

The True Witness And Catholic Chronicle

IS PRINTED AND PUBLISHED BY
The True Witness Printing & Publishing Co.
25 St. Antoine Street, Montreal, Canada.
P. O. Box 1138.

SUBSCRIPTION PRICE.
Canada (city excepted), United States and Newfoundland, \$1.00
City and Foreign \$1.50
TERMS: PAYABLE IN ADVANCE.

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THURSDAY, MARCH 29, 1906.

AN ILL-MANNERED EXHIBITION.

This world is full of trouble for some of our Ontario contemporaries. They have plunged themselves once again into the depths of affliction and mortification over the conversion of the Princess Ena. Taking their text from Mr. Goldwin Smith and Marie Corelli, they are making the welkin fairly ring with derisive lamentations, for the bride-elect of the King of Spain. Putting scare headlines upon an alleged oath which they declare the Princess has taken to devote her future life to the persecution of heretics, their vaunted loyalty to the King of England does not deter them from assuring their unfortunate readers that this is the price she has been compelled to pay for a throne. The so-called oath was evidently manufactured for the occasion by some English publication championing the pretensions of the Protestant Alliance. Of course our Ontario contemporaries are too deplorably ignorant to be able to expose what is a mischievous mistranslation. But were they able to do so, they would much prefer the course they have adopted of rasping and irritating the prejudices of the Protestant community they are supposed to enlighten. The conduct of journals like the Toronto News is not only deplorable in this regard but is ridiculously impotent in itself. For, to what end that is not essentially shameful can a campaign of insult and hostility be directed after the conversion has actually taken place? The throne of England is not endangered by the Catholic marriage of the Princess Ena. Like events in the royal family have taken place before. In 1892 the Princess Marie of Saxo-Coburg-Gotha, eldest daughter of the Grand Duchess Marie, and the late Duke Alfred, was married to the Catholic Crown Prince of Roumania with the full approval of the late Queen Victoria. At that time the Prince of Wales was not married, so that the Princess Marie was comparatively close to the throne.

In view of the prominent part taken by King Edward in the ceremonies connected with the engagement of Princess Ena, it would have been at least a concealment of inherent malignity for the journalistic champions of Protestantism in the press of this country to spare their insolent comments upon the public message of the young Princess to the Holy Father. This message we publish as a candid avowal to the world at large of the royal lady that it was her own earnest desire to become a Catholic.

"At the moment of entering the Apostolic Roman Catholic Church I desire humbly to thank your Holiness for all your fatherly goodness towards me, and I also wish to offer myself with all my heart as your devoted and loyal daughter. Asking your prayers and your Apostolic Benediction. Victoria."

The Catholic people throughout the world will devoutly join with the Spanish nation in wishing the future Queen of Spain every heavenly favor.

BELIEF OR UNBELIEF.

Which of these two is best suited to the nature of the human mind? If the question be put in another way, which has the greatest number of votaries, belief or unbelief, it is not difficult to answer. Believers far outnumber unbelievers. Were it not so, society could not long endure. Division of labor would be impossible. Each individual would have to reap, thresh, grind and bake all the seed of human knowledge—before he could assimilate to himself a single idea or assert a simple proposition. The primary condition of the mind is to believe. The child believes its parents, the student his teachers. Inexperience must believe experience. We may be, and are, heirs of all the ages; our present must believe our ancestral past. We can neither alienate the inheritance nor repudiate the obligations it places upon us. Sometimes we are proud of the gathered treasures of learning, experience and wealth. At other times in pride and self-conceit we turn away in sneering unbelief at our fathers whose wisdom once was lauded and whose economy saved what our extravagance now spends. But rebel as we may, belief is the rule and unbelief the exception. We trust the very ground into which we cast the seed. Where we sow there we expect to reap. If this be true in the natural order it is none the less true in the supernatural. Those believing in God are much more numerous than those who do not believe. An atheist is a rarity, a monstrosity. Not that pretended atheists are so scarce; but that real interior unbelief holds many in chains we can hardly admit. Such men should be few and far between. They reason God out of their mind, their will, their heart, their life. Such men are few—and the fewer they are the better. The evil they do lives after them: their poisonous teaching spreads through generations to the loss of countless souls. They are abnormal monsters, neither diabolical nor human. Their first disciples contradict them; for if they believe them they are not living up to the principle of doubt and unbelief; and they believe a fellow man who is so capable of error, and they will not believe in God the absolutely true, the infinitely perfect Being. If these disciples deny their masters then must they believe in God. But let us look at the question as at first stated: is it more in accord with the nature of man's mind to believe than to disbelieve? Does man do violence to his mind by believing? Not at all. It is with the mind of man as it is with his will. Far more lies beyond, within the scope of his natural or supernaturalized possibilities than in the acquired actualities. More, far more than eye hath seen or ear hath heard, lies beyond and above, awaiting the ship of the discoverer or the ecstatic love of saintly heart. Truth and love are unlimited. We have dreamed and thought of a God with love eternal, whose inaccessible brightness soars above us in dazzling splendor. We looked again: and darkness had fallen, the light was gone. Again we looked. And this time we saw One—as it were the Son of Man—with redemption in His hand, and crimson about His suffering brow. The light, dim now, but promising to be brighter, returned. Is this all a dream? Could the imagination fashion God's love and Christian theology out of poetry? Which is easier to say that God's love, man's sin, Christ's redemption are merely dreams and nothing more, or to be-

