

**The True Witness**  
AND  
**CATHOLIC CHRONICLE,**  
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**J. GILLIES.**  
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**MONTREAL, FRIDAY, NOVEMBER 21, 1873.**

**ECCLESIASTICAL CALENDAR.**  
NOVEMBER.—1873.  
Friday 21.—Presentation of the B. V. M.  
Saturday, 22.—St. Cecilia, V. M.  
Sunday, 23.—Twenty-fifth after Pentecost.  
Monday, 24.—St. John of the Cross.  
Tuesday, 25.—St. Catherine, V.  
Wednesday, 26.—St. Peter of Alexandria, B. M.  
Thursday, 27.—Of the Blessed Sacrament.

**NEWS OF THE WEEK.**

For the present we may look upon the question of the restoration of the elder branch of the Bourbons to the throne of France as indefinitely postponed; and as an Orleans restoration, and a Bonapartist restoration are alike impossible, the prolongation of the provisional republic under the presidency of a gallant soldier, and loyal gentleman like Marshal MacMahon, is the only government possible; with the army at its back it will be able to keep down the Communists, and to postpone, if not altogether avert, the socialistic revolution with which, not France alone, but all Christendom is menaced. The military activity of France and the formation of fortified camps at Belfort and other places, have aroused the jealousy of the Prussian Government, which, in consequence, is increasing its reserves. There is no relaxation in the war which the German State is waging against the Catholic Church.—The idea of the former is evidently to nationalize or de-Catholicise the Church, leaving dogma untouched; for the latter is sure to fall of itself when once the German Church, by becoming national, shall have ceased to be Catholic.

The war in Spain still continues without any decisive victories for either side. The Carlists cannot make much progress towards the South; but neither can the republican party drive the Royalists from their strongholds in the North. Cartagena still holds out.

The action of the authorities of Cuba in putting to death a lot of filibusters captured on board of a United States steamer, the *Virginius*, outside of the limits, one nautical league, to which national jurisdiction extends, has created a great sensation, and may lead to trouble betwixt Spain and the United States. The latter power will perhaps avail itself of the opportunity for annexing Cuba. Some particulars of the capture of the *Virginius*, copied from the public papers, we give below:—

"On the 30th of October the *Virginius* left a port of Hayti for Cuba. On the same day the Spanish Consul at Kingston advised the Government at Santiago, who in turn informed the Captain of the Spanish man-of-war *Tornado*. The latter started in search of and soon discovered the *Virginius*. This was on the 31st of October. The chase immediately commenced, the *Tornado* going at the rate of 13 or 14 knots an hour, and gaining steadily on the steamer. Night came on, but the moon shed her light over the water, and made the forms of both vessels distinctly visible. The chase lasted until 10 at night, and by this time the *Virginius* was within cannon shot of the *Tornado*; the latter then fired a gun as a summons to surrender, but no notice was taken. Three or four shots followed, and the capture was complete, being effected within a very short distance of the Jamaica coast. The commander of the *Tornado* gives it at 20 miles. Not the slightest resistance was offered by those on board the *Virginius*. All were made prisoners and brought on board the *Tornado*. During the chase the *Virginius* threw overboard everything that could help to lighten her, and haws, tallow, &c., were used for the furnaces in a vain endeavour to escape; this has reduced the value of the prize to the steamer and prisoners. The *Tornado* with her prize in tow arrived at Santiago de Cuba, steamers with their steam up blew their whistles, all ring bells, several crews cheered at intervals; the Spanish vessels in harbour hoisted more flags as fast as they could haul them up, and there was a general rejoicing. The *Virginius* was brought in with the Spanish flag flying, the American flag which had been hoisted during the chase being twisted about the tailrail. On the return to Santiago it was found that she was making so much water, that it was necessary to run on shore. The following day, November 2nd, a Court Martial was held on board the *Tornado*, which commenced at nine and terminated at four o'clock; all were tried as pirates, and the findings of the court, and the sentences were sent to the Captain General and Admiral, in sealed packets. After the court had concluded, all the prisoners, with the exception of Bambetta, Jesus Del Sol, Gen. Bryn and Pedro Cespedes, were transferred to the gaol of the city, escorted by force of 160 volunteers and a number of marines. Burriel coolly asked that all the prisoners should be turned over to him, with the exception of the captain and crew, who should be sent to Havana at the disposal of Commandant-General of Marine, and declared that within 24 hours afterwards all should be tried and executed, in order to avoid any compli-

cation with the exterior—that is foreign intervention. He also detained a telegram, which the United States Consul desired to forward to the United States Consul, at Kingston, reporting the capture and inquiring as to the nationality of the *Virginius*."

