

## CORRESPONDENCE.

[We are not responsible for the opinions of correspondents.]

## THE P. P. A. IN ONTARIO.

To the Editor of THE TRUE WITNESS:

SIR—Until very recently the secret proscriptionsociety or association known as the P.P.A. was in an embryotic condition, but about the first of last November the members emerged from the chrysalis state of existence and began operations in Western Ontario. First of all the Society, if such it can be called, secured the services of that literary garbage-pit, the Toronto Mail, which the members, or "brethren," as they call themselves, use as a dumping ground for the most illiberal, abusive, and bigoted letters about the Catholic religion and the Ontario Government, which the English language can supply. This, Mr. Editor, happens in Ontario, the cradle of modern progress and enlightenment, the home of the much vaunted public school system, and the culture-ground of the P. P. A. bacilli, which is at this moment spreading its deadly venom over the province.

This Association now boasts that through its influence the mayors of Toronto, Hamilton, London, and one or two other places, were elected, and besides in a bye-election in East Lambton, their candidate was elected to the Local Legislature where he now sits, watching for Jesuits and Roman Catholic Bishops. According to an article in the Toronto Globe of the 5th inst., Mr. Campbell, M.P.P., for East Algoma, is to be initiated into the mysteries of the order some time this week; this will make two of their supporters in the Ontario House at present, but I understand that they are confident of having twenty-five of their number in the new House that meets after the Provincial elections.

As previously mentioned above the Mail is the principal medium through which they disseminate their vile abuse and lies for the purpose of recruiting their ranks by exciting hatred and distrust of their Roman Catholic fellow-subject and thus lead the way for the accomplishment of their primary purpose—the curtailment of the rights enjoyed by Catholics and the overthrow of the Mowat Government.

They ransacked the public records of the cities, towns and villages of Western Ontario to find evidence of the power of Rome in the number of Catholic employees in civic employment, but they failed to make out a case strong enough, so they attacked the Ontario Government for their alleged partiality to the members of the proscribed religion by appointing so many of them to public offices. According to the last census the ratio in Ontario between Catholics and non-Catholics (Protestants, Infidels, Jews, &c.), is one to five, so that Catholics should hold about one-sixth of the government positions, but judging from a schedule published some time ago by the Globe, they have not the representation to which they are entitled by virtue of their numerical strength. Baffled at every point of attack, they resorted to the dastardly expedient of circulating hand-bills purporting to give the vows taken by Catholic bishops at their ordination. From these spurious vows it appears the bishops are pledged to bring the civil into subordination to the spiritual power by every means in their power and ultimately to overthrow all Protestant governments. During all this time letters of acrimony and bitterness continued to be published in the Toronto organ, all surcharged with slanderous and baseless charges from which I select the following for the information of those of your readers who may not have seen them yet. Charges against the Mowat Government:

(1) The Devises Act was amended in the Catholic interests. The statute made it necessary that a will should be 12 months old before the death of a testator could operate in the interests of any church. Mr. Mowat cut this time down to six months in the special interests of the Roman Catholic Church. So say the P. P. A.

(2) Mr. Mowat made it law that Catholics should have a representation on the High School and Collegiate Institute Boards of the province, although Protestants have no representatives on the Separate School Boards.

(3) Oreds are acknowledged in official acts of the province.

(4) All property owned or occupied

by Catholics pay the separate school tax whether the property so occupied is owned by Catholics or Protestants. The latter, in this way, are compelled by law to contribute to the separate schools.

(5) The Mowat Government is in alliance with the Catholic hierarchy—in a compact with a great enemy of liberal principles, the Roman Catholic Church. The Government is thus the tool of the Romish priests, who coerce the members of their respective flocks to vote for the Grit candidate in the different constituencies.

(6) The Reform leaders make a deal with the Archbishop of Toronto for some concession in favor of the Church, while the hierarchy by means of secret machinery, would deliver the vote and receive the reward.

(7) The Public School laws were amended so as to secure, in addition to the original Act of 1863, "special privileges" to Roman Catholics, and that, in many instances, to the detriment of the public schools.

(8) Religious instruction (not devotional exercises) have been forced out of the public schools, avowedly because some thirty thousand Roman Catholic children attend them, while in the separate schools the pupils are receiving anti-Protestant religious instruction from the Roman Catholic clergy.

