

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.....:..... NOVEMBER 10, 1900.

NOTES OF THE WEEK.

LORD RUSSELL'S ESTATE.—There are queer stories told about some of the peculiarities and characteristics of the late Lord Russell of Killowen. That he left a fortune of \$650,000 entirely consisting of his own earnings is a matter that cannot be disputed. And to our mind such a fact seems to contradict many of the tales related about his spendthrift and betting propensities. We are perfectly aware that no man is so perfect and so great that he could be pronounced absolutely faultless; yet we think that much of this posthumous criticism is the effect of vivid imaginations. Here are a few of the statements now going the rounds of the press:—

It is permissible now to say that he was widely believed to be one of those gifted men with a successful public career, who are not able to order their own affairs. It was widely repeated in the clubs, the law courts and Parliament that he was hopelessly involved with the money lenders. An instance of his courage commented upon was his attack on the money lender Sam Lewis during a case, as it was supposed that he himself was dependent upon Lewis. There was also a story to the effect that his wife and chief clerk during his latter years had to take his barrister fees and to give him an allowance because of his great losses at card playing and betting on the horses. Another story was that he could not afford to accept the judgeship because his creditors would not sanction the sacrifice in income that the change must entail because of his great earnings at the bar. When he became chief justice gossip had it that Solicitor George Lewis, acting as a private banker, financed his elevation.

Certainly he never saved up \$650,000 since his elevation to the Bench; so he must have been very wealthy before that period. If so we accept a loss to see how any of the foregoing rumors could be well founded. Stories concerning great men are always amusing; but when they drift into the realm of fiction they lose much of their charm. We have all a peculiar hankering after intimate information concerning the private lives and actions of such men; but we like that the anecdotes related have at least the semblance of truth. In this case we have grave doubts concerning them all. At all events cold facts appear to contradict these quasi-biographical statements.

UNITED AGAINST CATHOLICS.—Mr. F. R. Seaver, the defeated Conservative candidate for West Newington, referring to the dissension between High Church and Low Church electors, which, he claims, lost him five hundred votes, makes use of the following words:—

"In my case, being a Roman Catholic I was distrusted by both, and practically lost 500 votes from our side, owing to their abhorred dread, as some of them expressed it, of my bringing the Pope from Rome to occupy our Sovereign Lady's throne at Westminster." If such be really the case, and not a mere post-election excuse of a defeated candidate, we can only say that the High Church and the Low Church will both find more profitable and Christian occupation in organizing cate-

chisms to enlighten the people of West Newington, than in sending out Bibles to the heathens of Africa who cannot even read their own languages. This is another evidence of the patent fact that Protestants may clash with each other, but the moment the interests of a Catholic are at stake they know how to unite against him. They may "brandish the fragments of their broken creed against each other," but they are certain to combine their various elements into one solid phalanx the moment there is any Catholic interest to combat.

CONAN DOYLE'S RELIGION.—Now famous novelist, Dr. Conan Doyle, who was born and baptized a Catholic, has made a public declaration to the effect that he is no longer a member of the Church. Here are his own words:—

"I am not, and never have been since my schooldays, a Roman Catholic. For more than twenty years my strongest convictions have been in favor of complete liberty of conscience, and I regard hard-and-fast dogma of every kind as an unjustifiable and essentially irreligious thing, putting assertion in the place of reason, and giving rise to more contention, bitterness, and want of charity, than any other influence in human affairs. I have hardly ever written a book in which I have not indicated this view, and in one work, 'The Stark Munroe Letters,' it is the main thesis of the book."

Speaking of the Church he has forsaken he continues:—"My early association with the Catholic Church leaves me no bitterness towards that venerable institution, which contains many of the most shifty men and women whom I have ever known. My own recent experience is enough to show me the vile slander to which they are subjected. But a man's soul and reason are his own, and he must go whither they beckon. The path has in my case been an open and a straight one since I emerged from boyhood."

For a man of Conan Doyle's ability and knowledge to make such a statement is only comprehensible on one of two suppositions: either, like St. George Mivart, he has allowed his literary success in one sphere to overcome his judgment in another, and has seen the decline of his intellectual day come on prematurely, or else he has some hidden and questionable motive. We trust that he is not the victim of that peculiar state of mind which sometimes is the effect of over-confidence in one's own powers; it is a twilight of mental misfortune that not unfrequently follows a day of extra brilliancy, and comes on as a precursor of the night that is at hand. The fact that he took occasion of an election contest in the most anti-Catholic division of Edinburgh, where he had been accused by his opponents, of being a "Jesuit in disguise," to make this statement lends a color to the supposition that he is not entirely disinterested in so doing. But be the cause what it may, we have not the slightest belief in his sincerity, and we are ready to predict that within a very short time the real motive will be revealed.

