The Tru. 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, JANUARY 23, 1908.

Episcopal Approbation.

If the English Speaking Catholics of Montreal and of this Province consulted their best interests, they woul soo ma e of the TRUE WITNESS on of the most prosperous and powerful Catholic papers in this country. I heartily bless those who encourage this excellent work.

† *PAUL.*

Archbishop of Mo eal.

THE VICAR OF CHRIST.

The Lamp, an Anglo-Roman monthly, self-defined, and whose sole reason for being is to promote church unity, opens its December number with this tribute to the Papacy and to our present Pope:

At the council of Ephesus, Philip, presiding as the Papal legate, said, "It is doubtful to no one, but rather known to all ages, that holy and blessed Peter, Prince and Head of the Apostles. . . to this very time and forever, lives and exercises jusgment in his successors," the Popes of Rome. The Vicar of Christ then at this hour is Pope Pius X. the present occupant of St. Peter's chair, and the inheritor of his primacy.

"To lift up the beggar from the dunghill" or to wash the leper's sores while we neglect to revere and love the Vicar of Christ is to expose ourselves to the judgment our Lord meted out to the Pharisees who tithed mint and anise and cummin, but neglected the weightier matters of the law, "these ought ye to have done and not to leave the other undone." When we think of the Holy Father of the entire family or Christ on earth, we should recall the first commandment with promise—"Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee." Who is our mother so much as the Catholic Church, who is our father so much as the Pope? They who love and honor them shall inherit as their reward everlasting life.

When it is taken into account that all the Christian world confesses that our Holy Father Pope Pius is a saint, it ought to prove no difficult matter to love so holy a man, and the easier to acknowledge and reverence him as the Vicar of Christ.

There is a special reasen why this Christmas we should remember with loving hearts and strive to do honor to the Pope. It is the year of his jubilee as a priest of the living God. For many months the Catholic world has been looking forward to celebrating this jubilee with great pomp and rejoicing, but owing to the outbreak of satanic hatred and wickedness unspeakable at Rome the anticipated festivity and joy has been largely turned into mourning and grave anxiety by reason of the foul indignities and insults to which the Holy Father, the cardinals, the bishops, the priests and even the friars and nuns have been subjected by the anti-clerical socialists, who now control the municipal government. The public journals have reeked with the vilest scandals, destined to make the name of the Catholic priesthood and the religious communities infamous, which scandals have been exposed again and again as slanders having no foundation save in the depraved imaginations which have given them currency. One of the worst features of this campaign of slander has been the shamelessly obscene cartoons which have bemired the pages of such anti-clerical newspapers as the Asino, "of such utterly filthy nature," says Rome, "that no description of them can be given." In fact a very plague of unbridled mendacity and diabolism has broken out all over Italy, and only the four walls of the Vatican shield the Holy Father from bodily assault and the violence of these enemies of all righteousness.

It seems to us that the present day conditions or religion in the countries which for centuries have maintained their ascendancy in Catholic Christendom offers to the Anglican Communion and the English speaking nations the chance of a millennium to take front rank in the forces which the Vicar of Christ is leading to oppose the swiftly uniting bands of unbelief and misbelief. We have heard so much about the dominance of the Italian in the government of the Catholic Church. But what has taken place in France is fast transpiring also in Italy. By an overwhelming majority the French people have ratified the atheistic legislation of their rulers, striking the name of God from their coinage, removing the crucifix from the law courts and confiscating the property of the Church. The same regime of anti-clericalism is heralding the national apostacy of Italy, and when a people reject God, God rejects them, at least until they repent. It is quite within the range of future possibility that divine providence will cease to favor the Italian people with the preponderance of control in the government of His Church should they, as a nation, become apostate from the faith, and the question is one of world wide importance, who then will merit by their devotion to the Holy See, the first place in Catholic Christendom? Will it be England, will it be America, will it be the combined English-speaking people of the earth?