(9) Roman Catholics have not the use of the ballot like other citizens have, against Roman Catholics; Roman Catholics do not acknowledge the supremacy of civil law in temporal affairs; they owe supreme allegiance to a foreign ecclesiastical power, to wit, the Pope, who can at any time absolve their allegiance to the civil authority; they should, therefore, be deprived of civil rights until they abjure the doctrine of the Papal supremacy. Again, the priests, as before observed in this letter, are said to be working to make the State subservient to the Church by indirect means or force.

Those are only a few of the charges made against us in Ontario, but they will serve to give an idea of what manner of men we have to deal with in this country of progress; men calling themselves friends of civil and religious liberty and at the same time banding together to deprive a certain portion of their fellow-subjects of their rights, and relegate them to the position of serf and aliens.

One of the principal agencies to introduce religious issues into Canadian politics was the Toronto Mail, which endeavors daily to excite hostility between Catholics and Protestants; and it is quite evident it has been too successful in its effects, for there is plenty of fanaticism and ignorance to work on; it seems there is an inherent spirit of bigotry which is strong in a very large proportion of our anti-Catholic fellow-citizens, and this has been used to good advantage by promoters of discord and strife-breeders of every description.

R. C.

Ontario, 6th March, 1894.

MONTREAL, 12th March, 1894.

To the Editor of THE TRUE WITNESS:

DEAR SIR,—In last week's issue of your valuable and interesting paper I read an article headed "An Unnecessary Evil." Now, judging from the tone of the article in question, I should say that the signer, S. Sutherland, must be an Irish lady, or else an Irish gentleman, for every sentence has the ring of the true metal of an Irish heart. The sentiments expressed are such as have found a lodging in many an Irish bosom, and the chiding administered is, in some quarters, well deserved.

Too often have a section of our people thoughtlessly and foolishly given countenance and apparent approval to those who would drag the Irish name through the mire of low caricature and disgusting and insolent misrepresentation. Too often has a largely Irish audience sat tamely in some of our theatres, listening to, and even applauding, the words and antics of a fellow whose only claim to Irish nationality was his name, and that, perhaps, had been stolen; whose nature was too low, and sordid, and base, to truly and fitly delineate the character he had assumed, and whose only aim was the coining of dollars and cents, and at the expense, too, of the people he was insulting!

How is it that men, calling themselves Irish, and who already know what is to be placed before them, can be so eager to attend these low representations? If they have no real acquaintance with the

humorous side of the Irish character, cannot their imaginations, their instincts, tell them that the vulgar actor before them is a fraud, an excrescence, a base imitation of the real coin? While their feelings and intelligence are being outraged and insulted, can they not picture to themselves the Irish peasant? Let their minds carry them to Erin's shore. Let them look upon the real Irishman on his native soil. Let them glance into the soul of even the poorest of Ireland's sons, and there see the signs of that sterling nobility of character imprinted by the hand of God, and which centuries of persecution and torture could not efface. Let them look upon the Irishman in his leisure hour—listen to his sparkling wit and humor. Follow him in his darker moments, when danger, and treachery, perhaps, threatens some loved one, be it father or mother, master or companion, and then they will see the Irishman as he is,—affectionate, high-souled; daring to rashness in defence of the right, and, the danger once over, brightening the darkened atmosphere with his mirth-provoking sallies of wit, until his hearers forget their trouble and thank God that they are Irishmen. Let them then revert to the fellow before them. Place the real beside the spurious imitation, and, if they be truly Irish, they will so act, then and in the future, that the fellows who trade upon their easy-going thoughtlessness will go back to, and never return from, the slums of New York from whence they came, and the business of insulting the Irish will become so unprofitable, that there will be nobody in it, and the Irish stage will become, as our societies are endeavoring to make it in our own city, a real pleasure, and not a degrading exhibition of catch penny vulgarity.

