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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 11, 1901.

SIR WILLIAM HINGSTON.

In this issue we publish a full account of the imposing and beautiful ceremonies at the Hotel Dieu, on the occasion of the fortieth anniversary of Sir William Hingston's connection as a surgeon with that hospital. It was grand; but in accord with the occasion. Needless to say that we feel proud of a fellow-countryman and co-religionist who has by sheer merit, and determination reached the proudest possible position in the ranks of his chosen profession. Two weeks ago we made a somewhat lengthy reference to Sir William's career of over half a century. Without repeating what we then wrote, we feel that the present occasion calls for something more than a mere editorial remark. Sir William's career reflects upon the people to which he belongs and for that reason alone, apart from any personal incentive, we desire to draw attention to some of the leading features of his life.

If we may be allowed to use a somewhat sporting phrase, Sir William has been one of the most "all round" deserving men of this Dominion. Some men have been model fathers, others have gained respect by their strict attention to their religious duties, others have served their fellow-citizens admirably in civic affairs, others have risen to the highest plane of their profession, others have gone into history as great public benefactors and strong political factors, others have deserved well on account of their practical attachment to the national cause, others have been popular with their own element, but have not succeeded as well with other races, or men of other creeds; but it has been reserved for Sir William Hingston—like the "Chef-d'oeuvre" of the Greek artist, which contained the beauty of every model and the perfection of every master—seems to have combined in his individuality all the fine characteristics that we have just enumerated. His life is the story of Montreal for fully half a century.

The most attractive and beautiful part of his life consists in that constant and unostentatious devotion, as a Catholic, to the duties, and even to the devotions prescribed by the Church. His has been a model life, religiously speaking. He is of those men who love to "steal away from the busy throng," and unseen by the public perform acts of true piety which cannot but bring him a glorious reward in this life, as well as in the next. With that purely Catholic life, as well as his well-regulated and charming domestic life we cannot fully deal; to do so would be to intrude upon a domain that in no way belongs to the public, and much as it challenges our admiration should not be made the subject of public comment.

Broadening out from the charmed circle of home and family, we find Sir William heaping up honors for himself and benefits for all others in the role he played in Montreal's civic affairs. Never before, certainly never since has the city been more flourishing.

In the still more important domain of his profession the subject of this brief sketch or appreciation has won a name that is actually imperishable in Canada. The honors that have been conferred upon him, from these bestowed by the late Queen to the prayer of the peasant, have been won in the face of obstacles, such as the circumstances of a young country alone can present. Then, again has he attained his present eminent professional position by dint of labor, of perseverance and of exercised talent. And the most astounding of all his achievements is that he has made himself as popular in every circle of society and with every element in Canada, as ever he was with his own people; in fact, amongst French-Canadian Catholics and English-speaking Protestants, Sir William is admired as a citizen, respected as a man, appreciated as a physician, and honored as a lofty-spirited, practical Christian. To the rare exception is such a career granted, and we fervently pray that to his seventy odd

years of merit may be added several more years of strength, health and prosperity, that he may personally enjoy the fruits of his labors and learn, from actual observation, "the luxury of doing good."

Notes of the Week.

THE BRITISH BUDGET, of 1901 will probably rank in history as one of the most unpopular ever brought before Parliament, says the London "Universe." The increase in the income tax will hit hard many a struggling professional man of limited means. Again, the tax on sugar will be felt most by the poor, especially by the poor of Ireland. In fine, there is no use disguising the fact, that the present Unionist Government has sounded its death-knell. As Mr. John Redmond put it picturesquely, "The grey shadow of no-lit death is already creeping over their faces." It is sad, however, to remark that, notwithstanding this evident fact, the so-called Liberal Opposition is taking no steps to prepare for their inevitable return to place and power.

In marked contrast is the attitude of the British with that of the French, thirty years ago. When war was declared with Prussia the wave of enthusiasm all over France was wonderful. "On to Berlin" was the cry of the Boulevards, as the magnificent contingents poured forth from Paris. But when defeat came, and the enormous debt was to be paid, the French people accepted the situation and paid off those millions in a couple of years. John Bull cannot bear to be touched in his pocket.

"CRUX" CRUSHED.—Our friend the "Northwest Review" has undertaken to crush "Crux," and, in so doing, takes up over three columns of that paper to prove that "Crux" is ignorant, but less ignorant than Goldwin Smith. "Crux" says that the author of that so-called criticism is evidently less ignorant (in his own estimation) than either of them.

