

The True Witness

AND CATHOLIC CHRONICLE.

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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.....MARCH 5, 1898.

A TIMELY TRIBUTE.

As was announced on last Sunday, in all the Irish Catholic Parishes of the city, a collection will be taken up for the purpose of making a suitable presentation to His Grace Archbishop Bruchesi, as a mark of filial devotion, as well as of duty, towards the distinguished prelate, who has already endeared himself to the hearts of our people. On general lines the object of the presentation may be easily understood. In his eminent position His Grace is frequently called upon to give assistance to many laudable works in connection with religion. Some of these are well known, but by far a greater number are in circumstances which require that privacy should be observed.

The generous disposition of His Grace is too conspicuous to need any remarks thereon; unfortunately, however, the resources of the Archbishop are in no way adequate to the number of calls upon him. The Irish Catholics, through their pastors, are about to make a spontaneous offering, which will, no doubt, be worthy of the recipient as well as of the donors. To no section of his archdiocese has His Grace given more marks of genuine sympathy than to the Irish Catholic section of his flock, and they are grateful to him and will emphasize their gratitude on Sunday next. In each pew of the different churches there will be envelopes to enclose the donations at the principal devotional services of the day, and it may be relied upon that the appeal of the pastors will meet with a hearty and generous response.

THE AMERICAN TEMPERANCE QUESTION.

"A Study of the American Temperance Question" is the title of a very interesting article in the March number of the Catholic World, from the pen of the Rev. A. P. Doyle, C.S.P., who is well known to Montreal Catholics, particularly those who belong to the parish of St. Patrick. Father Doyle contends that intemperance in America assumes the proportions of an almost distinctively national vice. Amongst the active agencies which conduce to this deplorable state of things he places in the first position the exciting conditions in the American climate and in the character of the American people which are peculiarly conducive to intemperance. The bright fishing skies, an atmosphere recharged with electrical influences, the eager strife for pre-eminence created by their peculiar relations, the enormous tempting for tunes within the grasp of the stoutest runner, the anxious and worrying search for the golden place leading to overwork and strained vitality—all these combine to create a condition of physical nature that craves for the stimulus of alcohol; a stimulus that consists not in light wines and beer, but of liquor having forty, fifty and sixty per cent. of alcohol in it, and being largely adulterated with deleterious substances. The political "pull" enjoyed by the average American saloonkeeper makes his saloon a centre of exceptionally strong attraction where a thirst for alcoholic drink is created and fostered.

How are the ravages of drunkenness in the United States to be prevented? Temperance workers can scarcely hope

to change the nature of the American climate or the character of the American people, or even to eradicate completely the American saloon, founded as it is in American political institutions. The remedies on which Father Doyle relies are the education of public opinion up to the point at which it will regard drunkenness as a horrid and disgusting vice, and the enforcement of legal enactments against the agencies that antagonize the temperance sentiment which has happily sprung up into active life during the past half century. But public opinion must back up the law, and both must receive assistance from religion. One of the reasons why legislators have failed in their efforts to put down the evil of drunkenness, is that they have forgotten that the source of intemperance is often within a man, starting from springs of action that are not and cannot be reached by any legislative enactments.

Effective temperance work must originate largely in influences which will reach into a man's soul and get at the springs of his personal action.

EXEMPTED CHURCH PROPERTY.

The Daily Witness is again advocating the taxation of the property devoted to religious, charitable and other benevolent purposes in this province. It does not do so openly, but in a roundabout way. It has to strain a point in trying to bolster up a palatable argument to this effect, but the strain is too strong for the logic, which falls to pieces at the first application to it of the most elementary reason. In most of the states of the Union, it says, public opinion is in favor of a strict limitation of the privilege of exemption from taxation of property from which the public at large derive no immediate benefit. But the only evidence it gives is that this view prevails in the State of California, and is shared by the tax commissioners of Maryland. The opinion of these commissioners has not been endorsed by the Legislature of that state, so that there is but one state in the Union which favors the restriction of the exemptions at present enjoyed. To argue a general rule from one particular instance is very faulty logic, and so the contention of the Daily Witness falls to the ground.

The reason that church property and property devoted to charitable purposes is exempt from taxation is that the community in which it exists derive considerable benefit from them, both directly and indirectly. The services rendered to the public by the ministers of religion have a value which cannot be estimated in dollars and cents. The influence for good derived from them are not confined to this world.

Here and in the United States people are used to receiving these incalculable services for nothing that, in their unreasoning ingratitude, they do not properly appreciate them; and newspapers like the Daily Witness take such a pagan view of religion that they would even make it an article of taxation. The fact is that people on this continent get their religion too cheap.

