

The True Witness

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THE CATHOLIC TRUTH SOCIETY.

The following letter appears in The London Tablet:

Sir,—In the Tablet of the 14th inst., under the heading "News from Ireland," reference is made to the quarterly meeting of the above Society which had been held during the previous week. Since then the annual conference of this body has been held. At the opening meeting on Wednesday, the 11th inst., presided over by Cardinal Logue, a letter was read from His Eminence the Cardinal Secretary of State, conveying the Papal Benediction to those who joined in the conference. It was resumed on Thursday, the 12th inst., under the presidency of the Archbishop of Tuam, who was supported on the platform by Cardinal Logue and several Bishops, a large number of clergymen, both secular and regular, and a very representative body of Catholic laymen of all political shades.

Amongst the papers read was an interesting and perfectly innoxious one on "tree planting." When commenting on this paper a Mr. John Sweetman, who for some years represented the Co. of Wicklow in Parliament as a Nationalist member, made the following observations as reported in the Freeman's Journal of the 14th inst. He said:

"The Catholic Truth Society of Ireland is one for self-help. We did not call on the English Government to publish and distribute cheap Catholic books, but we did the work for ourselves (applause). It is not for this Society to call on our greatest enemy, the English Government, to plant forests. The English Government hates the Irish nation, as that of Egypt did hate the Jewish nation, and we must fight that Government with all the weapons that the great God has given us, just as Moses fought the Egyptians (applause). We have no power to call the ten plagues of Egypt on the English. Would to God that we had that power (applause and laughter). We can, however, boycott her manufactured goods and boycott her army and navy. Why do we not do so? If we do not use the weapons God has put in our hands we cannot blame the Almighty for leaving us as slaves of the Egyptians. England does not trouble at our calling on her to do anything, but she does trouble when we boycott her manufactures, her army, and her navy (applause). In the Old Testament God personally came to the aid of the enslaved nationality. He is not less merciful in the New Testament. In Christian times God inspired Joan of Arc to free France from the hated English, and although she was burned at the stake as a heretic owing to the judgment passed by the Catholic Bishop of Beauvais, within twenty-five years this judgment was reversed by the Archbishop of Rheims, whom Pope Calixtus had appointed to reverse it, and at the present time her canonization is going on in Rome. And with reference to us here in Ireland, Christ's Vicar on Earth has on several occasions granted all the indulgences formerly granted to the Crusaders to all Irishmen who fought against England. Such indulgences were granted by Gregory XIII. in the year 1580, and by Clement VIII. in the year 1600 (applause). Who can say that the Catholic Church forbids an enslaved nation from struggling for its liberty? I believe the practical way for us to do so now is to boycott England's manufactures, England's army and England's navy" (applause).

Whether I regard the open disloyalty of his utterances or his gross misrepresentation of the teaching and acts of the Catholic Church, of which he is a member, I regret to find that while his speech is stated to have been received with frequent "applause," there was no word of censure or objection from any of the speakers who subsequently took part in the deliberations of the meeting. This Society was established in Ireland for "the dissemination of devotional works and for the diffusion of sound Catholic literature in a popular form, and to carry out the moral and political duties of the Irish people."

It is a non-political society," and "the aim of its Conferences is to discuss questions affecting the work of the Church in this country, and to suggest the most effective means of promoting the Society's interests."

It augurs ill for the future of this Society, which during its short career has achieved such good work in fulfilment of its true mission, if political agitators of the type of Mr. Sweetman are to be tolerated on its platforms, and its "Annual Record" is to be made the medium for the dissemination of disloyalty and false doctrines amongst the uneducated classes and for sowing the seeds of political dissension and division amidst the middle and upper classes in Ireland.—I am, sir, your obedient servant.

A LOYAL IRISH CATHOLIC.
Dublin, Oct. 16.

THE HOME RULE TRIBUTE IN AUSTRALIA.

Australian exchanges report the meeting of the Executive Committee of the Home Rule Tribute in Sydney, at which His Eminence the Cardinal presided.

