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TUESDAY, DECEMBER 24, 1895.

MERRY CHRISTMAS.

The year 1895 draws to a close and with its last week comes the good old festive season of Christmas. To-morrow, all over the Christian world, the anniversary of that wonderful night in Bethlehem will be celebrated. The "Glorias" of the angels will be repeated in thousands of temples, and the message of "Peace on Earth to Men of Good Will"—that has re-echoed down the centuries—will be announced. We join with all the world in wishing our friends a Merry and Happy Christmas. We have to express our gratitude to all the true friends who have, in one way or another, helped us to carry on the grand work of a truly Catholic paper, and to express the hope that plenty may be their share and that happiness may attend like an angel, by the fireside of each one. It is not a mere formal greeting this. We have thousands of friends with whom we have held communion of spirit during the past year, to whom we have spoken each week on all the interesting topics of the day, and, although we may have never personally met, we feel that we can, in imagination, shake their warm hands and express the fervent wishes of the season to each and all of them.

This is a time for the young to rejoice. Santa Claus comes over the hills and rushes across the city; he reaches the tops of the houses and goes down the chimneys; he fills the stockings with all the most beautiful little toys and most delicious sweets. It is a happy day for childhood. And the greatest and truest happiness is in the contemplation of that most holy of all children, the Babe that came into this world, on the first bleak Christmas night, when the shepherds watched, angels sang, and the great world slept in ignorance of the Divine Nativity. The Christmas tree should be near the Christmas crib; for the crib contains the Model of all children. The Babe of Bethlehem is the One who, in later years, asked that the Little Children should come unto Him.

Christmas brings its holiday enjoyments to the older people and its memories of the past to the aged. Whenever this season is at hand we have a twilight feeling—half of joy, half sadness. We rejoice in the holy time, in the graces and blessings that it brings; but we also recall the many scenes of other days that are gone forever, the faces we knew that have vanished, the forms once familiar that are no more, the chairs that are vacant, the friends that are absent, and, more impressive still, the places that might have been occupied, the dreams of joys that are broken, the hopes that were never realized; and we repeat these familiar words of Martin McDermott:—

"When round the festive Christmas board,
Or by the Christmas hearth,
That glimmers, mingled draught is poured,
Wine, melody and mirth;
When friends long absent tell, low toned,
Their joys and sorrows o'er;
When hand grasps hand and eyelids fill,
And lips meet in once more;
Oh! in that hour, 'twere kindly done,
Some woman's voice might say—
'Forget not those who weep to-night,
Poor exiles far away.'"

Apart from the home pleasures, the reunions of friends, the festive gatherings, there still is something more sublime about Christmas. It is the time when the Church invites the faithful to participate in the glorious celebration of the most wonderful event of the ages. It is then that the "Adeste Fideles" sounds loud in the temples, that censers swing and choirs intone the songs of jubilation. The mind is wafted back on the wings of devotion, to the dawning of Christianity; and over that vast desert of centuries the eye of the true Christian contemplates the mighty caravan of

Catholicity moving steadily, and with ever increasing numbers and strength, from the dim and distant horizon of the by-gone, past the grave, the fountains, the oases, the cyclones, undisturbed, unchecked, down the years, till it reaches this close of the greatest century and halts at the feet of the immutable throne, where Leo XIII. proclaims his mandates to the listening universe. The panorama is the grandest that the vision of man has ever taken in. On Christmas Eve let us kneel and thank God for the Faith that comes to us from Bethlehem, the Hope that descends from Calvary, the Charity that permeates the whole history of the Church.

And that word Charity reminds us that Christmas is a season in which there are as many aching as there are happy hearts. To the poor it brings a stronger sense of their miseries and privations. In the glow, the glitter, the show and noise of Christmas plenty and rejoicing, the multitude of the poor and unfortunate is composed of hearts that throb with a feeling of privation, young eyes look longingly at the toys and good things that are not for them, old eyes are dimmed with tears when the chills of winter make them feel the real misery of want. It is therefore a season when those who are blessed with good fortune can "learn the luxury of doing good." There is many a home that could be made bright and many an aching heart that could be filled with consolation at this season. It is one thing to have a Merry Christmas, and another to have a Happy Christmas. The merriment will pass away and leave no trace behind; but the happiness that we impart to others always returns a hundred fold to the giver and the memory of it is immortal.

Once more do we wish all our readers and friends a very Merry and Happy Christmas; and we trust that when next the festive season comes around not one of them all will be absent, but that all may be as well and hearty as we trust this season of 1895 has found them.