THE PRIEST IN FICTION.

In an able and thoughtful article in the current number of the Catholic World, Walter Lecky discusses the potency of fiction as a weapon against the Church. The writers of fiction, the short story teller as well as the three volume novelist, do not, he says, attack the common Catholic people, but their leaders, the priests, whose portraits they draw with a more or less marked coloring of prejudice and dishonesty.

French fiction, in depicting the priest, descends to the most degrading art. Since the days when Victor Hugo drew the priest of Notre Dame as a brutalized creature devoid of a single redeeming quality, French fiction, with its strange conduces for the "half-savage human animal, without dignity, decency or drapery," has teemed with pictures, bad, immoral, impossible priests. German fiction has also tried its hand on the Catholic priest, as was to be expected in the land of Luther; and there the portrait is only less vile than in France, because the Teutonic mind is incapable of the filthy refinement of the Gallic intellect. The priest of German fiction is not as a rule, the lustful creature he is in French fiction; he is rather cunning, caustic, ambitious and conscienceless. In Italian fiction we get such pictures of the priest as that drawn by Verga in his masterpiece, which Mr. Lecky describes thus:

"Don Giomara is narrow and bigoted, a man of neither education nor piety, indolent and careless in the exercise of his official duties flinging two or three asperges of holy water on a tier, muttering prayers between his teeth, or exorcising spirits at thirty centimes each. There is no love between him and his parishioners. He is not their father, but a cunning official who sells his offices at the highest price. Provided that his larder is full, the sorrows of the little fishing village in which his lot is cast trouble him little. He is, in fine, what we cannot think of in connection with the true priest, worldly."

This picture of Don Giomara, repulsive as it is, may be taken as the

most favorable of this school, which differs from that of the French school in not possessing the further debasing element of immorality. Spanish and Hungarian fiction is not so reprehensible as that of France and Germany; but it is on the down grade. As to the priest in American fiction, his portrait bears points of resemblance to that of French fiction, considerably toned down, however, because, as Mr. Lecky suggestively explains, "our tastes are not as yet so piquant as the Gallic."

These fiction portraits are part—and the most insidious and powerful part—of the warfare that is being carried on against the Church. How is the foe to be met and overcome? We must acquire what the Abbé Labertonniere calls the 'concrete living knowledge' of our own generation. We must oppose good books to bad books; good novels to bad novels. We want readers of good novels. Above all we want competent Catholic critics—as that acute thinker and accomplished writer, the Rev. Dr. Barry says: "An international society of well-trained Catholic men of letters, whose task it should be to watch over the movement of literature as a whole," to judge it by Catholic principle, to proclaim its value or condemn its faults.

THE TABERNACLE ASSOCIATION.

We have received the annual report of the Tabernacle Association in connection with the Mother House of the Congregation de Notre Dame, and a perusal of its pages is a new proof of the amount of good silently and most unostentatiously accomplished by Catholic ladies in this city.

This society, which was founded in 1865 by the holy recluses, Miss Jane LeBar, now numbers 1,200 honorary and active members. The honorary members are those who pay an annual contribution of fifty cents, and the active members, besides paying the annual contribution, meet at the convent twice a month to sew for poor churches or do the work at home.

During the past year this society distributed among 154 churches, in 32 dioceses, sacred vessels, vestments, altar linens, etc., to the value of \$3,321. This was made possible by generous donations in materials and money from devoted friends of Our Lord in the Blessed Sacrament.

His Grace Archbishop Bruchesi presided at the last general meeting for religious exercises held in the Church of Our Lady of City recently, and in glowing words exhorted the members to renewed zeal and greater efforts in this grandest of all charities—clothing not Christ's poor, but Christ, the Lord, himself. "I here declare," said His Grace, "that this work is the dearest to my heart, because it gives the greatest honor to the Sacred Heart of Jesus. I bless it and commend it to all pious and generous souls."

With such a blessing and such a commendation both members and donations will certainly be multiplied. And so may it be!

CHOOSING A VOCATION.

It must be patent to every observer that the professions are overcrowded; and that, on the other hand, the ranks of skilled and highly-paid mechanics are being recruited from abroad. There is consequently plenty of opportunity in the trades for young men of ability, energy, perseverance and ambition. They can make a more comfortable living and a more successful career by going in for trades than by joining the professions, in many of which the qualities enumerated gain no reward for the simple reason that no rewards exist. On this very same subject The Owl, a magazine published by one of the principal Catholic universities in this country, has a very appropriate article. Commenting upon a paper by Henri Bérenger, in the Revue des Revues, it says: Unlike much of what is printed in the French reviews, Mr. Bérenger's essay is neither declamation, fiction nor theory; it is a simple but striking presentation of stubborn facts.

