

The True 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, MARCH 5, 1908.

Episcopal Approbation.

If the English Speaking Ca-

tholics of Montreal and of this

Province consulted their best

interests, they would see more

of the TRUE WITNESS one

of the most prosperous and power-

ful Catholic papers in this coun-

try. I heartily bless those who

encourage this excellent work.

† PAUL,

Archbishop of Mo. cl.

ITALY.

The arrival of the new Italian re-

presentative, Dr. Lionello Scelsi, and

his hopeful statement are decidedly

welcome. We may not agree with

all he says, yet we should be glad

with him to see a prosperous and

united Italy. In saying this we

must not for one moment be consid-

ered as consenting to the thought

that our Holy Father should be a

subject of Italy or of any other

single country. We wish to see him

perfectly free—a self-sustained mon-

arch—free to communicate with his

subjects without asking leave from

any earthly power. Let us, however,

come to this point in the sequence

of Dr. Scelsi's own remarks. Dark

lines are not wanting in the pic-

ture he draws, though brightness

casts a gleam even over these. A

clear distinction is drawn between

the north and south of the peninsula.

They differ in products, people and

institutions. Nearly all the manu-

facturing of Italy takes place in the

north, which, therefore, becomes the

real centre of industrial activity. In

close proximity to France and Ger-

many, in a temperate zone, the north-

ern district of Italy has been for

several generations the centre of in-

tellectual and political forces which

have had their influence in forming

the present condition of Italy. Revolu-

tionary France and atheistic Ger-

man philosophy seemed to meet as

two mountain streams which con-

verge in the Italian centres of the

north. Here the house of Savoy

started upon its robber march; here

Rostini wrote his Five Wounds of

the Church, and Gioberti his Onto-

logism. The industry of this dis-

trict is marked with all the thrift

of a bright, clever people. It is, how-

ever, severely handicapped, as like-

wise, the other part of Italy, with

having no coal. In fact there is no

coal in any part of Italy. All their

coal has to be imported. Most of

it is brought from England. This is

a great drawback both in manufac-

tures and in railways. Italy abounds

in waterfalls, so that the available

electric power, when developed, will

be unlimited. Southern Italy as the

Consul remarked, is still backward—

due, it may be, to politics, much

more likely due to the different races

and warmer climate. In speaking of

those who come to America or else-

where, Dr. Scelsi says that they send

back about 200,000,000 francs every

year. That is a very creditable

showing—although, as Canadians we

expect a large portion of the money

earned in the country to be spent in

the country. We may admire the

economy and industry of these hard

workers. We hope that more of

them will make their homes here and

find in Canada, if not the sunny sky

of Italy, at least the cheerfulness of

prosperity. If some of them leave

their knives at home, and quit their

secret associations, and divide up

some of their generosity with their

Church they will win out quickly.

There is no use in making them be-

lieve that Canada is simply a pass-

ing exile from which they are to

draw as much as possible to which

they are to contribute as little as

possible, and where they must re-

main for only the shortest time pos-

sible. As might be expected, Dr.

Scelsi speaks about trade relations

between Italy and Canada. The ex-

ports of Italy would largely consist

of wine, fruit, cheese and olive oil.

Seeing the distance between the

countries, the difference in the tastes

and habits of the two peoples we

see no prospect of Canada becoming

a general market for Italian prod-

ucts. All else that they might

have to expect would belong chiefly

to the class of luxuries.

We pass to this gentleman's re-

marks concerning the relations be-

tween the Pope and the Italian gov-

ernment. It is natural for any re-

presentative of the Quirinal to magni-

fy the good intentions of his mas-

ters and minimize any opposite sign

or different view. He points to the

freedom of the last two conclaves,

to the reception of the Papal Am-

bassador on his return from Paris,

to the honor which would be given

the Holy Father if he appeared on

the streets of Rome, and, lastly, to

the allowing of French religious into

Italy. These are, at any rate most

of them, not grave matters in the

whole issue. If the Holy Father ap-

peared in the city of Rome he would

pass as subject of Italy. In other

words he would be both monarch

and subject in his own city; for the

Catholic world cannot reconcile the

taking of Rome by Victor Emmanuel

as anything but a robbery which

lapse of time does not rectify or

material power justify. The Piedmon-

tese government had no more right

to the city of Rome than it had to

the city of London. Glad indeed be-

yond measure would the Quirinal be

to learn that the Sovereign Pontiff

was going out for a drive on the

Pincio. All the troops in the Eter-

nal City would be detailed to guard

the streets. But we must reflect on

King Humboldt's father might testi-

fy, Lisbon, and here in America the

work of anarchists. The royal house

of Italy could not protect itself as

King Humboldt's father might testi-

fy. There is a volcano under the

Quirinal whose rumblings are heard

in the irreligious municipal govern-

ment of Rome itself, in the republi-

can tendencies of all Italy, and in

the atheistic shouting around the

Campo di Fiore on the anniversaries

of Giordano Bruno's death. The

Quirinal could not protect the Pope.

