

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, June 3, 1899

ABOUT PUBLIC LIFE.

This week we give our readers some very interesting selections regarding the question of public life, and the importance of having the younger generation equipped for that arena.

Our young men, on leaving school, are inclined to rush into the liberal professions or into the field of commerce, and their whole attention is taken up with the preparation necessary, for assuming the duties of either state. Once in business, or in practice, they concentrate all their energies upon achieving success and making money. They take merely a passive—rarely an active—interest in the municipal, legislative, or general political matters. They have been accustomed to have these affairs looked after and regulated by the older generation of public men, and they see no reason why they should trouble themselves about what has been so long in safe hands and what can be better conducted by those whose lives have been spent in the great arena of national or civic affairs.

But they do not consider that when age, or premature accident, or the inevitable closing of mortal careers, will leave the places empty at the council-board of the country, there are no successors prepared to step in and take up the work where it was thus left off, by the older ones. And, yet the affairs of the country must go on; the individuals may pass away, but the nationality does not. It is, consequently, evident to every reflecting mind that serious attention should be given to this important work of instructing and training a proportion, at least, of the young men of to-day, for the positions in public life that older men now occupy. And there is no better training school than the active field itself. The young men are either too diffident, or else they lack due encouragement; the result is that they are not to be found pushing forward and upward in public life. Speaking for our immediate fellow-countrymen and co-religionists, we feel that some great effort should be made to awaken, in the ranks of the younger generation a stronger and more effective interest and participation in public affairs, than apparently exists to-day.

The question which naturally comes before us now concerns the means that should be adopted to secure a perpetuation of our representation—both in municipal and legislative spheres. As the weeks succeed each other we will attempt to deal with this question, for it is one of vital interest to all those whose welfare we are bound to consider and whose rights and privileges it is our mission to advocate and to defend.

The new charter has cut what was formerly St. Antoine ward into three new wards, increasing the representation of that ward from two to six. It would seem that the division had been so made as to provide for the election of two additional French-Canadian aldermen to the City Council (from the district south of St. Antoine Street and west of Mountain Street, and two additional English-speaking Protestant aldermen, from the new ward bounded by Mountain and Alexander streets. As this latter ward is wholly situated within the boundaries of St. Patrick's parish, two Irish Catholic aldermen, ought assuredly to be its representatives. Time will tell what the tactics of the

English-speaking Protestants, who now have seven aldermen to two Irish Catholic aldermen in the City Council, will be. In the meantime Irish Catholics should be on the alert, and begin at once to organize with a view of selecting their candidates.

BE YOUR OWN LANDLORD.

We quote with approval the following from a contemporary:—

"The pastor is pleased to note that a couple of families have been buying real estate, during the past month. He would like to see every family own its own home, and have every young man cherished this ambition from the day that he starts to work by owning a piece of property. Put your money in real estate and not in the cash register of a saloon," or, we would add, the pocket of a mining speculator. There is more in this good advice than appears on the surface. The proprietorship of property is a qualification for membership of the City Council, as well as a qualification to vote for alderman candidates. The position of alderman is a stepping-stone to higher public positions, such as membership to the provincial legislature and the federal parliament. It is not now necessary to pay for a lot and house at once. They can be purchased on terms that suit all positions and incomes; and their purchase is a strong incentive to the practise of thrift.

THE HOUSE IN THE WOOD.

Towards that beautiful and now comparatively beautiful palace, the summer home of a long line of royal personages, the famous "House in the Wood," the eyes of the world are turned; because, at this moment, thanks to the initiative of the "Autocrat of All the Russias," a comclave formed of representatives from almost every power, is striving to formulate a programme of peace and disarmament. If Van Dyke has decorated the "Orange Hall" of that sylvan temple of rest, Tolstoi—he who, next to the Czar, is the most conspicuous person in Russia—has described it in language that is equal to the tracings of the great master's pencil. It is not probable, however, that Tolstoi ever dreamed of that house being the scene of such a conference as the one now taking place within its walls. We would be curious to know what his opinion as to the ultimate and practical results of the great Peace Convention might be. If we are to judge by his views upon other matters and other questions—submitted to assemblies for solution—we might conclude he would be anything but optimistic in this case.