"Ours is an age of education—superficial, it may be, and shallow—but education none the less, in the popular phraseology of the day. And those who do not get their share of this universally admired and desired intellectual training are rated as nobodies. Yet Mr. Bérenger presents some statistics that are apt to startle the supporters of modern education as the panacea for all ills and evils. He makes it clear that in France there is many a product of the educational system perilously near being unable to provide the necessities of life.

"Every year twelve hundred doctors in medicine are sent forth by the Universities of France, while the vacancies are between six and seven hundred. Scarcely one lawyer in a dozen makes a decent living, and many a doctor-in-law works for from \$360 to \$600 a year. Eleven hundred students are annually licensed as professors; there are never more than three hundred positions open, and

the salary ranges from \$400 to \$600. But the case is still more deplorable with regard to primary teachers. Mr. Bérenger assures us that out of one hundred and fifty thousand teachers at least one hundred thousand are on the verge of starvation. Yet, there are no less than fifteen thousand applications for the one hundred and fifty vacancies that occur annually in the city of Paris, and while, from 1869 to 1896, the population of France has remained practically stationary, the number of students has increased by almost 300 per cent.

"In Canada we are beginning to feel the evils of false views on education, of unreal advance, of baseless vanity and of incorrect ideals of life. Too many amongst us regard education as merely a handy means of making a living, and the rush to take that means betrays our utter blindness to the true end of education as well as to the many avenues of success that this world offers to the worthy.

"Our professions are rapidly becoming overcrowded; not so with our vast and fertile agricultural areas. If a larger number of our Canadian youth would continue to follow the plow, and would give up their rainbow chasing and yearning after the infinite, the future of the country would be more easily prophesied, and its development more than a disturbing probability."

Catholic parents ought to think seriously over this question. Too many of their sons also become clerks in firms where they remain as mere machines, either through a lack of ambition or an absence of opportunity. There is a proneness on the part of a large number to be too content with their lot, however lowly it may be, instead of endeavoring, by hard work, by steadiness and sobriety, to make use of the talents that God has given them in raising themselves out of the common rut and becoming governors and masters instead of simple employes at the lower end of the ladder. "Onward and upward" should be the motto of the daily lives of our Catholic young men.

Our Protestant fellow citizens in business circles have given practical proof that they are alive to the importance of this subject by furnishing McGill University with a magnificent and unrivaled mechanical department, at a cost of hundreds of thousands of dollars, in which eminent professors, brought over from the old country and paid salaries commensurate with their scientific attainments, impart a thorough knowledge of this branch of education. The way should be led by the superiors of our educational institutions, who naturally exercise a great influence over their pupils in the choice of a vocation.

ABOLISH THE WATER TAX.

The Water Tax is the cause of considerable hardship to a very large class of the citizens of Montreal; and the system of cutting off the supply of this necessary of life from those who cannot pay the tax is not only cruel, but positively brutal. Few people are aware that any person in this city who furnishes a drink of water to a neighbor whose supply has been cut off by the Corporation officials is, as the by-law already stands, liable to a fine of \$20, or to imprisonment for two months. The existence of such a by-law is a disgrace to Montreal. It ought to be repealed without delay. Water is as necessary to life as it is to cleanliness; and it should be supplied free to every poor household in Montreal.

There is another consideration which should be borne in mind in connection with the present system of exacting a tax on water and of cutting off the supply if the tax is not paid; and that has reference to the public health. Dr. Laberge, the medical health officer of the city, has sent a report on the subject to the Health Committee, which, it is hoped, that body will promptly endorse and forward to the City Council. The report which Dr. Laberge asks the Committee to adopt is as follows:—

The committee desires to call your attention once more to the present system of collecting taxes by means of closing off water; that the city spends nearly \$120,000 every year for sanitary purposes, and that with that amount at its disposition, your committee uses the utmost diligence to extirpate the causes of sickness and reduce the death rate; that to control and prevent sickness water is a "sine qua non" as a means of cleanliness and protector to health; that in spite of the above mentioned facts, the treasury department has closed off water as a means of collection, not only in the dwellings of persons unable to pay, but in those of persons willing to pay their tax, but unable to do so immediately; that this method, besides endangering the health of citizens in general, destroys the only means of preventing the entrance of foul gases from sewers into our homes, and moreover neutralizing all efforts of the Health department to control and prevent the spread of disease; that this system of collecting is an injustice to the citizens who pay their taxes, because, though they be free from danger in their own homes, they are in constant danger of contracting contagious diseases from germs in the stagnant sewers of their neighbors. The consequences of this method is a danger that finds results in sickness and death; that the closing off of water is practiced more than ever on account of hard times, and naturally the dangers to public health are increased; therefore,

your committee ask that a committee be appointed to study this question and endeavor to discover a means of collecting water taxes without closing off the supply of water."