His Eminence said: "The purpose of our meeting is a very formal one. It is simply to transmit to the trustees of the Home Rule meeting at home the sum collected at the Town Hall (£1088); and I think I may congratulate all who were connected with the great meeting on the complete success which attended it (hear, hear). From every quarter the most flattering reports have come of the effect which the public meeting in the Town Hall had, not only in New South Wales, but on public opinion throughout all Australia, and I am sure the success which is sure to attend the debate which is at present being carried on in the Commonwealth Parliament will have been influenced a good deal by the singular ability with which Mr. Redmond set forth the Home Rule claims at our meeting, and the great enthusiasm with which his words were received throughout all Australia. From Queensland, from West Australia, South Australia, and from all the States, the most cheering accounts have come, rejoicing in the great success which attended that meeting. If any persons merit especial commendation, and the special gratitude of the Irish public on the success, it would be the officials, secretaries, and treasurers, and those connected with the movement. I am sorry the treasurers are not here, so that we might pass a formal vote of thanks to them; they certainly did their parts admirably. I am free to give further expression to the public sense on this matter, as I had so little to do myself. I think I may convey to all parties concerned the congratulations not only of our own immediate committee, but also of the friends of Ireland throughout Australia (applause). I think it is a promise that whenever an emergency arises the Irish in Australia and the Irish-Australians will be ready to support the National cause, and that they are not less earnest to see the triumph of justice in Ireland than those who are engaged in the front rank in the strife at home (hear, hear). The old maxim, "Hibernia licet Hiberniorum," has, I think, become true of our Australians, and I hope that they will preserve in that enthusiasm which they have shown so frequently in regard to Ireland, and that all their sympathy and their expression of desire to see justice done to the home country will very soon be crowned with success (applause). I venture, then, to propose to the committee that we return our thanks to all the officials connected with that grand meeting held in the Town Hall, and that we authorize the treasurers to forward the balance on hand after paying the accounts due to the National Trustees in Ireland."

The smallest bird cannot light upon the greatest tree without sending a shock to its inner fibre; every mind is at times no less sensitive to the most trivial words.—Lew Wallace.

The fallings of good men are commonly more published by the world than their good deeds, and our faith in the goodness of man shall meet with more success than all his virtues which are not published.

THE POPE AND ENGLISH CATHOLICS.

A Rome telegram describes how the Pope received in audience the pilgrims of the British Catholic Association. The audience was attended by more than the usual pomp. The pilgrims, who numbered 360, gathered at the Vatican somewhat before the appointed hour. Entering the Pauline Hall, they unfurled a Royal Standard. The Pontiff, as is his custom, was punctual, and entered the Hall quietly. He was dressed entirely in white, and was accompanied by Mgr. Bisleti, Master of Ceremonies; Mgr. Stoner, Mgr. Bourne, Archbishop of Westminster; Mgr. Casartelli, Bishop of Salford; Mgr. Whiteside, Bishop of Liverpool, and the Lord Abbot of Down; while he was surrounded by the Noble and Swiss Guards. The Pilgrims had ranged themselves on two sides of the Hall, down which the Holy Father passed, going from each to each. As he advanced, those near him fell on their knees, kissing his hand devoutly and holding out various religious objects which they desired him to bless. To some he spoke a few kind words, while to all his reception was so benevolent that tears rose in many eyes.

After the ceremony, which occupied about half an hour, His Holiness was presented with a richly bound book, containing an address signed by 6500 British Catholics, including Lord Denbigh and the leaders of the pilgrimage, and expressing the loyalty of the British Catholics to the Holy See and to the Pope personally.

Father J. P. Bannett then presented an offering of over £100.

The Pope replied to the address in a few appreciative words. He spoke in Italian, his address being translated by Archbishop Bourne. He thanked the pilgrims for their splendid demonstration of loyalty, and congratulated them on the faith which animated them. "It is," said His Holiness, "the more meritorious because you are dwelling among a people which does not practice the Catholic Faith." Continuing, the Pope said that even non-Catholics when Christians, were redeemed by the blood of Christ, and he urged the pilgrims to exercise their great apostolate, having seen with their own eyes what others had heard only with their ears. "We are convinced," he concluded, "that you will work with the religious charity which has caused many conversions, and has brought us consolation in our affliction." After His Holiness had pronounced the Apostolic Blessing on the pilgrims and their families, a photograph was taken of the pilgrims, with the Pope in their midst.

In the evening the pilgrims dined together, covers being laid for two hundred. Complimentary speeches were delivered by Mgr. Whiteside, who proposed the health of Mgr. Stoner, and Mgr. Casartelli, who proposed the health of Mgr. Bourne. The Archbishop, in his reply, said he was extremely glad to be among the pilgrims, especially in the Eternal City, and was most pleased to see that they belonged to the three countries, England, Scotland and Ireland. He hoped that there would always be a bond of union between the Catholics of those three countries, and he congratulated the Catholic Association on the success of its pilgrimages.

After dinner Archbishop Bourne held a reception, which was followed by a concert.

Success of a Young Irish Composer in London.

Mr. Hamilton Harty's Irish Symphony, which was performed with great success at the Fels Ceoil in Dublin, has had an instant success in London. The more distinguished critic the more enthusiastic is the eulogy bestowed upon its performance at the Queen's Hall. The Westminster Gazette says: "A work more remarkable by a young composer—Mr. Harty is not yet twenty—has not been heard in London for many a long day. In every respect the symphony merits the highest praise. Its melody is mainly

from traditional Irish tunes, are delightful, their treatment is masterly, and generally the work holds the attention and delights the ear from first to last. Mr. Harty, who has been known hitherto chiefly as a brilliant accompanist, seems to have sprung full-armed into the field as a composer. In no point is he found wanting, and the unflinching resource with which his work is constructed and developed is not more striking than the brilliance of the orchestral garb in which he clothes his ideas."

