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 20, 1901.

NOTES OF THE WEEK.

THE CORONATION OATH. —The committee appointed to examine into the question of the amendment of the coronation oath and to report thereon was composed of the Lord Chancellor, the Marquis of Salisbury, the Duke of Argyll, Earl Spencer, Earl Cadogan, the Earl of Crewe, the Earl of Dunraven, and Lord Tweedmouth.

The resolution passed by the committee constitutes the entire report, and reads thus :—

"That the declaration required of the sovereign on his accession by the Bill of Rights can be modified advantageously, and for the future should be as follows, viz,—

"I, by the grace of God, King (or Queen) of Great Britain and Ireland, Defender of the Faith, do solemnly and sincerely, in the presence of God, profess, testify, and declare that I do believe that in the Sacrament of the Lord's Supper there is not any transubstantiation of the elements of bread and wine into the body and blood of Christ at or after the consecration thereof by any person whatsoever. And I do believe that the invocation or adoration of the Virgin Mary or any saint, and the sacrifice of the mass as they are now used in the Church of Rome, are contrary to the Protestant religion. And I do solemnly, in the presence of God, profess, testify, and declare that I do make this declaration and every part thereof unreservedly."

All we have to say is that the committee above mentioned has lost a golden opportunity to do an act that would redound throughout the future to the credit of each member of that body. Of all the opinions expressed regarding this miserable compromise the most brief, pointed and exact that we have read is that of the London "Universe." That Catholic organ—one of the foremost in England—wisely says :—

"The Select Committee of the House of Lords appointed to consider the wording of the Royal Declaration has just given to the world its revised version of that hateful and, to Catholics, grossly insulting formulary. We hasten at once to declare that the new version is nothing but a weak and contemptible compromise, and so far as we Catholics are concerned almost as offensive and revolting as the old one. The committee had excellent opportunity afforded it of eliminating from the Royal Declaration all reference to the doctrine of Transubstantiation and the invocation of the saints. Yet it allows both these points to remain. This revised version therefore will not do, and the Catholic body in every part of the Empire must hasten at once to demonstrate this fact to the Government. The English Catholic Episcopate will naturally be the first body to protest against the continuance of the abominable wording of the Royal Declaration."

While awaiting the expression of dissatisfaction which is expected from the English Catholic Hierarchy, we will be contended with drawing from all the incidents connected with this question the lesson which we find they teach us. This agitation began prior to the death of Queen Victoria. The death of the Queen and the accession of the Prince of Wales, gave additional and immediate importance to the issue. The Catholic press of the British Isles took up the question, and eventually it was brought in proper form before the Government. As a result, we have the report above quoted from the committee named to examine into the matter.

Even though that report is by no means satisfactory, still it is a striking evidence of the power that can be wielded by a united and constitutional agitation. As soon as the spirit of partyism, with all its bickerings, antagonisms and discords, is banished, and hands are joined seriously in an undertaking of this kind, there is no power so imposing that can awe the seekers for just rights, and there is no obstacle so great that it cannot be ultimately overcome. That which applies in this particular instance is also applicable in every other case. What the Catholic minority in the British Empire could thus accomplish, the Irish people can do, and with more satisfactory results in the national agitation for that political autonomy to which they are entitled by every principle of right and justice.

And, again, that which stands good in the matter of a national movement, is equally applicable in the minor incidents of life — civil, social, political. If we were to unite, with one grand aim and in full determination to subject every personal consideration to the general purpose, there is scarcely any reasonable object that might not be attained. If we cannot approve of the committee's report, we can, at least, learn the lesson that it teaches.

RELIGIOUS VACATIONS.—About one-third of the summer, or long vacation is now over. In a month and a half the children will return to their tasks in the schools, academies, colleges and convents. If the vacation must finally end for the pupils, it must also come to a close for the teachers. This leads us to reflect for a moment on the meaning of vacation for the members of our great Catholic teaching bodies—religious orders, both male and female.

This is surely a season of heat. It is a time when, if we judge only from the reports from summer resorts, every person who can possibly afford the same, is off to the seaside, or to some healthy summer resort. While the general citizen is thus enjoying himself or herself, we might particularly ask what are the members of our religious communities doing?

