

The True Witness

AND CATHOLIC CHRONICLE

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publication should reach us not later than
5 o'clock Wednesday afternoon.CORRESPONDENCE and items of
local Catholic interest solicited.

THURSDAY, NOVEMBER 14, 1907.

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

MIXED MARRIAGES.

Having been asked by several parties for an opinion upon the subject of mixed marriages—a matter very much to the fore at the present moment—we asked His Grace for a pronouncement. He replied that a pastoral letter bearing upon this important subject would be read in all the churches on Sunday next, the text of which we will publish in our next issue. The law of the Church, it should be borne in mind, has always been the same, but it is now to be enforced rigorously. Right here we want to say, in reply to "Roman Catholicism," letter, appearing in a recent issue of a morning paper, that the writer's non-de-plume seems to be a misnomer, for it is not customary for "Roman Catholics" to question the right of their first pastor when he issues laws for their guidance. He acts not upon his own authority, but upon that of the Holy See.

IDEALISM.

Notwithstanding the philosophical mood in which we find ourselves and notwithstanding even the character of the subject we have chosen our purpose is not philosophical. It is religious. We have been wondering at the great difference between the idealism of our religion and the idealism of philosophy. There is undoubtedly a tremendous gulf. Sky and earth seem to meet on the distant, indefinite line of the horizon, where the rainbow stoops to the wet clover, and where the hopeful child expects to catch some of the colored jewels. These two idealisms never meet, neither in the heaven above where philosophy never enters, nor upon earth where it is too much the chase for the rainbow. These two disagree in the ideal of which both the saintly religious man and the philosopher have embodied presentations; and unless the philosopher yields to religion, acknowledging that in religion's secret tabernacles he has found the perfection he had longed for, idealism will never be to him a reality. This reality held out by religion as possible for man's attainment, as the necessary condition for idealism to be enthroned in the realm of the intellect and not the mere paradise of poetic imagination, is the rock of fidelity which has made the struggle of life a triumph and has crowned suffering with eternal joy. Jesus Christ, the Eternal Son of God, is the religious ideal. He is the light which enlighteneth every man that cometh into the world. His is the plenitude of which we have all received. There is a sweet, stern reality about Him—His consubstantial Sonship and Godhead, His life, death and resurrection—And all this reality has been from time to time emphasized and insisted upon by His over-living Bride and Witness, the Catholic Church. And seldom, if ever, is this reality more earnestly and carefully inculcated than by our venerable Pontiff in his encyclical

cal upon Modernism. Plainly translated and briefly summarized, Modernism means philosophical idealism, carried further and into regions hitherto unsurveyed by mere philosophy, but all the more dangerous on this account. But the radical fault which it has in common with all other forms of idealism is the unreality of its principles and its science. The contest between the Church and philosophical idealism began very early in the history of the Church, when in Antioch and Alexandria Greek subtlety started the Gnostics and when these philosophers strove to blend Eastern mysticism with Christian faith. It was of no use. The wild olive might be grafted upon the tame; but never would the thorn tree produce grapes. Arabian philosophy had the same failing, and by the sword of the Angel of the schools it met the same fate. And to-day Kantian and Hegelian philosophy receives its demotion. Idealism shows forth the weakness of human effort either of intellect or will to raise man up to higher things. It presents a kind of perfection of the good and the true and the beautiful; it acknowledges man's shortcomings when compared with these high standards; it is the pursuit of the few, the attainment of none. What a temptation, therefore, was it for Hegelian philosophers in the guise of Christian teachers to first deny the supernatural, and then build up out of the ruins an ideal Christianity. It did not succeed, for the guards on the watch towers did not sleep. Philosophical idealism can never find in Catholicity an abiding rest. Catholicity holds out a higher ideal than philosophy could ever dream of, a truth more lasting than heaven and earth, a goal within the grasp of the lowliest yet higher than all else, a model so far beyond our copying yet easy to follow, if it be we love Him and not ourselves. How ideal this Catholicity has been and is to-day we need not go aside from the schools and see where the poor walk in resignation and where faith and love present their offerings of soul and life to the Eternal Son of God, and where in simplicity and truth the gathered children of the Church hear and accept the word of St. Peter's unfailing faith. There is idealism. And it hath not yet appeared what it shall be.

