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SATURDAY, AUGUST 17, 1901.

AN INHUMAN WAR.

"Tell the American people they are helping to murder!" This was the message President Kruger sent us by the Boer pastor of Pretoria, who is now in the United States seeking aid for the Boer women and children in the Kitchener concentration camps in South Africa. The Boer pastor is not a Catholic. President Kruger is a Protestant of the Protestants. The Boers profess a different creed from that of THE CATHOLIC JOURNAL. But their cause is wider than any religious lines. It is bounded by no denomination or creed. It is the cause of humanity.

Whatever hesitation civilized nations may have heretofore had regarding the duty of interference in the Anglo-Boer war, there can no longer be any doubt about it. The voice of humanity is now imperative. The plague-spot is there. The ulcer is laid bare. The reeking stench has reached even to this side of the globe. The thumping English lies so artfully circulated raised blinding clouds of dust so that it was difficult to get at the truth of the matter. But now the atmosphere has cleared, and even the English press is forced to admit the falsehoods and confess to the inhumanity of British methods. First of all we were persistently informed that the Boers were but half civilized and that their warfare was not humane. Now an English general fresh from South Africa informs the world that the burghers are bright and intelligent, and that their warfare is humane in the highest degree. Next they were accused of using dum-dum bullets, and when President Kruger retorted, rather caustically, that it was probably true; for much of the ammunition used had been captured from the English, the statement was looked upon as a sharp repartee. Now an English soldier's letter finds its way into the English Daily News, telling us that "these are English bullets, manufactured especially by our government, to crack the bones of the Indian frontier tribes. Millions of them were sent to South Africa, but a great part of our ammunition was captured by the Boers." Then the Boers, we were gravely assured, were inhuman toward their prisoners of war, and the English people raised their hands in holy horror over the "Boer atrocities" at Vlakfontein, where, it was said, the Dutch had killed, in cold blood, all the English prisoners. Now Lieut. Horn contradicts the statement as "entirely false," the truth is discovered that the English ran away, and letters from private soldiers are pouring into England which bear testimony not only to the humanity but even to the magnanimity of the Boers to the prisoners and the wounded. Whatever inhumanity has been shown to prisoners or to the wounded—and there seems to have been much of it—was wholly on the part of the British. There is no doubt now about the truth of the "pig-sticking" of the surrendered Boers at Klandlaagte, described with such "ghoulish glee" by an English lieutenant in the London Times—and numbers of letters from private soldiers are now brought to light of day, boasting of the slaughter of surrendered Boers, describing how the English soldiers "stick the bayonet through their backs" and how the wounded were "appaled to them for mercy."

been asked to execute the mention of the name of De Wet, as he was guilty of cruelty in the extreme in having ordered the peace envoy Wessels to be shot on the spot. Now official dispatches from Pretoria announce that Andries Wessels is still alive. And so it goes to the end of the chapter.

But arousing prejudice by falsehood and calumny against the brave sons of South Africa is the least of the injury inflicted even in an unjust war. The war as carried on by the English is worthy of the worst ages of barbarism. We have seen the use of the dum-dum explosive bullets by the English. We have seen the refusing of quarter to the surrendered Boers. We have listened to the English boast of "pig-sticking." And now comes the crowning brutality of this barbarous exhibition of highly-civilized warfare.

The "humane" farm burning by Gen. Roberts, Mr. Chamberlain tells the world, has been abandoned and replaced by the Kitchener concentration camps. And bless you, these concentration camps are a terrestrial paradise itself for the homeless Boer women and children. It is true an English lady, Miss Hebbhouse, has aroused all England to the fact that these South African concentration camps are simply a "Massacre of the Innocents."

