

The True Witness

AND CATHOLIC CHRONICLE

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THURSDAY, JANUARY 9, 1908.

Episcopal Approbation.

If the English Speaking Catholics of Montreal and of this Province consulted their best interests, they would so 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 Mo. cal.

O'CONNELL AND REDMOND.

Something is doing when the Daily Witness of this city finds good in any advice given by the Pope or matter for admiration in the career of Ireland's great Liberator, Daniel O'Connell. We know how well-informed the Witness is in all matters issuing directly or indirectly from the Vatican, how careful our colleague is in examining the correctness of its reports, and how considerate it always is where Catholics and Irishmen are concerned. Time and again it looks to the sighting of its guns that they may not miss. What might once have proved injurious would under changed circumstances be quite remedial. The Witness is quite prepared for the emergency. The other day it came out with a lengthy and complimentary sketch of O'Connell. There seemed to be the old patronizing tone about it. O'Connell may not have been good in himself, as the Witness has often testified. But when he is compared with the present leader, John Redmond, he is angelic, loyal and even Anglo-Saxon. The comparison is suggested by some word which The Witness claims to have received from Rome: that our Holy Father the Pope "had advised or commanded Mr. Redmond, the leader of the Irish Nationalists, to follow Daniel O'Connell in all things." We do not know what authority our Daily "friend the enemy" has for this statement: we do not correspond with either the Pope or Mr. Redmond, and we are not important enough to enjoy the confidence of one or the other. The statement is too thin. Mr. Redmond has been, at least up to the Christmas holidays, touring through England and Wales—nowhere near Rome, not likely to go for some time. Whether the Holy Father ever gave any advice upon Home Rule or not, whether he ever spoke to Mr. Redmond a subject which concerned deeply a faithful Catholic people, a subject likewise which has attracted the attention of the world. The high position occupied by the Holy Father gave him a right to offer advice which in its nature would be most servicable to a leader. But whether he gave this advice or not, whether he looks upon O'Connell as the best type to be followed, we protest against the innuendo contained in the statement made by the Witness. The Sovereign Pontiff is too astute, to say the least, to be ensnared. And as for commanding any political leader, Irish or Canadian: that is only in the imagination of "our friend, the enemy." It is a common rumor. When Sir Wilfrid Laurier visited Rome, instructions were said to be given him. And if we may judge by newspapers of the Witness stamp, the Pope never lets the opportunity pass without reading a lesson to politicians.

The comparison between the two leaders is made with the purpose of approving the methods employed by

O'Connell and condemning those of the Irish Party. It is not fairly done. Both agree in the main, that peaceful agitation is the only means, and that the battle must be fought in the field of politics. They also agree in the final purpose at which they aim, union with Home Rule. It is in the circumstances under which they pursue their aims that the greatest differences will be found. England and Ireland were both very different a hundred years ago when the great Liberator was starting out to organize a campaign which seemed a forlorn hope. Democracy is to-day stronger, more organized, more definite on party lines. Most of all is England's condition very different. The position of the Catholics of England who at that time were not citizens, decided O'Connell in the policy he should adopt. It was the beginning. We have not yet seen the end. It is all very well to pass a eulogy upon a great patriot like O'Connell—a leader of the stamp of Judas Maccabaeus—sixty years after his death. No praise or compliment was paid him in life. We do not compare him with any Irish leader since his time. He stands towering over all, not so much by his superior patriotism or more devoted services, as by the ability and energy he displayed—his faith and piety—the glory of his courage and the fruitfulness of his genius. The historian Cantu said of him: "He who seeks for a personage who may be compared with this great agitator must recur to the times of robust beings, to the days when a Peter the Hermit, a St. Bernard, a St. Anthony drew to their standard hundreds of thousands of men." O'Connell was the leader of a people, Redmond is a leader of a party. Both are patriots, struggling for the rights of their kindred. We are sure, and every son of Ireland is confident, that Redmond and all his party are too eager to follow in the footsteps of Daniel O'Connell. It should not be forgotten that whilst Daniel O'Connell's agitation was peaceful, the Duke of Wellington avowed at the time of the Emancipation Bill that the extensive organization foreboded evil. Rather than have civil war the Iron Duke not only yielded the bill, but said he would prefer to sacrifice his life. If Ireland's agitators have gone beyond O'Connell it is also to be remembered that England has gone much further in the details of coercion. We have many reasons for pride in the manly courage and single patriotism of Ireland's leader, John Redmond, even though he be not a Daniel O'Connell.

NABOTH'S VINEYARD.

