The True Witness

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OUR WEEK.—Matter intended for publication should reach us NOT LATER than 5 o'clock Wednesday afternoon.

Correspondence intended for publication must have name of writer enclosed, not necessarily for publication but as a mark of good faith, otherwise it will not be published.

ITEMS OF LOCAL INTEREST SOLICITED.

IN vain will you build churches, give missions, found schools—all your works, all your efforts will be destroyed if you are not able to wield the defensive and offensive weapon of a loyal and sincere Catholic press.

—Pope Pius X.

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.

THURSDAY, NOVEMBER 11, 1909.

DR. AKED AND THE MINISTRY.

Although we do not consign anonymous correspondence to the waste-basket too readily, before we are morally sure of the author, yet we are not always angry with any matter of that kind we may happen to receive. And so, we are grateful for the contribution sent us which recalls something Dr. Aked (preacher in the employ of John D. Rockefeller) said concerning candidates to the Protestant ministry, in general, and to the Baptist ministry, in particular. As our retiring correspondent remarks, it is because Dr. Aked sees no vocation truly so-called in the work of a Baptist preacher that he spoke as he once did. For, according to the Rockefellerian divine, if proper candidates are not offering themselves for the pulpit, it is because the pay is poor. In other words, Baptist ministers do not believe in facing the stern world as does the Franciscan Father, for instance. They could not think of going into foreign missionary work, as do thousands of priests, who journey to the alien shore and dwell in a strange land entirely dependent upon Providence for food and raiment. Furthermore, as the divine principles of a calling from God does not thoroughly enter the candidate's soul, in the vast majority of cases, he cannot see why he should squander his education, on the poorly paying pulpit, when lucrative work awaits him, perhaps, in the purely professional field. Not that earnest souls are not found, and often found, in candidates for the Baptist ministry; but such is the system under which they have to work, and such their secular embarrassments of wife and family, that the question of vocation is entirely swallowed up in the philosophy of bread and butter.

Notwithstanding zeal, courage, ability, and willingness, there are a thousand phases of work, in which the Catholic priests, monks, and nuns may engage, and with which a married Protestant clergy can but have little to do. We have the institutions; our nuns and monks get no personal salary, and the nine-tenths of our priests live on merely a pittance; because all are convinced that God has called them to their work, and because they have willingly given up the joys and shadows of the home and fireside for His Name's sake. Two or three gainless poetasters, or excuse for writers, have already said, here in Montreal, that the priesthood gets what is left after the worldly professions have been cared for, from among our Catholic College graduates. That is a lie, and the fact that the fellows themselves say the contrary makes it plain that it is a lie. The priesthood and our religious orders get the best of our young men and women, as a rule, and it is the Light of their heavenly caller that leads them on, the Voice of their God-given vocation that they hear and obey. We understand that when the pulpit becomes simply a professional career that the bigger the salary, the bigger are the chances for a more competent clergyman. Thus, when a given pulpit pays a high stipend, the scholar is often accepted in lieu and place of the "orthodox" pious clergyman. Even infidels may occupy so-called Christian pulpits, with ideals as they are in some fashionable congregations. The old Church was wise when, from the beginning, she ruled that her clergy be celibate. Outsiders may not understand, yet did they feel what a vocation is, a true, strong vocation, all objection-making should cease.

THE WALDENSES OF ITALY.

A subscriber has called our attention to the utterances of Reverend Alberto Klot, in Stevenson Hall, Emmanuel Church, a few days ago, and before some Congregational Church ministers and people. The Reverend Klot is certainly a born optimist, for he is pleased with the progress the Waldenses, his brethren, have made in Italy. After several centuries they now number three or four thousand, and what is better, the three or four thousand may soon become infidels. Mr. Klot wants money for a propaganda at home, and so he chose a good place to talk about the Romish Church. It appears that if Alberto Klot does not get a few Congregational dollars, all Italy is doomed to irreligion! He furthermore tells us through the Gazette, that the Waldenses have welcomed a few renegade priests to their meeting houses, and that, happily, their health has been able to hold out under the strain. Of course, while he is afraid Italy is going over to infidelity, he slyly seems to be pleased that it is, just because Christ and his one true, infallible Church may witness the defection. We are glad that we do not want Reverend Klots in our household. We know just what his converted priests are like, for we have come across damaged goods before now. To tell the truth, however, we did not think Congregationalists were in the habit of taking men like Klot seriously. We were ready for the presence of one of the Stevenson Hall clergymen at Reverend Klot's collection work, but not for that of the pastor of Emmanuel Church. However, we may expect surprises now in every department.

LET US HOPE IT WILL STOP!