A ROMAN NEWSPAPER.

Our contemporary "Rome" calls the attention of the Catholic world to the treatment the Holy Father is receiving under the Law of Guarantees. There is published in the Eternal City a vile sheet called Asino which was called into being for the purpose of slandering the Church and insulting the hierarchy, and whose existence continues for the same foul purpose. Its degraded thought finds expression in filthy illustrations which serve the double aim of attracting more attention and of being more insulting. We know no English comic journal which ever did, or which at present does, compare with Asino for coarse suggestive brutality. There was a time when Punch made the Church the target of its scorn; but it never descended to such low depths as the dirty sheet to which we refer. Sometimes it out-herods Herod—for though it is by no means the only one of its kind, it so far outruns its competitors that it must be compared with itself, one number with another. Towards the end of last month a hideous cartoon appeared so utterly filthy that it caused the paper to be summoned before the court. The only defence attempted was the evidence of two anti-clerical journalists who were asked to say what they thought about it. One testified that "even if the only interpretation that could be put upon the illustration was the stigma (of a nameless vice) of the priests, even then the illustration could not be considered indecent considering the Italian press." The other said: "We all know that every day in novels, on the stage, in comic illustrated papers, lubricity is rampant, and put before the public, not as in the present case for a moral scope, but as a mere vice. And yet nobody pretends to be scandalized." Notwithstanding this evidence and the declaration of the responsible manager that the cartoon sequestered by the police as indecent, and the admission that it did refer to the priests as guilty of a nameless vice, the judge ruled that there was no offence against decency or anything else. Accordingly Asino was acquitted. Its meaning is that the Holy Father will be outraged in the most revolting way, to the horror of all decent persons who visit Rome; it means that the ministers of religion are to be accused with perfect impunity of every shameful vice that can be imagined by corrupt minds; and it means that the foulest indecencies may be lawfully

exposed on streets and in bookstalls of Italy to scandalize the young and to shock everyone. To such a sense of low meanness has the Peninsula, come under the government of united Italy, such is the degradation of anti-clerical rule; and in such spirit is the Law of Guarantees of 1870 carried out.

It should be borne in mind that the Pope, though he lives at Rome, is not a citizen of Italy. He belongs to every nation where a Catholic may be found, so that where his honor is attacked protest can rise, and should rise, from the whole world. These are days when things will go far before notice will be taken by other nations as to the treatment measured out by Italian subjects to the Head of the Catholic Church. It is the way of the world; but so much the worse for the world. The only institution to stem the rushing tide of destructive atheism is the Holy Father whose position becomes more and more humiliating as monarchy grows weaker and socialism grows stronger under the government of anti-clerical Italy.

EDITORIAL NOTES.

Carrying two small handbags filled with gold coin, \$725 in all, Rev. Boleslaus Kwiatkowski, pastor of St. Anthony's Polish Church, walked into the Provident Institution for Savings last week, and, going behind the receiving teller's counter, emptied the bags and thus stopped a run on the bank. The Provident Institution for Savings is the oldest institution of its kind in the city. Many of the residents in the Polish quarter of the city deposited their money there, and, while the bank is in a thoroughly sound condition, some one started an unfounded rumor in connection with it, and the Poles began a run on the bank as soon as it opened that morning. It was at this juncture that Rev. Father Kwiatkowski arrived. After he placed the money on the desk he addressed the depositors, telling them in Polish there was no danger and that the bank could pay all. Finally the bankers decided to take advantage of the State banking law, and posted a notice that those desiring to draw more than \$100 would have to give sixty days' notice to the bank. The small flurry however, had been checked by Father Kwiatkowski's action.

