

TESTIS IN COELO FIDELIS

The True Witness

MONTREAL, WEDNESDAY, MARCH 28, 1894.

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EDITORIAL NOTES.

A HAPPY EASTER to all our readers! This is a holy time and a season of rejoicing. The commemoration of the Resurrection is an event of paramount importance all over the Christian world. From out the death of sin the Church calls upon her children to arise into a new life of grace. Nature harmonizes with religion, and we behold the resurrection of spring after the white shrouds of winter have enwrapped the year. We also feel a species of rejuvenation; THE TRUE WITNESS appears, after a long and weary trial, stronger, more hopeful, firmer and brighter than ever. Consequently we thank all our friends who have aided us so well in the hour of difficulty, and we promise them that we will do all in our power to repay them many old.

ON SUNDAY next, the 1st April, His Grace the Archbishop will celebrate the twenty-first anniversary of his episcopal consecration. The clergy of the Archdiocese and the faithful of Montreal will honor the occasion in a worthy manner. In our next issue we will furnish our readers with an account of the celebration. Meanwhile we desire to express our hearty congratulations to His Grace and we trust and pray that he may be granted many long years to carry on the grand work which has derived such an impetus from his master mind.

A COUNTRY without a magazine is decidedly a poor land. Canada to-day possesses a really admirable publication in the Canadian Magazine, the March number of which is before us. We learn that the promoters of this magazine are now taking steps to introduce it into the various provinces, and have commenced with Quebec. As a thoroughly national publication, pregnant with fine ideas and filled with historical information, we trust that it will receive due encouragement. We want all the Canadian literature that we can possibly secure. It is the food whereon our young country must thrive if she wishes one day to attain her rightful position amongst the nations.

We notice by several correspondents in the Dramatic Mirror, that Rev. Mr. Usher is receiving some hard raps for his severe criticism of certain prominent actresses. To judge of that critic's remarks by the persons he undertakes to criticise, we must say that he deserves all that he is getting. It is true that in the theatrical profession, as in every other one, there are crying abuses; we admit that there are actresses whose lives—public and private—are deserving of censure; but that by no means gives a man the right to condemn a whole category of people in an indiscriminate manner, nor does it excuse a gentleman—however reverend he may be—for casting discredit upon the names of ladies whose grand lives have served at once to elevate their profession and to instruct the world. No matter how certain his

trionic characters may degrade themselves and disgrace the stage, no man has the right nor can be justified in attacking wholesale a profession that numbers amongst its "stars" such names as Jenny Lind, Adelina Patti, Albani, Mary Anderson, and dozens of others equally grand in their public careers and equally exemplary in their private lives. There should be temperance in criticism as well as in everything else; to use a common expression "we take no stock" in extremists—men who have a monomania on certain subjects and have lost all power of weighing justly the pros and cons that true facts present. The abuses of the stage will not be remedied by abusing the ornaments of the profession.

THE following advertisement appears in a London paper; it is quite original:

"MISSION WORK.—Lady desires re-engagement; mothers' meetings, &c.; very successful with men."

The London Universe, commenting upon this paragraph, submits that if she is very successful with the men, she will scarcely be so with the "mothers." The lady who advertises in this case may be an exception to the rule. Probably she has had so much success in her engagements with the men that she feels a re-engagement will qualify her to give mothers a few pointers that may be outside their ordinary experience. We are in no way prejudiced against this particular would-be missionary; but decidedly we would not care to have the names of our own female friends or relatives signed to such an advertisement. The lady may be very zealous and awfully Christian, but she lacks that which is the true charm of all true womanly life—at least in the eyes of mothers.

A CORRESPONDENT signing "N. C. D." writes a letter on "The Minority of Ireland," to the Toronto Week, in which he quotes the following very significant paragraph from the speech of an Ulster M. P.:

"You would naturally expect that people who charge others with intolerance were themselves the perfection of tolerance. I will show you by figures that in no part of the world is there such bigotry and intolerance as is meted out to the Catholics of Ulster. There are over 70,000 Catholics in Belfast, or about one-fourth of the entire population. Let us see how the Protestants act toward the Catholics in giving them representation on the different public boards. In the Belfast Corporation (City Council), there are forty members, and not a single Catholic; out of 82 officers, just two Catholics. In the Harbor Board, 22 members; Water Commissioners, 16; Poor-law Board, 44; and not a single Catholic will be permitted to sit at any of these five boards. They employ among them nearly 350 officials, and there are not more than ten Catholics, and these are nearly all in subordinate positions—not one to be found filling any of the higher offices. And it is the same all over Ulster (as in Cavan, an Ulster county, with 80 per cent. of Catholics; and of Magistrates, 120 Protestants and 8 Catholics.) I leave it to you to judge if these are the men who can with clean hands charge the priests and people of the South of Ireland with intolerance.

