

The True Witness and Catholic Chronicle

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TERMS, PAYABLE IN ADVANCE.

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.

PAUL, Archbishop of Montreal.

SATURDAY..... SEPTEMBER 9, 1899.

OUR PRESENT NEED.

Rev. J. A. McCallen, of St. Patrick's Church, in this city, to whom reference has already been made in these columns on account of his projected tour through the United States, delivered a forcible sermon on Sunday last on a very timely and important subject.

The importance of which cannot be too strongly emphasized. It is a lesson which cannot be too often taught to our people.

LABOR DAY CELEBRATION.

It is with no small degree of satisfaction and pleasure that we congratulate the organizers of, and all who took part in, the Labor-Day celebration, upon the grand success of the occasion and upon the dignified and imposing demonstration.

The very existence of Labor-Day as a public holiday, should be an encouragement of no small magnitude for the thousands who are obliged to earn by hard work the livelihood which each one has a right to enjoy.

THE PECULIARITIES OF SUBSCRIBERS.

Once when O'Connell was traveling through the County of Cork, he had occasion to dine at a small wayside inn.

him where he had got the document. 'I stole it from yourself last week, on Buaneoni's stage coach, with his cool reply.'

This may not be one of O'Connell's best stories, but it is a pretty fair illustration of the "Height of Audacity." Now we are in a position to give a much better, and possibly more timely illustration.

We do not refer to this small incident on account of any importance that we attach thereto, but we desire to illustrate again that which we have so often brought to the notice of our readers, namely: that it is a matter of wonder with many why a Catholic journal has difficulty to secure articles, while they actually thought that it needs no support and should be always prepared to confer favors upon those who do not think worth their while, or worth the danger, to subscribe to it.

THAT CHALLENGE AGAIN.

Two weeks ago we replied editorially, and fully to a correspondent of the Detroit News-Tribune, who challenged us to prove our statement to the effect that "at least materially, the majority of Protestant teachings constitute a denial of Christ."

"Protestants, as a rule, in our day have but a very indifferent knowledge of the distinguishing doctrines of the Roman Church, but it would be difficult to find a member of any orthodox Protestant Church anywhere as ignorant of Catholicism as is this writer of the cardinal points of Protestantism. Hear him:

"How many Protestants in the great world to-day, who look upon Christ as the Redeemer, the sole Mediator, the all-suffering Victim, ever consider Him, or think of Him, or adore Him, as the Creator of the universe, as the second person of the Holy Trinity, co-eternal with, and equal to the Father? Is it not constantly as a mediator that He is invoked? He is supplicated to intercede with the Almighty; but is He ever asked to grant that which the prayer requests?"

After striving to set us right by informing us that all the sects outside of the Catholic Church are not Protestants, as many of them call themselves "Catholic," Mr. Wood draws our attention to the teachings of the Protestant Episcopal denomination, the Reformed Episcopal Church, the Presbyterian Confession of Faith, the Methodist Church. He says:

"To say that the teachings of Protestantism impart nothing definite regarding Christ, as this editor does in the concluding paragraph of a column and a half article, is to get almost as far away from the truth as it is possible to get."

"Let it be understood then, in regard to the doctrine of the Trinity—and particularly in regard to the person, office and work of our Divine Lord and Master Jesus Christ—the teaching of all Orthodox Protestant Churches is precisely the same as the teaching of the Catholic Church."

There is the reply, or criticism, or what ever you may call it, that our article of two weeks ago receives. We would invite Mr. Wood to again read our editorial; he will find that we do not deny that Orthodox, and even other Protestant churches teach the Divinity of Christ—to do so would be simply nonsense. We contended, and we claim that we have proven, that the ensemble of Protestant teachings—the very essence of Protestantism—tends to lead, or to drive, man away from the belief in Christ as God. It is absolutely useless to argue with a writer who either purposely, or through incapacity, omits to take a real argument into consideration, and merely seeks to

refute by means of side issues, or unimportant details. We will leave Mr. Wood the task of reading the words of a very learned and logical Church of England writer, and to compare his train of reasoning with ours.