They are not inhaling the seabreeze down by the shore. If they obtain a couple of weeks outing it is the most. It is exactly during these hot weeks that they have their annual retreat, when they go into deeper silence, profounder meditation and follow the instructions given to them. They are preparing in a spiritual manner, for the coming term of hard labor. They are performing the duty of renewal of life—a renewal that savors very little of a holiday. This aspect of the situation does not always come home to the Catholic; but when he actually finds himself in presence thereof, he must of necessity reflect. The world is too busy recreating itself at this season to give a thought to those who suffer, cooped in warm rooms, all the inconveniences of the times. The religious knows no real vacation until some day the grand vacation of eternity.

MGR. O'CONNELL'S ADVICE. — Fresh from Rome, where he held the important office of rector of the American College, with the mitre covering his forehead and the crozier of pastoral authority in his hand, the first public pronouncement of Mgr. O'Connell, the newly consecrated Bishop of Portland, is naturally of great significance. Desirous of having the lay members of the Church co-operate in the great work of religion, the learned prelate said:

"We have passed the days, and passed forever, when we quietly stole unnoticed to our humble little chapel, and were grateful for being ignored. The Church has grown to immense proportions—its Cathedral spires tower above our great cities—our men are a power in the nation, and to direct our growth along the lines of greatest profit to our church and our country, not alone the voice of bishop and priest from the sanctuary, but the voice of our best, most influential, best-conditioned laymen, must be heard and felt in public life, indicating and proclaiming to all the highest Catholic public sentiment. This is your object."

Here we have one of the princes of the Church appealing for lay help in the grand work of Catholic propaganda. It is one thing to have the Church governed by laymen, with a minister as a figure-head, or speaking-trumpet, and another to have laymen assist in the work of the Church by contributing to her needs and by helping to extend the influence of her priesthood. The priest is necessarily circumscribed in his field of action, by the circumstances of his office, the duties he has to perform, and the dignity he must preserve.

It is not necessary, nor is it advisable that the lay Catholic should go about preaching. It is by his example that he teaches. When he takes a deep and practical interest in Church progress he is doing a work that might be fittingly styled missionary. The indifferentism, resulting from heedlessness and thoughtfulness concerning the interests of the Church, is the most deadly enemy of the hour. It is upon this spirit that the avowed enemies of Catholicity, of Christianity depend for the success of their cause. It is not so much infidelity as indifference that makes Catholic France a prey to the sectaries and all their devices. As long as Catholics are contented to drift with the tide, and to "leave all in the Hands of Providence," so long will the anti-Catholic influences of the day gather strength, boldness and determination. The layman who co-operates with the Church—ever in his own sphere—is a stumbling-block in the path of the anti-religious, anti-Catholic element.

THE FRIARS OF MANILA. —We, who live at such a great distance from the actual scene, are not in a position to form any positive opinion regarding the question of religious orders in the Philippines; all we can say is that, from a general standpoint, without entering into reported details, we believe the Friars to be a persecuted and ungratefully treated body of men. This is nothing new in the history of the Church. When we consider how Catholic France now treats the religious orders, we can readily form an idea of how such orders can be treated by people who are both anti-religious and anti-Catholic. However, we are always glad to glean any information on such a subject, provided it comes from a reliable source and is based upon testimony that cannot be gainsaid.

In this regard do we find Archbishop Nozalida, of Manila, who is now in Europe, telling his version of the story. As a competent witness the Archbishop stands unimpeachable, and when he states that the Catholics of that country want the return of the monks as the best friends and best ministers to their spiritual needs, we cannot but accept his statement. His Grace finds it singular that a commission appointed to deliberate upon a religious question which concerns seven millions of Catholics, should not have one Catholic in its ranks. Of that commission he says :—

"Regarding the aspersions cast upon the lives of the religious, these are the result of a campaign of calumny invented and circulated by a group of natives, themselves irreligious. These men have always been haters of the religious corporations. Their information was taken up by the Taft Commission. It was well known in Manila that at least some of the members of the Commission were enemies of the religious. One (Dean Worcester) had actually written a book against the religious. The Commission stood suspect for bias, for partisanship."

It is not difficult to foretell what the results of that commission's deliberations will be.

