

# The True Witness

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WEDNESDAY.....MARCH 3, 1897

## LENTEN REGULATIONS.

Modification of Their Observance in the  
Dioceses of Montreal and  
Valleyfield.

These changes regard ABSTINENCE only; the FAST of Lent is still in force for the entire forty days.

Flesh meat is allowed on all Sundays of Lent, including Palm Sunday. It is allowed also at the principal meal on all Mondays, Tuesdays, Thursdays and Saturdays, except Saturday of Ember week, and Holy Saturday. On all other days no meat is allowed, and the obligation of fasting remains as before.

## OUR SOUVENIR.

Progress has already been made in the issue of our Souvenir number which justifies us in promising our readers something entirely worthy of the occasion and that will fear no comparison with any previous undertaking of the kind in this city. The letter-press will comprise retrospects of half a century's progress in the Irish Community in this city, in Western Canada, in the Maritime Provinces and in the Dominion as a whole. The illustrations, of which there will be a copious supply, will make it a memorial of the Jubilee of which the Irish people of our city and of Canada will have good reason to be proud. The Lithograph cover is a true work of art. No outlay has been spared, in fact, to make it in every respect in keeping with the anniversary that it will commemorate, in consonance with the expectation of our readers, and in harmony with the confidence of the Reverend patrons who have so kindly sanctioned our enterprise.

A beautiful supplement, printed in green and gold, will also be an important feature in connection with our Souvenir.

## UNITED WE STAND.

From time to time we hear complaints, and not without reason, of the scant justice meted out to the Irish-Catholic element in the Dominion and especially in the Province of Quebec. There is one aspect of the matter, however, that we are, perhaps, too likely to lose sight of—that we contribute to that result by our own unhappy divisions. The Irish-Catholic element does not lack strength, but its strength is rendered futile through division and dissension. Whereas, united, we could have every right that is withheld from us, so long as we are split asunder and have no solidarity or common aim to support our demands, we doom ourselves to defeat and humiliation. The Irish vote would be all powerful in many constituencies, if the ambition of the individuals did not interfere with its direction to a common end—the common welfare. In Canada, political prejudice is becoming a power for evil that embitters all the relations of life, and makes a common faith, a common origin, of little avail as a bond of union. While this disintegrating force is allowed to have sway, can we wonder if Irish Catholics are deprived of their due influence and weight both in the Federal and the Provincial sphere? But knowing the evil, we also know the remedy, and it ought to be the aim of every true Irish Catholic to labor for that closer sympathy and co-operation among our people by which alone we can hope to win recognition from others.

## THE TURNING TIDE.

That the striking success obtained by Mr. Lauson in St. Boniface may be regarded not merely as an answer to those who pretended that the minority in Manitoba were willing to accept the so-

called "settlement" as a solution of the school question, but also as a sign of the beginning of a comprehensive reaction throughout the Dominion, is a conclusion which, we believe, we are justified in reaching. Before long we shall have a sweeping test of its significance in this province. Meanwhile, attention is eagerly centred on the Bonaventure election. We will indulge in no prophecies, but we are not without hope that in that county we may have the first fruit of a harvest of reward to the faithful and contribution to the faithless. *Spiram erudit.*

