

The Power of the Catholic Press.

The power of the Catholic press, when it is united is well illustrated in the case of Appleton's Universal Cyclopaedia, which was recently published in New York, and which contained grave errors and prejudiced misstatements regarding Catholic doctrines and practices in its articles dealing with matters connected with our Church. That excellent and vigorous Catholic magazine, "The Messenger," of New York, was the first to point out these inaccuracies; and it was followed by denunciations of the Cyclopaedia in the whole Catholic press of the United States. The "Appleton's" have addressed the following letter to the editor of "The Messenger":—

"Dear Father Wynne: In reference to the Catholic articles complained of in Appleton's Universal Cyclopaedia and Atlas concerning which we have seen you here lately, we beg herewith to submit a statement concerning the criticisms made by you of that work, and the action already taken by this house in reference to them.

"One of the methods used in the conduct of our business is to hold weekly meetings of a literary committee the membership of which consists of the president of D. Appleton & Co., the vice-president, the literary adviser, the editor of the "Cyclopaedia," the art manager and the educational editor. Here are discussed all matters pertaining to new books and old ones, new editions, revisions, complaints and other matters affecting the text of any of our publications. In the regular course of this work, on the 12th of June, the first meeting held subsequent to May 22, owing to the absence of the president in Europe, the Catholic criticisms of the "Universal Cyclopaedia" were taken up, and it was directed that the secretary should prepare a letter in response to complaints received setting forth the plan on which the "Cyclopaedia" had been prepared with respect to controverted subjects.

"On July 10 it was directed that a resolution should be prepared setting forth the decision of the committee that the Catholic articles should be submitted to Archbishop John J. Keane, who, under contract with this house, had had charge of their preparation, and that Archbishop Keane should be requested to make the revision himself, should it be found necessary to do so, or designate some person for that purpose. In due course of time Archbishop Keane made reply to our communication and designated Professor Grannan, Professor Pace and Professor Shahan, of the Catholic University of Washington, as such persons. A letter was at once addressed to Professor Grannan asking him to undertake his work. As yet we have received no reply from him. We now learn from you that Father Grannan is in Europe, which, of course, accounts for the delay.

"You will observe from the foregoing statements that a disposition to revise the Catholic articles was shown by this house at a regular official meeting of its officers and heads of departments almost immediately upon receiving complaints. The minutes of this committee also show that the complaints made by you have been constantly under consideration, and that the matter was referred to us by Archbishop Keane, a distinguished member of your own communion, under whose supervision the articles were first prepared.

"In reference to the contract with Archbishop Keane referred to above, you will please let us remind you that he had full authority to prepare and assign these articles, as seemed best to him, and that at any time, since the publication of the articles, had it been necessary, any corrections might have been made by him. It is not the policy of this house to ignore complaints that may be made to it affecting the accuracy of statements made in its works of reference. We regret that through no fault of yours or ours the representations you have made did not lead to an earlier meeting between yourself and D. Appleton & Co.

Very truly yours,

D. Appleton & Co.,

"Wm. W. Appleton, president."

The "Messenger's" comment upon this letter is as follows:—

It has come to our knowledge that some of the superintendents and teachers of Catholic schools have ex-

cluded all text-books which bear the name of Appleton & Co. That no injustice may be done in this matter, it should be observed that although the text books were formerly issued by them and still bear their name, they are no longer theirs, and are issued by other houses. Thus the American Book Company issues readers, reading charts, geographies, copy books and school physics, which bear the name of Appleton, though in reality Appleton & Co. have at present nothing to do with them, as they have no share in the business or management of the American Book Company. These books, therefore, ought to be judged on their own merits. In view of the letter printed above, it would be unfair to discriminate in the choice of books against a company which is endeavoring honorably to make its cyclopaedia accurate and impartial in every way.

The letter speaks for itself, and does honor to the writer and his associates, who are sincere and earnest in their efforts to have Catholic topics in their cyclopaedia treated accurately.

A Catholic Daily.

