

The True Witness and Catholic Chronicle.

Printed and Published by the True Witness P. & P. Co., Limited,
No. 2 Busby Street Montreal, Canada.

P. O. BOX 1138.

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
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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 AUGUST 4, 1900.

Notes of the Week.

A FEMALE LAWYER.—In Franklinville, N.Y., a new law firm has been established under the name "Waring and Waring." The members of this firm are husband and wife. Mrs. Waring has devoted five years of hard study at the Buffalo University, and has passed most successfully her examinations. She is now a full-fledged lawyer, and will henceforth practise in partnership with her husband. "She has five young children to occupy her leisure moments," says a report. That this lady may be an excellent lawyer, we have no doubt, nor do we underestimate the value of her examinations. In fact, if she be at all feminine in her characteristics she may do all the pleading and leave to her husband the consultations and the preparations of the cases—as well as the care of the five children. Women, as a rule, have more eloquence, or, at least, more volubility than men. We certainly have a great admiration for the special talents possessed by Mrs. Waring, and we have no desire, no inclination and no right to have anything to say concerning her private, or family arrangements. Still we cannot refrain from expressing the hope that, for the sake of the young generation, there will be very few lawyer-mothers in America. It is a positive fact that no mother can do justice to her children, unless she devotes all her attention to them. It does not suffice to amuse them, as a recreation, for a few moments each day, and then hand them over to the tender (and sometimes untender) mercies of a hired person. That is not bringing up a family; it is not forming the minds and characters of children; it is not establishing the sacred bond of union that should exist between mother and child, a bond that for all time leaves the son, or daughter filled with love and veneration for the mother—or for her memory.

It may be more interesting to plead law cases than to sooth an infant, more pleasant to deal out advice to unhappy parents, than to put that advice into practice with one's own children; but, what an injustice done the children! They are robbed of all the delights that in after years come back like sweet memories evoked by the name of mother.

AGAINST ANARCHISTS.—Pater-son, N.J.—the city of silk-weaving fame—appears to be the hive in which a couple of hundred desperate Anarchists congregate. However, the society which these men (and women) have formed has its ramifications all over the Eastern States. The city of New York is beginning to feel the necessity of stamping out all such organizations; while the Italians, who constitute the Italian colony in New York, are determined to demand the co-operation of the Government in wiping them out.

Apart from the dangers to which all representatives of authority are exposed from the enemies of society in general, there is an unfortunate condition of things to-day which, perhaps, cannot be altered but which is certain to eventually prove a menace to society. We mean that morbid, almost insane craving for noto-

riety which takes possession of a certain class of individuals, and for the satisfaction of which they will stop at nothing. Our modern "yellow journalism" which makes a demi-god of every notorious scoundrel of the class, is to a great extent answerable for many of the crimes committed. Not only is it necessary for the salvation of society, that Anarchists should be brought to their senses, but it is even more necessary that the press of the world should be purified and purged of its crime-engendering sensationalism.

An English Catholic organ referring editorially, to the powerful protest of Count de Mun against the treatment meted out to religious orders by the French Government makes use of this striking remark: "Count de Mun, the great Catholic orator, protested; he might as well have smoked a cigarette." In this peculiar sentence we read the impotency of Catholic representations as far as the Government of to-day is concerned. The phrase might serve as a text for a lengthier oration than that which the eloquent count delivered.

But, happily, the cigarette-smoking is not confined to one side alone; nor is it principally to the Catholics it should most apply. The other day died unnoticed by the world, "unwept, unhonored, and unsung," a man whose name rang like a clarion of destruction throughout Europe a few years ago. The report says:—"Paul Falk Bismarck's stalking horse in his war with the Roman Catholic Church in Prussia, Minister of Public Worship in that Kingdom when the laws called by his name were enacted to oppress the Roman Catholic hierarchy there, died almost forgotten at his home in Westphalia, where for several years he had been president of the Higher Tribunal of Justice, and with his death ended the last chapter of an interesting volume of modern history.

"In July, 1872, the Jesuits were ordered to leave the country. Then in May, 1873, came the laws that made Dr. Falk famous for a time; and with them began the so-called Kulturkampf. The laws required candidates for clerical office to undergo a certain amount of secular training at the German universities, and that appointments to ecclesiastical posts be approved by the secular authorities; they provided a royal tribunal for ecclesiastical matters, and imposed fines and other penalties on persons who did not obey them. Later, when it was found that the laws had no effect on the priests, who were urged and directed by Pope Pius IX. to disregard them, the 'bread-basket' law was passed, stopping the stipends of all clergymen who did not obey the law."

