

The True Witness

AND CATHOLIC CHRONICLE

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publication should reach us not later than
5 o'clock Wednesday afternoon.CORRESPONDENCE and items of
local Catholic interest solicited.

THURSDAY, MAY 16, 1907.

THE NEW EPISCOPALIAN
RECTOR.

St. George's Episcopal Church in this city has a new rector, the Rev. Canon P. Patterson Smythe. The "Canon" arrived with a loud report. But confidentially we would advise him to muffle his "guns," if he is to enjoy peace and contentment in this country. The quicker he learns the lesson that other bigots of his make-up before him have learned, the better it will be for the revered gentleman. The rector should try and make a distinction between the north of Ireland and America, when giving vent to his preachments.

His ignorance and bigotry seem all the more appalling just at this time when the Catholic Church is really at a loss the world over to properly provide for the vast number of Episcopalians clergymen and laity that are flocking to her fold. The Canon says:

"You can hardly realize, living in Canada or living in England, how ignorant the masses of the Irish people are. I don't dispute that those who have the advantage of education are often bright, and I am glad to learn that the Irish who come out here make their mark, but the misfortune of Ireland is that its people are too much under the influence of the priests—not the enlightened priests that I believe you have here who make the Roman Catholic religion an elevating and beautifying influence in the moulding of character and the uplifting of the individual. The average priest in Ireland belongs to a narrow class which is imbued with retrograde sentiment propagated in the seminaries and antagonistic to progress."

Narrow-minded, retrograde-for-sooth. The greatest trouble with this imported clerical stock is that all the narrow-mindedness is encompassed in their own craniums, and a vision beyond their own proboscis is quite indistinguishable, and it is just these that are a powerful influence in driving brilliant men like the Rev. Dr. Lloyd and countless others into the true fold. The Episcopal authorities should apply brakes, before further "breaks."

A TRIBUTE TO FRENCH NUNS.

The following translation of an editorial that appeared recently in La République Française, the leading Republican organ in France, whose editor is M. Meline, former Prime Minister, is one of the many splendid defences of Catholicity and its institutions which have seen the light since the beginning of the present persecution.

At the close of the Masonic conference Brother Bonnet uttered a phrase that in impudence surpasses all the rest of his impudent addresses. He said that the next step in the work of emancipation now going on in France should be the compulsory ending of the "exploitation of public charity by members of Catholic congregations." Yes, exploiters! That is how this Freemason treats our admirable Sisters of Charity, our Little Sisters of the Poor, and all the miraculous legions of earthly an-

gels, which it would be sufficient to mention to make the directory of all human miseries; for there is not one of these miseries, however terrible, however repulsive, which has not called forth the infinite treasures of Catholic charity!

Exploiters, thou, the most beloved, the most cherished of thy Father's house; thou, so kind, so beautiful as to be able to put into thy dream all the joys and the pleasures of this life, and who, turning from that dream thine pure eyes made the voluntary sacrifice of all the affections and joys offered to thee, and art to-day consuming all thine days and nights among the poor wrecks of this world, in whom are concentrated all the miseries and the frailties of mankind.

Angel of charity, thou art an exploiter, for thou exploitest for thine interest these miseries, these wrecks, these infirmities! Thou, of whom Dr. Desprez, a freethinker, but a man with a human heart, said amidst the plaudits of thousands of workmen: "She is placed above all women; she is an impersonal thing; her name no one knows, and under her white 'cornette' she needs but one—'Sister.' Thou exploitest for \$40 per year our hospitals, our prisons and our barracks. And who says this? A Freemason, a chief, the official spokesman of that sect which has sworn to withdraw thee also from the post of devotion where thy faith and thy great heart have placed thee, and send thee, daughter of France, to travel all thy life upon the sorrowful road of exile, still wet from the tears of those who have preceded thee.

A Freemason? And what has he done, that man, to outrage with his insolence the sublime charity of our Catholic fellow-citizens? What has his sect ever done? Where are its works of disinterested and generous charity? Where has the Masonic Sister of Charity ever been seen? Where the Brother of St. John of God, crossing himself with the triangle? When have they given of their persons and of their money to lighten a misery, to dry a single tear? Let them produce their works. Ah, yes, it is true, they have an orphan asylum, a single one in the whole of France. And it is exclusively for the natural-born children of the sect that this asylum opens its doors! No room within its walls for the orphans of the people. And they are not even able to support themselves their only institution. An annual appropriation of 30,000 francs from the treasury of the city of Paris is necessary to keep it open.

