



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.

NOTES OF THE WEEK!

FAVORING HOME RULE.—An important despatch, though brief, of the 20th February, contains this news:—

"Sir Henry Campbell-Bannerman is opposed to Lord Rosebery's clean slate policy. Speaking at Leicester recently, he said Home Rule for Ireland was written on his slate and he was not going to rub it off."

This is far more significant than may at first seem. It means that, while Lord Salisbury is pledging his Government, and Lord Rosebery is pledging his Liberal following against Home Rule, men like John Morley and Sir Henry Campbell-Bannerman are stronger than ever in their determination to adhere to the policy outlined by the late Mr. Gladstone, and to keep the question of Home Rule to the front.

It is in vain that the avowed, as well as the hidden, enemies of Ireland's cause have recourse to the old-time tactics of representing the Irish people as dissatisfied, disloyal, anti-British, and revolutionary. It is useless for the hostile press to keep up a foment by picturing Ireland in a state ripe for revolution and the United Irish League as fostering another insurrection in the near future. By this time the world is fully aware of such tactics and their nature. Men do not now place any reliance upon these sensational methods of discrediting a whole race. In fact, the British statesmen of the hour, even the most adverse to Ireland's cause, know the value, or the lack of value, of all such alarmist representations. We, on this side of the Atlantic, are constantly treated to doses of anti-Irishism that serve more to strengthen the cause and to bring to it fresh and important adherents than to awaken any spirit of opposition in the breasts of serious people.

The statement made by Campbell-Bannerman amounts to a resume of the exact situation. Home Rule has become one of the most important political issues in the Empire, and it cannot be effaced, except by being accorded. No matter what the Government may be called, by what party it is supported, and by what individuals it is led, the position remains unaltered, that the safest and best minds in the hierarchy of British statesmanship believe in its principle, acknowledge its justice, admit its necessity, and are prepared to support it to the end.

DIVORCE IN ITALY.—At last one of the epoch-making sessions of the Italian Parliament has commenced. From Rome comes the following:—
"King Victor Emmanuel opened Parliament on Thursday, 20th February, with considerable ceremonial. In the speech from the throne he referred to the tranquillizing effect on the country of the Government's Liberal policy and to the excellent relations existing between Italy and all the powers. 'A policy,' said His Majesty, 'which bears in mind all our rights and all our duties, has earned us a large share of good will and flattering testimonies of the esteem in which our country is held by foreign nations. The confidence which Great Britain and Brazil placed in me, by selecting me as arbitrator is very pleasing to me. Thus in the concert of the great nations, the defense of our interests and fidelity to our alliances and ties of cordial friendships are fully reconcilable with Italy's supreme aim, namely peace.' Among the bills announced for introduction were measures providing for divorce and a reduction in price of salt."

On the occasion of the opening of the Pope's jubilee, the Holy Father remarked to one of his friends, that

the celebration of his twenty-fifth anniversary of Pontifical reign has been brightened by the resignation of Count Guisio, the Minister of Public Works, "who left the Government rather than approve of the Divorce Bill, which the Church holds hurtful to family morality and concord." It has been commented that the resignation in question indicates how bitter and determined is the opposition with which the Vatican and the Clerical party will fight the proposed law.

This only stands to reason. Alone, in all the world, the Catholic Church has constantly combated every attempt to weaken or interfere with the sacred obligations of matrimony. In raising marriage to the dignity of a sacrament, that contract, between man and woman, has become a source of special grace and a bulwark of domestic and social purity. In the uncompromising attitude of the Church upon this subject we behold an evidence of her Divine foundation, as well as the best proof that she is the only reliable dictator of human morals. From a social standpoint, apart from all religious and spiritual considerations, this determined stand taken by the Catholic Church has been the sole safeguard that the world has yet had against the evils of divorce.

Above all should the womanhood of the world be grateful to Catholicity for having so hedged in the domestic hearth, and so protected the wife and offspring from the terrible fate that must necessarily fall to all who disregard her laws in this connection. In a word, the Church's opposition to divorce is the salvation of the human family; and the world will yet have to recognize the same.

SALARIES OF JUDGES.—During a recent Parliamentary debate the question of the inadequacy of judges salaries was again brought forward. Mr. Haggart was the only member of Parliament who spoke against giving our judges such remuneration as might enable them to live according to their position in the large cities. The press of the whole country has pronounced in favor of an increase in the salaries of the judges. The cost of living has increased over thirty-five per cent. since the last adjustment about thirty years ago. The importance of matters needing adjudication has enhanced in far greater proportion. For many reasons that will strike the mind of the statesman, our judges should be paid according to their rank and the necessities of their positions. The new Minister of Justice is a man of action, and he should not hesitate to inaugurate his administration of the important department he presides over by bringing down a measure that will fully meet the demands of justice.

