

The True Witness

AND CATHOLIC CHRONICLE.

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WEDNESDAY, OCTOBER 8, 1894.

THE MONTH OF ANGELS.

The month of October is the one specially consecrated by the Church to the honor of the Angels of Heaven. There are many grades of these heavenly beings, from the Seraphim down to the Angel, each occupying a special post of honor in the grand army of the Church triumphant. We are taught that each individual in the world has a special guardian angel appointed by the Almighty, to watch over his life and to guide his footsteps; likewise have different nations and divisions of humanity their special angels of protection. These celestial beings were called into existence for the special glory of God, and they were so situated that they could throughout all eternity, chant His greatness and honor His majesty. It was in His infinite bounty and love for man that He sent to each of us a heavenly envoy to hover around us and protect us in the hour of temptation and difficulty. Grand and noble spirits! What a debt of gratitude we owe them! The moment one of us comes into existence a celestial spirit is sent to fling a protecting wing over the young life. Side by side with the child, the youth, the adult, and finally the aged one, that Angel walks down the avenues of mortal existence; it smiles upon the cradle of innocence, and it lingers by the couch of death; it is the messenger that carries our supplications to God, and that returns with the blessings of the Almighty. It rejoices in our successes and it weeps at our faults; in the hour of temptation it is at hand, and in the hour of failure it is still there to encourage. And when the grand supreme moment comes it goes forth with a record of all our good thoughts, words and deeds to plead our cause before the Mighty Judge who is to decide our eternal fate.

To our Angel Guardian we owe a great debt of gratitude and one that we should never forget. Some Catholics are under the false impressions that Angels are only for children and that older people have no need of them. Never was there a greater mistake. It is true that the spotlessness of childhood best corresponds with the purity of the angelic beings, but the angels have missions of the highest importance that affect every Christian, no matter what his age or condition.

Although angels no longer appear amongst men as in days of old, still they are none the less present with us. In the ages gone past the principal messages of God to man were carried by angels, Abraham, Jacob, and all the Patriarchs had communion, in one way or another, with those heavenly beings. From the angel that came, with sword of flame, to

drive Adam and Eve from the terrestrial paradise which they had lost by sin, down to the Angel that came to announce the salvation of the human race, in the grand salutation to the Mother of Our Lord, each one of those spirits performed some work that was of the great plan of our redemption. But as the world grew older, and also wicked, the open visits of angels became less numerous and less conspicuous. Still they are here, as truly as they were in the pre-Christian days. Angels brought the tidings of the Savior's birth and chanted the "Glorias" over His crib; angels guarded the tomb of the dead Christ, and proclaimed later on the grand fact of the Resurrection. It was an angel that freed St. Peter from his prison; it will be an angel that will proclaim, within hearing of the last Pope, the end of Time and the universal Judgment.

There is a pretty Irish legend that tells when a child smiles in its sleep the angels are whispering in its innocent ears. There may be more truth than poetry in this poetic idea. Many a time in life do we feel that some good influence is upon us and that some wonderful power is drawing us away from dangers and into a path of rectitude. It generally is the Angel Guardian that is at work, knocking at the heart and appealing to the soul. What a grand month for those celestial beings, when tens of thousands of pious Catholics chant their praises, when altars burn with countless lights in their honor, when Masses are said and prayers are offered—all in honor of God's white-robed army of pure spirits! A friend at court is a powerful auxiliary in the affairs of this world. Scores of such friends in the court of heaven must be of untold help to the one who loves them. Let not the month of October go past without paying due homage to the Holy Angels. They will not forget those who honor them, and they have it in their power to repay the confidence and the trust with incalculable blessings obtained from God. Glory to the Holy Angels—particularly in this their month!

UNJUSTIFIABLE CONDUCT.

During the last two or three months the public has been treated to accounts of attacks made upon the "gospel waggon," as the invention is called, and upon the people who make use of that novel kind of pulpit to carry on street preaching: this is in Montreal. We are also told of a number of disturbances caused in Quebec, by a mob of riotously inclined citizens of that place, at the Baptist mission chapel, in Bridge street, St. Rochs. Never having attended any of the meetings, or services, held, either on the streets of Montreal by the gospel waggon people, or in the Baptist mission house in Quebec, we are not in a position to say what takes place, to what degree our faith or our co-religionists are insulted—as it has been claimed they were. But we do know that the disturbance of religious assemblies, the endangering the lives of men and particularly women, the attacks by two or three thousand people upon two or three score of persons, the violation of the law, as has been reported in the cases in question, can only be characterized as most unjustifiable conduct—and the term we use is very mild. Moreover, it is cowardly in the extreme and indicates anything but a good spirit on the part of all participants in the outrages.

If Mr. Allen or Mr. anybody else desires to hold peculiar meetings—no matter how eccentric they may seem to us—provided the quiet of the town, the peace of the citizens and the religious services of the different churches are in

no way disturbed, we cannot see upon what ground members of that disturbing element can excuse their wanton attacks. If any person does not like what the street preacher says, or does not believe in his method of creating religious enthusiasm, let him simply keep away from the gospel waggon. It does not show a very Catholic spirit for people to start off on a Sunday to amuse themselves following a perambulating pulpit around town; much less to undertake the expedition with the predetermination of creating unnecessary trouble. If the persons who take part in such attacks are Catholics, we can inform them that they would be doing themselves more credit and our religion a greater service were they to go to Mass and Vespers, instead of going after gospel-waggons; and if they claim that these events take place at hours when there are no services going on in our churches, then we say it would be much more edifying were they to remain at home with their families.