## TWO KINDS OF VIRTUE.

Dr. Guerin, M. L. A., is not very flattering to the teetotallers. Indeed, what he says of them looks very like a sneer. He says that "These people pretended to be more Christian than anyone else." He "looked upon temperance as a virtue," but "did not look upon total abstinence as a virtue." Is this intended for logic, or a pun or conundrum? We are afraid we are too lenient to see the point. In order to be temperate in Dr. Guerin's sense, one must partake of the juice of the grape, or try how much beer he can swallow without getting fuddled, or how long he can indulge in stronger waters without impairment to head or legs. He who thinks it wiser for his own sake or for example's sake not to risk defeat in such a conflict has no virtue in him at all, in Dr. Guerin's opinion. Long ago we heard a story of which our readers shall have the benefit. A learned Volary of Euphrates, who had a large practice, was in want of a coachman. The first candidate that presented himself was full of experience of his own powers as a jehu, in which he trusted implicitly. He could pass within half an inch of a precipice without the least danger and had often done so to the admiration of the beholders, though not perhaps without some slight uneasiness to those whose safety depended on his skill. The next candidate was less accomplished or more modest, and when the doctor asked him how near he thought his tact as a driver would enable him to go to a precipice without upsetting his carriage, he replied: "Faith, your honor, I'll keep as far away from it as possible." Is it surprising that the healer of disease and setter of broken limbs selected the more cautious, though less accomplished of the applicants? Perhaps, in like circumstances, the unvirtuous total abstainer would have been as welcome as the more succulent jehu, who, of course, knew when to stop. One is overpowered at the contemplation of the amount of virtue there is in the world if we accept the testimony of all those who know when they have had enough, and can therefore afford to look down upon the good-for-nothing teetotaller. But is it wise to run down the total abstainer at this rate? He may be but a poor creature, but still he has his uses. For if there were not a few who cast in their lot with the unhappy exceptions to Dr. Guerin's virtuous class, who can drink their wine and their beer and their whiskey until they have had enough and then firmly resist every invitation to add to the *quantum sufficit*, what would become of those unfortunates eternally taunted and challenged by their virtuous compeers? Surely it is some solace for those poor devils of lost virtue to find a refuge among those who make no pretence to the Bacchanalian virtues, but are glad to suffer even the reproach of being ascetics or fanatics or unvirtuous teetotallers, so that they may help to save the souls and bodies of their weaker fellow-beings. The class that Dr. Guerin criticizes comprises some of the ornaments of his own profession, some of the noblest of God's priests and bishops, and some laymen who are not unworthy of the example set them. Such people ought at least to be spoken of with respect.

## ANTICIPATING THE BALLOT.

In connection with our electoral system, there is one usage which, it seems to us, is the occasion for considerable abuse—the signing of candidates' requisitions. As it has come to be practised, the solicitation of signatures to requisition papers has been carried to an excess that is not only needless but inconvenient and wrong. Why should the free will of the electors be interfered with in this way? Once the law is satisfied, all the additional names are purely ornamental. There may be no objection, it is true, to a number of influential men voluntarily signing a candidates' bulletin or requisition, but the canvassing of persons indiscriminately in order to create an ostentatious list of hundreds of citizens, many of whom may have never heard the name of the candidate before, is a proceeding which ought to be discountenanced and discontinued. The ballot is distinctly intended to guarantee to every legal voter the unbiased exercise of his franchise, and any attempt to anticipate the registration of his vote on the day of election is really a disregard of the principle that it implies. There is in every community a considerable class of the electorate that keeps aloof from political agitation, and the members of

this class very often learn to discriminate between the claims of the opposing candidates in the constituency by the discussions in the press and on the hustings. To come to them at the outset of a candidature and ask them for their names as in favor of one or other of the rivals, is very often to take them by surprise and commit them to a partisanship which on second thoughts they may disapprove. A conscientious man may thus find himself in the awkward position of being set down as in favor of a man, a policy or a party that maturer consideration has led him to condemn. On no ground that we can imagine as reasonable is such an anticipation of the ballot box to be justified.

## A MISCHIEF MAKER.

Some invidious and uncalled-for remarks in the Metropolitan have given offence to some of the English-speaking Catholics of Montreal. As already intimated in our columns, those remarks related to the Montreal General Hospital. That Protestants of means have generously bequeathed that most deserving institution as well as other charities in our city, we would be the last to deny. But the hospital has also received assistance from Catholics, both during their lifetime and by bequests, as well as a substantial sum from the Provincial Government. Provision is made, we believe, for the care of sick or disabled sailors coming to this port and we have never heard that any distinction was made on the ground of creed. The very name of the institution is a protest against the narrow bigotry that prompted the comments of our contemporaries. We feel certain that the authorities of the hospital and all those Protestants who are interested in its welfare would resent remarks so likely to arouse ill feeling. What is the object of such a reflection? Does it imply that English-speaking Catholics ought to provide an institution for their own sick? That, of course, they could do, if it were necessary, but it would hardly improve matters.

