

**THE TRUE WITNESS**  
**AND CATHOLIC CHRONICLE.**

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WEDNESDAY, ..... JANUARY 13, 1892

A STRIKING example of the inconvenience and evil of this country's numerous "law mills" was witnessed at Ottawa on Friday last, at the McGreevy-Connelly trial. The fact that Mr. Fitzpatrick is a Quebec lawyer prevented him taking any part in the proceedings before the Court at Ottawa, that city being in Ontario. It is time that the public was educated up to the idea there should be but one fountain of law, lawyers and kindred evils.

THE Ward elections are now a leading question of the "civic" day. It is to be hoped that honest labor will assert its rights in connection with all claims to its support, either collectively or individually. But we do hope that "labor" will repudiate alike the dictation and leadership of the herd of lazy loafers who, while they never seem to put their hands to work of any kind whatever, wander, well dressed and often half intoxicated, about the various electoral districts at election times. At periods when strikes are around their sinister presence is oftentimes productive of most deplorable domestic results. At election times they may in like manner be also regarded as birds of ill omen.

THE public will expect the new Provincial Commission, about to be appointed to enquire into the irregular proceedings of the Mercier Government, to be an exceptionally strong one. No mere party hacks will suffice. Thus far the name of Judge Mathieu, among some half-dozen others mentioned as possible members, is the only satisfactory one. The members must be strong lawyers and of unimpeachable reputation, and, if possible, men who have never been political partisans or in any way mixed up in either Dominion or Provincial strife. There is no absolute necessity that they should be Quebec men, and if necessary assistance can be sought elsewhere, and perhaps it would be well if some outsiders were brought in. [Since the above paragraph was in type it has been officially announced that the Commission will consist of the Hon. Judge Mathieu; Mr. Damase Masson, of St. Paul street, Montreal, merchant, and Mr. Donald Macmaster, barrister.]

"CROWNERS' QUEST LAW" does not seem to improve as the ages move onward. It must have been ridiculous when Shakespeare made his grave-digger in Hamlet indulge in satirical remarks concerning it. To-day it oftentimes seems to possess qualities which make it much more than ridiculous. Elsewhere in these columns we give a synopsis of the "inquest" held on the body of the poor girl Farrell, around whose sudden death were circumstances demanding the most stringent investigation. It may be seen from that report that, so far as the inquest was concerned, much that ought to have been learnt was kept in the background and the inquest was practically a farce. And this is no isolated case. The fact is that Coroners and their inquests, like some other antiquities connected with legal procedure, have outlived their usefulness and should be abolished. The cases now examined by Coroners should be transferred to some competent body of experts and not left to the whims of an incapable individual aided too frequently by a dozen people as incapable as himself.

**THE LEGISLATIVE COUNCIL.**

It is to be hoped that the manipulation of the Legislative Council by Mr. Mercier, as revealed in Mr. Pelletier's recently published correspondence, was a procedure belonging alone to the very peculiar political methods adopted by the late Premier and his colleagues. The Councilors are, according to that canon, to be mere puppets of the Prime Minister for the time being, with a pledge signed, sealed and delivered beforehand to do only what he wishes and nothing else. According to this rule there is an end of all legislative independence and the Council becomes a mere collection of Marionettes. No self-respecting man would sit in such an assembly of unprincipled and helpless individuals. The abolition of such a body would be a blessing—its existence

a public nuisance. But Mr. Pelletier refused to be put in political handcuffs by Mr. Mercier, and thus proved that a second chamber may be made a bulwark to protect the interests of the Province from the nefarious deeds of such a band of political brigands as have just been rooted out, should such ever unhappily attain to power again, as well as to promote good and prevent hasty and injudicious legislation in general. Mr. Pelletier's revelations have shown that by a judicious rearrangement, such as has been more than once foreshadowed in these columns, the Legislative Council may be made a pattern for upper chambers elsewhere to model themselves by.

**THE CABINET.**

The following changes in the Cabinet are announced. The Hon. Mr. Ouimet becomes Minister of Public Works, in the place of the Hon. Sir H. Langevin. The Hon. Mr. Haggart, late Postmaster-General, is transferred to the Department of Railways and Canals. It is believed that some further changes are contemplated. As we have already announced, the Hon. Frank Smith will take the Lieutenant-Governorship at the expiration of Sir A. Campbell's term of office.

