The Tru Witness

AND CATHOLIC CHRONICLE

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NOTE WELL.—Matter intended for publication should reach us not later than 5 o'clock Wednesday afternoon

CORRESPONDENCE and items of local Catholic interest solicited.



THURSDAY, NOVEMBER 28, 1907

Episcopal Approbation.

If the English Speaking Ca-tholics of Montreal and of this Province consulted their best interests, they woul
of the TRUE WITNESS one of themost prosperous and power ful Catholic papers in this country. I heartily bless those who encourage this excellent work.

† PAUL.

THE FRENCH CANADIANS. A book bearing a dangerous title and with a still more dangerous purcalled The Tragedy of Quebec. author, Mr. Sellars, editor of the appearing from the Eastern townships, the Protestant farmers. This state of things which Mr. Sellars regards as a tragedy is, in his opinion due to the want of assimilation on part of the French inhabitants and the Church privileges and policy the Province of Quebec. Surely the book is an unfortunate a bird of evil omen, ill conceived, ill founded, and ill named. It reminds us of the story of Erasmus who used to say that some people called the reformation a tragedy; for his part he called it a comedy, for there is always a woman in it. So it is with the progress of the French Ca-The fact that this people keep in the midst of so many t surroundings their religion their language and their racial character is a symbol of their greatness. To complain that they have neve assimilated with their English neighbors, that they have increased where others have diminished, that neither race will learn the language of the other, or if there be an exception it will be that of the French learning English, that the French have practically resisted all attempts of proselytism—to complain of these racial strong points and the institutions guaranteed to these fellow citizens of ours displays a poor and under the increase and advance of the increase and advance of the French Canadians, and the disapple. The same properties the increase and advance of the French Canadians, and the disapple in the increase and advance of the French Canadians, and the disapple in the increase and advance of the French Canadians, and the disapple in the increase and advance of the french Canadians, and the disapple in the increase and advance of the french Canadians, and the disapple in the increase and advance of the french Canadians, and the disapple in the increase and advance of the french Canadians, and the disapple in the increase and advance of the french Canadians, and the disapple in the increase and advance of the french Canadians, and the disapple in the conqueror nor the action of Innocent III. at the time of the dather action of Innocent III. at the time of the dather action of Innocent III. at the time of the dather as proprietors of a general as aggressive interference against the to support them, and royal troops therefore a published at the proprietors of the people. What the plant the Conqueror nor the action of Innocent III. at the time of the dather as proprietors of a general as aggressive interference against the to support them, and royal troops therefore a published at the proprietors of a general as aggressive interference against the troops the proprietors of the people. What the plant the Conqueror nor the action only in the double, of which there is to be only in dather as proprietors of a general as a general as a general as the limited edition, will be ready in the dedition, will be action only in the dedition, will be ready in the dedition, w pearance of the English Protestants, so far from regarding it as a tragedy Mr Sellars ought to take more philosophically, and regard it as the survival of the fittest. ows on the one hand the adaptibility of the English constitution in nteeing to the Canadians their They see the material waste of a di-vided Christianity. That is all. Truth being weakened, the superna-Church and language, and at the same time having in them the most loyal subjects in the British Empire. On the other hand, it shows the strength of both the Catholic Church and her French Canadian children whose history is so interwoven with the growth and greatness of Canada. There is another view to take of this question. In the minds of men like Mr. Sellars there is no blight upon a country so deadly as the Catholic Church. It is the beathe Catholic Ohurch. It is the bea-viest handicap a people can have. Yet here we have the Church favor-ed, if you will, by law, ruling among a contented people—and they so pro-gressive with the Church that they are driving Protestant farmers away. There is also this to be considered: for we hear enough about it, the su-periority of English institutions. We have already mentioned one point of magnanianous greatness in England's general method, though Ireland is a height-rending exception—is her gene-

