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WEDNESDAY.....MARCH 10, 1897

OUR SOUVENIR.

Before another issue of the TRUE WITNESS appears our Souvenir Golden Jubilee Number will be placed on sale. On account of the great outlay involved in its preparation, and the special character of the articles which it will contain, the number has been copyrighted. We have already received many words of praise from all classes in this city, and in the surrounding districts, for the artistic merit of the cover and the supplement, which is to accompany the number.

The quantity to be placed on sale is positively limited. Already a large number of orders have been booked, and those intending to secure a copy should immediately place their order with the news-dealers or send it direct to our office.

UNCONGENIAL SURROUNDINGS.

In his annual address to the Orangemen of Quebec, Grand Master Galbraith says that the surroundings in this province are "not congenial to Orangemen." He could not well have made a truer statement. It is, indeed, so uncongenial that the wonder is how it ever took root in such a soil. It is an exotic for which in a mixed community like ours there is neither need nor justification. This has long since been recognized by the mass of the Protestant population, who keep aloof from it as a cause of offence and a breeder of discussion. Individual Orangemen may be reputable men and in their way well-meaning enough. In many cases, no doubt, they are better than the principles they profess. But as an "Order," they deserve nothing but condemnation as perpetrators of old quarrels and feuds in Canada or anywhere else, for that matter. It is hard enough to keep up such memories as occasions for dissension and strife in the old country, but to have revived them on this side of the Atlantic was an act as mischievous as it was uncalled for and the whole business should be discountenanced by all who wish to live peacefully with their neighbors and to do to others as they would wish others to do to them. Let us hope that the Provincial Grand Master's admission that the surroundings are not congenial to Orangemen is a sign that the exotic will before long be eradicated not only from this province but from the whole Dominion.

WORD AND DEED.

We have received some very encouraging letters, of late, for which we sincerely thank our correspondents. There is one way, however, in which our well-wishers could help us practically: We mean by giving us (if in any business) a share of their advertising patronage. As one correspondent has pointed out, it is really for conscience sake that the TRUE WITNESS has risked and lost the Government's favor. We make no "poor mouth" on this account, though we hardly think it creditable to the new autocrats at Ottawa to show resentment in the way of honest criticism. Besides, as we have said repeatedly, we have always regarded the School question as a problem which, although it had been dragged into party politics, could only be heard by every good Catholic in *foro conscientie* and we should have been recalcitrant to our faith and the principles of a life-time had we failed to condemn what we must always consider a gross injustice to the Manitoba minority, and what, in our opinion, apart from political exigencies, no sincere Catholic could have approved. There is, we know, a difference between pleading in *foro conscientie* and pleading in *forma*

pauperis. Nevertheless, our readers will, we are sure, be able to realize the situation and some of them have generously done so.

AN IMPORTANT WILL CASE.

Judge Curran has given a decision on a most important law point in connection with the execution of authentic wills in this province. A niece of a Mr. Charles Gordon attacked the validity of her uncle's will, for a number of reasons, and amongst others because the will had not been signed by the testator. The facts were rather peculiar as brought out in evidence.

Agreeably to the requirements of the Civil Code, the testator had dictated his will to the notary, repeating each bequest verbally. The notary, in presence of the two subscribing witnesses, then asked him to sign his name, and as he did not do so the notary then asked him if he was too weak to sign, to which he replied by a motion of the head, indicating that such was the case.

The law requires that a will shall not be dictated by signs; but that provision refers to the donating clauses. With reference to the signature, the Code enacts that the testator shall sign, or declare that he cannot do so. The question was, could the declaration be made by a sign?

The learned judge held that as the law had been observed with reference to the dictation of the donating clauses, it was not absolutely necessary that the declaration as to the signature should be made orally. There are universally recognized signs of assent and dissent, said His Honor, and our courts are slow to set aside wills upon mere formalities. In the case under consideration there could be no doubt but that the will contained the last wishes of the deceased, and it must be respected.

CONSCIENTIOUS BRETONS.