**CATHOLICITY IN NEW ENGLAND.**

Mr. George Parsons Lathrop, the distinguished American convert, read a paper before the Apostolate of the Press convention last week, in New York, on the Missionary outlook in New England. He told of the conversion of himself and his wife to Catholicity recently. He considered New England ripe for conversion. The Yankee mind, he said, is in search of a religious truth it has not yet found. It is seeking for a truth it recognizes dimly somewhere, but a truth it cannot find in the Evangelical churches. He believed the New England mind is ripe for the reception of the divine truth as set forth by the true Church. He spoke of the two languages existing in Protestant minds, that the Catholic Church desires the overthrow of public schools, and would subvert American institutions. He spoke of numerous instances of Catholic loyalty in times of the nation's danger, contrasting them with the action of many non-Catholic bodies, and said the Catholics of to-day were the most loyal and best citizens in the Union. Catholicity, he said, was the only force which can save the national life from the peril of disintegration which threatens it. He believed that in the next century we would see a total wave of conversion sweeping millions of Americans into the Catholic Church.

These views and anticipations are undoubtedly well founded and supported by each decennial census. New England, the home of the American Puritanism is rapidly becoming Catholic. Irish and French-Canadian immigration is fast establishing the Catholic faith in regions when it was scarcely known a few years ago. Boston itself bids fair to become more Catholic than Baltimore and Massachusetts even now numbers as many Catholics in its population as Maryland. Indeed there is no nation in the world where Catholicity is flourishing and growing more gloriously than in the United States.

**A COLUMBIAN CATHOLIC CONGRESS.**

The Chicago Herald contains the announcement that within a few weeks Pope Leo XIII. will have placed in his hands for consideration and endorsement a call for the assembling of a Catholic Congress in Chicago during the world's fair. It will open on Monday, September 5th, 1893, and will continue for five days. A preliminary meeting was held last week. Those present were the following members of a sub-committee appointed at a meeting of the committee in Boston:

Archbishop P. J. Feehan, of Chicago; Archbishop John Ireland, of St. Paul; John A. Creighton, of Omaha; M. W. O'Brien, of Detroit, and William J. Onahan, of Chicago. C. C. Bonney, of the world's fair congress auxiliary, and D. F. Bremner, of the Columbus club of Chicago, were present by invitation during a part of the meeting. The absent clergy who are members of the sub-committee having the entire plan in charge are Archbishop M. A. Corrigan, of New York; Archbishop P. W. Riordan, of San Francisco, and Bishop J. S. Foley, of Detroit.

That this congress will be the greatest and most representative in the history of the Church in America is already assured by those who have the arrangements in hand. It was estimated at the meeting that at least five thousand delegates from the different dioceses of the United States would be present and, although its technical name will be "The Columbian Congress of the United States," many of the most distinguished scholars, writers, and orators of the Church in Europe will be present and take part in the deliberations. In addition to these each Catholic university for young men

is to be allowed five delegates and an additional delegate for every hundred students enrolled the preceding year.

The Herald suggests the rather extraordinary idea that the Pope may be induced to be present in person. The proposition is characteristic of Chicago, to whose citizens nothing that could give eclat to the World's Fair seems impassible. It says, the Pontiff will, of course be presented with an invitation, conveyed to him by a committee of the most noted clergy and laymen on this side of the Atlantic. "Should the present Pope not live until that time," the Herald declares, "it is generally conceded that his successor would unquestionably signalize his accession by journeying to Chicago to open the Congress." But whether this anticipation, so flattering to the pride of the enterprising emporium of the west, be fulfilled or not, the honorary presidency of the Congress is to be tendered to His Eminence Cardinal Gibbons and the honorary vice-presidency to the Archbishop of Chicago. All the plans for the Congress as developed will be submitted to Cardinal Gibbons as the Pope's representative in America, and chief of the Catholic hierarchy in the United States. Archbishop Feehan has been authorized to appoint a local committee of arrangements.

Concerning the scope of the proceedings of the Congress we learn that the programme will be mainly devoted to the social and economical questions embraced in the recent encyclical of Leo XIII. The object will be practical results looking to remedies for existing social grievances, the improvement of the conditions of the wage-working classes and of the helpless and neglected. We also learn that:

"Trades unions, colonization and the evils of drink will also be discussed, while it is possible that education and the present position of the pope may be taken up and proved the most interesting part of the programme for the public generally. Addresses on the leading questions will be delivered at the public sessions of the congress. Delegates to the latter will be divided into sections according to the particular subjects in which they are interested. The sections will give full and free scope for all the subjects to be brought up at the general meetings. Preliminary to the consideration of the social questions, the first sessions will be occupied by addresses illustrating the progress of the Catholic church in America from the landing of the Catholic discoverer, Columbus, down to the present day. The influence of the church; Catholic explorers and missionaries; Catholic aid to the country in public life, war, legislation, art, science and literature; the labors of the religious orders of men and women, and the church as a conservative force for the protection of society, the family, the state and the nation, will all be brought forward as appropriate to the jubilee anniversary of the discovery of America by a true churchman."

