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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, April 22, 1899

THE EDUCATION REPORT.

Elswhere in this issue we publish an analysis of the report of the superintendent of Public Instruction of the Province of Quebec for the scholastic year 1897-98. So far as it indicates the scope and general character of the improved curriculum which has been adopted by the Catholic Committee, the substantial progress which has been made in the educational work of the province, particularly in the elementary schools, and the public moneys devoted to this important work, especially the bonuses granted to teachers displaying exceptional zeal in the performance of their task, the report is a gratifying and admirable one. It demonstrates beyond possibility of doubt or cavil, that the educational system of Quebec is now second to that of no other province in this Dominion, and no other State on this continent. The report has, however, in our opinion, one defect. Ample and elaborate as are the statistics which it contains, it is very disappointing in those that deal with Montreal, to which no more space is devoted than to the smallest county in the Province, although this city contains nearly one-third of the total property taxable for school purposes in the province. We allude particularly to the absence of statistics regarding the English-speaking Catholic children attending school. All that we are told is that in this city there are 26,703 "Roman Catholic pupils," and 46,166 "English-speaking pupils." We are not informed whether these include the pupils at all the educational institutions, from the universities to the elementary schools, in the city, nor is it stated what proportion of the total number English-speaking Catholics form. We are left in the dark also as to how many English-speaking Catholic pupils attend Protestant institutions. Information on these points could be obtained without difficulty or extra expense, for it could be secured from the same sources from which information on the other subjects dealt with in the report has come. The figures could be given in a half page of the report. It is unnecessary for us to repeat the valid reasons which we have several times set forth in these columns in support of our claim to a separate classification in all official compilations containing statistics of this character. We ask for this separate classification in the Dominion census in the city census, and in the education report of the province, with special reference to Montreal.

FACTS THAT SPEAK.

The following statement, regarding the Ancient Order of Hibernians, speaks volumes for itself:—"The Ancient Order of Hibernians has met with wonderful prosperity. To speak only of the Continent of North America—the Order has divisions in 43 states of the Union, and in four provinces of the Dominion of Canada, with a membership of 110,732. In cash in the division treasuries and in real and personal property it has \$1,001,529.94. "During the year 1897, the latest from which complete reports are at hand, the order has paid for sick benefits \$54,064.52, and for assistance

to widows and orphans and other charitable work \$124,943.29." Such gigantic work has been done in this city by the A. O. H., and so well known are the beneficial effects that have flown therefrom, that we prefer to leave the above without any comment for this issue, and to allow our readers to reflect upon the significance of this brief statement, without having their minds distracted by any lengthy remarks on our part. However, we have here a very practical text for more than one article, and we will not be backward in making use of it. In the meantime we can squarely say that it is our firm conviction that a great deal of the future of the Irish people in Canada is bound up in the future of the A. O. H.

ALWAYS PERVERSE.

A recent despatch from London contained the following information concerning an idea of Cardinal Vaughan in regard to the coming century:—"Cardinal Vaughan addressing the Catholic Truth Society, outlined a project, which, he said, had been decided upon at the Vatican, and blessed by the Pope, to celebrate the last year of the century, and for the first year of the next in solemn, international, world-wide acts of homage to the Saviour. There are to be common prayers, pilgrimages to Jerusalem and Rome, religious solemnities, special meetings for the purpose of transmitting to future ages a solemn profession of the Catholic faith, and the erection of crosses and bonfires on the lofty eminences of the world."

"On the first day of the new century the faithful are to unite in spirit at the first Mass of the Pontiff, at which His Holiness will use a golden chalice presented by the Catholics of the world."

A very plain and simple statement of a very reasonable and highly opportune suggestion. Yet our friend the "Daily Witness," could not let it pass without a sneer. That keystone organ testifies—as should a "Witness"—to the fact (a mere invention of its own) that the Cardinals having erred in calculating the year 1900 as the first of the twentieth century, and having prematurely ordered certain preparations for the celebration of that great event, have been obliged to cloak their own mistake by suggesting a two years celebration, consisting of pilgrimages to Rome, to Jerusalem, and elsewhere.

After taking their calendar from the Church of Rome, the "Witness" and its friends should not forget that the Cardinals of the Catholic Church are equally—to say the least—as well versed in the computation of time as are their critics. The truth is that there never existed such a mistake on the part of the Cardinals. What we have quoted above is merely the statement of an idea suggested by His Eminence Cardinal Vaughan, and is not due to the fact of the century beginning in 1901, nor to any error regarding the date upon which this century closes. If our contemporary had followed "La Semaine Religieuse" of Montreal, it would have found some months ago a very clear explanation—given in that organ—of the reasons why the twentieth century commences at midnight of the 31st December, 1900.

