



THE TRANSVAAL TROUBLE.

BY AN OCCASIONAL CONTRIBUTOR.

It would be no easy matter to give a brief and at the same time complete synopsis of the events which led up to the difficulties between the English and the Boers, in South Africa; much less would it be easy to detail all the various complications that have arisen during the past few weeks in regard to the Transvaal question. We have no intention of attempting any detailed account of all that has transpired and of all that is actually transpiring. We have read a great deal of late concerning the dispute between the President of the Transvaal Republic and the Colonial Secretary; but we can only discover, apart from the clear historical facts, that there are two parties at war with each other, that each of them has its friends, advocates and sympathizers, and that neither one of them is willing to admit even the most plausible arguments of the opposite side. Whether the whole matter will end in an understanding or in actual war is more than we can say; but, as it may, it is an object lesson for the world. We have before us, at this moment, material for a goodly volume on the subject, and yet we are not actually prepared to pronounce upon the absolute merits of the dispute.

Frank Safford, writing in the Contemporary Review, under the heading, "The Voice of the Uitlanders," argues that it is not the mere idea of bringing President Kruger to time and bending the old man's stubborn will, that Great Britain has in view, but that the whole claim of British Empire depends upon the maintenance of the British authority in South Africa. He goes so far as to say that were Oom Paul to carry his point, and Great Britain to bend before him, the first strug in the web of Empire would be cut, and that the ultimate result would be the loss of all British possessions. Herbert Paul, writing in the same magazine, claims that president Kruger's dogged conservatism is the stumbling block, and that were he imbued with principles of the Liberal stamp, there would no longer be any Transvaal question, because the Imperial Government could sympathize and deal with him. This seems to us an extraordinary statement in presence of the fact that it is a Conservative government that rules England and that it is exactly the radical and ultra-liberal ideas of the Transvaal president that clash with the sentiments of that government.

However, we might go on for columns citing passages from various writers on either side, and still be as far as ever from the truth. The statement of the case which most appealed to us was that made by Rev. P. G. J. Meiring, pastor of the Dutch Reformed Church, at Johannesburg. This gentleman was in Montreal the other day, and gave the Daily Witness a three-column interview, in the course of which he went to the very heart of the question. What most impressed us, on reading that report, was the similarity that exists between the treatment of the Boers by the English, and the treatment of Ireland by England during several centuries. However, while we admit

ed the Daily Witness for giving publicity to such a scathing denunciation of British conduct in South Africa, we are confident that were any gentleman to offer a similar statement regarding the much more notorious case of Ireland, the Witness would be the last organ in Canada to give it space. It is wonderful how men can sympathize with the ill-treated Boers, when they learn the true story of the situation; yet cannot see anything to condemn in the still more abominable treatment of the Irish race, by the same power and the same influences. This is, however, merely a reflection in parenthesis, and does not affect the question at issue.

Seen from a distant standpoint and only viewing the large lines of the controversy, to our mind they reduce themselves to this: the Boers wished to escape British domination, which had become intolerable to them, and they abandoned their homes in the Cape Colony, and moved into Natal. When this portion of the Great Continent was annexed to Great Britain, the Boers—to use the words of Longfellow:

"Folded their tents like the Arab,
And as silently stole away."

They crossed the Vaal river, and penetrated into unknown African wilds, preferring to face the dangers and uncertainty of that region, than to endure the miseries and restraints of British Government where they were. For a time they were left to themselves; but, about 1877, some Englishmen and Scotchmen found vast gold fields in the Transvaal, and immediately the British lion set out afresh on the track of the retiring Boers. The latter resisted all interference with them and their institutions; but resistance proved useless. Even their protests were unheeded. Their actions were magnified or minimized to suit the vision of Europeans, and their very honest virtues were set down as evidences of their ignorance, backwardness, and inability to govern themselves. The great cry raised was about the franchise. The Boer government had practically, by its regulations, disfranchised the Uitlanders—or Outlanders—as the British are called. This was held up as a fearful grievance under which British subjects groaned; and for months negotiations had been going on to rectify this strange condition of things. Out of this difficulty arose the diplomatic struggle between Kruger and Chamberlain.

To make a long story short, should the diplomatic wrangling-match become an active war, the British Government will claim that its sole object is to protect its subjects, to secure freedom for them and equal rights, and to maintain the suzerainty of the Imperial Crown, in South Africa. But already President Kruger has completely eliminated the franchise question, by removing the offensive clause in the law that applies to foreigners; therefore if Great Britain pushes the matter now to open hostility, it will simply be with the object of getting possession of the rich gold fields of the Transvaal—consequently it would be a war of plunder, oppression, and positively unjustifiable intrusion.