AN INSPECTOR WANTED.—It has been asserted that the fire that destroyed the beautiful and costly Church of Our Lady of Good Counsel was caused by a defective electric wire in connection with the lighting of the sacred edifice. This may be so, and it accentuates the importance of having some public officer whose duty it will be to examine periodically those public buildings that are lighted by electricity. There is the consideration of public safety to be considered as well as the protection of property, and this matter should occupy the attention of our governing bodies without delay.

A LIBERAL SPLIT.—There is no doubt that the split in the Imperial

Liberal ranks is totally due to the Home Rule question. The attitude of Sir H. Campbell-Bannerman has placed it beyond all question that either the Gladstone Home Rule policy must be accepted by the Liberal party, or else there is absolutely no prospect for success, as far as a return to power goes. One of the most sane comments upon the situation is that in which a London correspondent says that an "Independent National Parliament in Dublin is merely a bogey of Lord Rosebery's imagination. What is there is Gladstonian Home Rule, and to that, under Mr. Morley's especial guidance, they cling." Then the same writer adds:—

"In a nutshell, the position is this: Lord Rosebery holds out to the Irish as a reward for their future good behavior local self-government of a type suitable also for England, Wales and Scotland, Sir H. Bannerman, on the contrary, declares that Gladstonian Home Rule is still the best immediate remedy for Irish disloyalty. The following of each in the House of Commons is about equal, but Sir H. Bannerman controls the party organization. What Lord Rosebery and Mr. Asquith now have to decide is whether to create a new organization, as Mr. Chamberlain did when he broke with Mr. Gladstone, or call the party together and attempt to oust Sir H. Bannerman."

While this is the situation, pretty fairly stated, we take exception to the word "disloyalty." In the present instance it is wrongly applied, and the word "dissatisfaction" would be more exact. In reality there is no disloyalty amongst the Irish; they are loyal to their own country and their own cause; they are dissatisfied with the system of Government under which their interests are crushed; and they would be loyal to the constitution that would shelter, for them, a degree of liberty equal to that enjoyed by other civilized nations. But for the present that is not actually the matter at issue. While the "Times," the "Globe," the "Pall Mall Gazette," and the "Westminster Gazette," are seeking to adjust the situation, to foresee the future, the recent remarks of Sir H. C. Bannerman and Lord Rosebery, would indicate something in the form of a coalition between the Rosebery Liberals and the Chamberlain Unionists. In other words, the Liberal Party is likely to be purified of all the dross that weighed it down, and to have its garden weeded out. If so, it will remain in a very small minority; that minority united with the Irish National Party might reasonably expect to oust the present Government when comes the day of reckoning.

THE NOTORIOUS MARGARET.—The citizens of Columbus, O., have been greatly exercised of late over the lectures, the arrest and the expulsion of the woman known as Margaret L. Shepherd. This prophetic of evil has such a reputation that common respect for the sensibilities of our readers, prevents us from entering into any details concerning her. What we find specially remarkable is the sad fact that the non-Catholic press refrains from denouncing her, and even encourages her by free advertisement. Of all the organs in Columbus, only one—the "Citizen"—has had the courage and Christian manliness to expose the impure creature. That organ said:—

"A notorious character, denounced publicly by reputable ministers of different denominations, has been holding forth in a public hall of this city repeatedly for months in vile and indecent tirades against many of the most reputable and respected citizens and taxpayers of this community. The surprise is that a large portion of this community, fully abused and slandered as they have been, have exercised the patience they have shown. It is a blot on the fair name of the city to have this public indecency continue longer. The officers having the public safety, the good name of the city, its quiet and order in their keeping should be supported in silencing this disturber of the peace and shameless violator of common decency."

At last the officers did more. Mrs. Shepherd was arrested on the double warrant of inciting to riot and of distributing immoral books. She

was taken into custody on Sunday, admitted to bail, and appeared on Monday. The case was adjourned till the next day, and when called it was dismissed on "condition that the woman would leave the city at once and never return. The proposition came from her counsel, and was agreed to by the prosecuting attorney. The fact of her unwillingness to allow the case to go to trial was a confession of her guilt, and the entire community may well be congratulated on being forever rid of the malice and peace-destroying work of this shameless woman."