Dr. Falk created the Kulturkampf; he might as well have smoked a cigarette—or rather a package of them, for all the injury he was able to permanently work on the church. Bismarck is dead; the Falk laws are forgotten; the man who played cat-paw for the "Man of Blood and Iron" has followed his leader. The fame of twenty-five years ago has passed and the sponsor for the infamous laws dies unnoticed.

It has ever been so throughout the long course of centuries. From the

Roman Emperors down to the modern sectaries, millions of men, tyrants, slaves, barbarians, Christian pervers, Mahometans, Turks, savages, Carbonari, Illuminati, Masons, Kings, Emperors, Governors, have sought to extinguish the flame of all-redeeming power, lit nineteen centuries ago on the heights of Golgotha, to destroy the institution that emanated from the Hands of Divinity, to check the onward movement of the imperishable Church of Christ—they might, one and all, have as well "smoked cigarettes."

This train of thought recalls a very old cartoon that appeared in the last years of Pius IX.'s reign. It represented St. Peter's, at Rome, and Bismarck, with a rope tied around the dome, tugging away with all his strength. A sharp-horned spear-tipped gentleman, supposed to be His Satanic Majesty, comes along, and the following dialogue ensues: Satan—"What are you doing there Bismarck?" Bismarck—"Trying to pull down this church."

Satan—"Well, I wish you luck. I have been trying to do the same for nearly nineteen centuries, and I have not succeeded yet. But if you can do so I'll resign in your favor."

Bismarck was a famous smoker; all his efforts against the Church have gone up in smoke—no matter whether the smoke of a pipe or a cigarette.

A HALF HOUR WITH THE CATHOLIC PRESS.

COST OF IMPERIALISM.—The amount of money appropriated during the last session of Congress for the maintenance of the government was \$709,729,476. Of this vast sum the army and navy are to receive \$179,301,011; for pensions there was set aside the sum of \$145,245,600; for fortifications, \$8,000,000. The American people are therefore taxed to the tune of \$332,546,611 for and on account of the military or fighting department of the government. This gives an idea of the cost attendant upon the position of world power which we have assumed.

How much is it costing us to invade China? The Spanish war up to date has cost over \$400,000,000, or about \$14,000,000 per month. We have over 60,000 soldiers in the Philippines, we have forty-five ships of war and 6,100 men in the naval establishment there, and they are costing about \$500,000 a day. Who pays the bills? Every dollar that is expended for these operations is taken from the pockets of the people. The working classes pay all the taxes. Have not the people who produce the wealth of the nation by the sweat of their brows a right to study the question of imperialism? Is not a vital question with them? Mr. Hanna and Mr. Lodge and other millionaires may talk about the greatness of the empire and its possibilities for trade. But they bear no portion of the cost. They place the burdens upon the shoulders of the toiling masses. Assuming the entire population of the United States to be 75,000,000, the per capita tax to meet the appropriations passed at the last session of Congress amounts to about \$9.50 for every man, woman and child in the land. Estimating the number of families at 25,000,000, the expense to every household is \$47.50.—Boston Republic.

RELIGIOUS VOCATIONS.—Vocations to the convent in Ireland are so numerous that many young women are forced to go to other countries to find opportunities to follow the religious life. At Callan, County Kilkenny, there is a missionary school under the direction of the Sisters of Mercy, from which two hundred postulants have been sent to various religious orders in America and Australasia. The school receives young women, tests their vocation by a sort of preliminary novitiate, supplies any deficiencies in their early education, determines their special fitness for a particular Order, and then arranges for their reception. So far only three of the postulants sent out from this training school have failed to persevere. In carrying out their noble work, the Sisters of Mercy have the double merit of assisting young women to follow the religious life and of supplying worthy members to communities in countries not richly blessed with vocations.—Ave Maria.

SO FEW EARLY MARRIAGES.—Marriage is daily becoming so much a matter of business that early ones are uncommon. One of the very worst signs of the times is the reluctance with which young men enter into the holy state of matrimony; and the causes of that reluctance may be traced to the extravagant spirit of the age, as well as to the artificial mode of life so popular with the youth of both sexes. We can not too often remind our readers that matrimony is one of the sacraments of the Church for which there should be good and serious preparation. The want of this preparation makes many marriages unhappy.

