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EPISCOPAL APPROBATION.

If the English speaking Catholics of Montreal and of this Province consult 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.....OCTOBER 22, 1898

ANOTHER NOTE OF WARNING.

As one of our Catholic contemporaries very justly says, the vindicator of Catholic faith and practices has to deal with two classes—broadly speaking—of antagonists: blind, vulgar bigots, who throw the amenities and the proprieties and conventionalities to the winds and come out squarely with what they have on their minds; and demure, mild-mannered bigots who deal in polite and pointed insinuations.

The Daily Witness, of this city, belongs to the latter class. It is obliged, in fact, to belong to it; for it would very soon cease to exist if it did not keep up a "mild-mannered" crusade of bigotry against the Catholic Church. It is supported by the aggressive and bigoted Protestants of this city, who have learned from practical experience that the royal road to social, commercial, municipal and political success is to safeguard their interests with a jealousy and a clanishness which exclude all considerations of justice or fair play to their fellow-citizens.

The latest proposal of these stalwart Protestants, as voiced by their organ, the Daily Witness, is to hand over to the Protestant Board of School Commissioners the school taxes derived from the neutral panel—that is, those paid by corporations. At present the money is divided according to population. For colossal impudence this proposal takes the palm. It means that the school system of this province, under which Protestants receive more than their fair share of financial support, is sought to be altered in regard to Montreal, so that the Protestants may receive all the money raised on the neutral panel for school purposes.

This cool proposition is of a piece with the grasping policy so long pursued by the generality of Protestants in this city. It is the misnamed "Equal Rights" movement over again—a movement which aimed at giving all the rights to the Protestants and none to the Catholics. The success of such tactics in the past explains the boldness of which this latest attempt at self-aggrandizement is a signal proof. And yet these separatists are the very people who talk most loudly, most frequently, and most unctuously, about the sinking of sectional considerations in a common Canadian nationality!

Had English-speaking Catholics pursued a similar policy in the past they would be a powerful factor in the commercial and public life of Montreal to-day. There has been, however, a policy of "drift," of laissez faire, and now they are confronted with its disastrous consequences. We shall be much mistaken, indeed, if this latest attempt at a further encroachment upon their rights does not serve to make them realize the paramount necessity of taking prompt and energetic steps to put an end to an aggression which is becoming bolder every day.

CATHOLIC CHILDREN IN PROTESTANT SCHOOLS

The report of the Superintendent of the Protestant Schools of Montreal, which was presented at the last meeting of the Protestant Board of School Commissioners, contained a statement which we confess to have read with great surprise. That statement was to the effect that during the past months there were 289 Catholic children in attendance at schools under the control of the board. Difficult as it is to believe such an assertion, there is no reason to discredit it. The Catholic parents or guardians of such children incur not only the condemnation of the Church, but a fearful moral responsibility besides, in allowing them to attend Protestant schools.

The children are in jeopardy of losing what is more precious than all the advantages that education could bestow upon them—namely, their Faith. Catholic parents and guardians have no valid excuses to offer for such open disloyalty to the teachings of their Church. School accommodation there is in abundance; and the quality of the instruction given in them is not surpassed by any of the Protestant schools. In addition to the ordinary course of instruction, religious teaching—so essential to the young—is also imparted in them. It would not be amiss to institute inquiry into the circumstances which have brought about this deplorable state of things.

"ENGLISH-SPEAKING CANADIANS" AND THE RECORDERSHIP.

Last week we pointed out, in referring to the clause in the proposed new city charter which deals with the appointment of an additional Recorder, that experience had shown that in its practical application "English-speaking Canadian" meant anybody but an English-speaking Catholic Canadian. The discussion which has since taken place at the meeting of the Charter Amendment Committee in reference to this clause very forcibly illustrates the truth of what we then said. Alderman Martineau, whose sense of fair play deserves recognition, moved that the recommendation regarding the appointment of an "English-speaking Canadian" as one of the two Recorders should be struck out. The Star's report of his remarks is as follows:—

Alderman Martineau said he considered this as one of the most unhappy clauses that could have been devised. It showed that, in spite of the protestations of national unity, divisions of the most vicious kind do exist. He regretted this, and wished the clause had never been put in the draft charter. Moreover, the idea of national representation on the Bench of the Recorder's Court was impossible to be carried out in its entirety. If an Irish Recorder was appointed, the English would be dissatisfied, and if English Recorder, the Irish would want an additional Recorder appointed to represent them.