No, gentlemen; it is their guilty consciences frighten them. They are afraid when we get Home Rule the Catholics will persecute them as they persecuted the Catholics. How is it in the South of Ireland, where the Protestants are in a minority, no single case of intolerance has ever been charged against either priests or people? In no part of the world is there a more tolerant or kindly body than the Irish priests, and very many Protestants in Dublin have been elected to high paid positions. Last year the Lord Mayor of Dublin was a Protestant. I need hardly tell you there never was a Catholic mayor for Belfast. In fact, the Penal Laws might as well never have been repealed so far as the Catholics of Ulster are concerned.

SIGNOR CRISPI seems bound to grapple with the Italian phantom of bankruptcy. It could scarcely be expected that the first instigator of the Triple Alliance would allow any reduction in the army. Yet he has had to meet in some way a deficit of one hundred and twenty-seven million francs, and to do so with a country already groaning under terrible taxation. He expects in other departments to make a decrease of forty-five millions. An augmentation of income-tax, increased death, spirit, corn and salt duties, and the conversion of the *rente* are the main sources. These taxes fall principally upon the upper and lower classes, and as encouragement to working men the octroi duties on breadstuffs are abolished. A large issue of nickel coinage will remedy the scarcity of small change in Italy. But it is certain, even with such exceptional measures, that the country can scarcely be rescued from a financial crash. Italy is an agricultural country, and the fresh imposts on an already over-taxed land must have crushing results.

THE following significant paragraph appears in the London Athenaeum, in a review of Father Garguet's new work:—"It is becoming apparent that the parochial clergy of the Established Church are ceasing to be men of learning and culture, while Jesuits, Oratorians, and other battalions of the Papal army are sending forth scholars and accomplished students, who are taking prominent positions as teachers of history among us—teachers, too, who deserve a hearing, and will retain it."

A RUMOR has been going the rounds of the press about a Father Lambert, of New York, who is said to have suddenly become Protestant. In the first place it has been stated that he is the famous Father Lambert who handled Ingersoll in such a masterly manner. This is a mistake. The great writer and profound thinker is editor of the Catholic Times of Philadelphia, and is in no way connected with the New York priest. Again, it is said that he is a Redemptorist and a Jesuit. That is impossible; he cannot belong to both orders. He might have once been in the Jesuit community (which we doubt) and subsequently become a Redemptorist. But whether so or not, we are prepared to

stake our prophetic reputation upon the assurance to the public that if what has been said of Father Lambert is true, before very long he will be a Benedict. Yes, before one month we will receive the news of his marriage. It is the natural outcome of every priest's loss of Faith. Of course it is the original starting point on the down grade; but it is likewise the terminus toward which the individual is rushing. Keep a look out for this gentleman: three courses are open to him, return to the Church (which is not likely), the asylum (which may be nearer than is expected), or else the taking unto him of a woman (which is the most probable of all).

ON next Sunday, 1st April, in Appleton Chapel, Harvard University, a Catholic priest will preach at the regular services. This is the first time in the history of that institution that such an event takes place. The preacher is the Rev. Peter J. Callaghan, a graduate of Harvard in the class of '88, and who is stationed in New York at the parent house of the Paulists. Bishop Keane of the Catholic University has lectured there already. All this speaks well, and in it we notice signs that are certainly far from discouraging. Who knows but the day may come when, like England's "Oxford Movement," we may hear of a "Harvard Movement" in America.

DUMAS the younger sent the following letter to Mgr. Ferrand, Bishop of Autun, after hearing him preach on the abolition of slavery:

"Monseigneur, I have received and read with the greatest interest the fine address you delivered in Autun Cathedral upon the abolition of slavery. No one could remain deaf to this eloquent appeal, especially a reader like myself, who has only to go back four generations to find negro slaves among his ancestors. It is therefore not only for our brothers, from the Christian point of view, that I thank you, Monseigneur, but perhaps also for some real relatives whom I may still have on board the slave-traders' vessel."

The Universe adds the following story thereto:

Dumas the elder was asked by an impertinent fellow what his father was. "A mulatto," he answered. "And his father?" "Oh," said Dumas, "he was a negro." "And his father again?" persisted the bore. "Monsieur," said the great romancer, "he was a monkey. My family began, you perceive, where yours ends."

NO WONDER that bombs are flying in Paris. On Sunday, 25th April, in six elections to the municipal council of that city, five socialists and one Moderate Republican were returned. The country that purposely holds its elections on the day of rest, and the city that returns to power men who are advocates of most anti-christian ideas cannot expect other results than those we find daily announced in the press. "Sow the wind, and reap the whirlwind," stands good in every sphere, political as well as religious.

Several communications are unavoidably left over till next week.