

THE TRUE WITNESS AND CATHOLIC CHRONICLE

IS PRINTED AND PUBLISHED BY THE TRUE WITNESS P. & CO., Limited,
2 Buxby Street, Montreal, Canada. P. O. Box 1133.

SUBSCRIPTION PRICE—City of Montreal (delivered), \$1.50; other parts of Canada, \$1.00; United States, \$1.00; Newfoundland, \$1.00; Great Britain, Ireland and France, \$1.50; Belgium, Italy, Germany and Australia, \$2.00. Terms, payable in advance.

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EPISCOPAL APPROBATION.

"If the English-speaking Catholics of Montreal and of this Province consulted their best interests, they would soon 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 Montreal.

SATURDAY SEPTEMBER 21, 1901.

THE IRISH SITUATION.

Now that a most eventful session, as far as the Irish Nationalist Party is concerned, has come to an end, and that much speculation is indulged in regarding the probable future outlook for Ireland and Home Rule, it may not be amiss to reflect for a moment upon the situation. The principle subject that occupies the attention of all interested in Ireland's affairs, is the paving of the way for the introduction, next session, of a Bill to reduce the number of Irish representatives from one hundred to seventy-five. Mr. Chamberlain has already made it very clear that such is the intention of the Unionist supporters of the present Government. We notice that Mr. Redmond is by no means disturbed by any such threat. In fact, he has even bid defiance to the avowed enemies of Ireland's cause, by telling them that Ireland's future prospects depend more upon the union and harmony existing in the ranks of her representatives than upon the actual number of such representatives. In this he is evidently right; for seventy-five united Irish members would have more strength and weight than would one hundred, or one hundred and fifty men, divided into several hostile sections and working at cross-purposes with each other.

While this view of the possible situation may be correct in one way, still it does not mean that either Mr. Redmond or the Nationalist Party is prepared to submit to any such proposed reduction.

If we are rightly informed, or if we at all grasp the situation, we understand that the Unionists are such merely on account of Home Rule, and that the Irish question alone sways them in their political attitude. It is also a fact that they base their opposition to all Ireland's demands upon the "Act of Union." Ireland and her representatives have always repudiated that act; but nevertheless it has been made the basis of every refusal of justice to the sister island by the statesman of England. If, therefore, Mr. Chamberlain and company seek to have Ireland's affairs governed by the Act of Union entirely, they should adhere to the terms of that statute in every particular. In Article IV. of the Act of Union we read that "100 Commoners be the number to sit and vote on the part of Ireland in the House of Commons of the Parliament of the United Kingdom." Thus the very act upon which they base their action in regard to Ireland forbids the reduction of Ireland's representation.

But, after all, there is no immediate danger of any such measure being brought in, much less of its becoming law. We would not wish to attempt any long-range prophecies in regard to the situation of Ireland, or of the Irish party, at any given time in the future. We have found so many prophets to have failed during the past quarter of a century that we have no ambition to figure in any such capacity. But we can, without much risk, foretell that, of the two results, the obtaining of Home Rule is much more probable than the reduction of Ireland's representation in the Imperial House.

Of the mistaken prophets of the past, one of the most noteworthy, was a writer in the "Fortnightly" for June, 1894. This gentleman's article was entitled "The Rhetoricians of Ireland," and it was deemed of sufficient importance to be quoted and commented on in the "Review of Reviews." As the writer merely signs "X," and as "X" represents an unknown quantity, we cannot judge of his standing or claims to recognition as an authority. But we do know that his views were those of the anti-Home Rule faction in the House, and his predictions have, one and all, proved false. Seven years have gone past, and, in every particular, the very opposite of what "X" foretold, has taken place. Consequently, we can have but small faith in the predictions of the prophets of evil for Ireland who try to cast the horoscope to-day.