Of the crew and passengers thus captured on board the *Virginius* the majority, 111 in all according to some reports, were quickly executed. A rather severe proceeding, but one at whose severity we can hardly wonder or exclaim against, seeing that for a year filibustering expeditions, having the revolutionizing of Cuba for their object, have, under the eyes and with the connivance of the United States authorities, been organised in New York and other parts of the United States. To-day the people of the States are very indignant at the extreme measure resorted to by the Cuban authorities, and the tone of the press is quite warlike; though, after all a war betwixt the United States and Spain is hardly credible, seeing the wretched condition of the latter, and the state of absolute prostration to which revolution, and civil war, and the progress of liberal principles have reduced it. Any stick, however, will do to beat a dog with; and it is very likely that after all this *Virginius* business will furnish the long desired decorous excuse for wresting Cuba from the hands of Spain.

The new Ministers have gone to their several constituencies for re-election. Of course as yet they have had no opportunity of making known what will be their measures, nor can we expect from them any declarations on the subject till Parliament meets at Ottawa. We trust that their policy will be, in the best sense of the word, conservative; that is conservative of those great constitutional principles which make of us part and parcel of the British Empire; conservative of what is left to us of the Monarchical form of Government and of British connection; conservative of the great principle of Provincial autonomy or Home Rule on all matters reserved by the Act of Confederation to the Provincial authorities.—In so far as the Provinces of Ontario and Quebec are concerned the burning question of Education and other politico-religious questions, may be said to be at rest; but with regard to the Lower Provinces, and New Brunswick especially, there may yet be trouble in store. At the same time, we have no right to expect more from the present, than from the late, Ministry on the New Brunswick School Question; and we believe that the policy actually adopted by the latter was the true policy, and that they did wisely and well in not putting forward a claim to overrule or set aside the legislative action of the Province, upon the grounds that the Federal Government is supreme over the Local Government in all matters—even in those which by the Confederation Act were expressly assigned to the latter. Much as we deplore the tyrannical action of the New Brunswick Legislature, we should deplore still more the action of the Government were it to violate the great safeguard of all our dearest interests in Lower Canada, by violating the principle of State Rights, or Provincial autonomy as guaranteed to the several Provinces of which the Dominion is composed, by Act of the Imperial Parliament.

We cannot but regret that in the formation of the new Cabinet no room was found for one so worthy of a high place in the Councils of the nation as Mr. Anglin of St. John, N.B.—a place to which his eminent talents, and his universally recognised integrity certainly entitled him. We believe that this regret is general, and we are not without hopes that the exclusion of Mr. Anglin from the Cabinet may not be of long duration; for we do not believe that it is due to any illiberality on the part of any of the leading Ministerial representatives of Upper Canada; since by those who should know them best, that is to say, by the Catholics of Ontario, both Mr. Mackenzie and Mr. Blake have hitherto generally been regarded as gentlemen well disposed to act fairly by Catholics. The opposition to Mr. Anglin, we expect, proceeded from the extreme Protestant or No-Popery party in New Brunswick. For the rest the new Ministry must be judged by their measures. If these should be in harmony with the grand Conservative principles above indicated, they have a right to expect that no factious opposition shall be offered to them, and that they be allowed to develop their policy in peace. This was the course of action pursued, and recommended to their followers, by the Duke of Wellington and Sir Robert Peel when out of office, but still at the head of a large and powerful party in the Imperial House of Commons. "How is the Queen's Government to be carried on?" should always be the great question; and from their antecedents, and from the loyal principles which they have always professed and acted upon when in office, we feel assured that this will be the consideration which will determine the course of the present Opposition towards the occupants of the Ministerial benches.

No certain tidings have yet been received of Mr. J. Rimmer of the eminent firm of Rimmer & Gunn, of this city.