In the December number of the Nineteenth Century Review, Mr. W. H. Mallock, calls particular attention to the very fact that we mentioned, and which has awakened so much anger on the part of the News-Tribune's correspondent, Mr. Mallock and Mr. Wood will not question his Orthodox Protestantism says:

"No one can be conversant with the opinions of the Broad Church School—the school, for instance, of Stanley, Jewett and Pattison—without seeing that, under the veil of a more or less conventional phraseology, its members not only deny any miraculous virtue to the Christian miracles, and the sacraments these priests administer, but that they reduce to an allegory, or an obsolete philosophic formula, the Orthodox doctrine of the Trinity, thus entirely dissolving that edifice which the early Church built up, and that however they may shrink from stating the matter plainly, they no more believe that Christ was identical with the Creator of the Universe than Dr. Arnold (as he said), 'believed in Jupiter.' They speak with much acid, no doubt, with sneering irony, of the value and authority of Christ as a moral and spiritual teacher, but all definite doctrine with regard to His Divine nature they either deny or, what is the same practically, they pass over as unimportant. Thus, not to send the reader too far afield for illustrations, a High Church Clergyman, in the pages of this Review, was complaining only last month that some of the English clergy, who in outer seeming belong to the same school as himself, are really nothing better than 'Ritualistic pantheists,' while the same writer mentioned the more specific fact that the Bishop of Worcester, in personally ordering his clergy to abstain from certain Ritualistic practices, has directly commended a volume which flatly denies the Incarnation, the Atonement, the Resurrection of the Body and the Ascension of Our Lord. Nor do the differences of opinion thus indicated show any tendency to decrease. On the contrary, they are growing more accentuated. In one out of two churches, whose bells mix their voices, we may find the incumbent following the example of Mark Pattison, and defacing the idea of God to a 'pure transparency,' whilst the incumbent in the other, is supplying his astonished flock with holy water, and is inviting them to meditate on the five wounds of the Saviour."

Will Mr. Wood be good enough to read a comment upon the foregoing, from the pastor of St. Thomas' Church, Liverpool. We have neither space nor time to repeat our arguments, but we are pleased to say that we could fill a dozen copies of this paper with quotations equally as favorable to our contention, and equally as Catholic—even when coming from Protestant sources.

"It is clear from these remarks that this modern Arianism, or partly hidden Unitarianism, or whatever name we are to give it, is not confined to the ranks of the Broad Church party. We know that fact, however, independently of the press. It has extended its ravages much further. It may be cleverly disguised by flourishes of rhetoric; may be kept out of view by ingenious comparisons; and it may be repudiated on the part of those who are accused or suspected of it by denials which at first sight do not appear ambiguous but it has found a home with many who seem far removed from it. Look at what is going on all around us. Truth—that truth which our Lord 'was born and came into the world to give testimony to'—is treated as a thing about which there can be two absolutely opposite schools of teaching. And the existence of two such schools, so far from being apologized for, is actually boasted of as a sign of the healthy and vigorous life of the Church which comprehends them. That is, divine truth or Christian revelation is looked upon as something which people may cleave in two, and which being thus cleft, one-half may mean one set of doctrines to one class of men, and the remaining half the opposites or contradictory to another. It is hard to see how genuine faith in the divinity of Christ—as the God of admissible oneness—can co-exist with an attitude of mind such as this state of things represents. When men who are leaders, religious leaders of other men, tax their ingenuity to the utmost in finding figures of speech to bridge over the chasm that separates the opposing parties in their communion, when they even go so far as to proclaim loudly and publicly their anticipation—an anticipation apparently accompanied with the desire of its fulfillment—that the religion of the future will be neither Catholicity nor Protestantism, but

Christianity, i.e., Christianity broad, wide, unlimited—Christianity untrammelled by dogma—Christianity without any definite belief in the Godhead of Him who was its Founder—how conceive that those who give expression to such ideas can truly believe in their inner consciousness that Christ, had a divine personality, that He was the God of God, Light of Light, the Fountain of everlasting and changeless truth. How can such men reconcile these anomalous views

of religion with the Second of Articles, i.e., the Article in which the Godhead of the Redeemer is enunciated in language clear, definite and unequivocal? What wonder then there should be loose notions about the doctrine of Christ's revelation when such loose ideas prevail as to whether He Himself is truly a Divine Person? It is only what under such conditions might be expected—the one is the natural and necessary outcome of the other."