Before leaving this subject we will

give one sample of "X's" keensightedness. After passing a few cutting, but very stupid comments upon William O'Brien, Dillon, Davitt, T. P. O'Connor, and some other Irish representatives, this dealer in, what the "Review of Reviews" calls "Cameos in Epigram," tells us that: "Mr. Edward Blake, who was imported from Canada will go back again some time at the spontaneous suggestion of an entire Irish party. It was hardly worth while to go so far at this late day for an inferior imitation of Butt."

Seven years have passed away, and as yet we see no indication of "an entire Irish party" making any "spontaneous suggestion" in regard to Mr. Blake's retirement. It looks to be quite the contrary. From this alone Canadians may judge how far at sea the prophets of the "X" class are when they undertake to shape Ireland's destinies—according to their own desires.

A DISCORDANT NOTE.

It would be passing strange if, on an occasion such as the visit of the heir-apparent to Canada, our very narrow contemporary the "Herald" could not find an opportunity of displaying, in a most gratuitous manner, a little of its accustomed bigotry. The presence of Royalty within our Dominion and the deplorable event which has cast such a gloom over the neighboring Republic, are incidents which are highly calculated to create a sentiment of harmony and mutual sympathy in all the varied elements of our community. At such an hour the least discordant note grates intensely upon the ear and shocks proportionately the spirit of the people. Possibly because it is incapable of distinguishing itself in any more praiseworthy manner, the "Herald" has deemed it opportune to strike loudly upon the old string that has vibrated itself into dissonance long years ago.

We notice that the New York "Tribune's" London correspondent lays stress upon the fact that the Duke of Cornwall's reply to the address presented by the Catholic clergy of the archdiocese of Quebec, has been considered exceedingly appropriate and happy, by the exponents of public opinion in England. To fully appreciate the significance of that statement we will reproduce a few lines from that address, and an extract from the reply of His Royal Highness.

Amongst other appropriate remarks the address of the Catholic clergy contains the following:—

"The Church of Quebec, cheerfully shares in these joyous sentiments and we have much pleasure in coming here in her name to offer to your Royal Highness, expressions of our respectful homage and to wish you a most hearty welcome. In fulfilling this duty we remain faithful to the traditions of that Church and to the true spirit that animates her. The history of our country proves that to the Catholic Church belongs the honor of having forged between the English throne and a French-Canadian people, solid bonds which never adversity nor bribery could sever."

"The Catholic Church rightfully claims the honor of having brought forth and of fostering such sentiments of loyalty. In the eyes of her children, religion and country are inseparable, and they demand that both be inviolable and respected. The tenets and practices of the faith constitute the very foundation of their patriotism. And when they are on the battlefield for the Crown, it may be taken for granted that they would not hesitate to shed their blood for the integrity of their faith. These two sentiments harmonize and complete one another. Both inspire great and noble deeds; both deserve respect and command admiration. We are the watchful guardians of that Catholic faith; over these Canadian Catholics no loyal to the British Crown we extend our pastoral care. That faith inspires us, and in the name of that people, we come to-day to lay at the feet of Your Royal Highness the homage of our faithful attachment to the illustrious family which you so worthily represent."

Nothing could be more in accord with historical truth and with the circumstances under which this address was presented, than were the foregoing remarks. And, in reply, which reply included one to the address presented at the same time by

the faculty of Laval University, the Duke of Cornwall said:—

"We have listened with much gratification to the words of welcome with which you have greeted us to-day on behalf of the bishops and clergy of your diocese, and of the Laval University."

"I am glad to acknowledge the noble part which the Catholic Church has played throughout its history. The hallowed memories of the martyred missionaries are a priceless heritage, and in the great and beneficent work of education, and in implanting and fostering it, a spirit of patriotism and loyalty, it has rendered signal service to Canada and the Empire."

"If the Crown has faithfully and honorably fulfilled its engagements to protect and respect your faith, the Catholic Church has amply fulfilled its obligation not only to teach reverence for law and order, but to instill a sentiment of loyalty and devotion into the hearts of those to whom it ministers."