Perhaps, however, it is wiser not to discuss as of serious import a statement that carries no authority. It is only fair, nevertheless, both to Protestants and Catholics, that proprietors and editors of papers should exercise some check on writers whose religious prejudices prompt them to say offensive things to those of a belief different from their own.

In Montreal we are happily free, to a large extent, from that bigotry which is the bane of some mixed communities, and those who would create dissension or stir up strife in connection with institutions or movements that admit of harmonious co-operation, are the enemies of society at large.

Since writing the above, Mr. S. H. Ewing, Treasurer of the Montreal General Hospital, called at the True Witness office, and, in speaking to the President of the Company, stated that the Board of Management had no knowledge whatever of the statement which appeared in the Metropolitan and could not be held responsible for it. He also said that some of the most zealous supporters of the Montreal General Hospital were English-speaking Catholics.

## OUR SIDEWALKS.

There is a subject to which it may not be untimely to call the attention of those in authority in our city. We refer to the condition of the sidewalks. Here is a matter that is of universal concern to the inhabitants of the city, on the proper and constant care of which the comfort and what is more important still, the safety of foot-passengers depends. Again and again serious accidents happen because the sidewalks are out of order. An item in the daily papers is generally all that follows such a mishap. Save in very rare instances, the person injured takes no steps to recover damages. It seems impossible to secure anything like uniformity in the care of them. If one householder makes conscientious provision for the convenience of those who pass his door, his pains may be rendered of no avail by the indifference of his neighbor, or the latter may adopt a method of path-making peculiar to himself, and thus there is hardly a street in which the sidewalks have the same level throughout or are cleared and trimmed off on the same plan. The consequence is that, even in the most frequented thoroughfares, where the sidewalks are not dangerous, they are unsightly.

Now, all through the winter there are many unfortunate heads of families who, being out of work, are utterly at a loss how to provide food and fuel and clothing for their wives and children. Indeed, though Montreal may be better off in this respect than some of the crowded cities on the other side of the line, it is beyond question that a great deal of destitution prevails during our long winter months. If some scheme for taking care of the sidewalks were adopted and carried out while the snow is on the ground, employment would be provided for a good many men who must otherwise be reduced to enforced

idleness and see their families suffer without the means of relieving their distress. Few householders, at any rate in the business portion of the city, would grudge the small outlay that might be imposed for the privilege of having the sidewalks regularly and uniformly cleared. The twofold advantage of having good sidewalks, instead of unsightly and dangerous ones, and of contributing to the relief of many poor families, ought, it seems to us, to be sufficient to recommend the assumption of the task by our City Fathers.

