THE TRUE WITNESS
AND CATHOLIC CHRONICLE.

PRINTED AND PUBLISHED AT

No. 761, Craig Street, Montreal, Canada.

ANNUAL SUBSCRIPTION

Country.....$1 00
City.....1 50

If not paid in advance: $1.50 (Country) and $2 (City) will be charged.

Subscribers, Newfoundland, $1.50 a year in advance.

TO ADVERTISERS.

A limited number of advertisements of approved character will be inserted in "THE TRUE WITNESS" at 15c per line, first insertion, an 10c per line each subsequent insertion. Special rates for contracts on application.

The large and increasing circulation of "THE TRUE WITNESS" ranks it among the best advertising mediums in Canada.

All Business letters, and Communications intended for publication, should be addressed to D. M. QUINN, Proprietor of THE TRUE WITNESS, No. 761 Craig street, Montreal, P.Q.

WEDNESDAY.....JANUARY 20, 1892

To Our Readers.

There are several thousand dollars due us for subscriptions to The True Witness. As the expenses attached to the publication of a newspaper are great, we earnestly request our delinquent subscribers, as a matter of justice, to SQUARE up their accounts at once. Date on label attatched to the paper will show the time your subscription is paid to. The True Witness for 1892 will be brighter and newsier than ever,

THE death of the Earl of Charlemont on the 12th of this month recalls the memory of the Irish Volunteers of 1782. The Earl of Charlemont of those days was the friend and supporter of Grattan and commanded the Volunteers when the demand was made for Irish Legislative independence. When Grattan rose up in the Irish parliament and swore before the God of Justice that the wrongs of the people should be redressed, Charlemont was outside with fifty thousand armed men, regularly enrolled and disciplined to enforce the demand. The Earl just deceased was an unostentatious gentleman who is said to have cherished the patriotic traditions of his family and was one of the very few Irish noblemen who maintained his residence in Dublin. His magnificent demesne on the shore of Dublin Bay, near Clontarf, is well known to all tourists of Ireland.

RUMORS of an impending war between the United States and Chili have been alarmingly revived this week. It was expected that a way out of the difficulty would have been found through the suggestion of arbitration, but Chili seems determined to make no concession whatever. The populace is in a bumptious mood and the government is described as afraid to accept a compromise, and an apology is out of the question. Believing themselves unconquerable the Chilians would sooner go to war with the United States than back down from their bellicose attitude. Meantime both republics are making active preparations for hostilities and the climax is expected to be reached this week. President Harrison will lay the whole correspondence before Congress and upon the subsequent action of that body will depend the question of peace or war in America.

INFLUENZA has assumed an epidemic form in some parts of Europe and America, its ravages being most fatal among the aged and children. The open winter has doubtless tended to increase the virulence of this somewhat mysterious disease. So far physicians have not discovered any specific remedy and modes of treatment differ widely in different localities. The latest suggestion is based on the microbe theory of the disease. The object of this treatment is to put the tissues and fluids of the human organism in such a condition that they will not furnish a suitable nutrient medium for the growth of the specific microbe, or, at least, will antagonise the poisons which it produces. This is done by increasing the alkalinity of the blood by the use of bicarbonate of potash. This is described as a speedy cure, but it can only be safely attempted by a skilled physician.

SINCE our last issue a great change is reported to have taken place in the attitude of the King of Italy towards the Holy See. *La Paix*, of Paris, is quoted in the cable despatches as follows:—

"King Humbert has made overtures to the Pope, offering to compromise the questions at issue between the state and the Vatican. The terms offered by King Humbert, while maintaining the rights of the Crown, are fully satisfactory to the Vatican." The paper adds that the Pope is much pleased that the ice has been broken and that important results will probably follow.