lieve their stern reality and their transcendent influence upon human history? Surely it is to believe. If we take the contrary stand, and claim that these great movements involving the relations between God and man are only dreams and myths of a shadowy past, how did we ever come to dream them? Nature with all its kaleidoscope presents no such picture or combination of pictures, as may be found in the first principles of Christianity. Fables have been told in sweetly flowing rhythm to every generation of the sons of men. They were the stories of the evil-minded and the iniquitous. Nor had they ever the charm of God's law and God's justice, which is melody to the ear, and is sweeter than the honey and the honeycomb. Man is not a dreamer; nor can a dream satisfy him. He makes poetry and he sings songs. But his lyrics and his epics have truth for their loves and heroes. And the oldest song of man's soul rings with the gentle refrain of God, sin, salvation, truth. These things cannot be dreams. Objects of belief they are the life of mind and heart. Even sin proved to be a happy fault, which sinking deep into the dark abyss of its own creation, attracted by its misery and impotency that Divine Lover, who, standing over the grave of humanity, bade the sinful come forth—and be clothed again with new life and power. All that He asked was faith, belief in Himself. And so it became easy, and belief was made a jewel to the soul and a brilliant to the mind. Belief in and through the light and truth of Christ became the grace, the joy and perfection of the soul—not fiduciary trust or dead faith, but living vivified faith which springs from the plenitude of Christ rushed in torrent swiftness down the mountain side and into the valley where it turns the wheels and impulses of the soul's activity and social movements. Belief must ever be in sweetest accord with the natural wants of the human intelligence.

AUSTRALIA PETITIONS FOR IRELAND.

A Parliamentary paper has been issued in London containing the text of the resolutions passed last year by the Senate and House of Representatives of the Australian Commonwealth in favor of granting Home Rule to Ireland. The resolution passed by the House of Representatives is as follows:—"Most Gracious Sovereign—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 unwavering loyalty and devotion to your Majesty's person and Government. 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." The resolution of the Senate reads—"That in accordance with the most treasured traditions of British Governments and British justice, and for the cementing of the Empire into one harmonious whole, this Senate is of opinion that Home Rule should be granted to Ireland." There are also formal letters from the Governor-General, Lord Northcote, forwarding the resolutions to the Colonial Secretary, and from Lord Elgin, in reply, stating that they had been laid before the King.

BRITISH EMPIRE CENSUS.

An interesting Blue Book has been issued dealing with the census of the British Empire. It appears that at the time of the census of 1861 the British Empire comprised in round numbers eight and a half millions of square miles. In the next two decades no important territorial additions took place, but between 1861 and 1891 extensions in the East Indies and the Indian Dependency, and the great annexations of territory in West, South, East and Central Africa, added about two millions of square miles. Since 1891 further expansions have occurred, principally in Africa and in Asia, raising the grand total, as nearly as can be ascertained, to 11,908,378 square miles. Thus, in the short space of forty years the aggregate area of the British Colonies, Dependencies and Protectorates has increased by about 40 per cent., and now amounts to more than one-fifth of the land surface of the globe. As far as can be ascertained, the population of the British Empire in 1861, inclusive of the Indian Federated States, was about 259 millions, in 1871 it had risen to nearly 283 millions, in 1881 to nearly 310 millions, in 1891, largely through acquisition of territory, to more than 381 millions, and at or about the date of the census of 1901 (exclusive of the population of North-Western Rhodesia, for which no estimate could be obtained) it had reached a total of about 400 millions.

For the whole Empire the aggregate rate of increase of population showed a great decline in the last decennium, and the report states that a large factor connected with the fall in the increase of the population is continued depression of the birth-rate, which has now become general in nearly all countries.

Excluding London, the most populous city in the British Empire at the present time is Calcutta, the population of which has grown from ten or twelve thousand in 1710 to nearly 848,000 in 1901. Bombay comes third with 776,000, and Glasgow fourth with 761,000.