An occurrence that took place some time ago, in a Breton town, may, under Providence, be the beginning of a religious reaction that may ultimately embrace all France within its operation. It seems that a Mayor had, according to usage, been requested to perform the civil function which in France precedes the marriage ceremony in the church. On learning that the would-be bridegroom was a divorced man and had a wife still living, the conscientious Mayor refused to perpetrate what he considered an outrage. The "intended" of the expectant bride then applied to the Mayor's assistant, but he, too, was a conscientious Catholic and was as firmly negative as his superior. The Councillors were honestly recalcitrant in the cause of good morals, and finally, the would-be bigamist had to remain the husband of one wife. But this is not the whole of the matter. Mayor, sub-Mayor and Councillors, in succession, resigned their offices, but in every case the authorities to whom they were responsible declined to accept their resignations. Then the business assumed a new phase. The disappointed lover brought action for damages against the officials, and the local *Procureur* of the Republic has also begun a prosecution against them.

Whatever the issue, all good Catholics are with those brave and conscientious Celts who have set an example of fidelity to conviction in a country and under a regime so sadly tainted with infidelity.

MISS PROCTER'S GIRL EMIGRANTS.

Some time ago we gave the substance of the first of Miss A. F. Procter's excellent letters to the Liverpool Catholic Times on the immigration to Canada of Catholic girls, adapted for domestic service. In a second communication, Miss Procter announces that Montreal has, after consideration, been decided upon as the Canadian centre for this Catholic work. She gives the reasons why it was preferred to Quebec—its more central position, its larger number of Catholic families, both French and English speaking, likely to require help, its religious character as witnessed to by the number of its churches, convents and orders, and other conveniences.

Miss Procter is delighted with the churches of Montreal and also with the mountain, the river, the surrounding scenery and the vestiges of the Old Regime. She was enabled to see the city, she says, under very good auspices—some of the Sulpician fathers, having been her friends in Roman days.

It is from the Irish Canadians mainly that she expects to find places for her girls—so far as the English speaking community is concerned. She also hopes to receive encouragement from the French families. The first desideratum is an office—a neutral point where people come and seek for servants. She adheres to the rule—for the girls' sakes—of recommending them only to Catholics, and hopes to have, with that restriction, a large enough field to work in. As to the question of lodging, she mentions the Home of the Women's Protective Immigration Society, partly supported by Government, and unsectarian.

These immigrants are kept free for 24 hours and afterward for \$2.50 a week. This she thinks not so cheap as it might

be, though she admits the difficulties of the Home, with its large outlays. Miss Procter has obtained a guarantee that her girls will not be interfered with, while lodging there. Finally, she repeats and sums up the points which she wishes those who are interested in her work in England, to bear in mind: 1. That Canada (so far, especially, as the girls under her charge are concerned) is a Catholic country; 2. That it has fewer temptations than the old land; 3. That the conditions of physical life are healthier—a larger area, purer air, etc.; 4. That there will be opportunities for the marriage of some of them to decent men of their own faith. Finally, while Miss Procter does not pretend to any immunity from mistakes, she claims that she has taken pains, by due enquiry, to make the risk as small as possible.

"DOWN BY THE SEA."

The Rev. C. A. Campbell, Ph.D., D.D., to whom we are gratefully indebted for the article on the condition and prospects of our race and faith in the Maritime Provinces, which is to appear in our Golden Jubilee Number, is a scholar, ripe in knowledge if not in years. Our readers will find his article, "Down By The Sea," of special interest. It will awaken sympathies which will doubtless be reciprocated. Although our Jubilee justifies us in devoting a reasonable share of our thoughts to our own progress, we should not ill deserve the prosperity with which God has favored us, if we did not also give attention to others, and especially to our kinsmen elsewhere and *ad domesticos fideles*.

Of the writings of the Rev. Dr. Campbell, one little volume, entitled "The Catacombs of Rome," has given us much pleasure and instruction. It was originally a lecture, and contains in a small compass a great deal of information which is ordinarily only found in somewhat expensive works. That Dr. Campbell did not go for the facts which he has so vividly presented to second-hand sources is evident from the following passage:

