

LETTERS TO THE FREE PRESS

The following interesting correspondence published in last Saturday's Free Press deserves embalming in our more enduring columns.

THAT ANGLO-FRENCH ALLIANCE
To the Editor of the Free Press.

Sir,—I notice in the Free Press that our most gracious Majesty is on a diplomatic visit to the president of France. We are told that the meeting is assuming "political significance" in connection with the Morocco incident. A short time ago the papers were filled with glowing accounts of the opening up of a great Protestant church in Berlin—that centre of the Protestantism of the world. Now, sir, can it be possible that King Edward VII. of England could so far forget what is due to the Anglo-Saxon race and the glorious memories of the Reformation as to visit and ally himself with France, the eldest daughter of the Church of Rome, against, mark you well, the prince of European Protestantism. Why, sir, it is simply awful. Surely our noble King has not been reading some of the Canadian newspapers of Toronto and Winnipeg or he would not have dared to expose himself to the censure of Ontario and Manitoba. It is a clear violation of the constitution to have anything to do with those French people. If his Majesty had only consulted Dr. Sproule and the enlightened people of Ontario, or even Bob Rogers and Colin H. Campbell they could have proven to his entire satisfaction the great dangers to his person and crown and the glorious constitution of the empire that lurked in the hearts of everything French, whether in France or Canada. Alas for our "good Teddy!" Is there no loyal Tory in Ontario to stand in the breach and save him from those terrible French? Where is Sam. Hughes and that noble army he is going to send to the Northwest to protect them against themselves? I have waited, Mr. Editor, for the voice of the great Samuel to be heard in the land. Surely when the King, the crown and the constitution are trembling in the balance his voice and that of his compatriots should be heard rolling down the avenues of Toronto, pointing to the great dangers that must of necessity beset our King and the life and liberties of his subjects from association with anything French. Nothing, sir, except my deep sense of the dangers that beset us could have induced me to call public attention to this threatening danger.

CANADIAN.

Winnipeg, April 7.

DISGRACEFUL MISREPRESENTATION

The following letter has been addressed to the Winnipeg Telegram:

BE HONEST WITH THE PUBLIC
Sir,—In an editorial of your paper of to-day, headed "Mgr. Sbarretti's Statement," you say:

"The statement issued by Mgr. Sbarretti is found the most substantial confirmation of what Mr. Rogers declared had occurred at the interview with Mr. Campbell. To show the agreement on one essential feature, we quote extracts in parallel columns:

Mgr. Sbarretti | Mr Rogers.
I urged my request | His excellency on the ground of the fairness and justice, following mission to Ottawa | that if we would remarked that from place this on the the point of view of statute book of our of the Manitoba gov- | province it would erment some action | greatly facilitate on those lines would | an early settle- be politically expedi- | ment of our miss- and facilitate | tion, the fixing of the accomplishment | our boundaries of his object. | which would be ex- | tended to the shores | of Hudson's Bay.

"This sir, is, either intentionally or otherwise, a dishonest statement of what Mgr. Sbarretti said. Here is what the papal delegate said:

"On the evening before his departure for the west, Feb. 23, Mr. Campbell came. I asked him if something could not be done to improve the condition of the Catholics of this province with respect to education. I pointed out that in the cities of Winnipeg and Brandon, for instance, the Catholics were paying double taxes. I urged my request on the ground of fairness and justice, and, referring to his mission to Ottawa, I remarked that from the point of view of the Manitoba government, some action on these lines would be politically expedient and tend to facilitate the accomplishment of his object, INASMUCH AS THE CATHOLICS IN ANY TERRITORY WHICH MIGHT BE ANNEXED TO MANITOBA WOULD NATURALLY OBJECT TO LOSING THE RIGHTS THEY HAD TO SEPARATE SCHOOLS, AND TO

BE SUBJECTED TO THE EDUCATIONAL CONDITIONS WHICH EXISTED IN MANITOBA."

Why quote one half of a sentence of the delegate and make it a full sentence and omit the remainder of the sentence which fully explains the part quoted by you? It is the most disgraceful attempt I ever saw to misrepresent a gentleman of Mgr. Sbarretti's position and to deceive the public. Surely the Telegram must be hard pushed to make good its charge against the papal delegate when it has to descend to such unworthy tactics.

J. K. BARRETT.

Winnipeg, April 7.

A LOCAL DON QUIXOTE

The Ottawa "Journal" calls attention to the following reply made by Rev. Father Whelan, the gifted pastor of St. Patrick's Church, Ottawa, to the silly sneer of the Rev. G. F. Salton, who, when preaching in the Dominion Methodist Church on Sunday, March 5, spoke of the Ottawa "million dollar Basilica and the ten dollar hovels beside it." Father Whelan, while asserting from thorough knowledge that all the seven Catholic parish churches of Ottawa, the Basilica included, cost less than a million dollars, and that the ten dollar hovel is a figment of a disordered mind, lays down some fundamental principles of great value in controversy.

This reply first appeared in the "Calendar," the monthly organ of Father Whelan's parish, under the heading,

SMALL MEN IN BIG PULPITS

"In one of his latest and best books, Dr. Watson, (Ian Maclaren), describes small men in big pulpits as preachers without wit or genius, or force or earnestness, who outrage every canon of good manners in order to tickle the groundlings and secure a crowd.

