

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 7, 1900.

Notes of the Week.

We publish this week an extensive report of the recent Irish Convention, which took place in the Rotunda Dublin, under the presidency of Mr. John Redmond, M.P. It seems to us that our readers can glean sufficient information from the account of proceedings on that occasion to enable them to form opinions concerning the ultimate results likely to flow from that gathering.

WHAT EXCHANGES SAY. —As to the programme of the convention and the work cut out by the organizers for the assembled representatives, the London "Universe" says:—

"The business which the Convention was called upon to transact was utterly beyond the power of any body of men who, to the number of 3,000, were packed together as tight as herrings in a barrel. The agenda paper contained as much matter as would fill nearly a page of the "Universe." Much of it was contentious, a lot of it was impossible from a practical point of view, and some of it was not worth discussing."

We fully re-echo both the following wish and the pertinent question leading up to it:—

"The question which Irishmen will ask themselves is, Has the Convention settled anything? Has it welded the union of the people, and will it solidify the national sections in a compact, irresistible organization? We sincerely trust that such will be its result."

We have always, and very naturally, a deep interest in whatever is done or said by Hon. Edward Blake, for we look upon him, in one sense, as a special representative of our own. We were, therefore, pleased to find the "Universe" state that:—

"The most sensible resolutions moved at the meeting were those of Canon McCartan and Mr. Blake, M. P. The Canon has a long experience of public life in Ireland."

The resolutions here referred to deal with the abolition of a system of imposing candidatures upon the constituencies, and demand that in future the choice be made by the people themselves.

THE BELFAST "IRISH WEEKLY" remarks:—

"Those gentlemen who spoke on Mr. Redmond's lines honestly wish to bring a great peace to Ireland, and not to prod up one politician or pull down a rival politician, but to do what they can for the people, who are still fleeing from this old land by their tens of thousands. Successive speakers touched with pathos upon this topic. It really epitomises the Irish question. Our people are going with a vengeance. The Nationalist districts in many counties are being turned into a wilderness."

So far we notice nothing to indicate a breach of that harmony so recently secured; but the first small cloud upon the horizon may be found pictured in these words from the same editorial:—

"The Chairman of the Irish Party felt the seriousness and responsibility of his position, and the weight of his words. He did not attempt to minimise the fact that there were men absent from the Convention whose

presence he should have welcomed, nor did he say anything to cause pain to any section of Nationalist Irishmen. Mr. T. M. Healy and his more important followers did not put in an appearance, on the ground, as they alleged, of the exclusion of organizations with which they are more or less closely identified."

THE HEALY WING. —Here we have the distinct evidence of trouble brewing under the inspiration of Mr. Healy and his contingent. The weekly "Nation" ranges itself at once on one side by giving utterance to such ideas as are contained in the following sentences:—

"Do thinking men in the Convention suppose that it is to ornament the Smoke Room of the House of Commons or enliven its drinking bars that the Irish constituencies are asked to make sacrifices in the return of Nationalist members of Parliament? Is it to act as units in the throng of adorners around the throne of Mr. William O'Brien that eighty Irish Divisions send up members after the throes and travail of a general election? Does the business of these members cease when they are engineered a chairmanship, or what nearer does such work as that which has disfigured Irish history for the past few years bring the country to Home Rule? The new test, forsooth, of Parliamentary fitness is not the standing of the candidate as to character, or capacity, or patriotism, but whether he has submitted to vaccination from the O'Brien lymph. Having returned such candidates, Mr. O'Brien now defies the officers of the Irish Party."

How far the "Nation" is justified by facts in its fierce attacks upon Mr. O'Brien and his friends is more than we are competent to tell; but we are confident that it is certainly not justified in giving such a handle as this to be utilized with the blade of faction in the severing of every tie that binds the various elements in one harmonious whole:—

"Indeed, the only sentiments which found enthusiastic acceptance were those which demanded the 'wiping-out' of brother Nationalists and the extermination of all heretics who fail to recognize the infallibility of Mr. William O'Brien at home and abroad! Even Mr. Harrington's plea for toleration, harmony, and mutual consideration was clearly ill received, and it is quite evident that the O'Brien element at the Convention found it much pleasanter and more enjoyable work assailing their fellow-countrymen than attacking the Government. Indeed the name of Mr. Balfour was received with compliments, while we are glad to notice that of Mr. Healy was hailed with groans."