A total of fifty-seven and a half millions may be taken as a rough estimate of the number of persons in the Empire professing one form or other of the Christian religion.

EDUCATION BILL IN ENGLAND.

The Catholic Education Council, a body representative of the sixteen Catholic Dioceses of England and Wales, has issued a statement, in view of impending legislation in the present session of Parliament, in which it is pointed out that no settlement of the education question can be accepted by Catholics which takes away from Catholic parents their right to have for their children Catholic schools, in which teachers shall be Catholics, and shall give definite religious instruction under Catholic control during school hours, and to have new Catholic schools recognized and maintained, and the enlargement of existing schools sanctioned where the needs of the Catholic population so demand; that no settlement can be accepted which does not safeguard the Catholic character of Catholic schools, either by retaining the existing proportion and powers of foundation managers or by some equally effectual means; that no settlement can be accepted which does not provide for the continuance and maintenance of existing Catholic Training Colleges and Catholic pupil teachers' centres, and which does not grant facilities for extending the means of giving Catholic training to Catholic teachers; that any proposal to lease, rent or assign Catholic schools to the local education authority cannot but be viewed with grave anxiety, and that any such proposal which conflicts with their Catholic character must be rejected. The statement is signed by the Duke of Norfolk as chairman, and by the Secretary of the Council.



BREAD is never better than the flour it is made of. Often it is not nearly so good, but that is the fault of the bread-maker.

Without good flour, good bread is impossible, no matter how skilfully it is handled. Now, good bread must be good to eat, as well as good to see or to taste. Good-to-eat bread is bread that nourishes.

In the matter of nutriment,

Royal Household Flour

is supreme. It represents the best that is in the wheat, ground to a snowy whiteness and purified by electricity.

It produces bread that is light, easy to digest and best of all—nutritious. Ogilvie's Royal Household is to be had at all grocers.

Ogilvie Flour Mills Co., Ltd.

Montreal.

"Ogilvie's Book for a Cook," containing 180 pages of excellent recipes, some never published before. Your grocer can tell you how to get it FREE.

CARDINAL LOGUE IN ROME.

Cardinal Logue, of Armagh, during his present stay in Rome, is especially devoting his attention to the complicated work connected with canonization of his martyred predecessor, the Venerable Oliver Plunkett. Oliver Plunkett is already entitled to be called Venerable, as his case has passed through the preliminary process established by the Archdiocese of Armagh, and conducted by Cardinal Logue, according to which it is established that he practiced "in the heroic degree" the three logical and four cardinal virtues. The case has now reached the stage called "the introduction of Apostolic process" before the Congregation of Rites for further inquiry. This Congregation has already appointed Cardinal Vincenzo Vannutelli to report on the case. Monsignor Murphy, the late Rector of the Irish College, has been appointed Postulator or supporter of the Beatification, but his death delayed the work. His place will now be taken by another Postulator, who is likely to be Dr. Michael O'Riordan, the present Rector of the Irish College.

The death of Cardinal Callegari recalls the long friendship between him and Pius X. When Cardinal Callegari was Bishop of Treviso, in 1880, he had as his Chancellor the Abbe Sarto. On being subsequently transferred to the Bishopric of Padova, Cardinal Callegari warmly recommended to Leo XIII. the promotion of the Abbe Sarto to the Bishopric of Mantua. In his letter Cardinal Callegari remarked that the young candidate "not only had the requisite qualities to make an excellent Bishop, but, should opportunity allow, also a Pope." At a later date Bishop Sarto received a fresh proof of Cardinal Callegari's interest in him by being promoted through him in 1894 to the patriarchal see of Venice, vacated by Cardinal Agostini. Bishop Sarto is now the Sovereign Pontiff, and it was he who made his old friend, Bishop Callegari, a Cardinal.

At a recent audience with the Holy Father Father Bann, the Administrator of the Incorporated Society of the Crusade of Rescue, laid before His Holiness a detailed statement of the progress of the work, together with an account of the present critical financial condition of the Society, and of a scheme for extending its operations, and for securing for it a wider interest and support. His Holiness expressed his deep interest in, and sympathy with the work, and not only approved and blessed the proposed scheme, but has issued a special brief, the contents of which are to be made public in due course.

The Holy Father to Spanish Catholics.