A Catholic Irishman (formerly a Protestant), Sir Henry Bellingham, of Castlebellingham, County Louth, who has revived the good old custom of setting crosses on the wayside, gives an interesting account of how he was converted to the ancient Church. "The personal example and simple faith of the Irish poor," he said, "were the first things that impressed me. I compared it favorably with the class of Protestants in Ireland amongst whom I mixed, and whose doctrines consisted more in hatred of Rome than in any definite belief. The language they used first irritated and disgusted me, and predisposed me to make inquiries."

From a letter by Father Cathaor ua Braonain which appears in the Kerry Evening Star may be inferred how serious are the difficulties still encountered by the movement for the revival of the Irish language. In the Irish Petty Sessions Courts it is the custom, when a defendant is convicted of a breach of the law against intemperance, to impose a mitigated penalty if he or she gives an assurance of reformed life in the shape of an attestation that a pledge has been taken. Such a pledge, with a signature in Irish, was handed to the Bench by the defendant in a case tried the other day at Tralee Petty Sessions, but the chairman remarked that the magistrates could not accept anything signed in Irish, and a heavy fine was imposed. Father ua Braonain justly complains that this hostility to the Irish tongue is unjustifiable in an Irish court of justice. It is the duty of magistrates as of all others in positions of authority, to promote every refining and elevating influence amongst the people, and there is no influence better calculated to refine and elevate than a language hallowed by sound and sacred national traditions. The opposition to it is steadily disappearing, and the time can hardly be far distant when in the Petty Sessions Court at Tralee, the capital of an Irish-speaking county, Irish will be spoken as freely and understood as clearly as English.

At Louvain, in Belgium, the Franciscans are building a new house of studies, which will partake of the nature of an International College for Franciscan students from every country. Thus they will renew the old traditions that existed between the order and the University of Louvain.

The Sovereign Bank of Canada

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.

BY ORDER OF THE BOARD,

F. G. JEMMETT,

General Manager.

Toronto, October 22nd, 1907.

The Prefecture Apostolic of Morocco numbers only ten thousand Catholics in a whole population of six million souls. At present 24 Franciscan Fathers, 25 Franciscan brothers and 18 Sisters of the Third Order attend to these 10,000 Catholics.

Nome, on the Behring Straits, and almost in the arctic circle, where there are churches and schools in charge of the Jesuit Fathers, is the farthest Catholic mission from Rome.

The Annals of the Propagation of the Faith announces the conversion of two Buddhist priests in Tonquin.

New Dublin Church.

Strange as it may appear to those who sneer at church-building in Ireland, there is a parish in the metropolis of the country without a parish church adequate to the requirements of the population. Such is the case at St. Agatha's, North William street, where the Catholics number over eleven thousand; but, judging from the enthusiastic meeting held on Sunday this condition of affairs will be remedied in the near future. Many years ago the Very Rev. Matthew Collier, then parish priest of St. Agatha's, set to work to provide a suitable church for his people. He purchased a site, and the happiness of seeing the foundation-stone laid and the building in course of erection, but death prevented him from completing it. Father O'Malley, his successor, seeing that the population of the district was increasing rapidly, thought it necessary to erect a church on a much larger scale than that contemplated by his predecessor, but unfortunately it was found impossible to realize his ideals of a sacred edifice. With the approval of His Grace the Archbishop, Very Rev. Canon Walsh, P.P., who succeeded the late Father O'Malley, resolved to continue the work commenced by Father Collier—upon which £2600 had been expended with the result that a fine new edifice suitable to the needs of the parish is now rapidly approaching completion. Already £6000 has been laid out upon it, but the estimated cost is £14,000 and it was to provide the balance that Sunday's meeting was held. The result was the contribution of many substantial sums. The most Rev. Dr. Walsh, who presided at the meeting, and contributed the magnificent sum of £1000, referred to the correspondence which recently took place between the Lord Mayor and the Board of Works with regard to the new College of Science, part of which is to be of Portland stone. Dublin workmen might perhaps, said his Grace, console themselves with the thought that if one day that stone had to be picked out and replaced by some durable Irish material, it would not be the first time that employment of the kind had been given them. He referred to the matter because Canon Walsh, in his statement, said the walls of the church were completed with the exception of the facade, which had to be taken down to the foundation, chiselled limestone being substituted for Portland stone.