CONFIRMATION OF STATE BISHOP.—When we read the story of all the rowdism that attended the confirmation of an Anglican bishop a couple of weeks ago, we asked ourselves the question: "Why have such a ceremony on the appointment of a State Bishop. What purpose on earth does it serve?" says a Catholic contemporary.

"A gentleman is named by the Prime Minister, with the King's approval, as fit to occupy the episcopal chair of some widowed diocese or other. He is informed, and consents; and the whole world knows of the appointment and of its acceptance. And thereupon a solemn meeting is summoned, and grave and reverend officials gather together, armed with formidable powers, and papers more formidable still, and proceed to ask the public whether it has any objection to offer to the Royal appointment. And when one of the public, this time Mr. John Kenett, in response to the solemn appeal to come forward and state his objections, does so, the Vicar-General replies, 'Then state your reasons; but remember that the election is entirely an act of the Sovereign! Why then, if the appointment be a Royal act, continue a useless formality which is as dead as the Middle Ages?' The King has appointed the diocesan; proceed with the ceremony and have done with the matter. But what will Anglicans, after the Vicar-General's remark in Bow Church, be able to allege in disproof of the Anglican episcopate?"

SOMETHING WORTH IMITATING.—The Belgian Government has just taken steps in the interests of morality and public order, that challenge the admiration and should provoke the imitation of every legislature in the civilized world. In conjunction with Mgr. Bruchesi's timely letter to the Mayor on the immoral placard subject, this piece of information becomes instructive. In that country the Minister of Railways, Posts, and Telegraphs has issued very precise instructions to all his subordinates to refuse to accept for transport over the national railway system, or through the post-office, any printed matter of an immoral or indecent character, and the Minister

of Justice has lately addressed a circular to the public prosecutors throughout the country urging them to carry out rigorously the laws in force against the authors, publishers, and vendors of objectionable publications. As the evil which these measures are intended to check has of late grown in intensity, the Government has decided, none too soon, on bringing to task the purveyors of demoralising literature. It is a plague which should be sternly stamped out. Last week a correspondent of the "Catholic Times" showed how extensively it prevails amongst the opponents of the Church in Portugal. The King and his Government apparently do nothing to check or discourage them, being too busy with the persecution of the religious congregations.

A POPULAR APPOINTMENT.—It is with the greatest of pleasure that we learn of the appointment of Dr. Donald Hingston to the responsible position of Superintendent of the Hotel Dieu Hospital. This popular nomination corresponding with the splendid demonstration in honor of his worthy father, Sir William Hingston, comes as a pleasant surprise. Dr. St. Jacques is the physician who heretofore occupied that post. If the new superintendent walks in the path-way followed during fifty years by his eminent father, we have not the slightest hesitation in predicting for him a useful and brilliant career. Needless to say that such is the wish that we hope to see fulfilled, and that young Dr. Hingston may have long years of life in health with strength to fulfil the duties of his profession.

AN ECHO OF THE FRAY.—We are always glad when we find our expressed views strongly corroborated, or leading journals of Europe in harmony with our opinions. Since writing a paragraph to be found elsewhere, we found the following editorial comment upon the War Budget, in the columns of a leading Catholic journal of England. Our contemporary says:—

"The Budget for the South Africa campaign has produced a hot campaign in this country. The people who were shouting for war, who would let no one speak for peace, whose words were as sharpened swords, are bitterly assailing the Government. Since they insisted on the music of battle, they should not object now when called on to pay the expenses. We can well understand how people who have regarded the war as unjustifiable from the beginning feel that they have reason to grumble. They were opposed to hostilities and did what they could to prevent them, yet they have to pay for them. This is a grave hardship. But the others—the arm-chair fighters, the men who indulged in terrible adjectives but avoided actual fighting—have no ground for expecting sympathy. They have made a bet and should strive to lie upon it with good grace. The fact, however, is that the people who were crying out for war and nothing but war, and who made any other course impossible, are now shrieking out most fiercely against the Government. The editor of the Newcastle 'Chronicle,' who distinguished himself by the implacable ferocity with which he denounced all peace proposals, is at present in arms against Lord Salisbury and the Chancellor of the Exchequer. The Government, he proclaims, has determined to kill the coal-exporting industry, but they must not be allowed to execute their design. The Chancellor of the Exchequer 'ought to be told in the plainest of English that the country will tolerate none of his quackery.' The tax 'ought to be done and go it must,' and the 'Chronicle' hopes 'Sir Michael Hicks-Beach will go with it, for the palpably unfit to be the Chancellor of the Exchequer of this country. As a tax upon industry, the tax is necessarily a tax upon labor. It will have to be paid by labor if it is to be paid at all, and it is not.' Many other Conservative journals write in the same strain."

