

The True Witness and Catholic Chronicle.

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EPISCOPAL APPROBATION.

If the English Speaking Catholics of Montreal and of this Province consulted their best interests, they would soon make of the TRUE WITNESS one of the most prosperous and powerful Catholic papers in this country. I heartily bless those who encourage this excellent work.

PAUL, Archbishop of Montreal.

SATURDAY,.....MAY 6, 1899

IS IT DUE TO PROTESTANTISM?

Last week we had occasion to quote from an anti-Catholic address, delivered in London, by a Mr. Walsh: in the course of that rapid lecture the speaker remarked that "England's greatness was under God, owing to its Protestantism." Of course we understand that Mr. Walsh means Great Britain; but even supposing that he intended only to designate England, we fail to see how he can come to such a conclusion. An Englishman writing a criticism of the lecture in question, very aptly said: "If such be the case, the greatness of Ancient Egypt, Babylon, and Rome were owing to their paganism, and the greatness of mediæval Spain to her Roman Catholicism. But the greatness of England is owing under Almighty God, not to her Protestantism, but to the keen brains, the strong arms, and the true hearts of her sons. Her Catholic sons won Crecy, Poitiers, Agincourt; under a Catholic Admiral England's little fleet drove back the mighty Spanish Armada. Catholics and Protestants have together built up the sturdy fabric of our empire: Catholic and Protestant together form our government at the present day; Catholics as well as Protestants compose our Army and Navy, and have bled, and still bleed together in many a far-off land for the honor of our flag."

This is decidedly a very fair and comprehensive refutation of the statement made by the lecturer. But we feel inclined to go even one step beyond this answer. England's greatness is not due to her Protestantism, but is due to the patriotism of the sons of the British Isles, which patriotism has lived despite the Protestantism of the country. If we take the Irish people as an example; we find that in every sphere, politics, commerce, army, navy, literature, history, the liberal professions, diplomacy and all the others, some of the greatest master minds and some of the most effective actors that the Empire has enjoyed were and are Irishmen, and many of them Irish Catholics. Was their material aid in the construction of the British Empire due to Protestantism? Decidedly not. Does the Lord High Chancellor of England to-day owe his lofty position to Protestantism? Rather has it not been in spite of Protestantism and its baneful influence, its penal enactments, its tyrannic intolerance, that he has scaled the ladder of preferment and has reached the summit of professional as well as political success?

Glance back over the pages of England's history and note the thousands of aspiring souls of talented minds, of gifted men—either in statescraft, in diplomacy, in military or naval science, in literature, in oratory, in financial achievements, or in commercial endeavor,—that have been crushed out, ground to earth, rendered impotent for good, by the very Protestantism which deprived the empire of their services. Had the Protestantism of England never assumed political mastery, and never dictated the course for succeeding governments, what might not be the glory of England to-day? Was it not the Protestantism of England that for half a century, at one time made her the laughing-stock of the world? Was it not that same Protestantism—

carried to the extremes of fanaticism—that caused her to become a time-server at Paris, a burglar at Madrid, a tyrant at Athens, a traitor at Naples, a cringer at Vienna, a fool at St. Petersburg, a shuffler at Berlin, a fugitive at Washington, an infidel at Rome, a hypocrite at home, and a devil in Ireland? Give credit where credit is due; give to Caesar what belongs to Caesar; but do not parade as the sole human cause of a country's successes and greatness that which served to menace so often that country's very existence, and to retard for many lustrians that country's intellectual, moral, and even political development.

CO-OPERATION IN IRELAND.

Wonderful have been the results of co-operation, for business purposes, amongst the Irish farmers during the past seven or eight years. Through the operation of this principle Ireland now stands foremost amongst the agricultural countries of Europe. The two men who deserve the greatest credit for the establishment, growth and success of this co-operative movement in Ireland are Rev. Father Finley, S.J., the distinguished orator and educationalist, and Mr. Horace Plunket, a prominent representative of the landlord class. Associated with them are representatives of all political parties in Ireland and of both the landlords and tenant farmers, the committee of the society, including, besides Father Finley and Mr. Plunket, Lord Plunket, son of the late Protestant Archbishop of Dublin; Mr. Wm. Redmond, M.P., and Sir Thomas Esmonde, M.P.; Coroner James Byrne, who was one of Mr. Arthur Balfour's victims in the Coercion era; Sir James Musgrave, a representative of the commerce of Belfast, and Mr. Edward O'Brien, a son of William Smith O'Brien.