and conquered people. But men like this author are so convinced of this superiority that they ought to let British ideas work their own way inority of Quebec has been treated always with consideration and exerises due influence throughout the Province. That the number is growing less is to many a subject of re-gret, to none is it a cause of alarm or a reason for race hatred. Had learned 'the French language, had they not ridiculed everything French, and had they not been selfssertive of their own superiority would not be so doleful in their solitude. As for the question of want of assimilation, it arises from a diference of religion as well as ianguage. What Canadians owe one another what they can with compound interest, is to have By what evil omen did these mutual respect, and to agree to dis-We do not stand upon common ground or under a single flag to have race set against race, or to claim superiority to those who were ere first of white men and whose religion and language have been their onsolation, strength and progress under British rule. We do not enter upon the merits of Mr. Sellars' plea as to how the Catholic religion and the French language are guaranteed, whether by treaty or by constitu tion. These are questions of law. If ever they are attacked we are confident that there are plenty to fend the cause, and that on day there will be enough fair play to do justice to the French-Canadians.

CHURCH UNION. The Toronto Globe of the 23rd nst., gives an account of what It terms the duplication of spiritual machinery. It seems that at a place called Hanley a movement towards experimental church union was tried. 'The Presbyterians," says the daily, were the first on the ground and the people rallied around the missionary. A church was built which speedily became a centre of influence and helpful activity." All went smoothly pose is now on the market. It is till the Anglicans, Methodists and Lutherans wanted to have a finger in the pie and to hold religious ser-Gleaner, Huntingdon, comes forward vices. The whole atmosphere was insinuation that Roman Catholicism changed. No longer the canny Scot had services and collection and all.
"A spirit of denominational rivalry sprang up." Poor innocent Toronto Globe-either woefully simple or dreadfully wily. There was never amything else from the time Luther left the One Church than "denominational rivalry." What was the use of sending a missionary to throw dust in the eyes of Anglicans others? Such attempts at mock self-satisfied congratulation by some Church Union simply brings whole cause into ridicule. The scheme. it is further acknowledged, cannot succeed in the older parts of the in the formation of European nation country where "denominational valry" is rooted in the soil. It is to be tried in new districts where for the denationalization of old jealousies do not exist and where schools have not yet taught the difference between Presbyterians and sham. Ideas are deeper rooted than Catholics ever acted against the listumps; and the differences of creed stumps; and the differences of creed bettees of the nation. We regret that are not healed by the salve of smooth the Archdeacon was not more specially reproduced in color. speech and the demands of economy. speech and the demands of economy. cific, as we might then give a more When Protestantism started out in definite answer. So far as England business church building did not cost goes neither the alleged encourage tirely different. There are churches to steal. The number treig different. The number of vows, and that Casholic people were not robbed of their religion by the multiplied. Add to these the price pride and luxury of their rulers. It in Bosnia, three in Croatia, one in It of labor in the mechanical work, and the sects feel undoubtedly the need of union from an economical view.

> tural attributes of faith being dim, dull and faint, they see not the deeper wound; nor do they feel the want of that oneness for which Christ prayed so earnestly and the Catholic Church guards so jealously. Until

> they feel that want, church union will prove only a make-believe. THE CHURCH AND ANGLICAN-

ISM. Last week we pointed out some objections to certain inconsistencies in Anglicanism which were evident in in Anglicanism which were evident in Archdeacon Wilbertorce's work upon the "Dearth of the Clergy." The ex-tract contains a direct allegation against Catholicism which we can-not allow to pass unchallenged. We refer to the following: "The Roman Catholicism of the past—the function

than the despotism of the Stuarts could live again. But Roman Ca-tholicism as a religion is obviously entitled to as complete a recognition try. The word protestant pro teste veritatis. Not platfor partisanship and violent langua-but the witness to the superiority tism of your life." ing—theology, history, philology rhetorical appeal. Who is there poor as would not be a Protesta tactic veritatis_after that? tant—the True Witness stauncher than the Daily Witness, and the Baptists no better than the Franciscan grammarians give a different derivation to the word or attach another a synonym for "No Popery?" fear that the Archdeaoon is euphemistic in his desire to prove that glicanism is a branch of the Church History is very Catholic. much against the theory he advances. For testant had but one meaning served but one purpose-nursery tale, legislation and literature a nation, in fact, drilling into blood and marrow of its people hatred against and misunderstanding of, Catholicism. For generation the word has done service and is still enlisted in the numerous corps of misrepresentation. They may just now in the reserve force, being too old to be always on the march. when the occasion of the Protestant Defence Alliance requires. History is against the Archdeacon. The term was first used at the second council of Spires in 1529, when Luther protested against the authority of Pope; and it has since been applied to those who did not acknowledge the spiritual jurisdiction of Rome.