Within a stone's throw of the city—in fact, less, for it adjoins it—is another populous parish, St. Patrick's, Ringsend, without a church adequate to the requirements of its parishioners. The present humble edifice, while kept neat and in good condition, so far as outward appearances go, is no better than a stable; indeed, many of the critics who allege extravagance in church building would not hesitate to expend many times the value of it on a building for their horses. Father Mooney, the pastor, who has spent the whole of his missionary life in this extremely poor locality, is making a great effort to provide a sacred edifice that will accommodate his people. Without assistance from outside he cannot possibly succeed, for the Catholics of this fishing hamlet are absolutely moneyless. Sons and daughters of St. Patrick who have raised countless churches in many lands should assist him to raise the church in honor of St. Patrick, which is necessary for the religious welfare of his numerous parishioners.

Ireland Never set up a Heresy.

There is no other nation that did not at some time or other set up some heresy or an anti-Pope. Ireland alone of all nations never set up a heresy. But always remained true to the successor of St. Peter. Henry VIII. robbed the Anglo-Saxon of his faith, but Ireland, divided in questions of nationality and political economy, was always one in questions of religion. The Dane was resisted to the death because he invaded its sanctuaries. Every man was willing to war against the invader, being told by his faith if he fell in such a cause he could claim the martyr's crown. Like one man all arose and exclaimed: "The King can rob us, he can put us to death, but he can never separate us from

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St. Peter and Common Sts.

the See of Rome or the successor of the apostles.—Pittsburg Catholic.

DONAHOE'S FOR NOVEMBER. During her summer abroad Miss Anna Seaton Schmidt studied conditions resulting from the action of the French Government in suppressing the religious orders. She consulted archbishops, cures and civic officials, and from these sources, with her own observations, she gathered the facts set forth in the opening article in the November number of Donahoe's Magazine. The account of "The Awakening in France" is one of great interest. In this issue the Rev. Francis A. Cunningham takes the Concordat as the subject of the fourth paper in his series "The Struggle for Religious Liberty in France"; Daniel F. Desmond in the "Diary of an Exiled Nun" depicts the efforts of the poor Sisters to find a home in other countries.

In "Moore and the Stage" the Rev. Hugh F. Blunt tells of the aspirations and successes of the Irish poet as an actor. A brief paper, of present interest in dramatic circles and to theatre-goers in general, is "The Christian Pilgrim," a stage interpretation of Bunyan's "Pilgrim's Progress."

James Sterling writes of "The American Orator," and has some amusing stories to tell of the amateur speaker. "Catholicity in North Dakota," by Rev. J. B. McDonald, shows how through the devoted efforts of Bishop Shanley and his priests the Church has grown on the prairie.

Among the short stories are "The James K. Green," by Anna T. Sadler, and "Maire Mahony's Dreaming," by Brian O'Higgins. There are poems by Katharine A. O'Keefe O'Mahoney, Henry Coyle, Julia Sullivan and others.

Bickle's Anti-Consumptive Syrup is agreeable to the taste, and is a certain relief for irritation of the throat that causes hacking coughs. If used according to directions it will break the most persistent cold, and restore the air passages to their normal healthy condition. There is no need to recommend it to those familiar with it, but to those who seek a sure remedy and are in doubt what to use, the advice is—try Bickle's Syrup.

A Helper.

Priests should make more use of their Church paper for promulgating news of the services and doings of their parish. Then people would soon come to look for the paper and it would be a constant reminder and a ready reference for all parish matters. It would help the paper, help the parish and the pastor.—Dean O'Brien, in Augustinian.

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