"It is customary, even at the present day, to have Mass in certain of the larger Catacombs on the feast days of the more distinguished saints, whose remains once rested there; and on such occasions a short lecture is delivered by a leading archeologist. It was here that for the first time I had the pleasure of seeing De Rossi. It was the last day of December, 1891. Mass had been finished in the Catacombs of Priscilla, on the Salarian way, the candles which had burned around the rude altar and had helped to dispel the humidity of the air, were extinguished, and had left a cloud of heavy smoke hanging beneath the low ceiling, as it had often hung nearly two score centuries before—when a man well past middle age, of medium stature, and rather inclined to be fleshy, was seen to rise from his place among the worshippers and quietly to shoulder his way through the crowd to the corner of the largest chamber, where a stand formed of a bottomless biscuit box with a couple of boards thrown over it was prepared. Those who knew it was De Rossi bent reverently back to leave him room to pass. He took the stand with the humility of a novice and the undisturbed confidence of a master and discoursed on the history of the place and the discoveries made therein, since the day when, as a little boy, he had first visited it. Meanwhile, a number of young and ardent archeologists—Urpert, Marucchi, Armellini and others—who had first lit the slender taper of their knowledge from the strong and steady flame of De Rossi's lamp, turned an attentive ear to the words of their old master, whom they had listened to for years, but whose luminous mind, they knew, might at any moment cast a beam of light on some hitherto undiscovered truth." The great interpreter of the Catacombs passed away in the historic resting-place which the piety and affection of the Supreme Pontiff had provided for his closing years, on the 20th of September 1894, less than three years after Dr. Campbell first heard the inspiration of his voice in those martyr-hallowed scenes which his genius and enthusiasm did so much to illuminate. To have heard De Rossi lecture in the Catacombs is alone a guarantee of the worth of Dr. Campbell's account of those wonderful subterranean testimonies to the truth of Christianity and the heroic virtues of the early Christians. On another occasion we hope to give an outline of his excellent lecture.

A CONTRIBUTOR to the Civiltà Cattolica recently gave the results of his examination of certain documents in the possession of the Vatican in connection with the progress of Catholicity in Scotland. After having stated that the faith in Scotland received an impulse and stimulus through the immigration of the Irish, at the beginning of this century he gives, by way of comparison, the following figures to show the progress of the faith during the past ninety years. Edinburgh had in 1800 a Catholic population of 2,000; in 1829, about 14,000. In the latter year the Catholics numbered

20,000 in Glasgow; 1500 in Perth; 1 000 in Dumfries; and 8 000 in Aberdeen, and in all Scotland 70,000. This scattered population was ministered to in the year 1810 by only about fifty priests. In 1889, however, the registered Catholic population of Scotland was 388,648—of whom 220,000 resided in the city of Glasgow alone—with 350 priests and 322 churches.

WITHOUT PRECEDENT.

We were not a little surprised and not a little indignant to read in a recent Universe some reflections on the religious proficiency of the Irish emigrants to England. The authority adduced by the English Catholic paper for this serious charge is Father Ryan of East Greenwich. "Many Catholic Irishmen," Father Ryan is represented as having said in a sermon, "who had but recently arrived in England, seem to have given up the practice of their religion." He then went on to find a reason for such defection, and "he ascribed it wholly to the influence of certain clubs frequented by exiled Irish Catholics." We are not told what Father Ryan meant by "exiled Irish Catholics." Does it mean members of evicted families, or fugitives from justice, or simply men who have crossed to England in order, if possible, to better their circumstances? We take it for granted that it was in the last sense that Father Ryan used the expression.

The Universe then goes on to comment on what Father Ryan had said, and says that, while frequenting of clubs may explain some defection, it does not account for them all. It then goes on to state that "many come from Ireland who have no solid, intelligent grasp of their religion," and this, the Universe thinks, will prove in most cases to be the explanation. "Priests in this country" (that is England), the Universe continues, "Irish as well as Catholic, have been frequently heard expressing surprise that numbers of Irish Catholics come over to England who are far from being well up in their religion."

It is the first time that we ever learned of such a charge being brought against the Irish priests and their flocks. The rule is that, however poor the Irish may be, they generally carry with them, wherever they go, one precious and rarely alienable possession, a knowledge of the cardinal doctrines and practices of their religion and a loyalty to their faith that no temptation can overcome. This characteristic has been so long the pride of the poor sons and daughters of Erin that it gives one a painful shock to read such unfriendly words as these of the Universe.

We would like to have some more definite information concerning these "priests, Irish as well as Catholic," (a not very Catholic sort of phraseology) who have been heard thus defaming their sacerdotal brethren (*suggereat vrom!*) and their humbler kinsmen. The best cure for such defections (supposing, for a moment, that they are real) would, it seems to us, be a more cordial welcome and kindlier treatment from the English Catholics, both priests and laity.

THE NEW PRESIDENT.

From one evil at least we are free in Canada, the often tremendous excitement of quadrennial presidential elections. The agitation of last year was, it is true, exceptional in the virulence of the party spirit that it elicited both among the moneyed classes and the mass of the population. And it must certainly be admitted that, once the great question of the majority's choice was decided, the victorious and defeated candidates and their respective supporters manifested a dignity and good sense that did credit to the national character.