Dealing once with the universally interesting case of temperance, the Russian author used language such as the following:— as we quote from memory the words may not be entirely exact, but they differ very slightly, if at all, from the original: "If I desire to prevent a friend of mine who is a slave to liquor, from ruining himself entirely, I may have some chance of successfully pointing out to him that unless he ceases drinking at once he cannot live many months more, and that his sole salvation lies in perfect temperance; but if I convoke an assembly of temperance men, and they undertake to discuss the dangers and evils that flow

from drink, and we decide to formulate a scheme whereby the cause of temperance may be promoted, and they resolve to consider the very best methods of saving the drunkard, then, my friend is liable to make an excuse based on our convention, and while awaiting our ultimate decision, will go on drinking until he kills himself."

Apply the expression to the present case and it is not difficult to come to a practical conclusion. Were the Czar of Russia to have issued a proclamation somewhat in this form, there might be a prospect of disarmament and universal peace; were he to say:

"Russia is one of the great powers; I have millions of soldiers at my command; I can wage unceasing war for long years if I so desire; but I am convinced that peace is absolutely necessary for the prosperity and happiness of the world. Therefore, I invite all the other powers to follow my example; and I ordain that my Empire shall put into immediate practice a system of general disarmament. I trust the honor, the good faith, and the Christian spirit of the other nations, and I at once efface all military preparations, all schemes of war-like organization, and all armaments within the limits of my Empire."

To issue such a proclamation, and to act upon it, would be a challenge to the world, and one that would lead at once to either a general disarmament, or else to a general conflict of the powers.

But to summon a conference for the purpose of discussing the probable, or the possible means whereby such an end could be attained, means simply to spur on every other power to imitate Russia, in fortifying itself as rapidly and as effectively as its means may permit, so that if the issue of the conference be favorable to peace, it would be stronger than its neighbors, and if the issue were unfavorable, it would be ready for the crash. We don't believe that those wise and gifted diplomatists, who now sit under the roof of the "House in the Wood," have the slightest expectation of attaining any practical results as far as peace is concerned; but we do know that while all of them will be anxious to appear bent on some grand scheme of disarmament, their respective countries will be silently and swiftly polishing up their armor and whetting their swords. The example has been set by the Czar himself, while he has all his great rivals quieted down and lulled into the apparent security of a truce, he is crushing out the written constitution of the Finlanders, and is urging his government to spend millions in the augmentation of his army and navy, and for purposes of universal aggressiveness in the East and in the West. The conference may be marked by great diplomacy, but also it will be carried on in still greater hypocrisy.

TWO FAMOUS PERSONAGES.

During the course of last week the Angel of Death summoned, to the rest that lies beyond the dim of earthly fame and ambition, two very conspicuous personages—Rosa Bonheur, of France, and Emilio Castelar, of Spain. Different in almost every sense, and from every point of view, these two names are ineluctably expressed on the page of this century's history. The former a woman has occupied a foremost place in the ranks of modern artists; the latter, a man, has been one of the most prominent political leaders and certainly one of the greatest and grandest orators of modern times. The one lived seventy-seven years, the other sixty-seven; but both occupied the attention of their respective countries, and of certain sections of the great world, during the full space of thirty-five years.