Some so-called Catholic papers are growing so recklessly ridiculous and so foolishly zealous, that they are undertaking to lecture and reprimand the very Apostolic Delegate of His Holiness. Now, for the edification of the faithful, that kind of thing must not go on any longer. A weekly journal owned and edited by freethinkers could not injure religion or sap the very foundations of episcopal authority half so effectively as certain namedly Catholic weeklies are doing. Bishops are insulted in them every week, while a priest becomes, at times, nothing better than a plaything. Now, what has religion to gain, when half a dozen little upstarts try to rule the clergy? As the Apostolic Delegate has already been insulted, it will be the Holy Father's turn next. Luther, Voltaire, Zola, or Renan did not begin so boldly as all that; and a daily paper, whether French or English, would not think of printing some of the sacrilegious lines published in certain self-approved Catholic weeklies. We hope, however, as we said above, that we are on the eve of seeing religious journalism of that kind made call itself by its own name. We would not, in view of eternal salvation, care to be responsible for half the sinful nonsense some Catholic readers come across in their independent organs of (ir) religious thought and ungodly criticism.

THE FAMILIAR VOICE.

A certain Reverend Graham, Baptist preacher, has voiced his antagonism towards the Fathers of the Plenary Council, in Quebec, because they chose to toast the names of the Pope and King jointly and in common. Now, old readers of the True Witness will remember that the Baptist preacher in question is the selfsame Reverend Graham, who, fifteen or sixteen years ago, here in our city, and in a Point St. Charles meeting house, preached a thoroughly bigoted sermon for the Orange brethren gathered, avowedly, for prayer, but, seemingly, for trouble. The very able editor of our paper, at the time, served Mr. Graham such a repast for thought and meditation, that the self-same gentleman is only now coming out of his lethargy of digestion. Reverend Graham is harmless, we know, but then was it not a harmless fellow that once set fire to his house to warm himself on a cold winter's night. It is just the harmless fuss-makers of his ilk and stripe that are responsible for the lies and calumny thrown in the face of God's Church. True, an individual of his small order is a very negligible quantity when contrasted with the Fathers of the Plenary Council; yet we must not forget that we are forced to build lunatic asylums at great expenditure of money, notwithstanding the weak state and the powerless condition of the poor fellows for whom they are meant. What Mr. Graham wants badly is a looking-glass that can tell the whole physical, moral and intellectual truth.

ONTARIO JUSTICE.

We do not presume to say that everything is perfect in our own gallant Province of Quebec; but the finding of a jury in Prince Edward Island, two years ago, coupled with doings in New Brunswick and Ontario courts, in our own day and hour, are evidently calculated to make us believe we are, at least, a great deal better off than some of our fellow-Canadians. And with regard to court happenings in Ontario, we are only too pleased to quote the very ably edited London (Ont.) Catholic Record:

"For many years," says Ontario's great Catholic paper, "the administration of justice in the province of Ontario has been quite freely criticized, and for very good reason. The agitation for a change beame so pronounced that the government recently undertook to refurbish the establishment, but, to the amazement of everybody, a man who was considered the most incapable of all the provincial detective staff was elevated to the top. We would not refer to the matter, because it is somewhat outside our field of work, were it not that we desire to show the terrible clutch which the Orange association holds upon moves on the political chess-board. Some may be inclined to blame the Hon. Mr. Foy, Attorney-General, because of this scandalous mal-administration of public affairs, but we are not amongst the number. He is simply powerless. The Orange bosses of Toronto hold the patronage and defy all and sundry persons and all and sundry considerations, when they determine to place one of their number in a position of prominence. The question of fitness worries them not at all. His position in the Orange order is the sole consideration. The doings on Toronto's streets on the 12th of July should be a warning to the solid people of the Queen City that there is more than one yellow peril."

And yet we must speak pathetically of our brethren—when they brush our fur, we suppose!

A DESERVING CHARITY.

At Prince Albert, Saskatchewan, there is an Orphan Home, humble and struggling. Rev. W. Bruck, O. M.I., the priest in charge, writes us:

"Indeed," says he, "I do not expect that anything intended for other parts of the West should be directed to us. No! All I ask for in favor of the orphans is an occasional crumb, that we may at least always have our daily bread, if we are denied the means to develop the work and receive a larger number of children than at present. Our sincerest desire is to receive every child in need of a Christian education, for our ambition has always been to make this humble institution a means of saving souls, a means of preserving the priceless gift of the true Faith to children who are in danger of losing that same treasure. This aim we expect to obtain some day by making use of the grown-up children to impart the same blessing to others, either by their Christian example, or, more directly, as teachers of the young. Our means are unfortunately far below our needs, and the best we can do is to struggle hard day after day, in order to support the children we have here at present. The burden is a heavy one, as hardly any assistance is received from the diocese; all has to come from private charities collected in different parts of the continent."

Then the good priest hopes we shall be able to spare a mite for the good cause. Of course, Father Bruck is fully approved in his efforts by his Ordinary, Bishop Pascal. If we are able let us help the poor Orphan Home of Prince Albert.

