The True Witness and Catholic Chronicle.

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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 ..... JULY 21, 1900.

Notes of the Week.

GERMAN EMPEROR'S POLICY.—Many of the German papers are accusing the Emperor of Germany of being an anti-Semite. There is evidently no reason for any such charge. The foundation of the rumor seems to be that he did not speak out against the idea that the school boy named Winter, who was murdered at Konitz, in West Prussia, had been killed by Jews who used him for purposes of ritual. The police suppressed the rioting incident to this event, and the Emperor very properly let the police do their work without interfering any way in the affair. As one of our Catholic contemporaries says :—

"No one but the silliest of silly people, muddle-headed fanatics bewildered by dreams and childishly credulous of the most ridiculous stories, believes that Jews commit ritual murders. The real motive of this 'Judenhetze' is supplied in Heine's Rabbi von Bacharach. It is plunder, not religion."

LANGUAGE AND NATIONALITY.—We need not be surprised if our French-Canadian friends are so anxious to preserve and perpetuate the French language in Canada, for it is surely one of the safeguards and guarantees of their national existence. We Irish people are making every effort possible to revive and spread abroad the old language of our ancestors. The language has more to do with the greatness and influence of a race than anything except, perhaps, the faith of long generations. A striking illustration of this is to be found in the treatment of Finland by Russia. We quote the "Catholic Times" in this regard :—

"The Czar and his advisers are fully alive to the close connection between language and national customs. So, in order the better to Russianise Finland, they are, the newspapers of Helsingfors state, about to take steps for the more complete introduction of the Russian tongue. From Sunday next all communications from the Agricultural Department of the Senate to the Monarch must be in Russian and not, as heretofore, in the language of the country, with a Russian translation. After the opening of the year 1903 the heads of Administration must employ Russian in writing to the Senate. From 1905 the Senate's official language is to be Russian, which is also to be used in the work of the secretaryship of State. At the same time it is announced that a manifesto will soon be published by the Czar placing certain limits on the right of public meeting in Finland. When the land was taken from Sweden at the close of the war of 1808 the people disliked the transfer, but they have been less actively hostile to Russian methods than the Poles. They hoped, by means of loyalty and suavity, to be able to preserve their own language and a certain degree of independence. But both are gradually going."

TOLSTOI'S EXCOMMUNICATION—It is interesting to note how closely the Russian Church resembles the Catholic Church in exterior, and how radically they differ in fundamentals. No resemblance can ever make a copy similar to the original. Here is something interesting on that score :

stoi, the famous Russian writer, was stoy, the famous Russian writer, was rather hard upon the Orthodox Church. The ecclesiastics of that organization have, it appears, been turning the tables. Through them a ukase of his Imperial Majesty the Ruler of All the Russias has been issued excommunicating Tolstoi. In the works in which he has expressed his religious views he has, it is declared, clearly and unmistakably shown himself to be an enemy of the Orthodox Christian Church. 'He does not acknowledge one God in three Persons; does not recognize the Divinity of Christ; misrepresents the text of Scripture; calls the Church a mere human institution; rejects the ecclesiastical hierarchy; and mocks the Sacraments and customs of the Holy Orthodox Church.' It is therefore solemnly proclaimed that he is to be formally excluded from communion with the Church, and that the Holy Synod has forbidden the clergy to offer Masses for his soul in the event of his dying without retracting his errors and doing penance. That the Holy Synod should regard him as outside the limits of orthodoxy is scarcely surprising, nor can it be blamed for making known the fact, Tolstoi himself would refuse to be considered a member of the Orthodox Church.

STRANGE LANGUAGE. — There is such a thing as journalistic courtesy in the world, and it is always painful for one who belongs to the journalistic profession to note its absence in organs that should be above vulgarity. Imagine "Harper's Weekly" describing an interview between Queen Victoria and Archbishop Corrigan, and treating the Queen as "the old lady," and His Grace of New York with a lack of courtesy that amounts to insult. However, we have samples in our own country of journals going beyond the limits that common respect for others have traced. Here is a paragraph from the columns of a Quebec paper :—

"Like the poor, whom we always have with us, Montreal seems to have more or less smallpox upon hand nearly all the time to keep the blood of its health authorities from stagnating. The death of a man named Richard Higgins from the loathsome disease is reported among he Montreal despatches this morning."