RECENT HAPPENINGS IN ONTARIO.

DEATH OF A NUN.—On Tuesday, August 22, in St. Joseph's Convent, Toronto, the soul of Sister Mary Alphonsa (Pocock) passed to its eternal resting-place.

Deceased had spent twenty-eight edifying years in religious life, during the latter part of which she suffered intensely, but with exceeding patience. And when the exhausted body gave warning of the approaching end, her quiet endurance and sweet resignation were most touching.

The funeral ceremonies took place on the morning of the 23rd, in the convent chapel. The attending clergy were: Very Rev. Father Marjion, Prov. of the Basilian Fathers; Rev. Dr. Tefy, C. S. B.; Rev. Fathers Fruchan, Walsh, Cherrier, Cline, Murray, Flanagan, and Finnigan, C. S. B. Of the relatives present were: Messrs. Voin, Philip, Stephen and Joseph Pocock, all brothers of deceased; Mrs. Pocock, wife of Philip, and Mr. Philip Cook, uncle.

Rev. D. P. McMenamin.—In the course of ecclesiastical life a priest's field of labor often changes, according as the need of his presence elsewhere is felt by his superiors. The Irish Catholic population of Montreal has always felt a pride in the young priests which it has given to the Church, and none ever more deserved the recognition of his fellow-townsmen than Rev. D. J. McMenamin. Since his ordination Father McMenamin has almost constantly exercised the functions of priesthood in Ontario. During the past three years he has had charge of the parish of Ridgetown; and, the other day, he was transferred by his Bishops, to the more important charge of St. Augustine's parish, Blyth and Wingham. A week ago last Sunday he preached his farewell sermon in Ridgetown, during which he expressed his thanks to all the members of his parish, and the non-Catholic cit-

izens of the place, for their hearty co-operation in all his undertakings. At the conclusion of the Mass, the following address was read by Mr. P. H. Bowyer, on behalf of the congregation:

"Ridgetown, Aug. 27, 1899.
Rev. D. P. McMenamin, P. P.

Reverend and Dear Father.—It is as representatives of the congregation we presume to wait upon you at this time and place to say a few formal words of farewell, and to thus place on record the sincere regret we feel at your departure.

During the all too brief period of time you have spent in Ridgetown, you have endeared yourself to every man, woman and child in the parish and it is with heavy hearts we say good-bye, assuring you, however, that as Ridgetown's first resident priest, you long will be remembered, and the tales of your countless acts of piety and kindness will descend as a beautiful tradition to many future generations.

We ask, dear Father, that you do not forget Ridgetown, for considering the severity of your labors here from the day of your arrival until that of your departure, the obligation between us appears to be all on one side, and just as we were felicitating ourselves that we were about to enjoy a brief respite, you are called from us.

In the restored cemetery, in the greatly beautified church—but above all in the handsome new rectory, we have many substantial reasons for remembering you, not to speak of the various spiritual societies organized and equipped by you; but, alas, we fully realize, now you are about to leave us that these things are all ours to enjoy while you are leaving them behind to share them no longer, although they are the fruits of your own labors.

All we can do is wish you health,

strength and happiness in your new parish, promise to faithfully remember you in our prayers, and ask you to accept this purse as a very slight token of our love and esteem. Again asking you always to remember us in your prayers and to grant us your farewell blessing, we sign this in behalf of the congregation.

E. N. Dillott, S. Schryer, J. S. Dillott, P. H. Bowyer, Albert Schindler.

In response Rev. Father McMenamin said that this manifestation of the congregation's kindness was no surprise to him; he had in fact become accustomed to such acts of generosity on their part. In the efforts which evoked their appreciation and admiration he had only done his duty—and duty was always a pleasure to him. For their generous donation, he felt deeply grateful, but he appreciated far more the noble sentiments expressed in their beautiful address. It was an intense consolation to him to feel that he was leaving Ridgetown with the assurance of the people's good wishes. He hoped that, when time nor distance would sever their friendship, and as a last word he urged upon them the virtue of con-

tinued and increased fidelity to Almighty God in all their trials and difficulties.

A prominent parishioner writes: "It is safe to say that Sunday, August 27th, was one of the saddest days ever witnessed in St. Michael's, Ridgetown. On that day the people were called upon to say 'farewell' to their beloved pastor, Rev. D. P. McMenamin, who had labored so successfully among them for two and a half years. During that time by his noble example, his humility, his true kindness, his unflinching zeal in promoting his people's interest, and his many other fine qualities of heart and mind, he had become so entwined in the affections of his parishioners that his removal was an occasion of great pain to all. And not to God alone but to people of all creeds, as in his great heart he found room for all.