The progress of the co-operative societies, which are all branches of a central organization in Dublin, is proved by a few statistics. Ten years ago there was one society, with fifty members. Five years ago there were 33 societies with 1,650 members. To-day there are 350 societies with 40,000 members. Of these societies almost one-half—170—are devoted exclusively to dairy work, a fact that illustrates the importance of this branch of agricultural industry in Ireland. Co-operative dairying is perhaps the most complex form of agricultural co-operation. It involves the construction of a factory, the erection of machinery, and the placing of the product upon a wholesale market at a long distance from the scene of manufacture. Within the past twenty years the manufacture of Irish butter in creameries, as is now also the case in Canada, instead of in the individual farmers' homes, has become a necessity owing to the increased demand for regular supplies of the highest quality and the sharpness of Danish and German competition. The Irish butter trade was on the point of ruin through this foreign competition in the English market, until co-operative creameries got well established throughout the country. Up to last year the Danish butter had usurped the place long held by the Irish butter at the head of the price list; but this year the Irish product resumed its former position of pre-eminence.

The formation of a co-operative

creamery in Ireland is simple, and the plan is similar to that adopted by the other co-operative societies. The farmers of a locality join and agree to take shares at the rate of \$5 per cow to the number of cows each man has. The rich man with his fifty or one hundred cows joins with the poor man who has only one, but the man with one hundred cows has no greater voice in the management of the business than the man with only one. A committee of management is elected, a price fixed to be paid to the members for their milk, the profit on the butter manufacture is then divided among the members according to the number of shares held by each, after a deduction of ten per cent. has been made as a bonus to employees and a sum set aside to reserve fund.

The average annual volume of business done by one of these Irish creameries amounts to \$40,000; and this year the total receipts of all of them is expected to reach \$3,750,000. This will be double the value of the butter exported to Great Britain by Canada last year.

IS IT WILFUL BLINDNESS?

To be repeatedly criticising the same person may have the appearance of an animus on the part of a writer, or the newspaper; but when that person persistently and publicly gives cause for such criticism all suspicion of any special prejudice must vanish. Last week we had occasion to refer, in somewhat severe language, to certain expressions concerning the Catholic Church which had been used by Rev. Dean Carmichael, in an address delivered by him at an inter-denominational banquet. Judging from what the reverend gentleman said upon that occasion we were not prepared for the remarks which fell from him in the course of a sermon preached by him in St. George's Church, on the Sunday following.

Nothing could be more admirable than the Dean's plea for "unity" in the Church of Christ. He made a pointed discourse on one of the principal "notes" of the Catholic Church; the only lack in the whole sermon consisted in the fact that he deliberately ignored the Catholic Church. He lamented the divisions of Protestantism; he hoped for a Church that would be one and undivided; yet he failed to see that such a Church actually exists. Is it possible that a man of the Dean's education, erudition, and Christian zeal, can ignore the presence, in the Church of Rome, of all that he so anxiously desires to witness? We need not quote from the introduction, nor from the general remarks concerning religion, all of which may find application in every Church; but we take the following pointed statement:—

"On what did our Lord depend (humanly speaking) for the widespread acknowledgment of himself as Saviour? On the manifestation to the world of the unity and oneness of His church. Nothing could be clearer. Here were His own words, 'That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us.' With what result? 'That the world may know that thou hast sent me.' The secret of success in capturing the world lay in the unity and oneness of the effort. Not in Anglican, Presbyterian, Congregationalist, Baptist, Moravian, camping round a heathen tribe, but like St. Paul on Mars Hill—one message from one man, the herald of many voices to bear the same message, 'Whom, then ye ignorantly worship, him declare I unto you.'"

This paragraph contains the essence of the whole sermon. Is it not exact? Could there be anything more in accord with the spirit of true Christianity? Is there to be found a more faithful description of Catholicity, as exemplified in the Roman Catholic Church? And yet the Rev. Dean calls her "an alien Church"; he hammers at her doctrines and her precepts with all the vigor of an iconoclast. Let us just analyze these few last sentences from a Catholic standpoint.

"The secret of success in capturing the world lay in the unity and oneness of the effort." Just so. That has been the secret of the perpetuity of the Catholic Church; a unity that has never been shattered, a oneness in her sacraments, her doctrines, her infallible teachings. No other institution has exhibited the same unity, none other has displayed the same oneness.