"The late Josiah Gilbert Holland, who observed such nuisances at close range, says, 'They have daily to do with the devil, and pretend to be frightened at a mouse.'

"As sectarians they are given to slander. They speak disparagingly of those who differ with them in belief. They judge uncharitably those who engage in practices which only their particular dictionary makes diabolical. They blacken a multitude of good deeds by dipping them into bad motives of their own steeping. Now, if I were called upon to decide which, in my opinion, is the least sinful in itself, and the least demoralizing in its tendency—the traducing of one of Christ's disciples by another, or engaging in or witnessing a horse race—I should turn my back on the traducer and shake hands with the jockey. Who gave you authority to measure other people's corn by your particular bushel? Who gave you liberty to thrust forward your fallible judgment, your warped and weak reason, your little notions, your uncharitable heart, your lathy creed, and your rule of life taken at second hand, and badly damaged at that—as the standard of the great world's life. Why will you be always sallying out to break lances with other people's windmills when your own is not capable of grinding corn for the horse you ride?"

"To our local Don Quixote who, horribly stuffed with the epithets of war, is riding full-tilt against a million dollar basilica to emancipate a ten dollar hovel, we say in all sincerity, if the consate was taken out of yez, ye'd be no bigger than a green gooseberry; and ye're as sour as one already.

"According to the census of 1901, the whole population of the city of Ottawa is 57,640, and the Catholic population 30,525. The latter worship in seven parish churches. For the minority, or 27,115, there are no less than thirty-five churches with regular ministers in service, besides three synagogues where Hebrews do congregate, and a few minor meeting-houses chiefly for lapsed Methodists.

"That million dollar basilica is a figment of a disordered mind, likewise the ten dollar hovel which it is supposed to overshadow and degrade. All seven churches, basilica included, cost less than a million dollars, and the average hovel is an industrious workingman's comfortable home. Here in Ottawa as elsewhere, the Catholic religion is the religion of the workingman, and Catholic churches do not lack worshippers, nor Catholic homes children.

"In Watson's Cure of Souls (which we earnestly recommend to small men in big pulpits) ministers are reminded that the church ought to be the home of the congregation, and are advised that 'it should excel the houses of the worshippers in fineness and honesty of workmanship. Whether it is intended to hold one hundred or two thousand, whether it be built of stone or brick or wood—those are matters of circumstance—the material must be the best of its kind, and every inch of work must

be done in the sight of God, Who desireth truth and hateth iniquity.'

"However poor and sad our dwellings (says a recent Catholic writer,) however noisy and troubled our surroundings, we have one peaceful, holy home, where we may go unquestioned, and its doors stand ever open; we have one place where peace is perfect, and where one Friend waits for us always to hear our prayers.

"Our shopgirls, our accountants, our school children, our old people, may not be able to tell you just how many books there are in the Old Testament, or how many Epistles in the New Testament; but they do know that their Church opens her motherly arms wide to them, and how she tells them that the Lord they love, and of Whom the Scriptures are full, is in His place.

"The discretion of the Catholic Church is a marvellous factor in her marvellous make up. She does not insist upon her people knowing the Bible from cover to cover. She perfectly agrees with St. Peter, in his second Epistle, iii, 16, that there are in the inspired writings, as any one might easily surmise there would be, "certain things hard to be understood, which the unlearned and the unstable wrest to their own destruction." With the awed reverence the Catholics treat the house of God they also treat the Word of God, for there is in either of them an indwelling Spirit before whom the wise, strong angels veil their faces with their wings. But the Jesus, the Redeemer, of Whom the Scriptures plainly tell, Him, the Catholic Church keeps ever before her children's eyes and in their thoughts, and that is one reason why her houses of worship are thronged on Sunday, and are not left alone and unvisited on weekdays, because the Lord of the Scriptures is always in His Holy Place."

A TIMELY REBUKE

The Moulders' Union of Columbus, Ohio, held a banquet on St. Patrick's eve at Trades Assembly Hall, in that city, at which the Rev. F. W. Howard, of the Columbus Cathedral was invited to speak on "Why do the Irish Honor the Memory of St. Patrick?" We learn from the Catholic Columbian that preceding Father Howard on the program was an address by Dr. Gladden, followed by a recitation by a well-known lady elocutionist, who chose as her subject one of those caricaturing pieces depicting the Irish people as being addicted to drink and other vices, especially on holidays like St. Patrick's Day. Father Howard in a courteous, dignified manner administered a scathing rebuke, and in eloquent language demonstrated that no race or people are more free from the demoralizing influences of intemperance. He pointed his arguments with facts and figures, and declared that it was time such vilifying and unjust attacks should cease. The Irish people, he said, would stand favorably comparison in the matter of sobriety with any nation in the world, even admitting that at times they were their own worst enemies. They have too long and too patiently borne the lash of their enemies and persecutors, and he asked his audience to be charitable and avoid inflicting pain on a race that had done so much for humanity and civilization. His remarks were listened to with rapt attention and he received a flattering ovation. The lady apologized, and will not for some time display her talents in any way to wound the feelings of those who take pride in being counted among the children of St. Patrick.

Father Howard in thus speaking out did a good service for the too-often traduced Irish race. It is just such recitations as those at the dinner in Columbus that have spread widely among those who have no personal knowledge of the Irish the impression that the sons of Erin are a worthless lot.—Catholic News

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