Not a day has passed but we have

Not a day has passed but we have remembered as the first priest to reside in Ridgetown, and the beautiful pastoral residence erected near the Centre, and always stood as a monument to his zeal."

HAPPENINGS IN THE NORTH-WEST.

RESTON, MAN.—Through the medium of a letter recently received from Rev. Father Polla, parish priest of St. Maurice, Manitoba, we learn that more than fifty "homesteads" have been taken up by settlers from the Province of Quebec, since June, 1899, in the region of Reston. This fact points to a healthy state of things and indicates that the farmers of this Province appreciate the splendid advantages which Manitoba offers to intending settlers. It is not true to imagine that it is necessary to bring a small fortune to Manitoba that success may follow, since these settlers were excessively poor. In the past five years those who have settled in Manitoba have acquired not merely an honest living, but today have full and plenty. Rev. Pere Blais, O.M.I., has brought more than two hundred settlers to that region. Rev. Father Polla says there are still five or six towns in the west of St. Maurice parish open to settlers. Each town, which comprises seventy-two farms, is offered for sale, and its many lots as free homesteads, and he points out the fact that there is very much good land yet free to settlers. The letter terminates by a timely word of warning to intending settlers that they be up and doing as in a very short time the better land shall have been taken, and even in a year or two it will be too late.

AT THE BLESSING of the cornerstone of the new Catholic Church, on St. Patrick Avenue, Winnipeg, His Grace Archbishop Langens, delivered a most instructive and eloquent sermon in English. The Free Press gives a synopsis of that address, and we are confident that it will be read with pleasure by all Catholics throughout the Dominion. His Grace said:

The ceremony was pregnant with most salutary lessons for one who cared for things of the other world, for those who were hungry and thirsty for the truth. That church was a monument of faith, it was a proof of belief in the other world and also an act of love for and confidence in the most Holy Trinity—the Father, the Son, and, particularly, the Holy Ghost. The ceremony was, too, a holy one because it was grounded on Scripture, and they would find in it continual references to the Old Testament. Appropriate psalms of David would be recited, the words of Jacob on the road to Mesopotamia would be used, and the economies would call to their remembrance the words of St. Paul, "the stone was Christ." When they saw the wall sprinkled with holy water they would call to mind actions of Moses, the great law giver, in sprinkling the book of the law and the people with holy water, and the explanation of this by St. Paul that he had it as a symbol of what Christ would do who was Himself the cornerstone. So when the holy water was sprinkled they were reminded of the purity of heart that was necessary to please God. His Grace in closing said:

"They had come to this country to live freely in the exercise of their religion. They had been told, perhaps by men who misrepresented, that having crossed the immense ocean they had come to a place, where there was no Catholic parish, but that was a false assertion. They found here

bishops and priests, they found the same good, ready-made, the same consolation to God and the apostles. They could receive the same sacraments in a word there was no difference between what they had been used to from their infancy in Europe and what they found here. They found in this country the same Jesus in the Tabernacle, they attended the same Holy Sacrifice of the Mass, and they found all the consolations of religion which they had been used to in the old country. When a man comes to this country he should not ask for special privileges, exemption from this or that, as what was needed in this country were men ready to abide by the just laws of the land. A just law was a threefold thing from the propriety, authority and made for the good of the people and Catholics accepted the laws of the country as such. Catholics did not come here asking exemption from military service or exemption from anything else to which true citizens were liable. They asked simply what was granted to all others, the right to serve God in the church, in the family, in the school. In other words, he spoke to them of his joy on this occasion, of the two excellent priests he had given them to minister to them, and he exhorted them all to be good Catholics and to become good citizens."

FATHER CHERRIER'S CELEBRATION.—Although the date originally intended for the celebration of the silver jubilee of Rev. Father Cherrier, pastor of the Immaculate Conception, Winnipeg, has been postponed to some future day, still the 30th August was the anniversary. On the 26th September, the Rev. Father will celebrate his fiftieth birthday, and probably the two events will be united upon that festive occasion. The Northwest Review gives the following account of Father Cherrier's career in Manitoba:

Rev. Father Cherrier has been, in Winnipeg, for the past twenty-one years. Twenty-five years ago he was ordained at Montreal and taught as professor of literature and science at St. Theres College, Quebec, for the next four years. He then moved to Manitoba, and for three years officiated as parish priest of St. Boniface. For the three years following he was secretary of the bishops' palace and bursar of the college. In '81 to '82 he was president of the college and lectured on theology.