One thing, however, is evident: in declaring his disbelief in the Church, he does not pronounce in favor of

any other portion of the Christian world. If he has no faith in Catholicity, neither has he in any denomination of Protestantism. It is purely and simply the case of a man leaping off the solid rock of truth and dogma into the yawning abyss of infidelity. Such conduct is characteristic of every suicide. The foolish creature plunges from the known into the gulf of the unknown, out of life into a doubtful eternity. In the moral domain the action of Dr. Doyle is merely a deliberate suicide. We trust and pray that he may find some life-preserver whereon to rest his exhausted form until such time as God's grace affords him a means of escape from his dangerous predicament.

RESENTED AN INJUSTICE.—In England a great portion of the Irish Catholic vote went for the Conservatives. The Liberal press freely acknowledges that this fact is responsible for the defeat of several Liberal candidates in the North of England and in Scotland. Had the Liberal party the sense to keep its prejudiced officials from making hostility to denominational schools a plank in their platform, the result might have been very different. It is no harm to teach any party a lesson in religious tolerance, when that party stands badly in need of it. It is to be hoped that on any future occasion the Liberal officials in Imperial politics will count with the Irish Catholic vote when driving planks into its political platform.

MISSION OF FRANCE.—In the German Reichstag one of the deputies has recently declared that France's protection of Catholic missions in the Far East, is often a persecution. Germany seems to be envious of France in this regard, and makes no secret of that sentiment. Yet the Holy Father has written to Cardinal Langenieux that France has a special mission, confided to her by Providence, in the East. There are now about 120 Catholic religious communities occupied with these missions. Of these we find that only six are German while over eighty are French. During the past year Germany has contributed 1,826,166 francs to these foreign missions, while France has given over 6,047,251 francs to the same object. In Germany there are, at most, 40,000 men and women destined for these foreign missions, while in France they number 185,000. If France has not a preponderating claim to the protectorate that she holds and exercises, most certainly Germany has far less—or none at all.

GERMANY AND ENGLAND have come to an agreement concerning the Chinese question. No person has any objection to such agreement, but any one can see that it is merely a sham. In fact, what is the practical use of it? It does not solve the Chinese problem in any form. The four clauses of the agreement read thus: 1. The open door is to be maintained. 2. There is to be no partitioning of China. 3. If any of the other Powers go in for a slice of China, England and Germany will reconsider their position afresh. 4. England and Germany "will communicate this agreement to the other Powers interested, and will invite them to accept the principles recorded in it."

The first three clauses mean absolutely the same thing; and these same platitudes have been set forth by each of the other Powers, in one way or another, ever since the occupation of Peking. The last clause reduces the others to absurdity. Of course, the other Powers will agree, since the clauses mean no change in the existing state of affairs; and if they don't agree, the third clause renders all this agreement null. There is a good deal of humbug, but little statesmanship about such a note.

MR. T. D. SULLIVAN.—There comes a time in the life of each man, especially when he has had a long, useful, and laborious career, when the public cannot fairly expect any more from him. The retirement of Mr. D. Sullivan from active politics is a distinct loss to the Irish people; yet who can complain. Mr. Sullivan has done more than his share, many times over, and in the natural course of events the world cannot expect that his physical strength would hold much longer. He has occupied a proud place in the ranks of Irish journalists for nearly half a century, he has been the writer of some of the most stirring ballads in our national literature, he has had a predominating influence in civic affairs and was twice Lord Mayor of Dublin; in a word, he has given his life and talents to his country, and it is only just that he be accorded repose at the sunset of his day. But it is pleasant to know that Mr. Sullivan will not be idle, for he purposes writing his reminiscences; and all who are familiar with his charming style, his rich humor, and his keen appreciation of men and situations, will feel compensated for his absence from the political arena.

CATHOLICITY AND PROSPERITY.