We are perfectly aware that Quebec has always been jealous of Montreal; but a little tact would prevent the exhibition of that jealousy in public. What keeps the blood of the one who penned that paragraph from stagnating ?

ADVICE IS VERY GOOD.

We have frequently joined in the chorus of advice that our various Catholic papers have always on hand for their constituents ; we have agreed with them, reproduced their productions, added comments to originals, but we have, like others failed to see this advice (no matter on what topic) put into practice. In a very able article on the subject of Public Libraries, the Cleveland "Universe" says :—

"Catholics must become acquainted with what is written by Catholic authors. A healthy appetite for sound Catholic literature once acquired will result in untold good to Catholics themselves and to the public generally. A greater demand for Catholic writers to labor in fields that have ceased to be barren of substantial appreciation. The multiplication and popularity of Catholic books in the hands of Catholics will naturally make them sought after by non-Catholics."

This is excellent advice; but, after all, of what practical benefit is it? Who is going to move in the direction indicated? What means have we for instilling into our people that which the "Universe" so aptly points out? The fact is that we are not properly equipped for the struggle today; we lack the arms that our adversaries possess. In one instance alone, we have no press. The press is the lever of Archimedes it is the motor of the social, political, national and even religious machineries, it is the instrument whereby ideas are scattered, principles maintained, sentiments created, movements inaugurated, and triumphs secured. We do not possess any such instrument of a temper and fashion calculated to clash successfully with the one wielded by the non-Catholic world. We have no daily press. Our weeklies are admirable; but they visit four times monthly homes that are visited twenty-four and twenty-six times by the secular and covertly anti-Catholic organs. On all the continent of America, from the pines of Maine to the orange groves of Florida, from the tides of Atlantic to the mirror of Pacific, there exists not one Catholic daily newspapers printed in the English language.

It is, then, no wonder that we should find such remarks published as the following from the "Freeman" of St. John, N.B. :—

"One of the regrettable features that mark the intercourse of Catholics with their fellow-citizens of other denominations is their aloofness in matters affecting the general good. Movements of different kinds either for reform of abuse in civic government, or for a higher grade of charitable work, or for literary, scientific, or esthetic purposes, are continually occupying public attention. They are symptoms of that continuous struggle which civilization to be progressive must make. Sometimes, it is true, they are crude, futile, or unnecessary, but they always show high thinking and high, if ill-digested, aims. Yet with how few of these movements, be they social, literary, or esthetic, do we find Catholics in this province identified."

In the first place Catholics generally hold aloof because they are not asked to identify themselves with such movements; in fact, their presence is not required, it is even resented. They are exclusive because they are quietly ostracized both in social and literary circles. Their Faith is against them ; their church is hated; their religion is ridiculed ; they are belittled; and they have no redress. They are not able to heartily and with clear conscience enter into all such movements; therefore, the majority grow accustomed to ignoring them, and finally the practice becomes an established custom.

The Catholics have not the same social standing as the Protestants, because they will not unite in forming a social sphere of their own, and they are not wanted in any other one. Even in the simple matter of the press they play the mendicant at the door of the secular non-Catholic journal. They possess no daily press, therefore are they at the mercy of the Protestant press that has the power to either reject or accept their expressions of views and principles. Give the Catholic body arms equal to those of their antagonists, and they will not remain long aloof.

A CRUSADE OF VENGEANCE.

Such would be the fitting title of the war in China if carried on according to the dictates of American yellow journalism. Here is the mandate of such an organ as the New York "Journal" :—

"It is too late now to save the innocent lives sacrificed by the criminal dilatoriness of the civilized world, but it is not too late to avenge them. The forces of civilization must march on Pekin in overwhelming strength. Prince Tuan and his accomplices must be caught and hanged, if they have to be hunted to remotest recesses of Tibet. The graves of their ancestors must be ploughed up; their palaces must be razed to the ground, and their sites sowed with salt. Retribution must be so signal that the most ignorant coolie in China will see it and shiver as he looks."

