

The True Witness

AND CATHOLIC CHRONICLE

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CORRESPONDENCE and items of local Catholic interest solicited.



THURSDAY, NOVEMBER 22, 1906.

PERIL TO MANKIND.

Crime has not diminished with the spread of civilization. But whatever increase in crime must be admitted may in large measure be attributed to vices bred in civilization itself. For example, the widespread dishonesty of the world today belongs to the very creed and greed for money that are stamped into children as soon almost as they come in the way of learning anything. But crime becomes abominable and deadly when its motives and origin are unnatural; when its cause arises not out of the contact and trouble of civilization, but descends upon society as a plague. What conception of crime could be more destructive of the intercourse upon which society depends than the explosion of the bomb in St. Peters on Sunday last in the midst of a vast congregation of worshippers?

It is vain to search or inquire what motive impelled the miscreant responsible for such a deed. Crimes of a kindred nature have been perpetrated from time to time. The casting of an infernal machine at a religious procession in Spain; the violent attack and ribald insult by Socialists in France that followed when religious persons were persecuted by the State—those excesses of demented men were against religion as an institution. But the occurrence reported from Rome may for a moment be regarded aside from the element of hostility to religion that undoubtedly had part in it. The human family must have intercourse as the body must have breath. The house of God has been the sanctuary of this necessary intercourse through all the generations of human life, for it is in the house of God that the intercourse of mankind seeks and finds its divine fellowship and fatherhood. When the bomb of the anarchist is hurled there it is surely the devil's violence against the last safeguard of the race. And as God alone is great, the exemption alike of human life and of the Church property and treasures—though the explosion did its worst—may permissibly be hailed as miraculous.

It is reported that the Holy Father spoke with pity of the wretch who attempted this destruction. The quality of mercy is not strained and the mercy that endureth forever must pity the wildest flights of men who harbor vengeance against all their fellows. But there is at least a lesson for Christian States in this latest evidence of anarchist activity. Some of the European States at the present time are allowing the war of anarchy to be waged unrebuked against religion so long as the states themselves or their representatives are not molested. The French Minister of Public Instruction rose in the Chamber a few days ago to avow himself a Socialist. It was a bold way of bidding for votes. But let not such statesmen—short-sighted indeed they are—imagine that the strength of anarchy will be exhaust-

ed in an inevitably long battle with religion. When religion is attacked, the State, through its very nature and in the most intimate relation of its members, is assailed. The wild beast who throws a bomb into an assembly of people worshipping God will cast another wherever men may be found in numbers attending to the functions and assemblies of the State. The rage and hate of such criminals is an unnatural antipathy as much to mankind as to religion and its institutions. If the States do not combine to protect religion they may unite for their own well-being. Surely the time has come for a common policy among civilized governments for the suppression of anarchy.

EDITORIAL NOTES.

Lord Arundel of Wardour, who has succeeded his brother, the late Earl, is not only a Catholic but a Catholic priest. The new peer is on the retired clergy list. He is not the first Catholic priest to become a peer of England. The late Lord Petrie, a Catholic priest, took his seat in the House of Lords twenty years ago.

The action of the Irish Catholic electors of England at the elections last March has pointed a new course for this important body of voters to follow. It is expected that in future the United Irish League, the Catholic Association and other Irish and Catholic bodies will take counsel together.

Emigration from Ireland continues. In the month of October past, 3140 Irish emigrants sailed, the number showing an increase of 590 over October, 1905. The total number who left in 1905 was 30,676, and the total number this year up to the end of October was 33,021 or 2345 more in the ten months than there was in the previous year. This is a very serious showing, and though the anti-emigration society is strenuously endeavoring to stem the tide, conditions appear to work fatally against the movement. One factor that renders the anti-emigration society helpless is the assistance rendered by the Irish in the United States to the members of their families in the old land to emigrate. Out of 24,244 Irish people who came to the United States steerage in 1906, 9,120 had their passages paid from America.