In the "American Catholic Quarterly Review," the late Father Clarke, S.J., contributed, a short time ago, a most powerful article upon "The Catholic Church in its Relation to Material Prosperity." That article contains the strongest evidence against the prevailing Protestant idea that Protestantism means prosperity, and that material prosperity is the straight road to Heaven. In one place the able writer says that if material prosperity means the accumulation of wealth, certainly Protestant England has succeeded better than Catholic Belgium or the Tyrol. But if the expression be taken in the wider and truer sense, and if material prosperity is explained as identical with material well-being, the enjoyment by the people at large of the good things of this life, the scale must turn in favor of the Catholic countries. In dealing with the subject of Protestantism and morality in the same article, the learned writer throws out the following challenge:—

"Take any country town—to say nothing of London—in England or Protestant America and compare it with one of the same size in Catholic Ireland, or Belgium, or Westphalia, or the Tyrol. In the one will be found, no doubt, good order and great external respectability, at least in the upper and middle classes. But beneath the surface would be discovered a seething mass of destitution and pauperism, of degradation and godlessness among the old, and of corruption and immorality especially among the young, a state of things heathen rather than Christian. In the Catholic country, on the other hand—say in Ireland—would be found a firm faith, a solid piety, a purity which seems almost incredible to those who are acquainted only with corrupt society, a sweet simplicity and innocence amongst the young, an honesty and uprightness, based on supernatural motives and on a heartfelt loyalty to religion that can scarcely be overstated." Such is Father Clarke's testimony as to the comparisons between Protestant and Catholic countries.

MIXED MARRIAGES.

How frequently have we not written about the dangers and generally unhappy results of mixed marriages? Rad as they always are, from a domestic as well as a religious point of view, still they might be easily avoided if Catholics would only be satisfied with Catholic society. It is the running into the danger that is the worst feature of the case. Frequentations and courtships that must, as both parties know, eventually result in either a life disappointment, or else in a life of disunion and misery, should be discouraged from the very outset. Here is a case in point; it is a despatch from Wilmington, dated October 31st, and runs thus:—

"The wedding of Miss Madge Bulger, daughter of Mr. and Mrs. Dennis Bulger, of 1832 West Fourth Street, and William S. Dobb, son of Mr. James S. Dobb, of the American Leather Company and a prominent Democrat, was arranged for last evening, but because of a religious difference, the ceremony did not take place. Miss Bulger and her parents are Catholics and Mr. Dobb is a Protestant. The young couple had discussed their religious differences, and although no understanding was reached, Mr. Dobb was hopeful that the ceremony performed by a Protestant clergyman. When the hour arrived there was a request from each of the interested persons that they renounce their religious views, but neither would consent. A home had been furnished for the young couple on Washington street, near Fourteenth. Miss Bulger is prostrated to-day. Neither she nor her parents will discuss the matter, nor would the father of the young man, except to say that his son would not become the husband of Miss Bulger."

What have we to say in such a case as this? While we admire very naturally Miss Bulger's steadfastness in declining such a fine engagement for life, rather than sacrifice her faith, or endanger it, still we consider this as one of the many painful examples of young women allowing matters to go too far before ascertaining what the result would be. It would have been far better had the young lady never kept company with one for whom she was in danger of contracting a deep affection, at least until she became aware of what his attitude would be on the question of religion.

We do not pretend that because a man is a Protestant he would not make a good husband; but we claim that he can never be to a Catholic girl or a Catholic wife that which a good Catholic young man would be. It is the first step that is the dangerous one. If the first step is

never taken, a second one cannot follow. Although, in this instance, it is better late than never for Miss Bulger, still it would have been infinitely better had it never been at all. The moral is that Catholic girls are safer to keep in touch with Catholic society.

Notes and Comments.

THE BISHOP OF DURHAM.—The good Protestant Bishop of Durham must be doting. He was recently dealt with the question of divisions in the Anglican communion, and he blames the "divisions of Christendom" for all the trouble. Of course, he means Protestantism by Christendom; and even then his assertion is like the axioms of M. Lapointe. He says that divisions existed from the time of the Apostles down through the ages. He means that heresies and different forms of infidelity existed. He cannot find any divisions in the only Apostolic Church. He claims that we are "on the verge of a new age, on the eve of a coming of Christ."