There could be nothing more pleasant, more satisfactory, more full of promise for the future than the frank and honest spirit evinced in this address and the dignified and cordial manner in which it was accepted. There was no room left for comment, much less for harsh criticism.

Contrasting the strife that exists in South Africa with the harmony that obtains in Canada, the "Herald" would like to know if His Royal Highness will be curious enough to ask for an explanation of what he sees. Then, in a wisdom that is certainly wonderful, that organ adds:

"It is to be hoped so, for the one furnished by the address of the Catholic hierarchy does not tell the whole story. It is true, indeed, that the Church authorities by their great influence upon the people prevented Canada from throwing in its lot with the American colonies in the war of the Revolution. It is true that the same influence was on the side of Government in 1837 and later a potent force in smoothing the way for Confederation. But on the other hand it has to be conceded that the Church offered little opposition to political conditions which at one time brought on rebellion despite its exertions, and that the present satisfaction is due to ameliorated conditions which came by the exertions of statesmen rather than of clerics."

Apart from the uncalled for ugliness of this comment it is a remarkable indication of the literary and historical calibre of the one who penned it. The "address of the Catholic hierarchy" does not tell the whole story. Did the "Herald" expect that address to be an epitome of Canadian history, containing every detail of past events, of causes and effects, so arranged as to be crammed into the compass of a few hundred lines? The "Herald" evidently purposed supplying that want, when it proceeded to quote a sentence from one of Baldwin's speeches, another from one of Lafontaine's statements, and a third from a French writer who gave an estimate of Holton. That responsible government was secured by the action of statesmen no person wishes to deny; but the fact of such a result flowing from the patriotic endeavors of public-minded men, in no way takes from the exactness of what the Catholic clergy's address sets forth, nor from the completeness of the Duke's reply. After admitting the influence of the Church in the preservation of Canada to the British Crown at the time of the American Revolution, and the loyalty to the Government of that same influence in 1837, as well as its efforts in paving the way for Confederation, this contradictory writer says that "the Church offered little opposition to political conditions which at one time brought on rebellion despite its exertions." This is a point blank contradiction of the statement that the Church was on the side of the Government in 1837. It is worse; it is a self-contradictory statement. If rebellion was brought about "despite the church's exertions," it stands to reason that the church must have done more than "offer little opposition." In fact, the whole article is conceived in such a disjointed manner, is concocted upon such a flimsy basis and presented in such an uncouth style, that it is clear to all who read that its author was simply bent on finding fault with the Catholic clergy, even at the expense of loyalty, of harmony, of honesty, and of historical truth.

We have taken the trouble to expose this mean method of journalism, not so much on account of its importance attached to the "Herald's" eccentric utterances, as on account of the utility it may be to unmask its pretended Canadian spirit and to let our readers perceive for themselves the character of the antagonism they must expect to encounter.

I am a friend to subordination as most conducive to the happiness of society. There is a reciprocal pleasure in governing and being governed.—Dr. Johnson.

NOTES OF THE WEEK.

HOME AND SCHOOL.

We have frequently remarked that men, holding certain positions, develop a faculty for explaining their occupations and of making others feel the importance of their functions. While there may be a considerable amount of benefit to be derived from the perusal of such people's writings, still there is a tendency amongst them to dogmatize that the "lay" mind is at a considerable disadvantage, being naturally unfamiliar with details which are never explained. Without wishing to be at all critical we might say that this is a fault we find with many educationalists who undertake to write, or to lecture upon matters pertaining to pedagogy or to higher instruction. A man may be an admirable teacher and yet be absolutely incapable of explaining his methods or conveying his ideas to the general public. In fact, it is not always the most learned that are the best teachers; nor are the best teachers always persons possessed of extensive erudition. We have been led to make these remarks by the reading of an article upon "Teaching the Young Idea," from the pen of Dr. William T. Harris, United States Commissioner of Education. This gentleman, who must necessarily have a degree of experience beyond the ordinary in matters of education, has a very good conception of the practical utility of kindergarten, and is of the impression that a closer linking of the home and the school would secure most satisfactory results. Again he wisely points out that songs and games play important parts in directing the young towards real study. While we admire very much the fundamental principles sought by Dr. Harris to be inculcated, still we regret being unable to fully grasp all his meaning, especially in the exposition of what we suppose he intends to be certain general rules. For example, he says:

