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The Daily Witness

Vol. L, No. 81

MONTREAL, SATURDAY, FEBRUARY 9, 1901.

PRICE FIVE CENTS

CATHOLIC EDITORS On Many Themes

THE ONTARIO BENCH.—Dealing with the subject of the vacancies in the High Court of Justice of Ontario, "The Union" remarks:—

"The demand of Catholics for fair play and equal rights in the matter of judicial nominations has stopped the accustomed celerity of appointments. Every name is being adopted to block the promotion of a Catholic."

"The Government is in full possession of the wishes of Catholics; it has a list of at least one half-dozen available and capable Catholic candidates. Not one of the names that have been submitted to the Minister of Justice but can be favorably compared with any one of at least eight of the judges now on the High Court of Justice of Ontario. Each one of these candidates has his own party circle of friends who are pushing for his appointment. But behind all these little coteries and independent of them and vastly more important is the great body of the Catholic electorate of the province. While the Government may not be able to obtain unanimity from its immediate advisers regarding the man to choose, let us assure the members of the administration that there is no lack of unanimity among the Catholic people on the question of principle."

Our contemporary closes with this telling paragraph:—

"If a Catholic fails to reach the Bench at the present juncture, it will be because of the force of bigotry which has prevailed, and because the Government either doubts the seriousness of the demands of Catholics or does not dread their political anger."

KNEELING IN CHURCH.—Kneeling in church, says the "Freeman," St. John, N.B., has become quite an art. The method in vogue in dozens of cases is a kind of loll, a spread eagling of oneself in a ridiculous manner. There is absolutely no necessity of any one's seeking support from the seats. There is no need of spreading the elbows out on the back of the seat in front so as to compass as much space as possible. The seats are not there for use while kneeling—a bench is put there for that purpose. There is no necessity of our measuring our elbow reach, there are plenty more suitable places for such gymnastic exercises. A "respectful posture on bended knees," which is the attitude for prayer, does not call for any such lazy and indifferent looking stretching. Kneel up straight, resting the hands on the pew in front if necessary. There is no one so weak as to find this posture difficult. We are in church but a very short time during Mass, and the kneeling portion of that time is infinitesimal.

RICH AND GENEROUS.—"The Western Watchman" thus briefly points to the success of an Irish Canadian in the United States:—

Thomas Kearnes, senator elect from Utah, was born in Canada. Twelve years ago he worked as a miner, making three dollars a day. Recently he built and presented to the diocese of Salt Lake a Catholic Orphan Asylum at a cost of \$100,000. Mr. Kearnes almost elected by Republicans is not a partisan. A Catholic representing a constituency

MGR. VAUGHAN'S REMARKS TO CATHOLIC WORKERS.

TOWARDS NON-CATHOLICS.—It is not often that we meet with a number of very important questions—each the fit subject of a lecture—treated in one short address, and treated learnedly and fully. Yet such might be said of the address recently delivered by Monsignor John S. Vaughan, before the Guild of Our Lady of Ransom, in London. It would be difficult for us to reproduce all that the orator prelate said on that occasion, but there are three questions, upon which he touched, and which are deserving of our serious attention—they are, "The Power of Example," "Dealings with non-Catholics," and "The Temporal Power." So clear and exact is the eloquent and eminent churchman upon all these points, that we feel more secure in giving the full text of his remarks. After dealing with a number of subjects, more or less of local interest, the speaker said that:—

If it was necessary for a Ransomer to be a man of prayer, it was also necessary that he himself, in his own life and conduct, should be all that a true and loyal, practical Catholic should be. There was no sermon so eloquent or powerful as

largely Mormon in the United States Senate is certainly a novelty in politics.

SECULAR JOURNALISM.—A discreet regard for its subscription list has caused the Washington "Times" to suspend for a time its editorial attacks on the Catholic Church. These had become so violent and so frequent that it became the duty of this journal to direct Catholic attention to the false and oftentimes malicious utterances of a journal which laid special claims to their patronage.

Two things are evident from this paragraph: The first, that the Washington "Times," which receives considerable Catholic support, just as do some of our ultra-Protestant papers here, has had the bad taste and bad policy of attacking the Church in more than one way; the second, is that the paper which we quote is not only repelled by the "Times," but did so in a manner so effective that its slanders have ceased, and it has become silent on matters that constituted its usual "stock-in-trade" against the Church. The question that we feel inclined to ask is now many months, or years, longer might not the "Times" go on in its baneful work, if there were no Catholic organ to call it to time?

SENATE CHAPLAIN.—The chaplaincy of the Senate of Canada has been abolished, remarks our contemporary the "Irish Canadian," Toronto. Hitherto the chaplain of that body was of the Protestant persuasion, but lately it was thought that a Catholic should be appointed to the office, and Rev. Father O'Leary, chaplain of the Canadian contingent in South Africa, was mentioned in connection therewith.