In the Catholic Times, of London, we find a translation of an important letter addressed by the Holy Father, on February 28 last, laying down directions with regard to public action by Catholics. The words of His Holiness apply not only to the Catholics of Spain, but to their co-religionists in every land. Referring to "certain disputes which within recent months greatly sharpened old party conflicts," His Holiness says: "that an examination of the questions involved shows that there is 'no reason why people's minds should become so excited.' 'And we wish and desire,' continues the Pontiff, 'that the dissensions which have arisen, and which have been for a long time too much fomented, should entirely cease. We are all the more anxious for this cessation because the need for unity amongst Catholics is greater now than ever.' 'Let all bear in mind that when religion or the State is in danger no one should indulge in lethargy. Now, those who are endeavoring to destroy religion or society aim chiefly at getting possession, if they can, of the public administration, and becoming members of legislative bodies. It is, therefore, necessary that Catholics should guard against that danger with all earnestness; and accordingly, putting aside party interests, they should work strenuously for the safety of religion and country and choose the candidates who, considering the conditions of each election and the circumstances of time and place, are likely to render the best service to faith and fatherland. 'It is our wish, venerable brother, that you and the other Bishops of Spain should advise and exhort the people to this effect, and should for the future prudently put down disputes between Catholics.'"

One trial of Mother Graves' Worm Exterminator will convince you that it has no equal as a worm medicine. Buy a bottle and see if it does not please you.

IRISHMAN WITH COLUMBUS

Titular Archbishop Seton lectured in the Irish College before Cardinal Michael Logue, Primate of Ireland, and a distinguished audience on "The Irish in America." He spoke of the influence and power they exercise there, intimating that St. Brendan of Clonfert in the sixth century was the first European to visit the American continent, and recalling that a monk named Bailey, who landed with Columbus, was an Irishman, and the first to celebrate Mass in America. Cardinal Logue warmly congratulated the lecturer.

Charity is productive of no rewards to him who does not make it a practical part of his daily living. Like steel, it remains bright only so long as it is constantly used. Laid away, it rusts and disintegrates.

Obedience from day to day; the obedience of each day is our true daily bread.—Fenelon.

St. Laurent College At Hospital for I

A Lesson of Charity and
Lodgment of what our
Doing Both Religiously and
Education for our Young

Have you ever visited
for incurables? If so, do
leave its doors weighed
the thought of how utterly
the poor bed-ridden immo-
flow the busy world runs
its race, thinking only of
stopping so seldom to be-
served vessels that can ru-
Such thoughts as these
on driving to the Hospita-
curables on the afternoon
18th.

A kindly nun met me.
like to visit us? Very un-
fortunate you are. Our nuns
are to have an entertain-
afternoon. Of course you
for it. Plenty of time for
building after."
Only too glad I was to
entertainers who would I
day to give a moment
to those who lead a life
Following the nun up
came to a sort of hall,
those who would walk
no more! The blind and
ed! The consumptive and
cerous. Yet not one see-
rowful. On all sides
beaming with an eager
that would melt the har-
"Who are to give the
ment, Sister?" I question-
I was seated.

"College boys from St.
They are here with Father
hall, who directs their di-
sociation, I believe."
I intended another ques-
some one had begun to
seen Mavourneen." A
manly voice it was. When
environment, the poor hel-
about me, or the mood
made it so, I know not,
very much inclined to
an old lady near me was
The song finished, we
from the sorrowful to
some by a jig done to the
the "Irish Washerwoman"
stepped out it was, and
applauded that the Rever-
with the boys persuaded
man to come forth again.
deed, was another surp-
ducing a pair of "bones,"
died" them so well that
poor one laughed that ha-
so for months.

A sweet, touching violi-
followed by the song "A
Earth," sung very pathet-
Then a young man step-
sang with a vim that pu-
in accord with the
"They're Proud of the Iri-
A little break at this p-
a touch of curiosity to n-
now, Sister?" I asked.
"I think they are going
scene from the Merchant
the court scene."

Could it be possible?
was the kind of philan-
reaches. Shakespeare! I
too! and in an hospital
I could hardly find b-
gasp—"Sister, to have n-
would have been a sin."
yet is not in a position
yet wishes to, what ca-
pleasing than to stand
the needy receive.

It was a magnificent
dition of Shakespeare.
I seen amateurs put the
into so difficult a work
college boys did. The S-
a masterpiece for one so
Portia was as sweet in
the words of the "q-
mercy." Each and eve-
these actors seemed to
with the:

"The quality of mer-
strain'd,
It droppeth as the gentl-
heaven
Upon the place beneath;
blest;
It blesteth him that giv-
that takes."

"These young men are ac-
tors. It was with a si-
the scene draw to a clo-
welcome the first opportu-
them on their college s-
lights and scenery. Fro-
have seen there would
appointment.

There was now an u-
titter running through
big manly fellow, over-
strutted out. He swung
thorn and wore an o-
"stove-pipe." His appe-
trimful of fun. He kept
men and women roaring
splitting delivery of
tinent dubbed it a "funny
A song, "Sing Me to F-
very sweetly, and with