No such nationality provision had ever before been put upon the statute book of this province.

The two Protestant revisors strenuously opposed the striking out of the clause. If the term "English-speaking Canadian" did not mean, in invariable practice, a Protestant, why should they have so strongly advocated the retention of the provision? They knew well what they were doing when they inserted that provision in the draft charter. If English speaking Catholics would only exhibit equal alertness and zeal whenever their interests are at stake, how different would be their position in Montreal in a few years! Alderman Martineau gained his point; and instead of the provision as to the appointment of an "English-speaking" Canadian the following recommendation was, at his suggestion, adopted:—

"The committee hopes that in the nomination of these Recorders the Government will take into consideration the rights of the different nationalities making up the population of the city."

man Martineau's recommendation is adopted when it comes up for discussion there.

Since writing the above, the Herald publishes a series of interviews with English-speaking Protestant members of the Bar of this city, which goes to show that the little game of "English-speaking Canadian," which, as we have pointed out above, is merely a diplomatic dodge to close the optics of the ever confiding English-speaking Catholics, is evidently abandoned in some cases.

The question of the appointment of a successor to Judge Dugas, and of having three magistrates for the police courts instead of two, says the Herald, is creating much discussion not only in legal circles, but among citizens generally to whose interest it is to watch the city's progress.

Here are some extracts from the interviews:

Dr. Davidson, Q. C., a prominent member of the Anglican Church, is reported to have said:

"Fair play entitles the English-speaking Protestants to one of the magisterial positions, especially as both occupants have always been French Catholics. Cases are mixed, you know. The sentiment expressed by English-speaking members of the bar and by English speaking citizens generally is that it is necessary that we get an English magistrate. How should the appointment be made? I think that the appointment should be made from the senior members of the bar, and according to merit, not as a political consideration."

The Hon. F. E. Gilman said that his views on the appointment of a magistrate to succeed Judge Dugas were very pronounced. "It is ridiculous," he said, "that there is no English-speaking Protestant magistrate. The coroner and his deputies, the sheriff and his deputies, the police magistrates, the recorder and his deputies are French. Thus, of all the magisterial positions, not one is occupied by an English-speaking Protestant."

Here Mr. Gilman felt it was time to use a little diplomacy. He said:

"Members of the Bar are not affected by the nationality of a judge. I have always found Judges Dugas and Desjardins to be able men, whose justice and honesty no one can impeach. But it is the sentiment among the people. The English speaking Protestants have their little troubles, and they accordingly feel the need of going to a magistrate who, as they say, is one of my own countrymen."

Mr. G. P. England said: "I am convinced that the English speaking section of the people are entitled to have an English speaking magistrate. I would like to see Dr. R. Stanley Weir get the position," says Mr. England.

Mr. Weir, as our readers are aware, is a Protestant.

Mr. F. W. Hibbard, a partner of Dr. Stanley Weir's, was non-committal in his statements. Among other things he said:

"I have decided views on that question. We are supposed to have a share of judicial positions. Here, however, in the largest centre of the English population of the Province of Quebec, the English-speaking people have not a single representative on the magisterial bench. We have our share of criminals; why not give us our share of justice?"

There is no doubt whatever that Messrs. Davidson, Gilman and England expressed the sentiments of the majority of the English-speaking Protestant lawyers of Montreal.