Rosa Bonheur commenced as an imitator and copiest of the old masters, and closed her career as an original and possibly unequal painter of animal life. Castelar began as an extreme democrat, a wild socialist, an uncompromising republican, and ended as a supporter of royalty and the existing monarchical institutions of his country. The former won renown and honors in France; the latter gained fame and distinction in Spain. Both were artists of no ordinary qualifications; but, in all probability, the works of Rosa Bonheur will outlive the triumphs of Castelar. As long as the material canvas on which her pencil of light has flung such beautiful conceptions shall resist the hand of time, so long shall she be remembered by the art-loving section of humanity; as long as the echoes of tradition reverberate the majestic and soul-inspiring speeches of Castelar, so long—and only so long—will his words produce any effect. Both are very striking examples of the littleness of even the grandest triumphs of individuals. In the great onward rush of humanity, ever increasing in volume, and constantly sweeping over the space of time towards the inevitable gulf of oblivion, the proudest achievement of artist and orator must be soon lost sight of

and their influence upon the world must all too quickly vanish. In the careers of these two great personages we find exemplified, in an impressive manner, the "vanitas vanitatum" of a Kempis.

Yet Rosa Bonheur occupied a very large share of this century's attention and she has left some of the most perfect models—of their class—that have ever been bequeathed to posterity of an artist. And Spain will have fallen very low in the scale of nations, when the name and fame of Castelar are forgotten. His stormy career was like that of the eagle, eternally hovering above, or amongst the clouds and tempests, haunting the loftier and most inaccessible summits and riding securely—on the potent wings of his matchless eloquence, amidst the terrors of political storms. The thunders might boom, the lightnings might play, the clouds might roll about him, but, at a given moment, he had only to stretch forth his pinions, and rise into the serene atmosphere and golden sunlight away beyond the loftiest line swept by the hurricane.

And, still, even the gifted child of art—with over the three score and ten years to her account—and the almost inspired orator—with scarcely less years of fame and triumph—had to sink before the Power which imparts to all the talents they possess and to which all shall render an account of the use made of such talents.

THE EXODUS.

Considerable discussion has taken place, concerning the recent exodus, from the Province of Quebec to the Eastern States. In many quarters, it was represented, that the magnitude of the emigration had been grossly exaggerated. As the matters affect French Canadians exclusively, "La Presse," has taken the trouble to investigate the real state of affairs, and through its correspondents has established, that although the great rush has now ceased, for a time as many as twenty-five families, per day, reached Worcester, Mass. To ascertain the likelihood of the success of those people, the opinions of men of standing were sought. One correspondent from Worcester gives a painful account of the prospects of the new comers. He says, that if they have been induced to leave their homes, on account of the report of good times, they are likely to be severely disappointed. True, he adds, several of the mills and factories formerly closed, and doing but little business, have resumed active operations, but there are ten applicants for every vacancy. He deplores the fact, that most of the poor people, who are abandoning their homes here, are likely to find that their lot in the neighboring republic will not be a change for the better, indeed, he says that not only will they suffer themselves, but the labor market being glutted, those who are working are likely at an early day, to find their wages reduced. "Stay at home, and you will find yourselves much better off," is the advice of one who claims to know by long experience.

IRISH PIPERS IN MONTREAL.

Mr. James Touhey, the now famous Irish piper, was the object of a very marked tribute of esteem and respect on the part of the Irish societies of Montreal recently. The occasion was one of great rejoicing and the eminent master of the old Irish instrument, contributed greatly to the splendid entertainment. There is something at once touching and inspiring in such reunions; the heart with its deep patriotic sentiments, is touched, and the spirit is inspired with encouragement for the future. We heartily congratulate Mr. Touhey on having created such a good and lasting impression in our city, and we can equally congratulate the members of our national societies for having extended such hospitality and given evidence of such appreciation.

We cannot omit to mention that our own Irish piper—Mr. L. P. O'Brien—apart from aiding by his talented contributions to the evening's success, exhibited before the audience a silver-mounted instrument of his own manufacture. This is probably, the only set of Irish pipes ever made in Canada, and Mr. O'Brien's skill as an executionist seems to be equalled almost by his mechanical ability in constructing his own instrument. The day may yet come when the Irish pipes will become popular throughout the music loving world, and if ever it does, no small share of the credit will be due to Mr. Touhey and to Mr. O'Brien. Needless to say that we wish both these hearty Irish gentlemen all imaginable success in the future; and whatever triumphs or applause they may gain will always redound to the honor and glorification of their race.