In Canada there was certainly a feeling of relief generally felt at Mr. McKinley's election, which it would have been deemed madness to predict a few years ago when the President's name first came into prominence in connection with his famous bill. In his inaugural address he modifies his protectionist policy by holding out conditions of reciprocity, but that the conditions will be favorable to Canada we do not as yet see much reason to hope. A commission is promised for the consideration of the many-sided questions of finance and currency, coinage and banking. As to the metallic basis the Government will proceed cautiously, no change being made without the co-operation of other countries. How far his confidence in the power of Congress to alleviate the depression which has been so extensive and so deep-seated under his predecessor's rule will be confirmed, remains to be seen. He is undoubtedly as strongly as ever in favor of protection and the question that most interests us is to what extent and with what consequences the approaching revision of the tariff will affect Canadian trade. Between Sir Richard Cartwright at home and President McKinley next door we are somewhat peculiarly situated.

A good deal of the address has a formal and usual tone, such as might be expected from any President of the same party. As to international relations,

Mr. McKinley approves of the arbitration treaty and has good hopes of its success in diminishing the chances of war. He gives assurance of a vigorous policy in the maintenance of internal order and the repression of those outrageous and judicial murders which are the disgrace of certain sections of the public. In the reforms of the civil service he is opposed to merely ostentatious changes and in favor of only such improvements as are practicable and can be sincerely carried out. The question of immigration and labor have become burning questions so far as Canada is concerned. Portions of the address show that President McKinley has profited by the opposition of the Bryanites as well as by the support that he received from the Republicans and the seceding Democrats.

His hostility to trusts is a noteworthy concession to a growing sentiment in a daily enlarging portion of the business community. The advocacy of economy is a common-places with Presidents, as with most other public men, and the renewed assurance of freedom of speech, thought, press, creed and worship is of the same class of declamation. On the whole, the spirit of the address is less combative and more conciliating than the President's previous record would have led either his friends or his foes to expect.

Such a spirit need not be taken as a sign of weakness; it may, on the contrary, indicate quiet confidence in a reserve of strength to be drawn upon when occasion demands. The President will need all the firmness as well as all the tact and judgment that he has at his disposal, and before the year has ended we shall know whether he has been over or under-rated.

THE VOLUNTARY SCHOOLS.

In the Voluntary Schools Question in England we have, when certain differences of condition and relation are taken into account, a striking parallel for our own school problem. The demand for a recognition of those schools in keeping with their necessity and importance corresponds with the insistence by the Canadian Bishops of the right of Catholics to schools taught and controlled by Catholics. There is just one point in which (so far as our own Church is concerned in it) the agitation in the Old Country differs materially from that of Canada. We do not believe that in the whole of the United Kingdom there is a group of Catholics, worth mentioning either for number, standing or importance of any kind, that is not resolutely opposed to the policy of withholding their rights from Catholic parents and children. They take this stand whether the injustice is attempted directly by absolute abolition of denominational schools, or indirectly by conferring on the rival Board Schools such a superiority of state patronage as to render many of the Church's schools unable to compete with them. The Catholics, not only in England and Wales where their rights have been assailed, but in Ireland and Scotland where religious sympathy has created a strong auxiliary force of opinion, look upon any schools but Catholic schools, and any principle of education for a mixed community but that of separate schools, as simply not to be thought of. To an Irish member of Parliament, a veteran Home Ruler, Mr. T. P. O'Connor, the House of Commons is indebted for the boldest, sharpest and most unambiguous utterance on this school question that has yet been made public.

Mr. O'Connor declared that "the whole case of Catholics for separate schools depended upon the incontestable fact that between Catholics and all forms of Protestant creed there yawned an impassable gulf of dogma."

It is strange that, although this truth is so self-evident, sensible, educated and, on other questions, fair-minded, Protestants go on arguing in favor of common schools, as if such a thing as dogma did not exist. Not, indeed, that we class all Protestants in this category. We are aware that there are Protestants—a large proportion of Anglicans, for instance—who will not accept mixed schools for the very reason that the doctrines of their communion form a distinct branch of education, besides pervading the whole system and course of instruction. They know, also, that in the so-called common schools, dogma is taught or implied as surely as if it were assigned a place in the curriculum. And it is almost needless to say that, where such doctrine is not non-Christian, it is undoubtedly non-Catholic. The very absence of certain features, both in the teaching and in the moral atmosphere, makes them so.