For the past fifteen years Father Cherrier has been working with his present charge at the church of the Immaculate Conception, and those who remember the parish in the days when he took hold can see what was accomplished in those fifteen years, due largely to his zeal and untiring devotion to his work. In the fall of 1891, the present church was begun, being completed on the 17th day of March, 1893. Owing to the smallness of the congregation when the project of erecting a new church was discussed many doubted if it was not an undertaking of rashness rather than of zeal on the part of the parish priest. The church is now a credit to the city and to all who contributed to the fund for erecting it, and from the time it was built until now the congregation has increased in numbers until the large church is even now too small.

BRIEFS FROM ENGLAND.

CATHOLIC PROGRESS.—Some remarks made by that clever and erudite Catholic writer, Mr. W. S. Lilly, Secretary of the Catholic Union of England, at a bazaar recently held at Eastbourne in aid of the fund for the erection of a large Catholic Church there, serve to illustrate the progress which the Church is making in that country. A few years ago, he said, there were not more than half a dozen Catholics in Eastbourne. Now no fewer than five hundred attend High Mass every Sunday. In England to-day they were engaged in a movement greater than the Tractarian movement, which the terrible condi-

tion of things in the national church must accelerate. It was inconceivable that men seriously desirous of the truth could tarry much longer in a city of confusion, where no human being could tell them what they ought to believe and what they ought not to believe.

PILGRIMAGE TO ROME.—The Catholic Association of England, of which the Earl of Denbigh is president, is organizing a grand pilgrimage to Rome, which is to start on October 13. The trip, including ten days hotel accommodation, costs only \$65.

SOME PECULIAR EXAMPLES.

Even four hundred years ago it was found useful, and perhaps necessary, to advertise. In this connection we were amused to read in one of our exchanges the following:

"It is a deserved tribute to the sagacity of early European authors to say that they perceived more promptly even than the merchants of their times, the value of advertising. In a work, published in Paris, as early as 1500, the writer says of the information that he said of him, 'I will away his wares like a merchant, but that anybody can carry them away for very little money.' There is a good deal of cleverness to be seen in that statement. In a quiet and unobtrusive manner it suggested to the reader that not only might the merchant be taught, but that it might be profitable of clergy. In like manner, the writer, in a large and interesting volume on a larger scale, and in a more modern newspaper, will advertise for the benefit of his wares."

The reading of this passage suggested some very practical thoughts. As a rule, people, in our day, do not at all looking in a full and proper way, to the benefits to be derived from advertising, the great difficulty that very few know exactly when, where and how to advertise. We have no desire to compose an essay upon this subject, but we feel obliged as a pure matter of business, to call attention to the fact that a Catholic organ, in this country, gets but poor encouragement in the advertising line, from even those whose duty it is to support it. It is far otherwise in the Old Country, and even in the United States. Take any of the leading Catholic weeklies in England, Ireland and Scotland, and examine their columns. What do you find? You therein discover the advertisements of clergymen and laymen, of pastors of parishes, of houses of religious houses, of directors of almost all the religious and benevolent associations, of Catholic banking establishments, Catholic teachers, Catholic professional men, in a word you discover that every Catholic, be he a clergyman or a layman, and has need of advertising space, takes it in the Catholic press. The result is that these papers live prosperously, rich, extensive, influential.

weight in the country, and the Catholic people in general, derive the benefit. To a great extent we can say the same of our Catholic exchanges from the United States. It seems that this country is about the only one in which a Catholic organ is expected to thrive upon sentiment and good wishes.

Since we have gone so far, we may as well open our mind fully to the "True Witness," during the past few months as an example, that of thirteen, or fourteen Catholic educational establishments, whose names, prospects, or other notices, appear in the pages of secular, non-Catholic papers have only been perfunctorily advertised there. The University of Ottawa is not of this city, and, consequently we do not say anything of the three or four Catholic High Schools, the Loyola College, and Mrs. Bell's school, private Academy, that is, a number of ordinary private schools, that are not too much crowded with the vast majority of those private schools, did they not, however, be the case, which is in spirit opposed to them, we would say nothing. We support these institutions, we are expected to fight their battles, we are called upon to defend them, who, those whom they patronize, suppose, or, at least, that we are supposed to give columns, free of charge, to their benefit, in accounts of their educational, their various, interesting entertainments, their hundred and one events of special importance to them, during the year, in fact, we may do the bidding, but when it comes to a question of advertising, we are not taken into consideration. Any organ, even though edited by rank infidels, or disingenuous agnostics, or by any other class of anti-Catholic writers, may expect their support, but the Catholic organ never.