"What is particularly pleasing about his symphony," adds the critic, "is that it suggests no one but himself, and it is rare, indeed, that so much can be said of a first symphony by a composer of twenty-four. Mr. Harty has the art of writing music which is elaborate and highly wrought without being in the least confused or obscure; while if his themes are to a large extent derived from traditional sources, plenty of invention and ingenuity is displayed in his treatment of them. Of the four movements comprising the symphony, it is hard to say which is the most successful—whether the brilliant opening Allegro, the merry Scherzo, the deeply-felt and expressive Lento, or the elaborate and effective Finale; perhaps, however, the slow movement is as remarkable an achievement in its way as any, as the second, based on the tunes of 'The Blackberry Blossom' and 'The Girl I Left Behind Me,' is certainly the most immediately appealing. The work, of which Mr. Wood obtained a capital performance, cannot be heard again too soon."

HIS HOLINESS WRITES TO CARDINAL RICHARD.

My Very Dear Son—The grave events which are taking place in France and which menace the supreme interests of religion just now engross our constant attention. Despite all our efforts to extricate the Church of France from the evils that now seem inevitable, they have rancorously persisted in the work of annihilating the sacred and glorious traditions of your noble and well beloved country. At the proper time and place we shall set forth our views and give to the clergy and faithful of France instructions called forth by a regrettable situation which is none of our work, and for which we are in no way responsible, as all honest and well informed persons recognize. Meanwhile, we feel profoundly the need there is for ourselves and for you to ask light and succor from God, who alone can give it, in order that we may be able to face fearlessly the ever-increasing difficulties of the near future.

If the Lord in His infinite mercy invites us to have recourse to Him in our personal trials, there is much greater reason for our asking Him to aid us in national exigencies at times the most momentous when religion and the fatherland are imperilled. Our cause, after all, is the cause of God, and the words of our Lord addressed to the faithful when they prostrated themselves before Him in the time of Josephat are applicable to the Catholics of France: "Fear ye not, and be not dismayed at this multitude, for the battle is not yours, but God's." (II Paralipomenon, xx, 15.)

Our desire is, very dear son, that in all the dioceses of France public prayers be prescribed to secure for your country the benefit of the Divine Mercy and a special protection for the Church in view of the perils that menace her at this present moment. We know, however, that God bears especially the prayers of souls that have been purified by repentance, for it is written, "Praise is not seemly in the mouth of a sinner." (Eccl. xv, 9). It is, therefore, desirable that the faithful in these times should approach the sacraments more frequently and that their prayers be rendered more efficacious by the practice of penance.

Hoping that this invitation to prayer will be accepted eagerly by all the faithful of France, and that God will deign to grant the ardent desires we entertain for the true happiness of your beloved country, we send you, very dear son, the Apostolic benediction as a pledge of our affection.

AUSTRALIA'S HOME RULE ADDRESS TO THE KING.

The following are the terms of the petition:

That an humble Address be presented to His Majesty as follows: May it Please Your Majesty:

We, your Majesty's dutiful and loyal subjects, the members of the House of Representatives, in Parliament assembled, desire most earnestly in our name and on behalf of the people whom we represent, to express our unswerving loyalty and devotion to Your Majesty's person and Government.

We have observed with feelings of profound satisfaction the evidence afforded by recent legislation and recent debates in the Houses of Parliament of the United Kingdom of a sincere desire now to deal justly with Ireland, and, in particular, we congratulate the people of the United Kingdom on the remarkable Act directed towards the settlement of the Land Question, and on the concession, to the people of Ireland of a measure of Local Government for municipal purposes. But the sad history of Ireland since the Act of Union shows that no British Parliament can understand or effectively deal with the economic and social conditions of Ireland.

Enjoying and appreciating as we do the blessings of Home Rule here, we would humbly express the hope that a just measure of Home Rule may be granted to the people of Ireland. They ask for it through their representatives—never has request more clear, consistent, and continuous been made by any nation. As subjects of Your Majesty, we are interested in the peace and contentment of all parts of the Empire, and we desire to see this long-standing grievance at the very heart of the Empire removed. It is our desire for the solidarity and permanence of the Empire, as a power making for peace and civilization, that must be our excuse for submitting to Your Majesty this respectful petition.

Irish Patriots in the French Army.