The publication of "The New World" as a daily during the week of the meeting of the Federated Catholic Societies has aroused considerable discussion in the columns of some of our Catholic contemporaries. The need of a Catholic daily is advocated by a few; but the greater number of the papers speak in a hesitating and undecided way; not so much because they doubt the expediency of such a paper as from the fear that it might either become the recognized official organ of the country, or that it might supplant the weekly. Now, to us a Catholic daily paper seems hardly necessary. It is true that if there was published in the large cities a Catholic daily much of the news that pertains to the Church would be given forth in its correct form; but it is not at all probable that anywhere near the same number of persons would read the correct Catholic account as would read the secular daily's version. Americans are different from Europeans. They will to a certain extent read a weekly, in fact the greater number of educated Americans do read a weekly of some kind or other; but it is safe to say that the number of those who would buy every morning or evening, a daily published in the interests of a religious denomination, would be exceedingly small. The idea of a great Catholic daily or a great religious daily of any denomination is a beautiful idea; but it is chimerical. Such a daily would not sell; and the paper that does not sell is useless. Anyway we have no particular need of a Catholic daily. We have the Catholic weeklies, and the office of a weekly, be it Catholic or anything else in the informing line, is to review and correct the news items furnished during the week by the newspapers. This is what the people expect and this is what should be given them. A weekly should be a review, not a newspaper. Moreover, a daily newspaper must be a political paper. A paper may of course give both sides of a political question, but it must have definite political leanings. Americans respect the politics of a man or a paper; they will not buy the paper that poses as a political mugwump. Now a Catholic paper from its very nature cannot indulge in politics; one of the most important features, therefore, from a layman's point of view, would be cut away; the result would be the loss of everyone interested in political questions, which means the loss of almost every man. The idea of a Catholic daily, then, must be abandoned for the present; the energies of the Catholic press should be expended in issuing representative Catholic weeklies—New World, Chicago.

BEQUEST FOR BEING KIND.

Mrs. Edith White has been notified officially that \$17,500 is deposited to her credit in a bank in St. Louis. The money was left her by a stranger, whom she once befriended and who told her at the time that he would remember her in his will. She paid little attention to it then. Mrs. White will go to St. Louis, secure the money and then take up her residence in Troy with her mother. She has one daughter.

FATHER STRUBBE TO RETURN TO BELGIUM.

The announcement of the recall to Belgium of the Rev. Father Strubbe, the esteemed and beloved priest of St. Ann's parish, has caused a feeling of deep regret not only in the parish where he has so fruitfully labored for nearly twenty years, but throughout the whole city of Montreal, for Father Strubbe has at one time or another occupied the pulpits of nearly every church in the archdiocese and those of many other churches elsewhere in Canada. The Redemptorist Order, of which he is so distinguished a member, has long occupied a foremost place in the affections of the Irish Catholics of Montreal, their acquaintance with it dating from a time before the parish of St. Ann was entrusted to its members, and when St. Patrick's Church, in which they gave several successful missions, was the

continuous, and conspicuous success, not only from a spiritual, but from a temporal point of view. A record which would do ample justice to his efforts would fill a large volume. As we go to press he is being presented with an address in which these labors are gratefully recorded and deservedly appreciated, and with a gift which, in a more tangible way, expresses the esteem in which he is held. Although owing to the suddenness of the summons which calls him away to his native land, but little time was available to organize the farewell demonstration and presentations, the size and character testify to the widespread grief which his departure has caused, and to the affectionate remembrance in which his career in St. Ann's will be held by the congregation which is called upon to sever tender and hallowed ties that have so long bound them and him together.



REV. E. STRUBBE, C.S.S.R.

only sacred edifice in which they worshipped in Montreal.

Father Strubbe's departure from St. Ann's parish has brought untold sorrow to the hearts of the parishioners, among whom and for whom he has so long worked with untiring energy and apostolic zeal, and has filled them with a deep sense of great personal loss. He is endowed with all the good and noble priestly qualities that go to make up the typical "soggarth aroon," for whom the Irish people, with their warm generous Celtic hearts, have always cherished an abiding affection.