This is not the first occasion on which Dr. Laberge has drawn attention to this pressing matter. Through some means or other the question has always been shelved. The Provincial Council of Health, too, has repeatedly communicated to the Aldermen on the same important point. Two years ago it passed a resolution recommending the City Council to rearrange the water tax in such a way that it should not fall upon the poor householders as it does now, and urging that, under no consideration whatever, should the water be turned off from necessitous families. Waters should, as we have already said, be free, at least to poor families; and if our Aldermen had not in the past given away, for little or nothing, such valuable franchises as those secured by the Royal Electric Company, the Street Railway Company, The Belt Line, and The Gas Company, water would be supplied free to everybody to day, and real estate would not be threatened with an additional burden as it now is.

A WARNING.

At a meeting held in Chicago, in honor of Washington's birthday, ex-President Harrison spoke words of warning and wisdom before the members of the Union League Club. Taking for his text: "Equality is the golden thread that runs through the fabric of our institutions," he dealt with the subject in a manner quite different from that usually adopted in such orations. He said that equality, not of conditions, not of natural endowments, but of rights, is the corner stone of free institutions. If people have rights they also have duties, and the speaker then dwelt upon the "obligation of wealth." The principal object of the address was to press home to the minds of the prosperous well-to-do people of the community that one of the conditions of the security of wealth is a proportionate and full contribution to the expenses of government. "It is not safe to make a show in our houses and on the street that is not made in the tax returns." The special reference of the ex-President's address was to those who make false returns as to their taxable incomes. The words of Mr. Harrison are of wisdom, and the warning should not be lost upon those whom they most concern. Speaking of the evasion of paying taxes so much in vogue in the neighboring Republic, he said:

"For very many years an opinion has been prevalent that the great bulk of the personal property of the States, especially of the class denominated 'securities,' including stocks, bonds, notes, mortgages, and such like, has escaped taxation. With a very few exceptions the great fortunes in this country are invested in such securities. The delinquency appears to be located largely in our great cities. Recent investigations by students of political science and recent tables prepared by state officials have disclosed an appalling condition of things. The evil seems to have been progressing, until, in some of the great centres of population and wealth, these forms of personal property seem to have been almost eliminated from the tax list. The most serious aspect of this state of things is the injury which results to those who practice these fraudulent evasions. The man who is robbed has not lost his character or self-respect, but the other man has lost both. Taxes are a debt of the highest obligation, and no citizen can draw a sound moral distinction between the man who hides his property or makes a false return, in order to escape the payment of his debt to the state, and the man who conceals his property from his private creditors. Nor should it be more difficult to follow the defaulter in the one case than in the other. If our taxes were farmed out to an individual or to a corporation that would be collected as fully as private debts are now collected. There would be a vigilant and unrelenting pursuit. The civil and criminal process of the law would be invoked with effect, just as they were against fraudulent debtors under the bankrupt law.

"Where is the moral distinction between the act of putting one hand in his neighbor's pocket and clandestinely abstracting his pocketbook and the fraudulently shifting of a debt that I owe to another?"

"If there is not enough public virtue in our communities to make tax frauds enucleable; if there is not virility enough left in our laws and in the administration of justice in our courts to bring to punishment those who defraud the state and their neighbors; if crimes of fraud may stalk untricked and unpunished in our streets, how long will it be until crimes of violence make inure the fortunes that have refused to contribute rationally to the cost of maintaining social order?"

History repeats itself, and the wealthy and powerful, who disregard their obligations, need only study events as they have transpired in older countries to appreciate how terrible is the retribution that follows disregard for the laws of honesty and morality.

In Canada, things are not in so precarious a condition as in the United States. The same causes for apprehension do not exist, but it cannot be denied that very many persons consider it a venial offence to evade all revenue laws and throw their share of the public burden on the shoulders of their neighbors without the slightest conscientious scruples. As Mr. Harrison says: "The duty of the State to protect life, liberty

and property is conditional upon a fair contribution to the cost of government. A full and conscientious discharge of that duty by the citizens is one of the tests of good citizenship. To evade that duty is a moral delinquency, an unpatriotic act."