A LAST WORD.

Before the next issue of our paper Montreal Centre will have pronounced in favor of or against remedial legislation—for or against the constitution. On Friday next the electors of the most important division in all Canada will have said whether or not we are to be represented during the coming session by one of the most eminent men that has for years appeared in the political arena or by a gentleman who is bound hand foot to an opposition that favors a most ridiculous and impracticable policy as far as the great question of school legislation is concerned. We fondly hope, and we anticipate with sentiments of pleasure, the congratulating, in our first issue of 1896, Sir William Hingston upon one of the grandest triumphs of principle that Montreal has ever known. Last week we referred to the question of remedial legislation as one of constitutional law; it has been interrupted, by circumstances, into the political arena: it is the first time since Confederation that such an issue has come up; it will be the last time in the political history of Canada.

No matter how the Government deals with the violation done to the constitution, by the Manitoba Legislature, that decision will take the form of a precedent which will stand as a legislative monument for the guidance of all future time. The remedial enactments, which are intended to protect the rights of the Catholic minority in Manitoba, will apply to every other case that might arise; if a Protestant minority were ever in the same position as that of the present Manitoba minority, the coming decision of Parliament will be a bulwark of protection for their interests. It is, therefore, a question that concerns the Protestant as well as the Catholic, the French as well as the English, Scotch or Irish-Canadian. At any hour, and in any Province, the existing minority may find itself in the same predicament as that into which the Greenway Government has pushed the Catholics of the young Western Province. We trust that such may never be the case; but there can never again be any danger of the same discussion coming into the political field. This precedent will constitute the safety of all citizens of Canada.

The Hon. leader of the Opposition—whom Sir William's opponent is bound to follow—has declared in favor of a Commission to settle this matter and to take it for all time out of the political sphere. As a lawyer, as a man learned in the constitution and its provisions, he must be hard pushed for an argument when he pretends that such a method could possibly be employed. There is no way, no avenue, no means afforded by the constitution for the settlement of this question, except that of Parliamentary enactment. There is no provision for a commission; and all the time expended and money spent on a commission would be lost—worse than lost, for parliament could in no way take cognizance of the action of such commission. To clearly illustrate our meaning, we will suppose that your neighbor sues you for five thousand dollars. You win the case in

all the Courts; finally, the highest tribunal, the last court of appeal, declares in your favor, you secure a copy of that ultimate judgment and have it served on your neighbor. Instead of satisfying the judgment, he proposes to you an arbitration, a commission of arbitrators to settle the matter and to say whether you were right or wrong. You would take him to be either a fool or a knave, or both. Would you give up your final judgment in order to enter into an arbitration or change that judgment? This is exactly what the opposition pretends in this decided question of the minority.

The Privy Council has decided that the Federal Parliament alone has the power to rectify the breach made in the constitution by the legislation of 1891; the Federal Government has decided to act and to remedy that error; the ministers have, one and all, declared clearly that they intend to pass that required legislation during the coming session; Sir William will aid the government in creating this liberty-protecting precedent; therefore the electors of Montreal Centre—irrespective of all other considerations—are in duty bound to send Sir William to Ottawa with a majority proportionate to the immense and universal interests at stake. Every member of the Government, who has spoken here, has been most emphatic. These men have taken their political lives in their hands for the sake of justice, and the people are now called upon to recognize, by their votes, the importance of the decision that has governed the course of the members of the Government. Hon. Mr. Oulmet thanked publicly the Minister of Justice for having, here in Quebec, openly declared in favor of remedying the injustice done to the minority; and the Province of Quebec owes a deep debt of gratitude to Hon. Mr. Oulmet for having, with his colleague—saved the Government, by return to his post when the Premier emphatically declared that his promises would be fulfilled. No other party, no other leader, had made such a promise; the breaking up of the cabinet would have been the death-knell of remedial legislation; Hon. Mr. Oulmet and Sir A. P. Caron, by preventing that breaking up, may be looked upon as the first promoters of the great precedent to be created next session. Once more then we appeal to our friends to give Sir William their votes and influence, that on the 27th of this month the note proclaiming his victory may also tell to Canada that the greatest constituency of the Dominion is faithful to its own interests and is grateful to the men who have stood in the gap in the hour of a country's peril, and who exposed their very political lives for the noble cause that public men could defend—that of equal protection for all classes, rich and poor; for all creeds, Catholic and Protestant; for all races, French, English, Scotch and Irish; for all Provinces from Atlantic to Pacific, from the line forty-five to the Arctic circle.