Why then complain about the present generation? We shall have no right to find fault with the Irish Catholics of the future, should they neglect what seems to us a duty, and an obligation of honor, because those who are entrusted with their education, with formation of character, their training, lead them, not by persuasion, but by obnoxious practice, the lesson of indifference to Catholic journalism.

FROM THE ETERNAL CITY.

HOLY FATHER'S CONDITION.—The health of the Holy Father continues to be in excellent condition. Recently he celebrated the Eucharist in his palace, St. John Lateran. The occasion took place in the presence of a great number of cardinals, and as a loving companion of His Holiness, the pastor of the church has not yet been appointed. The chapel where the Holy Father officiates is one of the most beautiful of Holland and is being as well as other ways. As the church is an international one, it is expected that cardinals and the United States will have chapels there, as well as the land, England and Scotland. The reputation given by the Supreme Pontiff on the occasion was more noble than in previous years, owing to the large number of cardinals, archbishops, bishops, prelates, members of the Pontifical Court, representatives of princely families, deputations of Catholic Societies, and prominent foreign laymen, who presented their homage and good wishes to the venerable head of the Church. He delivered an interesting address to them, which partook of a commemorative character. Alluding to the coming jubilee year, he recounted his memories of the jubilee which occurred in 1825, when he was fifteen years of age.

First, he described the preparations for the jubilee in 1821, and how the Sovereign Pontiff Leo XII, ordered universal missions for the Roman people, which were preached out in the public squares of the Eternal City. With simple marvelous exactitude the Holy Father recapitulated the names of the squares where the sermons were held and the name of every preacher, even recalling a humorous incident of an orator who was given the name of "Padre Camarone," because he preached so loud and with such a strong voice. His Holiness spoke also of having seen Pope Leo XII, go bare-

headed, to visit the basilica of St. Peter, an act of piety and nobility, which, coming from the head of the Church, made a beautiful precedent on the boys' heart. Memory, kindly and lovingly, and the joy of the jubilee, and the memory of his own jubilee, at the Roman Jubilee, were among other memories of the jubilee, now he, with his companions, went one day to visit St. Peter's, and Pope Leo XII, hearing of the visit of the young curia, ordered the boys to be assembled in the courtyard of the Belvedere in the Vatican, that he might give them a special blessing from a balcony in the Gallery of the Tapestry. Afterwards the curator of the college chose eight boys out of the number of rhetoric pupils to thank the Pope for his own decision. Needless to say, the future Pontiff was one of the foremost pupils in rhetoric, and the archbishop was chosen to make the speech. With characteristic modesty Leo XII, assured his hearers that his youthful speech was not his own, but composed by the rector, and his only part in it, to quote his own words, was "to recite it with modesty, frankness, and vivacity to His Holiness." The boys were then presented with a medal, which the Holy Father recounted with pride—is kept yet with all the family treasures of the house of Ricci.

A SPECIAL AUDIENCE.—The Pope received the Very Rev. Father Raus, the head of the Bohemian Congregation, in special audience a few days ago.

FRENCH PILGRIMAGE.—The French national pilgrimage to the Holy Land on its way will hold special services at Athens and Constantinople, where prayers will be offered up for the reunion of the Oriental Churches. On their way back they will visit Rome to pay filial homage to the Sovereign Pontiff.

CATHOLIC PRESS ASSOCIATION.

We note with pleasure that at last a Catholic Press Association has been formed in the United States. It has been duly incorporated, and has substantial capital. The chairman of the association is Mr. Thomas M. Murphy, president of the St. Vincent de Paul Society of New York. The object of the association is two-fold. In the first place, it will collect and disseminate authentic Catholic news, at a rate which will enable managers of Catholic newspapers all over the United States to avail themselves of the advantages conferred by membership in it. In the second place, it will establish a printing and publishing bureau from which Catholic literature may be obtained at low rates.

CONVERTS TO CATHOLICITY.

Archbishop Altamir, of Bagdad, Apostolic Delegate to Mesopotamia, has notified the Pope that 50,000 Christian Nestorians have embraced Catholicism within the last three years, and also 30,000 Gregorian Armenians in the neighboring places.

PERSONAL.

Sisters M. Lucia, M. Borromeo and M. St. Edward, of Mount St. Joseph's Convent, Rutland, Vt., are in the city at present on a visit to their father, Mr. Edward Fanning, of 772 Charlevoix street, who has been seriously ill for the past five weeks. Mr. Fanning's numerous friends sincerely wish him a speedy recovery.