There is no city in the world where the manufacturer of "fake" dispatchers achieves more audacious performances than at Rome and in reference to the Vatican. There is, however, a possibility of some truth in the above extract. King Humbert and his ministers are thoroughly alarmed at the prospect of the Conclave being held outside of Rome in the event of the death of Leo XIII. The other powers in the Triple Alliance share that trepidation as the departure of the Sacred College would most certainly be the signal for revolution. It is, therefore, of profound importance for the kingdom to become reconciled to the Papacy, and it is not improbable that, if King Humbert has taken the steps reported, he has done so at the suggestion of his allies, Austria and Germany. Great Britain is also interested in preserving the *status quo*, more particularly since the death of the Khedive, Tewfick, has added complication to the Egyptian question.

THE collective letter of the bishops of this Province concerning the coming elections needs no comment from the press. The necessity for choosing men thoroughly honest in every respect for representative positions was never greater than at the present time. It has been said that the people as well as the politicians are corrupt and that bribery is rampant. Now is the opportunity for this Catholic province to disprove this damaging charge. The man who goes among the electors to warp their judgment with bribes should be hooted into obscurity. Left to themselves and their own honest convictions the people will not go far wrong in selecting their representatives. By giving heed to their bishops and conscientiously discharging their duty to the State as freemen realizing their responsibilities, the people of Quebec can rebuke such slanders as we commented on in our last issue.

ANOTHER "HERETIC."

For a long time past heresies in the Presbyterian church have taken the shape of latitudinarian departures from the dogmas and standards of that most rigid of the Protestant sects. Recently, however, the Rev. Henry E. Davies, of the Green Farms Congregational church, of Norwalk, Connecticut, has taken his departure in another direction. The newspaper report, which gives an account of his "heresy," relates that he became a preacher two years ago, and has had charge of the Green Farms church since his ordination; that socially he is called an all-round good fellow; that he plays lawn tennis with the girls, romps with the boys, and with the old folks is always entertaining. For a long time the good people of his congregation were certain that he was the smartest and brightest young clergyman they had ever heard. But now all is changed, and the quicker he gets out, they say, the better they will be pleased.

It appears that the trouble began a few weeks ago when, as alleged, Mr. Davies declared in a sermon that the Roman Catholic faith was the only true religion, and that the priest is empowered by God to forgive sins. A declaration so startling to Presbyterian ears of course caused a profound sensation. This was a worse "heresy" than if he had, like some other ministers, repudiated the Westminster Confession with all its charges of misinterpretation. A meeting of the elders was held at which it was decided that Mr. Davies was unorthodox, and that he must be made to answer before the prudential committee. Personally Mr. Davies is willing to submit his sermons to the authority by which he was commissioned to preach, and has asked for an immediate hearing. If the accusation be true, he is surely on the right road, and it is to be hoped he will have the grace to persevere in it.

THE "WITNESS" ASTRAY.

The following editorial appeared in the Witness of the 16th inst.:—

"Mr. Dubuc's recent denial, that he had retired from the contest in Quebec West at the crack of the party whip, seems to have been unnecessary, as that retirement has now taken place at the behest of Mr. Abbott, and in deference to the views of the Irish Catholic electors. There is no doubt in the country which receives so much "deference" as that does. The reason is that the Irish Catholics vote in masses, as prompted by race and religious prejudices, and out of deference to the Roman Catholic vote, Mr. Meredith is left out of the Cabinet, although he notoriously holds the confidence of the Conservatives. Ontario is left out of deference to the same vote. Mr. McCarthy is left out. Cannot the vote of the majority make itself felt also worthy of some deference from premiers?"

On reading the above the question immediately presents itself to the mind of every impartial person, if it is possible for a daily newspaper, published in the heart of our country, knowing full well the state of political affairs, both Federal and Provincial, at the present time, and the many race and religious feuds which have taken place, and in which the same newspaper has played no unimportant part, to make such a bitter and unjust attack on the Roman Catholic electors. They assert that "the Irish Catholics vote in masses as prompted by race and religious prejudice." This may sound very well to some, and perhaps bring forth a nod of assent from those whose feelings course in the same strain as those of the Daily Witness, but it would sound better, and appear more truthful to the unprejudiced reader, if it were supported by a few striking examples. But, as it was a deliberate falsehood, they satisfied themselves with the bare assertion.

