

The True Witness

AND
CATHOLIC CHRONICLE,
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MONTREAL, FRIDAY, JANUARY 24, 1873

ECCLESIASTICAL CALENDAR.

JANUARY.—1873.

Friday, 24.—St. Timothy, B. M.
Saturday, 25.—Conversion of St. Paul.
Sunday, 26.—Third after Epiphany.
Monday, 27.—St. John Chrysostom, B. C.
Tuesday, 28.—St. Agnes, V.
Wednesday, 29.—St. Francis of Sales, B. C.
Thursday, 30.—St. Martin, V. M.

NEWS OF THE WEEK.

The funeral rites of the deceased Louis Napoleon, ex-Emperor, were celebrated with much magnificence at Chiselhurst, where for the present the body remains interred. Whether the mortal remains of the man whose renown once filled the world will remain there, or whether permission will be granted to transfer them to France is uncertain. There is amongst the military, a Bonapartist party in France no doubt, whose members would avail themselves of any opportunity for a political demonstration; but the mass of the people can hardly be supposed to entertain any very warm feelings towards the Man of Sedan. His son, at Woolwich, is addressed by his immediate friends as Sire, and there is a report that a Proclamation will appear declaring Eugenie Regent of the Empire during her son's minority. Prince Napoleon, better known as Plou-Plou, loudly proclaims his intention to keep aloof from all, and any Imperialistic intrigues. The political situation in France remains unchanged. The extirpated Carlists are giving much trouble to the intrusive government of King Amadeo; the partisans of the legitimate sovereign are to all appearance still very numerous in the North of Spain, and they associate the cause of legitimacy with that of their ancient fueros, or right to municipal self-government.

The late Allocution of the Holy Father has created much excitement in the camp of the Revolution whose headquarters are at Berlin and at Rome. His Holiness protests against, and condemns the measures of spoliation meditated by the Sub-Alpine government that has taken military possession of the Holy City, and the inalienable Domain of the Church; reminding the authors and abettors of these measures that thereby they have, *ipso facto*, incurred the penalties of excommunication. From Italy the Holy Father passes on to Germany, and discusses the persecution now raging in the last named country against the Catholic Church; and wherein men, not members of the Church, and ignorant of her doctrines, assume to legislate for her, and arrogate to themselves the right of sitting in judgment upon her teachings, and of defining the limits of her authority: adding falsehood to persecution, and insult to injury by pretending whilst doing all these things, that they are guiltless of any wrong towards her, and that the Church is the aggressor in this cruel conflict. The persecution of the Church in Switzerland is also dwelt upon, where as in Germany, the State has assumed the right to settle articles of faith; and the deplorable condition of Spain is also dwelt upon. Amidst the calamities which the Holy Father thus signalises and deplores, a ray of consolation presents itself in the courage and fidelity of the Bishops; who regardless of threats, display their loyalty to the Holy See, and their firm determination to obey God rather than man, Christ's Vicar on earth rather than Caesar.—The Allocution concludes with an earnest exhortation to pray for the Church—that her calamities may cease, and that she may be delivered from the hands of her enemies.

These latter are not without their misgivings as to the permanence of the regime that they have inaugurated. As the annexation of Rome to the domains of the King of Sardinia was brought about by force, and the scandalous violation of existing Treaties—so it can only be maintained by brute force. "It is certain"—writes the *Times* correspondent from Rome, under date 23th ult.—"that a large number of persons here of the upper and middle classes—and possibly also of the lower orders, al-

though this it is more difficult positively to ascertain—look upon the present state of things as entirely transitory, and are convinced that in some way or other, as a consequence of European wars or of revolutions, or of some great coming catastrophe, the Italian power will be broken up, and the Pope will enjoy his own again." This opinion is general throughout Europe; and everywhere millions of Catholics, in Italy, in Germany, in France, in Great Britain, cease not to pray day and night for the overthrow and humiliation of the enemies of Pius IX. and Holy Church. "Ut inimicos sancto Ecclesiae humiliare digneris—Te rogamus Domine."