We fear that the trouble is not so much on account of what the Cardin-

als may or may not have said regarding the measurement of time, but rather on account of the suggestion concerning pilgrimages to Rome. We can readily understand how adverse the "Witness" would be to any movement be it in the form of a pilgrimage, or otherwise—that might tend in the direction of the Eternal City.

A BRYAN OVATION.

Some twenty-five thousand enthusiastic citizens took part the other evening, in the Grand Central Palace, New York, in the Jeffersonian dinner. An event occurred that recalled to mind the occasion when Blaine, at Minneapolis, was carried from the table to the platform. This time, as on the former occasion, a woman's voice cried out the name of the popular orator; as if by an electric shock, the whole vast assembly, seemed seized with a mad desire to hear William Jennings Bryan speak. The banquet was turned into a great public meeting; the tables were deserted; three hundred waiters stood back to let the guests rush to the platform; and in the wild confusion the ex-Presidential candidate was carried bodily on to the platform. Bryan delivered one of his best speeches, and the enthusiasm knew no bounds.

The Minneapolis affair was the turning point in Blaine's career, for the hour of that ovation he rose, in leaps and bounds, until he attained universal popularity. The circumstances were almost similar in both cases. Will this one prove as effective for Bryan as the other did for Blaine? Only time can tell. But certainly Bryan enjoys a national reputation today, which he could not well have claimed three years ago. It will be interesting to notice his course from this until the next Presidential Campaign.

CATHOLICS DRIFTING TO MASONRY

Such is the somewhat sensational heading—in the form of an interrogation—that appeared in a recent issue of the New York "Herald." The second line of the heading is still more attractive; "Remarkable Growth of a New Secret Organization Among the Pope's Followers. Many Priests Enrolled." Now, as far as this is concerned, it is quite up to date and perfectly in accord with the semi-mysterious system, so prevalent now-a-days, of creating a sensation. But when we peruse the article that follows these flaming lines, we are very much disappointed. We had expected some terrible discovery, some piece of information that would shake the equanimity of every Catholic.

After explaining how opposed the Catholic Church has ever been to Freemasonry, and detailing the effects upon a Catholic of joining that society, the article thus proceeds:—"Now, however, a secret organization, planned on Masonic lines, with similar distinctive characteristics, is having an amazing success among Catholics. It is called the Knights of Columbus. There are more than 12,000 members in this city alone, most of them having joined within the last two years."

"In the year 1882 the Rev. M. J. McGivney, pastor of the little country church at Thomaston, Conn., organized the first council of the Knights for the young men of his flock. These pioneers never imagined that the society would reach its present proportions. They laid down an elaborate ritual, after a Masonic pattern, eliminating of course whatever in it and its other constitutional rules had received ecclesiastical disapproval."

Then having stated that the Apostolic Delegate approved of the organization, the article continues:—"This ritual establishes two kinds of membership, insurance and associate, both of equal grade in Knighthood. There are grips, passwords, indications and all other occult and mystic paraphernalia so dear to the male biped, who is, as the great philosopher tells us, ever pleased with a rattle and tickled with a straw."

It is unnecessary to quote any more; the balance of the article consists in a certain amount of statistics that speak very favorably of the success attained and progress made by the society.

The very fact that Rome approves of the society is, in itself, the best evidence that it is Catholic to the core, and, therefore, anti-Masonic. In a few words we would like to point out the distinction that must of necessity exist between the two. The Catholic Society of the Knights of Columbus is an order established for the special purposes of propagating the Faith and assisting—spiritually and temporally—those Catholics who are in need of either, or both. It is in its very essence a progressive and a constructive organization. On the other hand, as far as practical life is concerned Freemasonry is a destructive body. The passwords, the grips, the signs, the tokens, the regalia, the

ceremonials have nothing to do with the fundamental principle of a society: they are mere accidents, sometimes of a precautionary nature, sometimes of a defensive one. They have no more to do with the spirit, or essence of the society, than the countersign given to a sentinel has to do with the plan of campaign as formulated by the commander-in-chief of an army. The password may be changed as often as the commanding officers deem proper; and it is merely a test whereby the sentinel may know a friend from a foe. But the cause of the war—just or unjust,—the plans of the general—offensive or defensive,—the principle at stake—be it a national one—no more depend upon that sign, and are no more effected by it than by the color of the sentinel's eyes, or the length of his shadow upon the ground.

You must look deeper, if you wish to discover the aim, the purpose, the system, the principle of an organization. We said Freemasonry was destructive we reason thus: Every symbol, every expression, every sign connected with Masonry indicates a purpose of erecting something, of constructing some edifice. The name "Mason" sur zalking God "The Great Architect," the square, compass trowel, apron,—all these denote an intention to build. What is it that Masonry wishes to construct, and has sought for long generations to erect? Decidedly, it is the Temple of Masonry in all the world.

