

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. I heartily bless those who encourage this excellent work.

PAUL, Archbishop of Montreal.

SATURDAY.....:..... NOVEMBER 17, 1906.

NOTES OF THE WEEK.

ANOTHER ELECTION.—The Quebec legislature is dissolved. Nominations will take place on the 30th inst., and polling on December 7.

What part are Irish Catholics going to take in the election? The "True Witness" does not care a fig for "blue" or "red," but it is very much concerned in beholding the class it represents occupying a dignified place in this province.

We should have one of our fellow-countrymen put in nomination in St. Lawrence Ward at once. It is our privilege—aye more—it is our right.

BISHOP OF LIVERPOOL'S FAITH.—How often have we not written in these columns upon the greatest danger of modern times—religious indifferentism? Rank infidelity can be met and combated; but indifferentism is a hidden enemy; a spy as it were that assumes the uniform of faith to penetrate into the camp of truth, and to deceive the members of the Church's great army.

"He was a Churchman by birth," His Lordship is reported to have said, "by education, and by conviction, he loved the Church of England with a passionate love, but he had learned that Christ was greater than Churches, and their common Christianity greater than their Christian differences."

Here is indifferentism towards dogmatic teaching pushed to the extreme point. It is wonderful how the learned Bishop, holding such a belief, can honestly remain a member and a prelate of the established Church. With such principles he should be prepared to accept the teachings of any other sect; or, of all the sects. We would not be surprised to find that the bishop's ideas should eventually lead him, as it did Newman, into the bosom of the Church. If it be true that our common Christianity is greater than Christian differences, it becomes our duty to discover a Christian Church in which no divisions and no differences exist. It is vain that the mental eye scans the religious horizon, in all the succession of the ages, for some fully united non-Catholic body, it is impossible find one.

The question simply remains as to whether a Church exists, or not, in which all the notes of Catholic Christianity are to be found. We recognize that in

stitution in the present Catholic Church. Will the Bishop of Liverpool ever come to recognize the same fact? It is more than we are enabled now, to state; but we do know that his indifferentism to dogma must infallibly, and very soon, lead him either into the bosom of the Church or else into the ranks of infidelity. Indifferentism is inconsistent with Christianity. If you are not with Christ you are against Him; and it does not take long for the man of conscience to decide which attitude is the more favorable to his future happiness.

HIS GRACE'S LAST CIRCULAR.—The last circular last addressed by Mgr. Bruchesi to the clergy of his diocese, contains some remarkable passages. In the first he makes an appeal on behalf of poor students. It is a noted fact that a great many fine religious vocations have been lost on account of the young men being obliged to do manual or other labor in order to pay the cost of a three year's course in theology. The fund is one deserving of every attention on the part of Catholics. We of the Irish Catholic element cannot but recall the stories told of the "poor scholar," in the Old Land, and of the sacrifices he had to make, and the generosity of his fellow-countrymen. If we always have the poor with us, equally have we the poor student. The closing paragraph touches thus upon the practical side of the question. It runs thus:—"I ordain, that henceforth, commencing with this year, the third Sunday of Advent, at all the offices, in the churches and chapels of the diocese, a collection be made, by priests if it is possible, for the benefit of poor seminarists."

FLOWERS ON TOMBS.—Everything from the gifted pen of "Ludovic d'Eu" in the pages of "La Semaine Religieuse," deserves special attention, both for the style, which is unsurpassed, and the matter which is clearly and logically arranged. In the last issue this eloquent writer has an admirable article, out of which we may take some extracts. Dealing with the subject of "flowers on graves," he says that in themselves there is nothing wrong in flowers, nor yet in flowers placed on the graves of the dead. It is the abuse of this custom which he points out. As an evidence that such an abuse exists, he cites the fact that many Catholics express the desire that flowers be omitted at their funerals, but that Masses be offered for their souls. The writer draws special attention to the system of cards which is sanctioned in a marked manner. This custom consists in sending cards, prepared for the purpose, to the friends and relatives of the deceased, requesting prayers for the soul of the departed. It would be well to remember that these cards—in blank—are to be found at every Catholic book store stationery emporium.