Our Curbstone Observer On Seumas MacManus.

Nothing could afford me greater pleasure than to read the account given, some time ago, in the "True Witness," of the public and serious step taken by the members of the A. O. H., in Montreal, to stamp out that vile caricaturing of the Irish race which has for long years become so universal. It seems to me, however, that had as the stage-Irishman, the caricaturing novelist, or story writer is even worse. Let us not exactly a caricaturist, has done far more injury than good to the Irish people. While we can read with pleasure and fully enjoy the wit and eccentricities of a "Daddy the Blast," or a "Micky Free," still the danger lies in the fact that those exceptional and somewhat exaggerated characters are accepted as actual types of the race, and the whole Irish people is judged in accordance. No person who has read Scott's "Waverley" or the dream of attributing to the Scottish people the peculiarities of the imaginary beings called into literary existence by the hand of Alibotsford. Yet this is exactly what is done in the case of Ireland. The Irish race owes nothing to Carleton for his "Sketches of the Irish Peasantry"; they have served to bring our people more than any other writings of this century. Still they will be read and believed by people who would never think of taking up the novels of Miss Edgeworth, the Baileys, or Gerald Griffin, "The Tales of the O'Hara Family," and "The Collegians," are comparatively unknown, while "Handy Andy" and similar productions are read with that peculiar satisfaction which ungenerous souls feel in the ridiculing of those whose grander qualities they cannot appreciate.

ABOUT SEUMAS MACMANUS.—I have of late been reading a series of so-called Irish brotherhoods, from the pen of Seumas MacManus, in the pages of McClure's Magazine. It would be very difficult for me to characterize these productions, I fear if I were to write down my sentiments exactly, and the "True Witness" were to publish them, there would be room for severe censure; my language would have to be very temperate, and the paper would suffer in consequence. However, I have the satisfaction of knowing that I am not alone in my estimate of the writer. A correspondent signing "Maol," in the Irish World, has reviewed one of these stories in a manner that should suffice to put Mr. MacManus to shame—if, after all, he has not gone beyond the influence of that feeling.

PROSTITUTION OF TALENTS.—I will allow "Maol" to characterize these writings, because I know that his language is much more guarded and yet equally as effective as any words of mine would be, commenting on one of these stories he says:

"These articles, as a rule, have not one saving grace; they are seldom humorous, never witty, generally absurd in the extreme, often vulgar, always offensive to a sense of race pride and always irreverent. It is they, I repeat, with the assistance of the stage Irishman, which brought the Irish name to the level it held in this country, but from which it is being raised by the hard work, sacrifices and intelligent efforts of some groups of Irishmen in this country. It may be said that it is only ability and inherent artistic talent which could command for these writers an entree into the American press, but this may seriously be questioned; and if it be a fact, then so much the more unpardonable is the offense of an Irishman who will put his talents into such a use."

EFFECTS OF SUCH WORK.—It would not be possible for me to better describe the pernicious effects of such so-called literary work than by again quoting the same writer:

"We are regarded simply as a people without a language, without a

literature, without a civilization or past, a people who are not represented among the great culture-folks of the world as are others of the races who go to make up this nation; a people who by our bulls and indifferences and idiosyncracies and failings are but fit subjects for caricature, ridicule and sarcasm, whose only excuse for existence is that we furnish some fun for the rest of the world. No allowance is made for the unparalleled oppression to which we have been subjected, nor for the fact that to reduce us to barbaric ignorance and poverty was the deliberate purpose of our ruler, who in those measures repaid us for the education and civilization we gave to his forefathers some centuries before. Direct, venomous, bitter and lying onslaughts are made upon us by the bigoted and by our traditional enemy, but these are not half so powerful in producing the condition of things as to the shaft of the satirist and the would-be best of the professional literary man."