Mr. LABOUCHERE, editor of Truth, offers the following suggestion as a means of securing universal peace:—"What the Emperor of Russia's plan for universal peace is has not yet been revealed. I will reveal mine. Each country should have a Secret Service Corps, well instructed in all the methods of taking life by poison. So soon as a war is about to break out each of the belligerents would endeavor to poison the Sovereign, the Ministers, the representatives, and especially the journalists of the other country. After a very few deaths I am convinced that peace would not be broken. This may seem at first sight a startling proposal, but between poisoning men and taking their lives by shells, bullets and other such projectiles there really is no difference, and my plan would result in a great saving of life. Instead of mowing down thousands, burning villages and other such barbarities, a few leading men would be taken off. By the present system the few promote a war and the many suffer by it. This, indeed, is the reason why there are wars. I would bring the consequences of hostilities directly home to those who are responsible for them."

An interesting little sketch, entitled "What a Rosary did for Three Protestants," to be found elsewhere in this issue, is taken from the excellent monthly, The Messenger of the Sacred Heart.

A TRIPLE JUBILEE.

A triple ecclesiastical jubilee has just been celebrated with befitting solemnity in the city of Rochester, N.Y. The three events commemorated were the thirtieth year of the venerable Bishop McQuaid's episcopate, the fiftieth year of his life as a priest, and the seventy-fifth anniversary of the establishment of St. Patrick's Cathedral parish. The interesting occasion was marked by the consecration of the Cathedral, which, as Catholics know, showed that the sacred edifice had been cleared from all debt. The consecrating prelate was Archbishop Corrigan, of New York. There were also present, amongst others, Archbishop Martinelli, the Apostolic Delegate to the United States; Archbishop Ryan, of Philadelphia, and Archbishop Williams, of Boston.

Bishop McQuaid preached a sermon which was, naturally, largely of a reminiscent character. He reviewed the fruitful labors of the zealous Jesuit missionaries in Western New York in the early part of the seventeenth century. One of the missions they established amongst the Indians was about twelve miles from where Rochester now stands.

To the east at Mendon and Canandaigua, in Cayuga County, these missionary fathers established rude chapels to the honor of God. In these rude chapels the savages heard the same Mass that Emperors and Kings heard in grand cathedrals and basilicas. At that time the only political power in the United States was that of France.

His Lordship then dwelt eloquently upon the work of the Irish priests in the early part of this century, paying especial attention to the priests who built up the Cathedral parish of Rochester. He paid a high tribute to Rev. Bernard O'Reilly, who was afterwards made Bishop of Hartford, but was lost at sea before he had an opportunity to enjoy his honors.

The grave evils of the Church trustee system—a system which was founded upon the Protestant principles of permitting laymen to interfere in Church matters—were next recalled. "In the past," he said, "the laws of this country were not laws of liberty, but intended to impede and hamper the cause of religion. The laws forbade the Church, as a church, to hold property, and provided that the affairs were to be administered by trustees selected by the laity and responsible neither to Bishop nor Pope. Such a condition tended to breed trouble. Even St. Patrick's Church was sold by the Sheriff. The trustees often tried to dictate the terms on which the priest would be allowed to officiate. The Bishop then went on to paint in vivid terms the sad state of affairs which such a system made possible.

In 1830, however, Bishop John Hughes was sent to New York. He was a man who feared no man, not even the Catholic in his own diocese who had Protestantized his churches. We were drifting like a rudderless ship at sea until Bishop Hughes came to the front and demanded a system of church discipline. John Hughes was defied in his own cathedral. When the trustees attempted to put a suspended priest in charge of the Sunday school he threatened to buy a vacant lot and erect a new church. The people stood by the Bishop and the trustees were never heard of again. Bishop Hughes had his system, and it was extended over a great part of the land, despite the fact that the laws of the country were still against it. Then came the Civil War, that if it had not ended as it did, the civilization of the world would have received a serious check. Catholics were all Unionists. I was one of them. We were surprised at the number of friends the Catholics had those days, and after the war they acceded to our request to please amend the law so that we could hold our property safe and without danger of disruption. The laws were so amended there was no thought of restricting the rights of the laity, the laity know it now and are glad that the system has been changed."