Achab, King of Israel, being anxious to get possession of a vineyard belonging to Naboth, proposed to buy it. The owner did not wish to sell. A plot was formed and Naboth was stoned to death. Thereupon the King took possession of the coveted land. Something very similar is now happening in Germany. History repeats itself betimes with sufficient accuracy to draw the parallel even though some of the details are dissimilar. Within the past twenty-five years the German government has struggled hard to rob the German Poles of their land and their language. Which was the "vineyard," the land or the language, it is hard to find out. Why a government should wish to rob a people of their language, and make them learn a tongue which is itself so varied in idiom and pronunciation is unaccountable. It was an idea that two languages would not do in the Fatherland. To bring this about the best way was to intersperse German landholders in German Poland. A vote of 100,000,000 marks was given for that purpose. At first it succeeded. After a time the Poles rallied their strength, formed committees and bought back the estates. A second attempt is to be made—more drastic than before. If the Polish Naboth will not sell this time he will have to vacate anyway. According to the first law he could sell or not, just as it pleased him. Now a Prussian officer will tell the Pole: "Your estate is worth so much; here is the sum. You have no choice. The land is mine, the money, is yours." To accomplish this tyrannical scheme 400,000,000 marks are voted by the Landtag. A German university was established with all its subsidiary institutions. The country is crowded with German teachers and functionaries, whose chief duty is to flog Polish children because they persist in reciting their catechism in their mother-tongue. That is not the English method in dealing with French-Canadians.

GOOD READING.

In these days when books are multiplied in such numbers, when errors are subtle and manifold, it becomes all the more important that Catho-

lics should indulge in no reading except what is really good. Purity of faith and delicacy of conscience are sullied so easily that one cannot be too careful. There is nothing we should value so highly as faith and conscience. Faith is that which has overcome the world, and conscience ought to be our guide. Reading will nourish and strengthen our soul, or weaken its energies and stultify its powers. For one thing we are not serious enough in our reading. We find it hard to take up, not a mathematical work or treatise on dogmatic theology, but even one of Father Faber's works. How much refined thought lies between the covers of so many books we have before our eyes—books which serve to form our character, which give life to the vague thoughts flitting through our minds, and which are more valuable to us than gold and silver. Books are too often made for money—but there are many others which were written for much higher purposes, every letter of which is an ingot of gold. Those made for money concern not the readers' best interests; they are too frequently a detriment to those interests. But good reading is a plant, or rather a fruitful tree. It needs cultivation and care. The soil itself must be something better than the bare rock, nor should thorns be allowed to grow lest when the seed be cast upon the soil they choke it. Knowledge, character, sanctification are helped or hindered, made or spoiled by our reading.

THE INSPECTION OF PENITENTIARIES.

In our issue of the 11th April last we drew attention to the fact that, while large numbers of the prisoners in the Canadian penitentiaries are Catholics, there are only two Inspectors, and they are both Protestants. We pointed out that French is the language of many of the prisoners in the penitentiaries in Manitoba and Dorchester, and that it is the language of the great majority of officials and prisoners at St. Vincent de Paul. We expressed the hope that it would only be necessary to the state of things to the attention of the Department of Justice and that at once the matter would be rectified. Contrary to our hope, nothing has been done though months have gone by. However, we have not lost hope nor do we intend to abandon the subject.

If under the same conditions the two inspectors were Catholics, we should not have long to wait for an example of energetic action on the part of the Protestant people and clergy. They would protest against such a state of things, and they would keep on protesting loud and as long as the injustice continued; and they would be absolutely right and would command our admiration.

Irresponsible government of penitentiaries would speedily lead to dangerous abuses and so it was intended that the management should be supervised by inspectors who should report to the Department of Justice. But in order to effect its purpose this supervision should be constant and thorough, and, of all necessity, it should be made by inspectors perfectly competent to investigate. There are several sources from which the facts of this investigation must be obtained, namely (1) The wardens and other officials, (2) The chaplains and physicians, and (3) the prisoners themselves. Now in the first place there are Catholic and Protestant chaplains whose province it is to attend the spiritual needs of the Catholic and Protestant prisoners respectively. Hence it becomes eminently desirable that the Chaplain, and the prisoner in some cases, should be able to make representations, complaints and recommendations to an inspector of his own faith.

No one will question the direct advantage that should result from the observation of these chaplains. They probably become more intimately in touch with the prisoner than any one else, their experience of the working of the penitentiary might be valuable to the Department, and the Protestant chaplain should be made to feel that he could make his representations and complaints, regarding either the prisoners or management, to an inspector of his own faith who would best understand him, while the Catholic chaplain should be in the same position.

However, this phase of the subject, so far as the chaplain is concerned, may be dismissed by some because they will say it is merely the cropping up again of the tiresome old religious question which after all is only a matter of sentiment. And yet, let it not be forgotten that mere sentiment, even in this work-a-day world and practical age, still is a very vital and powerful motive,

that it is not a negligible quantity but a thing to be taken into the reckoning. Even we Canadians do not pretend to be more practical or less sentimental than the Americans to the south of us; and yet when the U.S. ship Maine was blown up by the Spaniards, as it was thought, a very flame of sentiment blazed through the Union, and the very practical, unsentimental Americans never stopped till they had taken Cuba from the Spaniards and avenged the Maine. It was outraged American sentiment which made "our war" possible.