If persons enter into the matrimonial union with good intentions and proper preparation, they enter into a state blessed by God and His Church, and a happy and long life is their portion here and a glorious eternity hereafter. It is very foolish for people, on the impulse of the moment, to rush into matrimony—to "marry in haste and repent at leisure." There should be careful consideration and mature reflection. Mixed marriages can not be too much deprecated. The Catholic party places himself in the constant and immediate association with one of quite a different religion, and his religion must suffer. It is likewise very difficult to bring up the children as they

should be brought up. It also furnishes many a pretext of a dispute and quarrel. Besides these, there are other reasons also why mixed marriages should be avoided.

As a rule, early marriages are more happy than late ones. Many in after life regret time foolishly spent and the money they squandered before they settled down in life. During this time of foolishness they acquire habits of drunkenness and dissipation which leave a lasting impression upon them. The quicker a young man settles down and makes a home for himself the better for him. He will then have a competency for his old age, which is greatly to be desired. Those years thrown away cannot be again recovered. They are lost forever, and all the regrets of after years can never bring them back. With proper preparation, early marriages should be encouraged.—Sunday Democrat.

Under the heading "The A. P. A. Herald," the "Sacred Heart Review" says:—
"It is a mystery to us why the Boston 'Herald,' which is supported principally by Catholics, should so persistently misrepresent everything Catholic. It never misses an opportunity of taking the anti-Catholic side of every question, although it makes great pretensions to fairness. In a recent editorial, reviewing an article by Fred C. Conybeare in the 'National Review,' it grossly and inexcusably misrepresents the assumptions of the Fathers of Paris. We say inexcusably because the principal papers of the world have given the facts involved in this case. To mention only a few we quote the New York 'Evening Post,' the 'Spectator' of London, and even the Boston 'Transcript.' All of these would be well read in the office of the 'Herald,' and we therefore assume that the 'Herald' knows the facts, but purposely suppresses them. Is this conduct fair to its Catholic readers? Does it assume that it may kick and cuff with impunity its Catholic patrons? Or does it assume its Catholic readers to be so mean-spirited, so lacking in respect, that they will never resent an insult? Catholics, the 'Herald' thinks, will never refuse to buy the 'Herald.' That being the case, what does the 'Herald' care? Since the 'Herald' came into the hands of its present English owners it has seldom missed an opportunity to misrepresent the Irishman and injure the Catholic. There was even an A.P.A. paper more hostile to Catholics, more unfair, than the 'Herald' for some time. The 'Herald' shows itself in this editorial."

The British Americans of Boston are starting an interesting crusade. It is designed to work against the Irish Roman Catholic element in politics. "Red-headed Catholics" are too much in evidence at the City Hall, etc., etc. Of course, the new organization will be a revival of the old one, which is nothing more than imported Orangism. Such plants do not thrive in the latitude of Boston. By-the-by, if Terence Mulvaney be reliable authority, the "black Irish" are a worse lot than their "red-headed" brethren.—Providence Visitor.

FEDERATION OF SOCIETIES.
Rev. T. M. Crowley, pastor of St. Thomas' Church in Waterbury, Ct., contributes an interesting and timely article on "Catholic Federation" to the "Hartford Catholic Transcript," from which we take the following extracts:—
Ancient the subject of the federation of Catholic societies, so warmly commended by Bishop McFaul, and which has stirred up the indignation of some timid Catholics and disturbed their calm and peaceful existence by the frightful cries of impending wrath and dire destruction, a few words may not be out of place.

And, first of all, whilst it is true that some of these timid ones, agitated by the mere mention of the word in the expression of their views, might it not be pertinently asked how many of these zealous, liberal Catholics, glorying in their birth-right as American citizens, are seldom or never approach the sacraments, notwithstanding the fact that they belong to societies whose practical Catholicity is a requisite for admission and for continuance of membership. With all due respect, or rather with supreme contempt for these milk-and-water Catholics, who would pare down the rights of their coreligionists, who seem to be satisfied to kneel in the mud if they can but obtain a smile of recognition from well-to-do men outside their church, I think it is high time that Catholic societies should organize, and on the lines proposed by the right reverend ordinary of Trenton—not as a dissenting political party, not to labor for union of church and state, but to unite against any political party that will oppose our rights—not as Catholics, but as citizens of the United States.