Readers of the "True Witness" do not need to be reminded of the great work which Father Strubbe has accomplished in St. Ann's parish. On many occasions its pages have borne glad testimony to the numerous improvements which he inaugurated. His career has been one long, con-

tinuous, and conspicuous success, not only from a spiritual, but from a temporal point of view. A record which would do ample justice to his efforts would fill a large volume. As we go to press he is being presented with an address in which these labors are gratefully recorded and deservedly appreciated, and with a gift which, in a more tangible way, expresses the esteem in which he is held. Although owing to the suddenness of the summons which calls him away to his native land, but little time was available to organize the farewell demonstration and presentations, the size and character testify to the widespread grief which his departure has caused, and to the affectionate remembrance in which his career in St. Ann's will be held by the congregation which is called upon to sever tender and hallowed ties that have so long bound them and him together.

To leave, so loving, so devout, and so well organized a congregation, must bring a pang of bitter sorrow to Father Strubbe's heart. But he is a priest of God before all things. When he entered his Sacred ministry he had to part with parents, relatives and friends, in order to give his life wholly to the service of his Divine Master. His superior has now called him from Canada, and like the devoted, self-sacrificing and heroic priest which he is, he goes forth to obey that summons, painful, though the parting undoubtedly is.

In the departure of Father Strubbe from Montreal the "True Witness" loses a tried and trusted, and warm-hearted friend. It is unnecessary to say that it cordially associates itself with the parishioners of St. Ann in wishing him long life and marked success in his new sphere of activity.

Mr. D'Arcy Scott On Situation in Ireland.

Mr. D'Arcy Scott, president of St. Patrick's Society, Ottawa, has returned from a visit to Ireland. As a sturdy champion of the rights of Irishmen to govern their own country, it was natural that during his visit he should have studied the present condition of Ireland and the national movement there. The result of his observations, therefore, possesses more than ordinary interest. In an interview with a representative of the Ottawa "Citizen," Mr. Scott said:—"The Irish people are of course very hospitable. I had the pleasure of stopping a few days with both Mr. John Redmond and Mr. William Redmond. They were both extremely kind to me, and took much interest in Canada and Canadian affairs. I met many prominent Irishmen, both home rulers and unionists. I also had the good fortune of hearing several important Irish debates in the House of Commons. As far as Home Rule is concerned I am perfectly satisfied that it is coming, and perhaps much sooner than some may expect. The Parliamentary party is strong and united. It has an experienced and able leader in Mr. John Redmond. He is not only one of the greatest Parli-

amentarians in the empire, but is acknowledged to have no superior, and perhaps no equal as an orator in the British House of Commons to-day. Mr. Redmond is respected by all parties in the House, and always gets a good hearing when he speaks.

"There have been unmistakable signs of the steadily increasing unpopularity of the present Government in England, while the Liberals seem to be making some successful effort to regain their lost power and influence with the English people. Of course, it must be admitted that the Rosebery wing of the Liberal party is likely to cause some trouble, but so far it is difficult to say just what strength they possess. I met Lord Rosebery and heard him and his lieutenants, Mr. Asquith and Sir Edward Grey, speak at the Liberal League banquet. They all touched lightly on the Irish question, but were vague and indefinite in what they said. I came to the conclusion that the Roseberys were waiting to see how the cat would jump, and that they were prepared to go whichever way would best suit their political ambitions. In his speech Lord Rosebery said he was not in favor of 'an independent Parliament at Dublin.' By making this statement, he was avoiding the issue. There are doubtless many Home Rulers who don't favor an independent Parliament at Dublin, and while many think Ireland is entitled to it, and should have it, it is certainly

not what the Irish party is asking for. Mr. John Redmond, at the coronation meeting in Dublin on Aug. 9th, speaking as the leader of the party, made that point quite clear when he said that they were prepared to accept the same settlement which Gladstone and Parnell had agreed to in 1886. That, as everybody knows, was not 'an independent Parliament at Dublin,' but a responsible Legislature and a Government in Ireland subject to the Imperial Parliament to legislate for and govern Irish affairs.