WAR AND PANIC.

President Cleveland's now famous message to Congress has secured him a considerable amount of notoriety. It is almost amusing to note the various opinions expressed all over the United States, in Canada, in England and upon the Continent. Some of the American papers, like the New York World, wrote very strongly, in a disapproving tone, of the great bluster made by the President and Secretary over the Monroe doctrine and the Venezuelan boundary. Europe is almost unanimous in support of England, for England's position regarding Venezuela may, any day, be that of France, Spain, Germany, or any other European power. The most interesting part of the whole affair, as far as we are concerned, is the common agreement that, in case of war, Canada should be the battleground. In one of our evening contemporaries we read a long statement from the pen of an American military man, concerning the probable tactics and chances, and of both Americans and British, regarding the occupation and defense of Canada. Montreal, it is agreed, would be the objective point of American aggression, and consequently the centre of British concentration.

All these plans and preparations appear very nice on paper and furnish just as interesting reading as an historical romance. But facts are more important than visions. The real result of the blustering message has been a fearful financial panic, the effects felt in New York spread to all the great commercial centres of the United States, slightly touched the Canadian market, and made a serious ripple on the London Exchange. It would seem as if the President had become frightened at the sound of his own voice; he had raised a ghost that he found it difficult to exorcise. Hence his second message—far different in tone from the first one.

As far as we in Canada are concerned, we do not want war; we have no desire to have our country turned into a battlefield; we want peace and prosperity. But should it ever happen, in the mutation of affairs, that an attempt were made to invade—in hostile manner—our quiet homes, we would be found, as in the past, ready to give such an account of our-

selves as would surprise the invaders. Meanwhile, we are confident that the great body of the American people is more sensible than to sacrifice their interests at the shrine of Jingo; while England is too diplomatic and strong to be dragged into a useless conflict.

THE PLAIN DUTY OF CATHOLICS.

Before polling their votes, on Friday next, Catholics should reflect seriously on the nature and consequences of the issue before them. Apart from the question of protection and other purely political considerations, there is the principle of common justice to all who claim the liberty granted them by the constitution of Canada, as understood and interpreted by the highest tribunal in the realm.

What is to-day the case of the Catholics of Manitoba may become, to-morrow, the case of any other section of our mixed community, made up, as it is, of various nationalities and creeds. To deny to any body of our population a right, to which they are unquestionably entitled by the law of the land, is to admit a principle which may work endless mischief in the future. After years of sifting and investigation by the ablest minds of all the various courts that could be called upon to pronounce on this vexed question, it is now beyond all doubt that the Catholics of Manitoba have a real grievance, and the action of the Legislature of that province in refusing to redress this grievance makes it a duty for the Federal Government to intervene. This they have loyally and courageously pledged themselves to do, even in the face of the most grave and serious complications. This is not interference, as some would have it, and to their credit it must be said that regardless of consequences they have adopted the motto: "Fiat justitia ruat cælum."—"Let all get justice come what may."

Now, would it not be an injury to Catholics generally, and those of Montreal Centre in particular, if the Government could say, and say with reason, that they stood in the way of its honest endeavor to do justice to their co-religionists and the Prairie province, that if their plans were wrecked, and their good intentions frustrated, it was due solely to the indifference or want of intelligent sympathy of those to whom they had a right to look for support. Never was there a question more completely threshed out, or more clearly understood by the country at large, than this Manitoba School question, and to trust to the policy of the Liberal party, of shelving it indefinitely by handing it over to a commission, is silly and suicidal under the circumstances,—it is abandoning the shadow for the substance.

Only a few days ago Archbishop Langevin is reported to have ridiculed the idea of a commission, which he evidently looks upon as a farce, a polite way of cheating his people out of what they are justly entitled to now, and not in five years hence, if indeed they would get it then.

Let the Catholics, then, of Montreal Centre realize that the eyes of the Dominion and of the Government are upon them, that they are face to face with a grave responsibility, big with the most serious consequences for their helpless brethren in Manitoba, who hold out to them their imploring arms. As a member of the Government recently well said: "How could we explain to the people of Ontario, if, in the stronghold of Catholicity, Catholics themselves went against us in our honest effort to right the wrongs of the injured minority in Manitoba?" Catholics, then, be not deceived.

This is a question which should be above party feeling, and in all probability the electors of Montreal Centre have it in their power to turn the scale, and set an example that will be wide and far-reaching for good or evil.

THE "NEW" CROMWELL.