Things will have to go on before

the tide of justice returns and before

an improvement sets in. We pro-

mise to take up the subject again

with a protest against the remark

that the temporal power made the

Popes a shuttlecock for the Catholic

states of Europe. It was not the

case at all. It was the cupidity of

the House of Savoy, encouraged by

bigoted England and all the forces

of the square and triangle, abetted

by the cowardly action of the third

Napoleon. These are some of the

forces arrayed against Rome during

the last sixty years.

THE ORANGE ORGANIZER.

The Organizer of the L. O. L. has,

notwithstanding the snowdrifts, been

rousing the brethren in several parts

of Ontario. His speech at Durham

has been sent to us with the request

that we would comment upon it.

Though why stereotyped fiction and

professional prevarication require no-

tice at this late day is what puzzles

us. We can say nothing new upon

Orangeism, its principles or its meth-

ods. We find no new idea in

Brother Birmingham's remarks. It

is the same dull underhand mis-

statement of history, the same dark,

bitter hatred of everything Catholics

hold dear. The same cowardly un-

patriotic cry for creed division, and

the same broken down party around

which the rally is made. However

it may not be amiss to call atten-

tion to the boast which this organ-

izer makes that Orangeism has 2000

lodges in Canada with an active

membership of 100,000 besides many

superannuated adherents. This may

be a good thing for Orangeism, but

it is a bad thing for the country.

It may be the glory of Birmingham

and his brethren, though it is the

humiliation of every true Canadian.

It says little for the progress and

education of the Dominion. Let any-

one judge of the intelligence of Dur-

ham when they accept as history the

statement that "William of Orange

was taken as the central figure

around whose valor and greatness

much of the glory of the British

Empire of to-day is ascribed." It

is not a question in which William

of Orange is, or should be, concern-

ed. This monarch had no more to

do with Orangeism than William the

Conqueror. Orangeism sprang from

the bigotry and hate of Irish. Pro-

testants against Irish Catholics a

hundred years after William's death.

We do not know whether this or-

ganizer knows that he is falsifying

history—but it speaks volumes for

the public school education of Onta-

rio that year after year, and genera-

tion after generation this error is

proclaimed without criticism or con-

tradiction. We quote a short ex-

tract from a history of Ireland by a

graduate of Trinity College, Dublin—

a source which cannot be challenged:

"After the elective franchise was con-

ceded to the Catholics the hate of

the lower of Protestants was exas-

perated by self-interest. Previously

to that event the vote of the Pro-

testant freeholder made him a more

eligible tenant to an electioneering

landlord; but now when the Catho-

lic was permitted to compete with

him on equal terms, he found the

landlord inclined to take advantage

of the open market by raising his

rents. In 1795 a Protestant band-

itti, calling themselves Peep-of-day-

boys, served notice on most of the

Catholics in the county of Armagh

to quit their farms before a certain

day, threatening destruction of prop-

erty, and even loss of life, in case

of disobedience. Towards the close

of that year the Peep-of-day-boys

formed themselves into an Orange

Association. The Peep-of-day-boys

were not checked before they had

driven from Armagh several hun-

dred Catholic families. These

seeking refuge in various parts of

the country, spread through the Ca-

tholic body a report, to which ap-

pearances gave some sanction, that

the extermination of the Catholics

was the real object of the new Orange

Association. That is the origin of

Orangeism. Begotten of hate and

cradled in bigotry, it has been true

to its birthright; nor will it ever

lose its spirit. In Canada as in Ire-

land its steps are marked with pas-

sion, and its lodges are the centre of

fraternal disunion. No man but an

Orangeman would introduce into this

new land the quarrels of the old.

None but an Orange organizer would

go up and down the country playing

upon the prejudice and ignorance of

his sworn brethren. No one but

men of this stripe would boast

that the platform of Orangeism is

"a strong stand against political

Romanism and Jesuitical power."

What is political Romanism? For

the life of us we know not: Catho-

lics are to be found on both sides

of politics and have ever been. Un-

less it be a mere name to rally

Orangemen, a red rag to the coun-

try bulls of Ontario and elsewhere,

we see nothing in the term. Bro-

ther Birmingham then gives a list of

men who, he says, have identified

themselves with Orangeism. Amongst

them he enumerates Professor Gold-

win Smith, "who," to use the Bro-

ther's appreciation—and he is—so

well able to form an appreciation—

"must be acknowledged to-day as