Was it out of deference to the Roman Catholic vote that Sir John Thompson found himself unable to take hold of the reins of power and assume the nominal leadership of the Government, when called upon to do so by the Governor General after the death of the late Sir John Macdonald? Was the pulpit of the Methodist Church prompted by race and religious prejudice when it opposed the leadership of Sir John Thompson on the grounds that he was a member of the Catholic Church and a friend of the Catholic clergy. It is an undisputed fact that Sir John was compelled to decline the honor of the name of Premier of Canada, though he took upon himself the laborious duties of the office, through the tremendous opposition of the Protestant electors. Did the vote of the majority not bear on that question?

Is it out of deference to the Roman Catholic vote that Mr. Curran, their ablest representative of the Province of Quebec in the House of Commons, has been deprived of the portfolio in the Dominion Cabinet which he has deserved so eminently and for so long a time?

If men like Sir John Thompson and Mr. Curran, who have devoted the whole time and labor of their manhood to the progress of their constituents and to the interests of their party, and who have never on any occasion whatever shown themselves to be the enemies of any particular class or creed, are to be deprived of that which is only their due, on the bigoted reason that they are Roman Catholics, why should men like Messrs. Meredith and McCarthy, who have constantly shown themselves to be the bitter opponents of everything which savors of Catholicity, be allowed to walk into offices, the duties of which they have not the impartiality to perform in a proper manner?

DEATH OF THE DUKE OF CLARENCE.

"Within the hollow crown,
That rounds the mortal temples of a King
Keeps Death his court; and there the antic sits,
Scoffing his state and grinning at his pomp."
Richard II., Act v., Sc. 1.

To a heedless world devoted to the worship of material things no more solemn and impressive lesson could come than that which has just been given in the death of the Duke of Clarence and heir presumptive to the crown of Great Britain.

Here was a young man at the beginning of a career the most exalted, from a worldly point of view, that could open to the vision of a human being. Born to the succession of the proudest throne on earth, with everything at his command which could make the prospect of life inviting, with the certainty of enjoying every gratification the heart of man could desire—an Imperial sceptre, boundless wealth, regal splendor, political power, all things for which men in all ages have schemed, and toiled, and bled—for which many have risked their souls' salvation, were his by birthright. But in a little time, a few short hours, all have passed away from him and he lies cold in death a sharer in the common lot with the poorest of the millions over whom he seemed but yesterday destined to reign as King and Emperor.

These are the thoughts which must first occur to every reflecting mind in presence of the great affliction which has fallen on the royal family of England, and it is only natural that our human sympathies should be deeply touched by it. We feel for the family stricken with the loss of the first born more than we do for the death of an heir to an empire. To the family, the loss is irreparable; to the empire, there is no lack of heirs.

Concerning the character of the prince and how he was likely to fulfil the hopes of the nation we have but little means of judging. Intellectually he does not appear to have been highly endowed. That he was of a simple nature and an affectionate disposition we can believe from the expressions of grief by those most intimate with him and the poignant sorrow of his intended bride. The mere light which beats about a throne may be trusted to magnify his faults, but all must be forgotten in the sudden calamitous close of his young life.

Replete, however, as the sad event is with warning which everyone should heed, it has not been allowed to pass without warning warnings of another kind. In some minds a bitter sense of discordance will be felt at the refusal of Welsh miners and of the city council of Dublin to join in the expressions of general mourning on the death of the Prince. But, to be just, we must regard all manifestations of feeling at such a time as indication of the moving forces in the life of the nation things of far vaster importance than even a death in the royal family. The motive must have been strong indeed in the miners of Wales and the councillors of Dublin, to prompt them to withold formal expressions of sorrow and sympathy with the royal family on the occasion of so sad a bereavement. But should the uncompromising attitude of these bodies lead the royal personages and their entourage to reflect on the peculiar state of feeling thus disclosed the ultimate gain to the nation and to themselves will be of valuable consequence. Strict impartiality will hesitate to impute blame to either without candid investigation of causes.