Of the great prosperity of England of which we have heard so much, and which when examined closely, simply means this—that everything has so risen in price that the necessities of life are beyond the reach of the poorer classes of society—we have a signal instance in the fact recorded in the *London Times* that "famine fever" has broken out again, and is carrying off its victims, aided of course by an aggravated form of typhus also very prevalent and fatal. To the rich, high prices may be a sign of prosperity; but from such prosperity will may the poor pray the Lord to deliver them. *Apropos* of this prosperity the *London Times* of the 1st inst., in an editorial review of the past year, and of the prospects of that on which we have entered, indulges in some reflections on the actual social condition of the country, which suggest some rather ominous ideas as to the sort of Christianity that therein obtains, and of which that social condition is the natural outgrowth. The *Times* speaks vauntingly of its great prosperity:—

"It would almost seem now as if the entire population of these Isles had the rising fever." (Those miserable wretches of course excepted who have sickened with, and are painfully dying of *famine fever*.) "Everybody and every class and condition would emerge into the higher rank and larger space and ampler range of faculties. All would grow, even though that growth be at the necessary expense of those about them. It would not be easy to name any, unless they be the merest wrecks and logs"—(like *Loanus*, for instance, a contemptible creature, famine stricken and dying at the gates of *Dives*)—"with life hardly left in them, that do not share the universal instinct, certainly much developed in those days. . . . Each class, each employment, each trade, each office, and department, honestly and seriously endeavors to throw off some yoke, to dispense with some encumbrance, or some shares of its gains, to subordinate all the rest, or at least make the connexion all gain on its own side, and all loss on theirs."—*London Times*, Jan. 1st, 1873.

Who, contemplating this picture by the *Times*, of English society in 1873, can fail to be deeply impressed with the conviction that that society is thoroughly imbued or saturated with the spirit of the religion which Christ taught on the Mount! With what pride and joy would not St. Paul and St. James, could they appear to-day in London, hail the dwellers in the land of the "open bible" as their disciples indeed, as the faithful observers of their precepts. It is true that here and there there are some, indeed a good many, ugly spots to be seen—some wretched hovel from whence arise to heaven the moaning of the dying wretch, whom "prosperity" and "high prices" have stricken with famine fever, and the wailings of the wife soon to be left a widow, of the little children soon to be left orphans. But what of that! Has not the enhanced cost of food and fuel that has reduced Lazarus to misery, enabled *Dives*, the favored of heaven, to purchase a suburban villa, and to give his wife a new carriage and turn-out wherewith to drive gloriously and piously to meeting on Sunday. Let us not then speak lightly of "prosperity" or blaspheme the Gospel according to * * * the nineteenth century.

Stokes' counsel are making strenuous efforts to defraud the gallows of their due, and it is to be feared, such is the moral atmosphere of New York, may prove only too successful. Judge Boardman was to have pronounced his decision on the case submitted to him on Thursday.

Our Canadian Parliament has been prorogued to the 8th of February.

SHUFFLING OUT.—We have waited patiently for some weeks, but hitherto in vain, for the expected rejoinder from the *Montreal Witness*, to our acceptance of the challenge to disprove the authenticity and genuineness of a pamphlet issued from the *Montreal Witness* office, and purporting to be a correct report of a speech delivered before the Fathers of the Council of the Vatican by Mgr. Strossmayer. We proved, by quotations,—whose accuracy the *Witness* cannot impugn—that the said pamphlet was false in its historical details "bristling with lies," and with lies so gross and palpable to any at all acquainted with Church history, and ecclesiastical literature, that it was morally impossible that a prelate like Mgr. Strossmayer, addressing an audience of educated Catholic Prelates, would have dared to commit himself to the false statements attributed to him by the pamphlet in question. The issue, in short, we raised was one simply of facts. It was this:—Were the quotations from certain authors, from the *Council of Trent*, and St. Augustin, given by the TRUE WITNESS in its issue of the 3rd instant, true or false? If true, then is the pamphlet issued from the *Montreal Witness* office, a lying pamphlet. If false, why does

not the *Witness* convict us of error? and thus retort on us the charge of deliberate lying and falsification of documents, which we again press against the pamphlet in question, against its authors, and against all who have been accessory to its circulation, or taken part in recommending it to the notice of the public. The silence of the *Witness*, should he still keep silent, must be taken as a confession of guilt on his part; and if he be not willing to allow judgment against him by default, he must take up the cudgels in behalf of the pamphlet for whose truthfulness he has been the guarantee, and whose truth he has defied any one to impugn.