Give me the man who has been tried in the crucible, who has been purified by the fire of misfortune, and comes forth purged from vanity and its train of demands.

HON. T. D. MCGEE.

Mr. Jeremiah Quin is publishing a series of sketches of the "Men of '48, whom I met," in the columns of the "Catholic Citizen," of Milwaukee. His last contribution of this class was on the late Thomas D'Arcy McGee. While the life and personality of McGee force the writer of that sketch to pay tribute to the great orator's worth, still there is an under-current of bitterness in the article, which indicates that Mr. Quin is like many others, laboring under very false impressions regarding the actions and motives of the one whom he undertakes to criticize as well as appreciate. He speaks of McGee's career being "one continued series of contradictions, inconsistencies and conflicts"; yet his own article is a perfect illustration of these same contradictions and inconsistencies. Mr. Quin says:—

"Although the subject of this sketch did not fight the good fight, and keep the faith, still, his name will always stand prominent in the '48 group."

And he states, in the close of his sketch that "His (McGee's) Irish heart never grew old—his Irish nature never grew dim. Wherever placed and in whatever mood, he never turned away from his mother Erin, and Erin his mother will forever cherish his memory, as one of her most gifted sons."

He says that "McGee was not what was commonly called a great scholar" and then he tells us of a lengthy interview between McGee and Dr. Brownson, after which:—"Brownson said to Bishop Hughes, that McGee was the deepest read man he had met. He was a walking encyclopedia; his knowledge of books and libraries marvellous."

We will not reproduce all the review of McGee's works, his career in the United States, his lecturing tours his poems, and all the matter that goes to make up a biography; our readers are perfectly familiar with every detail thereof; but we cannot refrain from taking this extract:—"His personal friend and admirer, Mrs. Sadler, collected and published a volume of his poems, with an eloquent memoir. The poems breathe the true national spirit and redeem his national character. He was restless and controversial. He never seemed to care with whom he crossed swords and in controversy was almost as incisive as John Mitchel himself. His first clash with Bishop Hughes was, I think, over the school question. The controversy, grew bitter and resulted in the ruin of his paper. After his clash with the Bishop, he went to Canada, the saying being quite common, "Bishop Hughes drove McGee out of the United States."

Mr. Quin seems to here find fault with McGee for not agreeing with Bishop Hughes; but he immediately says:—

"He started a movement to take the Irish from all the Atlantic cities, into farm settlements on the fertile lands of the west, and got the project well under way, and it was opposed and killed by Bishop Hughes; for which may God forgive the Bishop."

All the foregoing might have been written by any person who had the slightest knowledge of McGee's life and works, and yet be more logically written than has been done "by the writer under consideration. But, where Mr. Quin falls into the greatest error and wherein he displays an entire lack of knowledge regarding the details of his subject, is in the following paragraph:—

"It is a sad and painful reflection, that McGee, who began public life a rebel of rebels in Ireland, made the most powerful speech of his life in promulgating the union of the Provinces with England, in the Canadian Parliament, on the night of his cruel murder."

Any Canadian reading this must smile. He calls the grand scheme of Confederation "the union of provinces with England." We need not comment upon this lack of acquaintanceship with the object of McGee's labors in Canada. But we would simply reduce the whole question of what is called "McGee's inconsistencies" to a single sentence. The misfortune of McGee's life was that of being a "prophet" and of acting in accord with what he foresaw but which others could not see. He wished to carry out in Canada exactly what Sir Charles Gavan Duffy carried out in Australia; he wished, for Ireland, to do in 1867, what Parnell wished to do in 1887, and what the leaders of to-day wish to do.

THE CHURCH IN CHINA.