These, readers, are the usurers, "pingrees," the heartless, who are to-day ruling our country from the darkness of their lodge rooms and insulting unblushingly the charity of the majority of the people. And when they shall have succeeded in driving all the beloved Sisters out of France what will they do? They will replace them by "apostles" of the big salary. Such is their highest ideal.

Why these insane substitutions? For the only cause which controls all their acts—the hatred of God, in the name of Whom these angels of charity make the voluntary sacrifice of all the pleasures of life. And there will be men, after this, who will persist in their denial of the existence of God? Say, readers, it is not often we trouble you with religion in the columns of this newspaper, but answer, is it possible to hate so ferociously, so inhumanly, a being who does not exist? If God be only a chimera, how shall we conceive so much love on one hand, and so much hatred on the other, one persecuting the other upon the field of human misery? For the thinker there is in the repulsive outrage of the Freemason and in the silent heroism of Catholic charity one and the same Credo. Does not the Scripture say that faith lives, even within the depths of hell?

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CATHOLIC IRELAND.

Protestant readers of The Youth's Companion are learning something about Catholic Ireland. Jane Barlow tells them that quite small children were sent to school in ancient Ireland. Like the children of to-day, they began their studies with the alphabet. The letters were sometimes stamped on bread or cakes which the youthful scholars might eat when their lessons were learned—a sort of kindergarten device. The child school-founding period in Ireland was in the seventh century. We learn from the chronicles of the Venerable Bede that about the middle of that century great crowds of Anglo-Saxons, among them Egbert and Saint Chad, went over to Ireland, and were kindly welcomed by the Irish, who provided them gratuitously with "food, books and teachers." During the same century two foreign kings were educated in Ireland—Dagobert II. of France, and Alfrid of Northumbria, who has left an Irish poem in praise of the country. Irish geometers, geographers, and astronomers were then far in advance of their age, and the study of Greek, which had all but died out in the countries farther east, was common in Ireland. "At one time," says M. Darmesteter, "Armagh, the religious capital of Christian Ireland, was the metropolis of civilization." The earliest of celebrated Irish schools was founded more than 1400 years ago by Saint Enda, the son of a King of Oriel, on the wild, rocky island of Aran More, off the coast of Galway, whither "flocks" of scholars came from all quarters. Other schools as famous, and nearly as ancient, were Clonard, close to the River Boyne, and Clonfert on the Shannon; but greater than either of them was Clonmacnoise, founded by Saint Ciaran beside a wide river in the Shannon not far from Athlone, almost in the centre of Ireland. Although many beautiful works still bear witness to Irish achievements in art and letters, testimony even stronger to the nation's constant love for such abides in the fact that it never was quenched by all the waters of affliction through which it passed. Wars, massacres, pestilence and famine swept in wide waves over the land. A time came, and lasted for generation after generation, when it was a felony for the greater part of the people either to teach or to be taught or even to own a book or manuscript; a time when children might be seen furtively learning the alphabet from letters chalked on their father's tombstone.

Yet in the worst days schools continued to exist, however secretly and perilously, and a scholar was always an object of respect and admiration.

IMMIGRATION FROM IRELAND.

Immigration from Ireland to America continues unabated; notwithstanding the efforts of the Irish bishops and archbishops to stop it. All over Ireland the Gaelic League is at work striving to stay the tide but evidently without result. Making conditions better, preaching the doctrine of stay-at-home, uttering warnings against decay of faith and morals, holding up American civilization as something dreadful—all these appear valueless as deterrents.

It is stated by the cable that on last Thursday the White Star Line steamer Baltic, which sailed from Queenstown for New York, had on board so many passengers that the record was nearly broken. Every berth was filled, and 200 steerage passengers had to be left behind. In all, the Baltic carried 2760 passengers, and with her crew, had on board 3150 persons. The emigration from Ireland to the United States continues on a large scale. About 800 passengers boarded the Baltic and Caronia of the Cunard Line, which sailed also from Queenstown on Wednesday for New York.

The report of Dr. Robert E. Matheson, the Registrar-General for Ireland, upon the Irish emigration statistics for the year 1906, was issued on April 1, as a Parliamentary paper. It shows that the em-

igrants who left Irish ports during the year numbered 35,918, or 8.2 per 1000 of the estimated population, showing an increase of 4746 as compared with the figures for 1905, which, however, was the lowest on record since 1851. The greatest drain of emigrants was from Connaught, where it represented 12.2 per 1000 of the population, as against 9.3 in Munster, 4.4 in Leinster, and 7.8 in Ulster. 88.1 per cent of the emigrants were between the ages of 15 and 35 years, and 4151 were married. The total number of emigrants to the United States, steerage passengers, was 25,278, of whom 9530 had their passage paid for in America.