That there may be no shirking, no raising of side issues, we call upon the *Witness* to answer the following questions:—

"Is it historically true, as pretended by the pamphlet in question, that St. Augustin, St. Ambrose, and the entire Christian world of their days, interpreted the words of Christ, St. Matt. 16, 18, "Thou art Cephas" in the sense that not the Apostle to whom these words were addressed, but only his confession of faith, was *cephas*, or the rock on which the Church was built by Christ?"

Or:—"Is it historically true, as affirmed by the TRUE WITNESS, that St. Augustin adopts in his writings both interpretations, and finally expressly leaves it to the reader to determine which is the more probable? That St. Ambrose, in hymns by him composed, and publicly chanted by his contemporaries, expressly assigned to St. Peter the title of "*Petra Ecclesiae*," and that this interpretation was in the days of St. Augustin publicly professed by multitudes, *ore multorum*, who in their worship chanted the said words of St. Ambrose?"

These simple historical questions we are prepared to discuss with the *Witness*; and on the answer that may be elicited we are quite content to stake the other question at issue, to wit, that of the credibility of the pamphlet published at the *Witness* office as the report of Mgr. Strossmayer's Vatican speech. Of two things one: either the author of that pamphlet, or the TRUE WITNESS, must be a most egregious liar.

When on this subject we may mention that M. Larocque *fits*, who so nobly distinguished himself in the service of the Sovereign Pontiff, has published a letter in the *Witness* suggesting the simple expedient of submitting the pamphlet itself to Mgr. Strossmayer, and asking that Prelate to be so good as to say whether he acknowledges it, or whether he repudiates it?—This plan, which we hope our gallant friend will carry out, will bring the question of genuineness to a conclusion. But with the *Witness* we admit that the question of authenticity, that is to say of the historical truth of the statements attributed to Mgr. Strossmayer, is the more important; and this question, if the quotations given by the TRUE WITNESS from St. Augustin be correct, has been determined in the negative.

The same quotations will serve also as a reply to some queries addressed to us by an *English Catholic* with reference to an anonymous brochure purporting to be a reply to a little article from the pen of the Rev. Father Weisinger, S.J., with the caption "*Infallibility In a Nutshell*." In the reply to this, the same falsehoods, or suppressions of truth, are resorted to as those which we have exposed in the case of the *Witness* office pamphlet; for the writer, whilst quoting one opinion from St. Augustin, dishonestly, but characteristically, refrains from mentioning that, elsewhere, the same Doctor expresses a different opinion; and that, finally, he does not commit himself to either the one or the other. This is we say another notable instance of the lie known as *suppressio veri*.

Our correspondent also wishes to know where in the writings of St. Augustin the familiar expression "*Roma locuta est, causa finita est*" is to be found. The exact words of St. Augustin are "Jam enim de hac causa duo concilia missa sunt ad Sedem Apostolicam: inde etiam rescripta venerunt."—Sermo 131. The only difference therefore betwixt the familiar expression, and the very words of St. Augustin, is the substitution of "*Rome*" for "*Apostolic See*" and "*has spoken*," for, the *answer or rescript has come back*; in substance the two phrases are identical. The Apostolic See or Rome, had confirmed the acts of the Councils of Carthage and Milevi; in other words Rome had spoken out on the matters discussed in these Councils:—therefore, says St. Augustin, "*causa finita est*," the cause is ended, there is no more to be said on the matter, no longer room for argument, or place for discussion. To be sure St. Augustin also expresses a wish that with the cause, the errors which the aforesaid Councils had condemned were also at an end. But this does not in the least modify his opinion that the Apostolic See, or Rome, was the one supreme or final Court of Appeal in all matters of faith and morals; since the error of Arius did not come to an end with the final decision of the Council of Nice, that the Son was consubstantial to the Father. That decision finished the *cause*, for after its delivery

there could be no cause or discussion within the Church. All who did not accept it unreservedly were *ipso facto* excommunicate, and ceased to be members of the Church.