The fact that the gallant Myles Byrne, whose Memoirs, edited by Mr. Stephen Gwynn, himself a guardian of Smith O'Brien, on the eve of publication, rose to be Chief de Brigade in the French Army, will recall the fact that several of the leaders of the United Irishmen attained high military rank in the French Army. Wolfe Tone was appointed Chief de Brigade, and subsequently Adjutant-General. Napper Tandy was made a General by Bonaparte, who appointed Arthur O'Connor a General of Division in the French service. Corbet, who was expelled from Trinity College after the Visitation by Lord Clare in 1798, was also a General in the French Army. William Lawless, who was Professor of Physiology in the College of Surgeons, on finding that a warrant was out for his arrest in 1798, got safely to France, where he rose to the rank of General, and lost a leg at Leipzig. These names do not at all exhaust the list of United Irishmen who attained distinction in the French army.

The Catholic Church is Christianity.

Writing of the difficulties which beset the people who are trying to bring about some sort of unity among the Protestant bodies of this country, the Morning Oregonian, of Portland, Oregon, said on Oct. 16: "No man can make a definition of Christianity to suit another man. The Roman Catholic Church alone can make an authoritative definition of Christianity. For the Roman Catholic Church is Christianity, in its historical development; and the one Church alone, therefore, is entitled to speak on Christian doctrine with Christian authority. Everything else, in the name of Christianity, is individual opinion or sectarian dissent. The Roman Catholic Church has kept Christianity alive in the world, and keeps it alive now. For Christianity is a body of dogma and doctrine, which is weak and at every point of departure from acknowledged ecclesiastical and his-

torical authority. The Protestantism of the last four hundred years is only a feature of the decadence of historical Christianity, which, though it may modify the Roman Catholic conception, yet will wear itself out. The historical Roman Catholic Church is Christianity. Withdrawing that, as a dogmatic system of theology, and a doctrinal system of religion, would disappear from the world."

THE JOLLY MONK.

It is time to say a word about the merry, bibulous monk who is always indulging in good cheer, tipping the bottle, tapping casks, or engaged in sports with his equally merry brother monks. The art decorator with execrable taste invented him, and turn where you will he confronts you with broad smirk, decanter and glass. He looks out of store windows and holds up his glass with the air of the critical toper, he lolls back in his chair, the bottle firm in his grasp; he is an ornamental detail of mission furniture; and his tanned head has been scooped out to serve as a tobacco jar, a pipe bowl, a drinking cup, a parlor vase, and a bon bon box. He appears on placage and postal card, in five cent frames and elegant frames, and he is always rotund, always epistoring, never the monk we were taught to revere in our childhood, whom we associated with holy deeds and noble living. Stories of Fra Angelico and his angels, of Thomas a Kempis, of the heroes who colonized California had ill-prepared us to accept the grossly vulgar art conception of the monastic presence. Alas for modern taste and for the little children who acquire their early ideas of pictorial art from the indecent poster, the stretches of lurid bill boards, and colored supplements of the Sunday paper! Some weeks ago an enterprising publisher offered a premium picture with the Sunday edition, and Catholic children coming from Sunday School were pressed into service to introduce the picture into Catholic homes. "Don't you want to buy this paper?" asked a six-year-old. "Jack will give me a picture if I sell it." The picture was the monk. To be just, it was not the monk in his most objectionable guise, but still the monk as a votary of pleasure, with a band of his brethren gaily casting their lines for fish. There was little of the man of God stamped on any face in the group, nothing to increase reverence for the calling the brown habit stood for. "Aren't monks funny?" said the six-year-old.—Gerald Farrell, in Donahoe's.

TOM WATSON'S MAGAZINE FOR NOVEMBER.

The editorials in Tom Watson's Magazine for November are notable for their variety and incisiveness. In the loosely connected paragraphs entitled "Editorial Comment" all Mr. Watson's pungency of phrase and shrewd humor are lavished on such distinguished personages as J. P. Morgan, Chauncey M. Drexel and several prominent presidents of life insurance companies. The story of "The Moptans Copper War"—T. A. Hickey—is concluded, presenting an astonishing revelation of the way the accounts of justice are run in the copper state. Other articles are "The Status of the Negro"—Joseph H. Parsons; "The Real Danger in American Politics"—J. Samuel Fowler; "Export Losses"—Flavius J. Van Vorhis; "Get the Axe"—W. H. T. Wakefield. A most amusing parody is "Pensive Pigs, The Story of Amalgamated Pork," by Ellis Parker Butler. Other short stories in the number are "A Modern Comedy of Errors"—William MacLeod Baine; "The Sinking of Brutus Linn"—James Howard Graves; "A Woman You Know"—Eleanor B. Porter; "The Black Hole of Calcutta: A Vision"—W. D. Wattles; and the usual installment of "Pete Baker." Will N. Hasben's dramatic story of Southern life.

Hope is not forbidden us, but pause and submission are the complete—Amiel's Journal.