Fraternal Societies.

[Brief Reports of the doings of our Religious, National and Benevolent Societies, Associations and Societies, in order to secure insertion in this column, must be addressed to the editor and delivered to this office on or before Thursday at noon.]

St. GABRIEL'S CHOIR will hold its annual concert on St. Patrick's Night in the basement of the church. Prof. John S. Shea has prepared a splendid programme of vocal and instrumental music, in which well known amateurs of ability will take part. Rev. Father O'Meara, the pastor of the parish, will be the speaker, and a most enjoyable evening is assured to all the patrons of the choir.

PROF. P. J. SHEA, the well known and talented choir master of St. Ann's Church, has been engaged for some weeks past in directing the preliminary work of the G.T.R. Athletic organization in connection with their minstrel show. Prof. Shea has been very successful in his undertaking, and he speaks in the highest terms of the talent and real ability of some of the athletes near the rapid.

The newly organized branch of the A.O.H., No. 5, located in St. Anthony's parish, holds its meetings on the 2nd and 4th Wednesdays of each month, in the St. Anthony's Catholic Young Men's Hall, 329 St. Antoine street. All correspondence should be addressed to the president, Martin Phelan, 140 St. James street; or the recording secretary, James McNichol, 117 Canning street, where all information will be supplied to those wishing to become members of the above organization.

St. ANTHONY'S BRANCH, C.M.B.A., decided at the last meeting to invite Mr. Henry Austin Adams, M.A., to come to Montreal and deliver a lecture under their auspices. Mr. Adams ranks amongst the most powerful of Canadian platform speakers.

The regular fortnightly meeting of St. Mary's C. Y. M. Society was held in their hall, No. 113 Notre Dame street, on February 27th. Messrs. Jas. Weir, E. W. Kearns, and J. A. Heffernan were appointed delegates to St. Patrick's League for the next twelve months. The society is making extensive alterations to their new hall, which is situated at No. 1242 Notre Dame street, and purpose taking possession of it on April 1st; the desire of the society is to have the best hall in the East End. Messrs. Weir and Heffernan reported having secured Otterburn Park for May 27th, and a committee was appointed to make arrangements for the annual picnic to take place on that date. Messrs. E. W. Kearns, and J. P. Purcell were appointed to meet delegates of various Irish societies rearranging St. Patrick's day parade.

[CONTINUED FROM FIRST PAGE.]

LAID TO REST.

Archbishop Cleary was a strong man, not only bright in intellect, but with a soul that had no fear. He had known the teaching of God's Church down to the finest point. He was

NEVER KNOWN TO HESITATE OR OFFER A COMPROMISE.

where Catholicity was at stake. What was right before God he had upheld, and what was wrong he had condemned. He was like unto David himself in this. If, therefore, some might have found in him what appeared as severity, let them remember that Bishops do not go contrary to God's teaching if they would obtain immortality for the soul. The Lord, indeed, would not save a Bishop who hesitated when duty called. Archbishop Cleary had no reason to fear the judgment passed upon him. He had the authority for acting as he had done. He had a tenderness of soul that was beautiful. As soon as the contestant had thrown down his arms his heart opened to him. He had gone to his judgment. God would judge all Bishops by the manner in which His ministry was upheld. He had left rich fruits of his work all over the diocese. He had uplifted the mind of his people all over the country. It was hard to be a Bishop. It was hard to be a priest. But it was harder to be a Bishop and meet the opposition connected with the station. It was hard to stand the vituperation and misrepresentation that had to be contended against. The people owed a debt of gratitude to their Bishop, and should pray for him. When dying he had asked the priests to pray for him and to recite the 90th Psalm. Archbishop Cleary had at heart the honor and glory of the people. He had entered the temple in his boyhood and had worded all his life for God.

The closing portion of the service was then proceeded with, and the choir, which was composed of priests and Seminarians, chanted the Libera in a most impressive manner.

The casket was borne to its last resting place, St. James' Chapel, by Messrs. William Bryson and James Devlin, and the A. O. H., and Messrs. M. Murphy, T. Brynes, William Menden and J. Hunt of the I. C. B. U.

CORRECTION.—In the report of the 57th Anniversary, of St. Patrick's F. A. & B. Society, which appeared in the TRUE WITNESS of Feb. 26th, the name Mrs. M. Walsh should read Miss M. Walsh, a young lady who is giving great promise of becoming an excellent musician, as evidenced by her admirable rendition of the piano solo with which she favored the audience.