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MONTREAL, SATURDAY, JULY 15, 1899.

PRICE FIVE CENTS

THE NEW APOSTOLIC DELEGATE TO CANADA.



ARCHBISHOP FALCONIO,

firmed; and has been officially an- inion.

The news of the appointment of His 1 ada about the middle of August and years of age, and a distinguished the-Excellency, Mgr. Falconio, as apostol- will in all probability take up his ologian and member of the Franciscan

The new delegate will arrive in Can-bishop of Acreuza and Mareta, is 57 lette de Monaco.

ic delegate to Canada has been con- residence in the Capital of the Dom- Order. His Excellency was appointed Archbishop in 1892, and was consenounced to the Canadian hierarchy. | Mgr. Diomede de Falconio. | Arch - crated at Rome by Cardinal La Val- | ed a patriotic affection. When he was

PROTESTANTISM

of the Reformation-Germany has considerable headway in their ranks. always been considered as the cradle Their hold of the Christian verities. and the hot-house of Protestantism. however, is but slight, and it can be The Germany Protestant press has recently been engaged in pointing on that the general tendency of Protestantism in Great Britain and in Cermany is in opposite directions. The glish Protestants are turning more and more to ritualism and to Rome. the German Protestants are growing more anti-Catholic and "verging towards Naturalism and unbelief." Commenting upon this the Liverpool Catholic Times in a very able article says :---

"The Berlin journal think, scarcely understands the situation here. The Protestants in this may be divided into three classes. In the first place there are the intellectual men who are deeply earnest, in approach the study of their religion in no spirit of partisanship. They look to the growth of Protestantism both logically and historically, and find that if Christian religion is to be preserked amongst Protestant populations there must be a return towards ancient dogmas and sacramental rites. Secondly, there are intellectual Protestants who are Christians mercly in name, for the belief in most of the essential doctrines of Christianity is of the most shadowy kind. Thirdly, there is the great mass of Protestants who have not been sufficiently educated to investigate religious questions for themselves. They have very fantastic notions as to what Christianity means. All believe in Heaven; few in hell; and a percent- ism in this country, and in some re-

On account of Luther —the Father downright unbelief has not made any easily seen that the time is not far off when they will lapse into pure naturalism."

In Germany they have already reached this stage. The Berlin organ Evangelische Kirchliche Auzeiger, of admits that while German Protest-Berlin, tries to show that while En- ants are not given to any Romeward tendencies, they are threatened by disruption by the Liberalism practised by their clergy in the name of Protestantism in Germany will destroy itself by its championship of unwill arise for return to Rome. The

Times says :---"There seems to be little doubt as to the disastrous effects of the socountry have many creeds, but they called scientific advance upon Protestantism in Germany. Its enemies are of its own household. "Liberalism" has won the day in all the theological their religious convictions and who faculties at the Universities, and the great majority of the younger preachworking for the destruction of Protadmitted that their efforts are succeeding. Protestant orthodoxy will go down, probably never to rise again."

Here is a well-worded and ablythought out contrast between the new movement amongst Protestants in Germany and the famous Oxford movement, under Newman, in England:--

"We cannot be surprised that orthodox Protestantism is losing ground in Germany. It has been pretty much of the type of Low Church Protestantage in Purgatory. But fortunately spects has passedEnglishLow Church- tined to vanish and be replaced by class.

men in fanaticism and intolerance. Its one uniting principle has been hostility to Rome. Whenever the Catholic clergy were particularly energetic and opened a new church or school, a bigoted cry was raised and everything possible was done to poison the springs of social life. Except in their hatred to Catholics the orthodox Evangelical Protestants of Germany have evinced little activity. The congregations became careless and indifferent, and spiritual life fell to a low ebb. The ministers were in very many cases of a very moderate standard in point of learning. Though the descendants of rebels against ecclesiastical authority, they sought to exact obedience to their own dictates, with the inevitable result that bitter disscience. The editor predicts Liberal sensions occurred. Then came the liberalizing movement. It began with the Universities, which became cenbelief, and he fears then a movement, tres of free thought, and from them was spread contempt for the Evangelical symbols. The clergy's narrowness of mind, their love of formula, and the slenderness of their mental stock were held up in derision. The new spirit was infused into the clerical students of the Evangelical Church. They threw themselves into the movement for modern culture and soon treated lightly many of the most sacers are infected by the "modern" red doctrines of the pastors. They did spirit. Without disguise they are little themselves to awaken Christian zeal, and their influence was in this estant orthodoxy, and it is generally respect the reverse of the Oxford Movement. Newman and his followers created a revival of ecclesiastical learning, but in aiming at Catholic ideals they also stirred up religious energy, and if the Church of England is less lethargic than it was before they commenced their campaign this is largely due to the zeal they inspired. The German apostles of science simply extended the bounds of Protestantism till there is scarcely anything to distinguish it from downright infidelity."