We turn to his first allegation. For has at any time of its existence exercised political aggression always seems to us a mere appeal to prejudice. It is for a member of Established Church a slippery platform; or, changing the metaphor, a partisanship, the very thing which Archdeacon Wilberforce condemns. To be candid, the statement which we have extracted reads as if it were a the Jew at the time of our Lord's death. Roman Catholicism may have had. and well for the nations—a hand be a memorial to his parents. alism and civilization. It never was aggressive, nor did it use its power countries in which as Catholicism it It will consist in a series of plates was ever exercised. These occasions reproduced by the finest color type were really very few. So far as process from the books of Kells, Dinglish history and institutions are were really very few. So far as English history and institutions are berties of the nation. We regret that of Celtic capitals and monograms has been the tendency of the Papacy to watch with care the encroach ments of the civil power upon discipline. European nations nearly all their stability and tainly all their true greatness Oatholicism and the Papacy. forget the debt or repay it with ingratitude. This does not change the situation. Far deeper than modern improvements and comforts lie Che foundations of English liberties and English homes on the rock of Case tholicity. Circumstances have vastally changed since the time of St. Thomas a Becket. Neither the fortitude of the martyr nor the tyramy of the murderer finds a place in the drama of to-day. But should similar circumstances arise Archdeacon Wilberforce would find the same spirit is not that Roman Catholicism in any form is dead and buried. It has you please, but I say, also, if you put one form and one spirit; it has are a child of the Catholic Church, ever stood for right, fruth and the listen to the voice of your Mother. gratitude. This does not change the

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Notice is hereby given that a dividend at the rate of six per cent (6%) per annum on the capital stock of this Bank has been declared for the period of four (4) months ending November 30th, 1907, and that the same will be payable at the Head Office and at the Branches on and after Monday, the 16th day of December next.

The transfer books will be closed from the 1st to the 14th day of December both days inclusive.

December, both days inclusive. BY ORDER OF THE BOARD,

F. G. JEMMETT, General Manager.

Toronto, October 22nd, 1907.

kingly power, democratic clamor, human thought and mistaken liberty; in the stream of time and the rushing tide stands still unshaken the rock of immovable Catholicism

EDITORIAL NOTES.

The Catholics of Flandreau, S.D. are to honor the memory of Father Quick, one of the priests who attend ed the Manchester Martyrs on scaffold. In the little Catholic graveyard east of Flandreau lies the lmost forgotten remains of a mar whose name was on the tongues all English-speaking people world over during the memorable and stirring days of 1867

aking part in the discussion 'Modernism," was at one time much better known in London than brother Bernard. A quarter-century ago Canon John Vaughan was ector of St. John's College, within the University of Sydney. His brother, the late Dr. Roger Bede Vaughan, Archbishop of Sydney and Primate of Australia, lived with him at the College, preferring the academic atmosphere to that of the episcopal palace. The late Cardinal Vaughan Archbishop of Westminster, was other brother. Rev. Kenelm Vaug han, who has travelled over most of the surface of the globe collecting funds for the building of Westmins ter Cathedral, is yet another. And

Michael J. O'Donoghue, of the water register's office, and who as much as \$2.500,000 going through his hands some years, died recently His accounts for the entire period were gone through by experts and found to be correct to a penny.