We can not give the name of any Father of the Council of the Vatican, or Prelate of the Church who offered £1,000 for a single testimony in favor of infallibility from the early Church. The story is absurd.

His Excellency, Lord Dufferin, Governor General, accompanied by the Countess of Dufferin, paid a visit on Thursday afternoon, 16th inst., to the Catholic Commercial Academy under the charge of M. Archambault, Principal of the institution. The distinguished guests were received by His Honor the Mayor, and Made. Coursol, the Catholic School Commissioners, and several of our most distinguished citizens—the Band at the same time playing the National Anthem.

Their Excellencies were then conducted to the Hall where a suitable dais had been erected on a platform on which Lord Dufferin took his place; and the programme for the afternoon, consisting of exercises by the pupils, and the delivery of vocal and instrumental music, was at once proceeded with. The Principal, M. Archambault, then came forward and presented an Address in French on the part of himself and the Professors of the College, to which His Excellency replied in the same language. An Address in English, on the part of the pupils was then read by Master J. Gillies, son of Mr. Gillies of the TRUE WITNESS, to which Lord Dufferin again made a kind reply; not the less acceptable to the pupils because accompanied by the proclamation of two holidays granted to the pupils at the request of His Excellency, and Countess Dufferin. With three cheers for their visitors from the pupils, and God Save the Queen from the Band, whose performance of the musical portion of the programme gave great satisfaction, the ceremony was brought to a conclusion.

Of the Academy itself and management by M. Archambault under the Catholic School Commissioners, the *Montreal Gazette* speaks in the following terms:—

"The Catholic Commercial Academy is in all its interior fittings and appointments, a superior house of education. In answer as to our enquiries as to its management, we were assured that M. U. E. Archambault, the Principal, was in every way equal to the great responsibilities resting upon him. He is not only thoroughly versed in the technicalities of commercial instruction but is also a model disciplinarian."

BROWNSON'S QUARTERLY REVIEW.—LAST SERIES.—VOL. 1, No. 1.—January 1873.

The sight of the face of our old friend has caused us much pleasure, and the more so, as we see that he is stout and vigorous as ever in the cause of Catholic truth. There is not, we are happy to say, the slightest sign of Liberalism, or of other decrepitude about him; and in strong, plain terms he announces that he will conform to the Syllabus, and the decrees of the Council of the Vatican; and will insist on the supremacy of the successor of Peter in the See of Rome in governing, and on his infallibility in teaching, the Universal Church, as integral and essential dogmas of the Catholic Faith, p. 7. From the subjoined list of contents of the current number it will be seen that the *Reviewer* gives his readers a most excellent bill of fare:—Introduction to the Last Series; The Papacy and the Republic; The Dollingerites, Rationalists, and the Papacy; Religious Novels, and Woman versus Woman; Archbishop Manning's Lectures; What is the Need of Revelation? Politics at Home; European Politics; Literary Notices and Criticisms.

In his article on the domestic policy of the country since the conquest and subjugation of the Southern by the Northern States, the *Reviewer* confesses his disappointment. He was a supporter of the war, and was so—strange to say—because he hoped it would "have the effect of checking the growth and spread of radical and centralised democracy;" though to an impartial outside observer, it was clear from the first, that the triumph of the North meant the triumph of centralised democracy, and the extinction of the grand saving principle of State-Rights, the only existing bulwark on this Continent against absolutism. The choice lay betwixt Territory and the Constitution; it was morally impossible to save both, for the seceding Southern States could only be coerced back into the Union by sacrificing the latter. The radicals and revolutionists whom the *Reviewer* condemns for their policy after the close of the war, pursued the only course of policy open to them, and in harmony with the principles on which the war had been waged. They revolutionised the State, it is true, and destroyed the Constitution, which it was as impossible to restore after the first gun had been fired, as it is to mend a broken egg.

In his article on European politics, written before the death of Louis Napoleon, the writer expresses the same opinion on the suicidal policy of the late Emperor in his Italian campaign of 1859, as did the TRUE WITNESS in its last issue. The *Reviewer* does not expect the deliverance of the Pope from his captivity

from the action of any of the European Powers. These have all ceased to be distinctly Christian, and there is nothing to hope from the best of them. Our trust is in God alone, for there is none other that fighteth for us, but only Thou Our Lord.