Whose fault is it if the Latin races have been predominant in the papal administration for the last three hundred years and the nations of Western Europe for five hundred years prior to that? Those who remained faithful to the Vicar of Christ when the rest forsook Him, who had a better right to form the papal court and to be associated with the Supreme Pontiff in the government of the Catholic Church than they? If the Easterns preferred the independence of Constantinople to communion with the Apostolic See, the Western Church could not be justly faulted by them with narrowing the bounds af the Catholic Church to the limits of the Roman patriarchate; and when the Teutons, the Anglo-Saxons and the Norsemen allowed themselves to be cajoled into a repudiation of the Papacy they could no longer blame the Churchmen of Southern Europe if they became disproportionately prominent in the college of Cardinals and the various departments of ecclesiastical government which surround the Vatican. Let the peoples of Northern Europe, the Greeks and the Slavs, together with the North Americans and the Christian portions of Asia and Africa, combine in a request to the Vicar of Christ to give a reunited Christendom a more representative form of ecclesiastical government with, if possible, a closer approach to the ancient patriarchal system and the largest amount of home rule compatible with the solidarity of the universal Church and its unity about the Chair of Peter, who that believes in the unfailing promises of Christ can doubt that the successor of St. Peter would be enabled by the divine assistance to develop the government of the Church upon a scale commensurate with its vaster dimensions. The capacity of the Vicar of Christ to rule the Catholic Church has been proven by the experience of nearly two thousand years. Never was the flock of the universal shepherd so large and ethnically complex as it is at present, and where and when has so diverse and cosmic a body been more efficiently governed?

Anglicans need to recognize the fact, based upon Revelation and confirmed by history, that the cornerstone of the Catholic Church is the Papacy, and that any religious body which rejects that stone, whatever greatness, material or spiritual, it may temporarily achieve, is essentially sectarian, and that this is just as true of the Anglican Communion as any other portion of apostolic Christianity apart from the Holy See. For three hundred years our builders have been toiling to erect a triumphal arch out of Anglicanism but our attempts have produced, to say the most, very doubtful results because we lack the keystone, which the sixteenth century reformers rejected. Thanks be to God, it is beginning at last to dawn upon our inner consciousness that we never will and never can succeed without the Pope.

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THE SUNDAY PAPER.

In a splendidly written article on "The American Sunday Newspaper" in the Nineteenth Century, Frank Foxcraft says, among other things:

The latest development of Sunday journalism is the colored "comic section," which flaunts itself on the outside of most of the larger Sunday papers. Crudely drawn, daubed with vivid reds and greens and yellows, and conveying with the very feeblest humor, it is like a "comic valentine" extended and multiplied by forty or fifty. Here is a specimen from a metropolitan Sunday paper. One page is taken up with fourteen pictures representing a small boy's nightmare; another series of twelve pictures portrays the inconvenient consequences of "Little Sammy's Sneeze." Another page of twelve pictures describes the pranks of an urchin who puts a dress on his dog and passes it off for a girl. These are fair specimens of the type. What can be the mental condition of an adult person who thinks them even faintly funny. These gaudy atrocities have now had a run of several years. There are cheerful optimists who look for a reaction against them. They reason that it is impossible that the Sunday paper should remain stationary: that these pictures are as cheap and maudlin as can be conceived of, and that therefore any change must be for the better. This sounds plausible, but there can be no assurance that there are not yet lower depths than have been reached. Ten years ago the present monstrosities would have seemed incredible.

The influence of the Sunday newspaper in dissipating intellectual energy and lowering standards of taste in art and literature is not easily measured. In these respects it works along the same lines as the indefinitely-multiplied ten-cent magazines which strew the counters of the news stands. But it reaches a lower level and achieves a wider circulation. The typical American is a more omnivorous reader than any other national type. He leaves behind him in the street cars and railroad trains a trail of discarded papers and magazines with which he has beguiled his journey. It is a pity that, for his one leisure day of the week, he should find nothing better that what is provided for him by the average Sunday newspaper. And it is deplorable to think of the children in American homes turned loose among the tawdry attractions of these publications.

SLEEPLESS BABIES ARE SICKLY BABIES

Well babies sleep soundly and wake up brightly. When little ones are restless, sleepless and cross it is the surest sign that they are not well. Probably the stomach or bowels is out of order, or it may be teething troubles. Give Baby's Own Tablets and see how quickly the child grows well and happy and sleeps soundly and naturally. Not the drugged sleep of "soothing" medicines, but the natural sleep of health. You have the guarantee of a government analyst that this medicine contains no poisonous opiate or narcotic, and you can give the Tablets just as safely to a new-born babe as to the well grown child. Sold by all medicine dealers, or by mail at 25 cents a box from The Dr. Williams' Medicine Co., Brockville, Ont.