So much for Columbus! But Mrs. Shepherd found it no hardship to leave the place. She had lectured there for four weeks, and had exhausted all her chances of revenue. But now she will go to some other town. It will be in order for the authorities of her next stopping-place to expel her before she has time to do any harm. If a Catholic convert were to attempt to speak against Protestant institutions, in language the hundredth part as vile as that used by Mrs. Shepherd, he, or she, would not be tolerated one hour in any city in America.

THE CIVIC HOSPITAL.—The Board of Health and the Medical Association of Montreal held a meeting last week to discuss the project of a civic hospital. All are of accord as to the utility, and even the necessity of such an institution. The principal point of dispute is that in regard to the nature or division of the proposed hospital. Alderman Ames proposed the construction of the main body of the hospital first—for he anticipated the usual cry of "no money" from the Health Committee. Then, he said, later on wings might be so built as to divide the institution into two distinct sections—one Catholic, the other Protestant. Dr. Lachapelle did not accept the views of Ald. Ames on this point, but advocated a single and undivided institution, all one, for the benefit of all sections of the community. Strange to say, as far as our memory serves us, Ald. Ames accords with the idea of His Grace the Archbishop, while Dr. Lachapelle advocates a system against which His Grace has already publicly protested. In his pronouncement, in the form of a letter, the Archbishop pointed out not only the inconveniences, but the very impossibility for Catholics of accepting a joint institution of that nature. We have not His Grace's words before us, but we remember well that he pointed out how unsatisfactory it would be for Catholics to be deprived of all the minor religious adjuncts that go to perfect the surroundings of the sick and dying. The absence of holy pictures, of the crucifix and other like needful objects; the impracticability of prayers, the beads, and so on; and, above all, the humiliating position of our nuns, under the guidance of a lay matron. We believe in the serious necessity of a Civic Hospital; and we believe in it being divided entirely into two sections.

EMMETT'S DAY.—On Tuesday, 4th March, all the world over the Irish race will celebrate the anniversary of the patriot-martyr, Robert Emmet. A contemporary wishing to tell what Emmet did not do previous to relating the story of all he did do, says:—

"If you open the broad folios of history you will not read that he founded a State, nor that he established a religion; it is not written there that he sang any sublime chant that goes echoing through the ages, nor that he wrought a breathing statue, nor flung upon the canvas the rarest fancies of the imagination."

We need not follow all the negative aspect of the patriot's biography, for such would be interminable. In the dark night of Ireland's sorrows his name glitters as a star of great magnitude. It is well that such men and such lives should be kept ever green from generation to generation; it is well that their anniversaries should be fittingly commemorated, both in gratitude, for their services and as a perpetual reminder to the descendants of Irishmen for all time, that they too had glories in their race that the night of persecution could never efface and that increase in splendor as the ages roll into the Past.

Father Moeller, S. J., at the Gesu

Rev. H. Moeller, S. J., delivered the second of his course of Lenten sermons at the Gesu on Sunday evening to a large congregation. He took for his text:—

"But we preach Christ crucified; unto the Jews a stumbling-block and to the gentiles foolishness, but to them that are called both Jews and Greeks, Christ is the power of God and the wisdom of God, for that which appeareth foolish of God, is wiser than men; and that which appeareth weakness of God is stronger than men." 1. Cor. v. 23, 24, 25.

In last Sunday's discourse we considered Christ as the Son of God, this evening we shall consider Him as the Son of Man. It will not be necessary to prove that Christ had a human nature. The whole Gospel narrative shows that he lived and died as men do. He felt heat and cold, hunger and thirst, fatigue and exhaustion. He experienced the emotions of men, was moved to tears and oppressed with heaviness and fear. But as in Christ every action was that of a God, so every action in Him showed the God. The Incarnation was a new form of the manifestation of the Divinity. Whilst it was primarily an act of kindness, it was also a manifestation of power and wisdom. God triumphed in weakness, and His glory appeared in lowliness. He proved his superiority to man in choosing men which were the direct opposite of those which man would have chosen and which if he had been mere man must certainly have ended in failure. Not only that but by His condescension Christ gave everything human a divine importance. He moreover made man's own weakness, His lowliness, His greatness, and this in a manner unexpected, but with a wisdom that was divine, solved the problem of human life. He turned a curse into a blessing and showed men how they can prepare to meet on the footing of children their Father who is in Heaven. We shall this evening consider what Christ did for humanity.