CORROBORATED AGAIN.—"The city of Vienna is world-renowned as a stirring centre of diplomatic interest and inventiveness, and the 'Times' correspondent there certainly manages to keep its readers acquainted with the current conversation. Last week he undertook to fill up the Apostolic Chair, as yet, happily, not vacant. Dilating on the appointments at the recent Consistory he noted how materially the Italian element in the Cardinalial College has been strengthened, until at the present moment the Italian Cardinals possess an invincible majority. And then he goes on to express the Viennese opinion that His Eminence Cardinal Rampolla, the Papal Secretary of State, has victoriously carried out his policy, and is very likely to secure the succession for himself. We need not warn Catholic readers that all such speculations and innuendoes are as impertinent as they are unfounded. There is not only a prevalent feeling against the election of the Secretary of State to a vacant Supreme Pontificate, but there is also a still more prevalent feeling that he who enters the Conclave with the strong-

est chance is the least likely to succeed. 'Who goes in Pope,' says a Roman proverb, 'comes out Cardinal.' An election to such a supreme office is one of the weightiest moments, and Catholics may confidently await that appointment which the event will disclose."

It will be seen that we have taken up this very question in regard to despatches now going the rounds of the secular press. We are pleased to see that we are in accord with the Liverpool "Catholic Times."

War Against Sensational Theatrical Posters.

His Grace Archbishop Bruchesi has addressed a letter of protest to Mayor Prefontaine calling attention to the disgraceful theatrical posters, which are posted on the fences in various places in this city. The letter is a vigorous and timely one, and should awaken the members of the City Council to their duty in the matter. The "True Witness" has, on many occasions, referred to the demoralizing effects of such sensational and indecent methods of advertising, upon the minds of the rising generation. It now remains to be seen what action the guardians of municipal affairs will take to stamp out this pernicious and vile practice as a result of the spirited protest of Archbishop Bruchesi. The letter is as follows:—

To His Worship the Mayor, R. Prefontaine, Esq.:
Sir,—Permit me to call your attention to a plague which is actually raging from one end to the other of the city of Montreal, the permanence of which would be very prejudicial to the population.

This evil, by its nature, is a thousand times more to be feared than an epidemic of smallpox or scarlet fever. Its ravages can truly be said to be incalculable, and the death-dealing germs which it deposits can be neither sterilized nor counteracted by any human science. I wish to speak of the licentious advertisements which are exposed in broad daylight in the streets and windows. One would think that certain manufacturers and directors of theatres had sworn to call all the resources of photography and brilliant colors to the service of a shameless corruption.

Bill posting and advertising are without doubt permissible in themselves, but the right which municipal by-laws confer on merchants, and artists for the announcement of their merchandise or their entertainments does not and cannot allow any indecency.

How is it, then, that such an abuse is permitted? The number of obscene pictures, lascivious engravings and grossly suggestive posters has invaded our city and is constantly increasing on all sides. Parents, school teachers and pastors are bitterly complaining, especially those who are charged with the care and protection of children.

I have myself seen some of these posters. They have made me blush with shame, and, notwithstanding this, they are spread in the vicinity of churches and educational places, where I have been called upon to confirm children.

In the presence of such a deplorable state of affairs, what will it serve us to inculcate lessons of honor and morality, either in the schools and churches, or in the homes? What effect will this state of affairs have on the rising generation? It is high time, it seems to me, that we should isolate this evil and vigorously oppose this epidemic of public immorality, and you, Mr. Mayor, have in your hands the authority of municipal law.

In the name of morality, and in the name of the good reputation of our city, I must beg of you to use the power that is given to you by this law in order that these unhealthy exhibitions may be compelled to disappear.

