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WEDNESDAY, JANUARY 15, 1896.

OUR GUARDIANS.

The public is often prone to criticise our various public departments,—particularly those of police and fire—but not as frequently is credit given where it is deserved. If a dog-fight takes place, and there happens to be no policeman on hand, it is at once made the subject of an attack upon the force; just as if a policeman were endowed like Sam Weller, "with a double pair of million, magnifying glass microscopes, of hextra power," to see through stone walls, brick houses and intervening fences. If, by instinct, or smell, or inspiration, he does not know exactly what is about to take place in every particular quarter of the city at every given moment, he is no good. When a fire takes place there are generally ninety, out of every hundred present, who can criticise the firemen, say what they should do, how they should do it, and why they did not do exactly as the wisecracks—at a safe distance—would have done. But when it comes down to any really meritorious act on the part of these guardians of our peace or our property there is generally a very unjust silence.

While we are sleeping, under cover, in the shelter of our homes, the policeman is facing the storms, the chills, the fatigues of night patrol, and the fireman is awake and ready, at a moment's notice, to rush to our aid and to risk his life for our safety or our property. And yet these are the very men that our City Council cannot pay. The Council can find money for unnecessary expropriations, for enormous travelling expenses of members that go on jaunts to other cities, for any or all kinds of wild-cat schemes; but when it comes to paying the policeman and the fireman, they are told that twenty-six per cent. must come out of their wages.

In order to adjust these departments to meet the low ebb of civic funds it would be necessary to reduce the staff in each. With an increasing population, a growing city, to reduce the police force and the fire brigade would be a disgrace. If people would complain of never finding a policeman in the hour of need, how would it be if a third of the force were to go? It is a downright shame that this city should be brought—by maladministration—to such a low pitch that even the most deserving and necessary officials should be stinted in their pay. Whether the treasurer will eventually do his way, or not, to prevent a repetition of what took place last Friday, the fact remains that this disgraceful blot has been left upon our civic annals. There is this consolation—we have only a few weeks to wait until the citizens will have an opportunity of changing all these things.

"LE GRAND COUP."

Quite an excitement has been created, during the past few weeks, by the large circulation of a new French work entitled "Le Grand Coup"—The Great Blow, or Stroke. According to its pages, this year 1896 is destined to be one of wonderful moment in the history of the world. The twentieth of September next is indicated as a fatal day when the terrible chastisement from heaven will fall upon the world. All these predictions are based upon past prophetic statements, the majority of which have been fulfilled; and particularly upon the revelations made on the occasion of the Apparition of la Salette. The work is a most wonderful piece of composition. Without a doubt the author has woven a very powerful chain out of the events that have stirred the world in the

past, the prophecies that have been fulfilled, and those that he now makes and the fulfilment of which he asserts most positively.

The year 1896 is chosen as the one of the "Grand Coup" for many reasons; amongst others because a revelation to the venerable Dominique Patri, in 1797, announces that a century will not lapse before the great calamity comes; and 1896 is the fourteenth centenary of the baptism of Clovis; it is the eighth centenary of the first Crusade; because the Basilica of Montmartre will be completed this year; it is the fiftieth anniversary of the Apparition of la Salette; and it is the year fixed by the diabolical predictions of the Luciferians as to the date of the birth of the grandmother of Anti-Christ.

The twentieth of September is indicated as that for Satanic vengeance. The Satanic revenge is the ambushade of Castelfidardo in 1859; the apostacy of ex-Father Hyacinthe in 1859; the foundation of the Palladic rite, or supreme rite of Freemasonry, by Albert Pike, in 1870; the taking of Rome by the Piedmontese troops that year; the celebration of the 20th September, ever since 1871, as a Masonic feast; the defeat of France by the Prussians; and the throwing into Rome of the grand chief of Masonry in 1870.

What reliability is to be placed on the predictions contained in this work we are not prepared to say. One thing, however, we must admit; the author has gone to no end of trouble to marshal a most astounding array of evidence in support of his prophetic contentions. Certainly if the "Grand Coup"—the great chastisement—is to come in the form of war, we need not be surprised. Surely there are, even now, at the opening of the year, sufficient rumors abroad to show that the Great Powers of the world are by no means acting in a manner indicative of perpetual peace. Be the prophet right or wrong, one thing is sure—this year will be the real "grand coup" for thousands, the only great blow man must expect.

THE POLITICAL SITUATION.