Under ordinary circumstances it would be only natural to expect that so direr an affliction falling upon the ruling family should call forth expressions of sympathy from all classes. Common humanity wakes that sentiment in the presence of death among the humblest as well as the most exalted. Therefore, its ostentatious denial seems so cruel, that we must seek excuses, if such are needed, for it in the condition of those who refuse their sympathy or in the conduct of the royal family towards them.

As a rule the common people are well disposed towards those who govern them, and loyalty is an instinct among the Celtic race in Wales and Ireland. But can it be said that either the principality or the kingdom has any particular or general cause to grieve for a death in a family whose members never displayed the smallest sympathy or commiseration with them in the periods of bitter suffering through which they have passed and are now passing? Though we feel that it would have been better and nobler to have shown a kindlier feeling at such a time, yet we must recognize the fact that the men who stand aloof amid the general grief are at least true to themselves. During the year lately ended the miners of Wales have endured grinding privations. Poverty has abided in their homes and death has been a frequent visitor among them. Yet Royalty made no pretence of sympathy with them. The same may be said of the people of Ireland, but with far greater emphasis. And, if they refuse to make parade of a grief they do not feel, they may appear wanting in gentleness, but the stern honesty of their attitude only shows how deeply they must have suffered, and how wide is the gulf the royal family has created between its members and great masses of the people by their own lack of sympathy with that suffering. In this way only can we account for actions which otherwise would appear heartless.

Prince George, second son of the Prince of Wales, now becomes heir presumptive to the Crown of England. The tongue of good report has been heard in his favor. His popularity is greater than ever his deceased brother enjoyed, perhaps because he was less hedged in and spoiled than the one born to a higher destiny. It is rather curious that his life should now be the only one between the Scotch family of Duff, the throne and another queen. The death of the Duke of Clarence may thus lead to strange political complications and the transfer of the crown from the direct line of Brunswick to a descendant of the thanes of the ancient kingdom of Fife.

In Canada all hearts are touched by the sorrow that has fallen on the family of the Prince of Wales. Though far removed from the influence of royalty, there is a generous sentiment of independent respect for the reigning family, and that feeling has gained fitting expression from the heads of government, judges and representatives of all classes and creeds.

THE EX-PRIEST HUMBUG.

It would seem that any scallawag vagrant who chooses to represent himself as an expriest of the Catholic Church, is always sure of a welcome and enthusiastic hearing from certain sections of the Protestant public. The game, however, has been played so often and so often exposed that the better informed and less rabid among Protestants are beginning to fight shy of this style of imposter.

Last week an advertisement appeared in the Witness of course, announcing a lecture to be delivered in the Orange Hall in this city, by a person styling himself "The Rev. Wm. Rhett a Baptist Minister from New Brunswick, and an expriest" who would also unfold his experience in the Jesuit College. It was not long however before the hand was capped. The Rev. Mr. W. J. Smyth, pastor of Calvin Presbyterian Church, published a letter in Friday's Witness in which he said:

"As I knew Mr. Rhett about twenty years ago, it took me by surprise that he should assume this new role, which was a total one. Mr. Rhett never was a priest. I took two gentlemen with me on Tuesday night, and called on him before the meeting, and faced him with the falsehood. Mr. Rhett, in the presence of these gentlemen, acknowledged that he had never been a priest, and laid the blame on the article signed "G.," and upon the advertisement, and said he was not accountable for what the papers said. I then remonstrated with him for deceiving those who introduced him to the audience in the Queen's Hall on Sabbath last as an ex-priest and told him it was nothing short of fraud on the public. He begged of me not to interfere with the meeting. Since that time I have been informed that Mr. Rhett introduced himself as an ex-priest, and that circulars were issued announcing him as such. I informed the chairman of the meeting on Tuesday night of the false position of Mr. Rhett, so that he was at liberty to make the matter right before the people who were invited to hear an ex-priest. As I had an important engagement I could not remain to hear what he had to say. As no correction of either the letter or advertisement has yet appeared, to undeceive the public, I feel constrained to take this step of exposing what I know was false."