## CRETE WINS THE DAY.

The island of Crete, of which we have of late been hearing so much from day to day, has claims on Christendom which it is impossible to ignore. For among those who were privileged to share in that memorable pentecostal gathering, when the Holy Ghost descended and strangers from many lands were heard speaking in their mother tongues of the *Magnalia Dei*, Cretans were among those who witnessed and took part in the miracle. Again, the island and people of Crete are associated in a remarkable way with St. Paul's voyages. On one occasion his ship was driven to the neighboring islet of Claudia, afterwards a bishopric, and it was in Crete that Titus exercised the functions of the episcopate. While he was Bishop there, the Apostle Saint Paul wrote to him the Epistle *ad Titum* which bears his name. Like Ireland, Crete is free from serpents, an immunity ascribed by pious tradition to the prayers of its first Bishop. Crete was a famous island centuries before the birth of Christ, but the incidents that we have mentioned appeal especially to our Christian sympathies. The story of Crete or Candia in Christian ages is not without evidences of heroism that show its people not undeserving of liberty. Being, on the one hand, a link between Europe and Asia, forming the chief partition between the Archipelago or Aegean Sea and the Mediterranean proper, and on the other lying between Greece and Africa, Crete was by the Romans joined with that part of northern Africa anciently called Cyrenaica and now called Bara, under an administration that lasted till the time of Constantine the Great. Crete was then placed under a separate governor and remained a part of the Byzantine Empire till it was taken by the Saracens in the 9th century. After it had been about 140 years in the hands of the infidels, the Byzantine Emperors won it back, but after the capture of Constantinople in the fourth crusade, Crete fell to Boniface, Marquis of Montferrat, from whom it passed into the hands of the Venetians. The Doges of Venice were its masters for four centuries and a half, holding it for more than 200 years after the Turks had entered Constantinople (1453). But the doom of Crete was only deferred, for in 1669, after the largest siege on record, Candia, the capital, was taken, and since then the whole island has been under Turkish sway.

On the outbreak of the Greek revolution in 1821, there was no Greek community that made a bolder strike for liberty than the Cretans, but after a nine years' struggle all that they gained by their courage and self-devotion was a temporary change of rulers. After being for ten years or so subjected to the rule of Mehemet Ali, Pasha of Egypt (the ancestor of the present Khedive), Crete was once more placed under the hated despotism of the Turks. In 1859 and again in 1866 the Cretans rose against their tyrants and on the last occasion wrested from them some privileges. But the Turks never hesitate to break their pledged word when they think they can do so with impunity. Lately matters came to a crisis and the determination of the King and Government of the Hellenes to seize the occasion for the final liberation of the Cretans from Turkish control has impelled the Powers to take a decided stand on the side of Cretan autonomy. It appears to be thought necessary, in order to observe certain obligations of the Powers in favor of the integrity of the Sultan's dominions, to proceed gradually in the liberation of Crete. But the feeling of Europe and America against the Turks has been so definitely and vigorously expressed during the last year that it will be found impossible to resist it long, so that, whether Crete be annexed to Greece or made independent under the protection of the Powers, the day of the emancipation from Turkish chardom cannot be deferred for any length of time. It is a good sign for all suffering nationalities when the popular voice is thus heard and obeyed in the Councils of Emperors, Kings and Presidents; and we hail the dawn of Cretan freedom both as the due reward of the long struggle of those valiant islanders and also as heralding the day when oppression from alien tyranny shall cease throughout the world.

Lady Aberdeen delights in Irish poplins and exquisite Irish lace for her costumes on State occasions, and the first lady of the United States, Mrs. McKinley, at the coming inauguration of the President, will wear a diamond "Sunburst" conspicuously among her jewels. Success to the little Green Isle.

## RATHER SMALL.

We have always looked to the Irish Catholic community primarily, to all Catholics and to all who could hear our views patiently, even though they might disagree with us, in the second place, to support the True Witness. Those who read our columns will find there our honest opinions. We do not pretend to be infallible. All that we claim is that we take as much pains as possible, according to our light and our opportunities, to ascertain what is true and just. On the school question we have taken the side on which we would like to see all Catholics standing, and in our judgment there is no other ground on which a Catholic can stand with so little violence to Catholic doctrine and so little reason for self-reproach when he looks back on the work of his life. We may be wrong in taking this view. We know that there are laymen; we know that there are even members of the clergy who have reached different conclusions. All we can say is that the clergy, whom we most revere and in whose sacred learning, regard for the welfare of their flocks and conscientious devotion to duty we have implicit faith, are on the side of separate schools. From the first, we have looked upon the question as entirely apart from politics, although, unhappily, it had been made a party cry and is so still.