In connection with the recent events at Ottawa, as far as we are concerned, we cannot, at this juncture, pronounce on the actions that have followed each other in such rapid succession during the past few days. We hope, at all events, that the reforming of the cabinet will not, in any way, affect the measure of remedial legislation promised by the Premier, sanctioned by the whole cabinet before the rupture, and expected by the fair-minded people of Canada. Apart from the pasting of that relief measure for the minority of Manitoba, the present session has no tangible reason of existence. We will very anxiously await the outcome of the whole business; and we trust that we will not be disappointed in regard to the only important issue before the present Parliament.

THE POET LAUREATE.

Since Mr. Alfred Austin has been named Poet Laureate of England, his works and his own personality have created considerable comment. Since it has transpired that he is a Catholic more than one article has been written on the subject of his poetic gifts and religious convictions. Our friend the Catholic Register, of Toronto, tells foul of Walter Lecky, for some very pointed remarks that he has written concerning Austin. The Register upholds the new Laureate as a Catholic, a fearless friend of Ireland, and one who, unlike Dr. Miart, has never attempted to preach a new Catholicism. In the last issue of the Ave Maria, the learned editor, after quoting from one of Austin's most popular works, "Madonna's Child," the beautiful paraphrase of the Litany of Loretto, proceeds thus: "We are inclined to believe that Mr. Austin is neither a great poet nor a great Catholic."

From what we know of the new Laureate and his works we agree that he may not be a great poet, but we contend that he is a very remarkable and possibly very good one. As to his Catholicity we know nothing, beyond the facts that he was born of Catholic parents, educated by the Jesuits, and is the author of several most beautiful Catholic poems—in which a devotion to the Blessed Virgin is elegantly preached. He may not be a great Catholic, in the sense that the world accepts the phrase; for aught we know, however, he may be an exceedingly good and practical Catholic. In all his works we have not found a line that would indicate a non-Catholic sentiment. We have, therefore, no right to presume that he is not a thorough Catholic in every sense.

We do not feel competent to criticise his poems, from a literary standpoint. We admire very much such productions as "Since We Must Die," "Longing," and "The Last Redoubt." Yet we are not sufficiently grounded in the rules of versification, the requirements of prosody, and the various standards of excellence, to venture any comparisons, or positive criticism. He may be the first, the second, or the last of living English poets; it depends altogether upon

the prejudices, feelings, ideals, and various literary tastes of the readers and critics. In such matters we have no prejudices; our feelings are in accord with the verse that can more easily stir them into emotion; our ideals are such that perhaps not every one would appreciate or share them; our literary taste is very simple—we are positively against cast-iron, cold and mechanical rules in versification, and as equally in favor of the poetry that gushes from the heart, no matter how rude it may be. We can admire the artificial landscape; we prefer the wildness of untamed nature.

"DAY OF PRAYER."

Our wise, learned and witty Catholic contemporary, the London Universe, gives an account of the termination of the "Day of Prayer for Protestants." After telling us about the few hymns that were sung and the rhetorical flourishes, called prayers, that were made, we are informed that the Rev. Mr. May—(one of the most enthusiastic ministers of the day)—"made confession and humiliation." Evidently the words characterizing this special feat, on the part of the Rev. Mr. May, were well chosen; most certainly such a confession as he made must have been very humiliating both to himself and all the members of his church. He confessed as follows:—

"1. So few of the clergy and laity are willing to risk worldly prospects in defence of truth." The Universe states that he omitted to say whether he was of the number.

"2. He confessed that professing Christians will not now endure sound doctrine." He does not define sound doctrine; nor does he say whether he is a professing Christian of the said class or not.

"3. He confessed that so few of the clergy preached the doctrine of grace as revealed in the Word of God."

In a word, Mr. May's confession is certainly the forerunner of humiliation. A person is naturally supposed to confess his own faults; to relate those of others is accusation, not confession. If Rev. Mr. May really meant the foregoing as a confession, he must be a very poor specimen of a minister and servant of God. If he did not include himself in the confession, he has pronounced a terrible series of accusations against Protestantism in general. Whether he is of the number or not (and having confessed, we can take it that he is) the only conclusion we can come to is that the clergy and laity are careless about the truth; professing Christians hate sound doctrine; and the clergy are all preaching errors."

This remarkable confession was followed by a still more remarkable prayer, delivered by Canon Christopher. He prayed that "the Prime Minister might be restrained from appointing to high positions men of Romeward and infidel tendencies." We are not surprised at the Rev. Canon's prayer; even in Canada we find both "clergy and laity"—of the "careless about truth" class—not only praying but using carnal means to "restrain the Prime Minister from appointing to high positions men of Romeward tendencies." The efforts of our Canadian Christophers—not all cannons; but would-be "big guns"—have been about as fruitless of result as were those of the pious gentleman in England.