It is absolutely necessary that this state of affairs should be swept away, even though it may cause loss of money to the exhibitors. To strangers who cover our streets with pictures that degrade our boys and girls no tolerance is due. It is bad enough that these persons take away large sums of money from our city, without degrading the youth of the city. If they wish to publicly teach immorality, our laws should be applied without mercy, and they and their degrading productions should be expelled from our city.

The laws regarding bodily health are of extreme severity in order that our physical health may be protected. Persons attacked by contagious diseases are forcibly taken from their homes, children are separated from their mothers, the father from his family, but when moral degradation overflows in our streets, we

calmly fold our arms. Is it possible that nothing will be done to stop such moral contamination—the worst of all epidemics?

I hope, Mr. Mayor, that the municipal authorities will understand the grave duty that is incumbent upon them. You, no doubt, will agree with me as to the necessity of joining hands against such immorality in our streets.

Would it be so difficult to cause the disappearance of such pictures that are licentious? I do not think so. The police could be authorized to tear them down or otherwise destroy them, as these productions are in direct opposition to our laws. In any case, I consider that such a state of affairs is manifestly prejudicial to our morals, and can only liken it to a social fissure through which the dignity and the energy of life, which are the source of virtue, are lost.

Should this means not prove effectual, the delinquents might be made familiar with the text of the law they are violating by bringing them before the courts. Our magistrates must certainly be congratulated on the zeal with which they are endeavoring to improve the morals of our city. They will doubtless be of great help to us in this campaign. You will also have the approbation and gratitude of hundreds of honest citizens, who ask, through me, that such scandalous exploitations be discontinued without delay.

It would also be an excellent thing to form in Montreal, as in Paris, a league against immorality in the streets. I can certainly vouch for the good results of such an association if it were organized, and began work at once.

In France the members of the league commence first by persuasion. Ordinarily this course suffices. When necessary, they threaten offenders with suit, and generally succeed. Traffic in vice are always greatly afraid of costs and of prison.

In the case of merchants, members of the league have but to say: "I will deal with you the moment you cease to use such means of advertising." Experience shows that this mode of action was most efficacious.

There is another source of danger which also demands our vigilance. I would speak of certain book stores where productions not only dangerous, but containing illustrations which are altogether obscene, are sold even to children. These places are known. Some of the productions bought by young people have been brought to me, and I would never have thought that such perversion existed. Some are in French and some in English, and they are equally revolting in their licentiousness. To think that these pamphlets are within the reach of every-body.

They are generally imported periodicals. Why are they not confiscated and burnt by our customs officers? Are we to think that the laws which protect public morals have become a dead letter? Let us show that in Montreal at least we have some care for our Christian dignity.

We keep silent too often. In this, as in hundreds of other things, we submit, and the evil does become hardened from day to day in their audacity and ignominy.

Finally, I am told that the walls of some of our saloons and stores are covered with paintings, chromos and drawings of the most immoral kind. To what degradation will our population descend if such libertinage is tolerated longer?

Once more let us, by our mutual concurrence, declare war against these corruptors of our families and societies. In this very necessary work I count, Mr. Mayor, with the most entire confidence, on your support as chief of our municipality, as well as that of the aldermen and all honest citizens.

I am yours, very respectfully,
(Signed) +PAUL,
Archbishop of Montreal.

THE ROSE AND SHAMROCK.

The Guild of Our Lady of Ransom, London, celebrated St. George's Day, in the beautiful Church dedicated to St. Patrick in Soho Square. The Very Rev. Father Fletcher delivered a remarkable sermon upon the Feast of St. George in the Church of St. Patrick. So peculiarly striking was that sermon, and so practical its lessons, that we deem it well worthy of reproduction. He said that:—

This coincidence, this conjunction of the two saints, put into his mind some thoughts which he should like to transfer to their minds. What did the celebration of the Feast of St. George in the Church of St. Patrick suggest to their minds but the rose and the shamrock bound together. He assured them from the first day he became a Catholic, twenty-three years ago, though he knew little then about Ireland and the Irish people owing to the circumstances in which he had been brought up and in which he lived not bringing him in

contact with the Irish people, nor had he any desire to learn about them—yet on the morning he became a Catholic he knew that he had got possession of the faith which was theirs, and he determined to know them better. His great desire had always been to see the rose and the shamrock bound together in bonds of the same faith and charity, and thank God, he had many opportunities of learning about and knowing the Irish people, and the love which he had in the beginning for them had not flickered in the least. It was as warm at the present day as when he first knew them.