"Not in Anglican, Presbyterian, Congregationalist, Baptist, Moravian, camping round a heathen tribe, but like St. Paul on Mars Hill—one message from one man, the herald of many voices to bear the same message." Nothing could be more truly descriptive of the situation; only the speaker lacked either the moral courage to acknowledge the application of his words in the existing Church, or else he is so blinded by prejudice that he cannot see beyond the range of his own unaided vision. Certainly

"not Anglican, Presbyterian," nor any other sect, nor all the sects combined; but "one message from one man," one expression of doctrine from the one representative of Christ on earth, one mandate from the one vicar of the Founder of Christianity, one teaching from the only one infallible authority in the world. If the Rev. Dean will take his own words—expressive of his own ideal of a Church—he will discover that they describe the Catholic Church as she is to-day, as she has been for nineteen centuries, as she will be unto the end of time. No divisions, no sectarian clashing, no contradictions of doctrine, no uncertainty, no mutability, no chaotic tendency; only "one message," from only "one man," and that man, by virtue of his office and of the presence of the Holy Spirit and of his commission from Christ, speaking in an unerring, an infallible tone, sending forth the same message that his predecessors sent forth, and that message one truth and un-failing exactness.

In St. Paul's Cathedral, London, there is an inscription that reads: "If you seek a monument, look around you." If the Rev. Dean seeks a monumental Church, one that is remarkable for its unity and oneness, a Church that is neither Anglican, nor Presbyterian, nor Baptist, nor anything other than purely Catholic, a Church that is governed by a power represented in "one man" and that accepts only "one message," let him simply "look around him," and he will find—unless his sense of conviction is doomed beyond redemption—that the very "alien Church," to which he recently referred, is the embodiment of all that he desires to behold.

This sermon of the Rev. Dean might furnish a text for a whole volume on the unity of the Catholic Church; and it certainly would suffice to convince

FEAST OF OUR LADY OF GOOD COUNSEL.

During the course of the last week of April a triduum in honor of our Lady of Good Counsel was held, with appropriate ceremonial and marked devotion, in the church which bears the title, on the corner of Craig and Panet streets. Never in the history of St. Mary's Parish has there been a more successful celebration, nor has there been more zeal manifested on the part of the pastor and his assistants, nor more fervor on the part of the whole congregation. Rev. Father O'Donnell, the kindly and devoted parish priest, must feel a deep sense of satisfaction on the result of that devotional occasion. The church was decorated with consummate taste; the music, singing and ceremonies were in accord with the solemnity of the event; and the eloquent sermon preached by Rev. Thomas McDermott—recently of St. Patrick's Parish, but now assistant to Rev. Father O'Donnell—was calculated to awaken the most profound sentiments of piety and veneration for our Blessed Lady.

A new Mass, by Prof. James Wilson the organist of the parish, was rendered with great effect by the choir. The soloists were Messrs. Hamel, Clelland, Kelly, Paquette and L. Prevost; second tenors were Messrs. J. Emblem, J. Phelan, and G. Prevost; the basses were Messrs. T. C. and A. Emblem, and J. Bennett.

At the offertory Mr. T. C. Emblem sang in magnificent style Anysou's "Sub Tuum." The musical programme for Vespers and Benediction was equal in every respect to that of the Mass. The celebrant of Grand Mass was Rev. M. Donovan, assisted by Rev. Messrs. Tranchemontagne and Verschellenden, as deacon and sub-deacon respectively.

The sermon was Father McDermott's first one as curate of St. Mary's, and it was most effective and timely. Taking for his text the simple commandment, "Thou shalt honor thy mother," the reverend preacher delivered a most beautiful eulogium of the Blessed Virgin and a most explicit statement of the duties of all Catholics in her regard. While we would be pleased to give the sermon in full, circumstances oblige us to confine our report to some of the leading points.

The Rev. Father opened with these words:—

"To-day is solemnized the Feast of Our Lady of Good Counsel, one of the most beautiful of Mary's festivals; one that should be most dear to each of us. It is a propitious opening of the month of May, and a fit occasion to say a few words on the devotion to the Blessed Virgin."

We might almost say that the whole sermon consisted of a history of the devotion to the Mother of God. Having pointed out that as far back as the third or fourth centuries the feast of the Purification and the Annunciation were celebrated with due solemnity, and that a veneration for

any, unprejudiced Christian of the truth that dwells within that ancient, unique, and unchangeable institution. May the Dean yet come to realize how near he is to the realization of his ideal, how easy it would be for him—if he so desired—to find a haven wherein "all divisions" cease, and the torch of unity burns in perpetual strength.

SECTIONALISM AGAIN.