REFERENCE TO SPANISH HEIR.

In the course of an editorial on the new heir to the Spanish throne, the Daily Witness has the following:

"If the Prince lives to be a King, he will come under the strong, conservative, if not retrogressive influence of the Roman Catholic Church and the immemorial traditions of the Spanish Throne; on the other hand, he will have felt the powerful liberalizing environment of the British Court and people, and, aided thereto by the most statesmanlike of his councillors, and the growing liberalizing ideas of the Spanish people, it will be wonderful if, under the British constitution which Spain has already adopted, and to which the present monarch is loyal, the new prince's reign should not prove a very bright era for Spain. Many Spaniards to-day know the correct answer to the question, 'Why has England risen while Spain has fallen?' and more and more will find it out as English intercourse increases and the years hurry on."

"Retrogressive influence" is good. "Why has England risen, while Spain has fallen?" Of course our contemporary expects its readers to acquiesce that it is because of the Catholic Church.

Some writers cannot take their "pen in hand" without showing at once their animosity, and our neighbor is certainly a covert adept at the business.

England may have risen in wealth and worldly possessions, while Spain has lost somewhat, but Spain places earthly possessions and gain second to high morals and right living. The injunction "What doth it profit a man to gain the whole world, if he lose his own soul" might be considered with our contemporary's remarks, and if we are to credit Father Bernard Vaughan's remarkable sermons on English life and morals, as exemplified in England's society, we are constrained to think that Spain will fare as well in the end for her well grounded Catholic character and ideals.

EDITORIAL NOTES.

The noble work associated with the monks of St. Bernard and their famous dogs is not yet by any means ancient history, as some might suppose owing to modern revolutions in methods of travel. A correspondent writing to the London Express from Geneva, under date April 14, says that the monks at the Grand St. Bernard Hospice state that this winter has been the most severe experienced for many years. During the five months just ended more than 1200 storm-bound travelers—chiefly Italian workmen, and including three British tourists—have been given shelter at the Hospice. The monks and their dogs were called out in the night frequently to assist exhausted travelers who had lost their way on the mountain-side. At least a hundred of them would have perished in the snow but for timely assistance.

So long as the great mountains exist there will, in spite of tunnels and railways, be travellers either for business or pleasure who will need such assistance as only the devoted monks and their wonderful dogs can render.

Queen's College, Galway, is an institution maintained by public funds voted by Parliament. How it is conducted in the matter of the appointments of its staff in reference to the question of religious denomi-

nation may be seen from a letter in the Dublin Freeman, from Most Rev. Thomas O'Dea, Bishop of Clonfert, in which the case is thus stated:

"It will interest at least your Western readers to be informed that, though Connacht was 96 per cent. Catholic in 1901, there is not at this moment a single Irish Catholic professor, outside the medical faculty, in the Queen's College, Galway, nor a single Irish Catholic among the governing body. The President is a Presbyterian, and of the remaining professors one is a German Catholic, and two in the medical faculty are Irish Catholics. All the others are non-Catholics. I should like to know what the result would be if a corresponding state of things from any cause existed in Belfast. Supposing 96 per cent. of the people of the North were Orangemen, and the professors in the Queen's College, Belfast, were Catholics, almost to a man, how long would the College buildings stand?"

The Canadian Courier of last week drew attention to two flag incidents which contained matter for reflection. After commenting on the act of the American marines in protecting the British interests and demanding an apology for insults to the British flag in Honduras, it points out as follows:

"The other day at Massey Hall, Toronto, during a camera display, a colored picture of the Stars and Stripes was thrown upon the screen. It was a special occasion for school children, and thousands of the youngsters crowded the hall. When the picture appeared, they quickly and spontaneously hissed it. This was bad manners, and indicates that either the parents or the teachers of Toronto are lacking in that balance and restraint which should be characteristic of a British people. If we hiss the United States flag in this country, we must expect the Canadian flag to be hissed in the United States."

The youngsters as well as their teachers should be taught a few lessons evidently not in their text books.

Toronto's distinguished citizen, prominent lawyer and zealous Catholic, R. D. Gunn, King's Counsel, has been made a judge. Mr. Gunn is a native of Barrie. He has been practicing law about eight years and has been connected with many important cases of litigation. Five years ago he was made a King's Counsel. He is a member of the Knights of Columbus, Catholic Mutual Benevolent Association, and Catholic Order of Foresters. He is a Liberal. Judge Gunn is a direct descendant of the "Clan Ramond McDonald," hence the name Ramond—a family noted for the many famous sons it has given to Church, state and army. The illustrious statesman, Archbishop McDonald, was a grand uncle of his and the famous Captain Miles, Governor of Seikirk, a great grandfather.