HYMENEA'.

EGAN-KENNEDY.

With the chimes of the festive season still sounding in our ears come the first peals of the wedding bells of this New Year of grace. On the 7th of January, Mr. William Egan, of Corkery, Ont., was married to Miss Margaret Ellen Kennedy, also of Corkery, Ont., at the Church of St. Michael, of the same place. The bride was given away by her brother, Mr. Andrew Kennedy, and was attended by her sister-in-law, Miss Margaret Egan, as bridesmaid. Mr. James Kennedy, another brother of the bride, assisted the bridegroom as groomsman. The ceremony was performed by the local pastor, Rev. Father Cavanagh, and was followed by the nuptial Mass. After the sacred functions were over the bridal party with the pastor repaired to the home of the bride's father, Mr. Andrew Kennedy, where a sumptuous repast was partaken of. The weather was unusually fine for this season of the year, and all the circumstances of the occasion seemed to conspire to make the event a most py one.

The young couple received the congratulations of all their neighbors and friends who were assembled there, and after spending the day in merriment, and innocent recreation they repaired to the home of the bridegroom.

We join with all in wishing them long and happy lives, fruitful in every blessing that God has intended and that the Church has so beautifully expressed in the nuptial blessing for the married state.

OONA.

McCARTHY-LAROCQUE.

The marriage took place at Henryville, on Jan. 22, of Mr. Herbert McCarthy, to Miss Reina Larocque, both of Henryville. The ceremony was performed by Rev. Father Boulay, and was witnessed by a large number of relatives and friends of the young couple. The bride wore her travelling costume and was given away by her father. She was attended by her sister, Miss Clara Larocque. Mr. Dalton McCarthy was groomsman. After the ceremony and Mass the bridal couple took the train for New York and Philadelphia.

OBITUARY.

MR. P. P. COSTELLO.

The death of Mr. Peter P. Costello occurred at his late residence, 102 Elgin street, this city, on January 7th, at the age of 73 years and six months. The funeral took place to his former home, Russeltown, from thence to the church, St. Chrysostome, where a solemn high Mass was celebrated on Friday morning, the 10th January, at 9 o'clock, which was attended by a large concourse of relatives and friends.

Mr. Costello leaves to mourn their loss a sister, Mrs. M. Campion, and brother, Mr. W. J. Costello, six sons and three daughters, Mr. Alph. Costello, of Champlain, N.Y., Mr. Henry and Mr. Morgan Costello, and Mr. Alexander Costello, of this city; Dr. Edmund Costello, of Wisconsin, and Dr. Wolf J. Costello, of Buckingham, P.Q.; Miss F. Costello and Mrs. McBrian, of this city, and Miss E. Costello, of Boston. May his soul rest in peace.

Foresight of French Priests.

The French are naturally a frugal, prudent and industrious people. This is one of the lessons they learn from the altar steps of the village church as well as from the throne of the cathedral. Bossuet and Fenelon were both industrious men, but they were also keen and careful in providing for the future of their clergy as regards temporal matters. It has not been commonly known that for many years, as the cloud of impending bankruptcy threatened the French Church through the secularizing spirit of her rulers, bishops have encouraged the cultivation of art and handicraft among the younger clergy, says the Illustration (Paris). To quote from the article in the Illustration:

"As soon as the question of the Separation was raised, and the need of fresh resources for the priests involved in it, a vast number of French priests made a courageous resolution to depend upon themselves for a living, by the practice of some secular occupation. The present movement originated at first sporadically and under ehe stress of individual anxieties for the future. It has now become almost universal. It was discussed by journalists and the question was treated systematically by Abbe Louis Ballu, cure of Parnay, Maine-et-Loire, in his work, 'Trades Suitable to a Priest of Today.'"

From the publication of this work the movement became an established fact and the spirit which animates it is well illustrated by the remark of Abbe Pelisser, now a clockmaker:

"I ignore this season of persecution. I repair clocks, sewing machines, watches, locks and toys. I bind books. The anti-clericals respect me and patronize me. I charge them less than others in order to prove that the priest is a good man."—Translation made from the Literary Digest.