The writer is evidently a stranger to all sentiments.

CATHOLIC FEDERATION. —The first practical step toward the federation of Roman Catholic societies, that has been widely discussed among Catholics since Bishop McPaul of the diocese of Trenton approved the project, has been taken. At a convention in Philadelphia last week of the Knights of St. John, the matter was carefully considered. A committee agitating for the report that twenty-two different Catholic unions had favored the scheme. At the convention there were present delegates

from eight of these associations, representing a total membership of 600,000. These delegates were from the Knights of Columbus, the Catholic Order of Foresters, the Ancient Order of Hibernians, the Catholic Knights of America, the Catholic Relief and Beneficiary Association, the Bohemian Catholic Central Union, the Young Men's Institute and the Knights of Father Mathew.

UPRISING IN CHINA. —The news from China during the past few days is of a most alarming nature. From despatches received in London, Eng., we learn the story of wholesale slaughter of foreigners. It is said that three natives, who had escaped from Peking, report from Shanghai 1,000 in number, including 400 soldiers, 100 members of the Chinese customs staff, and a number of women and children, held out till their ammunition was exhausted in the British legation. The legation was finally burned and all the foreigners were killed.

FORESTERS' DEMONSTRATION. —The Catholic Order of Foresters held a magnificent celebration in this city on Sunday last. The religious ceremony was held in the morning at the Church of St. Louis, and in the evening a banquet took place in the convent adjoining the Church.

THE SHAMROCKS surprised their friends and supporters again by the plucky manner in which they succeeded in defeating their old opponents in Cornwall on Dominion Day. It would now appear that the boys in green are determined to keep the championship honors they won last season. Their next match will be with the "Torontos" in this city. Judging by the glimpse which the local followers of the game had of the capabilities of the Western team in their match with the Nationals early in the season the Shamrocks will have no easy task to overcome the visitors.

MISSION WORK. —"The Missionary" says:—The Redeemistors have not been without their own modicum of success in convert-making. In the Mission Church in Boston, since their establishment there, they have received more than 1,100 converts into the Church. In Baltimore during the past winter, under Father Sigl, they gave a mission to non-Catholics and found the results most satisfactory.

THE "IRISH CANADIAN," which for many decades played an important role in Ontario, has been revived by its former proprietor, Mr. Patrick Boyle, the veteran Irish Catholic journalist of Canada. This means that Toronto will be supplied with two Catholic newspapers. From our experience in Montreal we have no hesitation in saying that Mr. Boyle's valorous spirit and sturdy enterprise cannot but be admired. His courage in reviving the old journal is unique. The struggle for supremacy in Toronto, between the two Catholic newspapers, for a struggle it must be as the Queen City cannot possibly support two such enterprises, will be watched with much interest. That capital will play an important part in the contest is beyond doubt, but it must be remembered that there are other things required in conducting a Catholic newspaper, and their name is legion. Mr. Boyle is familiar with them as a result of his long career in Catholic journalism. However we may regret the fact that the managers of Catholic newspapers in Canada cannot see their way to unite their forces, we cannot but admire Patrick Boyle's pluck. Success to the old organ, and success to all undertakings of a similar class whose aim it is to plead the cause of church and country.

THE CHINESE PUZZLE.