That settled the question of the chaplain, which the Government has abolished altogether. It would not do to appoint a Catholic as chaplain of the Senate, as that might offend the Protestant sentiment of the country. If the Government could abolish the office of judge as conveniently as it has done in the case of the Senate, it would be an easy way of getting out of the difficulty which it now experiences in the matter of appointing a Catholic to the bench of the Superior Court of Ontario.

EXAGGERATED REPORTS.—From the Antigonish "Gasket" we clip the following:—

At the time of the lamented death of Very Rev. Dr. Quinan, it was stated in some newspapers that the value of his estate was \$20,000. This was incorrect. His estate consisted almost entirely of life insurance policies, amounting to less than \$9,000. The bulk of this he bequeathed for religious and educational purposes, St. Francis Xavier's College being the principal legatee.

THE NEW KING.—"The Buffalo Catholic Union and Times" remarks:—

It is said that cold-blooded Salisbury finds little favor with England's new sovereign; and it is not improbable that Ireland may find in Edward VII. a kinder heart than ever throbbled for her under Victoria's royal robe. Such at least was the hope that motivated Parnell's action in voting for a supplementary allowance by Parliament to that personage.

good example. If they wished to be a source of strength and grace to those around them they must first burn themselves and then set fire to others. Ransomers filled with a sense of the importance of the work in which they were engaged would not be discouraged. They would trust to the help of God, and go on plodding away, not seeing the result of their efforts. Some of the seed sown would perhaps fall upon barren ground, but a certain portion of it would fall upon good ground and would produce fruit. Because everything depended upon Almighty God it did not follow that they were not to make use of the natural means in their power for bringing about the conversion of this country.

Amongst other points for them to bear in mind was the manner of dealing with their non-Catholic fellow-countrymen. Some persons were hot-tempered and impatient, and they must try to be as affable and patient with such persons as they could. When dealing with non-Catholics they should treat them with consideration, and bear in mind they did not see things as Catholics saw them. The things they had to tell the great majority of Protestants

was so unusual to them that they were seldom ready to accept them at first, for they must remember that Protestants did not hate the Catholic Church, but a caricature of the Catholic Church. Love was blind and hate was blind, and if one person was prejudiced against another he could not see any good with those outside the Catholic Church. They hated the Catholic Church, and because they hated it they were blind and did not see what it really was. Another important point for Ransomers to bear in mind was that they should have a thorough knowledge of their faith, and they should make a point of reading up and studying when they could about their religion. In order to be able to give an answer when questions were put to them.

TEMPORAL POWER.—Monsignor Vaughan, in concluding, said:—

The Pope and the Temporal Power had been very much in evidence of late, and nearly the whole of the English people had got upon their hind legs and shouted over the words contained in the address presented to the Holy Father on the occasion of the recent pilgrimage. The words contained in that address were not only the expression of the feelings of the Catholics present, but of Catholic all over the world, for they were all of opinion that the Holy Father should be independent. They all knew the history of the spoliation of the Papal States, and yet to hear people talk they might suppose that the Holy Father ought to be grateful to the Italian Government for being alive at all. It was as though a man who was knocked down in the street and robbed should be grateful to his assailant for not cutting his throat. In speaking of the Pope they spoke of one who had temporal control and authority over 250 millions of people.

THE DUKE OF NORFOLK AND HIS CRITICS.

As was to be expected the Protestant press on this side of the ocean, after having given full space to the reproduction of the bigoted comments of the press in various districts in England condemning the action of the Duke in reading an address to His Holiness, expressing the hope that a speedy settlement of the question of his temporal independence would soon be reached, true to its narrow and sectional ideals failed to give the same publicity to the reply of the Duke of Norfolk which was expressed in our own country. We now reproduce the letter which is worthy of the great Catholic nobleman, because it contains several passages which are simple, yet noble in their profession of the faith. After explaining that indisposition had delayed the reply, the Duke of Norfolk denies the assertions that the pilgrims were hooted or that the hotels were guarded. He proceeds as follows:—

With regard to our address and the statements which have been made as to its compilation, I may say that it was drawn up by the Council of the Catholic Union. This is a representative society of British Catholics, founded more than a quarter of a century ago for the vindication of the rights of the Holy See, and for the protection of Catholic interests in our own country. Few British Catholic names of weight are absent from its list of members, to which there has been an addition of 200 during the past year.