Heartily do we bid *Brownson's Review* God speed, and invoke for it a long and prosperous career.

CONVERSION.—We find in the *Boston Pilot* of the 11th inst., a paragraph from the *Fred. erickton Reporter* of New Brunswick, announcing the conversion to the Catholic faith, and reception into the Catholic Church of the Rev. Mr. Donald Bliss of Westmoreland. This gentleman was a Protestant minister connected with the Anglican denomination; according to the paragraph before us he officiated as a minister of that sect on the 8th of December last when he preached his last Protestant sermon. He is, so the *Fred. erickton Reporter* goes on to say, the second Protestant minister who has within a few months embraced the Catholic faith, and been received into the one fold of Christ. We trust that he will not be the last.

The *Canadian* of Quebec publishes a letter with details of the journey of His Grace the Archbishop of Quebec, and his *compagnons de voyage*. His Grace writes from the famous shrine of Our Lady at *Lourdes*, just before Christmas. During his short sojourn in London Mgr. Taschereau had an interview with His Grace the Archbishop of Westminster, who proposed to ship to Canada a lot of the youngsters who roam about, and go to ruin in the streets of London. The particulars of the scheme will, we believe, be submitted to the proper authorities of the Ecclesiastical Provinces of Quebec and Toronto.

Mr. Goldwin Smith loudly proclaims his low opinion of the veracity of Mr. Froude as a writer of history. In the course of a lecture lately delivered at Toronto, and reported in the *Globe*, Mr. Smith is represented as thus expressing himself:—

He had not read Mr. Froude's lectures. He did not much care to read historical romances. Fact spoilt fiction and fiction spoilt fact—the gas spoilt the daylight. (Applause) The part of a small portion of his History of England had satisfied him that whatever graces they might look for in Mr. Froude's works they could not look for the grace of truth. Nothing more was needed than the way in which he garbled history in favour of Henry VIII., and apologised for that tyrant's conduct to his victims Fisher and More, to lead him to repudiate Froude as a reliable historian.

WRITTEN FOR THE TRUE WITNESS.
SHORT SERMONS FOR SINCERE SOULS.
No. XXIV.

"Love your enemies; do good to them that hate you and pray for them that persecute and calumniate you."

If then, Christian soul, you wish never to be forgiven; if you wish to remain before God in a state of sin; if at death you wish to be precipitated into hell for all eternity, you need only to cherish your enmities, to refuse to forgive injuries, and to form in your soul plots of vengeance. This do, and there shall be for you no heaven, no grace, no remission of sin, no eternal salvation. Though you have the purity of the angels, the faith of the patriarchs and the zeal of the apostles; though your austerities be more unrelenting and unremitting than those of the ancient anchorites; though you be wrapt up with St. Paul to the third heaven—all will avail you nothing, if you renounce no in your heart all hatred; if you pardon not, nay, if you love not all those who have any ways injured you. Tell me not that your injuries are so great and so continuous that you cannot forgive. Almighty God has assigned no limit to your injuries, no limit to your love. "Forgive and it shall be forgiven unto you." "Love your enemies." Here is no limitation, here is no boundary line assigned to the territory of universal forgiveness and of Christian love.

But cannot we obtain salvation through the powerful means of prayer and the holy Sacraments, without forgiving our enemies? Alas, Christian soul, deceive not yourself. Prayer though it is powerful enough to penetrate the highest heaven; the holy Sacraments though they draw their immense efficacy from the all powerful death and passion of our Divine Lord, neither the one nor the other, nor both will avail you anything, if you forgive not your brother from your heart. Your prayer may penetrate to heaven, but it will not reach the ear of God, whilst enmities rankle in your bosom. Pray as often and as long as you will, God will not listen; for He has told you thousands of years ago by the mouth of the great Isaiah—"When you shall have multiplied your prayers I will not listen, because your hands are full of blood." And in very sooth, Christian soul, what prayer will you dare to utter? Beware! the prayers of the vindictive are turned to curses. Listen to that first and greatest and most efficacious of all prayers because made by Christ himself, and behold even this model prayer turned against you as a curse. "Forgive us our trespasses as we forgive them that trespass against us." *As we forgive—but you have not forgiven. Is not*