So far the whole of Europe and America seems actually puzzled in regard to the state of affairs in China. That there is a deep-seated revolution taking place in the Celestial Empire is evident; that there are terrible factions at war with each other in that country, we know to a certain degree; we are aware that Russia, Germany, France, Great Britain, America and Japan are all interested—some more, some less—in quelling this "Boxer" uprising, and that each of these powers has its own ultimate aim to attain. The consequence is that we cannot give any definite information to our readers regarding the results so far of the many-sided struggle. One thing certain is that every foreigner, from the Ambassador down to the lowliest of European inhabitants, has been murdered at Peking. How long the strife will last; what nation, or nations will combine to cut up that semi-barbaric Empire; what the strength and purpose of the "Boxer" element are; these are so many issues that only time can solve. So far communications are badly cut up; confusion reigns on land and sea; Peking is the scene of a general massacre of all

foreign elements. Tien Tsin is being attacked by European forces; Li Hung Chang is seeking to protect those whom his wide experience teaches him must eventually become the masters of the situation; the Emperor and the Dowager Empress are in the centre of a political vortex that menaces to engulf them and their adherents; that China is tottering to a certain fall; and that already, beneath the apparent combination of foreign forces, there lurks jealousy, which cannot but drive the civilized nations into a final struggle between themselves. The whole affair is sad, affecting and calculated to create endless apprehension. It will be time enough for us to attempt an article on the subject when the Imperial Government will be in a position to impart some kind of information to the House of Commons.

PROHIBITION.

To make a political football of any public question affecting the morals of the people, is little short of criminal. Yet, for years past, it is manifest that the matter of prohibition has been dealt with, session after session of the Dominion Parliament, in such a way as to convince any one, not voluntarily blind, that the party politicians are with very few exceptions dishonest in their treatment of the question, and deliberately seeking to blindfold those who cannot see through tricks that are vain. A certain number are genuine prohibitionists, on the other hand, there are a few who come out fairly and squarely and say they are opposed to any such legislation; but the docters and the amendment men are in the overwhelming majority. The pros and cons have been so frequently put before the public, that it would be a waste of time to deal with them. It is manifest, however, that view the question of total prohibition as we may, the evil of intemperance has assumed such gigantic proportions, that its suppression calls for the best energies, and most vigorous efforts of the well disposed. Here and there we see a clergyman fearlessly taking hold, and with courage that cannot be too highly praised, doing excellent service in his own section of the community.

Whilst the question of prohibition has occupied the attention of Aliances, and has been made a delusion and a snare in political circles, the Total Abstinence Organizations, ever so active and energetic, seemed to have allowed their ardor to cool. There can be no two opinions about the possibilities of total abstinence societies, in the past they have achieved wonders, what has been done can be accomplished again. God's grace is more powerful than legal enactments, and it is not possible that there are not men to-day willing to take up the work in the spirit that moved the valiant total abstinence phalanx of the past. Far from us to refuse due credit to our temperance societies, but we fear, that in many quarters, the old activity is no longer to be found. Indeed, in certain places temperance organizations once flourishing, are no longer heard of. In the country parts things may not be so bad, but in the cities the number of young men who have many qualifications for good citizenship and who are daily going headlong to ruin here, and perdition hereafter, is really appalling. Will not the press, without distinction of party proclivity, take up the question in a serious spirit. The evil is glaring, but the press and the pulpit combined can revive the ardor of the true friends of the temperance cause. More good can be done, in one year, by honest endeavor, to guard the young from future danger, and reclaim those on the downward path, by infusing new life into the total abstinence movement, than will result from the appeals to deceitful politicians for half a century.

MAYNOOTH UNTRAMMELED.

Recently there was held at Maynooth College, in Dublin, a remarkable meeting. The occasion was the conferring of degrees and the distribution of prizes. Seldom has a gathering so imposing been held, the Cardinal Primate being surrounded by nearly all the Bishops of Ireland. After some highly encouraging remarks by the president of the college on its remarkable success, His Eminence Cardinal Logue delivered a notable address. It is well known that for years, the college was to a certain extent a government institution. To-day it is independent, and has been so for a considerable period. After speaking of the great work accomplished by the college, and of the gratification its results conveyed to the Bishops of Ireland, His Eminence said:—

But there is a greater source of consolation still, and it is to discover, as they cannot fail to discover it, this College of Maynooth is doing the work for which it was established, under the guidance of Divine Pro-

vidence, and doing it well. We can point, and point with pride, to this ecclesiastical college as a specimen of what we Irish people, bishops, and priests, and laymen, could do for the promotion of knowledge and of culture among our people were the means placed at our disposal. Thank God here we are independent, and in fact the college never became really flourishing till it put the last tie that bound it to a system and a Government that always acted as a drag upon all improvement. And what is more—and a very encouraging thing it is for the future of the college—when we were cast adrift from the source of support which we had, it might appear at first sight that the college would starve, dying out from inattention. The very opposite is the fact. Not only are the studies in the college in a more flourishing state than they were under the old regime, but the finances of the college are in a more flourishing state, and this is due to the splendid generosity and spirit of self-sacrifice which you will always find in the people of Ireland when the interests of religion are concerned.