In the last sixty years, he says, three new forces have made themselves felt in the region of Christian thought—physical science, historical criticism, and socialism, in the proper sense of the word, as opposed to individualism. In the action of these forces we must find the Divine message to ourselves. So the new coming of Christ is to be known by these signs! It is wonderful to find a learned and serious prelate of a large Christian denomination, telling the world that physical science, historical criticism and socialism are evidences of Christ's coming. If ever the Gospel—and we hope His Lordship believes therein—has ever had enemies it surely has been the very three signs that are thus held up as indicative of Christ's return to earth. Physical science has engendered the grossest materialism; historical criticism has become a weapon in the iconoclastic hand of modern infidelity, and socialism has undermined all authority. What kind of faith does the Bishop expect to find on earth when these three powers shall have done their work?

It is evident that while His Lordship may be a very fair administrator of his own important diocese, he certainly is far from being a theologian—even of the Protestant school. Possibly he has been anxious to say or to write something original; if so, he has, succeeded, because no other rational man has ever dreamed of converting these three elements into the basis of a Christian system or making them stand as the foundations of religious truth. It is lucky, however, that the Lord Bishop of Durham is not infallible—otherwise it would go ill with Christianity when Christ would come again amongst men.

THE BIGOT'S FAITH.—There are anti-Catholic bigots in public life who do all the damage they can while the opportunity lasts, but who fall forever into political oblivion the moment the tide of popularity turns against them. We have a fine sample before us in the story told of W. W. Grout, of Vermont. The account we have read states that "he has been retired to private life after a service of nearly eighteen years in congress. He aspired to the Senate and was recently defeated by ex-Governor W. F. Dillingham. Grout was one of the leaders in the movement to abolish the Catholic schools erected in the Indian territories and reservations. He fought incessantly against the appropriations for these schools. Whenever an attempt was made to give to Catholic hospitals, asylums or houses of refuge in the district of Columbia their share of the public money, he was foremost in opposition. His hostility to Catholic interests and to the Catholic Church was bitter and unrelenting. When the movement was started to permit Catholics to erect a chapel at West Point for the accommodation of Catholic officers, cadets and enlisted men, he was among the few who fought against it."

Possibly this congressman imagined that he was carrying out an immortality for himself, or at least making himself popular, by thus attempting to persecute an element upon which he had, to a certain degree, to depend for his position. If so he was gravely in error. The result of his election should be a lesson for all imitators of the bigotry-platform politician—as for himself the lesson comes too late, for he is henceforth a nonentity in public affairs.

WAY TO TREAT THEM.—We like the action of Mayor Fritchey, of Harrisburg, in the case of a rampant Papist-eater, that caused considerable excitement in that place. The following account is given of the events which led up to the Mayor's

letter to the anti-Roman demagogue. The whole story has a moral worth considering.

J. B. Rodenhaver, who claims to have been a divinity student, but subsequently rejected by the Church, undertook to deliver a tirade against Catholicism in Chestnut street Hall Rodenhaver, recently, delivered a lecture of like import, and said things that made the Catholics very angry. An information was made against him for slander and libel and using obscene language and the warrant was placed in a constable's hands. The hall was packed to hear Rodenhaver, principally by those unfriendly to him, and in the street outside were 500 people who could not get into the hall. As Rodenhaver was about to enter the building the constable arrested him and a small riot ensued as the crowd tried to grab the lecturer.

A posse of policemen drove the mob back until other policemen came to the rescue and Rodenhaver was taken to an alderman's office, followed by a noisy and angry mob. He was held in \$1,000 bail, in default of which he was sent to jail. The police succeeded in getting him to prison by holding back the mob which followed Rodenhaver to the jail doors. He subsequently got out of prison on a bond furnished by members of a secret order. To-night he lectured again, but escaped injury.

Mayor Fritchey wrote him a letter, in which he said: "Inasmuch as your addresses are carefully and deliberately prepared and delivered from typewritten notes, I, therefore, request that you submit them to me for examination. If I find nothing in them which ought to be regarded as incendiary, I will afford you the fullest protection. If, on the contrary, I find them containing such matter as ought not to be uttered in any public address of such a character, I will, unless they be duly expurgated and the objectionable matter suppressed, without hesitation, forbid them, and hold you responsible for any attempt to incite riot."

LOCAL NOTES.