Had the Government that came into power, as a result of the elections of June 23, taken hold of the problem and solved it in harmony with the Premier's distinct promise, we were ready to hail the settlement as an act of justice to his credit and that of his colleagues, entirely without respect to political or party names or to professions of policy on other questions. But, as the affair turned out, we could approve of the settlement only by doing despite to our inmost convictions and deceiving the readers who honored us with their confidence.

Yet, because we preferred to be honest, it was considered the proper thing at the patronage department of the Government to rescind the very modest advertising custom that we had been receiving from Ottawa under preceding administrations. The withdrawal of the small patronage is, of course, in keeping with the spoils system, inaugurated of late on a comprehensive basis hitherto unknown in the Dominion. Politicians did indeed always serve their friends, or, at least, some of them. But the usage of keeping one eye shut was not exalted into a principle nor had the machinery of the new *fehmgericht* been put in motion. We need not complain, inasmuch as we lose little, but it is not a petty kind of business, when one comes to think of it?

As a general rule, bank managers very seldom take part in public affairs, but Mr. Wolferstan Thomas is an exception to the rule.

We publish in this issue a document which will interest all Catholic readers—the Constitution of the Index according to the latest readjustment. The need of precautions against herey and immorality in the books placed before the Catholic public is to-day more necessary than ever. Its importance to Catholics, to parents and teachers especially, cannot fail to be recognized, and we make no apology, therefore, for giving it the space that it fills in our columns.

It has been frequently stated amongst the laboring classes that the only spot in Montreal where the purse strings of the famous Tobacco King of Canada could be loosed was in the vicinity of the Convocation hall of McGill College. That there is a good deal of truth in the statement may be inferred from the following extract from the annual report of that institution:—

"Mr. W. C. McDonald has added to his previous munificent gifts the sums of \$1,185 for the purchase of certain apparatus for the engineering department; \$150,000 for the maintenance of the engineering and physics buildings; and \$475,000 for the erection of a building for chemistry, and mining and metallurgy."

The young Prince Edward Islander who came to Montreal many years ago is determined to leave memorials in stone which will serve to mark his devotion to the cause of secular education in this city.

Madame Albani, the Canadian prima-donna, received an enthusiastic reception in Montreal on Thursday evening. Hundreds of people sought admission to the Monument National long before the usual hour, only to be turned away disappointed, for even standing room was unavailable. Those fortunate enough to have secured the latter limited space were willing and eager to endure the ordeal for long hours in order to hear the charming voice of the Canadian nightingale in her own Canadian land.

Dr. Thomas O'Hagan, Professor of English in Georgetown University, lectured in Chicago on Thursday evening, 25th inst., under the auspices of the Catholic Reading Circle of St. Bridget's Church. The subject of Dr. O'Hagan's discourse was "Wit and Humor."

## IRELAND'S NATIONAL FESTIVAL.

DELEGATES MEET AT ST. PATRICK'S HALL.

Ald. Kinsella to be Marshal-in-Chief—The Route of the Procession Through St. Ann's District.

The representatives of the different Irish National and Benefit organizations of this city held a joint meeting on Monday evening at St. Patrick's hall on Alexander street, to arrange a programme and the route of the procession for the due celebration of St. Patrick's Day.

Rev. Father Quinlivan, S.S., pastor of St. Patrick's, presided. Among the delegates present were the following: St. Patrick's Society—Dr. Kennedy and P. F. McCaffrey.

St. Patrick's Total Abstinence and Benefit Society—M. Sharkey and J. Walsh.

The St. Ann's Total Abstinence and Benefit Society—M. Shea and J. Kilteather.

St. Ann's Young Men's Society—P. T. O'Brien and M. C. Mullarkey.

The St. Mary's Young Men's Society—J. A. Heffernan and J. B. Doyle.

The St. Gabriel T. A. & B. Society—Jas. Burns and Patrick O'Brien.