Speaking of the want of a Catholic University, His Eminence was vigorous in deploring the injustice that is still being perpetrated on the majority of the Irish people. It is easy to glean from the tenor of his remarks, that the question is not, by any means, a dead issue, and that the process of pounding away is to be adhered to, as the following extract will show:—

There is just one regret, and it is very hard to keep it from your mind on an occasion of this kind, and it is that we cannot do for our young lads throughout the country what we do in this splendid ecclesiastical establishment for the young Levites who are to carry out the work of the Apostolate among the Catholics of Ireland. If we could do for our young laymen what it has pleased God to enable us to do here for our ecclesiastical students, we would find that Ireland would be more prosperous temporally, and I have no doubt whatever that it would contribute to the spiritual welfare of the country because, though the priests must do the principal work in connection with the administration of the Sacraments and with the religious instruction of the people, wonders are done in many parts of the Church by a well-instructed cultured lay element. The very best conductors of the priesthood could have in promoting good works among the people, and hence I feel if our young men were educated under the influence of religion, as you gentlemen are here, that though their lot might be cast in the world, though they might give themselves to Catholic pursuits, they would nevertheless do credit to the body and the faith of the Irish people. That is one reason why I am sure my colleagues in the Episcopate regret very much the want under which we labor. However, this matter is referred to so often that it has become threadbare. Still, it may be useful to keep pounding away at it. They say the Irishman is never without a grievance, and generally speaking when he gets hold of a grievance he makes the most of it; and we know from experience that it is only by keeping at the grievances and keeping them in the front that anything is done for us.

RELIGION AND POLITICS.

Certain advice given by Bishop McPaul, of Trenton, to Catholics has been wrongly interpreted by the non-Catholic world. The Protestant element has become imbued with the idea that the Bishop advises the formation of a Catholic party, while the aim of the Rev. Prelate is entirely the opposite. A contemporary, in an editorial comment, says:—

"The matter of the federation of Catholic societies, suggested by the Right Rev. Bishop of Trenton, seems to have been misunderstood by some of our esteemed contemporaries. The text of the Bishop's speech shows that he did not intend to suggest the formation of a Catholic party. Catholic parties have their value on the Continent of Europe—though the present position of the various Catholic political groups in Spain might well make one doubt it—but here a Catholic party would not be a misfortune only because it is an impossibility."

The rights of citizenship it is very clear, according to the constitution depend on the person being a subject of the state, and not because he belongs to one church or another. The same article in further developing this subject gives expression to a point upon which we have long been anxious to get to the bottom of. Mark this:—

"To say that a Catholic, no matter how meritorious he might be, could not be president of the United States is to confess that the Declaration of Independence has failed. To admit that any worthy American citizen is barred because of his religious convictions from any office he is capable of filling is to show a condition of unreason which is certainly not American. This, if anything could, would justify the foundation of a Catholic party."

As in many other cases in which people permit themselves to launch accusations that have been refuted times numberless, in the present instance we find the words and meaning of Bishop McPaul fully and purposely misunderstood. Listen to the New York "Freeman's Journal":—

"It is a well known fact that Catholics of every political party—Democratic, Republican and Populist—have never hesitated to cast their votes for Protestants who may be candidates if they are in every other

respect, worthy of being voted for. We say, any one to say truthfully that he has ever heard a Catholic in this country declare: 'I will not vote for that candidate because he is a Protestant.' So well it is known that Catholics make no discrimination between candidates on account of their religion that political leaders in communities where the Catholic element is very strong never for a moment think of turning down a Protestant aspirant for office because his nomination may give offence to Catholic voters."

