



VOL. XLIV., NO. 21.

MONTREAL, WEDNESDAY, DECEMBER 12, 1894

PRICE 5 CENTS.

EDITORIAL NOTES.

The festive season is at hand. We trust that all our readers will so prepare for the celebration of that time that every species of blessing, spiritual and temporal, may come to them. There are many ways of enjoying Christmas, but the surest and the best is that of frequenting the Church's sacraments and thereby securing a light heart and an easy mind. No person can thoroughly rejoice who is not free from all misgivings in the soul.

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THE A.P.A. is a funny organization. It has a set of principles that are difficult to reconcile with each other. For example one of its principles reads thus: "We regard all religio-political organizations as the enemies of civil and religious liberty;" and further on it tells us that its membership "is not confined to natives of the United States; but all Protestants, after rigid scrutiny, and if satisfactory, are eligible for membership," and "the order is, first of all, American and Protestant. It is at the same time aggressive. It means fight with the ballot and every other legitimate weapon." If the A.P.A. looks upon all religio-political organizations as the "enemies of civil and religious liberty," we would like to know what it calls its own society? Poor people; truly is their reasoning barbaric; they "mean fight;" of course they do; they might add that they are looking for scalps, have put on the paint, have gone on the war path, like their whooping namesakes the savage Apaches.

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BARON VON HUMBOLT once prophesied to Lord Palmerston, prior to the Crimean war, that the Czar Nicholas would die before two years. The prophetic statement was fulfilled. It seems that the curse of the Romanoffs was told to Peter the Great by a famous seeress, and in consequence of it no male member of the family could live to see his sixty-fifth birthday. Be this as it may, the historical truth remains that not one of the Romanoffs ever reached the age designated by the sorceress, and they died in a more or less tragic manner. Alexander III.'s grandfather, the half crazy Paul, and the four heads of the Romanoffs before Nicholas I., all died before 50 and of the same disease that carried off Alexander III. Alexander I., he of the Napoleonic period, died a monomaniac, at the age of 48. Some of them were killed by accident, others by enemies, nearly all showed signs of insanity. A queer family indeed is that of the Romanoffs. To be head of the dynasty, to bear the title of Czar, or to rule millions of subjects, is not so very enviable after all.

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We recently referred to a very able and Christian address delivered by the Rev. Mr. Silcox of this city. The Ottawa Citizen, and then the Montreal Gazette, commented editorially upon the spirit that actuated the preacher and also upon the fact of the TRUE WITNESS

giving him full credit for that noble sentiment of appreciation of the good in those who differ from him. We are happy to say that Rev. Mr. Silcox is by no means the only exception. In fact the rule appears to be becoming more and more general amongst the clergymen of different sects to recognize the works done in the cause of humanity and for the glory of God by the leaders in the Catholic Church. Only two weeks ago the Rev. Mr. Sleppy, pastor of the Union Methodist Church in Alleghany, Pa., attacked the ignorance and prejudice that were constantly fulminating calumnies against Catholicity. He said "the Church of Rome was a bulwark against the ideal vapourings of Ingersoll and other infidels. Against its power they were as helpless as a microbe would be against the man in the moon." He explained that the opposition of Catholics to the use of the Bible in schools was due to their reverence for it. History, he said, showed that the Roman Church had been the friend of the arts and literature. In a word, the address was a splendid panegyric of Catholicity. No wonder that the great watchman on the Roman tower sees hopes of a union of Christendom.

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THE Irish American recently had an article upon a subject that is generally overlooked; it was entitled, "How soon we are forgot." If we glance around us we will perceive the truth of this remark. Take up an ordinary directory—say of ten years ago—and count the names of the prominent men who, in that year, were the leaders in different spheres of life, and whose names were upon every lip and on every paper, but who have long since been almost entirely forgotten. Their families are scattered, perhaps, and the few who do remember them only mention their names when reading them upon the monuments in the cemetery. A prominent man dies; for a few days there are remarks about him in the daily papers; then his funeral is described; resolutions of condolence are passed and published; a few—very few—cut out the resolutions and paste them in scrap-books; the scrap-books are put away to be read once or twice in as many years, and finally to be forgotten. There are some men whose works live after them; but individually they have passed off the stage forever, and the crush of other actors coming on, causes their forms and faces to be entirely obliterated. Truly did the Poet Priest sing that "The stranger's face makes the friend's forgot."

