

The True Witness

AND CATHOLIC CHRONICLE,

PRINTED AND PUBLISHED BY

The True Witness Printing & Publishing Co.

(LIMITED)

225 St. James Street, Montreal, Canada

P. O. Box 1139.

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WEDNESDAY.....APRIL 7, 1897.

MR. MERRY DEL VAL.

The reception of Mr. Merry del Val in Montreal, Quebec, Three Rivers and Ottawa—wherever he has appeared, in fact, has been in keeping with his rank, his mission and the supreme authority that he represents. This was only to be expected of a people so loyal to the Holy See as the Catholics of Canada. The addresses of Mr. Merry del Val have been at once frank and courteous. He has declared his mission to be one of peace and has expressed a hope that the dissension caused by the educational question in Manitoba will soon be succeeded by unanimity and contentment. Such a hope, of course, implies an assurance that the grievances that have caused the divergence of opinion will be removed to an extent sufficient to satisfy the sufferers and their friends. But as to the procedure by which that desirable end is to be reached, we have as yet no information. We must remember, however, that Mr. Merry del Val has only been a week in the country, and that until he has at least surveyed all the ground, and especially Manitoba, the original scene of the trouble, he will not himself be in a position to look at all the facts from that impartial height of strict justice—constitutional and Catholic—which he must first attain before making a decision. There will necessarily be some delay afterwards, as the tribunals of the Holy See are not hasty in their judgments. Doubtless in determining what may be the minimum of concession with which it will be satisfied, the Holy See will have regard to actual circumstances. But beyond that—or even so far as that—conjecture is vain. All that we know is that, so far as Catholics are concerned, the settlement of the question has been submitted to a court to whose judgment no Catholic will think of objecting.

THE HON. JOHN COSTIGAN.

The speech of the Hon. John Costigan in the debate on the Address, last week, was of more than ordinary pertinence and force. All that he said of the school settlement was admirable. He could not accept it as a Catholic, because it was unjust to his fellow-Catholics. But he put his objection on other grounds also, and one of these was that it was a violation of the Constitution, and if he were a Protestant, instead of a Catholic, he would be equally opposed to it for that reason. Nor was his objection based merely on party allegiance. He condemned the course of the present Government, not as a Conservative, but as a representative of a constituency of Canadians of various origins and creeds who lived under a regime that was intended to give equal rights and fair play to all. It was the duty of every citizen of the Dominion, who took an interest in public affairs, to examine carefully the details of the so-called settlement and to compare them with the decision of the Privy Council, and to ask whether the grievances of the Manitoba minority were really redressed by it. They had not been redressed, in his judgment, and therefore the question was still open, and it was only casting contempt on the Constitution for the Federal Government to ignore its obligations. The settlement was neither satisfactory nor final, and those who had been hoping to see the question buried would attend a mock funeral.

Mr. Costigan was quite justified in his comments on the members of both parties who had spoken of the visit of Mr. Merry del Val. He condemned some of the remarks which the Ablegate's presence had drawn forth from honorable members as uncalled for and unbecoming. Catholics could surely find

nothing extraordinary in such a visit, and Protestants who had some knowledge of the procedure of the Sacred Congregation in the settlement of vexed questions would find no cause for surprise in the advent of the Papal envoy. The surmises as to his intentions, and the results of the enquiry which he has undertaken, were in some instances by no means creditable to the good sense of their authors. Reticence is sometimes golden, not only on the score of wisdom but also on that of good taste.

Mr. Costigan made a few pointed and timely remarks in reply to those who thought the Clergy should refrain entirely from exercising their rights as citizens. Why should this interdiction be imposed on the Catholic priest, while it was customary for Protestant pastors, both singly and in their corporate strength, to express their views freely and try by all legal means to give them effect. Not long since, said Mr. Costigan, a Methodist deputation had waited on the Ontario Government to demand, in forcible language the enactment of a satisfactory License bill. He did not object to Protestant ministers and denominations interesting themselves in this way in temperance reform or other questions in which the welfare of their flocks was concerned. But he insisted on having the same right for the priests of the Catholic Church, whose people looked to them for guidance for many things.

