The True Witness

And Catholic Chronicle

IS PRINTED AND PUBLISHED BY

The True Witness Printing & Publishing Co.,

25 St. Antoine Street, Montreal, Canada.

P. O. Box 1138.

SUBSCRIPTION PRICE.

Canada (city excepted), United States and Newfoundland..... $1.00
City and Foreign..... $1.50

TERMS: PAYABLE IN ADVANCE.

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THURSDAY, NOVEMBER 2, 1905.

DEATH OF FATHER STRUBBE.

In presence of the great sorrow which has fallen on St. Ann's parish words of sympathy seem so useless. Father Strubbe was called away while just enjoying his full prime, and to those who met him daily long years of usefulness seemed to be his portion; but God, in designs which we cannot comprehend, saw fit to remove him, so he resignedly lay down the life work so dear to him and fell asleep after passing through intensest suffering borne with edifying patience. His affection for the young was proverbial, and as a director of youth he was without peer. An ardent temperance advocate, he was a power with which the rumsellers of the district in and around St. Ann's sometimes did not reckon, his fearless attitude when bringing such to justice winning admiration and respect from all creeds. His loss is indeed irreparable, but the good work he has done will be as a living presence and serve as an impetus to those who come after. His memory will be cherished by thousands who had grown to know his worth and appreciate him for it, and he is sleeping his last dreamless sleep among the people he loved with an affection not ended in death, simply perfected in Heaven.

TEMPERANCE REFORM.

A practical, steady advance appears to be under way all over the world in the cause of temperance. One definite reason for this probably is to be found in the growth of popular education and the spread of current knowledge by newspapers and scientific journals. There is a growing conviction abroad that large quantities of wood alcohol are consumed to-day by spirit drinkers and that this is the cause of not a little of the horrible drink thirst, insanity and physical wreckage due to drink. The temperance lecturer to-day can give scientific proof of moral, mental and physical evil caused by liquor. He can prove that the man who drinks even moderately goes with his eyes open along a road whereon he knows harm must inevitably overtake him and his.

In Ireland at the present time a great temperance crusade has again been set on foot, not that Ireland is more intemperate than other countries,—indeed, the contrary is the fact,—but inasmuch as every country under the sun knows the need for such a movement, it is satisfactory to see the Irish people holding up their end for the good cause. The following resolution was adopted by a vast meeting in Dublin last week, following a resolution passed upon the same subject by the Hierarchy of the country assembled at Maynooth:

"That we hail with delight the announcement of the effective steps taken by our revered Hierarchy for the preaching of a great crusade against intemperance, and that we heartily and respectfully tender to His Grace the Archbishop of Dublin our warmest thanks for his prompt action in inaugurating the movement in this city to-day, thus swelling the dimensions and enhancing the importance of this great gathering of the workingmen of Dublin."

WAS THIS A MIRACLE.

Catholics are sometimes told that they are too much disposed to seeing the miraculous in the influence of their faith upon the things of this world. In the following incident, the suggestion of the supernatural comes not from Catholics but from Protestants who believe that they had the aid of the prayers of Catholics. The Universities (Church of England) Missionaries, whose station is at Masasi in German East Africa, were attacked by natives in August last. Canon Porter was ill in bed when the alarm was given. Three of the party were ladies, and they all walked 100 miles in about three days to safety on the coast. The news was first brought to the station by German Benedicting Missionaries from Chickenzi, eight miles to the North. The natives burned down their station and killed the Europeans. Canon Porter, in the course of his letter, says:

"A remarkable experience befell the Benedictine Mission which, in other times, would have been attributed to miraculous agency. They were taken completely by surprise, and almost before they realized what had happened, a brother had been killed and a father and brother wounded. In their terrible plight they all solemnly knelt while Father Leo gave absolution. On seeing the sign of the Cross the raiders fled."

THE COLLEGE PROFESSOR ABROAD.

Mr. Barton McGuckin, the well-known grand opera singer, delivers an interesting opinion regarding popular taste in music in the course of a letter addressed to the Dublin Freeman's Journal. Professor Mahaffy, of Trinity College, who also appears to have but little faith in Irishmen other than himself, lately told a Dublin audience that people who would listen with pleasure to Balfe's "Bohemian Girl" have a debased musical taste. Balfe's one sin appears to have been that which Prof. Mahaffy himself shares, viz., his citizenship. Balfe was a Dublin man. Prof. Mahaffey assumes that Dublin audiences only are capable of discerning the merit of pleasing in his work, Barton McGuckin, in reply, says:

"Strange as the coincidence may seem, I can assure Professor Mahaffy that the same may be said of London and all the principal cities of England and Scotland—such, certainly has been my experience when with the Carl Rosa Opera Company. It was also the experience of the late Colonel Mapleson."