Then there is another and a very practical consideration to be taken into account. Though it has been said that French Canadians do not give our people credit for being as friendly to them as we ought to be, we pointed out in April last that one of the Inspectors of Penitentiaries should be able to speak French. This seems to us not only just and fair, but most necessary. How can a proper investigation and inspection be made by a man who does not speak French in a penitentiary where all, as at St. Vincent de Paul, or very many, as in the penitentiaries of Dorchester and Manitoba, are French-speaking prisoners and officials? Such inspection would be a travesty and a farce. What sense would there be in sending a man who could not speak English to make an inspection and report upon the penitentiary at New Westminster? One of the inspectors at least must be able to speak French.

There used to be three inspectors, one of whom was a French-Canadian and there should be now. At present Inspector Dawson lives in Ottawa and is supposed to inspect the penitentiaries from the Atlantic to the Pacific. If he were stationed out in the far West and his jurisdiction restricted to the West a very considerable amount of money would be saved in travelling expenses; moreover, he would be nearer the scene of trouble when wanted.

It is an open secret that for some years the management of penitentiaries in Canada has not been satisfactory. There may be a number of reasons for this and among them it may be that under the administration of both political parties the tendency has been to appoint men on account of their political service rather than on account of fitness for the office. Thus it happens that the Governor or Warden of the penitentiary and the Inspector may be old political companions in arms, who have fought on the same side through many political campaigns, voted together through sessions of Parliament, and who cannot now be expected to report against each other. Under such conditions the inspection is likely to become a perfunctory affair: where there is a complaint against the warden how can the Inspector do otherwise than maintain and support him against all comers through thick and thin, because forsooth he represents authority. So far as the warden is concerned such inspection becomes worthless, and the warden becoming actually irresponsible, abuses are sure to creep in. There should at the very least be three Inspectors, the Department cannot be too fully informed as to the condition and government of these institutions, and one of the Inspectors should be a Catholic and be able to speak French perfectly.

EDITORIAL NOTES.

It is a singular fact that in proportion to the wealth of melody of a nation so does its emotional side develop. Remarkable instances of this kind are to be found in the United Kingdom. In Scotland, Ireland and Wales—countries rich in national songs—the emotional nature is strong; in England, where the melodies, if sweet, at any rate are not so touching and appealing, sentiment is slight.

Rev. Father Gregory, O.S.B., the priest artist of Sacred Heart Abbey, Oklahoma, has received the first prizes for his exhibition of paintings at the Oklahoma State Fair.

In the course of his sermon at the First Methodist Church, Buffalo, N. Y., Rev. George E. Mayer paid a marked tribute to the work of the Paulist Fathers. He said that he had followed the results of their efforts in Schenectady, Utica, and other cities, and that they had been the means of turning many hundreds of men towards a better life. Praising their earnestness and zeal, the speaker ended his approving words by saying: "God bless the Paulist Fathers and send more such men to work among us." He predicted that the time was not far distant when the "great Catholic Church and many of the numerous branches of the Protestant Church would be

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An object of much interest is to be seen at present in the Basilica of St. Paul outside the walls of Rome. It is a medallion in mosaic of Pius X., with those of the long line of Pontiffs from St. Peter down to the present Pope. This work of art has been executed by order of the Minister of Public Instruction in the Silvestrino Institute in Venice. It has been much admired.

Death of Catholic Editor.

One of the ablest publicists and most brilliant theologians of the Church in this country, is lost in the death of Rev. Thomas E. Judge of Chicago, editor of The New World, and pastor of St. Finbarr's Church, who died last week after a short illness of valvular heart disease.

Father Judge was only forty-two years of age, and his untimely death is thought to have been hastened by his unsparring zeal and activity. It was his ordinary custom to teach classes in the morning at St. Finbarr's school, spend the afternoon in editorial work in the New World office, and after school hours hold normal school classes for the sisters. He was intensely interested in all educational movements, and was the founder and editor during its existence of the Review of Catholic Pedagogy, an educational monthly of high rank. He was a voluminous writer and his latest works were a translation and commentary of the recent encyclical on Modernism and a treatise on the "Immaculate Conception"—on which last he was stricken with his fatal illness.

Father Judge was born in County Sligo, Ireland, studied at the Christian Brothers' Classical College, Dublin, and at Maynooth, where at the age of twenty-two he took the concursus for the chair of philosophy and passed with high honors. He occupied this chair for six years, being ordained shortly after he was chosen for the place.

He studied for a year at Rome, where his brilliant gifts attracted the attention of Archbishop Ireland, who invited him to become professor of theology at the seminary of St. Paul. He held this post for two years and then went to Chicago, where he was first assistant at Holy Angels' Church and later pastor of St. Finbarr's. He assumed the editorship of The New World in September, 1905, and his editorials attracted wide attention and are said to have doubled the circulation of that journal. In the spring of this year he went to Rome, where the title of Doctor of Divinity was conferred upon him after an examination conducted in the presence of the heads of all the religious orders in the Eternal City. In 1902 he took a post-graduate course at the University of Chicago.

Father Judge was also known as a lecturer, chiefly on educational topics. He was a leader in Irish movements in Chicago, and an enthusiastic supporter of the Gaelic League. His death is a great loss to his own archdiocese and to the Church at large, his profound learning and incisive pen making him easily one of the intellectual leaders of Catholic movements. His funeral was attended by a vast concourse of the clergy and laity.

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