Continuing his speech, Mr. O'Connor said: "Catholics must have Catholic schools, with definite Catholic teaching and all the sacred emblems that are part and parcel of the teaching of a Catholic child."

It is just this kind of definite, honest, straightforward language that convinces Protestants that Catholics are in earnest and therefore commands their respect. But when half-hearted, so-called Catholics pretend that Catholic children are as safe in schools where the whole tone

of text-books and teaching is not only non-Catholic, but often decidedly un-Catholic, can we wonder that half-educated or religiously-indifferent Protestants misunderstand the whole question and fail to discern its essential importance for the true and faithful Catholic?

The fact is that, if an agitation were started to do away with separate churches, so that Catholics and Protestants might worship under the same roof, some skillful harmonizer having compiled a common-service book for the Catholic Church and the 300 non-Catholic sects, the attempt would be just as reasonable as that of forcing Catholic and non-Catholic children to the same school. But there are men who are politicians first and Catholics afterwards, forgetting Christ's words: *Non potestis Deo servire et mammonæ.*

The Toronto Globe evidently does not appreciate the task which Mr. Earnest Heaton has taken upon himself to condemn the present system of High Schools in Ontario, as nearly a month ago it severely commented upon a spirited article he contributed to the Canadian Magazine on the subject, and although Mr. Heaton immediately wrote a reply to the strictures of the Globe, it only appeared in its issue on Saturday. The Globe has always been on the alert to point out the weaknesses which in its narrowness it believes exists in the system in the Province of Quebec. It is a clear case of the old saying about the chickens coming home to roost.

An evening contemporary, in its haste to furnish a supply of parish notes to the parishioners of St. Patrick's, announced that a new carpet and a gem lamp would be features of the new decorations in the sanctuary on the occasion of the celebration of the Golden Jubilee.

Perhaps the enterprising reporter was anticipating the generosity of some of the devoted parishioners, as Rev. Father Quinlivan has not yet received these articles. There is yet time, however, to carry out the design which the scribe had so enthusiastically conjured up in his brilliant imagination.

The United Canada, Ottawa, in its last issue says: "We have every regard for Hon. J. E. Redmond as one of the foremost orators in the world's greatest forum—the British House of Commons, as a thinker, as a statesman and desirable friend, but if he persists in standing between the people and Home Rule between the minority and the majority who want union, then he must be written down an enemy of his country."

One of the latest sensations in journalism is that *La Patrie*, by the tenor of its announcements regarding the Manitoba school question, has practically declared itself to be the Canadian organ of the Holy See!!! The secular press, it would appear, judging by the copious extracts taken from that paper, evidently accept it in that sense.

We observe in the list of the names of our national organizations associated with the new St. Patrick's League that the name of the Shamrock Amateur Athletic Association does not appear. It seems strange that such an important and characteristically Irish institution, and one of such long standing in our midst, should be overlooked by the promoters of the League.

If our correspondent, "Catholic," who uses that proud title with so much freedom, and values it less than his proper name, because he makes use of it to hide his identity, will send us his name and address, we will immediately answer his question.

BOOMING Mr. Tarte is one of the pet schemes of the secular press of this city, and its object in pursuing such a course is due to the fact that Mr. Tarte is opposed to the principle of Separate Schools.

The Toronto papers are making a desperate struggle just now to secure "scops" in regard to Catholic news in Montreal.

A Tribute to Nuns.

A Mining Journal refers to the Nuns on their coming to Colgardie, Australia in the following terms:

"The Rev. Mother and four nursing Sisters have arrived at Colgardie to take charge of the St. John of God Hospital. The Review desires to welcome the ladies in the name of humanity and charity. We believe that these gracious ladies will do an immense amount of good to the sick of this field. We don't good to the sick of this field. We don't like the sham article. The husband-like hunting, long-veiled 'sisters' but little 'glories' are an eye-sore to us, but these ladies who have devoted their time and their fortunes to the cause of suffering humanity are worthy of all honor and esteem, and among their admirers they can claim none more sincere than the Review. We may carry a ton of sin to an ounce of goodness ourselves, but we take off our hats to such women as these; women, who, by their pure and stainless lives, help to make this world less like hell below the stars. May good angels guard them whilst they dwell amongst us; and may their heaviest burden be as light as a rainbow's shadow on a sun-kissed convent wall."