

# 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 \$2.00 (City) will be charged.

Subscribers, New Zealand, \$1.50 a year in advance.

### TO ADVERTISERS.

A limited number of advertisements of approved character will be inserted in "THE TRUE WITNESS" at 15¢ per line, first insertion, and 10¢ 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, OCTOBER 12, 1892

### TO OUR READERS.

In our new form we salute you, one and all; we come to you full of gratitude and trust. During forty-two years THE TRUE WITNESS has been the mouthpiece of the Irish-Catholics of this Province; it has had many vicissitudes, has passed into many different hands, has risen and fallen and risen again upon the wave of prosperity, it has danced up on the crest of the billow and has gone down into the trough, but down merely to ascend again to the top. Through all these different changes it has always been the champion of Catholic rights and of national privileges. Different men have different ways of thinking and of expressing their thoughts; no two are exactly in the same groove; but diversified as may have been the ways in which the many editors of the past conveyed their thoughts, still the mission of THE TRUE WITNESS was to defend or assert the principles of the Faith, whenever occasion required. With that past we have nothing to do beyond pointing out that the good old Catholic organ has survived all the shocks and tempests of forty-two years, and to-day is stronger and more successful than ever.

We stated that we commence our first number, in magazine form, with a feeling of gratitude. Yes, we are truly grateful to our readers for their encouragement, to our friends, agents and others, who have secured for us so many new subscribers, to the different societies and institutions that have given us news and assistance, to the press of this country and of the United States for columns of friendly notices, to the Archbishop's organ for its marks of appreciation and approval, to the hierarchy and clergy for their great kindness and warm support, and finally to the chief pastor of the Archdiocese for his many favors and evidences of confidence in our work. We are also animated with a feeling of trust, of hope, of sanguine anticipations. We see the necessity of vigorous action in the cause of our Faith, and we feel certain that our efforts to "fight the good fight" will be seconded by our co-religionists and fellow-countrymen. We want to give you a first-class Catholic paper; first in form, in appearance, in selections, in style, and in originality of matter. The experience of the last eight months suffices to show what can be done, with care, work, and true devotion to a cause. By degrees, week after week, we will improve the appearance of THE TRUE WITNESS, until we succeed in placing it at the topmost round in the ladder of Catholic journalism. All we ask is a continuation of the encouragement which we have received, so generously, during the past summer, and our Catholic readers may rely that we will give them full value for all they give us.

Once more we desire, on the threshold of a new career, to make an open statement as to our course. We will recognize no political party, nor political influence; THE TRUE WITNESS will be, what it has been during the last few months, a completely and entirely Catholic organ. The Church first; our fellow-countrymen next; and all other elements will follow. The man or the party that is most favorable to the interests of the Catholic Faith and the Irish nationality in Canada will have the support of THE TRUE WITNESS. With this stand and these principles we salute you.

### IRISH MORALITY.

The week before last we gave some of Dr. Liffingwell's statistics with regard to European morality, and we found that Ireland is at the head of the list, while Austria is at the bottom. Next to Ireland, in morality, comes Russia. This is very significant. Dr. Liffingwell attributes the moral condition of a nation, in a great extent, to their customs and to heredity. We see something more than a mere question of generations of pure and exemplary ancestors in the strange coincidence that Ireland and Russia should be the most healthy nations, from a moral standpoint, in the world. We do not refer to the aristocratic class in Russia; we speak of the people as a whole. In these countries poverty has been widespread for centuries; famine has periodically stalked over the land, blasting the fruits, with its poison-breath; persecution, sorrow, desolation reigned, and still reign, in one as well as in the other; to educate was a crime and to congregate was treason. Both the Irish and the Russians have suffered untold martyrdoms, and yet they are the two most moral peoples of Europe. Can we explain this strange fact? It is due to their religious teachings. An eminent writer on "Morality and Metaphysics," has the following passage; it is general but we will make use of it in its special application to the point at issue. He says: "the morality of the old civilization of Egypt, of India, of Judea, was bound up with their religions. The same may be said of the ancient phase of Hellenic and, more strongly still, of Roman civilization. It is the special glory of Buddhism that it upheld the dominion of the moral law over gods, and men, and the whole of sentient existence. To Christianity the human race owes the supreme enforcement of the autonomy of conscience as the voice of Him whom it is better to obey than man. But now the old ethical conceptions are everywhere falling into discredit. The very principles on which the ideas of right and wrong have hitherto rested are very widely questioned, nay, more than questioned." M. Beaussire referring to Jouffroy's celebrated article. "Comment finissent les dogmes," says:—"No one can deny either the reality or the intensity of the actual crisis in morality. Nor is the crisis confined to questions of casuistry. On the contrary, it extends to the most general rules of conduct, and, through those rules, to the very principles of ethics themselves."

We fully recognize such a crisis to-day; and we desire to prove by example and fact that the influence of the Catholic Faith is the only real power to protect people, as well as individuals, against the flood of corruption that is surging against the confines of this nineteenth century. No better examples than Ireland and Russia, as the most moral nations on Earth. We hear an objection; Russia is not Catholic, therefore your contention in favor of the moral teachings of your Faith falls to the ground. Mark our reply! Russia is

not Catholic; much less is she Protestant. The Russian's creed is not that of Rome; the head of his church is a patriarch; his ritual is in the Greek. The supremacy of the Sovereign Pontiff he will not admit; but there the difference ends. Dogmatically speaking the Russian's Church is schismatic; morally speaking its teachings and those of the Latin Church are the very same. The Russian peasant—with his Greek priest—and the Irish peasant—with his Soggyarth Aroon, are both taught the same ten commandments and are taught to love, honor, venerate, invoke and hold superior to all creatures of God the Immaculate mother of Christ.