While it is a positive fact that the Evangelical Church of Germany is des-

some kind of philosophical heathenism. there is absolutely nothing surprising therein. Carried to its logical conclusions Protestantism in general. irrespective of sects, is nothing more or less than the vestibule of Infidelity's bridge. We have countless evidences of this on all sides. As long as It is a tradictionic there is no dozinatoo district and no practise too to. a rejected by Protestantism. It is the embodiment of the greatest are considerable than were the ways a Your may believe in efficient or their as a principle and find ve character per are consisted to the rether influences and simple the same added to a specific sect day be found for agree a to your time to train star

THELATE MR. M. C. MULLARKY.

In the person of Mr. M. C. Mullarky who that the lage of seventy, on Wednesday morning, one of the most prominent and best known Irish Cathelic husiness men of Montreal has passed away. He was one of the pioneers-in fact, it might be said that, he was the father- of the boot and shoe manufacturing industry in this district. In his factories - the foundations of many of the leading boot and shoe businesses in Montreal were first

Mr. Mularky retired from business some years ago, and was at the time of his lamented death devoting his attention to the perfecting of the Getails or a patent wire-sewing muchine which had it been completed and generally placed upon the market. would have revolutionized the sale of boots and snoes.

A though a failing health of late. . the which was due to heart failure, was real at all expected, so that the news of his passing away. came as a shock and a surprise to his many friends. He was a devour and practical Catholic, and was one of the most familiar figures at the services in St. Petrick's Church, of which he had long been a zealous and faith ful parish, oner. As might have been expected, he was an ardent supporter of Home Ride for his native country. Ireland, for which he always cherishin active business life he took a prominent and intelligent interest in the public questions of the day: and he was always one of the first to give practical sympathy to all deserving Irish objects.

Much sympathy is felt for the members of his family in their sad bereavement; and the "True Witness" sincerely condoles with them.-R.I.P.

DEATH OF REV. FATHER WHITFAKER

(Special Despatch to "True Witness."

WINOOSKI, July 14 .- Much re great has been expressed here at the death of Rev. James Booth Whittaker pastor or St. Stephens, in this town. The illness which finally proved fatal lasted several months, and he bore his sufferings with Christianlike patience and fortitude. The highesteem in which he was held, is proved by this passage from a daily paper in noticing his death :---

"In his death St. Stephens parish loses a good shepherd, the diocese a hard working priest, his acquaintanc- it strange that their diplomas are es a warm friend and the country a

staunch citizen." Father Whittaker was born in Rawdon, Que., on July 8th, 1848. After studying in the Seminary of Joliette, and afterwards in that of Elizabeth, Ill., he was ordained at St. Ann's Church, this city, where he was stationed three years. He was an intimate friend of Rev. P. F. O'Donnell, now pastor of St. Mary's, Montreal; and of the Rev. Father O'Meara, pastor of St. Gabriel's, Montreal. Having been transferred to White River Junction, across the border, for several years, he came to Winooski, where he labored with zeal in St. Stephens Parish. His funeral was very largely attended, many priests from different parts of the state being present.

From the list of prize winners, published last week, was omitted the name of Master Edward O'Neill, of St. Mary's Boys' School, one of the brightest and most talented of his

LEADERS OF SOME OF OUR CATHOLIC JOURNALS.

their pleasure at the idea we put into the purpose of keeping frishmen divpractice, a couple of weeks ago, of ided and conquering them the move conseditorials, and so blending them led Pitt to organize corangeism in together that a reader might take it. Ireland: for he reasoned that as 1 % at a glance the rend of Catholic as Irishinen can be indeed a iournalistic thought as well as mave a centir other, either on religious of the review of various sourcestant topon graphical grounds, so long so that are deemed, werely of extonsive they the doneg. England's days comment, this were to up Caut phonor is took to writers.

THE FILIPINOS - Loc Boston P. of always clover and starte as the erritorisms, others is contact. Note Proce Mr Queen, as their registres with a mass: omery in the Philippines a racely worded dressing. This gootleman soul an arricle, entitled . The Personality | Railroad, The fierceness and some . 2 of the Edgenos, I to the National Magazine for July, The Pilot says:

. The geliest thing about it is that wherever the touches on the religion of these people, he attributes a sims ter motive for a good deed, or a commendable state of affairs.

"He discovers that the priests sympathized with the people who wished to throw off the Spanish yoke. What does this prove? Obviously, one would say, that the priests are the friends of freedom. Not at all, says Mm. McQueen; "The priests are suspected of having fomented discontent. in order to show the Spanish Government how powerful they were with

"He visited the schools at Malolos. and in other towns, and testifies on his eyesight that the books and charts. used were certainly correct; but, the eths of geographical jealousies. There adds, "the curriculum must have been was but, one name, It was one to very limited," A favorable fact is confure with-"United Ireland!" thus immediately discounted by an unfavorable indifference.