"The school cannot make itself a substitute for the family without injury to the children who are assigned to it. This is in fact the crying evil of the orphan asylum, which provides for children who have no other home. It offers a school and not a home for the child. Within the home the child finds scope for the development of his individuality in a hundred ways that the school or the kindergarten cannot permit. For the child needs at times to exercise his pure caprice and arbitrariness. He cannot learn to know himself and be sure of his inborn powers in any other way. To be sure this is not all, but it is something very important—namely, essential. The child must develop a self of his own, and he can never do this unless he exercises his own initiative and follows his own fancy many hours of the day, untrammelled by the school or by the goodness or by the strict parent."

This may be all very true, he well based on experience, and have a particular bearing upon the subject in hand; but we confess that it is more than we are able to understand, or to properly appreciate. Evidently the Doctor's intimate knowledge of his subject is such that for lack of an equal degree of acquaintance with it, we fail to benefit by his learning or experience. For example, it sounds very strange to hear a person speaking about a child learning to know himself and to be sure of his own inborn powers. Such a child would be a born philosopher, and one likely to need but very little instruction to complete his education. A child who can develop "a self of his own," would be capable of reasoning from De Cartes' axiom, "cogito, ergo sum." We are not desirous of fault-finding; on the contrary, we are grateful for all the information imparted by such men as Dr. Harris; but we cannot be blamed if we fail, at times, to understand them.

INTEMPERATE REMARKS.—"If I had been there I would have blown the scoundrel to atoms if I had had a pistol," said Rev. R. H. Naylor, presiding elder of the Washington Conference of the Methodist Episcopal Church in speaking of the attempt upon the life of President McKinley. At the Westminster Presbyterian Church in New York Rev. John Lloyd Lee said: "The only way now at hand is to lynch him on the spot." The Rev. Dr. Talmadge said: "I wish with all my heart that the policemen who arrested Czolgosz had, with the butt end of that pistol, dashed his life out."

These expressions, which we find reported in the "Catholic Universe," and followed by some very appropriate comments, would indicate that the reverend gentlemen who made use of them are somewhat inclined to anarchy. Certainly they are perfectly willing to concede their indignation, their abhorrence of the crime committed, their detestation of the deed, their wrath against the criminal, their patriotic anger in presence of such a national calamity as the cold-blooded murder of the late President; but all that does not justify a preacher of the Gospel, one who claims to follow the precepts and spirit of Christ, in bidding defiance to the law, and advocating

against the criminal the same principles upon which he acted, or claimed to have acted, in perpetrating his crime.

No person, at least no law-abiding citizen, would wish to see the murderer of President McKinley receive the slightest mercy, or consideration. He has done that which merits the severest punishment that the law can inflict. Human justice has been outraged by his act, and to that justice he owes whatever satisfaction his miserable life can afford. But it is the law that must punish him, not any individual—no matter how deeply the latter may feel in the matter. We are in perfect accord with our contemporary when it argues thus:—

"Talk like the foregoing is the very essence of anarchy. If it is right for one preacher to lynch men and another to blow their brains out, in what do they differ from Czolgosz? If it is right for ministers of the Gospel to follow the impulse of passion or personal opinion in the correction of crime, why is it not equally right for anyone else following his personal ideas to go out on the highways and do the same? It is evident that these reverend gentlemen know little about moral theology or perhaps care less."