Carried out here on the line indicated, the Congress would supply magnificent proofs of the triumphant progress of the church in the new world, and results in the production of a body of literature connected with the history of America of the greatest possible value. More particularly would the Congress tend to silence those fanatics who profess to see in the stupendous conquests of the Catholic church on this continent a danger to free institutions. It would prove that political freedom and Catholicity go hand in hand, that all the church demands is to be left free from secular interference—a free church within a free state—to demonstrate its powers as the best and most potent influence imaginable for the glory of God and peace on earth.

**THE CATHOLIC PRESS.**

The proceedings of the convention of the Apostolate of the Press at New York were brought to a close on Thursday night. A number of addresses on topics relating to the work that the press, secular and religious, might be in the propagation of the Catholic faith were made. The Rev. Walter Elliot, of the Paulist Fathers, who organized the movement presided.

The position of the Catholic press of America in relation to the religious and intellectual progress of the times is a subject of profound interest, and, as might be expected, its discussion by those actively engaged in Catholic journalism brought out some points of great practical value. From a condensed report of the proceedings, published in the daily papers, we learn that several comments were made on the vexy Catholics neglected to support their religious newspapers. In this connection Father Elliot referred to the remarks of a prominent Catholic at the meeting of the Catholic Press Association last year, who said:—"I don't read a Catholic paper, because this has not yet been put on me as a penance by my father confessor." Father Elliot observed that while this was an insult it also contained the bitterest sarcasm and the comment was justified. Father Nylan of Poughkeepsie said that editors should know when they were speaking in theology, in history, in philosophy, and in science, and many of them did not. Catholic papers, he said ought to be independent and also intelligent.

These observations are no doubt justified in special instances; they cannot be fairly applied to the great body of Catholic journalism. Taken as a whole, the Catholic newspapers of America have wonderfully improved during recent years, while their number has increased enormously; and if they have not all

attained to the ideal of critical excellence, the fact is owing to the poor support they obtain from those in whose interest they are published. It must be confessed, however, that the number of papers might be reduced without any loss to Catholic journalism. It happens too frequently in this respect, as in other enterprises, that when one paper managed to get along fairly well, do good service and make modest returns for the labor and capital employed, two or more would enter the field, with the result that where there was a living for one there was only starvation and failure for all.

This accounts pretty much for the indifferent character and indigent appearance of some papers, and gives point to the sarcasm referred to by Father Elliot. The mission of the Catholic editor is second in importance only to that of the Catholic priest. Ability, learning and industry are necessary for the proper discharge of its responsibilities. Papers struggling for a bare existence cannot afford to employ men whose mental and moral make-up fit them for so arduous an employment. The qualities necessary for a really capable editor would and can command higher remuneration, and in these days learned men are not content to plod along in poverty. As a consequence, much that is crude and lacking maturity of reflection finds its way into print. Far better would it be to have fewer papers, but to have them able, strong and independent, than a great many publications, whose weakness mentally and financially too often injures instead of helping the cause of Catholicity.

**A METHODIST HERETIC.**

The heresy movement among Protestant ministers has struck Canada. Last Wednesday the Board of Regents of Victoria University had to deal with a question of biblical interpretation, or, as it is called, heresy, which is exciting great interest not only among Methodists but in other Protestant denominations.

The trouble arose over a lecture on "Messianic Prophecy," delivered by Professor G. C. Workman, at one of the theological unions in Victoria, in October, 1890, and reported in the Elm Street Methodist Church, Toronto. The lecture took a view of Messianic prophecy, which aroused a warm controversy. It may be summed up thus:—There is Messianic prediction in the common Christian sense of the words; and there is no New Testament fulfillment in the sense of persons and events which had been foretold by the prophets.

Professor Workman, at the time he delivered the lecture, held a dual position in the University, being Professor of Old Testament exegesis in the theological department and Professor of Oriental languages and literature in the arts department. In consequence of the objections raised to his views, the Board of Regents last May relieved him of his duties in the theological department. The Professor then wrote a sequel to his lecture and several letters in which he complained that he was misunderstood and restating his position. At the meeting on Wednesday he made application to be restored to his old position in the theological faculty, and presented a statement of his views, defending them from attacks made upon them. He maintained that he did not hold that there was no original predictive policy in the Old Testament referring to the Messiah. He affirmed his unequivocal belief in the Evangelical system of Christian doctrine and the inspiration and authority of Scripture. He held that many passages in the Old Testament which have been regarded as Messianic are not so except in a secondary and accommodating sense.