The election of Mr. Stephen Gwynn to succeed Mr. C. R. Devlin in Galway is a proof that Irish Catholic voters can no longer be humbugged by the condescension of their former opponents in the National struggle. Capt. Shawe-Taylor, who opposed Mr. Gwynn, boasted that Nationalist voters were on his side. Scenes of disorder were provoked to make Mr. Taylor's boast good. But Mr. John Dillon exposes the means whereby the Captain worked his campaign. He settled down in Galway some months ago and was elected president of the Industrial Development Association and by means of it made a regular house to house visitation of a large part of the electors of Galway, accompanied by "quack" Nationalists. He gave lectures under the patronage of the Nationalists, and made himself active at Catholic bazaars and when his candidature was sprung upon the people of Galway his Unionist support was carefully kept in the background. His address and posters were printed by the Nationalist papers and the Catholic newspapers of Galway supported his candidature. The Nationalists had a well laid scheme to destroy, but with the intelligence of the electorate on their side they destroyed it.

One feature of the contest in New York between Mr. Hughes and Mr. Hearst was the adoption on both sides of labor issues for the purposes of the campaign. In the survey of world politics within the past twelve months, nothing stands

out more prominently than the increase of Labor influence at the polls. In England, in Australia and in the United States the Labor vote is rapidly being solidified. In Canada also the movement has begun and the next Dominion general elections is certain to witness a distinct labor appeal. The interests of labor are not always truly represented by so-called Labor representatives in Parliament. In England, although a Parliamentary Labor party has been born, its counsels are not clear and its voice is often drowned by the shouts of Socialists who have thus far taken passage in its ship. Labor has its own interests to preserve and its principles to maintain; and when organization has been well advanced it will be found that Socialists and their kind have no rightful place on the Labor platform. The interests of Labor and the progress of industrial development are one, and wise counsel on both sides will be needed to make the Labor issues of the future understood so that Labor measures can be carried to success with the sympathy of all right-thinking men.

Time is certainly bringing changes to the Scottish heart. At the recent celebration of the 400th centennial of the foundation of the Knight's college of the Aberdeen university, a conspicuous figure among the dignitaries of Church and State assembled to do honor to the occasion was the Very Rev. David Fleming, O.F.M., secretary of the Biblical Commission of Rome, and former Superior General of the Franciscans. Garbed in the brown habit and cowl of his order, he was notable as he walked between an admiral and a general, each in his resplendent uniform. It was the first time for more than 300 years that a Catholic had been so honored by the faculty of the university, although, like other seats of learning, in Scotland, it owes its establishment to the Catholic Church.

Struggling Infant Mission

IN THE DIOCESE OF NORTHAMPTON, FAKENHAM, NORFOLK ENGLAND.

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Average weekly Collection...3s 6d. No endowment whatever, except HOPE. Not a great kind of endowment, you will say, good reader. Ah, well! Who knows? Great things have, as a rule, very small beginnings. There was the stable of Bethlehem, and God's hand is not shortened, I HAVE hopes. I have GREAT hopes that this latest Mission, opened by the Bishop of Northampton, will, in due course, become a great mission.

Best outside help is, evidently, necessary. Will it be forthcoming? I have noticed how willingly the CLIENTS of ST. ANTHONY OF PADUA readily come to the assistance of poor, struggling Priests. May I not hope that they will, too, cast a sympathetic and pitying eye upon me in my struggle to establish an outpost of the Catholic Faith in this so far as the Catholic Faith is concerned—barren region? May I not hope, good reader, that you, in your zeal for the progress of that Faith, will extend a helping hand to me? I cry to you with all earnestness to come to my assistance. You may not be able to do much; but you CAN DO LITTLE. Do that little which is your power, for God's sake, and with the other "littles" that are done I shall be able to establish this new Mission firmly.

DON'T TURN A DEAF EAR TO MY URGENT APPEAL. "May God bless and prosper your endeavors in establishing a Mission at Fakenham."

ARTHUR.

Bishop of Northampton.
Address—Father H. W. Gray, Hampton Road, Fakenham, Norfolk, England.