This, and a lot more of such barbaric thrash, purporting to be the expression of a civilized and Christian people. The brute-instinct of blood and vengeance arises in such breasts on all occasions — from a prize-fight to a war in China. We cannot be accused of any extra love, or admiration for Goldwin Smith; but he, like other great men, has his hours of siesta when he becomes rational, forgets that he is a professor and does not ponder too long over his most polished English. It must have been during such a period that he wrote, as a criticism of the war in this strain :—

"It appears unhappily at this moment that the worst accounts from China are likely to prove true. A great calamity has befallen mankind. Now hell breaks loose! Pekin must be razed as an act of vengeance ! The western civilization must arm for reparation! The Chinese must be treated as cannibals! In Pekin there are probably a million and a half of souls, the immense majority of whom are absolutely innocent of the massacre. Yet they will be delivered up to be butchered by Cossacks and Japanese, and this will be called a triumph of 'civilization.' "

We applaud this expression with all our energy. As years gather around him and his experience of life and the world grows more extensive—deeper and broader—the professor seems to be gradually divesting himself of those many-fold John Bull prejudices which have marred so much of his writing. At all events he has struck it pretty well this time. And none the less astonishing and truthful is his remark upon the motives of the Powers in as far as China is concerned. He says :—

"The disclosure of a conspiracy formed by great predatory powers for the dismemberment of the Empire under the thin veil of creating 'spheres of influence' was sure to inflame to the utmost Chinese hatred of foreigners; to stimulate the party of reaction to a desperate effort; and, Chinese character being what it was known to be, to precipitate the hideous catastrophe which has ensued. In this case, as in the case of the Transvaal, with its mines, commercial greed was eager at once to grasp its prey, and the result in both cases has been calamity which, had the motives at work been pure, and common patience been exercised, would never occurred."

Here we have, in a nutshell, the whole secret. The eager, long-armed, clutching civilization of the West, seeks to grasp the rightful possessions of the stolid Oriental. Luckily for themselves the Chinese have a calm and unexcitable character which frequently defies all the ingenuity of our modern judicial authorities. But the Chinaman objects, just as strongly as would a whiteman, to being cheated or imposed upon. What the individual Chinaman (like the trodden worm) so dislikes and so resents, the race detests, fears and silently vows to oppose. The land, with its wealth of minerals, its crops of teas and coffees, its vast area of grain producing soil, is an asset that China and the Chinese value and which they will not allow England or Russia, or any other Power to quietly usurp. We are glad that Goldwin Smith has the courage of his convictions; and, in harmonizing with him on this subject, we do ourselves credit of saying, long before this last outbreak took place, that the result will be a general scramble amongst the Powers for broken bits of China.

EDITORIAL GLEANINGS.

THE "REFORMATION."—Another of Lord Halifax's peculiar and most Catholic theories concerns the so-called Reformation. We take the same commentator :—

"History and experience, he told his audienc?, showed the need there was for reform in the sixteenth century, but showed also what entirely wrong methods were taken. This is exactly the Catholic contention. We do not deny that matters were ill in those times. But they should have been made better without any attacks on, or any denial of doctrine. It was not doctrine, but practice, that was in fault. And this is proved by the acts of the Council of Trent. Unfortunately, the 'Reformers,' who might fitly have started with themselves, 'reformed' doctrine. Whether they reformed practice is more than open to doubt. And the consequence is, that Anglicans, in their present attempt to approach the Church, find that matters of doctrine divide them off from their true Mother. Lord Halifax is very clear on the course to be adopted. If what the 'Reformers' did, he says, cannot be harmonized with primitive and Catholic lines, it is not Catholic doctrine and practice that must give way."

OUR LADY AND THE SAINTS.—It is thus the Liverpool "Catholic Times" comments on the language of Lord Halifax :—

"It is very hard to realize that this spiritual-minded peer remains outside the Church. His language on matters of doctrine sounds unequivocally Catholic. Read his address to the members of the E.C.U. last week. He asked if the Blessed Mother of God was less worthy of honor than Her Majesty the Queen, and if the statues of Gordon and Beaconsfield might be surrounded with flowers, and not the statues of saints. Surely, he said, doctrines, to be perpetuated, must be enshrined in and symbolized by suitable forms and translated into practice. These words may be commended to Evangelicals, who will find in them much to ponder over. And if they want an object lesson in the reasonableness of showing respect to pictures and images of saints, let them argue with themselves on what grounds they show regard for their mother's portrait."