Some of the pictures most familiar to our childhood and which memory over a long lapse of years can still bring before us, were representations of Catholic missionaries preaching to heathens and receiving the crown of martyrdom at the hands of barbaric people. One picture, in particular, represented the Chinese killing little children, murdering mothers, and

torturing priests. Possibly these scenes may have been drawn from imagination; but they were nevertheless the general results of all attempts made to carry the true faith into the land of the Mongolian. The history of Catholic missions in China is one of the greatest interest imaginable; it bristles with deeds of exalted heroism and with triumphs that are not of this world. Even until the last year or so, it was almost certain death for a Catholic missionary to go beyond very limited fields of labor, in that land of superstition and paganism. Consequently the decree of the Chinese Imperial authority, issued last month, is one of great significance for the future, and of the least importance for the present. Without further comment we reproduce a letter, from Mgr. Fairer, of China, to the "Missions Catholiques de Lyon." It is from Peking and runs thus:—

"An important edict has just been published here, and I consider it my duty to send you a copy of it. By this edict their Imperial Majesties motu proprio recognize that the Catholic religion and its worship are spread throughout the empire, and in order to protect it more effectively a law, consisting of five articles, has been drawn up. The bishops are recognized as of equal rank with the Viceroy or Governor of the Province, and the missionaries as of a rank proportionate to their dignity. Both bishops and priests are authorized to visit the Chinese authorities and treat with them on religious matters. The Sovereign Pontiff is designated by the name Kiao Hoang, Emperor of the Religion. The Protectorate is recognized with all its privileges. The French Minister alone is to have the right of treating officially on behalf of the Church, and the bishops will be always obliged to appeal to him when they have not been able to settle things amicably, or when it becomes necessary to have the arrangement recognized officially, or to see that the clauses of the agreement are carried out. While preserving the Protectorate intact, the Bishops possess to-day a rank and power which they have never had till now in China. Our intelligent Minister, M. Pichon, perceiving the advantages of this Convention for France, as well as for religion, has given his approbation, and has himself sent the decree to the bishops. This edict will not deliver us completely from partial persecutions. The bandits and rebels will always exist, but, at least, the Imperial Government, by this convention, gives tokens of good-will, for which we must feel grateful."

A BANKER'S GOLDEN JUBILEE.

Mr. William Weir, the well known and highly respected president of the Ville Marie Bank, was on Saturday last presented with a finely executed and life-like portrait of himself, in oil painting, together with a handsomely illuminated address of congratulation. The occasion was the fiftieth anniversary of Mr. Weir's entry into the banking business. When the address, which was read by Mr. W. J. E. Wall, the oldest branch manager of the bank, had been replied to, and the presentation finally made, all those present who were mostly directors and employees of the bank, sat down to a banquet in the Place Viger Hotel, where the interesting event took place.

The "True Witness" joins cordially, in congratulations, of which Mr. Weir has been the recipient. He is one of the pioneers of the banking business in Montreal.

THE CATHOLIC HIGH SCHOOL.

The ladies committee in charge of the arrangements for the "At Home" to be held in the Catholic High School building are busily engaged in preparing for the event. It is said that the sale of tickets is proceeding very well and that every one of the five Irish parishes of this city will be well represented at the affair.

LOOK OUT FOR HIM.

Last Sunday at Grand Mass, Rev. Father Quinlivan, pastor of St. Patrick's warned the parishioners against an imposter, who was going about the city soliciting money for the new Catholic High School. He cautioned them to be on their guard, as there is no one collecting for the High School excepting the ladies of the parish who will solicit donations for the coming fair in October; and they have their authorization to do so.

His Lordship Bishop MacDonnell, Alexandria, will consecrate, on Sunday, June 18th, the two new marble altars of St. Bridget and St. Ann, which recently have been erected in St. Patrick's Church, in this city. Upon the same day will take place the unveiling of the four new windows which are at present being placed in position. The four windows represent the four Evangelists and are magnificent works of art.