Mr. Chamberlain avers, on the contrary, that these camps are "humane and satisfactory institutions," and he undertakes to prove it from the fact that the Boer women and children come to them voluntarily. Of course this reasoning is conclusive, and all must confess that it is proof positive of the happy lot of the Boer women and children. The Boer woman or child who, with farms and barns plundered, with homes burned to the ground, with the veldt a landscape of desolation reduced by fire to smoking cinders or a waste of blackness, would for a moment hesitate to seek a refuge where they saw a semblance of a human being, would be a foolish Boer indeed. What wonder that the refugees should sometimes come "voluntarily." And now for the bliss of the starving refugees in Chamberlain's South African Valhalla. Here is an official report of the meal meal and the sugar used where the Boer women and children are feasting as at a banquet for the gods. Meal meal, numbered XX (1), "is moldy, contains mites, and unfit for human use. Meal meal numbered (2) "contains mites, but I could not discover in it any living mite. It is, however, dangerous as human food." "Sample (3), is a moist sample of brown sugar. The smell is somewhat sour. * * * The sugar is unfit for the use of young children." These are the "satisfactory institutions" of Mr. Chamberlain. But this is not all. Even in the bliss of the mity meal banquets there are various grades, and the War Secretary, Mr. Broderick, informs us that, bad as the meal meal is, and bad as the sour sugar is, there is yet another phase of this South African concentration camp-bless. "A distinction of victims is made between those who have surrendered with their husbands and fathers, the war secretary assures us, and the women and children whose relatives are still fighting in the Boer army." In other words, the thumb-screws of starvation are put on the helpless and hapless women and children in order to compel their husbands and fathers to surrender. Could barbarism go farther? And all this by brave and manly English generals! And all this by a nation calling itself civilized! Wives, mothers, daughters of America! Have you no voice of protest against such inhuman treatment of helpless women and children? Add that it is openly hinted that, contrary to the example of the Boers, contrary to the express pledge of Mr. Balfour at the beginning of the war, and contrary to the usages of all civilized warfare, the Kaffirs are to be impressed into the service of England, and all the nameless horrors of barbarian warfare let loose upon the brave and noble race fighting for their lives and liberties.

The American people are a people of real sympathy. Their hearts go out to the suffering and oppressed. Outrages upon humanity are strongly reprobated by them. It is time that we awoke to the realization of the situation in South Africa. It is high time to vote public indignation. The

civilization of the twentieth century is being rapidly lowered under the southern cross. We cannot afford to look quietly on and endorse it by the sanction of our silence.

MR. WILLIAM C. BARRY FOR MAYOR.

In their indorsement of Mr. William C. Barry as candidate for mayor of Rochester, the democrats of the Fourteenth ward, have taken a step in the right direction. Mr. Barry would make an ideal candidate for the office. He is one of Rochester's ablest business men. He is connected with an industry which has made Rochester famous all the world over. It is largely owing to the extensive nurseries of Ellwanger & Barry that Rochester's cognomen gradually changed from that of the "Flour City" to the beautiful and aesthetic appellation of "The Flower City." Whether as private citizens or business men, the late Patrick Barry and his son William have always stood in the front ranks of Rochester's foremost citizens, and both have been closely identified with the growth, the development and the prosperity of Rochester. The Fourteenth ward is to be congratulated in its choice of a candidate for mayor.

It is to be congratulated further in the fact that Mr. Barry does not belong to the class of professional politicians. In his candidacy—should he be induced to accept—the grand old Ciceronian principle that the man should not seek the office, but that the office should seek the man, would be exemplified. Mr. Barry is one of the many men who has kept studiously aloof from the muddy and turbulent maelstrom of political life, because of the demoralizing tendency of latter-day politics, whether in nation state or municipality. Not that such men are not willing to sacrifice their own interests to serve the public, but they have beheld the avenues to political life filled with a noisy, clamorous, elbowing crowd, where often only thieves, thugs, cut-throats or incapables were sure of succeeding; and where the wire-pulling, log-rolling candidate with oily manners and wily methods was always sure to distance true merit. It has come to be quite generally understood, that, nowadays, no man can be true to principle and be engaged in politics. For this reason high minded men with lofty ideals and unflinching adherence to right, have scorned the whole business of "spoils," "rings" and "deals," and have stood aside, looking on in amazement and disgust. Such things usually bring their own remedy—sometimes, however, too late. The introduction of such men as Mr. Barry into political life could not fail to have a cleansing, purifying and uplifting effect. Let us hope that Mr. William C. Barry will accept the nomination and become the next mayor of Rochester.

THE FORTY HOURS
The official order follows:—August 25.—Chili, Groton, Romulus, St. Stanislaus.

WEEKLY CHURCH CALENDAR.
Sunday, August 18, 1901.—Gospel, St. Luke 23:27.—St. Joachim, Father of B. V. M. Monday, 19.—St. Louis, bishop and confessor.
Tuesday, 20.—St. Bernard, abbot.
Wednesday, 21.—St. Jane Frances de Chantal, widow.
Thursday, 22.—St. Symphorian, martyr.
Friday, 23.—St. Philip Benit, confessor.
Saturday, 24.—St. Bartholomew, apostle.