"Here is his genilemanly acknowledgment of the hospitality of the priests, whom he visited to find out if they really had been signalling to the insurgents in the field "The padres received me very cordually, they were the mildest mannered menthat ever scurled ship or our o throat." Yet in the one case he got no evidence except that the Fathers could see the American Times; in the second, they could not, and in thus he grants they were more likely at prayer than at war.

We might quote the whole article but it is all additional evidence of the want of Christianity, charity, truthfulnessand common honesty in men of the McQueen stamp.

PRACTICAL EDUCATION .-- Referring to the practical side of education, and the fact that a graduate from school is really only commencing the real studies of life. the Washington "Church News," says --

"One may be able to read Caesar, Cicero, or Plato and be able to demonstrate a problem in Euclid, and yet not know how to perform his duties as a clerk in a store that is successfully conducted by an uneducated man. The young man must be made to appreciate the fact that there is a business education as well as a collegiate training, and, while the latter is the very best preparation for the former, it does not takes its place.

"There is danger that with our present system of education the young man may lose sight of the practical side of life, and conclude that the school fits one for all the duties of life without any further preparation. It is common in the business of the world for graduates to apply for the very highest position and to think not all the reference demanded by practical business men. The good business man naturally prefers to employ college men who are willing to acquire a business education, but they have no room for the one who imagines that he has learned in the college all there is to learn, and that his education is completed."

IRISH DOCK LABORS .-- The "Catholic Union and Times" has an able and timely article upon the system of creating discord amongst the Irish dock laborers, which recalls to our minds the stories we heard of the days when our Canal was being built and Irish workmen were equally ready to fight or dig. -Most true and exact, as well as wise and honest, is the editorial part which reads thus:

"The fell spirit of arraying province against province, county against county, barony against barony, and even townsland against townsland owes its origin and growth to the tween 20,000 amd 40,000 Russians machinations of Ireland's traditional visit l'alestine cach year,

So many persons have expressed enemy, the British Government for gleaning extracts from contemporals easily. It was the same policy of an

> so efficiently fostered by the Statesment for heer rather pair in planted to these shopes by greetractors for similar genoble each as a result of sach tends, party has gone to a bloody grave alo ; works of the Frie Canal and the perthe hattles fought by rivid producand county Trishmen during the banding of the Eric Rathway have been y zeadly pictured to us by the late Farrey Hourigan of Binghamton, who as that day, was a missionary prost, with headquarters in the saddle, too hundreds of miles along the Eric line."

The same article adds, in connection with the transplanting of old fends from Ireland to America :----

"It is pleasant to know that if the late. Land League, under the leadership of Parnell did nothing else for Ireland than to crush forever this mefernal spirit of sectional discord, at merited the gratitude of every wellwisher of the Irish race at home and abroad. Then there was no North, no-South, no East or West as shibbot-

PRIESTS FOR CONGRESS. The Roston Republic, speaks editorially of the recent rumor concerning the candidature for Congress of the Rev. Father Heldmann, of Chicago, at 1

"A story is going the rounds out tow to the effect that if Eather Heldmann should be elected be would be the first. Catholic priest to hold in seat in the American Congress. They is not strictly true. Soon after Machigan came into the Union she was topresented in Congress for a short peried by a Catholic clergman.

"We are not quite convinced of the wisdom of sending priests to congress. The atmosphere in the halls on legislation is not such as ordained. clergymen should breathe, True, he might help to purify it, but in the greedy scramble for gain which prevails there, even the voice of a good and holy servant of the Lord would be smothered. We know a number of priests who would make excellent Congressmen, but they make far better priests and we trust that they will stick to their pulpits and leave politics alone."

CATHOLICS IN GERMANY .-- The Antigonish "Casket," speaking of the work done by Catholics in Germany. crowds a great deal of information into one sentence, when it says :---

"When one considers the intrepidity, with which they fought the mighty, Iron Chancellor, fresh from his victories over Austria and France, with all the resources of a mighty empire at his back, and worse still, with a school of subservient renegade professors at his command; when one remembers how coercion and cajolery, were alike powerless to shake their allegiance, while bishop after bishop and priest after priest went to prison when one recalls the long fight which the gallant Windthorst and his faithful followers waged with the arrogant tyrant who vainly strove to crush them; and when one reads of all they have done and are doing to rescue the Catholic workman from the poisonous fangs of Socialism-one's admiration for the Catholics of Germany can scarcely be kept within bounds. And all this they have done quietly, modestly and unostentatiously. There is no calling upon the rest of the world to mark them and to take note of their doings, as the salt of the earth and the hope of the future. They have busied themselves with their work, and have not stopped for self-laudation. The more the methods of the Catholics of Germany are studied the better will it be for the Church."

The greatest pilgrimages to the Holy Land are undertaken by the Russians. It is estimated that be-