HERALDS OF MISFORTUNE.

We are sure many of our readers have come across that kind of busybody who has always bad news to carry and deliver. They are veritable heralds of misfortune. As a rule, they are self-sufficient scholars, or what the French style "demi-savants." If a chicken belonging to a neighbor happens to sprain its ankle or ruffle its feathers, they know all about it; and gossipers always await their advent with longing. The heralds of misfortune, it is, who spread the scandals of the parish abroad. They know why Mrs A. now refuses to bow to Mrs. B.; while they could give all the reasons why Mr. C. refused to look at Mr. D. on the way to church. In a word, they are the bane and curse of the town or parish in which they live; while, if removed to a desert island, they could manage to get up a family fight among the lonely birds of the shore. Now, don't you think, dear reader, that, if the world were spared, half its heralds of ill and ruin and desolation we might find the exile we are living through a little less disagreeable? Heralds of misfortune! At any rate, it is better to die a pauper than to live as busybodies live.

MR. SOL WHITE'S PAPER.

A friend and admirer of our paper, a citizen of Ottawa, has sent us a copy of a paper contributed by Mr. Sol White, K.C., to the Ottawa Citizen, dealing with the "Constitutional Aspect of the School Question"; and it is with pleasure that we publish that paper in our present issue of the True Witness. Mr. White is a brilliant lawyer, but, above all, a frank, upright citizen and thorough man. After we read his views on the School Question, we were not surprised to hear that a Protestant weekly refused to publish his paper. Our readers will do well to read Mr. White seriously and earnestly; in return, they will be as grateful to the distinguished Windsor, Ont., barrister as we are.

A NEW "ELIOTIC" PROPHET.

Ours is a strange, oh! very strange age! Dr. Eliot is only one of a large class! But as large as that class is we had never dreamed that it could boast of holding (Protestant Episcopal) Bishop Hall, of Vermont in its womb; yet so it is! The good Episcopalian Angel of the Green Mountain State is out with a new method towards furthering the reunion of decadent Congregationalism with Protestant Episcopalianism before both utterly perish. But at what expense, do you think? At the dire expense of doing away with the very heart and soul of his branch of Anglicanism, that is, the Thirty-Nine Articles of Elizabeth! What does "Father Paul" think of Bishop Hall's High Church leanings now? What will Bishop Grafton say? Of course, Bishop Hall says that neither side will surrender the Apostles' Creed. That we understand, for one cannot give what he does not hold. An old saying that! But how can such nonsense have entered Bishop Hall's head? He is hardly now more serious than our common friend and contemporary, Bishop Sam Fallows, of the Reformed Episcopal Church. We happen to know that Episcopalianism finds it hard to live, act, and have its being in such a poor field as Vermont; so it may be the good bishop does not want to be forced to close a few more churches once opened to busy services. Bishop Ingram would not hear "the very rafters shout with praise" in the Episcopalian churches of Vermont, we are afraid; nevertheless, we hope Bishop Hall has been misquoted, for we should not wish to be again obliged to associate his name with that of Dr. Eliot.

THE NEWEST TOWN.

We know that, in the Western States, they can build a town in a night, and that Illinois is, perhaps, the champion at the work; yet we are glad that Newfoundland, the good old Ancient Colony, is sharing in the general prosperity of the hour, and it is a pleasure to publish what the editor of the successfully ambitious St. John (N.B.) New Freeman has to say under the caption above. Let us hear the editor:

"Though Newfoundland dates from 1497 in point of discovery, it has now the distinction of owning the newest town on the globe. If Damascus be really the oldest existing city, Grand Falls, in the centre of Newfoundland, is the youngest, as it was formally opened, and that with all ceremony, since the first of the present month.

"Grand Falls is the growth of railway development in Newfoundland. It is a pulp manufacturing centre, and as such is under the direction of a large English company at the head of which is Lord Northcliffe, who in opening the new town was entertained at a banquet of 500 guests, including Governor Williams, Premier Morris, Hon. Justice Emmerson, Hon. Mr. Harvey, and all the state officials. There were also present His Grace Archbishop Howley, and the Anglican Bishop, Rt. Rev. Dr. Jones, and many clergymen. Our contemporary, the St. Johns' Herald, has a graphic and detailed account of the function which was brilliant, and also a sketch of the history of the settlement, which in four years sprang from primeval nature to a town of four thousand inhabitants, with schools, churches, offices, homes, well-paved streets, pulp factories and all the material features of a fine new town.

"There are thirty thousand stock holders in the company, and an army of men is employed in the enterprise. Grand Falls itself is the Niagara of Newfoundland. A network of lakes and rivers surrounds it, and the gleam of the cascades and the rush and roar of many waters impress the traveller with the giant forces of nature there at work. Now, however, these forces have been harnessed to the chariot wheels of enterprise. The wheels of machinery are set in motion, the tides convey the produce of the forests, the lakes are dotted with boats—all is astir with industry, whilst the power of electricity is there made practical.