The Irish Catholic Benefit Society—Ald. Kinsella and Jas. McVey.

The Young Irishmen's L. & B. Association—W. J. Hinchey and Jas. McCarey.

The Ancient Order of Hibernians—Andrew Dunn and Hugh McLorror.

Ald. Thomas Kinsella was chosen as Grand Marshal of the procession. The route of the procession was then taken up for consideration.

The societies will, according to a time honored custom, assemble on Victoria Square and march to St. Patrick's Church, where the anniversary Mass will be celebrated. At the conclusion of this service, the procession will reform, and proceed by way of the following streets through the Irish portion of the city: Lagouchetiere and Beaver Hall Hill to St. Antoine street, thence to Chatham street, along Chatham and over the Seignurs street bridge to St. Gabriel's Church, along Centre street to Wellington, along Wellington to McGill, up McGill to Ottawa from Ottawa to Colborne, along Colborne to Notre Dame, thence to Chaboullier square.

All our National Societies holding concerts or entertainments in the different parishes on St. Patrick's night, should not fail to advertise these events in the Golden Jubilee Number of the True Witness, as it will commemorate a memorable occasion in the history of Irish Catholics of Montreal, and will serve as a valuable souvenir for future references. All these notices should be sent direct to the office, 253 St. James street, or given to Mr. P. J. Ryan, our business and advertising representative, before Friday next.

## "THE SIEGE OF LIMERICK"

IS THE TITLE OF MR. MARTIN'S NEW DRAMA

To be Presented by St. Ann's Young Men's Society on St. Patrick's Night.

Among the attractions in Montreal for St. Patrick's night will be the presentation by the dramatic section of St. Ann's Young Men's Society of "The Siege of Limerick," an original Irish drama, by Mr. James Martin, a member of the society. This society is very fortunate in having in their midst a young man of such ability as Mr. Martin. His taste for Irish drama is indisputable, and his representation of the Irish character is always original, carrying with it a sufficiency of refined, genuine wit.

Other dramas written by Mr. Martin for the St. Ann's Young Men's Society are "Lamh Deargh Abooi," a high class military interpretation of the times of the O'Neills; "Celt vs. Saxon;" "Fitzgerald, the Irish Outlaw;" and "The Pride of Killarney," all of which have been presented, not only by the St. Ann's Y. M. S., but also many of the leading Irish organizations of America. Mr. Martin's new work depicts scenes in connection with "The Siege of Limerick" during the reign of William, Prince of Orange, and, as may be inferred, Patrick Sarsfield is the hero. The dramatic talent of the young men from St. Ann's parish will in consequence have plenty scope to demonstrate their ability, and judging by the manner in which they are preparing, they mean to fully maintain their reputation.

Mr. J. J. Rowan, scenic artist, is now busily engaged painting scenery for the production. In the last act the scene is a true representation of the "Walls of Limerick."

## MR. FITZPATRICK'S PROMISE

Prior to the Federal Elections of June 23.

The secular press of this city, in recent issues, publish the following strange letter of Solicitor-General Fitzpatrick, which speaks for itself:—

"Being sincerely disposed to put aside all party spirit and all questions of men in order to secure the triumph of the Catholic cause in Manitoba, I, the undersigned, promise, if elected to conform myself to the bishops' mandement in all points and to vote for a measure according to the Catholic cause in Manitoba that the Catholics of which they have a right by justice to which they have a right by virtue of the judgment of the Priory Council, provided that the measure be approved of by my bishop."

"If Mr. Laurier reaches power, and does not settle the question at the first session, in accordance with the terms of the mandement, I promise either to withdraw my support or resign."

(Signed) C. FITZPATRICK.

Ste. Marie de la Beauce, June 15th, 1896.

Dr. Nansen will lecture in Ireland on March the 11th, at the Royal University of Dublin. A distinguished gathering will be present to welcome the famous Norwegian explorer.