'REFORMATION' IN SCOTLAND.—In the current number of the "American Catholic Quarterly Review," Dom Michael Barrett, O. S. B., of Fort Augustus, has an able article in which he goes deeply into

the subject of the "Reformation" in Scotland. Several Protestant historians assert that the Scotch were opposed to the old religion, and were glad to welcome the change that was then effected. These writers err, and their error is clearly established by Father Barrett. The proof is more than abundant that, just prior to the so-called Reformation, the Scotch people took a deep interest in the Church's affairs in Scotland. Dom Barrett shows that many of the collegiate churches of Scotland were founded just before that period; and Mr. Andrew Lang, in his "History of Scotland," tells how the "Reformation" came to triumph. He says:—

"Imprisonment, confiscation, exile, death, denounced and inflicted in successive grades on all practising Catholics, almost stamped out Catholicism in Scotland after 1530."

There is a sad agreement on this subject between the historian Lang and the Catholic monk. It appears now, that the methods of introducing the "Reformation" into Scotland were identical with those that obtained in England and in Ireland. Scotland was Catholic at heart in those days; as we can presently prove, if necessary. As an evidence of the faith existing then in Scotland the best and the most devoted Catholics in the world are those very Scotch Catholics or their descendants.

LEO XIII'S NEW ENCYCLICAL.—On November 1st His Holiness addressed an important encyclical to all the bishops. After expressing his satisfaction on beholding Catholics from all ends of the earth flocking to Rome during the Holy Year, the Pope dwells in an emphatic manner upon the necessity of all humanity seeking the Redeemer, for such alone is the path to truth and life. In the words of the encyclical:—

"As Christ's coming to the world reformed society, so the latter, in turning to Christ, will become better and be saved by following His doctrines and divine law, by discountenancing revolt against the constituted powers and avoiding conflicts."

This course the Pope asserts must lead to real brotherly love amongst the children of men. He blames the neglect of God for the countless disorders that to-day vex the peoples of the earth. His conclusion is an exhortation to the bishops to make known to the entire world that the Redeemer of mankind can alone bring salvation and peace. It will be with no ordinary pleasure that we shall peruse and publish the full text of this encyclical of the century, and we can confidently predict that it will have a great effect upon the non-Catholic element—especially in regard to Catholic belief and doctrine.

PEACE NEGOTIATIONS.—The same amount of uncertainty that characterized the reported condition of affairs in China, at the time of the Boxer outbreak, seems to cling to the proceedings in regard to the re-establishment of peace. On Wednesday and Thursday important meetings of the foreign ministers were held, but it may be another week when people at this distance can form any opinion concerning the results of such conferences. The most important despatch yet received, comes from Peking, and is dated November 12th, being forwarded from Shanghai on the 14th; it reads thus:—

"A protracted conference of the foreign ministers was held to-day, at the conclusion of which there was a general expression of gratification at the progress made toward reaching a settlement. It was stated that most of the minor points had been disposed of, and that an agreement had been reached upon several essential questions. The meeting disclosed fewer differences over important points than had been expected, largely due to the fact that the ministers had received definite instructions from their home governments. Minister Conger said he was encouraged to believe that propositions would be ready to be submitted to the Chinese plenipotentiaries at an earlier date than heretofore he had hoped. The ministers will meet again to-morrow."

COLONIAL AFFAIRS.—An English correspondent to a New York daily newspaper remarks:—

What may be the outcome of the new interest felt by Englishmen in the colonies, and by our colonists in the policy of England, it was extremely rash to prophesy. Relations sometimes get on the better for seeing very little of one another, and to meddle actively in a man's affairs is by no means always the way either to gain or to retain his affection.

MAX MULLER DEAD.—The closing decade of this century has been marked by the deaths of some of the most prominent men that modern times have known. In the domain of science and literature it is remarkable how many great thinkers and writers have passed the frontier of eternity since the sun of the nine-

teenth century has commenced its decline. One of the most recent of the world's noted people to depart was Professor Max Muller, the renowned philologist and Orientalist. Two weeks ago last Sunday, at Oxford, in the seventy-seventh year of his age, the venerable scholar passed away.