We once heard a notable Bohemian scholar and musician declare that Balfe, an Irishman, had in the "Bohemian Girl," given Europe its most popular opera. But modern musical taste despises the popular; and Prof. Mahaffy offers "The Meistersingers" of Wagner as the standard test of cultivated musical sympathy. Barton McGuckin, though he does not say so in exact terms, shows that Prof. Mahaffy's position is that of a prig. In the first place it took a long time even for the most eclectic music lovers to discover the merit of "The Meistersingers." Barton McGuckin goes further and asks:

"What about Verdi's, Meyerbeer's, Rossini's, Donizetti's, Bellini's, Gounod's and Bizet's works, and the new operas,—operas written by Mascagni, Massenet, Leoncavallo, Franchetti, Boito, Giondono, Ruccini, etc. Are these to be subjected to that limbo of discarded or deprecated music because they are not composed on the Wagnerian lines? Or is a people poor in musical taste because it prefers thrilling melody to inspiring harmony, sensuous to sensual orchestration?"

THE WITNESS PREACHES.

In a long editorial that reads like a Plymouth tract, The Witness of this city weeps over The Globe of Toronto. A little while ago The Globe scored the Baptists mildly enough on account of the absurdity of their proselytizing missions to the French-Canadians. The Witness, more in sorrow than in anger, doubts that such an article could have been written by a Protestant. In this way our local organ reveals its own peculiar attitude. According to the ideas of the editor of the Witness, the entire English press of Canada should be a proselytizing agency of the Protestant denominations. The editor of The Globe being a Presbyterian minister, should therefore be a missionary of the Presbyterian sect. It would be treason for one of these papers to employ a Catholic on editorial work. Why? Let The Witness explain in its own lucid way:

"The Roman Catholic holds that being in the Church is being in Christ, which is true if the real church is meant, for that is the spiritual body of Christ; but it is singularly untrue of any outward organization."

The mission of the English press in Canada, therefore, according to The Witness, is to frustrate the organization of the Catholic Church, and no Catholic who believes in the Creed is fit to write editorials for these publications. As a matter of fact the preaching of The Witness is practiced by its contemporaries to the extent that Catholics are unknown in the editorial offices of the English press of Montreal, and on the newspapers of Ontario. Let Catholic readers take due account of this fact, which is, after all, the strongest argument for the need of a Catholic daily paper in Canada that could be found.

THE RUSSIAN REVOLUTION.

By an Imperial manifesto Emperor Nicholas of Russia has ended his absolute sovereignty. Though the act was by no means voluntary, it is, nevertheless, a charter of freedom worthy of the 20th century. Since the inferiority of Russia in her struggle with Japan was made manifest to the world, revolution has been seething within the bounds of the Czar's empire. The army, the navy, the professional classes, the workers and the agriculturists have all become saturated with the revolutionary spirit. Only the aristocracy and the Cossacks stood rigid beside the sovereign or urged him to stay in the breach.

The manifesto issued on Monday was like a bolt from the blue. The Emperor, in his own words, "effaces himself," and extends to all his people "civil liberty based on the real inviolability of person, freedom of conscience, speech, union, and association."

The State church is ended, for the Imperial word must be carried out to its logical conclusion. Representative and responsible government will immediately take the place of the autocracy. The figurehead sovereign wants to have the co-operation of his people in effecting the change peacefully. Behind the Imperial manifesto is a constitution, the terms of which will quickly become known.

To say that there is not danger in the future situation still is to overlook the fact that the fires of revolution are blazing in St. Petersburg and throughout the provinces. The leaders in this movement may not consent to be robbed of the fruits that violence alone could wrest from the landed and rich classes. But the world may well wish to see the personal sacrifice of the Czar crowned with peace. Time will surely develop all the lessons of the new charter. There are many institutions outside of Russia that will be shaken by the surrender of the Romanoffs. It is almost certain to give occasion for an attack upon the Established Church in England, and upon the powers reserved to the German Emperor. In the long run the peaceful revolution must accomplish most. France is no further ahead to-day as a result of revolution wrought by violence. Is it not possible to see Russia imitate the institutions of America under the protection of a monarchy limited according to modern ideas of liberty and justice?