The discussion on this interesting question is described by the Globe as "long, earnest, but calm and thoroughly good-tempered." The result was that while there was every disposition to allow wide latitude to original research, criticism and opinions, and that whatever views Professor Workman might be entitled to hold as a man or even as a member of the church, he should not teach to the rising generation of Methodist ministers doctrines at variance with the accepted doctrines of the denomination. Further discussion elicited from Prof. Workman an emphatic statement to the effect that he could not conscientiously consent to remain in the college if not allowed to continue his work in Old Testament exegesis, and that he would continue his work only along the same lines of interpretation as before. It became evident that the divergence of the Professor's view from the current belief of Methodism was too radical to admit of compromise, and it was proposed to ask him to resign. But instead of adopting this suggestion a motion was carried confirming the action of the Board in suspending him last May. Prof. Workman considered the adoption of this motion as equivalent to a demand for his resignation, and he tendered it accordingly. It was accepted on the report, and the Methodist heretic took his departure.

The incident is interesting to Catholics only as another indication of the disintegration of the Protestant sects. As we have shown in previous articles the whole

fabric of "Orthodox" Presbyterianism has fallen to pieces before the combined assaults of its own ministers from within and of such iconoclasts as Ingersoll from without. Now it is the turn of Methodism, and the fact that the resolution condemning Prof. Workman was carried by ten votes to eight, proves that half of the number of his judges sympathized with his views. A change of one vote would have made a tie and left the Professor in the fabled position of Mahomet's collar.

The whole movement, however, of which this incident forms a part is a natural result of two underlying causes which constitute the inherent weakness of Protestant theology, namely, the right of private judgment and the impossibility of raising a stable system of heretical interpretations. Methodism itself being merely a form of older heresy what could be expected of it but the breeding of more heretics. Thus we have seen the sects abandoning one tenet after another, till now they are in the position so eloquently described by Cardinal Newman, of having either to accept the authority of the Catholic Church without reservation, or abandon themselves entirely to the guidance of unassisted human reason.

But while this is the actual position of the sects, there is an attempt, not very successful so far, to invent a "new theology" intended to reconcile the "heretics" without apparently wrenching the old doctrines from the meaning heretofore attached to them. Thus the doctrine of eternal damnation is exceedingly repulsive to men and women who, being accustomed to the enjoyment of all sorts of luxuries in this world, cannot contemplate the possibility of everlasting torture in the next. Their pampered humanity revolts at the prospect plainly set forth in the old theology, and in order to calm their fears, soothe their tender sensibilities, such preachers as Dr. Briggs advance the doctrine of progressive sanctification, while others, after the manner of Dr. Abbott, teach universal salvation. From the accommodating pulpits of polite Protestant churches the disgraceful doctrine of Hell for the wicked is never heard in these days. It grieves us harshly on the delicate sensibilities of people accustomed to regard themselves as the favorites of Providence on earth and by parity of reasoning assume that they must continue in the same happy condition hereafter.

Nevertheless there is a lurking consciousness and a dread that hell remains in spite of all their sophistries, an absolute truth in religion. It is still "the hangman's whip to keep the monster in order," and we may trace in these heresy huntings among the sects, and the deep spiritual unrest they betoken unmistakable signs of a great coming change. As the rulers of the nations recognize in the Papacy the most potent authority for the preservation of law and order, so now are the most learned men in the sects discovering that to it alone must they look for authority on truth in religion.

**THE ROMAN QUESTION.**

The Rome correspondent of the New York Sun has given to that paper a series of articles on the much discussed subject of "who shall be the next Pope?" He advocates with great amplitude of argument the advisability of the Papacy departing from Rome and the moving of the conclave for the election of Leo's successor anywhere but in Italy. He regards reconciliation between that kingdom and the Vatican as "a beautiful chimera," because the house of Savoy and sectarianism are not willing to restore Rome, the international city, to the Pope, and never will be. The maintenance of the status quo, he thinks, is inimical to the Church and multiplies the chances of the Italian kingdom by accustoming the people more and more to the present situation. Hence he comes to the conclusion that whilst the Papal Government remains in Rome, the more precarious and difficult is its position.