The closing words of the Hon. Mr. Costigan's speech caused us sincere regret. He said that he would not be a candidate for election after this parliament, but would retire from active politics. Whatever reasons may have prompted Mr. Costigan to make and announce this decision, the Irish people of Canada will regret it, and will hope that circumstances may enable him to alter his mind and to continue devoting his talents and energies to the service of his country. His last speech will increase the esteem with which he is regarded by the Irish Catholics of the Dominion.

SCOPE FOR IRISH GENEROSITY.

Among the Irish Catholics who have, by their industry, integrity and public spirit, won honorable positions on this Continent and are held in respect by all classes of society, not the least distinguished is Mr. William R. Grace, ex Mayor of New York. Mr. Grace's career has a certain element of romance which adds to the fascination of his personality. Born in Cork, of Queen's County parents, he early showed a disposition for adventure, especially in the line of seafaring. To gratify this taste he ran away from school, and some fifty years ago he landed in the city over whose administration he was, after eventful years, invited to preside. Though only fourteen years old, he had a good head for business, and his abilities were quickly recognized by those who were engaged in shipping. In three or four years he was well enough known, and sufficiently trusted, to obtain a loan of \$5,000, with which he set out on a voyage to Peru, where he invested it. It was there that he made the foundation of his immense fortune. He settled at Callao, and his first employment was as a clerk in the important firm of Bryce & Co. of that seaport. In two years he became a junior partner, the firm becoming Bryce, Grace & Co., and when, after fifteen years absence, he returned to New York—mainly for his health—he was a rich man. After a season of rest, he was sufficiently recovered to engage in business again, and he founded the house of W. R. Grace & Co., which soon became known everywhere among the shippers and commission merchants. If Mr. Grace was rich before, he was now on the way to become a millionaire. In 1880 he was elected mayor of New York, in spite of determined opposition. In 1884 he was again elected in the face of a junction of the forces of the Tammany and the Republican candidates.

But Mr. Grace is one of those rich men who look upon wealth as a trust, and his wife and son are of the same opinion. All three are as one in their determination to spend some of their superfluous means in the service of mankind. "It is the desire of my wife, my son, and myself," said Mr. Grace recently in explaining his scheme of beneficence, "to erect a building for the education of young women and girls in the various technical occupations suitable for women." He goes on to mention in detail the objects that he wishes it to serve—cooking, dressmaking, house-keeping, stenography, book-keeping and other branches of industry or business suitable to the female sex being enumerated. The institution is to be most liberally endowed and will, it is said, be put in charge of the Sisters of Charity. There will be no restriction on religious grounds in the admission of applicants, but it is primarily for the benefit of Catholics, and largely of Irish Catholics.

We do not give these particulars solely as a piece of news—interesting though they are. Nor do we altogether forget that we have magnificent givers in our

own city. But they are not all Irish Catholics, like Mr. Grace. We hope the day is coming when Irish munificence will be as noteworthy in Montreal as in New York, so that we shall no longer take an inferior place for generous giving and various helpfulness to our English, Scotch and Welsh fellow-citizens. When Mr. Hogan, M.P., paid us a visit, he called Montreal a Catholic city. The Irish element represents the bulk of the English-speaking Catholic population. A great responsibility therefore rests upon our wealthy Irish fellow-citizens. They have a duty to perform as well as those who help McGill College and other Protestant institutions, and there is plenty of scope for their liberality. Who is to be the "W. R. Grace" of Montreal.

DISCRIMINATING AGAINST CATHOLICS.

We have heard so much of the eviction of public officials from their positions on the pretext of partisanship that if only the quarter of it is true, the number of the unemployed has undergone no slight augmentation since the elections of June last. Some were sent adrift on the plea of economy and that there was not enough for them to do. We would like to see a statement showing how many of the vacancies thus created have remained unfilled or are destined to remain so. There are too many applicants in the ranks of the Government's supporters to permit of much economy of that kind. For some of them it was a happy turn of events that placed their friends in a position to help them and we cannot blame them for taking advantage of it. But few persons realize the plight of the unfortunate who are turned off without warning on the basis of some story of more or less intemperate parties.