The "new" woman has been attracting considerable attention of late, and the press of the country has been filled with very varied descriptions of her. Now we have the "new" Cromwell. A Mr. T. W. Rolleston, who describes himself as a Nationalist, delivered a lecture recently, before the Irish Literary Society, of London, England, on the such of the "new" Cromwell. He has discovered that Cromwell was very different from what he has been painted by the vast majority of historians. The lecturer claimed that, being a Nationalist, he had inquired, with a very open and impartial mind, into Cromwell's history. In his attempt at impartiality he succeeded in giving the benefit of every doubt to the merciless tyrant whom he sought to whitewash. According to report "the lecture was listened to throughout with rapt attention, but in ominous silence. It was able, thoughtful and, undoubtedly, interesting, and even if it did not carry conviction, it deserved the eulogium subsequently passed on it."

This eulogium consisted in an impromptu reply, given, there and then, by Mr. F. A. Fahy. This gentleman "disputed the glamor of Rolleston's al-

lure and sent his special pleading into shreds." Mr. Fahy revealed the condition of Ireland under Cromwell, when in mile after mile of country not a living thing—man, beast or bird—could be seen, when an equal reward was offered for the head of a friar or a wolf, and when women and children were ruthlessly murdered. "An Irish Nationalist of the right type could," said Mr. Fahy, "be better employed than in white-washing Cromwell."

It is a good thing that men of Mr. Fahy's stamp happen to be around when people, like Rolleston, attempt to pose as students of history and correctors of facts that cannot be wiped off the pages of the past. Not long ago our friend the Daily Witness had an elaborate communication in which it was sought to prove that Cromwell was a regular saint. It is a useless task to attempt to redeem, at this stage, the character of the most cruel—if able—scoundrel that figures in the arena of British history.

It may be granted that Cromwell was a great military organizer; but he was equally conspicuous as a butcher. He had neither heart nor feeling; he was the incarnation of civilized barbarism. It is unnecessary that we should repeat the story of his bloody operations wherever he led his military. Thank Heaven men of his calibre are rare in the world. From Nero to himself a few such characters have appeared on and have disappeared from the scene. We doubt, however, if any of them combined as many evil and dangerous qualities as that man of iron. But the days of his doings are over; and despite Mr. Rolleston—*et hoc genus omne*—the sun will rise over the Hill of Howath, and set beyond the rocks of Conemarra, just as if a Cranmer had never lived, and Elizabeth had never reigned, and the cruel heel of Cromwell had never been set on the bosom of the Island.

CANADIAN INDEPENDENCE.

In Windsor and Essex Counties an Independence of Canada Club was recently formed. They want to elect members to Parliament who will champion their cause. They state that they are of opinion that the Dominion of Canada has arrived at such a stage of growth and development as to be able to maintain herself as an independent nation. They believe that if our Parliament requested the change the Imperial Parliament would grant the desire of the Canadian people. After a little more of this childishness in the prologue to their platform, these gentlemen (whoever they are) lay down the following as the changes they would desire to see effected:—

1. The political freedom and independence of Canada to be obtained in an amicable and constitutional manner.
2. The establishment of a Republican form of government with such a constitution as would be suitable to our requirements.
3. Reduction in the cost of government and strict economy in the public expenditures.
4. Constitutional guarantees of full religious liberty to all denominations.
5. The adoption of such legislative measures as would be necessary to effectually put down monopolies and combines.
6. A more just and equitable distribution of the burden of taxation.
7. Public lands to be disposed of to adult settlers.
8. Appointments of public officers and civil servants by reason of merit and not to satisfy political influence.
9. The cultivation of friendly relations with other countries.
10. All international disputes to be settled by arbitration.
11. The extension of our trade and commerce by reciprocity treaties with such countries as may be desirable.

Just for amusement sake let us take up each of the eleven changes that the Windsor-Essex gentlemen desire.

1. We have at present as much political freedom and independence as any country in the world. It would be impossible to either amicably or constitutionally change without destroying our present freedom and status.

2. We already possess a form of government and a constitution exactly suitable to our requirements. It is a truly democratic system, far more so than any Republican Government could give us.

3. Exactly what both political parties are driving at—each in its own way—under our present system.

4. No land on earth has more solid constitutional guarantees of full religious liberty to all denominations.

5. This can be done under our present constitutional system just as well as under any other form of government—be it Republican or otherwise.

6. The same applies in this case.

7. Exactly what is being done under our Local Legislative system.

8. We are rapidly coming to this. A Republican Independent Canada would retard rather than hasten it.

9. Another of the existing methods in the country as it is to-day.

10. We have had sufficient evidence in the Paris and Washington arbitrations to show that this paragraph suggests nothing new.