The question is a very simple one: It is not an organization of Catholics into one mass of political power that the Bishop has in view, but a better understanding that has heretofore existed between Catholics. It is so easy to twist and turn language to suit one's own ideas and sentiments!

Notes and Comments.

AUTHORITY DEFIED.—We would give our readers a few extracts from recent articles in the Liverpool "Catholic Times." Writing about authority and the Bible, the editor says:—

"It is astonishing how gentlemen of education and intelligence can satisfy themselves with solutions of religious questions which a slight examination proves to be pure sophistries. At the conference of the York Centre of the Yorkshire Evangelical Union, on Friday, the Rev. D. S. Margillouth, M.A., Laudian Professor of Arabic at Oxford, who read a paper on 'The Written Word as the Rule of Faith,' said religion based upon authority was likely to be mischievous, for there was no truer saying than that 'God is no respecter of persons.' They could not go by authority, for there was no authority they could trust. The Bible as a rule of faith had this tremendous advantage over authority as a rule of faith. It was open to all to test it. One would think this professor of Arabic were saying something learned and original. What is his argument? In a few words, that the individual is to prefer the authority of his own individual judgment and his own ignorance, if he be ignorant—as he often is—to the authority and enlightenment of the Church. It requires no deep knowledge to see that such a preference is unreasonable, foolish, absurd."

THE CATHOLIC SPIRIT.—A Paris correspondent writes: "French Catholics are too French and English Catholics are too English, and this spirit of religious nationalism seems to be increasing to the detriment of the true Catholic spirit." Our correspondent, of course, means not that French Catholics are too fond of France and French customs or English Catholics too fond of their country and its customs, but that isolation is becoming more pronounced and that it is adverse to the spirit of Christian brotherhood. In this sense the statement is, we fear, only too true. But it ought not to be true. The Catholic spirit is a paternal and a missionary spirit. Catholics of the different countries have a great deal to learn from one another, and if we feel that there are questions in the settlement of which we can give or receive foreign brethren aid, why let us give it. We believe that we are more energetic and more self-reliant. If our conviction be true to fact, all the greater is the reason for seizing every opportunity of mixing with them and finding out what they are doing. If we can be of service to them, they can teach us useful lessons in other respects. The Paris Congress, which was a signal success, afforded many lessons by which Catholics in all parts of the world might profit. Father Clemente, of Slough, who conveyed to the delegates the blessing of His Eminence Cardinal Vaughan and on behalf of the "Catholic Times" a message of sympathy and good will for the toilers, which was warmly received, remarks on his return that he wishes a number of responsible men from this country were present, and that we had a similar congress in England, as it would be a source of many blessings."

AT PARAY-LE-MONIAL.—The same authority in referring to pilgrimages to the above shrine again deals with the subject. It says:—The series of pilgrimages to Paray-le-Monial has begun in earnest. The one of last week was brilliant. It may fitly be called the pilgrimage of the International Catholic Congress, though it was joined in by numbers of persons having no part in the doings of that Congress. In all it took about four thousand persons to the town of Paray. High and low, Frenchmen and foreigners, mingled. Cardinal Perraud, Bishop of Autun, who regards Paray-le-Monial as the jewel of his diocese, was there. The other prelates present were Mr. de Cabrières, Bishop of Montpellier, Mer Corlett, from Australia. There were pilgrims from Louisiana, Haiti, Cuba, Mexico, Guadeloupe, England, Ireland, Italy and Belgium. All were the pilgrim's medal struck for the occasion representing on one side France calling all nations to the shrine of Paray. The idea here put forth is excellent. It should be acted upon by French Catholics, including those like M. Francois Coppee with whom the fashion of the hour is to be Nationalists of the first water. These good Catholics should remember that they are Catholics first and Frenchmen afterwards. They should literally call all nations to Paray and to their other great shrines and for a moment appear to forget their own nationality in presence of that wider one embracing all children of the Church. Thus the medal of the pilgrims to Paray this year has its meaning.