A NEW CRUSADE.—Well meaning people, men and women of moral worth, are constantly making efforts to eradicate vice and to rescue the youth of our day from the maelstrom of immorality into which it is being dragged. The latest of these organized crusaders is one started by the Woman's Branch of the Brooklyn City Mission Society, against the wickedness that has of late assumed such dreadful proportions at Coney Island. The following extracts from the resolutions adopted explain pretty clearly the aim of the ladies who are organizing the movement :—

"Whereas, of late years there has been a startling increase in immorality at Coney Island, with the addition of established schools of vice, so that affairs seem to have reached a climax which calls for united and determined action; therefore,

"Resolved, That the Woman's Branch of the City Mission Society invite the committee of fifteen, the Woman's Anti-Vice Committee, all kindred organizations and all law respecting citizens, to unite with it for the purpose of putting an end to existing conditions, which have not only virtually destroyed the only summer resort of thousands of respectable families, but have accomplished the ruin of multitudes of homes through the seductive temptations offered to the young."

A New York daily thus comments on the subject :—

"The society desires to awaken a public sentiment against the abominations at Coney Island, to urge respectable people to keep themselves and their children away from it, and to offer protection and aid to the many innocent victims of the schools of vice at Coney Island. Mrs. E. E. Chivers, of No. 750 Carroll street, Brooklyn, has consented to receive all subscriptions to the rescue fund. A number of well known men have indorsed the movement."

To such a movement there can decidedly be no objection, and if it should succeed none would rejoice more in the result than the Catholic element. Yet, we always feel, in the presence of such projected crusades, that there is one grand element lacking. The grace, which prayer alone can secure, to efface vice and crush the many-headed hydra, is not considered as necessary, or as the most effective auxiliary in the work. To wipe out the gathered wickedness of Coney Island, or of any other place, it seems to us necessary to begin at the root of the evil, and to change the social standards of the day, educate the people in a dread and detestation of lax morality, of divorce courts, and all the active agents of rampant immorality.

JUBILEE EXTENSION.—A letter received from Rome, dated 11th June last, and transmitted to His Grace Archbishop Bruchesi, by Mgr. Falconio, the Apostolic Delegate, notifies the former that His Holiness the Pope has granted an extension of two months, in which the jubilee privileges may be obtained. As the six months accorded for this diocese end on the 3rd August next, His Grace has decided that the two extra months will begin on the 3rd September next and extend to the 3rd November. In consequence, it will be seen that during the month of August the jubilee privileges cannot be obtained. It will, then, be for all Catholics who, for one reason or another, have failed so far to take advantage of the great and extraordinary privileges of the jubilee, to make use of September and October to do so.

"IRELAND'S GRIEVANCE." — Under this heading the London "Academy" contains a very noteworthy article, based upon Dr. Hyde's references to Dr. Fitzgerald's attitude regarding certain educational matters in Ireland, and Mr. George Russell's sledge-hammer criticism of the two. So pertinent does the whole seem to us that we make no apology for reproducing the entire passage. It is as follows :—

Dr. Hyde pertinently quotes an egregious remark of Dr. Fitzgerald in refusing leave for a certain history to be read in schools: "No child reading this would gather that the Irishry spoken of were for hundreds of years before 1600 A. D. a pack of naked savages." . . . No wonder that this sort of attitude toward the past of a great race arouses antagonism. "A. E." (Mr. George Russell), after echoing the desire to "keep in mind our language, teach our children our history, the story of our heroes, and the long traditions of our race," proceeds to draw a sinister picture of the results of the activities of the Irish Education Board :

"A blockhead of a professor drawn from the intellectual obscurity of Trinity, and appointed as commissioner to train the national mind according to British ideas, meets us with an ultimatum : 'I will always discourage the speaking of Gaelic wherever I can.' We feel poignantly it is not merely Gaelic which is being suppressed, but the spiritual life of our race. A few ignoramuses have it in their power, and are trying their utmost, to obliterate the mark of God upon a nation. It is not from Shelley or Keats our peasantry derive their mental nourishment, now that they are being cut off from their own past. We see everywhere a moral leprosy, a vulgarity of mind creeping over them. 'The Police Gazettes,' the penny novels, the hideous comic journals, replace the once familiar poems and the beautiful and moving memoirs of classic Ireland. The music that breathed Tir-nan-og and overcome men's hearts with all gentle and soft emotions is heard more faintly, and the songs of the London music halls may be heard in places where the music of fairy enchanted the elder generations. . . . Ireland, Limited, is being run by English syndicates. . . . It is the descent of a nation into hell." . . .