We may be sure that the person who supplies the evidence which is meant to convict the incriminated official is not actuated altogether by regard for the integrity of the members of the Civil Service. Save where a man has made himself conspicuously offensive to some of his superiors and has persisted in this action after one warning, or has committed some other manifest impropriety, it is difficult to see how evidence of partisanship can be obtained by worthy means. The fact that the Government retained men who had made themselves peculiarly obnoxious to an eminent member of the Conservative Government goes to show that the ministers have no objection to partisanship, however outrageous. It is only when the partisan is not a grit or a rogue that he becomes a person *in grata* to the headmen.

But our attention has been called to a complaint which, if well founded, indicates the existence in localities of a more serious injustice than even the eviction of so-called partisans. The Charlotte, town (P.E.I.) Watchman of March 25 contains a communication charging the representatives of the Government in that Island Province with discriminating not only against "Tories" but against Catholics. The letter begins by a statement that in two named sections of the Island line there were under the late Government eight men employed as station agents and section men, of whom four were Catholics and four Protestants. Now, it is added, there are nine men employed, and of these eight are Protestants, leaving one Catholic. Some of the new men are entirely green hands, while among those dismissed there were some of the best men of the road. The writer gives full particulars in each case, and concludes with the bitter reflection that "the Grits are always ready to sacrifice a Catholic," and that "Catholics are not wanted—only on the day of election."

For our own part, though we find a good deal in the policy of the Government, in its theories and its practice, that we would wish otherwise, we would be sorry to believe that a government so largely Catholic and containing some exemplary Protestant gentlemen could deal thus unfairly with Catholics. Nevertheless, some dismissals that took place recently in this city render it impossible to avoid the conclusion that preferences have been shown in which Catholics—Irish Catholics—have not been the gainers.

THE ANCIENT GLORY OF IRELAND.

The ancient schools of Ireland were of peculiar interest for two reasons. Their period of most fruitful activity was for a great part of Christendom an age of exceptional darkness. The old culture which the great Fathers of the Church in Italy, Africa, Greece and the East had inherited and turned so nobly to the purposes of religion, had undergone a temporary eclipse through the fall of Rome and the inroad of the Barbarians. The great scholastic revival of which Albertus Magnus, St. Thomas Aquinas and St. Bernard were the leaders was still in the unknown future. The Irish renaissance was a beacon or rather a system of beacons illuminating the darkness. The other reason was that Irish scholars were not stationary. They were missionaries, evangelists, explorers. We do not half realize their service to the Church and to mankind.

A report of a lecture delivered by Most Rev. Dr. Healy of San Francisco, and recently published in the Monitor of that city, deals comprehensively with those seats of learning. The Bishop begins with the testimony of Venerable Bede to Ireland's generous hospitality to English students who resorted thither "for the sake of divine studies or of a mere continent life." These seekers of knowledge and virtue were of every class from the nobility to the poorest peasants, but the Irish willingly received them all and took care to supply them not only with books but with food free of charge. Like testimony is given by other contemporary writers of the continent.

But more remarkable even than the multitudes that flocked to the monasteries for instruction were the crowds that left the island, when their course was finished, to carry the seeds of divine and human learning to every part of the old world, and, some say also, to the new world. It is certain that some of them made Iceland the scene of their missionary labors. Geography was one of the sciences taught in the schools and Dicuil wrote a work, still read with interest, on the Measurement of the Globe. He is said to have had his training at Clonmacnoise. Erigena (the Erib-born) was master of Greece when Greece was hardly known in the west. Virgilius, abbot of Aghaboe, and afterwards Bishop of Salzburg, was an astronomer as well as a theologian. Dungal of Pavia, who wrote of eclipses and was highly esteemed by Charlemagne, had learned in Ireland the logic which he used so skillfully in controversy. Cumminian Fada, Bishop of Clonfert, was a man of varied learning and wrote with distinction on the once much vexed paschal question. Sedulius (a member of the ancient Sheil family) was a poet not unworthy of the classic age. St. Columba, St. Columbanus, Adamnan—these and many another belong to Ireland's golden age of learning and inspiration.

