales south of Nottingham and east of Exeter as his suburb, and that the vast stretch of country from Washington to Albany will be all of it available to the active citizen of New York and Philadelphia before that date."

This is all very pleasant, and even delightful, and like Cowper's "John Gilpin," we are inclined to sing: "May we be there to see"—although there is but slight probability of our being there, or of our seeing, unless it be from the skies.

CARDINAL MARTINELLI.—Aldid great pomp and splendid ceremonials did Cardinal Gibbons, in the historic Cathedral of Baltimore, invest the newly created Cardinal Martinelli with the insignia of the Cardinalate. According to a Washington report:—

"The ceremony consisted of the reading of the Papal briefs, addresses by Mgr. Marchetti, Cardinal Gibbons and the new Cardinal, followed by the formal conferring of the red beret. The new Cardinal then pontificated at the solemn high Mass which followed. The sermon of the Mass was preached by Archbishop Ryan, of Philadelphia. During his sermon the Archbishop alluded to the independence of the Papacy. He said the Pope must be free from interference on the part of all governments, and that he ought not to be the subject of any power. At the close of his sermon the Archbishop asked God's blessing upon the United States. The beautiful scene closed with Benediction of the Blessed Sacrament given by Cardinal Gibbons. Church dignitaries from all over the country were present, and the march to the Cathedral formed a brilliant scene."

"The historic edifice in which the function was celebrated was the first cathedral erected on American soil, and in which the first American priest and the first American bishop were ordained. Cardinal Martinelli is the third to receive the insignia of that honor in this Cathedral, the two preceding being Cardinal Gibbons and Cardinal Satolli."

PIONEER PRIESTS.—We love to dwell, here in Canada, upon the labors, the sacrifices and the sufferings in the cause of truth, of our pioneer priests. But we must remember that Canada is not alone in this grand evidence of the Church's glorious mission. We read that:—

"His Eminence Cardinal Moran, Archbishop of Sydney, was the mainspring of the great movement, which resulted recently in the successful Australasian Catholic Congress. On St. Patrick's Day he was the central figure in another memorable Catholic demonstration. The remains of the pioneer priests of Australia, the Venerable Archpriest Therry, Archdeacon McEnroe, the Rev. Daniel Power, and Archbishop Polding, were transferred to a permanent resting place in St. Mary's Cathedral, and the solemn ceremony was appropriately associated with the celebration of Ireland's national festival. Such an immense concourse of people has rarely or never been witnessed in the streets of Sydney. It numbered quite a quarter of a million persons. The Cardinal, in an apposite address at the Cathedral, told of the labors and sacrifices of the pioneer priests. They certainly deserved to have their memories honored. Archpriest Therry was a man of the most dauntless courage. He landed in Australia in 1820, and so rampant was bigotry then that every possible obstacle was placed in his way by officials, and, like St. Paul, he was often in prison. Archdeacon McEnroe was an apostle of temperance and the founder of that able and influential Catholic paper, the Sydney 'Freeman's Journal.' Father Power was the first Catholic chaplain who died in Australia; and John Bede Polding, a Benedictine, who was born in England and before going to Australia was appointed bishop here, was the first Australian Archbishop and the early organizer of the Catholic Church in that land."

The Grand Trunk Railway system has issued its summer tourist book, which gives an immense amount of useful information to those planning for outing. The book is entitled "Routes and Fares for Tours," and includes the different routes to the Pan-American exposition. In addition to this several pages deal with information of interest to the traveler, a list of side trips and steamers and steamboat connections. There is also embodied in the publication a complete and comprehensive map of the beautiful scenic districts of the Highlands of Ontario and of the system and its connections."