This places the situation in a new light. The substitution of English "popular periodicals" for the pure and national folklore of Ireland is so obviously a sin against whole generations of a race that the mere mention of it is sufficient to arouse antagonism in every manly or gentle breast. If genuine Irish literature is to die out, at least do not attempt to substitute therefor the immoral and degrading literature of the present day.

FRENCH ONTARIO. — Strange truths are brought to light by the census returns. In ten years conditions have wonderfully changed, and in many instances those changes have been worked so imperceptibly, that we scarcely realize their possibility until we are startled into a knowledge that they have taken place. With very commendable zeal has the French-Canadian element watched its own interests in this matter. Every change that might indicate an increase in their influence and numbers has been carefully noted. One French-Canadian organ points out that there are 100,000 of that nationality in Ontario, that they have a majority in five constituencies and a possibly effective majority in six others; that in Quebec they have lost slightly in 20 counties, but gained largely in 45 other counties. This must be truly encouraging for them. But, we may now ask—and we will ask in vain — how do the Irish Catholics stand throughout the Dominion? What has been their increase in different sections of the country? What constituencies do they control? It is long since that we called the attention of our representatives to this point. Why have they not made it their duty in the House of Commons to see that our people would receive due recognition in all the operations of the census? We know that there is a certain number of Irish Catholics in all Canada; but we do not know what their strength socially or politically may be. As usual we are behind in the race, and if we do not take care we will soon be left entirely behind.

THE DOCTRINE OF PURGATORY.

From time to time we read of Protestant clergymen, apart from the Ritualistics, giving expression to a belief in the doctrine of Purgatory. The fact of a non-Catholic clergyman openly approving of such teaching is an evidence of his logical mind. Seldom, however, do any of them, except such as eventually become Catholics, ever speak out as plainly as does Rev. W. T. Lardge, a non-comformist minister of Preston, England.

"In a recent sermon the reverend gentleman argues that there was and must be an intermediate world between heaven and hell immediately on leaving the world; it was a simple and self-evident truth, both from the scriptures and common sense. This doctrine was once openly acknowledged by the church at large. This was prior to the reformation, but as Christians they are bound to admit the reality of that doctrine if they believed in the Bible as the word of God. They could not get out of it. They must put their prejudices against this doctrine on one side, for the belief in that state was really an article of the Christian faith. Truth was truth, and facts were facts. He was glad to notice that the doctrine was being revived in not a few quarters of the Church of England, and if it were not for the prejudices of some of the people it would spread rapidly. 'God speed the day!' the preacher exclaimed. 'It was a beautiful doctrine, a helpful doctrine and a true doctrine.' The Church was well attended, and, as may be expected, Mr. Lardge's sermon has made a profound impression."

For us, as Catholics, it is very easy to imagine the train of reasoning whereby this reverend gentleman arrived at his conclusions; but for the Protestant his course must present many things that are not quite obvious to them. They object that in no place in Holy Writ is Purgatory mentioned. Which is a most childish objection, even were it well founded. On the same principle we could say that no place in the Bible is Sunday mentioned as the Sabbath. That term applies in a special manner to the Saturday. But we do not care to here enter into any refutation of the anti-purgatorial argument. We need simply say that in both the Old and New Testament do we find numerous references to the third place or condition after death. The recommendation to pray for the dead by the High Priest Melchisedech; the appeal of Dives to Lazarus who was in the "bosom of Abraham;" the scores of places from Exodus to the Psalms in which the forgivenness of sins, after death, is mentioned; the Limbo to which Christ descended to free the souls of the just therein detained on account of original sin; the epistles of St. Peter and St. Paul, the Gospel of St. Luke, and that of St. Matthew, all furnish strong and direct texts. But with this phase of the question we have nothing to do at present—beyond the plain statement that the Protestant who bases his disbelief in the doctrine upon the absence of Biblical evidence, has failed to read the Bible, or else has been unable to understand it.