There is the pivot upon which the whole question of European morality turns. Go into the Church of St. Isaac's, upon the Nevsky-Prospekt, in St. Petersburg, and alternating with the pillars of Finland granite, you will find the images of the crucifixion and passion, and the statues of the Holy Mother of the Saviour. Listen to the sermon preached upon the 25th of March, in that temple, and you will hear her virtues told in glowing words, her virginal perfection pictured in most eloquent terms, and her purity held up as a model for all women to follow and all men to respect. Therefore is it that we conclude as follows: the love of the Blessed Virgin, her power with her Divine Son, the prayers that ascend to heaven, asking her assistance, and the belief in her immaculate existence, constitute the protection of the true Catholic, and have been the cause of Ireland occupying the first place and Russia the second one, in the ranks of Christian morality. The other nations are more or less Protestant or Infidel; they don't honor the Mother of God.

### LORD TENNYSON DEAD.

One more of the children of Song has disappeared from the field of mortal existence and has entered the unending realms of the great beyond. A year ago Browning departed from the scene and a few weeks ago Whittier vanished from mortal sight. Last week Alfred Baron Tennyson closed his eyes to the light of time and opened them in the glow of eternity. We are yet too near him and his death to calmly criticise his works, or to speak of the effects they have had upon his generation, and still have upon those who are to survive his day. Only a few weeks ago we referred to his last political statement and to his declining strength as a poet; but Tennyson was then in the full flush of health. When time shall have smoothed away the impressions that his actual presence created, it will be more appropriate to review his life, his works and their effects.

As Lord Tennyson the future will know him and will speak of him as one of the laureates of Great Britain; but as simple Alfred Tennyson, the poet, his nameshall live as long as those of Shakespeare, Milton, Byron, Macaulay, Dryden, Pope or any of the great ones in English literature. In the vast desert of the nineteenth century there tower aloft many monuments of literary greatness, and amongst them not the least sublime, not the least imperishable is the personality of Alfred Tennyson. There can be no doubt as to the effect that his early and his more mature compositions have had upon the literature of our age. The author of "In Memoriam," "The Idylls of the King," and "Locksley Hall" must forever live in the annals of the muses. His immortality is secured; he even tasted of it before death.

To some men it is given to do great things and to command the admiration

of the future; but rarely do they ever know, during this life, what fame their works will create and what honors will be paid to their names. Tennyson was one of the happy few. He lived far beyond the allotted time of man; he beheld all his contemporaries (Gladstone excepted) go down to the grave; he saw the effects of his best works and read the world's opinion of his master poems; loud and long did the clarion of his fame ring in his ears, and he knew by heart the notes of praise that would be trumpeted down the halls of time; he wore the laurels that he had won and he enjoyed all the emoluments that man could ever reasonably expect for sublime song; in a word he had a full and complete term of earthly existence and he went forth from the world with every reason to bless God for his happy lot in life. That Tennyson was a good man—in every sense of the word—we are convinced; that he was a gifted man, his works alone suffice to establish; that he was a great man, we have no doubt, as far as greatness can be attained in this world of physical and moral imperfections. He has critics who are unjust, because prejudiced against him; he has admirers who are extravagant and fulsome, because dazzled by his brilliancy they cannot see his short comings.

Lord Tennyson's end was like his life, calm and poetical. In the tranquil chamber, where all was hushed, and the moonlight streamed in upon the dying poet, like the way of eternity opening mildly and brilliantly out before him, with the autumn wind singing his dirge amongst the ancestral trees of Aldworth, and the faces of loving ones looking sorrowfully into his, the spirit of the greatest living poet peacefully withdrew from its home of clay, and with its eighty three years of mortal experience, hurried into the unending cycles of immortality. Long ago, when a child, we recited the "Charge of the Light Brigade," we imagined the author of that glorious description of a most glorious event, to be long since amongst the men of the past; in years hence, away down the avenues of the future, school children will repeat with emotion and a glow of enthusiasm the "Charge of the Six Hundred," and they will weave strange images, in their fertile minds, of the man who penned such lines. He might have been a laureate, or a Lord, or anything else in the world of distinction, but for them he will be merely Alfred Tennyson the poet. That is fame; that is immortality! To die and yet to live on, through your verse, in the hearts of the children of each generation, is a reward worth living for; and such is Tennyson's reward.

### GERMAN CATHOLICS.

At the German Congress of Catholics in Baden, we are told that upwards of four thousand persons took part in the programme. Baron de Berol Berenberg acted as President. Editor Feize spoke on the religious orders, Dr. Siben, of Die-desheim, on the perils of socialism and scepticism, Brentano, of Offenbach, on the duties of Catholics, and the parish priest of Vacher, on the condition of Catholics in Baden, and the hostility of the Eisenlohr Ministry. The Catholic movement in Germany seems to be growing daily in strength, and the good effects of the recent energetic actions of the representatives of the center are producing wonderful results. The religious orders are looking forward to a speedy restoration to their former privileges and olden rights. While the influence of the Church is augmenting in the extremities of the world and on the confines of civilization, it is reassuring to find that, in the heart of that Protestant empire, where the voice of Luther raised the first note of rebellion a few hundred years ago, there is a reaction setting in that will sway the destinies of another generation.