Decidedly we are at a loss to explain the spiritual phenomenon of educated men, fully recognizing the beauty, truth and reasonableness of Catholic doctrine and practice, and still remaining not only outside the Church, but even allied and in fellowship with those who ridicule and condemn such teachings and principles. It must be that their otherwise brilliant minds are darkened for want of grace, and that they cannot see even that which is most visible on account of that all-important lacking.

INSULAR RELIGION.—One of the English High Church organs says :—

"Englishmen we are, and we desire to be nothing else; but we have had enough of religion which is English and nothing more. The Gospel came not from England, and came not to England alone. It came from Christ, and it comes to all that are His. We cease to be Christian if we shut ourselves up in our insularity."

Three centuries and a half ago England broke away from the Catholic Church, and to become Christian and not insular in her religion she must come back to the Mother that she deserted.

A VERY UNIQUE CENTENARY.—One hundred years ago Count Frederick Leopold Stolberg became a convert to the Catholic Church, and now the family, the Bishop, the local clergy and the Westphalian nobility have been celebrating the hundredth anniversary of the event. A contemporary says :—

The importance of a single conversion is indicated by the fact that no fewer than a hundred and twenty-two direct descendants of the Count were present at the fetes. But the influence of Stolberg's conversion had a far wider range than his family circle. He was a scion of one of the oldest and noblest houses in Germany, was recognized at the Courts of Copenhagen, Berlin, and St. Petersburg as a diplomatist of high ability, was looked up to by the people with pride as a poet and a writer, was an intimate friend of such men as Goethe and Klopstock, and, above all, enjoyed universal esteem for the uprightness of his character. His submission to the Catholic Church at a time when eminent Germans were asserting that Christianity was approaching an end, and that it was all over with Catholic progress, created a remarkable sensation. His great work, 'History of the Religion of Jesus Christ,' was epoch making. It was for the beginning of the present century what Bossuet's 'Exposition de la Doctrine Catholique' was for the seventh century, or what Mohler's 'Symbolik' has been for the middle of the nineteenth century. 'How many souls have been brought to a knowledge of Catholic truth by Stolberg's 'History of the Religion of Jesus Christ' will," says Frederick von Schlegel, who owed his own conversion to it, 'only be known on the day when all things are brought to light.' The effects of Stolberg's labors are still felt, and his name will always be linked with that of Gorres for his success in reviving Catholic life in Germany.

BROTHER ARNOLD. — The many friends of Brother Arnold will regret to learn that his health is fast failing him. For the past ten months he has been an invalid suffering greatly from rheumatism, being constantly confined to his room. Brother Arnold's name is a household word in Montreal and other leading cities of Canada. He has done Yeoman service for the cause of education among the Irish Catholics of Canada, and this news will be received with the deepest sorrow in countless homes.

THE IRISH CONVENTION.— Elsewhere in this issue we publish an appreciation of the proceeedings of the recent Convention held at Dublin, from the pen of a contributor to a non-Catholic journal. Of course, there are views expressed in the review in which we cannot share, but we merely publish it to show our readers how outsiders regard the movement in Ireland.

PERSONAL NOTE.—Miss Gertrude O'Leary, daughter of J. R. O'Leary, contractor, who graduated from Hochelaga Convent last June, has left for an extended trip through the U. S. to visit the different convents of the Sisters of the Holy Names of Mary and Jesus and former pupils of Hochelaga Convent. Miss O'Leary will return about Christmas.

Local Notes.

DIVISION NO. 2, A.O.H., at its regular meeting on Friday last, passed a series of resolutions of condolence to the family of the late Mr. Edward Colfer.

A LARGE PILGRIMAGE.—On Monday evening 4,000 American Catholics arrived in this city, on their way to St. Anne de Beaupre. Archbishop Begin and Archbishop Bruchesi will receive the pilgrims at the shrine at St. Anne.