In order to erect a temple, or any other edifice, you must first have the ground. That ground has been occupied for over eighteen centuries by the Catholic Church. Therefore, Freemasonry must begin by tearing down the Church, before it can lay the foundation stone of its own temple. Once the ground is disincumbered, once the Church is destroyed and its ruins scattered, then—and only then—can Freemasonry occupy the soil and commence its own building. The result is that, for over a century, Freemasonry has been using every implement within its grasp to detach the stones of the Church's construction from each other. It has been carrying on a work of destruction, and it has, so far, failed to remove one bit of mortar from between the stones that have been cemented by the blood of martyrs and that were laid and fashioned by the Hand of Christ. And so will it be—even unto the end of time—should Masonry survive; the Church remaining unchanged, the ground will be perpetually occupied by her, and her enemies must continue their attempts to wipe her out. But never will the day dawn when Masonry—having possessed the ground—can cease its work of destruction. And possibly the existence of the "Knights of Columbus" will be an additional obstacle in the way of Masonic aims.

TRUTH DIVIDED.

We have been favored with a copy of a sermon recently preached in the crypt of the Cathedral of St. John the Divine, in New York, on the subject of "Church Consolidation," by Rev. William Reed Huntington, D.D., rector of Grace Church, New York. It is the first time we ever knew of a preacher advocating "unity" by trying to prove that division was essential to Christian truth. Yet this learned and eminent clergyman has seriously undertaken that impossible feat. We had always supposed that the individuality of truth was axiomatic.

Either Truth exists or it does not. There cannot be any division of it; there can be no diversity from it. "God is Truth"—and Truth must be as undivided, as single, as real, as one as God is. But Rev. Dr. Huntington, in his anxiety to prove that Protestantism, in all its sects, must contain the truth—yet no two agree on what it really is—has invented a very novel and peculiar argument. He says:—"God has deliberately chosen to educate man through the instrumentality of man's own mistakes. . . . The Bible builders are dispersed of God only that they may be reunited, ages hence, in that better city whose foundations are upon the holy hills, and where a single mother tongue prevails." After a few more similar examples of God purposely creating divisions with the intention of healing them later on—in other words, the Almighty making sport with humanity—he says:—"And so with schism as it is called, and the healing of it, in the world ecclesiastical."

"We are asked, to-day, to believe that Protestantism is a failure and that the Reformation was a mistake, because, forsooth, Protestantism and the Reformation have proved themselves prolific of divisions, because, in other words, they have resulted in the scattering of the sheep. That is good reasoning as against those who are determined to make of Protestantism and the Reformation a finality; who hold that wisdom died with Martin Luther, and that the outer edge of the sixteenth century de-

limits the horizon of truth; but it weighs for little with such as are persuaded that Almighty God, broke up the Latin union in order to help us form a better one; destroyed the imperial framework that He might put in place of it a polity large enough to cover the round world.

"With these, who trust the future, the cry is Onward! Nothing can damp their faith in the resources of the Almighty. He that scattered Israel, they insist, will gather him, and keep him as a shepherd doth his flock. Such is the churchmanship of hope."

We would like to know how this good preacher can reconcile this advocacy of disunion with the words he uses, later on, when speaking of the Catholic Church, and causing the Catholic to say:—

"We are born into the Church, by sacramental, as we are born into the state by natural birth. We have not chosen Christ, He has chosen us, and graciously called us into the fellowship of His flock. In doing so, He has made provision for our safe custody and proper nourishment. The saving of the soul is too precious a matter to be entrusted to the risks of private judgment. Suffer yourself to be wisely and graciously cared for by the Church, this household into which you have been born. See, here are teachers to instruct you; teachers who have come down in a direct line from the beginning, and who are, therefore, more likely than any others to possess the true tradition of the Christ. Here also are sacraments—two if you insist, seven if you will; but, all the same, a system, a provided scheme of spiritual help and comfort; a course, a treatment, a blessed ministry of grace.

"And as for worship, here it is in form definite and precise. Why go wandering aimlessly about in search of Christ? Why soar up into the heavens of speculation to bring Christ down from above, or delve laboriously in the depths of research to bring up Christ from beneath? Enter the nearest church where you can be sure of finding Him on the altar. See you not the smoke of incense curling about his throne? Hear you not the sharp note of the bell annunciatory of his coming? What remains, save to fall low on your knees before his footstool and to acknowledge the objectively present God?"

Then he charges all the errors in the educational systems, all the doubts and misgivings in regard to morals, all the uncertainty of faith in the world to-day, "upon our unhappy divisions."