The next eminent churchman who figured in this peculiar "day of prayer," confession and humiliation drama, rejoiced in the name of Grundy. Possibly it was his namesake, the famous Mrs. Grundy, who suggested to him the following confession:—

"1. So many of the parsons were unconverted." How did they get to be parsons if they were never converted?

"2. That many of them were giving up evening communion and adopting the eastward position, and all because they were under the pressure from their Bishop and the world." It certainly was always Mrs. Grundy's desire that parsons and bishops, as well as everyone else, should be at loggerheads. The confession (?) is very natural. The next person is described as "a very sepulchral gentleman"—one Mr. Shepherd. Possibly he may have some connection with Mrs. Shepherd, as in the case of the Grundys. Certainly his confession is more like one of Margaret L. than of a sane preacher.

"He voiced the sense of humiliation of faithful clergymen, that the Mass and confessional are openly advertised."

After all these confessions and serious humiliations we are not surprised that a Bishop of the Anglican Church should come to the painful conclusion that there were "no tangible results from the exercises of the day of prayer." In fact the more we learn the more convinced we are that the sooner the grand idea of Leo XIII. can be carried out, and a solid reunion take place, the better for humanity.

THE GERMAN PRESS

In our last issue we referred to the great influence of German and Germany upon the civilization of the age. Some one, evidently actuated by no friendly feelings towards the Teutonic race, has writ-

ten us to ask if we do not find the German Catholic press inferior both in strength and quality to that of other countries. We must answer frankly; we do not. It was only the other day that we read, in an exchange, how the Catholic Church in Germany is coming to recognise the power of the Catholic journalism in that Empire. Within fifteen years the number of German Catholic journals has been doubled. In 1880 there were 124 in the land; in 1890, there were 269; and last year there were 305. The German Catholic dailies have increased from sixty to one hundred and nine. Prussia is a Protestant country in every acceptance of the term. During the same period Catholic journals have increased in Prussia, from twenty-seven to sixty-one.

So much for the number of papers. As to their standard, it has risen in the same proportion. And in addition we find that at Dortmund a course of instruction on social questions, affecting Catholics, has been commenced. The subjects embrace the organization of young workers, the welfare of workmen in general, the dwellings of the working classes, remedies for want of work, the formation of women's associations and hospices. The same authority says: "The Church in the United States may well take example of Catholic Germany." These are merely hints; we hope they may dispel some prejudices.

EDITORIAL NOTES.

AFTER the political hurricane of the past ten or fifteen days, we may reasonably ask, "what is to be the result of it all?" And echo answers "what?"

A THIRD of the Armenian population are without food or shelter. According to all reports, even were the Turkish Government to do its best, only a small portion of them could be saved.

THE world grows smaller every day. An electric cable is now to be laid to connect Scotland, Shetland and Iceland. Some day we will have cable communication with towns inside the Arctic circle.

THE Rothschilds will lend the Sultan of Turkey two millions of dollars on condition that a tax on petroleum be placed as security. That's the way to do it: make the people pay for it. It is so all over the world.

THE Grande Chartreuse of Grenoble has given 50,000 francs for the completion of the Chapel of St. Bruno in the new Church of the Sacred Heart, Montmartre, Paris. This temple seems destined to be one of the glories of Catholic France.

OVER three million dollars will be expended this year in keeping the streets of New York clean. How much money does Montreal purpose spending upon our streets? Three millions would be a God-send to our City Fathers at this juncture.

THE ancient Abbey of Citeau, after a century of secularization, has again become the property of the Order of which it was the cradle eight hundred years ago. The Church's rightful possessions must all come back, and they are coming by degrees.

IT APPEARS that Shortis is to be a carpenter and not a tailor at St. Vincent de Paul. It may be of some consequence to him what trade he gets; it makes little difference to the world. It is a great pity he did not get a trade and be made work at it a few years ago.

REV. DR. MERRITT, for over forty years rector of an Episcopalian Church at Morristown, N. J., has joined the Catholic Church. His conversion occurred during a recent dangerous illness, when he caused a priest to be called to his bedside, and was received into the fold.

THE A. P. AISTS have threatened to blow up the monastery of the Good Shepherds in Louisville, Ky. No wonder that they have such a hatred for the Good Shepherds, seeing that their Delphic oracle takes the form of an exceedingly bad shepherd—and a female one at that.