11. What both parties now are doing—each according to its own political ideas. Taking the last paragraph, the words "such countries as may be desirable," mean simply the United States. The

whole of the little game of state-building comes down to the simple question of ultimate annexation. "Withdraw Canada from the protection of Great Britain, and we will soon gobble her up."

It is a wonder to us that people who want annexation—possibly because they live in border countries and have interests in both countries—do not squarely state what they mean. Probably they fear that if they were to speak out they might run a very poor chance of securing the much desired parliamentary representation. Not all the eloquence of Wiman nor the erratic genius of Farrar could make the people of Canada swallow the pill of annexation, even when coated with the sugar of Commercial Union. Surely the Windsor-Essex handful do not pretend to compete with that famous couple in the art of political humbugging.

WHENCE THE LEAKAGE?

Major H. F. Brownson, son of the late and famous Dr. Brownson, who has just published a remarkable work on "Faith and Science," made use of the following language before the Catholic Society of Michigan, in 1893:—

"We have had enough and to spare, for the last four years, of what wonderful progress the Church has made in the United States. Our English speaking Catholic orators have delighted us with statistics showing that in the last hundred years, 30,000 Catholics have grown to 10,000,000 and where there was only one bishop we have 100 priests now. Foolish boast! Prick the bubble with the pin's point of a little sense and what is proposed as our glory becomes our great shame."

"Starting 150 years ago with 30,000 or 40,000 Catholics we have acquired Louisiana, Missouri, Arkansas, Kentucky, Florida, Texas, California, Nevada, Colorado, Idaho, Arizona and New Mexico, each with a considerable Catholic population. We have received from Ireland Catholic immigrants who, with their descendants born here, are estimated at 15,000,000 now alive; from Germany 5,000,000 and from Poland, Italy, France, Hungary, etc., some 2,000,000 at the lowest calculation, in all 26,000,000 more. And Hoffman's Catholic Directory for this year puts the total number of Catholics at less than 6,000,000. Where are the other 17,000,000? While losing two out of every three persons born of Catholic parents we have done nothing worth speaking of towards converting those outside the Church, perhaps have even been an obstacle to their conversion."

The leakage is not far away nor difficult to find. The public school system is the direct cause of all the fallings off from Catholicity. Parents send their children to schools wherein their faith is gradually and often imperceptibly undermined. It is true that these children may not be taught directly to renounce their religion; but they breathe an anti-Catholic atmosphere. Their text books are non-Catholic; they learn history from teachers and volumes that inculcate a non-Catholic spirit; they learn to look upon all religions as equal; they are brought up in a form of indifference. Finally these young people go forth into life with a rather pronounced distaste for the precepts of the Church; they incline naturally to the more free and easy principles of Protestantism; from indifference they fall a grade lower, into distrust; from distrust they sink to antagonism; and, finally, they enter upon life as a generation of non-Catholic men.

The result is mixed marriages, entirely Protestant children, and a consequent loss of souls to the Church of Christ. Trace the matter to its source and you will find that all these consequences flow from the public schools. Our Protestant friends are astute enough to know the ultimate results of their non-sectarian system, and they seek to impose it on the Catholic element under the guise of liberality. It is the story of the spider and the fly over again.

The Venezuelan boundary question, and the war-scare that has so recently shaken the people of two continents, are monopolizing all the attention of the press. The Armenian victims; the old sick man of Turkey; the battle ships in the Bosphorus; and the vacillating powers, are all cast into the shade for the time being.

The following, says the Catholic Times, is credited to Reynolds' newspaper, London:—

I read with satisfaction that a Catholic priest, Father Hickey, of Harrington, West Cumberland, has planned the State Church parson of the same place, the Rev. A. F. Curwen, in a recent controversy about the reunion of Christendom, down to a definite point of fact. In one of his sermons the latter contended that there would always be a barrier so long as the Catholics "adhered to the idolatrous practice of worshipping saints and apostles." This is a most astounding piece of impertinent ignorance on the part of the State Church parson, who ought to know something about the symbolism of religion. In no part of any Roman Catholic manual of devotion can the recommendation of any such worship be found.

An international subscription is about to be opened for a monument to the late M. Paillet. The Council of the Pastoral Institute at Paris initiated the movement. Rheumatism is caused by lactic acid in the blood. Hood's Sarsaparilla neutralizes this acid and cures Rheumatism.