CONTRIBUTIONS ACKNOWLEDGED.
The Sisters of St. Joseph, in charge of the Home for Aged Women, gratefully acknowledge the following contributions recently received to the fund for this institution:
Solicited by a friend, \$200; Mr. P. H. Yawman, \$100; Holy Cross parish, Charlotte, Rev. Wm. Payne, pastor, \$25; St. Vincent de Paul parish, Rev. J. Brennan, pastor, \$25; Rev. Friend, \$10; Ladies' Aid society, Ithaca, \$10; Mrs. P. Joyce, \$5.

Miss Rose Fleckenstein has this week registered at Commercial Training school.

Try the Central's New Train to the Pan-American Exposition.
Leaves Rochester daily except Sunday, 7.25 a. m., running direct to Pan-American grounds. Returning will leave there 9.30 p. m., making a fast run to Rochester. The going train will stop at Center Park and Brown street, while the train returning will stop at Brown street only. Tickets \$1.50 for round trip, good two days.

MGR. SCALABRINI'S MISSION.

Monsignor Scalabrini, Bishop of Piacenza, Italy, who is in this country in the interest of the St. Joachim's Italian Missions, in speaking of his visit here he said:

The main object of my mission here is to ascertain the conditions prevailing in the various Italian missions and parishes throughout the country. It is my desire to see established a system of parochial schools in which Italian boys and girls may be taught their native tongue, together with the English they are now taught so well. It has been our experience that the immigrants who come here, especially the children, are more likely to obtain a stronger grasp of the rudiments of their religion if it be taught them in their native tongue.

I shall stay in New York until after the retreat, which is to be held for the Italian priests at St. Joseph's Seminary, Dunwoodie, for eight days, beginning on August 19. After that I shall attend the dedication of the orphan asylum now building in Newark, and then I shall go to Jersey City, New Haven, Providence, Boston, Utica, Syracuse, Ottawa, Buffalo, Cleveland, Detroit, Kansas City, St. Louis, Cincinnati, Columbus and New Orleans. In all these cities I am to take part in ecclesiastical duties, and shall try to start movements toward the building of parochial schools of the kind I have outlined.

One of the largest orphanages is at Rio Janeiro, Brazil, where over two hundred and fifty boys are cared for. An Italian priest was traveling in Brazil some years ago with a family of well-to-do Italians, comprising father, mother and son. After a brief illness the mother died. The father was prostrated over his loss, became temporarily insane at the open grave of his wife and attempted suicide. He was restrained by the priest, who afterward offered to care for the boy bereft of his mother. To this agreement the father consented, and, confiding his son to the priest's care, resumed his travels. It was not long after this that the father became ill and died leaving his son to the care of the priest who had volunteered to befriend him. From this action dates the origin of the founding of the school, which is now doing such truly beneficent work. The orphan who was the first care of the mission is now at college in Piacenza, being educated for the priesthood, after which he will return to his guardian's home in Brazil, there to continue the work which he was instrumental in founding.

The Monsignor, when asked what were his impressions of America, said: "America is surely blessed by God, and is the true home of civility, toleration and freedom."

Rev. W. T. Lardge is a non-conformist minister of Preston, Eng., but he is a believer in the doctrine of purgatory. In a recent sermon the reverend gentleman argued that there was and must be an intermediate world between heaven and hell immediately on leaving the world; it was a simple and self-evident truth, both from the scriptures and common sense. This doctrine was once openly acknowledged by the church at large. This was prior to the reformation, but as Christians they are bound to admit the reality of that doctrine if they believed in the Bible as the word of God. They could not get out of it. They must put their prejudices against this doctrine on one side, for the belief in that state was really an article of the Christian faith. Truth was truth, and facts were facts. He was glad to notice that the doctrine was being revived in a few quarters of the church of England, and if it were not for the prejudices of some of the people it would spread rapidly. "God speed the day!" the preacher exclaimed. "It was a beautiful doctrine, a helpful doctrine and a true doctrine." The church was well attended, and, as may be expected, Mr. Lardge's sermon has made a profound impression.

The process of the canonization of Father de Andreis was formally begun in St. Louis, Mo., on July 30. This priest died at the age of 80. He lived in the St. Louis diocese only four years and spoke the language very imperfectly. But, strange to say, he was reputed a saint by everybody in his lifetime, and since his death people have persisted in the belief that he was a saint. He was Vicar-General of St. Louis, and the first Bishop of St. Louis wrote his life.

The gift of His Mother, which the heart of Jesus makes to the heart of man, is the crowning of all His works of love. This He did while dying on the cross. We should accept this great gift by choosing her for our Mother and our guide, and daily showing her some act of love and reverence, and at least saying in her honor daily, a decade of the Rosary.

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