DIVISION NO. 3 will hold its annual excursion to Lake St. Peter on Aug. 22. The commodious and reliable steamer "Three Rivers" has been chartered for the occasion, and the committee in charge of the affair are making every preparation for the comfort of their patrons.

PICTORIAL ADVERTISING. —Mr. Harry R. Charlton, the able chief of the advertising department of the Grand Trunk Company, has completed arrangements for securing a new series of moving pictures along the line of their double track system between Montreal and Hamilton and in the Muskoka district.

G. T. R. — The earnings of the G. T. R. from July 8 to July 14, have just been published as follows :

1900	$416.693
1899	399,576
Increase	$17,117

Chicago and Grand Trunk earnings omitted.

BROTHER PRUDENT, director of St. Ann's School, left for New York on Tuesday evening, from which place he will sail for Paris, France, on business in connection with the Order. It is the intention of Brother Prudent to visit the principal cities in Ireland before he returns to Montreal. Bon voyage.

A GOLDEN JUBILEE. — A very interesting and impressive religious ceremony took place on Tuesday morning last, the occasion being the celebration of the golden jubilee of the profession of Sister Hebert. Mgr. Racicot, V.G., officiated at High Mass, and Rev. Abbe Daniel, P. S., who presided on the occasion when Sister Hebert took the Holy Habit, more than fifty years ago, was the preacher.

THE SAD DEATH of Mr. George C. Dwane, son of our esteemed fellow-countrymen, Mr. Thomas Dwane, which occurred a few days ago by drowning in the dangerous currents of the Back River, is recorded in the daily press. Deceased was one of our most promising young Irish Catholic business men. He was bookkeeper for Mr. P. S. Doyle, tea merchant, of this city, and that gentleman speaks in the highest terms of praise of him. The funeral, which was held on Tuesday, was largely attended by citizens.—R.I.P.

REV. BROTHER ALDERIC, of the Order of the Holy Cross, died on Tuesday at the Cote des Neiges College, at the age of 73 years. Deceased was the last survivor of the ten members of his order who came from France fifty-three years ago, at the request of the late Bishop Bourget, to found the St. Laurent College. Brother Alderic was a teacher for many years, and afterwards became provincial secretary of his order, a position which he held at the time of his death. He was well known in commercial establishments of this city, and was highly esteemed amongst all classes.

A SAD ACCIDENT occurred on Saturday evening to one of the sailors from the "Lake Huron." A young seaman, named Thomas Russell, a native of Liverpool, went to take a bath in the river, and being seized with cramps, sank to the bottom. The funeral took place on Tuesday afternoon from the club, and was largely attended. The captain, officers and seamen from the "Lake Huron" assisted in a body in order to pay their last respects to their dead comrade. Mr. F. B. McNamee, Caretaker Ayres of the Club, and Mr. R. Bell, of the Sailors' Institute, also assisted. Rev. Father Donnelly, of St. Anthony's, performed the last sad rites at the grave. The captain and officers of the steamship were kindly given a spin on the Incline Railway on their return to the city.

PILGRIMAGE FOR MEN.—The annual pilgrimage for men of the various Irish parishes of this city will be held on Saturday, the 28th inst., under the direction of the Redemptorist Fathers of St. Ann's parish. This is an opportunity to visit the great shrine, which should be taken advantage of by our men, young and old. The example shown by thousands of French-Canadian Catholics coming from long distances to visit St. Anne de Beaupre, should be emulated by the parishioners of our parishes. The arrangements have been made to suit the convenience of all classes. The steamer "Three Rivers" will leave at 6.30 p.m., returning Monday at 6 a.m. It has also been arranged to stop at Cotton Mills' Wharf for a few minutes on return trip for the convenience of those wishing to disembark there.

Tickets and staterooms may be secured at St. Ann's presbytery, Basin street, up to 9 p.m. every day.

Mr. Michael Burke, president of the "True Witness" Company, and family, and Miss E. Burke, left on Thursday morning to spend their annual vacation at Old Orchard. They will stop at the Sea Shore House.

Hon. Mr. Justice Curran has returned from a brief holiday spent at Caledonia Springs.