But it is to St. Patrick and the Divine Word he carried to the people whom he loved that we trace this rich and fertilizing stream and all its branches. He is the source of Ireland's Christian civilization. Clonmacnoise and Bangor, Lisnmore and Armagh, and all the other centres of learning and religion, were the harvest of his planting and sowing, and in thinking of Ireland's age of peaceful glory we must always give the great apostle of our native land the most exalted place.

We congratulate our valiant contemporary, La Minerve, on its appearance in its new form. As an eight-page sheet it will come up more than ever to the publishers' desire to make it in every way a superior paper, worthy of its long and honorable past and at the same time in keeping with the progress of modern journalism.

Mr. Bob Wall, well known in the business community and a very enthusiastic and clever member of the S.A.A. A., has embarked in a new business. He has secured an interest in the local agency of the famous Spalding bicycle, and is now soliciting orders. Mr. Wall is deserving of every encouragement in his undertaking, and we wish him every success.

AN IMPORTANT CONFERENCE.

MR. MERRY DEL VAL TO MEET THE ARCHBISHOPS AND ADMINISTRATORS OF QUEBEC AND MONTREAL TO-MORROW.

An important conference between the Archbishops of the different provinces in Canada and Mr. Merry del Val, the Papal ablegate, will be held in the Archbishop's Palace, in this city, to-morrow morning at 10 o'clock.

Invitations have been addressed to Mr. O'Brien, Archbishop of Halifax; Mr. Duhamel, Archbishop of Ottawa; Mr. Cleary, Archbishop of Kingston; Mr. Walsh, Archbishop of Toronto, and Mr. Langevin, Archbishop of St. Boniface.

Mr. Merry del Val will preside over the meeting. It is believed that all of the above-mentioned prelates with the exception, perhaps, of Mr. Cleary, will be present. His Grace of Kingston being too ill to travel. Mr. Marois, Vicar-General of Quebec, and Mr. Bourgeault, Administrator of the Arch-diocese of Montreal, will also be present.

Prior to the conference proper, a religious service will be held in St. James Cathedral, at which the Ablegate will officiate.

OUR SOUVENIR.

The Union and Times, in referring to our Golden Jubilee issue, says:

"A progressive journal is the Montreal True Witness. Its St. Patrick's day souvenir number was devoted entirely to the golden jubilee of the historic St. Patrick's Church of that city. The result is an achievement to be proud of, and bespeaks the enterprise of our progressive Canadian confrere. One of the notable articles in this jubilee number is on 'Irish Catholic Progress in Ontario,' by Mr. Wm. Ellison, a favorite contributor to the Union and Times."

(SACRED HEART REVIEW.)

The Montreal "True Witness" well deserves the praises that are being so widely bestowed upon it for the magnificent golden jubilee number which it published in commemoration of the fiftieth anniversary of St. Patrick's Church of this city. Typographically this jubilee number was very beautiful; the illustrations were many and excellent and the reading matter was appropriate

and of great historical value. We congratulate our esteemed Canadian contemporary upon the enterprise which prompted, and the ability which so successfully carried out, the publication of this golden jubilee number.

Reflections upon the School Question.

Politicians would have us believe that the School Question is dead and buried. Were it so, what strange shades might attend its funeral, a motley collection, from which it would seem the loyal Catholic should be conspicuous by his absence. But the School Question is not dead. It lives. Deep in the consciousness of all who have not entirely lost the faith is the conviction that such a matter should be far above the control of office-seekers or office-holders. It has to do with the future welfare of the country;

IT HAS TO DO WITH ETERNITY.

It seems to a dispassionate observer, indifferent as to politics or those who make them, that upon his bed of death no sincere Catholic would like to feel that he had deprived children from generation to generation of Christian education. Nay, more, that he had not lifted hand and voice to demand those benefits for them, or had by any action of his hindered the mere possibility of that sacred right being granted them. He would wish, no doubt, that he had stood up in face of party or of country and boldly made that righteous cause, be it popular or unpopular—his own; that he had used time, talent, energy, in its behalf, regardless of consequences. Imagine a generation of Catholics brought up without any idea of the after life, save in a dreary half-hour of enforced instruction, which would forever make odious the very idea of religion. But it is argued, that is as much as is given in the Catholic schools. Let any one who has been educated at a Catholic school turn backwards an instant. The morning prayer, the striking of each hour emphasized by some such ejaculation as "Let us remember we are in the holy presence of God," the noonday examination of conscience, with example told from the Lives of Saints or from the Scriptures, the pious reading, the word in season of a religious teacher, the recital of the beads, the spiritual reading, the Crucifix, the statue of Our Lady, the pictures of Angels or Saints. The child who turns out badly after such training is as one who loses a race, with all the odds in his favor. And all this without interfering with the regular curriculum of study. Why, in the United States,