ENGLISH PILGRIMS IN ROME.

The following is the text of the address presented to the Pope by the Pilgrimage of the British Catholic Association:

Most Holy Father—Humbly prostrated at your feet, we, your children in the Faith of Great Britain and Ireland, offer to your Holiness our deep homage and veneration.

Five years ago upon the occasion of the celebration of the Jubilee of your illustrious predecessor we came in large numbers to Rome to present ourselves at the feet of the successor to St. Peter and to gain in the Eternal City itself the Jubilee indulgence. We now come as representatives of our countrymen, who have signed this address and whose voices unite with ours in praying that we may receive your paternal love and blessing.

Full well we know the great affection which your Holiness bears for our countries and how solicitous you are for the Faith. Through all our trials, even in the time of greatest persecution, the Catholics of Great Britain and Ireland have ever been most devoted to the Holy See, and we once more wish to express to you, Holy Father, our deep loyalty and affection.

Our earnest prayer is that your Holiness may be granted many years to guide the Holy Catholic Church and to spread God's truth among the people of the world. In this prayer all Catholics will join, but none more than we, your children of the northern isles, who now most humbly ask the Apostolic Blessing on ourselves, on all our friends and countrymen, and on the Bishops, clergy and laity of our dear fatherland.

EDITORIAL NOTES.

It is not generally known that the late Sir Henry Irving was married to a Dublin lady, who survives him. She was the daughter of Surgeon-General O'Callaghan and the niece of a famous Irish man of letters, John Cornelius O'Callaghan. Mr. O'Callaghan was the author of "The Irish Brigade" and "The Green Book."

Whistler, the American painter, wrote the following tribute to the beauty of Irish girls: "Irish girls have the most beautiful hands, with long, slender fingers, and delightful articulations. American girls' hands come next; they are a little narrow and thin. The hands of English girls are red and coarse. The German hand is broad and flat. The Spanish hand is full of big veins. I always use Irish models for the hands; and I think that Irish eyes are also the most beautiful."

A letter of the Pope to Cardinal Richard is published in Paris on the eve of the resumption of the discussions on Disestablishment in the French Senate. "We shall make known in due place and season," writes the Holy Father, "all our thought, and we shall give to the clergy and faithful of France the instructions demanded by an unhappy situation, which is not of our doing, and for which we (as all honest and enlightened minds recognize) are not responsible." Meantime Pope Pius exhorts the Catholics of France to place their trust on high, and by prayer and penance to appeal to Divine protection for the fatherland and the Church. The letter shows that Pius X. faces the future in France, with anxiety indeed, but undismayed. He applies the words of the Parable: "Fear not, nor tremble at this multitude; for the battle is not yours, but God's." The priests of France are making ready for the future in this spirit. The clergy of the fifty cantons of the diocese of Autun have just addressed their Cardinal Bishop. "Eminence," says the address, "you can count upon us. We are ready to obey as one man your directions, or those which you may transmit from the Pope. We are solely troubled for the honor of the Church and of religion; we are not disturbed by the distress to which we may be reduced. Men do not die of hunger in France, and 'twere far better to die of hunger than to permit the Church to be put in bondage."

MR. MORLEY ON HOME RULE.

Below we publish the only report that has seen the light in this country of Mr. John Morley's recent meeting with his constituents at Forfar. The meeting, which was held in the Reid Hall, was presided over by Provost Adamson.