FUN is very good in its way. We like fun; but sometimes others do not recognize real fun as we do, nor distinguish it from the opposite. Wesley Spriggs, a drunken lad of 17, residing in Chattanooga, Tenn., shot and killed, on Christmas day, Walter Bodion, a boy of 11 years. He did it "for fun."

THE Emperor of Germany has ordered the arrest of Baron Von Hammerstein, the ultra-Conservative, who went back on him. What would the Emperor have done were he Premier of Canada and found seven ultra-Conservatives going back on him? It is well for them that he is not leader of a Canadian Government.

MR. BRACEBRIDGE HEMYNGS, the celebrated author of "Jack Harkaway," has been received into the Catholic Church.

He studied law and was admitted to the English bar. Not finding the profession congenial he turned to literature and had a great success. Rev. F. O'Connor, S. J., received him into the Church.

AFTER the departure of Father Elliot, the famous Paulist, from McKeesport, Pa., the A.P.A. fanatics held meetings to counteract the effect of his lectures. They engaged the services of ex-priest McNamara and "ex-nun" Margaret Shepherd. What a nice team to follow in the foot-steps of the great Catholic preacher!

"LA VERA ROMA" states that as many as one hundred and five Cardinals have died during the pontificate of Leo XIII. Since that list was made Cardinal Melchers has gone to his reward. This seems wonderful; and yet the great Pontiff is still at the helm, active and powerful, and promising another encyclical to "all the Christians of the world."

THE Church of Notre Dame des Victoires, in the Rue de la Regence, Brussels, is about to be restored. It was founded in the fourteenth century by the Guild of Crossbowmen, and contains some ancient monuments, such as those of Counts Egmont and Hoorn on their way to execution. Opposite the Hotel de Ville the statues of these patriots are to be seen, on the spot where they were murdered.

A CONTEMPORARY remarks that half a century ago this year the sixth Council of Baltimore was held with one Archbishop and twenty-two Bishops. One of the prominent acts of the council was the choosing of "the Blessed Virgin conceived without sin" as the patroness of the country. This was eight years before the promulgation of the dogma of the Immaculate Conception by Pius IX. Comment is unnecessary.

IT would seem that Germany's Emperor has his eye on the throne of Great Britain. It is intimated that should Queen Victoria die the Kaiser would seek to enforce what he considers his claim. His histrionic career, since he became lord of his own actions, would indicate that he would proclaim his right to universal empire, if circumstances would allow him. It will be a sorry day for His Highness when mimic warfare turns into the reality of strife.

JUSTIN MCCARTHY is engaged writing his reminiscences, which will appear in two volumes some time during the coming spring. It is stated that he has also completed another novel. It seems to us that the activity and industry of this gifted man should be a lesson to many who are prone to criticise his work. How does he find time? The answer is simply this: Any man, who is willing to employ all the time at his disposal, can perform wonders. A lazy world does not understand unceasing activity.

TO GIVE an idea of the Chinaman's religion we find that the following conversation took place recently between a Sister of St. Joseph and a Chinese patient in the hospital: "How long are you here?" asked the Chinaman. "Twenty years," said the Sister. "Twenty years! You make money?" "No. I make no money." "No make money! What you expect?" "I expect to go to heaven." "Heaven! Money in heaven." "No, there's no money in heaven." "Heaven had place. No likee." The Kansas City Catholic tells the story.

A. P. AISTS, like all other Americans, call George Washington "the father of his country." Who conferred that title on the immortal George? The first observance of Washington's birthday was held in St. Mary's Church, Philadelphia, on February 22, 1800. It was then that Rev. Matthew Carr, O.S.A., called Washington "the father of his country." The Pennsylvania Gazette, of the following week, reporting the event, said: "Father Carr has given General George Washington a name that will live for ever." There were no A. P. Aists in 1800.

GLADSTONE, writing about the poet Rogers, says: "I knew him well." What a wonderful life is that of Gladstone! Rogers was born in 1762. He was 16 when Chatham died; 25 when Johnson's death took place; and a man of middle life when the younger Pitt departed. He was 12 when the American War of Independence commenced. His poem, "The Pleasures of Memory," was published in 1792—a year before the Reign of Terror in France. And Gladstone, who knew him well, is still startling the world with his wonderful contributions to the North American Review.

THE "Sanjak Sherif," the famous old apple-green bed curtain that Mahomet's wife, Ayesha, tore down and gave to his successor as a flag, is apparently an object of terror at present. When it is unfurled war to the knife—extermination—becomes the order of the day. So far it has been allowed to remain in its many-covered enclosure, and yet the story of Armenian suffering is beyond

all language to picture. What would it then be were the Holy Flag to be flung to the breeze? It would be a good idea if the German Kaiser were to take a Quixotic expedition to Constantinople and rip up the bloody emblem of fanaticism. It would bring him the fame that he is so anxious to secure.