"The present method of governing, or rather misgoverning, Ireland by coercion is a disgrace to the British empire. Ireland is as crimeless a country as there is in the world, yet in addition to the municipal police there is a standing army of 15,000 Irish constabulary costing the people millions of dollars annually who are kept by the Government to hound the people and prevent free speech and other recognized rights of a British subject. Under the Crimes Act, which is something like martial law, and which is now in force in many of the counties of Ireland, special magistrates called removable are appointed by the chief secretary to try political offences. These men are usually Government hangers-on, and are subject to be dismissed by the chief secretary at any time, so that if they don't make it unpleasant for the Government's political opponents they know what will happen to them.

"The position of affairs in the West shows the absolute necessity of remedial land laws. The people are all crowded together on the poor bog lands and the rich lands are reserved for the cattle, not the poor people's cattle, but cattle of the wealthy grazier or the absentee landlord who never visits Ireland or spends a sixpence there. What the people of Ireland want, not merely the Nationalists, but also the Unionists, the Catholics of the south and the Protestants of Ulster, in fact everyone except the landlords, is 'compulsory purchase,' that is, power to be given the congested districts Board to expropriate the landlords' interest in the land without the consent of the landlord, so that the Board may then sell to each tenant the freehold in a sufficient quantity of arable land to enable him to live on it, Parliament to supply the money to pay the landlord, and the tenant to repay the Government in annual instalments. This arrangement is now carried out when the landlord consents to sell, and is found to work very well. The Board some time ago bought the estate of Lord Dillon. I visited the former Dillon tenants, who are now freeholders, and found that they were perfectly happy and contented. Their land was being drained and new houses built and a general appearance of prosperity was coming over the district.

Adjoining the Dillon freeholders is the De Freyne estate, where Lord De Freyne is ejecting tenants for non-payment of rent. The people could not possibly live on the small holdings and pay rent from what the land produced. When the rents are paid they are paid out of money earned principally by servant girls in America, and harvest laborers in England. The rent that Lord De Freyne is asking is 33 per cent. more per annum than the instalment of purchase money that the Dillon freeholders are paying the Government each year, and which will in a stated number of years be paid off. Such a state of affairs cannot long exist, and it is the opinion of many on both sides of the political fence that 'compulsory purchase' will become law within the next year or two. After a visit to Ireland one can readily understand why the people don't gush much about the advantage of British rule. It seems to me that we in Canada would not be as proud of the British Empire as we very properly are if we were governed as Ireland is."

Mr. Scott visited the Cork exhibition, and was proud of the splendid exhibit that Canada has there. One thing, however, which he says "does not reflect much credit on the agricultural department" is the fact that while Canadians have been sent over there to look after our exhibits, and explain our resources and the advantages of our country to the people not a single Irish Catholic is employed in or about the Canadian building. "It seems to me," said Mr. Scott, "that business methods if nothing else would make it appear necessary to the department to send some men who were in sympathy with at least ninety per cent. of those who visit the exhibition."

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NOTES FROM ROME.

The arrival in Rome of the great pilgrimage from Ireland is animated with keen interest. That zealous and venerable priest, the Very Rev. Father Ring, O.M.I., of Dublin, is the organizer; and a very large number will doubtless take part in this demonstration of Ireland's unwavering fidelity to the Holy See. The pilgrimage will be on so large a scale that it has been deemed advisable to divide it into two sections, one of which is expected to reach Rome towards the end of October, and the other about the first or second week in November. The first section will be under the patronage of St. Joachim, and the second under that of St. Leo.

Some good but misguided French Catholics are expressing surprise at the silence of His Holiness the Pope on the enforcement of the Law of Associations in regard to the teaching orders and congregations in French, and are even calling upon him to denounce the action of the French Government. They forget many things in their pardonable excitement. They seem to be oblivious of the fact that the Sovereign Pontiff has already done all in his power under the circumstances. His letter to the Cardinal Archbishop of Paris gave proof of his sympathy with French Catholics in the persecution which they are experiencing at the hands of their atheistical government. As that letter pointed out, loyal Catholics should refrain from presuming to dictate to the Pope either the time or the manner in which he should intervene in crises of this kind. They should have long ago acted upon his advice to attach themselves frankly to the Republic instead of denouncing it and holding themselves aloof from it; and they should abandon their futile hopes of changing the political situation by bringing about the restoration of a monarchical system of government.