We merely wish to accentuate the declaration in favor of this doctrine as made by Rev. Mr. Lardge. He is not, and has not been alone amongst Protestants and Protestant teachers in the possession of this article of Catholic belief. To mention, but a few, we find Luther, admitting Purgatory, as an article founded on Scripture; Melancthon confesses that the ancients prayed for the dead and that the Lutherans found no fault with it; Calvin intimates that the souls of all the just are returned in the "bosom of Abraham" until the final judgment. In the first liturgy of the Church of England, which was drawn up by Cranmer and Ridley, and declared by Act of Parliament to have been "framed by inspiration of the Holy Ghost," there is an express prayer for the departed, that "God would grant them mercy and everlasting peace." Of the eminent bishops who taught and believed in the doctrine we may mention Andrews, Usher, Montague, Taylor, Forbes, Sheldon, Barrow of St. Asaph's and Blandford. The famous Dr. Johnson prayed daily for the repose of his wife's soul. In fact, had we now space, we could show that modern Protestantism alone denies Purgatory, and that in closing up that state in future life, it opens out a general Purgatory through which all must pass. But it would serve no purpose to load this article with the heap of evidence that supports this assertion. However, we cannot but congratulate the reverend gentleman from Preston on his sound ideas concerning this doctrine, and express the hope that he may yet come to find all the other doctrines of our Church equally as reasonable.

THE ANTI-IRISH-IRISHMAN.

The following, which we clip from an American secular newspaper, reminds us of T. D. Sullivan's famous song "The Anti-Irish Irishman," in which the witty poet strikes off to perfection the "Irishman," who is "anti-Irish" in his sympathies. The paragraph runs thus :—

He was the son of an Irish earl. It was his first visit to this country, and after a day's sightseeing he invited one of his friends to have a glass of "something or other, you know," on returning to the hotel.

"What do you think of this movement to revive the original Irish language?" asked the friend after the two had ordered their drinks.

The young nobleman swallowed a little of his "something or other" the wrong way at this question, but succeeded in saying, after a short coughing fit :

"It's a movement among the sentimentalists, you know. They want to have the Irish made a living language, you know; taught in the schools and spoken in political campaigns, you know. But it is not practical, and, I dare say, will prove a failure."

"But what is the matter?" queried the friend. "How is it that the language is dying?"

"The reason is," said the young Irishman sadly, "that all our native stock have gone into politics over here. I think this country is the place to revive the language; to found an Irish chair in one of your colleges, for instance."

After pausing to think over his own suggestion he finally shook his head and said :

"From what I've seen I guess there's no need of reviving it here."

"How's that?" asked the friend.

"I dare say," was the answer, "that it's live enough now to hold its own."

"Or hold office?" suggested his friend.

At this the Irish aristocrat sadly shook his head and ordered "something more!"

We can easily understand how it comes that these young lordlings of Irish parentage are so anti-Irish in their sympathies and sentiments. Not only have they nothing in common with the Irish people, but even their lives are cast in lines naturally antagonistic to the race and country whence they sprung. Whenever a rare exception arises, that is to say a titled Irishman who is, at the same time, an Irish patriot, his name is doubly cherished, and his sacrifices for the cause of his country are proportionately appreciated—men, we mean, of the stamp of Lord Edward Fitzgerald. But, again, these are the conspicuous exceptions. We explain the case of the ordinary titled, or aristocratic young Irishman in this way.

In his childhood he has been brought up in an atmosphere where every breath he drew filled his system with prejudices against the people and country. At an early age he is sent off to England, is educated at Oxford or Cambridge, spends his vacations in London, or on the continent, and considers his home in Ireland as a good hunting lodge, or a country-seat, not to be inhabited, but of great use as the spring whence flow the funds to keep him in motion. Every Irish agitation is a menace to his private purse, and a bugbear to the party supported by his father in the Lords. He cannot, for the life of him, see what right these common tenants have to create anxiety in his father's breast and to mar his seasons of delight put unnecessary doubts regarding the amount to be at his disposal. His English education transforms him into a young Egglishman, with the accent, the manners, and all the characteristics of the class with which he associates. He is glad that his family possesses an estate and castle over in Ireland; otherwise he might never be an Earl, and certainly he would not move in the circle to which his title and rent-roll elevate him.

Under such circumstances it is very natural that the Anglified Irishman should feel a distaste for everything Irish and an antagonism to every movement calculated to advance the cause of that country. He is a compound of conceit, selfishness, and unpardonable ignorance; and he acts and speaks with an assurance and a manner that infallibly indicate these three qualities. He is not so much to blame as is the system of absenteeism. He is often the victim of that system; for, at bottom, he may have a good, generous, honest nature, but he can no more divest himself of his anti-Irishism than he can of his Irish nationality and blood.