THE GAELIC REVIVAL.—In his own criticism "Maol" refers to the work now going on to revive the Irish language and to resurrect Irish literature. He says:

"And the Gaelic societies in America have been endeavoring to show in a practical way that Ireland has a language—a living language—which enriches a valuable literature, and which was a cultured tongue and the vehicle of thought for giant minds before some of the modern languages had their birth; that she was potent among the civilizing and Christianizing influences of the world; that she led in the cultivation of music and art, and that her advanced civilization did not degenerate from natural causes, but was interrupted and arrested by vandal hands. These societies also properly inculcate that the teaching of these facts as of ancient history is not sufficient, but that the race at present should live up to these traditions, and that it itself would benefit from the cultivation of the national language and literature, music and art; and any intelligent, broad-minded American would not only agree with them, but would go further and say that it would also benefit America, and he would encourage them to contribute to America the best of the culture and music and art of Ireland that Ireland had to give."

UNPARDONABLE OFFENSE.—In the face of this heroic effort now being made it is an unpardonable crime for any Irishman to counteract the movement by perpetuating—for a few dollars—the injustice that has been too long done our people. In America and Canada we suffer even more, in consequence of such writers as Seumas MacManus, in this new world we are only one race contending for our future with various other elements, most of which outnumber us, and possess greater influence than we do. Every word, or act that helps to lower us in the estimation of our fellow-citizens of other origins, is a stab aimed at the vitality and prospects of our race. And no person knows this better than does Seumas MacManus. If he were a vulgar, illiterate, or prejudiced character, possessing only a gift of ridicule and low caricaturing, we might be able to understand him. In such a case, devoid of any true knowledge of Ireland and her needs, heartless as far as his own people is concerned, degenerate in spirit, and subservient in disposition, he might thus fill pages of any publication that would take his stuff, and pocket the remuneration. But when I glance over the Catholic World, for August last, and find the same writer dealing with the social and other conditions in Ireland, and powerfully asserting the national aspirations of the old land, I am like many others, at a loss to understand the contradiction.

FATHER FALLON ON CATHOLIC SCHOOLS.

In referring to the opening of the Catholic Schools on Sunday, Rev. Fr. Fallon, of St. Joseph's Church, Ottawa, says the Free Press, stated that he was indifferent as to what schools the parents sent their children, either outside the parish or outside the city, as long as the institutions were Catholic, but a matter that was not of indifference to him was when the children were sent to non-Catholic schools. Not one pupil should go; there was a danger in it. Particularly when they have schools open, if not better than the non-Catholic. The separate schools have prospered even in the face of bitter opposition. It would be all right to send children to the public schools were the separate schools inferior, but it is an infamous act when they are not. The speaker knew considerable about the schools of the province, both public and separate, and it was customary to say that the latter schools were inferior. The only test which could be

had in which both the separate and public schools competed was in the high school entrance examinations. In the recent examinations held in June, of all the city scholars sent up 69 per cent. were successful. Of those sent up by the separate schools 75 per cent. passed. When it is considered that the 75 per cent. of separate schools is included in the 69 per cent. it would mean a considerable percentage to the public school scholars. This proved the superiority of separate schools as far as figures could prove it. In St. Joseph's school the percentage was even better. Of the number sent up 98 per cent. were successful. Fourteen pupils, nine boys and five girls were sent by the school, and all passed but one boy. This was a record difficult to surpass, and a record that enabled Catholics to defy criticism. There was no excuse then for any Catholic in the parish sending his children to schools outside the city. He trusted that he would not come across any case where children were sent to non-Catholic schools.