In a very timely appreciation of the professor's life and work, one of our English Catholic exchanges says:—

"Although he was not a Catholic, the subject matters he dealt with are ever more and more attracting our attention, their vast importance having been insisted upon by Cardinal Wiseman in his well-known 'Lectures on the Connection between Science and Revealed Religion,' which were delivered at the apartments of Cardinal Weld in Rome as far back as 1835. Professor Max Muller refused to believe in Darwinism on account of the unimaginable vast periods of time which that hypothesis required for its accomplishment; and also, because it was opposed to fact in the science of language. At the Cardiff meeting of the British Association for the Advancement of Science in 1891 he emphasized this position, and showed how in spite of the efforts of many Darwinian writers to prove the contrary rational language continued to remain the specific difference between brute animals and man. In reply to a certain class of persons always anxious to degrade the human race, he showed how many travellers wrote confidently about the thoughts and beliefs of savages whose languages they could not possibly have mastered in the few months they spent amongst them, and cited Mr. Roth's careful collection of nonsensical statements made by reputed authorities regarding the Tasmanians."

There is no doubt that Max Muller was a great authority upon many questions; but like all others who are not of the true fold and who possess not the faith, he was liable to error. As a sample of his mistaken judgment we may cite a very noted fact in his career. Eusebius and St. Jerome inform us that a Christian named Aristides wrote a defense of his religion about A. D., 120. In the year 1879 a copy of this apology was found in the Armenian convent of St. Lazarus at Venice. It contained valuable testimony to early Christianity, but the notorious Roman pronounced it a barefaced forgery. Max Muller, deceived by Renan, tried to show that it was copied from Buddhist works. In 1889 Professor Rendel Harris discovered an original copy of early date in St. Catharine's Convent on Mount Sinai, which established the Venetian manuscript and proved both Renan and Professor Max Muller to have been wrong.

While the world loses a great and learned man, still Muller might have been still greater had he even less learning and more faith. We always regret to find men of such a fine calibre departing from the scene without a real knowledge of the all-saving Truth—the only absolutely necessary knowledge in the end. When we ponder over such works as Hugh Miller's "Testimony of the Rocks," and "Footprints of Creation," we wonder how writers like him, like Max Muller, and like many others, could possibly have gone through life without detecting the grand truth of Catholicity. Learned in everything else, on this one subject alone do they seem to have been blind.

THE ANGLICAN CHURCH CRISIS.—No comment could possibly add to the significance of the following editorial extract taken from one of the most religiously Protestant of organs. It is, moreover, characteristic of Protestantism. Read it:—

"The Church crisis has by no means come to an end, though it has been quite overshadowed of late by more urgent national affairs. The bishops have done the utmost that moral suasion can do to displace extreme ritualism, and now are face to face with a group of the clergy whom nothing but prosecution will affect. Three members of the London clergy, with incumbencies in the poor districts of Stepney, Shoreditch, and Islington, are to be prosecuted for reservation of the sacrament, the illegal use of incense, and celebrations without communicants. Behind these prosecutions is the powerful combination of irregulars who charge themselves with guarding the Protestantism of the English Church. By irregulars is meant church reformers outside of that staid reforming body, the Church Association. That association does not view this legal coercion with sympathy."

We are not surprised that the association has little sympathy with this so-called legal coercion. But, after all, is it not the only means whereby the Church authorities can enforce their views, their teachings, their doctrines? The Church itself is only a "legal" institution in the secular sense of the word. It has been created by Act of Parliament; it takes its orders from the same authority; it depends upon the state to direct its teachings and to enforce its discipline; consequently the bishops act very consistently in prosecuting the daring incumbents who have allowed incense in their churches. If the bishops had not the law courts to support them they

would have no more authority than any ordinary layman. Just imagine the case of a Catholic bishop applying to the Court of Queen's Bench for an indictment against a priest who disobeyed the episcopal authority. As a matter of fact, he could not get the courts to move in such a matter; he would be informed that it was a matter for the consideration of an ecclesiastical tribunal and that the courts had nothing to do with it. But the Anglican bishops possessing no ecclesiastical authority, have to have recourse, in matters of faith and order, to the tribunals established by the same Parliament which created their Church.

A CHANCE FOR MR. GALLERY, M.P.