Anglicans Give Peter's Pence.

"The Lamp," the New York Anglo Roman monthly, asi it describes itself, appeals in its December issue for a Christmas gift of Peter's Pence to send to the Pope in honor of his sacerdotal jubilee. Some of the clergy of the Anglo-Roman cult have been subscribing Peter's Pence since 1903, when the movement was started by the Rev. Arthur Lloyd, of Japan. This, says the Standard and Times, is a very remarkable "sign of the times." It is a particular one, too, as it reveals the intensity of the yearning for a return of the strayed sheep to the fold from whence they were separated by unnatural hands. It may well be the Christmas prayer of those within the fold that the conditions which may render possible the fulfilment of that burning desire shall soon be realized.

French Catholics Using Posters.

Besides strengthening their press, the French Catholics utilize posters placarded all over a town, and placing before all, in a language which appeals to all, some feature or other of French politics. There is a committee of propaganda through the poster which has its centre at Ivry-sur-Seine, and as a sample of their placards we may quote the following, which is duly brought out by a variety of type:

"War on the Cures! ! The Nuns have been expelled from the hospitals.

"That costs more. Are you better cared for?

"They have closed the Catholic Schools which cost them nothing, and where went only those that wished to go. Are your children better treated now? Are they better educated?

"They have suppressed the Budget of Public Worship; 40 millions net saved per year. Have your taxes decreased?

"The war against the Cures brings in nothing to the people; but that keeps them busy while the true social reforms have to wait; that allows, especially, our senators and deputies to make to themselves the present of 15,000 frs. each a year."

It has been said, remarks a French paper, that were St. Paul to return amongst us, he would become a journalist. We think, it adds, he would start a "Committee of Propaganda through the Poster."

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Why the Oxford Movement Declined.

An English journal, the "Nation," has lately been discussing the cause of the decline of the Oxford movement. Mr. G. K. Chesterton, in his interesting contribution to the discussion, contends that the movement has declined, not because it has ceased, but because the English people have largely ceased to object to it. Of any ten objections to it at the time of Pusey, at least six had been silently dropped by the time "Lux Mundi" was published. As an illustration of the truth of this assertion Mr. Chesterton takes the tenets of Protestants two or three generations ago and compares them with the tenets of the present-day Protestant. Rome is no longer regarded as Anti-Christ. She is not held to be wrqng because she believes in Purgatory and a progress for the soul. She is not objected to because of her ritual. She is not thought to insult the Deity because she is favorable to art, and music, and symbolism. And so on. Mr. Chesterton reduces all the Protestant objections to one—the objection to a collective authority in religion—and adds: "But the more pathetically you cling to this one last Protestant doctrine, the more we shall be reminded that you have openly abanuoned all ehe others." The editor of the Nation has nothing to say in reply except to ask "if Mr. Chesterton is a member of the Roman Catholic Church."

Newman's Loyalty.

Owing to the reverence that is felt for Cardinal Newman's name and the affectionate regard in which his character is held, too much care can not be taken to remove even the slightest danger of misunderstanding as to his sentiments respecting the authority of the Holy Father. Mgr. John S. Vaughan then has done well to quote in a contribution to "Rome" an appropriate passage from Newman's writings with reference to a case in which the Pope interfered. The great Oratorian's words are free from all ambiguity.

"It is the decision of the Holy See," he wrote. "St. Peter has spoken; it is he who has enjoined that which seems to us so unpromising. He has spokem, and has a claim on us to trust him. He is no recluse, no solitary student, no dreamer about the past, no doter upon the dead and gone, no projector of the visionary. He for 1800 years has lived in the world; he has seen all fortunes, he has encountered all adversaries, he has shaped himself to all emergencies. If ever there was a power on earth who had an eye for the times, who has confined himself to the practical and been happy in his anticipations, whose words have been facts and whose commands prophesies, such is he in the history of ages who sits from generation to generation in the chair of the Apostles as the Vicar of Christ and the Doctor of His Church . . . From the first he has looked through the wide world, of which he has the burden; and according to the need of the day, and the inspiration of his Lord, he has set himself to one thing, now to another; but to all in season and to nothing in vain."

By one imbued with such a spirit the idea of dissent from the Holy Father's teaching could not for a moment be entertained.

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