Bigotry in Business.

Says our esteemed contemporary, land, Ohio:—

"The 'Catholic Universe,' of Cleveland 'Business is business,' but nobody likes to do business with those who insult their customers. * * * The Catholics of Cleveland number 125,000. They are as honest as their neighbors and their trade proportionately as profitable in the aggregate. A few of the business firms have as much as said that since Catholics are confined to the kitchen they are not seeking their trade. In this they show not only their ignorance, but their bigotry. We wish that we could publish the names of the firms that spoke in this way to our advertising solicitor. They then would find that a man's bigotry is often his own worst enemy. They would also discover that there is no walk of life and no class of society, no matter how exclusive, in Cleveland, that has not its Catholic representatives."

But why not publish the names of such firms, esteemed contemporary? The "Pilot" has encountered business men like unto those whom the "Catholic Universe" describes, and whenever it has found them insensible to brotherly correction, it has cheerfully given them a free advertisement which has taught them more in a single week about the financial importance of the Catholic community than we could demonstrate in many editorials. It is a work of mercy to instruct the ignorant—even if it must be done at their own expense.—Boston Pilot.

Premium TO Subscribers.

We offer as a premium to each Subscriber a neatly bound copy of the Golden Jubilee Book, who will send the names and cash for 3 new Subscribers to the True Witness.

This is a splendid opportunity to obtain a most interesting chronicle of the work of Irish Catholic Priests and laymen in Montreal during the past Fifty years.

RELIGIOUS

"There are men who ceased, but not repli these words a writer view of Reviews" (July M. Combes, "Physician, Radical Leader." He added Renegade, to con scription. However, he leave his reader long in this point, for he not o Combes' claim to the t places him in a class w and Gambetta—a deli fattery. Despite his e to do honor to the sut sketch, M. Guerlac appli honored maxim with wh not to M. Combes, but tessor, Waldeck-Rousseau even higher place in his was to the support of t that M. Waldeck-Rousse long continuance in pov Guerlac, "and it is th just that his policies sh tained by those who ha and supported them." appointment of M. Co most fitting candidate a Radical party, there ar men whose past services prestige marks them o able for the prime mini "Journal Des Debats" a graceful word to say the "personal prestige" cal party in the Chamb "This incoherent majo entirely through the sys exploitation of one gross ti-Clericalism. It is m men of varied ideas and terests. It comprises I ies, Socialists, and a number of the indifferen uncertain who conceal ance of all political que the anonymous mask of It remains to be seen if ous sectaries will go o Not that there can be doubt of their audacity. the intrepidity of ignora obstinacy of narrow-min

In enumerating the ne many qualifications for writer in the "Review c unwittingly makes such arraignment of the man tives, that we may be q quoting freely from the affords. What could be cant than the admission never explained to the meaning the reason for apostasy. Few men wh Church leave behind a m will bear the light of d doubt, the French minist ception to the general r the reader judge for him information advanced by making allowance of cou gentleman's frequent in of personal reflections a endorsements:

"M. Combes comes fro of France. He is a son bulent and fluent Midi are born eloquent, and heat of the sun seems to their natures a double sl liness and aggressiveness. Like many representativ thought and antagonist Church, he began his ca those influences of whic later to become the ir adversary. He was edu religious seminary, wher trained in the principles has, since detested. I happened that the enem Church have been of her hold. Voltaire who utte ous phrase, "Ecrasez l'ip a pulpit of the Jesuits, I name in clerical circles l loathed as that of Volta all his instruction from leader of anti-clericalism third Republic, Gaml said, 'Clericalism is the like M. Combes, the pupi seminary. But M. Co religious instruction long of them. Voltaire and were under clerical guar ly in their early youth. self parted with the Ch age of twenty-two. M. mained within the Chur his maturity; he took pr and became what Renan dreamed of becoming, an cal professor in a Cath arly.

"In 1895, when M. O first made Minister of struction in the Radical M. Bourgeois, it occurre hunt up in the Library o home, in Paris, the the Combes had written in h to obtain his degree of letres. I found a great several hundred pages French thesis, upon 'T