Mr. Morley, who was received with cheers, said: At the beginning of the last century Pitt was the Minister of George III. The great question of Catholic Emancipation had arrived at a certain stage, and Pitt assured the King that never again would he raise it. Some years after Mr. Fox gave a similar assurance. But no party could give such an assurance with regard to the Irish question now. The Irish question existed for both parties. The MacDonnell episode showed that the Lord Lieutenant and the Chief Secretary were as much alive to the necessity of amending and altering the Irish system as the most Liberal representative in the land. Last session the whole Liberal Party in the House of Commons voted in favor of Mr. Redmond's amendment, which stated that the present system of government in Ireland was in opposition to the will of the Irish people, and gave them no voice in the management of their affairs, was extremely costly, and did not enjoy the confidence of any section of the population, was productive of universal discontent and unrest, and had been proved to be incapable of satisfactorily promoting the material and intellectual progress of the people. Surely then it was incredible that a party which supported an indictment so damaging should have no policy for dealing with such a state of affairs. He did not believe—he said this entirely on his own individual responsibility, having no right to pledge anybody else except the electors of the Montrose Burghs—he could not believe that the new Parliament, if it had the full duration of life, such as he anticipated, would run its course without any attempt to remedy so monstrous a state of affairs (cheers). He would recall the fact that Sir Henry Campbell-Bannerman, the leader of the Liberal party, who had struck to his guns, and had saved his party (cheers), said, speaking on that very amendment, "What was the principal at the root of this policy? It was the right of the Irish people to the management of their own domestic affairs. The successive plans by which this was to be given to them failed to satisfy the country, but the principle of self-government, the principle of an elective element that shall be the governing element in Irish affairs that still remains." Mr. Morley, proceeding, said—I defy the wit of man to give to Ireland, to Irishmen, any control, any effective voice, in the management of their own affairs, whether in respect to saving money or anything else, unless there is an executive responsible to a body in which the elective element shall have the decisive voice, whether that body sits in College Green or wherever it sits. Gentlemen, that is what I say (cheers), but I want to be perfectly clear, because if you do not approve you will not desire me to be your candidate, and I will heckle myself (laughter), and will save someone else the trouble when the time comes. "Are you for Home Rule?" I answer, "If you mean the creation by Parliament of the local legislature under the paramount authority of the Imperial Parliament, yes, I am." (cheers). "Is that what you understand, my heckler says to me, to be the spirit of the Gladstonian policy?" I say that I can imagine no other intelligible interpretation or application of that spirit. Thirdly, my heckler says, "Do you expect to see reform of the Irish Government the first measure of the new Parliament?" I answer—No, I do not. I do not know what the first measure will be. It will not be the question of Irish government. Remember that in 1886, when Mr. Gladstone and his colleagues brought forward their first Home Rule bill it was an urgent question of social order in Ireland. Ireland was in such a state of disorder that you had to choose between two policies for remedying that state of disorder. We chose one course, and the Government of that day chose another. I do not say which was right or which was wrong, but I do say this, that there is a difference as to the question of priority of Irish reform between the state of matters in 1886 and that which prevails to-day. Gentlemen, I am not quite done, but very nearly. "Would you promise to submit the question of reformed government in Ireland to the electors of the United Kingdom at a special election?" No; I say I would not. I am jealous, and I hope you are, of the principle of what is known as the referendum, and so long as the House of Commons has the confidence of those who made it I do not approve for my own humble part—I am speaking for nobody but myself—I do not approve of barring out before that Parliament exists, barring out a particular piece of business. To me that seems just as unconstitutional as a Government clinging to office when they know very well that everybody else knows that they have entirely lost the confidence of the country (cheers). Another word and I release you from this dangerous and thorny topic. I am not captivated by any promise either from Liberals or Tories of what I call Unionism and water (laughter). If I am to have Unionism I will swallow it neat (loud cheers and laughter). If the next Parliament will not look at the Irish question I and the majority of the Liberal party won't have it, which is perfectly possible. If they won't allow a people who were good enough for you to lend 112 millions of money to them, if you won't allow them to manage their own affairs, then, of course, a very humble individual like me, like all other Ministers, except the present Government, will have to wait, to acquiesce for the time, and wait for a further prosecution. The Irish meantime will go on, and the reduction of the number of Irish members will make no difference, and whilst people like me are waiting the Irish go on confusing and interrupting our management of our affairs because we won't let them carry on and manage their own affairs (cheers).

DEATH OF THE VERY REV. DEAN FLANAGAN.

An Irish news item announces the death of Very Rev. Dean Flanagan, P.P., at the Presbytery, Adare, at an advanced age. For some years past he had been in failing health. He had labored for forty years in Adare, and was an intimate friend of the Earl of Dunraven. His early studies were at the College of St. Sulpice, Paris, and his ordination took place in 1852. He joined the Oratorian Order under Cardinal Newman at Birmingham, and accompanied the Cardinal to Dublin in 1854, when the Catholic University was founded. He was afterwards head of the secular mission at Smethwick, in the Birmingham diocese. A year after he became chaplain to the late Earl of Dunraven, and accompanied him to Adare, where he was subsequently appointed administrator and parish priest by the late Bishop Butler. Ten years ago he was raised to the Deanship by Most Rev. Dr. O'Dwyer, with the approval of the Holy See. Deceased was cousin to the late Judge Woulfe Flanagan, and belonged to one of the most respected families in Roscommon.

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