IT IS PAROCHIAL SCHOOL BOYS

who have come out first in several public contests. What is here said of day school is applicable in a greater degree, of course, to boarding schools. The month of May is forever associated in the mind of the Catholic pupil with the brightly lighted chapel or shrine, with the singing of hymns to the Mother Immaculate, and the perfume of flowers. The beauty within made to harmonize with the beauty without. How vulgar and sordid appears the best ordered non-sectarian school, in comparison with these haunts of spirituality.

The writer, in visiting the Kindergarten attached to Felix Adler's school of ethical culture, in New York, was surprised to see there certain sacred pictures. The principal teacher, a charming and accomplished woman, to whom the dreary task had been confided of educating

ALL THOSE LITTLE SOULS,

without sectarian influences, took from the wall the well known picture of St. Anthony of Padua holding the Divine Infant, and made it an object lesson. Unlike the advocates of non-sectarian schools, she recognized the ethical value of elevating pictures and noble lives and turned backwards to the Church and its saints to find them. Says a non-Catholic writer in the Atlantic monthly for April, 1895: "It is not for the sake of the direct, religious instruction that the pastors are desirous of having parochial schools. There are several orders in the church devoted to the work of instruction. . . . It is from these orders that the parochial schools are drawn; and it is the Catholicizing effect upon the minds of the children of these still, self-contained, cheerful personages that the pastors chiefly value. There is a marvellous economy, too, in the system; for these pious brothers and devoted sisters only requite the necessities of life."

The writer proceeds to draw a parallel between them and the teachers of Protestant schools, whom, he says, "have seldom any vantage ground of rank, of such nature as to aid them in securing respect and obedience."

"The subordinate teachers," he continues, "are often poor and overworked, and in the commercial cities, where

NOTHING IS SO SINCERELY HONORED BUT THE BANK ACCOUNT,

come from humble homes to teach boys and girls who live in mock palaces." Religious schools are free from many of these objections and difficulties, the teachers being sufficiently independent of the pupils, without being too much so. "And," adds he, "the garb of the nun, of the Christian Brothers, of the Sisters of Charity, as well as the serenity and dignity of their demeanor, hold impudences in check and teach the young victims of successful speculation that there are distinctions other than those indicated by marble fronts and rosewood stairs. There is a certain civilizing influence, too, which comes of compelling minute observance of the etiquette of each apartment and each situation." If these remarks apply to the children of the rich and in especial to private schools, how much more forcibly to the children of the poor and gratuitous schools, where civilizing influences are so much a necessity. The danger, the pernicious

EFFECTS OF NON-SECTARIAN EDUCATION have been reiterated so constantly that they have become a truism. Recently in Albany, U.S., where some species of educational compromise was in action, it was legally decided that the cross was not a fitting emblem for the school house. Yet Christian and Catholic children were being taught daily within its walls.

But were non-sectarian education desirable, it rarely exists. The perversion

of the Catholic child is frequently sought, at least, indirectly. Lately, a book was issued and circulated amongst the children of public schools in the United States, wherein it was stated that the Jesuits made murder justifiable under certain circumstances, and that the Pope could give permission to commit sin. An agitation ensued on the part of the Catholic authorities and the book was withdrawn. A man, editor of a paper and a prominent A. P. A. of the West, has just been condemned to penitentiary for circulating immoral literature amongst the public school children. It is argued sometimes that Catholic schools are inferior to others. If they were true—and can it be proved?—in mere material matters, what is the obvious remedy? To improve them! Let intelligent Catholics consider ways and means. Were a church edifice in bad repair, it would scarcely be argued that it should be replaced by a Protestant meeting house or free-thought hall.