If the preachers of the Gospel give vent to such sentiments, regardless of the principles that they indicate, we cannot be surprised that anarchists have a free hand and an open field in the Republic. They need but quote our Christian teachers as models to justify any outrage against social order and legalized authority that their perverted brains might chance to concoct. If men profess to imitate the Divine Founder of Christianity and to preach his doctrines, they should learn to conform their language and their actions to the clear-cut precepts of the Son of Justice.

PROTESTANTISM IN ROME.

A Roman Catholic correspondent of the "Guardian," has written a lengthy letter, reproduced in several of our exchanges, upon the subject of "Protestantism in Rome," and the "Strength of the Protestant Movement and of the Catholic Persistence to it." This is a subject upon which we would be very glad to receive exact information. To a certain degree we are at the mercy of the correspondents, since they are on the ground, have the opportunity of observing at short range the current events, and are supposed to supply their respective organs with fairly accurate statements. It would be well, however, if such writers as the "Guardian's" correspondent were to re-read their copy and rearrange their facts. At least, such a course would be conducive to a better understanding of their letters. In the letter before us we read:—

"The ostensible statistics do not certainly appear to warrant any alarm—thirty years ago there were 20,000 Protestants in Italy; the last census shows 50,000, and this includes the (not inconsiderable) number of English and other resident Protestants. In the 40,000,000 of the population there are in any case not a quarter of a million who profess a religion other than the Catholic."

Now this would not indicate any alarming advance made by Protestantism in Rome, or in Italy. Yet in the next paragraph we are told that the Society for the Preservation of the Faith has, within three years, withdrawn over 2,000 children from Protestant influence, and that:—

"The whole population of Rome is only 430,000. It will be seen, then, that the strides of Protestantism have been giant strides. The Society for the Preservation of the Faith proposes to meet the need in the way above indicated; not schools only, but recreation grounds, even money subsidies, must be provided, while Irish, American and English religious of both sexes have been especially pressed into the work, thus opposing English-speaking Catholics as a bulwark against the ravages of their Protestant fellow countrymen."

He then proceeds to explain that the Protestant propaganda is more political than religious; a statement which is followed by the assertion that the Vatican funds are used for the restoration of the temporal power, while Methodist funds are used for the propagation of Protestantism. Would any one kindly tell us what we are to conclude from all these contradictory statements?

PAN-CELTIC CONGRESS.

On the 20th August last the now famous Pan-Celtic Congress was held in Dublin. The Mayor of the Irish capital had extended the hospitality of the city to the members of this congress. It was clear that it meant a gathering of the representatives of every branch of the Celtic race. In fact, the Irish section, considering that this first assembly was held in Ireland, was the least fully represented. There were Scotch, Welsh, Breton, and Manx delegates present. Decidedly it was a meeting that should have important results for the revival of the ancient languages, literatures, customs, and pastimes

of the Celtic race. The Cork "Examiner," commenting on the work of the Congress, said:—

"Some superior persons may sneer at the attitude of the congress towards other questions, but the Pan-Celtic movement will not be checked by any small cavillings of that kind. Movements either social or political are always in their early struggles subject to the sarcasm and jibes of hostile and sceptical observers. But if a movement have in it a heart of sincerity and earnestness it is not to be killed by ridicule. Certainly this Pan-Celtic movement is very far from being killed by the shafts of scorn. The Gaelic revival is one of the great and unquestionable facts of our later days. Ten years ago study of the Gaelic language and literature was still mainly an academic business, and the sports and pastimes of the ancient race were known only through the fixtures of the Gaelic Athletic Association. To-day the study of Gaelic language and literature is part of the ordinary educational work of the national schools of the country. What seemed at one time to be but the harmless fad of a comparatively small section of the community has become an important and a cherished part of the daily national life. The Pan-Celtic congress should bring home to the minds of all Irishmen the great importance of this movement, and the fact that it is not confined to a country or to a province, but embraces the inhabitants of many lands. The study of the Gaelic language and literature and of all things pertaining to the golden days of Irish history must receive a very decided stimulus from this representative and many-sided congress. The future of the Gaelic movement seems to be assured."