We, as Irish men and women, have a history that any nation under the sun would be proud of. We have names on the glorious roll of fame that would shed lustre on any country, even one less favored than the land of the Harp and Shamrock. Irish names have been great in the legislative halls and on the battlefield of almost every land under heaven. Erin's banished sons sought a home in the new world. They were received with open arms, and, in return, they, Irish to the core, formed the bulwark of the American nation in its time of trouble and struggle. Americans do not forge this, and although there are some among them who will belittle us, yet their number is small, and they are but wretched carrion, whose fetid breath would poison the air of heaven itself; and on the other hand, there are a few, who unfortunately bear honored Irish names, but they are the chaff and not the wheat, and a proper spirit exerted by our people, both here and in the nation to the south, would banish that mean spirit of mockery existing to some extent in both places, and tend to render unto the Irishman his proper due.

Our societies here are doing good work in this respect and deserve the encouragement of the people. Let them go ahead. Let them persevere in the elevation of the Irish stage, and in time those low caricatures and insulting representations will have become unfashionable, and therefore intolerable. Let us respect ourselves, and the world will respect us.

A CELT.

Montreal, 12th March, 1894.

## MR. FOWLER STILL MISSING.

Mr. J. Fowler, father of Mr. J. A. Fowler, organist of St. Patrick's Church, of this city, who disappeared from his home, Phillip's place, at 11 o'clock on Saturday night more than two weeks ago, is still missing.

It seems incredible that the whereabouts of the missing gentleman has not been ascertained before now, because he has been a resident of the city for more than a quarter of a century, and was well-known by a large number of citizens and particularly by those associated with the religious societies in connection with several parish churches. Several theories have been advanced by many friends who have been unremitting in their aid to Prof. Fowler to discover some clue or gather some information regarding his father, but up to the present they have proved futile. Every portion of the city has been searched, including hospitals, without any result.

The night upon which the missing gentleman left his home was one of the severest experienced by many during the winter.

Mr. Fowler was over 70 years of age but very active. He was not accus-

tomed to leave the house any evening except to attend a religious service, and was always known to be a man of strict habits in every respect. Quite recently he had a severe attack of the grip, which occasioned considerable suffering, and it is thought that it may have in some manner affected his mind. Prof. Fowler has offered a liberal reward for any information regarding his father.

## WELL DONE, ST. ANN'S.

EVER TRUE TO THEIR PROVERBIAL PATRIOTISM.

On Sunday last, the members of the St. Ann's T. A. & B. Society held their regular meeting, which was well attended. After the regular routine, the Rev. Father H. Bancart, C.S.S.R., pastor of the parish, delivered a short, but effective address, and the subject upon which he spoke was one of vital interest. He called attention to the efforts that are being made to place THE TRUE WITNESS upon a solid and permanent basis. The appeal for subscribers was well received, if we are to judge by the most satisfactory results. The number of new subscriptions sent in was most encouraging. We owe sincere thanks to the parishioners of St. Ann's for the manner in which they have responded to the different appeals made by the members of the clergy on behalf of the only organ in their own language that they possess. We trust that the splendid example set by that parish will be taken up and acted upon by our friends all over the city. "Where there is a will there is a way," is an old saying, and we wish to illustrate its truth by securing a circulation in the city of ten thousand before the 1st of May. It is now in the hour of transition—not when our sails are full and our course is clear—that we will require any extra assistance from our friends. If the English-speaking Catholics of Montreal will only secure us—by efforts such as those made last Sunday in St. Ann's—a city circulation of ten thousand, we can assure them that the future of their paper is secured and that gradually they will begin to reap the reward of their patriotic endeavors.

## ST. MARY'S PARISH MISSION.

Rev. Father O'Donnell, P. P., of St. Mary's, has secured the services of the Rev. Fathers Doherty and O'Bryan, two very eloquent and zealous Jesuits, to preach missions in St. Mary's Church, corner of Craig and Panet streets. The women's mission opened on Sunday evening at 7.30, and will close on Palm Sunday, March 18th, at 4 p.m. The mission for the men will open on the evening of Palm Sunday at 7.30 and close on Easter Sunday morning. The following is the order of the services to be held during the mission:—Masses at 5.30 and 8.30 a.m., with instructions. In the afternoon at 3.30 o'clock the devotion of the Way of the Cross is to be made: instructions will be given then also. Devotions, comprising the recitation of the beads and benediction of the Blessed Sacrament, are also held in the evening at 7.30, when a sermon is likewise preached. It is three years since a mission was given in St. Mary's and a very large attendance is expected.

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