Some of the friends of the "True Witness" have found fault with it for advocating the right of Irish Catholics, to certain public positions. They forget that it is not the "True Witness" that has created this system of sectionalism; it is the English-speaking Protestants and the French-Canadians. Before this issue is published a vacant captaincy in the Montreal Fire Brigade will be filled. In alluding to this vacancy "The Star" said a few days ago:—

The Fire Committee is to meet on Thursday to fill the vacant captaincy of No. 1 Station. The vacancy was caused by Capt. Guthrie accepting another position out of the city. There are quite a number of applicants for the position, which by the way belongs to a Protestant. Among the applications are foreman Johnson, foreman Gordon and engineer Taylor. It is said the position will go to Mr. Gordon, who is entitled to the position by seniority and religion."

So long as this system exists the "True Witness" will continue to champion the interests of Catholics whose language is English, and who have a right to certain public positions. The French Canadian and the English-speaking Protestant newspapers have no hesitation in speaking out in behalf of those they represent.

to invoke Our Lady, to salute her miraculous image; we have it in our midst; but, alas! how unconscious we are of its worth! . . . The thought of this being a miraculous picture should spur us on, and the fact that we could make great sacrifices in her honor should be our grandest boast and greatest glory. To-day, as you see, that altar is in festal array; but it is the intention in the near future, to beautify more and more this temple dedicated to Our Lady of Good Counsel. You cannot show your appreciation of the privilege you enjoy in a more effective manner than by seconding every effort on the part of your devoted pastor, to augment in every way the spirit of devotion to Our Lady and to render her shrine more and more worthy of her beauty, her grace and her perfections.

"Let us, then, to-day, renew our love for Mary; let our devotion to her repay our negligence in the past . . . Let us embrace, with zeal, a strong devotion towards her; a devotion that is earnest and generous. A loving son complies with the wishes of his mother, so too, with us; let every action of our lives be in conformity with the Divine Will, for it is solely to see her Son honored and glorified that constitutes the wishes and pleasure of Mary. Let our devotion to her be the triple service of Veneration, Confidence and Love; and Mary, on her part, will protect us in life, and will shield us in death, and, in the kingdom of everlasting glory, will honor us in return, as the chosen children of her Divine Son."

IRISH CATHOLIC REPRESENTATION IN THE DOMINION CABINET.

In the Protestant press last week we noticed an item of news, dated from Toronto, which stated that "the Irish Catholic Liberal leaders" of Ontario are taking steps for the holding of a convention at an early date, to consider the subject, indicated in the following resolution, which they are said to have passed:—

"Whereas, it has been recognized by the Dominion and Provincial Governments that the Catholic people of Ontario are entitled to fair representation in their respective cabinets and, whereas, it is desirable, both in the interests of Catholic people and of the Liberal party, that such representation should be the best obtainable; and,

"Whereas, the principle of representation having been conceded it follows that such representation should be the choice of the Catholic electorate of Ontario. Now, therefore, be it

"Resolved, that a convention of Catholic Liberals of Ontario be called to consider their representation in the Dominion and provincial cabinets."

The publication of the resolution having been the cause of a good deal of discussion in Montreal, a representative of the "True Witness" called upon Hon. Dr. Guerin, the representative of the Irish Catholics in the Quebec Government, in order to obtain his opinion of the matter. Hon. Dr. Guerin, after stating that he had read the resolution in the daily newspapers, said:—

This resolution has a more important meaning than appears on the surface, at first glance. If it dealt with the Irish Catholic representation in municipal and other purely local bodies, I should have nothing to say on the matter. But since it deals with Catholic representation in the "Dominion and Provincial Governments," I feel it my duty to sound a note of warning. If Provincial lines are to be adopted in regard to Catholic representation in the Dominion Cabinet I claim that the old Province of Quebec is entitled to a far greater consideration than any other Province. The reasons which might be advanced in support of this contention are too obvious to need to be set forth. The principal reasons are that Quebec is essentially a Catholic Province; that it sends more Catholic members to the Dominion Parliament than all the other Provinces put together, and that if the Catholics of Ontario, or any other Province, have any grievance in regard to their representation in the Dominion Cabinet, it is upon the co-operation of their co-religionists in Quebec, particularly their co-religionists of French Canadian nationality, that they must rely for securing redress.

I deprecate provincialism in matters affecting the interests of Catholics in our national Government.

What I desire to do is to emphasize the necessity for unity amongst Irish Catholics, all over Canada, on the broad platform of constitutional right and justice. A national convention of Irish Catholics would naturally be in a better position to demand adequate representation in the Federal Cabinet than would a Provincial conference.

Doctor T. J. J. Curran, has removed his office to 443 Rachael street, near the Hospice Auclair.

"We have not to go long distances