Now, if these are Rev. Mr. Huntington's opinions concerning Catholic belief—we will not bother with the slight inaccuracies, that are pardonable under the circumstances—and if he finds those "unhappy divisions" to be the cause of so much error, we would be pleased to know what on earth he means, by trying to prove the necessity of divisions in Christianity. It is a pity that such men should be so blind. But, to use his own argument, it may be that God has mentally blinded him in order to restore his sight some day.

PROF. ROBERTSON'S CRITICISM.

In those days when we hear so much about the faults in our system of education in the Province of Quebec, and when we are eternally criticized and contrasted with Ontario, it is somewhat refreshing to find a man like Mr. J. C. Robertson, the Professor of Greek at Victoria University, holding up the glass to those very gentlemen who profess so much contempt for the educational system of this Province. At the 33rd annual meeting of the Ontario Educational Association, Professor Robertson made some remarks that deserve perusal.

After ridiculing the two political parties on account of their methods of making the educational requirements subservient to their respective political interests, we find the frank professor stating:—

"In the high schools there were three distinct classes of students: Those who were studying for the university and professions, those who were studying for teachers, and the general public, who merely sought mental training. Yet all had the same mental food. At present they had before them a curriculum and examination system which was not proper for either class. What would the farmers think if the Minister of Agriculture went to the O. A. C. at Guelph and told Principal Mills to feed all animals the same food. On this common bill of fare provided for the three courses are placed some subjects wanted by the matriculants that all teachers do not want, and vice versa."

"Prof. Robertson then touched upon the percentage required at examinations. Why should a teacher not be required to take in some subjects a higher percentage? Many teachers never get more than 33 per cent. in arithmetic in their whole course. There

were some subjects in which teachers should take 100 per cent. Do business men want to employ persons who only spell correctly once in three times, or who only work out an arithmetical question once in three times? The pupils should have their individuality developed. The complaint was often made now that all individuality was suppressed at present.

"Our system had grown up, nobody knows how, but it had lived in many respects a vigorous life. Though we boast the Anglo-Saxon spirit, yet our system approximated very closely to the continental system, and had not grown up from local conditions, but was imposed largely from the State. We should not give utter uniformity. What possible chance was there here for a strong institution? The system was too much like a gigantic machine. It was a pity that so many teachers felt so deeply that they were a part of a machine. The great difficulty in the products of the machine was their lack of individuality."

Referring to the instability, the shifting and changing characteristics of the Ontario system, the Professor said:—

"Then there was the frequent changes in our system. If it were not so some teachers might complain of the monotony of it, but every teacher knew that this "itch for change" had aggravated the matter rather than bettered it. If no changes had been made in the last five years we would be better off than before, remarked the Professor. "Too many cooks," he went on, "are said to spoil the broth, but one cook will spoil it if he is continually taking it off the fire." There was no reason for the jealousy, which existed between public school and high school men. The attempt to provide for the high school by the public school leaving work had failed.

In concluding Professor Robertson said:—"I may be told that all this is good and reasonable, but you will never get the Minister to consent to it. Probably not. That is why I call it a fetch."

We would advise a serious and fair study of Quebec methods, a summary of which will be found in another column of this week.

PRIEST AND PEOPLE.

(From the New Zealand "Tablet.")

"A priest is not an angel," said a New Zealand priest at the close of a sermon to a man; he is human. He has the faults of human nature, but his life is given to you. His hand is the anointed hand which gives you the sacraments. Respect your priests. Be proud of them. If they have faults, leave their faults to God. "That," says an amiable and thoughtful correspondent, "is just what so many Catholic people do not. Some persons are so constituted that, as George Eliot has said, they constantly fix their eyes upon the spots upon the sun and not upon its glorious radiance. We are all apt to take the self-sacrifice and willing service of the priest in much the same unthinking, ungrateful, gratuitous way as that in which we accept light and air. Possibly it is in consequence of this airy appropriation, as a natural heritage, of the services of the priest that we are so free with our criticism and so stingy with our gratitude. It should be vice versa. When sickness assails us and death faces us the priest is the only one upon whom we can call, knowing that the call will be obeyed. Other friends may fail us. The priest never fails us. His telephone is never spiked. No matter how cold the night or late the hour at which the urgent ring comes, it is answered. Truly, indeed, we ought to respect our priests."

"The order of Melchisedech," with the wonderful power which it confers carries with it the blue ribbon of all earthly dignities, but it carries also with it a great dowry of human loneliness. When he dons the garb of his supernatural knighthood the priest is shut out by a wall of separateness from the fair garden of human love. He must go alone and lonely and practically homeless through the world. The life of the priest affords the highest ideal that the world holds to-day of the Christian charity embodied in the primary commandment of the Positivists School: "Live for others." Altruism can go no further. In common gratitude the least that Catholics can give their priests is profound respect and wide indulgence, instead of cold non-appreciation and flippant criticism."

There is not an act of man's life lies dead behind him but is blessing or cursing him every step he takes.

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