From this it appears that the fellow persisted in his imposture, and that in spite of his exposure Protestants were found to listen to and encourage him. It was creditable to the Witness, however, that it hastened to repudiate him on the obvious ground "that there are good many men who are ex-priests because they have fallen from that standard of virtue that is required of a priest." But our contemporary should remember that it is the demand for such cattle which creates the supply, and as a bona-fide apostate priest is an exceedingly rare bird Orangemen and others of that ilk are willing to take what they can get and ask no questions. That they should be victims of humbug is quite natural under the circumstances.

CARDINAL MANNING.

Among the men who have left the impress of their genius on the nineteenth century the late Cardinal Manning must ever occupy a foremost place. At a period in the world's history when the views and aspirations of civilized men were undergoing profound changes he stood an embodiment of the grand principle of loyalty to truth. Every step in his career has been minutely traced by opponents who sought to impugn his motives and overthrow his conclusions, but their labors have only tended to clear the first from all taint of suspicion and establish and confirm the second on the firm foundations of reason and authority.

Glancing back at the period covered by the active years of his beautiful life, Cardinal Manning appears as one raised up by special Providence for the performance of a great work, the fulfilment of a mission of transcendent importance. Brought up in the Protestant faith he began his career at a time when that form of religious opinion was displaying, not the first, but the most evident signs of disintegration. In the English University to which he belonged a restless spirit of theological inquiry had developed. It boasted of faithfulness to critical research, regardless of the conclusions to which it might lead. It would have been strange, indeed, if among the learned and brilliant intellects who flourished at that time, and of whom he was not the least, he should have remained untouched by current thought. He accepted the principle, pursued it with the depth of sincerity and singleness of purpose which belonged to his character. Can we wonder that it should have led him to a recognition of the truth and unity of the Catholic Church? In the course which he took he seems to have remembered how, in the Book of the Acts of the Apostles the Jews at Berea are commended, as good and honorable name because hearing the preaching of the Apostles they would not blindly accept what they told them, but searched the scriptures daily, to find whether what they taught them agreed with the highest revelation of God's truth which they knew, or could believe. Thus he accepted as a duty to test all truth by the standard of the divine light which God had given him, and turned fast to the twilight his spirit sent to the witness.

At the same time this spirit of free inquiry into the authority of the church of England, betokening as it did discontent with the shadowy pretensions of that institution, was leading many minds astray in the quagmires of disbelief. But he with the late Cardinal Newman and others of his day, holding firmly by the central truths of Christianity, arrived at the only conclusion which candid thought and ripe scholarship can reach and found content, certainly, and everlasting repose in the bosom of the one true faith.

Impossible it would be to estimate the influence of that conversion or of the wonderful spiritual movement in which it was a God-given incident. The tide in the direction of mere material scepticism had been running strongly in unison with the Agnostic temper, then much in vogue among a certain class of thinkers, when the Tractarians turned popular attention to undisciplined speculation towards the wiser teachings of authority within the faith. All England was awakened to a sense of apostacy, and Manning arose as an apostle to lead his countrymen back again to the one true fold.

It has been well written that "every truth, every system, every teacher, must be judged by what, or what he, produces, and is according to the fruits, according to the character. This is the judgment by which Christ wished to be judged. It matters little what a man calls himself—a 'prophet,' or an 'apostle,' or 'a descendant of the apostles'—the question is, what can he do? What can he teach? What is he himself?" Judged by this standard Cardinal Manning must ever remain a glorious example to mankind, but more especially to those devout, candid souls whose one desire is to know the truth. The conversion of England was the grand object to which he devoted his life, and, though it was not for him to see the full fruition of his glorious hope, he saw enough in his day, and as a result of his labors, to fill him with gratitude to God, and convince him of the ultimate success of his mission.