CLEAN MEN IN POLITICS.

Addressing the alumni of Toronto University the other day, Sir William Meredith said there were too many who spoke of politics as a dirty word, which no decent man ought to enter—adding that if the stream is dirty it is because the men who ought to keep it pure permit it to be so. The case could not well be more tersely put. The majority of men who enter public life—who are politicians—do so with honest intentions, so far as they are personally concerned. The average member of Parliament or of the Legislature is a man of worth and good standing, which he does not lose by gaining such a mark of the confidence of his fellows as election to represent them confers, and the average elector is not a boodler, nor a man looking for his price. Between the elector and the representative there is, however, a class, comparatively small in number, who are "on the make," who assert an influence they do not possess, and whose effrontery imposes on both voter and member. They are corrupt and corruptionists, and by their efforts create the demand for campaign funds which they dissipate where they do not grab them. To these "the machine" is the name of political organization, and when they persuade the better class of men into their way of working there are scandals that make the whole country ashamed. These scandals are not wholly unsupported in high quarters. They could not continuously flourish except the strength of some men of influence were exerted in their behalf, and it is in this fact that their chief power of mischief lies.—Exchange.

LAFAYETTE'S FAITH.

In a recent issue of "Church News" we had a very striking article upon "Lafayette." The writer

refers to Mgr. Ireland's well deserved popularity in France, and to his admirable oration at the recent unveiling of the statue of Lafayette, and passing over the address, comes to a very pertinent phase of his subject. The article reads thus:—

"We observe in certain of our Catholic contemporaries, 'apropos' of the Lafayette celebration, a return to the bad old way of claiming everybody who has done anything important in the world as a Catholic. Now, Lafayette was not a Catholic. The reasons that induced him to come to the aid of George Washington had nothing to do with Christianity in any form. His wife—one of the noblest women of whom history has any record, and the daughter and granddaughter of two other noble women—was a Catholic; but Lafayette was a Freemason and a Deist, just as George Washington was a Freemason and a Protestant Christian. There is no use in telling polite lies for the good of the faith. St. Peter never did it. When he lied it was not in the name of the Church, but some seem to forget this."

GENERAL ELECTIONS IN GREAT BRITAIN.

A generally well-informed friend of mine, a member of the Carlton Club, and with the instinct of a born journalist—though he is not a journalist—for news, told me, writes T. P. in the "Daily Mail," that the question of the dissolution had been decided not last week, and that though there was even then a strong movement on the part of Mr. Chamberlain for an immediate or a very early appeal to the country, the idea did not find any support among the members of the Cabinet as a whole. The question, in fact, my informant said, was hung up till October.

That meant, I assumed, not that the dissolution would take place in October, but that it would be discussed and decided one way or the other in that month, which would mean that the dissolution would not come till the middle of October, or perhaps even till November. I heard of another little incident which also seemed to show that there was no chance of an immediate or even a very early dissolution. A member who represents a provincial constituency has been asked to give that up and stand for another. He thought the matter was too serious to be answered right off, and asked if he might have time to consider. He was told that he must be ready to give up his seat by the end of the week, or, at the latest, by the end of the month. He said that he would do so, but that he would not do so until he had seen the Prime Minister.

There are some people who still believe in the idea that there will be no dissolution till the spring of next year, or even later. But I rather think they are wrong. You always know when a House must be dissolved. It shows the marks of dissolution so plainly that nobody can be any mistake about it. And that is just the case of the present House. Members who used to be most regular attendants refuse to come down even for weeks at a time. It is not that they are not in London, but that they are in Hurlingham, at garden parties, in theatres—wherever the fashionable most do congregate. It is that they simply find the duty of a Member of Commons so dead that it is a bore to them to be there, and that, accordingly, they keep away from it.

All this has a serious effect upon the decision of Government when it is discussing the question of dissolution. For with their supporters in such a state of mind, it is impossible for their whips to feel secure about their majority; and accidents may happen. Such accidents—even though they be no more than the reduction of the normal majority by one-half—do not help a Government which is about to go to the country.

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A word is a little thing, but one word has been many men's destiny, for good or for evil.

THE CHINESE WAR.

After all the sensational reports, covering column after column, describing the terrible fate of the foreign legations which have been given to the world it now transpires that they are alive.