THE CARDINAL POINT in all relations of man to man, whether social or political, is the worth, standing and claims of the individual. The solution determines the rights and duties of men to one another, as well as the rights and duties of ruling powers. Has man any individual value and dignity, independently of rank, possessions or genius, or even of influence and strength to defend himself? How does the individual stand as opposed to the many? What rights has he in or against laws and constitutions or royal prerogative? This question, Christ's appearance and doctrine answered more clearly and definitely. Each individual soul is by its own right and by divine adoption a child of God, and it has a right to ask of all the world a recognition of this its dignity. Every man, yea every child, be he poor or rich, be he wise or ignorant, be he strong or weak, can and should claim God as his Father. Each one can stand against every other and say I am a child of God, and thou art no more, or if more, then only by the favor of our common Father. Every man can appeal to that Father, Who is also the judge of all, to have his wrongs righted, if not in this world, then, at least, in the next. Every man in distress can appeal to his fellowmen and ask of him relief in the name of that common Father and in virtue of the brotherhood of all men. Christianity is not only the religion of man to God, but in a very special sense the religion of man to man. No system that human ingenuity has devised gives man a position equal to that which Christ assigns him, for there any system which attaches equal rewards and punishments to the performance or neglect of duty to fellowmen. No system can give such a foundation or reason for these duties.

THE CRY OF HUMANITY.—I know fully well that the cry of humanity, civilization and philan-

thropy is in the air. Whatever is good in these theories was borrowed from Christianity. If we take from them the foundation afforded by Christ's doctrine, they are nothing but empty sound. Humanity! What is humanity, if man is only bone and flesh and nerve and brains? What can appeal to us in him? His sufferings are only a little nerve tension, not so different from the strain of the creaking oak in a storm, or the heating of a wire traversed by an electric current. Our own feelings of sympathy, what are they, but but sensitive nerves. Development, physical strength is nature's aim. It spurns the weak and curses them with pain. Those who are unfit to live, should die, so die. Why not let them die?

Philanthropy—do to your neighbor as you wish your neighbor to do to you. Yes, but why? If I am myself and my neighbor not myself, why should I inconvenience myself for him? Universal good! What is the universal good to me when I am dead? Well, I need not rehearse all the theories for the betterment of mankind. If civilization, culture, and training make us more humane and more kind let us not condemn these means. But this we know fully well that greed and pride will always remain and break through every flimsy barrier. Not even Christ could banish them from the world.

THE CHRISTIAN DISPENSATION.—But how weak are these systems beside the motives which we find in the Christian dispensation! As God became weak, helpless and homeless, and at His birth laid in a manger, that enforces as nothing else, the dignity of the poor and appeals to our sympathy in their behalf. Turn not the poor from your door, for once the great God of Heaven was poor and was turned from the doors of His own city. The sanction of a God, "whatever you do unto the heart of my brethren, that you do unto Me," can there be a more powerful inducement to be kind to our fellowmen. The promised recognition on the day of judgment of those who fed and clothed the hungry and the naked as having fed and clothed Him; the threat of reprobation of those who refused to assist the needy, as having refused to assist Him, can there be a stronger vindication of the law of charity. Whoever enforced the rights of men against tyranny as Christ did? He reminded Pilate that he would have no power unless it were given him from above, and that those who invoked that power to commit injustice had the greater sin. He allowed himself to be condemned unjustly and executed, as a protest against injustice and to warn us that condemnation is not always a sign of guilt and that those who are punished who are not deserving of blame. We should call to mind too that injustice can be done by those in low places as well as in high places. The Scribes and Pharisees and priests were more, or at least, fully as much to blame as Pilate, for they were the instigators and accusers. Ah, yes, where was there ever a protest against humanity of every kind like unto the protest of Christ upon the cross. But through this sympathy with humanity, through all those doctrines that established man's dignity and rights, the wisdom of the Divinity shone. Christ did not abolish poverty, but sanctified it; He did not remove or prevent suffering, but He gave it value; He did not raise the lowly to an equality with the high, but made them happy in and contented with their simpler lot. This was the divine solution of the complex problem of man's condition in this world, to make weakness strength, sorrow blessedness, lowliness honor, in short, to turn a curse into a boon and benediction. We see the difference when we consider how the world to-day is trying to solve these problems. It makes the poor discontented, and urges them to despoil the rich, it investigates those subject to authority to rise up and refuse submission to that authority. It makes the lowly dissatisfied and sets them in conflict with the more favored. It rouses pangs.

(Continued on Page Eight.)