"The trains were occupied in conveying people from St. John's and all over Newfoundland to the opening of the town. Concerts and athletic contests marked the occasion, and, among them a Marathon race. Football and weight throwing were also on the programme. The opening appears to have aroused interest. It is a very promising colonization enterprise, and may create a large city in Central Newfoundland. It is also encouraging to find signs of large industrial enterprises on the eastern side of the American world. We say heartily, forward, Grand Falls."

CATHOLIC ENCYCLOPEDIA.

Scarcely has one volume of the Catholic Encyclopedia been received and the more timely of the thousands of articles taken note of for the leisure of a quiet evening, when another volume is ready for inspection and approval. Little more than a year ago three volumes were the total of the published work, and now Volume VI. is taking its place beside the others on the library shelf. With splendid regularity volume has succeeded volume, and in far less time than it will take to read and digest what is already in print, the entire fifteen volumes will be finished, and this greatest of modern Catholic literary movements will be an accomplished fact.

Five thousand pages, each one crowded with information and alive with interest, are included in these six superbly illustrated volumes. Within the alphabetical range of Aachen-Gregory they set forth the history of Catholicity, its doctrine, dogma, rites and usages, detail the biography of famous sons of the Church, present the Catholic view of controverted questions, explain Catholic philosophy and constitute, so far as they go, a complete and scholarly summary of everything included in the wide range of Catholic activities. Enough of the work has been completed to enable the world of letters to gauge its worth and usefulness, and it has already come to occupy a unique and honored place in the encyclopedic field; unique because it is the only source of information in English on the matters it has made its own, honored, because it represents the highest learning and most painstaking labor of three continents. The intellectual treasures which have been waiting in the rich storehouse of the Catholic Church are being poured forth in splendid profusion and the realization of what this means has caused the Catholic Encyclopedia to be placed on the shelves of public libraries, on the priest's library table, in the editor's sanctum, and in the home of the man of affairs.

Those who have watched the careful progress of the Encyclopedia and have come to a realization of all that it portends will not wonder at the enthusiasm with which the press, both religious and secular, has greeted each new addition to its volumes. With hardly a dissenting voice, the literary periodicals of the entire civilized world have spoken in a vein aptly phrased by the Literary Digest in its review of Volume V: "The Catholic Encyclopedia impresses us as one of the best of modern reference books. . . . Admirably arranged, comprehensive in range of subject-matter, generally scholarly, dignified, and, so far as comports with conviction, impartial in its tone, it is a monument to the wisdom and temper of the church it represents."

TRUE FRANCE.

When Catholic newspapers criticize France, nowadays, they mean to fight the ungodly rulers at the head of the country's government, not Catholic France, for that were sin, calumny and ingratitude. While Briand, Combes and Clemenceau carry on their sacrilegious warfare, Frenchmen are still civilizing the world. And, indeed, nearly all the religious orders in America and abroad, in a thousand places, saw their first workers come from France; while the selfsame country is still giving a hundred other countries many of their holiest and most learned priests and religious. If we criticize the governmental France of to-day, it is because we are heart and soul with French Catholics in their hours of struggle and persecution; and well may all Canadians and Americans be, for, do what we may or might, we could never repay Catholic France for what she has done for us all. Our churches and schools and homes and hospitals are there, in many cases, to bear testimony to our debt of gratitude; while, wherever we may go over the whole face of the earth, we should behold the immortal work of French priests and religious and missionaries. They labor in the fields of great empires, they are among the humble Hottentots on the sand-plains of Africa; and are hard at work civilizing and converting the very man-eating tribes of the islands of the ocean. Everywhere they have worked the outcome is the best, and the Church could not have found more earnest or more competent toilers. The missionaries of France have made the world what it is in half of its parts. Briand and Combes may make a mockery of law and a laughing stock of legislation, yet Catholic France shall ever live, and the Church find her sons in the vanguard of religious endeavor. In our own land, there is not a spot truly belonging to Christ where the influence of Catholic France and her priests has not been felt, not a river or a mountain that does not tell of their zeal and devotion. The East was first won by them, and they made the West what it is. France is truly at home in our land, and it is well. Clemenceau and his motley crew have nothing in common with the real traditions of the land they are dooming to ruin and perdition; so, while we contemn and despise them, let us always love France with love inspired by gratitude and as immortal as the debt itself. Catholic France shall rise again, victorious and glory crowned. From His throne above, God has beheld the work of her sons and the toil of her daughters. Her present trials are only passing; she will outlive them all; her enemies will fall; her faithful children shall again see the glory of her hallowed days made a hundred times more glorious. May heaven hasten the day and the hour!

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