In dealing with the criticisms which have appeared, I may say that, definite in my two passages in the address. The first is one in which we condemned certain proselytizing methods which have of late been practised in Rome in regard to the children of the poor. This condemnation of an abuse has been strangely distorted into an attack upon religious freedom. I do not for a moment believe that any of those who write thus really approve of the system we condemned. If they do approve it, we must agree to differ, and I must accept this strange attitude on the part of our critics as a sad proof of the necessity for our speaking out. I need hardly contradict the suggestion that our protest on this point is against the Italian Government or Italian laws. To censure the abuse of any liberty is not to condemn the laws by which that liberty is conceded. Let me only add on this point that I was assured in Rome that the English Protestants there as a body held aloof from the movement, we condemned, that few, if any, took part in it, and that its financial supplies came principally from across the Atlantic.

But the paragraph in our address to which public attention has been so specially drawn is the following:—"We pray and we trust that this new century may witness the restoration of the Roman Pontiff to that position of temporal independence which was his before the year 1870." International guarantees of independence and security were not given to the Pope.

There was no earthly King who had share in the unification of Italy, because it appears to be supposed in some quarters that a demand for Papal independence means a desire for the disruption of the Italian kingdom. This is a delusion. I am convinced that the Pope is a true lover of Italy. I do not believe he desires its disruption. No such thought is suggested by our address. For myself, I have not the remotest desire for such catastrophe. But I share the aspirations of those who believe that the true policy for the unity of the Italian kingdom would be for its rulers to emancipate themselves from their subjection to anti-Christian sects, and to come to terms with the Pope. For Papal independence is a claim which no Catholic throughout the world can afford to let go. In the House of Lords in 1849 Lord Lansdowne, confirming a despatch of Lord Palmerston's, spoke to the following effect:—

There was no country with Catholic subjects and Catholic possessions which had not a deep interest in the Pope being so placed as to be able to exercise his authority unfettered and unshackled by any temporal influence which might affect his spiritual authority. It is we, the Catholics of England and of the world, who are struck at by such statements as have appeared during the last ten days. Writers on these subjects too frequently appear to regard the Church as a merely clerical institution, in which the laity are reluctantly yielding to the commands or beguilements of clerical influence. They appear to forget that the vast majority of the Church is composed of laymen, of men who glory in their faith, who know what their religion means to them, and who would deprecate any signs of weakness on the part of the clergy in upholding the dignity of their sacred office, in safeguarding the integrity of the truth, or in carrying out the duties of their mission. It is the failure to appreciate this on the part of non-Catholic writers about the Church, it is this perpetual "missing of the point," which makes so much of what they write and say appear so inept to Catholic readers.

And it bears upon the question of the temporal position of the Pope. It is not for us to say what arrangement with the Italian Government would be satisfactory to the Pope. It is a question which he alone has to decide. To accept the Italian law of guarantees would be impossible. They guarantee nothing, and would reduce the Head of the Church to the position of a stipendiary of the Italian Government. If we glance backward into history we see that the autonomy of the Pope has been accepted as a first principle of politics by the greatest statesmen of every nation, and we look forward with the certainty that time will justify the principle which we assert.

To those who take a loftier and wider view than is permitted to minds cramped by sectarian animosities, or harassed by traditional prejudices, it must be a matter of deep concern that the Pope, which is so great a force for order and stability throughout the world, should be made a cause of strife in questions round which are centred the deepest interests of mankind.

And it bears upon the question of the Pope has been again brought back more clearly to men's minds by the outbreak which has taken place, we may well rejoice at the incident, and trust it will not fade from the public mind. We may be very thankful if it is our pilgrimage which has brought about this fresh awakening, and I most warmly thank my fellow-pilgrims for having allowed me to be the spokesman before the Holy Father of their hope and prayer.

PALLIUM FOR MGR. KEANE.—According to recent reports the pallium for Archbishop Keane has arrived in Dubuque, and His Grace will be invested on April 17. Cardinal Gibbons will officiate. Archbishop Ireland will preach, and it is expected that Archbishop Riordan, of San Francisco, will celebrate the Pontifical Mass.

The stable of Joseph Baldwin of Bloomfield, N.J., burned last week, and Bruno, a St. Bernard dog, saved two valuable horses. He led one horse out and going back into the burning stable chewed the rope halter which held the other one and brought him out in safety also. The dog is the hero of the town.

NOTES FROM ROME.

A VALUABLE PRESENT.—The meteorological instruments presented to the Holy Father by Mr. James Hicks on the occasion of the reception of the English pilgrims, have been placed in the Vatican Observatory, where they have been tested and found, according to the director, Father Rodriguez, the most precise and perfect instruments of the kind ever used at the Observatory.

A PRECIOUS ALBUM.—The album in which the names of all who took part in the English pilgrimage are written was presented by His Grace the Duke of Norfolk to His Holiness, who received it into his own hands. The Pope expressed his great pleasure at receiving the same, and granted a special blessing to all those whose names were inscribed therein. The gold chalice, which was purchased as a gift to the Holy Father from his devoted children, was also presented to him.

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