The important subject of vocations to the priesthood was the next topic to which Bishop McQuaid alluded—a subject which is of special interest to the English-speaking Catholics of Montreal and the district. He said:

"There is one other subject that I must speak about. It is that impression that goes out from the West especially that there are few vocations in this country now for the priesthood. That is a gross libel on the religion of Jesus Christ. Look about you here. Those young men in the red cassocks, in the black cassocks, one hundred and fifteen in number, are all natives of this country and mostly from this neighborhood and are all studying for the priesthood. No vocations for the ministry in this country! Why, no one could be here today and not refute the assertion. Last Sunday I assisted in

the silver jubilee of a little country parish. I was surprised to learn that from that little place there had been sent thirty-four young women to consecrate their lives to the service of God and the education of the young."

The eloquent peroration of the aged prelate, which had a tone of prophecy in it, was as follows:—

"Young men, listen to the old man of to-day who, when he was a young man, was taught by John Hughes. Follow in his footsteps. Follow his example. Stand by your bishops and your priests. So will you be the great conservators of society. When the other denominations and sects disintegrate and break up, the Catholic Church will stand out like a rock for the religion of Jesus Christ, and so standing will stand as the preserver of the country.

The next seventy-five years ought to make free America the pride of the world and of the Sovereign Pontiff in Rome. Let us, before we leave this temple of God, raise up our hearts and pray for the elevation of the Church in this free America."

THE CHURCH AND THE UNITED STATES' NEW CONQUESTS.

Of exceptional interest to the English-speaking Catholics of this continent at the present time are the observations which Archbishop Keane, who may be described as the American ambassador to the Vatican, has communicated to the New York Herald upon the religious situation created by the result of the recent war between the United States and Spain.

As to the general feeling of Europe outside of Ireland and England, towards the combatants, Archbishop Keane says: "As might well be expected, the general feeling throughout Europe—and I can speak especially of Italy and France—was strongly in favor of Spain and as strongly against the United States. European countries naturally sympathize with one of themselves rather than with us. Spain, moreover, has had so wonderful a part in the history of European civilization that a chivalrous sympathy with her misfortune was the most natural thing in the world. Her having broken the Saracen power, which threatened to enslave Europe; her having given the New World to mankind; her having led the march of progress during many centuries—all this attracted toward her an admiration, and even an affection, which far outweighed, in most minds, the excesses that could be laid to her charge.

"That this should be so with European thinkers, who so largely live in the history of the past, was reasonably to be expected, but even in our own country these considerations, as you well know, have won for Spain the sympathy of not a few."

Archbishop Keane then goes straight to the question, which is at present, no doubt, occupying the anxious attention not only of the Holy Father, but of the members of the American hierarchy. "In the West Indies," his Grace says, "and in the Philippines, as among our North American Indians, the influence of the 'black gown' counted for more than the presence of battalions of soldiers. Hence, provision was very promptly made for the support of the missionaries by grants of land and of public moneys. Without this the missionaries simply could not live, and their beneficent work must have ceased.

"In some places a second reason for these grants arose from the confiscation of Church property resulting from outbreaks of governmental violence or of public insurrection. Restitution of the confiscated properties being often impracticable, just reparation has been made by giving such an amount annually for the support of the clergy as would be equivalent to a moderate interest on the confiscated principal. Such, as is well known, is the condition in France, and such, I am informed, is the condition in certain of the Spanish possessions also.

"Thus two considerations arise which cannot be prudently or even justly overlooked. A sweeping and immediate application of our American system, cutting the very ground from beneath the missions, would nearly everywhere imperil religion and civilization, and would, in certain places, be equivalent to a second confiscation. Our country is the last in the world to ignore such considerations; and although the solution to be desired is not clear in its details, it is hoped that a due regard for these facts and for the principles involved will lead to wise and satisfactory conclusions.