DUTY OF CATHOLICS.

While the conditions here and in England are somewhat different, still there is much in connection with public life, especially as regards Catholics, that finds equal application in both lands. In this sense do we find that a recent article, which Rev. W. F. Brown, M.L.S.B., contributed to the "Franciscan Annals," applies to our country, and above all to the Irish Catholic element in this province. In his article the Rev. Father seeks to induce Catholics, who have the ability and the time, to come forward and offer themselves for election to municipal bodies. At all events, we take the following extract from that contribution, leaving to our readers the easy task of judging in how far the remarks therein fit the situation in which we find ourselves placed in Canada. Father Brown writes:—

"The public service for the public good" is perhaps a somewhat trite axiom, but it affirms a very important truth. No community can be well governed unless men of high aims and upright life undertake the work of controlling its affairs. If such men hold aloof from public life, sooner or later corruption will creep into the Council Chamber, and a general lowering tone will be the result. This has been proved times without number in recent years, especially in public bodies which do their work in secret and escape even the limited check that a press report can put upon their proceedings.

Secret commissions, bribery in appointments, screening backsliders, coercing men in authority, are some of the disgraceful practices that have prevailed in the local authorities entrusted with many important responsibilities. No doubt, while human nature remains what it is such malpractices will always find some place in public bodies, but they will be reduced to a very small minimum if men of high principles and good life can be induced to take up the burden of public service. Unfortunately, Catholics in many parts of the country have shown a marked disposition to leave local government to others, and in some cases have argued that any works not directly connected with religion have no claim upon Catholic men and women. I know well that there are many works to be undertaken for the good of religion which cannot be carried on for the want of workers, and that, as we are a small minority, we cannot be expected to sacrifice our own interests for the welfare of the community at large. But I cannot close my eyes to the fact that Catholic interests are bound up in many ways with local government, and that, even where no such interests are involved, it is a matter of honest administration of the powers entrusted by Parliament to local authorities. Besides, in the main, the people who are active and industrious are the people to whom you may turn with confidence when work has to be done, and many important Catholic undertakings owe their success in a great measure to men and women who are engaged in public work. Did anyone ever get a prompt reply to an important letter from the man who has abundant leisure? So much for general principles.

As to the details they are of a local nature and do not apply to conditions in this country.

A HINT.—We would remind our subscribers that the most effective way in which they can assist the "True Witness" is to patronize its advertisers. There are some people who seem to have an idea that Catholic newspapers are a poor medium for advertisers to reach the masses. If our readers would help us we would succeed in convincing them that this is a laboring under a delusion. Mention the name of the "True Witness" when making your purchases.

It is in advocates use the more more editors, pointing out the mere Protestant and backward people, of the true the latter a time ago rounds of the descent made the now make of a hand the laid this people of a Catholic evidently for ing as a Ch according to empire built mitigated a grinder man; hidden said. Now to test itesses the the fastest want. We those who rough shod common sense the Bible it complacent contradiction them at what

On the subject rich and pre an aggregate ous individuals that, in the accumulation of the prospective investments, engrossing development coal and iron and never v ment from the is the essential development of character. London u Hooley, the modern Mid the prosper claimed credit of them. That a nation God's own l So, too, a though they philanthrop looked upon amplex of Cl nness and sel tals and for Christ, for one may give to feed the that supern which the p is a consoli sious despo a nation ship loads want and m might still be at best of n tians. It is not some necessary co ty.

Experience thing. In p bers, the more than any other fore, to be a of the theo say that the is a proof th chosen peopl case of the transformed of Salt Lake spot, but no material pro the latter d saints of Go sees of India all the wide ain no more They can give points in the loving the g Yet they are If a mission on their land is asserted, it is not a man ignorant, who some faith a one of the greasive and Europe? Moreover, a sense and of confirmed by history of the when the la