It is not given to every young member of the House of Commons to have an opportunity, at the very outset of his career, of making a decided mark for himself, and consequently for those he represents. As a rule, newly-elected members either get the opportunity of moving or seconding the address; but few of them are sufficiently familiar with the ways of the House and the exigencies of their situation. As an exception to this rule, Mr. Gallery, the newly-elected member for St. Ann's division (Montreal), has a chance of making a name for himself. Next year, early in January, perhaps, the census of 1901, will be taken. Mr. Archibald Blue, who has been engaged to take charge of the work, says:—

"According to the wording of the act," he said, "the enumeration is to be made about the first of the year, but the practice since confederation has been to fix a date in the first week of April. This precedent, however, is adopted in one day. But while the task was one that has usually consumed between three and four months in the past we will endeavor this time to secure its completion within one month. In the United Kingdom the census is supposed to be taken in one day. The same plan is adopted in France and in Belgium, but in each of these cases no attempt is made to do more than secure a count of the heads of population while with us as in the United States, the custom has been to aim at gathering a record of the industrial life as well. Hence the time required for our purpose is somewhat longer than in the motherland."

Not only is a record of the Dominion's industrial life aimed at, but the employees in this vast undertaking must group together the professions, the creeds, the nationalities, and so forth of the various citizens of Canada. It can be readily seen that any individual wanting to be upon the list, and any institution or body of people seeking classification, should make an effort not to be overlooked on that important occasion.

When the smallest denomination has its distinctive place upon the list, we see the necessity of the great Irish Catholic body being duly represented and its interests safeguarded. Not less than a dozen times, during the past year or so, have we drawn attention to this matter, requested our representatives to take a stand in regard to it, and urged the necessity of having the question ventilated in the House. So far we notice that the Irish Catholic element is unrecognized, as a special body in the census reports; consequently we have no special status, we do not know our own strength, we have no knowledge of our numbers in the various provinces; and, what is worse, no one has, as yet, made it his business to see that this lack disappear.

The other day Mr. Gallery was elected to represent the Irish Catholic constituency of St. Ann's. He is a supporter of the existing Government, therefore his word must have an additional influence in the House. Now is his opportunity. We do not hesitate, in the face of circumstances, to call upon Mr. Gallery to take a stand in this matter from the moment the next session opens. The census will then have been commenced, but will not be completed. Let him move in the House a resolution to the effect that the Irish Catholic element be considered and treated equally with all other sections of our community. He has but to draw the attention of the Parliament to the fact that the census reports, for the last three decades, give no estimate of the Irish Catholic strength numerically or otherwise. In opening these reports we could never say, that our people were so many thousands in such or such a section. Yet the Baptist, the Unitarian, the Salvationist, the man of any other religious or national communion has only to take up the census report to establish the real strength of his association or organization. We alone are left unrecognized—as if we were destined to be the "hewers of wood" for our more fortunate fellow-citizens. Only once in ten years does the opportunity come to have this rectified, that opportunity is now almost at hand.

AN IRISH CONVENTION.

Elsewhere we publish an account of the meeting of the directory of the United Irish League, at which it was decided to hold, in Dublin, on the 4th December next, a monster convention, for the purpose of concentrating all the national energies in support of the United Parliamentary Party. The reading of the report will prove highly interesting to all friends of Ireland's cause. As we approach the end of the century it is evident that gigantic efforts are being made in many directions to impart a fresh impetus to all important undertakings and to commence the twentieth century, with what we might call a clean sheet. This has been a year of conventions; it has been a year of special and history-making events. Of all the remarkable occurrences of 1900, there is none more significant than the union of the Irish Parliamentary forces.

That combining of the hitherto divided elements in Irish affairs was not the outcome of any sudden or eccentric impulse. It was the natural result of a long and ever increasing tendency towards greater harmony, and consequently, more lasting strength and influence amongst the Irish Parliamentary representatives. Nor did it come one hour too soon. The general elections were upon the horizon, but the exact day of their approach was uncertain. The results of these elections all over Ireland proved the wisdom and patriotism of the men who hastened the accomplishment of that union.