France is facing a grave situation. With the reassembling of parliament, Premier Clemenceau has a new question to consider—the formation of a federation of workmen which has been effectively going on for months. At Saturday's cabinet meeting Premier Clemenceau submitted a bill dissolving the federation, but when M. Briand, Minister of Education, opposed it, he agreed to hold it in abeyance for a first test of sentiment in the Chamber of Deputies. The present French ministry is crumbling fast. The attitude of the Government on the Church question was so unjust and contrary to decency that the civilized world would look with complacency on the downfall of Clemenceau's cabinet.

The Watchman (Baptist) says:—The indications are that a "clerical" party may become a feature in the legislatures in the United States in process of time. A Catholic Federation of Societies, including the Knights of Columbus and Ancient Order of Hibernians has been organized to influence legislation for Catholic interests. At present the influence is an outside pressure upon legislators, but it cannot be doubted that in time groups will be formed

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in legislative bodies to unite and work together.

The Watchman there is no sleep over the matter. There is not the slightest intention of the formation of a Catholic party any more than there is the formation of a Baptist party.

Sir Wilfrid Laurier, in replying in French, in London, to the toast of "The Entente Cordiale," said if there was any country where the entente was received with enthusiasm, it was in Canada, for in Canada there were two million British subjects of French origin like himself, who retained the full pride of their origin. They accepted with entire loyalty all that the words "British subject" meant, yet they retained their intense love for France. Their sentiments came, in the most free country under the sun, from Canada, which preserved them; from France, which inspired them; and from England, which respected them.

A big legal convention will take place in Toronto on June 4th and 5th, when Chief Justice Fitzpatrick, of the Supreme Court, will deliver an address at the meeting, which will be open to all members of the profession. It is expected that this address will deal with the matter of establishing uniform practice in all legal matters for the different provinces.

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The Month of May

(By Llewellyn, author of
Religion, etc.)

The month of May is with more. As an Irish Catholic (descendant) I but living nearly a life in England. I should like a few words about how our honored there. On May Day streets are thronged with children and girls dressed in white, banners and garlands of flowers, singing hymns. Even among Protestant children may be seen remnants of old Catholic hymns, our own little ones sing with heartiness Mary's hymn: Dear Mary, we crown thee with flowers to-day, Queen of the Angels, and Queen of the May.

The horses are not forgot, drivers vie with each other how to turn out the best and flowers and brightly colored bonnets, so that the themselves seem to be proud of our Lady. In some cases collect the offerings of faithful every night and give slip of paper bearing a motto as "Show me a true child and I will show you one who is a saint one day in heaven." Never say a word which you not like the Blessed Virgin to hear or "Our Lord said to St. My mother never refused me on earth, and I never refuse now," etc. These are the different colors and the people serve them and paste them in prayer books. I have some my Vesper Book, that I have for over twenty years. On Sunday in May processions of children, the latter arrayed in white veils and flowers, follow the Queen (chosen each year by the priest, on account of her regentance at school, or for other good conduct) as her attendants, such as maids of honor, or pages. On arriving at our altar, a wreath (or crown) of beautiful flowers is (with assistance of the priests and attended with great pomp and money) placed on the head of Blessed Virgin Mary, where remains until the end of her reign. During the procession, and the entire month, every night, in the vermicular are sung, so the air become so well known the people sing them daily in homes. This pious practice, venerating Our Lady originates Italy, and the month of May selected in preference to any from a wish to change a sea of dissipation and amusement into of instruction and devotion. The land and the Emerald Isle the thod generally followed consists (1) Meditating daily on some or eternal truth; (2) in reading edifying lesson or narrative, of the benefits to be from a pious confidence in Mary in invoking her intercession by vent prayer. These devotion commonly performed in a church before an altar or image of the ed Virgin, which is adorned with flowers in her honor. On the day of the month, or on the immediately following, those have engaged in these devotions "the sacraments of Holy Eucharist. Before concluding Benediction, an consecration to Mary is read, and all finishes with sessions (in the streets, wealth) singing of Litany of M., and hymns, partaken with greatest solemnity. These are of the attractive features month of May which make it so popular in England, Ireland, in my estimation, is no kind by any means an honor to Lady's month, and if my poor may induce the Catholics of beautiful city to appreciate more than they have been in