But it was not in the sphere of religious endeavor alone that the transcendent genius of the illustrious Cardinal was displayed. Simple as a child in his devotion to the Blessed Virgin, he was accepted and treated as a peer of the greatest among the statesmen of England. In laboring for the poor, in striving to improve the condition of the laboring classes, in battling for the cause of temperance, in giving a helping hand to all good works, in spreading the light of science, and by word and pen helping the people to a knowledge of themselves and what they should do for their comfort and happiness here as well as for their salvation hereafter, Cardinal Manning performed a work in England that beggars all terms of eulogy. Most of all did he devote himself to the cause of education, and most eloquently and convincingly did he demonstrate the correctness of the Catholic contention in support of religious training for the young. The advocates of secular education divorced from spiritual instruction found in him an adversary with whom they could not successfully contend, and whose authority as a scholar and an ecclesiastic they could not dispute. With Milton he believed that the youth of the nation should be "inflamed with study of high ideals and the admiration of virtue; stirred up with high hopes of living to be brave men, worthy patriots, good christians, dear to God and famous to all ages. Holding that the true purpose of education is to cherish and unfold the seed of immortality already sown within us; to develop, to their fullest extent, the capacities of every kind with which God has endowed us, he may be credited with having been largely instrumental in saving Englishmen from stumbling into the pit of godless education.

To obtain an idea of the work performed by Cardinal Manning we must not only study the religious history of England for the nineteenth century, but we must also study its social and political development. For his was a master-mind which gave direction to the conduct of others, and the masses of men listened to him and heeded his words because the purity of his motives and the sincerity of his convictions were unshadowed by a doubt. His "very glorious, saintly life has done immediate service to the cause of Catholic truth. His greatness is attested by the undiminished reverence in which he was always held by the nation whose religion he repudiated. As an Englishman, proud of his country yet conscious of its errors, he represented an ethical force as great among Protestants as his religious influence was boundless among Catholics. It may be hard, as some people say, to fill his place, but the length of years he has been spared to the Church is, in itself, a consolation, while his example will be a beacon for all his successors.

"Greatness and goodness are not means, but ends!
Hath he not always treasured, always felt,
The good great man? three treasuries—love and light,
And calm thoughts, regular as an infant's breath;
And three fast friends, more sure than day and night,—
Himself, his Maker, and the angel Death."

CARDINAL SIMEONI.

On the same day, January 14th, that witnessed the death of Cardinal Manning in London, Cardinal Simeoni passed away in Rome. The Prefect General of the Propaganda was younger by eight years than his great English contemporary, he having been born in 1816, Cardinal Manning in 1808.

An Italian by birth, Cardinal Simeoni was dedicated to the service of the Church from his earliest childhood. During his long and eventful life he was called upon to play many important parts not only in Papal affairs but in the field of European diplomacy. During the Pontificate of Pius IX., of blessed memory, he ranked second only to the great Cardinal Antonelli in the influence which he wielded, and many and great were the services he rendered to the cause of religion and peace in Europe. His vast learning, profound knowledge of men and affairs, his eminent diplomatic skill fitted him to an extraordinary degree for the positions he was called upon to fill during the stormy revolutionary period through which the Papacy passed during the time of Pius IX. His promotion in the Sacred College was slow as his services were mostly required abroad, but he seems to have made diligent use of his time, for he became noted for the extent of his Oriental scholarship, while his fame as a diplomatist was world wide. As successor to Cardinal Antonelli in the office of Papal Secretary of State he had a most delicate and difficult position to fill. The usurpation of the Patrimony of St. Peter by the King of Italy, accomplished before he became Secretary, entailed upon him burdens and anxieties the most onerous and exacting, owing to the changed relations that event brought about between the Holy See and the temporal governments of Europe. Yet, throughout the trying period of his Secretaryship, which lasted till the death of Pius IX., he maintained the dignity and claims of the Papacy