It is urged that Catholic education mars a man's future career. It is curious, in this connection, how the French Canadians have heard themselves styled inferior, and, in many instances, have joined in the cry. Yet

FRENCH CANADIANS TRAINED IN CATHOLIC SCHOOLS

have given Canada some of her foremost statesmen, political leaders and professional men, and has supplied a literature. If they have not always taken the lead in commerce, it is because their turn of mind seems to turn towards the professions, though who will deny that there are eminently successful commercial men amongst the same class.

But it is desirable in a growing country to obviate religious differences, say the undenominationalists. As well say that the churches must be pulled down or made unsectarian. While they exist, religious differences will exist. Is it any advantage to the State that a Catholic should not be that poorest of God's creatures, a bad Catholic, fit for "treasons, spoils and stratagems," or that an Anglican should tend towards infidelity. A child must learn at school the principles which guide his life, and he will walk with an uncertain, wobbling step, if he be taught to put expediency before religion and the desire to stand well with his fellows in place of a resolution to serve God at all hazards.

A. T. S.

PERE OLLIVIER.

THE LENTEN PREACHER AT NOTRE DAME, PARIS.

Père Ollivier, who has succeeded the late Mr. d'Huist as Lenten preacher at Notre Dame, Paris, is an illustration of the common belief that men of exceptionally strong intellect are of exiguous stature. It would appear that length of body is somehow opposed to breadth of mind. Père Ollivier is so short that in order that he may be able to see his congregation properly and gesticulate freely while preaching, he is obliged to stand upon a stool in the pulpit. This eloquent Dominican possesses all the boldness with which short men are credited. There is no preacher of the day who hesitates less to say right out what he thinks. This partly explains the great attraction that he undoubtedly exercises upon the public. On a recent occasion wishing to characterize the spirit of so many Catholics of the day, he said: "Gentlemen, we are afraid!" But after a moment's pause he added: "Pardon, gentlemen, it is you who are afraid, for, thank God, I am not one of that sort." The distinction that he drew might have given offense, but it did not. Such sorries on the part of Père Ollivier are quite understood. The subjects that he prefers to deal with are those that particularly interest a society of the present day, and it is said that, monk though he is, nobody understands the world better than he.—Catholic Times, Liverpool.

DEATH OF MISS ETHEL BARRY.

THE SAD EVENT TOOK PLACE AT CLARENCEVILLE, N.B., ON MARCH 30.

(From Our Special Correspondent.)

HENRYVILLE, QUEB., April 3.—The death of a most estimable and highly respected young woman has just been announced, Miss Ethel Barry, of Clarenceville, Que., youngest daughter of the late Mr. Patrick Barry. The sad event occurred on March 30th. Miss Barry possessed all the Christian and social qualities that render a young woman charming and agreeable. She was a most devoted daughter and sister, an affectionate friend and companion, whose pure life will be long remembered by her wide circle of acquaintances. Her bereaved mother and sisters have the heartfelt sympathy of this community.

MRS. MARY LARKIN.

It is with deep regret that we are called upon to announce the death of Mrs. Mary Larkin, mother of Mr. Thomas Larkin, superintendent of the Montreal Herald, and of Robert and Michael Larkin, which sad event occurred at her residence yesterday. Deceased was well known and highly esteemed by a large circle of the community in this city, where she has resided for a long period. The funeral will take place from her late residence, 712 St. Dominique street, to-morrow morning, at 8 o'clock.

The following extract from London Truth needs no comment:—

The banquet given last week by Lord Cardigan to courtiers and officials was a remarkable evidence of the bad taste, from an Irish point of view, which is often displayed by Irish viceroys, and accounts for many phases of the Irish question. Why, emphasize in Irish minds the fact of the neglect of sixty years especially at a time when the Sovereign, who could only give Ireland twelve days out of all the years, is spending over six weeks on the Riviera? The Irish do not grudge the Queen a holiday, nor any of the honor she receives in the other portions of her dominions. They do resent, however, an attempt to make them appear a nation of abject toadies, grateful even for royal neglect, and eager to kiss the hand that has christened them.