It was the duty of Catholics to love one another; they who were of the same faith must never be divided. No, English and Irish Catholics must love one another and help one another. There were those who tried to separate the rose from the shamrock, tried to keep them wide apart. That should not be, for each could help the other, each could sympathize with the other, and he was happy to think that in the Guild of Our Lady of Ransom the two plants—the rose of St. George and the shamrock of St. Patrick—had grown side by side. On the registers of the Guild there were many Irish names, and there had been no lack of sympathy and desire for the conversion of England amongst the Irish people. By their prayers, by their taking part in processions, and pilgrimages the Irish people had shown their sympathy with England, and English Ransomers must help their Irish brethren and sympathize with them in their holy desires, and today their thoughts would turn to one particular and most legitimate desire for a Catholic Church in Ireland. English Catholics could not all make speeches in the House of Commons or write articles in the newspapers. How, then, could they help their Irish fellow-Catholics to obtain what they desired? He could not think of any other way in which they could help their Irish fellow-Catholics than by praying that they might obtain that which they desired. Irish Catholics prayed for English Catholics which they might obtain the conversion of England; let English Catholics, then, pray for their Irish co-religionists might obtain their desire, and that the obstacles which seem to have been put in the way of the establishment of a university for the Catholics of Ireland might be removed.

Another thought that came to his mind was that the patron saint of Ireland left his stamp upon the people of that country. They seemed to have derived a certain character from their patron saint just as the subjects of religious orders always seemed to bear the stamp of their founder. They would all agree that St. Patrick laid his impress deeply upon the Irish character. St. Patrick was a priest, and what characteristic was there more strongly marked in the Irish people than love for their priests? They loved the priests as devotedly at the present day as they did when St. Patrick was amongst them, and owing to that they have kept the faith through times of persecution. St. George was chosen, although late in English Catholic life, to be the patron saint and protector of England, and they hoped to find in the English character some mark of the great saint. They did find an earthly mark, for they found in the English people a martial spirit, pluck, and courage. They found those earthly marks in the English people, but St. George was more than a soldier—he was a Christian soldier and martyr, and that was the part of him that (the rev. preacher) was sorry to say was not to be found in the character of the majority of the English people. They had the soldier's traits, but they did not have the faith as St. George did—he was afraid there was little sign of that amongst the English people to-day. They had not got the spiritual marks, but only the earthly marks. If the English people had only been like St. George and the Irish people were like St. Patrick they would never have lost the faith. St. George did not give up his faith. No; he would rather die than belie his faith. There were a few Catholics, however, in penal times who had the true mark of St. George—the confessors and martyrs—who died rather than give up their religion. What he wished to impress upon Ransomers was to take upon themselves the mark of St. George as a Christian soldier, and be ready to die rather than give up their faith.

The Doctor's Fee.
Some time ago a wealthy gentleman, well known for his extreme stinginess, drove up hurriedly in his carriage to the door of a celebrated doctor. He was in a state of acute discomfort, from the simple fact that at the moment a piece of fish-bone was sticking in his throat.
The doctor speedily removed the dangerous obstacle, and the gentleman breathed freely.
"Thank you, doctor!" he exclaimed, "I'll never eat salmon again—never! And with what ease you removed it. How much—a what is your fee?"
"Five dollars!" replied Dr. B.—
"Five dollars!" exclaimed the gentleman, "for half a minute's work! Impossible!"
"But, consider," said the doctor: "a salmon bone!"
"What has that got to do with it?"
"Oh, a great deal!" replied Dr. B.—
"Had it been halibut I should have charged less—perhaps two dollars; mackerel, one dollar; while a red-herring bone I might even have removed for no charge; but salmon at this time of the year—well, really, sir, one has to pay for these luxuries."
And his patient paid—Benziger's Magazine.

CATHOLIC

From an able address by Dr. F. J. Barnes, Rector of the Alumnus of Boston College Hall of Catholic education, which was published in the following:
The aim of education is to enable him to fulfill his duty as a man, there can be but two things: a modern man of life. A modern man that "the end of man into carbonic acid, v. nia," and that is the view of the whole social materialism. If that man, if he ceases to body has ceased to exist, then certainly cation which would regarding God, a life must be false, which obtains in our must be true; but if there is a soul in it created not to be carbonic acid, water but for a supernatural system which ignores false, and our public false.
As Catholics cannot