During the sixteen years of episcopate, Rev. Thomas D. Beaven, D.D., Bishop of Springfield, Mass. has distributed his private inheritance among the educational and charitable institutions of his diocese His latest benefaction is a Home for the Aged in Holyoke. It

the of reproductions of Celtic ornament A., a well known expert on the subject, will contribute a historical introduction. It is hoped that the

kept their marriage in Belgium, nine in the United States, Catholic people were six in Germany, six in Canada, four Gorits, one in Silesia, two in Po land, three in Holland, two in Switzerland, two in Portugal, two in spiritual prerogative, and guard with Porto Rico, two in Columbia, one in jealousy such rights as were most Ohili, one in Brazil, one in the Arclosely interwoven with the freedom gentine, one in China, two in Ire-of the Church and its untrammeled land and two in England.

After next Easter a Catholic canto not get married unless a priest of-hey ficiates at the ceremony. He or she may pronounce the same or similar words of consent before justice or mi-mister, but in the eyes of the Church nister, but in the eyes of the Church they will not be married. Matri-mony is a sacrament and for its own members the Church has the right to prescribe how it may be received. This law is operative even in the case of fallen-away Catholics. No more marriages for Catholics before magistrates or preachers!

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St Peter and Common Sts

Listen to her voice, for she speaks the words of Christ: "Suffer the little children to come to me, for of such is the Kingdom of Heaven.". Bishop Hartley.

Death of Mrs. John Lewis O'Neil of Buckingham, Que.

The leaves of the oak and the willow snail fade,
Be scattered around and together be

The old and the young, the great and the high Shall moulder to dust and together shall lie.

A few weeks ago the Angel of death called away from this world the young wife of Mr. John Lewis, of Buckingham, P.Q.
Mr. O'Neill is well known in Mon-

nd has been a prominent figure
h Catholic fraternal circles
eastern part of Quebec protreal and has be the eastern part of Quebec pro-vince for some years past.

The visitation of the stern death

The visitation of the stern death minister at any time is always an occasion of grief in a home, but in this instance the occasion for grief was more than ordinary. The tender ties of wife and mother, those sources of everything loving and lovely in the family circle to be so suddenly severed at such as unexposed. ed time was an event that demande of those who suffered the bereave ments a high degree of Christian re-signation in order to be reconciled to the loss, and needless to say call-ed forth from the public generally sincerest expressions of most cor-dial symmethy. sincerest expresdial sympathy.

dial sympathy.

The young woman in question was but 30 years of age; her maiden name was Catherine Mary Wallace, eldest daughter of Dr. Wallace. She was married four years ago to Mr. O'Neill, and leaves two children, one three years and one ten months old. To add to the distressing circumstances of this bereavement, Mr. O'Neill lost his only sister, Mrs. Kennedy, a few months ago, the Kennedy. a few months atter being called aw

business having won for them the public confidence generally. The public confidence generally. The prospects of Mr. J. Lewis O'Neill and his young wife and family exemption of the prospects of Mr. J. Lewis O'Neill and his young wife and family exemption of the prospects of Mr. J. Lewis O'Neill and his young wife and family exemption had been and society was sought for and highly esteemed, and though Mrs. O'Neill ye steemed, and though Mrs. O'Neill have claimed her lot his own,

For the bereaved husband, however, there are consolations, for he first of all a Christian man, as all are aware who know him personally.

Mrs. O'Neill's death was not sudden nor unexpected, at least for some weeks past, and being aware of this she made good use of the times to prepare for a great hereafter. She received the last rites of the Church, Extreme Unction and the New Father Deroshiers. She was resigned, too, to the decrees of Divine Providence, and the passing away of her soul from this world wind the Requiem service took place in St. Gregory's Church. The remains were borne away at the solities in the father of the Uniform the Requiem service took place in St. Gregory's Church. The remains were borne away at the solities in the father of the Uniform the Requiem service took place in St. Gregory's Church. The remains were borne away at the solities in the father of the Uniform the Requiem service took place in St. Gregory's Church. The remains were borne away at the solities in the father of the Uniform the Requiem service took place in St. Gregory's Church. The remains were borne away at the solities in the father of the Uniform the Requiem service took place in St. Gregory's Church. The remains were borne away at the solities in the father of the Uniform the Requiem service took place in St. Gregory's Church. The remains were borne away at the solities in the father of the Catholic cemetery, when the function in the father of the Catholic cemetery where her husband's parents and

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