At last the story of Peking has been told. Dr. George Ernest Morrison, the famous Peking correspondent of the "Times," in its columns, a few days ago, holds up the Chinese Government before the world as guilty to a degree of infamy and duplicity that exceeds every surmise of its bitterest detractors.

Dr. Morrison, whose obituary, it is interesting to note, has already appeared in the "Times"—says in his despatch, which is dated July 21:—"There has been a cessation of hostilities here (Peking) since July 18, but for fear of treachery there has been no relaxation of vigilance. The Chinese soldiers continue to strengthen the barricades around the besieged area, and also the batteries on top of the imperial city wall, but in the meantime they have discontinued firing, probably because they are short of ammunition."

"The main bodies of the imperial soldiers have left Peking in order to meet the relief forces. Supplies are beginning to come in from the vicinity of the besieged is improving. The wounded are doing well. Our hospital arrangements are admirable and 150 cases have passed through the hospitals."

"The Tsung Li Yamen forwarded to Sir Claude Macdonald a copy of the despatch telegraphed by the Emperor to Queen Victoria, attributing all deeds of violence to bandits and requesting Her Majesty's assistance to extricate the Chinese Government from its difficulties. The Queen's reply is not stated; but the Chinese minister in Washington telegraphs that the United States Government would gladly assist the Chinese authorities."

"This despatch to the Queen was sent to the Tsung Li Yamen by the Grand Council on July 3; yet the day before an imperial edict had been issued calling on the Boxers to continue to render loyal and patriotic services in exterminating the Christians. The edict also commanded viceroys and governors to expel all missionaries from China and to arrest all Christians and compel them to renounce their faith. Other degrees applauding the Boxers speak approvingly of their burning out and slaying converts. Their leaders are stated in a decree to the princes and ministers."

"On July 18 another decree made a complete volte face due to the victories of the foreign troops at Tien Tsin. In this decree for the first time, and one month after the occurrence, an allusion was made to the death of Baron Von Ketteler, the German minister which was attributed to the action of local brigands, although there is no doubt that it was perpetrated by the Boxers. A assassination was committed by an Imperial officer, as the survivor, Herr Cordes, can testify."

"The force besieging the legation consists of the Imperial troops under General Tung Lu and General Tung Fuh Siang, whose gallantry is applauded in Imperial decrees although it has consisted in bombarding for one month defenceless women and children, cooped up in the legation compound, using shell, shrapnel, round shot and expanding bullets. They posted proclamations assuring us of protection, and the same night, they made a general attack in the hope of surprise."

"There is still no news of Pei Tang Cathedral. The wounded number 138 including the American surgeon, Lippitt, severely wounded, and Captain Myers, who is doing well. Seven Americans have been killed. The majority of the legations and their families are in good health. The general health of the community is excellent, and we are contentedly awaiting relief."

"After enumerating the casualties already reported and giving the total of deaths, including Americans, as 56, Mr. Morrison proceeds as follows:—"The Chinese undermined the French legation, which is now ruin; but the French minister (M. Pichon) was not present, having fled for protection to the British legation on the first day of the siege."

"The greatest peril we suffered during the siege was from a determination to destroy the British legation by burning the adjoining Han Li Yuen (National College), one of the most sacred buildings in China, as well as the unique library. The Chinese throughout, acted with characteristic treachery."

Commenting on Dr. Morrison's despatch, the "Times" says:—"It is now beyond doubt that the frequent assertions of competent Chinese representations that for a month past the legations have been enjoying the protection of the throne are one and all, unqualified falsehoods. The cumulative evidence is overwhelming that the whole affair has been throughout under the control and direction of the Chinese Government."

"It now rests with the powers to make the Chinese Government understand that it will be held fully responsible for whatever happens in Peking."

If Mary is the hope which wanders amid the storms of life, if she is the fruit of virtue, she is also the covenant of peace to the sinner who has drawn upon himself the just wrath of his Creator. And this not only as the refuge to the repentant on earth—aye, even on Judgment Day her benign influence will be felt to temper the rigor of the last sentence ere it is pronounced.

By taking revenge a man is but even with his enemy, but in passing over it he is superior.

Virtue is not an easy thing; why should religion be easy?

COLUMBIAN

Special

When this sixth anniversary of the Columbian Exposition is reached, the memories of the fair will remain in the mind of the people, and the fairest of the world will be remembered as having been inspired by the school of the learning of an Adams Waldron.

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