Now that the elections have taken place, and that Ireland sends a compact and fully united body of representatives to the new Parliament at Westminster, it is wise, indeed, to have summoned this convention, before the session is called. The new Government will soon have to meet the House, and it is only natural that Ireland's contingent should be prepared for action, and that the leaders should know exactly where they stand, and what course they may be expected to pursue. It will be seen by the list and number of delegates mapped out, that the convention, if properly attended, will be one of the most thoroughly representative Irish assemblies of the century. Encouraged and sustained by that united force from all sections of the country, after due deliberation on all important matters, the leaders and members of the Parliamentary Party will be enabled to go to the House of Commons with a clearly defined programme prepared for them, and will be armed with a strength and an assurance that may safely be considered as the harbinger of success in their national work.

CARDINAL LOGUE AND THE EVICTED.

His Eminence Cardinal Logue has written the following letter to Mr. T. Callan Macardle, County Cork, in which, it will be seen, permission is given to hold parish collections throughout the archdiocese of Armagh in aid of the evicted tenants:

My Dear Mr. Macardle,—I am sorry your letter, which was dated during the confusion of the Synod at Maynooth, has been mislaid for a time, hence my delay in replying. As to the collection for the evicted tenants, it is not an object for which I could order a general collection on a fixed Sunday, even were that advisable. I think appointing a fixed Sunday would be a mistake, as the Sunday which would suit one parish might not, owing to local circumstances, suit another. The most I can do for the collection is to state that I sanction it, heartily sympathize with its object, and wish it every success. As the object of the collection can hardly assume a party or political aspect, I give permission for holding it at the church gate or the church doors, as may be deemed advisable. This, however, is with the understanding that no pressure will be brought to bear on those who do not freely wish to contribute. As to the manner of holding the collection, I think your committee should consult with the several parish priests arrange for a Sunday, and ask the parish priest to announce the collection the Sunday before. Then such members of your committee as are most convenient to the church in question could attend and take up the collection, making provision for taking down the names of those who contribute over a certain sum, say \$5. 6d., wishing the efforts of your committee every blessing and success."

CATHOLIC SCHOOLS.—The Catholic "Universe," of Cleveland, very truly remarks:—

"Catholics should be proud of their schools. When they are not, it is because they do not know the work they are doing. The Catholic clergy have made every sacrifice for the maintenance of Catholic schools and to put them on a plane of excellence surpassed by none. It is encouraging to know that many Catholics are so satisfied with the splendid results of their schools that they would consider nothing else. What we need most of all just now is a training school for Catholic parents—some way to teach them that they do not have to descend the social scale in order to associate with Catholics. The children of the best Catholics are in the Catholic schools. The best Catholics would have their own children in these schools."

A TOUCH

We are in Begin's touch dressed to the Archdiocese, the founder of the late letter of regulations of the occasion of necessary the English, the classic French and subsequent new saint. A few special of M finished style interest to a we cannot re Speaking of eral, the lear "In the ca without dou highest sanct merit. The Ch crees, affirms one of her es since. She sh inseparable a children to b must have, by is the guardi his sanctity, as it were by threshold of P

Here is sur The fact of d faithful to be say holy, is that the same was in obedie that the happi gree of sancti has occasion t positive. If t stream are p whence they d if the discip must be the e ness.

Turning to tion, which na the mind that of Saint Jean or the worki he founded, th another vibrat following para "The order (all nations), co and morals; it quently, the en its budding, its perfection. And struction are th inseparable inst who trains a life, also, and directs him in h in him there ar the Christian ar ther is there on become simultar two societies, equally obliger Him in order t An education i and of the Chr strosity, a wor volution, that r errors that r ago and the m of modern times cation that the honor in the pe founder of the schools."

In dealing w these schools, th the words of G who was an illu the French Acad "Nowhere are re figures as well t Brothers; nowh citizens more dev try formed; no child better instr toward himself a In a word, th letter is one of t amongst hundred ry of the new s ability, devotion, members of the g which he estab Such pastorsal se their immediate p come at once bri history and in o they deserve to archives of the la

ANOTHER DREM imagined that long had heard the end case. Like all gre passed away into vion, and has left ter and no wres isted. The subject racting attention selling of French a the Washington G tler such took p more than we ca ington, D.C., despat "It was with gon the representatives erments and the W generally learned th the brand of ordi cations in the wa believed that they had information to ena practically the sam used by the French was equally surpris department had allo tion to become pu was more surpris tion than were th the department. "What course the ment will adopt in