P.S.—I will gratefully and promptly acknowledge the smallest donation, and send with my acknowledgment a beautiful picture of the Sacred Heart.

This new Mission will be dedicated to St. Anthony of Padua.

Wendell Phillips on Irish Men and Matters.

The Rev. G. W. Pepper, who is at once an American Methodist minister and an Irish Home Ruler, gives in a recent issue of the Independent some delightful reminiscences of Wendell Phillips, friend of Ireland and panegyrist of Daniel O'Connell. We quote:

"I spoke of his sympathy for Ireland, and told him that in Dublin he was almost as well known as the Irish leaders themselves; that his speeches were read all over the land. 'Ireland has my support,' he said. 'It is high a hundred years that the greatest political essayist that ever lived, Junius, wrote in one short sentence the history of misgovernment in Ireland. 'The people of Ireland have been plundered and oppressed.' This has been the epitome of Irish history for hundreds of years."

"Parnell was then in the fullness of his fame, and of him Mr. Phillips said: 'He is the truest and noblest type of an Irish patriot since O'Connell stirred the heart of Ireland like an earthquake and swayed her mind by his eloquence as the sun rules the planets. No Irish leader has been a truer exponent of Ireland than Parnell.' Here he incidentally referred to the labor problem, repeating with earnestness the observation of one of the fathers: 'Great wealth is not to be expended for personal enjoyment but in promoting the glory of God and the happiness of His creatures.'"

"But it was for O'Connell that he reserved his highest praise. He dwelt upon his generous and effective sympathies with the Protestant Dissenters, securing for them the lands which guaranteed them civil and religious rights; his noble advocacy of abolition and his broad, comprehensive views, adding: 'It is curious enough, in watching the course of events, to mark how every strong passion which takes hold of a nation embodies itself in a suitable leader, who stands forth from his fellows as master of the situation. O'Connell was Ireland embodied.' He then related many anecdotes of O'Connell's eloquence, wit and blarney. He referred to the time he heard O'Connell in one of his speeches in Dublin, say: 'I was delighted at the activity and my heart grew warm admiring the beauty of the dark-eyed maids and matrons of Kildare. Oh, there is starlight sparkling from the eyes of a Kildare beauty that is scarcely equalled in all the world, and remember that you are the husbands of such women, and a traitor or a coward could never be connected with any of them.'"

"I asked him about his great lecture on O'Connell. He said Dr. Blake, of Boston, called upon him and asked him to speak a few words for a charity. He protested that he had not studied the Irish question, when Dr. Blake said: 'Tell us what you know of O'Connell.' He had a volume of O'Connell's speeches which he took down from the shelf and read to me this sentence from one of them: 'We want no ascendency. We repudiate it. I had rather die upon the scaffold—I say it with all the solemnity of truth—than to consent to a Catholic ascendancy for Ireland.' Mr. Phillips spoke long and earnestly upon O'Connell, describing him as the father of agitation, and saying that his was a sublime close of a political career the most successful and the most morally glorious."

"Frequently during this conversation he referred to his Irish friends. He knew and loved Boyle O'Reilly, and said that he 'opened the drawing rooms of Boston to Ireland's sad history' and that 'his songs carried with them a pure and ennobling influence.' Patrick Ford was also spoken of in terms of admiration: 'I read his paper every week. It is a great journal, but Ford is a hundred years ahead of the times.'"

"As I rose to leave he begged me to stay 'just a little longer.' At that moment a painful cough was heard from the next room. It was Mrs. Phillips. 'Oh, Mr. Pepper, it is my poor wife—how she suffers!' said Mr. Phillips, with tears in his eyes. 'We are distressed now—we are distressed now.'"

"This was the last time I saw him. In a week he was numbered with the immortal dead. The tongue upon which delighted thousands hung with rapture was silent forever. The burning eloquence which inspired the glowing periods of many an oration, or thrilled in the tender strains of passionate appeals for human rights, shall never again be heard by mortal ear."



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