ST. ANTHONY'S BRANCH.—A meeting of St. Anthony's Branch No. 50, C.M.B.A., was held in their hall 329 St. Antoine street, on Friday evening, Nov. 8rd. President W. P. Doyle presiding. Grand Deputy G. A. Carpenter was also present, and assisted in the initiation of three new members into the Branch. There was a very large attendance of the members present. The secretary, Mr. T. P. Tansey, reported that there would in all probability be two more applications to be read at the next meeting. Remarks of interest to the Branch were made by the President, Grand Deputy Carpenter, Chancellors P. Doyle, T. P. Tansey, Bros. S. Cross, H. Brady, F. Lapointe and T. Maloney. The members have at present under consideration the holding of a euchre party in the near future, and should they decide to undertake this event, they are sure to receive the loyal support of their many friends in St. Anthony's parish as well as the members and friends of the C.M.B.A. in general.

C. O. F.—The Hallowe'en concert, held at the Catholic Sailors' Club, under the patronage of St. Mary's Court, No. 164, C.O.F., was a great success. In the absence of High Chief Ranger Tomlin, the acting H. C. Ranger Hugh McEniry occupied the chair, and his opening remarks were a credit to himself and to the Order. St. Mary's Court can be justly proud of their young officer. The following ladies and gentlemen took part in the programme: Misses Sadie Dowling, Pearl Sangster and Barry, and Messrs: Wm. Doherty, John Grant, McGovern, Ross, Cupman, Winters, Noonan, James McLean and Burke.

BRANCH 26, C.M.B.A., celebrates its 17th anniversary on Tuesday next. The celebration, which this year takes the form of a euchre and social, will be held in Conservatory Hall, corner St. Catherine and McGill Avenue. The first game in the progressive euchre will begin at 8.30 sharp, and play will terminate at 12. When the prizes, which are both handsome and valuable, will be distributed to the fortunate winners, after which refreshments will be served. The committee, composed of Bro. Fred J. Sears, chairman; Bro. R. M. Dolan, secretary-treasurer, and Bros. F. J. Curran, J. F. O'Callaghan, J. H. Malden, P. J. Darcy, P. Reynolds, and T. J. Finn, will spare no pains to see that those attending enjoy themselves.

RELICS OF THE PAST.—In an estate belonging to the family Depreco of Naples, in the commune of Boscoreale, where was formerly found the famous treasure which another remarkable archaeological discovery has been made, which has excited unusual attention. Fresh excavations on the eastern slopes of Vesuvius have brought to light a vast edifice, twenty-four rooms of which have already been dismantled. The walls are covered with frescoes of a period anterior to Pompeii, and of marvellous beauty and perfect preservation. The director of the Museum of Berlin is now on the spot, and it is said that the Kaiser has offered over \$500,000 for the treasure.

THE GEN

For several cal struggle, wh day night, was derable speculation, casting, optimist mistic, on either predict the act sweep of the Go province and do not expected, even uine Liberals. N tives dream that had hoped to p would be counter effective manner the Dominion. A that the chief les tion have been in while the leaders side, have nearly

Since the result known, the specu has given place to liable prediction general effect of ing the situation standpoint we ca there is no grou of the apprehensi pressed. Some ha condition of cont tween Ontario an tually engender a must end in disa try. We see no s contention. Whe ever follows the he settled upon the ple, now so excit sume their ordin will be seen that different sections compensate each is as little likeli Canadian dominat pointed ones appe

Now that the c that the verdict granted another the Laurier Gover the duty of every accept the situa ber that each pr only of the whole each race is an el dian nationhood. their duties as ci and all have the rights and privile ship.

As our readers m laid special emph and under all ci the necessity of lo our representation cing over the stat in connection with these elections, w that some of o and ably repres amongst the defea all wishing to ref or four Irish Cath found seats in th ment, we cannot h to our regret that ibre of Mr. Quinn ed to private life. years, as represent division, Mr. Quinn self not only a p voted member, gentleman, whose sense added disti ple on every occas circumstances.

His successor, A honest and painst who has performed way, many good a tional organizati residence in this c deavored, in the Ci the workman, b the experience in p is a necessary and sable qualification tive at Ottawa pa nationality which in the national Pa sent it. However St. Ann's division Gallery, and we reg as an Irish Catho wish Aid. Galler ways been a frien Witness," every a sphere. He has a nity to do servic and nationality w neglecting his dut and creeds. It rem whether he will be task.

In the future, as shall continue the course; and we sh advocate the ques tion for our peopl one topic, we can results of the elect sured that they ar Providence has ever guiding hand exte young country, a through what pass leaders. He may d bor, the end is su greatness and prog The following are