The Roman question he describes as the pivot of all existing European political complications. The grand object of the Triple Alliance is to preserve the situation now existing. As the success of this policy would mean the permanent establishment of the Italian kingdom with Rome for its capital and the eventual extinction of the temporal power, he insists that it would be an act of self-preservation for the Pope to leave Rome. He points out that there is nothing the Italian monarchy dreads more than such an exodus, as it would be the signal for revolution and a proclamation of the Republic; therefore the spark that might set all Europe aflame. Nevertheless he holds that "an exodus will alone bring about a solution worthy of the Pope, of Italy and of the civilized world."

Whatever value may attach to this reasoning, it is abundantly evident that on the decision of His Holiness to remain in, or depart from, Rome depends the future of Europe. As the writer referred to puts it:—"The conclave away from Rome, the exodus of the Papacy would be not only the overthrow of the order now established, it would be of brief delay, a revolution in Italy. It would be the triumph of the Republic.

Bonghi said only the other day: 'If the Pope leaves Rome through the Via Flaminia, the King will be obliged to flee through the Porta Pia.' Never under normal conditions has such an agitation been possible as that which would follow the departure of the Sacred College." If this view is correct, the Pope can at any moment precipitate a change most dreaded by the Triple Alliance. The extreme gravity of the situation is evident, but we may feel assured that one so wise, far-seeing and conscious of his vast responsibilities as Leo XIII. will surely act, in any contingency, for the best interests of the church, the nations and mankind.

**A TERRIBLE LESSON.**

The devotion and self-sacrifice of the Sisters of Charity and other religious orders of women, who resign all that the world esteems in the way of personal ease and gratification to the care of the neglected, the sick and the unfortunate, have long been proverbial, and even the bitterest enemies of the Catholic Church are silent when these holy women are mentioned.

It may be said, however, that Protestants as a class, have not until recently been in a position to appreciate, as they should, the depth of that devotion and the extent of that sacrifice. But since training schools for nurses have been organized, they have been given terrible reasons to know the deadly results that too often follow the occupation of a sick nurse.

In the discussion now going on relating to this subject it has been stated that many young women from various motives of gain or benevolence have entered these schools and given their lives to the work of nursing. Whatever may have been their motives or character, certain it is that latterly many daughters from refined homes have chosen this occupation as a fitting field to achieve a life mission. The very choicest young women it is stated have been captivated by this new and growing field of opportunity. We would fain believe that the harrowing details recently published are overwrought, but there is only too good reason to believe them to be the sad and shocking truth. One writer says these young women, trained to the tender refinements of Christian courtesy and kindness know not what they do when they enter those dens of infection, where death lurks in every breath. If they could forecast the future but from one to seven years, or more likely from one to two or three, and see themselves wrecked in health or cold tenants of the tomb, with all their promises blighted and blasted; if they would foresee the shocking sights presented to delicate, sensitive nerves; the coarse treatment to be received at the hands of irresponsible officials; the overwork of causing them to faint and fall in the weary rounds of an occupation which is always tugging at the heartstrings, and above all, if they could but see the sorrow wrought upon those that mourn a beloved daughter's sad and cruel taking off, they would draw back in horror from the thought of entering upon the occupation of a trained nurse, or any hospital work, with its destructive and deathful tendencies. No matter how great the care exercised, no matter how kind the administration, the occupation of a nurse is the most deadly of all occupations known to man or woman. When, in addition to its inherent evils, the officials and physicians are unsympathetic, and even brutal, the evils are multiplied.

It would be incredible were the fact not abundantly substantiated that these young women are often the victims of an irresponsible system of coarse officials hiding themselves behind the pretentious screens of medical or post-graduate science or Christian charity. Some of these hospitals, we are assured, are humanely conducted, while others have the name of building up a reputation on the blood of young women in ostensible training for nurses. They are far too willing to kill the noble nurses in order to save the often ignoble patent. To kill the nurse means little, to save the patient means medical reputation, and constantly they sacrifice the daughters to save the dollars. Such is the calm, cool testimony of those who have studied the subject.

A gentleman whose daughter died of quick consumption after five months as an hospital nurse in New York, declares that the cemeteries are lined with dead nurses, and many homes are mourning over wrecked and blasted lives destroyed in the name of medical science. In different food, cold and crowded rooms at night, overwork and lagging forces stimulated by quinine, until no constitutional force remains—this is the process of massacring nurses practised in New York in the name of Christian charity and medical science.

A fearful chapter in the history of this movement is supplied by Professor Tyndall, who tells of the spread of consumption in hospitals. He says that billions of billions of bacilli are expectorated by every consumptive until the ordinary room occupied by such a patient must be filled with the seeds of this deadly disease. Every living germ of these