"The Holy Father, Pope Leo XIII, has, of course, taken a special interest in the war and its probable results: His personal sympathies, like those of most Europeans, might very well lean toward poor old chivalrous Spain; but his position as chief pastor of the whole flock

of Christ, and with him all such limited views and sentiments, and, therefore, he has spoken and acted only as the impartial advocate of peace. He loves America. He has always shown a great admiration for her free institutions. He has great confidence in her generous magnanimity. He desires nothing but what Christian justice, charity and zeal would commend, and so he looks to the future calmly and trustfully.

"But the tension of recent events has necessarily told upon his health, already enfeebled by great age and by the 'solicitude of all the churches.' There is, however, not much reason to fear his speedy passing away. There is something pathetic in his now standing alone, cut of the trio of incomparable men on whom the eyes of the world has so long been fixed. But the expectation is almost general that he will complete ninety years of life, and this would prolong his days until February, 1900."

"The addition of new millions to the nearly eleven millions of Catholics who already owe allegiance to the United States will not in the slightest degree disturb the equilibrium now existing. We who know our country will love her devotedly, and these added millions, in proportion as they come to know her, will rival us in devotedness to our blessed land of equal rights and free institutions."

THE "HERALD" AND ALDERMAN KINSELLA.

The Montreal Herald, under its new Ontario management, has introduced a novel feature into the journalism of this city. It is that of vulgar slang, which it apparently uses only when it vents its hostility towards English-speaking Catholic public men, especially those of them who are Irish. In its slangy abuse of our representative men it surpasses in bitterness the most bigoted of the local Anglo-Scottish non-Catholic organs. For several months the Herald has, for instance, been attacking Alderman Kinsella, one of the Irish Catholic representatives in the City Council. In its persistent efforts to belittle Alderman Kinsella, it stops at no methods, however unfair or abusive they may be. Here is a sample of its style, taken from a recent issue: "Kinsella does not give a Damn" (this is an extra large type heading); "Epigrams by Alderman Kinsella" and it goes on to quote, as one of these "epigrams," a verbatim sentence used by Alderman Kinsella in which he made a grammatical slip. Few men, in talking in public, are wholly blameless of grammatical slips. Unless, however, the speakers are Irish Catholics, the censorious Herald allows them to pass by unnoticed. Such "epigrams" may be perpetrated with impunity by everybody but an Irish Catholic. Why does not the Herald vary the attempts at humor in which it so often seeks to express its dislike for English-speaking Catholics, by giving us some of the "epigrams" uttered by those of its proprietors or readers who hail from Lancashire, Yorkshire, or any other shire, or who have come from that land of which the poet truly said—in the slangy style dear to the Herald.

"Of all the chiefs that leave ye De'il a ane ganger ever back."

But Alderman Kinsella, who is a highly respected citizen and a successful business man, can well afford to treat with contempt the puny endeavors of this Anglo-Scottish sheet to hold him up to public ridicule. Montrealers know him well, and esteem him.

MUNICIPAL FRANCHISES.

Thoughtful men are beginning to take up seriously in the United States the question of the rapid growth of cities, and the effect of this rapid growth upon the welfare of the people. In many instances the increase in the population of cities is at the expense of the rural districts; and this, of course, tends to diminish the productivity of the country. A writer in the Outlook refers to the subject in the following manner:—

"In 1700 only 8 1/2 per cent. of the population of the United States lived in cities of more than eight thousand inhabitants; one hundred years later—in 1890—the percentage was 29.20; that is, in a single century the proportion of the city to country population increased from one thirtieth to nearly one-third. This tendency of population to congest in large centres is making municipal franchises more valuable than even the proverbial gold mine—a fact at once a boon and a menace to the people. It is a boon that the mere presence of one hundred thousand or a million of people in a given locality creates such large public values that a fair rental therefor would nearly suffice to defray the cost of local government; but it is a menace to free government to permit the immense value of public franchises to furnish constant provocation for forming combinations of private capital for the specific purpose of making assaults upon the honesty of public officials."

These remarks apply to Montreal in a very great measure.