What we remark regarding the street-preachers applies still more strongly in the case of prayer-meetings or services held inside the walls of a house—be it church or public hall. If misguided enthusiasts seek to gain notoriety by abusing our religion and by causing falsehoods to be circulated regarding our co-religionists, the best weapon wherewith to silence them is a display of true Catholic piety and forbearance. Outrages—no matter what the provocation—are foreign to the teachings of our Church. If public scandal is given by self-appointed professors of Christianity, the law is there to punish as well as to check them; if men are evil-minded enough to insult that which we—their fellow-countrymen—hold sacred, let them feel the sting of contempt and let us heap upon them the coals of burning refutation, in the contrast between their lack of Christian sentiment, and our higher, nobler and more truly Christian practice. Moreover, if a Catholic expects that in a certain assembly he will hear that which must shock his feelings, he has no business going to that assembly.

We repeat, that we know nothing about what takes place at these meetings, nor what is preached or taught; but we do most emphatically protest against any conduct on the part of Catholics or Protestants that may tend to disturb the general peace, to endanger lives, to awaken the passions, or to bring about any unnecessary and most undesirable feeling of bitterness between the different sections of our community. No Protestant, who is a gentleman, will intentionally insult the most sacred feelings of a Catholic,—and if such is done, the one perpetrating the offence is beneath contempt. On the other hand, no Catholic, who has the fine nature that indicates the gentleman, will go out of his way to stir up animosities in the breast of a non-Catholic citizen,—and should such be done, it is the place of our co-religionists to repudiate the act.

This may be very strong language, but we feel that the case in question demands an outspoken opinion. While we are ever ready to resent, in a proper manner, any insult to our faith, to refute any slander against our Church, and to oppose any encroachment upon the rights and privileges of our co-religionists—in a word, to combat error, in whatever form it appears—still we are just as determined that the standard of our Church's teachings will not be misrepresented in consequence of the non-practice of her precepts, by some, and the violation of her spirit in the conduct of others.

While we are anxious to hold triumphantly aloft the symbol of our Faith in

presence of the great army of non-Catholic Christianity, and the still more dangerous phalanx of Infidelity, yet we desire to live in harmony with our neighbors, to respect their honest opinions as we would ask that they should respect ours, and to help in fostering a true Christian spirit in the land. We cannot afford to be at daggers-drawn with our fellow-citizens, no more than they can afford to be at war with us; and we will ever be the first to aid in stamping out any outrages of a class calculated to create an ill-feeling that should be foreign to our country.

IT APPEARS that Garibaldi's daughter Signora Teresa Canzio, intends to publish, next Christmas, a book entitled, "La Vita Intima di Garibaldi"—the Private Life of Garibaldi—and she expects that her volume will create quite a noise in the world of letters. We have no idea of what the work is likely to contain, nor do we know much about the domestic life of the red-shirted brigand; but we do know that, for her own sake and her reputation as a lady, the Signora does well to confine her memories to the private life of her father. Were she to touch upon his public career—which is sufficiently on record—we don't think she could advance much that would be of great benefit to his memory.

THE magnetism of Leo is wonderful. Recently quite a number of Protestants have had interviews with His Holiness, and all of them seemed impressed in an exceptional manner with his grand character. Through the kindness of Mgr. O'Connell, a non-Catholic of Cincinnati had an audience, not long ago, with the Holy Father, and in speaking of the event he said:

"I am not a Catholic, but I was impelled to admire the grand and lofty character of the Pope. He is a wonderful old man. Our conversation was conducted through an interpreter. I found the Pope remarkably well informed about affairs in the United States. I am satisfied that he is better posted to-day on American politics than are our best informed Senators and Representatives regarding European politics."

The same gentleman said that he considered the three great figures in the world to-day to be the Pope, Gladstone, and Bismarck, and he looked upon them as important according to the order named. No person can deny to-day that the leading statesman, philosopher and ruler of the world is the one who holds the keys of St. Peter, and who is, himself, under a kind of political lock and key in the Palace of the Vatican. No amount of injustice on the part of his enemies can reduce the mighty stature of Leo's merit in the world.

THE Catholic Standard and Ransomer, an English publication, has the following interesting editorial note in one of its recent issues:

"In one of the publications by the Catholic Truth Society I read that a daughter of 'Maria Monk' has written that her mother confessed that she wrote the notorious 'revelations' for the sake of money. I can confirm this to a certain extent. Years ago in Canada a niece of the late Agnes Strickland, Mrs. Chamberlain (daughter of Susannah Nondie), told me that she had known Maria Monk in Montreal, and gave her a plain 'talking to' on the subject of her slanderous print. The woman confessed to her that the idea was put in her head by some man who exploited it, and that bad as her original book was, he made it more vicious by emendations; and (as the C. T. S. states) she only did it for money. The affair brought great mortification upon a highly respectable family, as Maria Monk was well connected. My informant—as all the Canadian Stricklands are—was a staunch English Church woman."