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We have just received, from the Rev. Thomas J. Shahan, D.D., Professor of Early Church History at the Catholic University of America, the prospectus of the "Catholic University Bulletin," a quarterly publication, to be issued in January, 1895. The Rev. and learned Doctor is the editor of this new publication—one that opens out an entirely untilled field in the sphere of American Catholic journalism. In drawing attention to this much required publication

we cannot do better than quote the following from its prospectus: "The object of the Bulletin is to convey to all who are interested in the Catholic University of America a full knowledge of what is being done by its professors and students, and to act as a hyphen between the academic corps on the one hand, and the world of American thought and action on the other. It does not undertake to add to the number of general reviews, but to be a means of communication with the great Catholic body and the scientific world in general, whereby the aim, the plans, the methods, the work, and the spirit of the University may be better and more widely appreciated." In the hands of its learned editor we are positive that this new addition to Catholic literature will become a power in the land.

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MR. MARTER, the leader of the Conservative forces in the Ontario Forum, is evidently making things pretty lively, judging by the following paragraph which appeared in the Gazette a few days ago:

"Mr. Marter has practically withdrawn from his position in opposition to the Ontario separate school system, having, as he says, learned from legal lights the impossibility of now abolishing these schools. It would probably have been votes for Mr. Marter's candidate had he consulted the legal lights before making his London election speech. It will take him a good while to recover the ground then lost. In outlining a policy a public man should look at the object it aims at from all points of view, before he commits himself, and this was a precaution Mr. Marter forgot."

When the Gazette says that a public man, in outlining a policy, should examine it from all points, it merely repeats a truism, but the Gazette should also remember that a number of great men frequently change their views to suit the exigencies of the hour. Mr. Marter in his new course has only done voluntarily what a number of other public men have been obliged to do. The only difference between him and his predecessors who have endeavored to legislate for the consciences of the Catholics is that he has shown himself a more apt scholar in learning his lesson, even though some portions of it were acquired through legal luminaries.

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DR. CHINQUY has informed the Witness that a lady belonging, as he thinks, to "the third order of the Jesuits" called upon him during his recent illness. We never before heard of this order, nor were we aware that women belonged to any branch of the Jesuit community. We had always given Chinquy credit for a great detestation of the Jesuits, but we never were aware that he was so consummately ignorant regarding the order. In fact we were under the impression that, having been in the active ministry of the Catholic Church for long years, he knew something about the organization of which he was a priest. But probably the shutting out of the light that came with his apostasy caused

him to forget all he ever knew regarding the Church. If this statement is a sample of his knowledge, then what are we to think of his other countless assertions, just as wild and just as foolish? Simply that the man does not know whereof he talks, and that he holds forth on subjects of which he is surprisingly ignorant. "The third order of the Jesuits!" Great Caesar! What next?

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A MONTREAL gentleman writes to inform us that "Protestants are useful in the Church as scouts are useful in an army." Perhaps so; but we are not aware of there being any Protestants in the Church. The moment a person becomes a Protestant—in the usual acceptation of the term—he no longer belongs to the Church, in fact he gets out of the Church of his own accord. And as to the person who is born a Protestant he cannot enter the Church without firstly becoming, in proper form, a member thereof. And the moment he becomes a Catholic he ceases to be a Protestant. Probably our friend refers to Catholics who have been converted from Protestantism. If so, we certainly agree that they are useful, and we doubt very much if an army could well do without its scouts. Unfortunately there are many Catholics, born and brought up in the faith, who are not even useful as scouts in the great battle going on between Truth and Error. In fact there are some who are no better than camp-followers. We cannot afford to despise even the humblest of the army, provided he is really useful in some capacity. There are times when the danger-signals sent up by careful scouts are more effective in securing victory than all the thunders of artillery or the evolutions of battalions.

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IT WILL interest a number of our readers to learn, from the Manchester Guardian, that the Rev. A. Wentworth Powell, M. A., has resigned the living of Dissertb, in the diocese of St. David's, and has been received into the Church. Mr. Powell graduated at Corpus, Cambridge, in 1872—he took his M. A. degree at Bishop's College, Lennoxville, and was subsequently incorporated at Lampeter. He was ordained in 1878 to the curacy of St. Stephen's, Norwich, and was afterwards curate of Heningham, Norfolk. From 1881 to 1883 he was chaplain and private secretary to the Bishop of St. David's, and from 1883 to 1885 curate of Caversham, Oxon. In 1885 he was appointed vicar of Llanfihangel-Rhyd-Idhou, in Radnorshire, and in 1887 became rector of Dissertb. He is stated to be a member of the Liberal Churchman's Union, and at one time an ardent supporter of Welsh Disestablishment.

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A Michigan correspondent wants to know if the Archbishop of Quebec is or is not a Cardinal. Yes, Archbishop Taschereau, of Quebec, is a Cardinal—the first and only one in Canada.