HENRY VIII.—notorious "Bluff Harry"—the founder of English Protestantism, left by his will three thousand dollars a year for masses for his soul. The head of the Protestant Church in Great Britain—next the Queen, who is the spiritual head—is the Most Rev. Dr. Benson, Archbishop of Canterbury. He draws the cash. He receives a salary of seventy-five thousand dollars a year. We suppose that King Henry's three thousand dollars are included in this amount. If so we would like to know whether or not he says the masses for the founder of the creed to which he belongs?

IN 1881, Fanny Parnell wrote a poem for the Boston Pilot, entitled "Paul Kruger." It opens thus:—
"Now Christ thee save, Paul Kruger!
Now Christ thee save from harm!
And may the God of Joshua
Bear up thy strong right arm!"

The name of Kruger comes again to the front since the President of that little Transvaal power has attracted the attention of the world. He was to release the prisoners he made when quiet would be restored at Johannesburg; the Queen wrote to thank him. It looks as if Her Majesty would soon feel inclined to recall her letter.

A 48 MAN writes to decline our paper because we don't go into ecstasies over Grover Cleveland's message; he concludes that were there war between the United States and England that we would be found fighting under the British flag. If that is his real reason for refusing to read, what he otherwise considers, a good paper, we are sorry for him. Were we alive in 1848, in Ireland, and having the advantages we now enjoy of expressing our views, we would more than likely have been found with Meagher and Smith O'Brien. Were they alive today and residing in Canada, it is certain that they would be found with us—anxious to be left in peace, but very determined to allow no one to overrun our country, or destroy the homes and property that cost us so much to build up.

CATHOLIC TRUTH SOCIETY.

A LECTURE ON FRIDAY EVENING NEXT.
On next Friday evening, 17th January, instant, Mr. Frank Curran, B.C.L., will deliver a lecture on "Land Tenures in Lower Canada," before the Catholic Truth Society. The President, Mr. H. J. Kavanagh, Q.C., will occupy the chair. The hall under the Gesù, will, as usual, be the place of meeting. Ladies and gentlemen are cordially invited to attend. Admission free to all. It is expected that quite a large number of the members and friends of the Society will be present and that the event will be one of the events of the season.

ST. PATRICK'S CHURCH NOTES.

A REQUIEM MASS.
On Thursday morning next, the 16th January, at eight o'clock, a Requiem Mass will be celebrated, in the chapel of St. Patrick's Orphan Asylum, for the repose of the soul of the late lamented Hon. Senator Murphy. It is expected that a large number of the friends and acquaintances of the deceased Senator will attend. He was a life-long friend of that institution, and his memory will long remain green in the home of charity.

UNMARRIED LADIES' RETREAT.
The first week of Lent will be devoted to a retreat for the unmarried ladies of the parish. The Rev. Redemptorist Fathers will conduct and preach this mission, which will open on the first Sunday of Lent. As in the past, we are confident this opportunity of grace and blessing will be eagerly made use of by those for whom it is given. A grand spiritual success is anticipated.

ST. ANN'S T. A. & B. SOCIETY.

The regular monthly meeting of the St. Ann's T. A. & B. Society was held on Sunday, 12th inst., in St. Ann's hall. Mr. Wm. Howlett occupied the chair; the Rev. Director was also present, and there was a large attendance of members. After routine business was disposed of, the secretary, Mr. Thomas Rogers, read a letter of invitation from the St. Gabriel's Temperance Society, to attend their annual demonstration. The nomination of officers for the coming year was then proceeded with; the election will take place at the annual meeting, which will be held on Sunday, 26th January, in St. Ann's Hall, at 3.30 p.m. The principal officers nominated were: For president, Mr. J. Kilfeather; vice-president, Mr. J. McDermott; secretary, Mr. Thomas Rogers; assistant secretary, Mr. M. Meagher; treasurer, Mr. M. J. Ryan; collecting treasurer, Mr. Thomas Ward; grand marshal, Mr. Wm. Donnelly. There was some very important changes proposed in the by-laws, which will be discussed and voted on at the annual meeting. The chairman requested a large attendance at that meeting. This brought a very interesting meeting to a close.

"I want to pay this bill," he said to the hotel clerk. "But I think you have made a slight error here in my favor. I've been reading over the extras, and I cannot find that you have charged me anything for telling me you thought it might rain."