The cry goes up that candidates for the Protestant ministry are not forthcoming, and that those already engaged in the business are underpaid and starving. We can easily believe it to be so, and it is not difficult to foresee the consequences. The cost of living has increased, is increasing, and will increase yet more and more; minister's families, so statistics tell us, are also ever increasing; one thing only—minister's salaries—does not increase, and there is therefore no longer any inducement to a moderately educated person to embark in so poorly paid a profession. He could do better in a dry goods store.

There is another cause at work that tends greatly to lower the salaries paid to ministers; we allude to the keen competition betwixt the different sects. As the *Gazette*, not without reason, complains:—

"Each denomination feels itself constrained to extend its usefulness as far and as wide as it can, and from year to year it plants its missions wherever it finds the smallest opening, but without due consideration as to the wants of the people or their means of supporting the missionary. For instance in many localities there are found people enough to support one clergyman, but they are divided into some three or four denominations, no one of which could adequately pay a teacher."

That's what the matter is. There are such lots of sects that the ministers, as they say of horses standing in a livery stable, are fairly eating one another's heads off. It certainly is not to be wondered at that, under these circumstances any line of business, dry goods, groceries, hardware, no matter what, holds out greater inducements to young men than does the ministry business.

Besides, Protestants expect so much from a minister that, under any circumstances, he must be a very costly luxury. We require from our ministers, says the *Gazette*, not only piety and education, and the manners of gentlemen, but "we like to see them husbands and fathers." Here again is a difficulty. Piety and education are articles which a congregation might be willing to pay a stiffish price for; but it is rather hard to call upon it to pay cash down, not only for the husband's godliness, but for the wife's millinery, her *paniers*, and other mysteries of the female toilet—to say nothing of defraying the expenses of the reverend man's nursery, and keeping his children in bread, and butter, and boots. A married ministry has certainly its drawbacks, and that our Protestant friends are finding out to their cost.

In striking contrast is the condition of the Catholic Church. Here we find no falling off in the number of candidates for Holy Orders. Rise or fall of prices affects not their ranks; the one increases not, the other diminishes not the number who present themselves. Literally taking no heed of the morrow; carrying neither purse nor scrip; unencumbered with wife or little ones, and their attendant expenses; with his breviary in hand, and *soutane* on his back for all his impedimenta—it matters not to the Catholic priest whether he be sent, or on what service he be ordered. The scant pittance on which the Protestant minister and family starve is to him a superabundant revenue; and when he dies he leaves neither widow nor orphaned children to be a burden upon the charity of those to whom he ministered. In the difference of cost of the keep of the Catholic priest, and that of the Protestant minister, may be found one reason of the great falling off in the ranks of the Protestant clergy.

The truth is that the existence of the latter as a distinct body of men in society, is drawing to an end. Time was, in the early days of Protestantism, whilst the old tradition of Catholicity still lingered amongst those who had abandoned the Church, that ministers were looked upon as a peculiar people, as set apart, as stamped with a peculiar character, and endowed with peculiar rights and powers. To-day they for the most part are looked upon as simply lecturers, who once a week take their stand upon a pulpit or platform, thence to deliver a discourse on religion or politics, on the Pacific Scandal, or on the Lord's Coming to Judgment; or on any other topic that is likely to cause a little excitement, and help to while away the lagging dreary hours of a Protestant Sabbath, and fill up the interval betwixt breakfast and luncheon, and betwixt luncheon and dinner. The Protestant minister is but a lecturer, in a black coat, a white necktie, and with a moderate gift of the gab as the saying is—but with nothing more sacred about him than there is about the editor of a weekly newspaper. Yesterday perhaps he was "running" a grocery; to-day he is perhaps "running" a church; but neither in one capacity nor in the other can the Protestant community see anything sacred about him. Intelligent Protestants ask what is the use of a minister? "What can he do that we can't just as well do for ourselves? We have our bibles; and the bible is enough; we need no other teacher.—And as to the sacraments; bread and wine blessed and distributed by Mr. Phygges the grocer, as just as efficacious for salvation as when blessed and distributed by Mr. Phygges the minister." Thus what with the fall of their salaries, and their own fall in popular estimation,

the direct and logical sequence of the application of Protestant principles—the occupation of ministers is nearly gone, and the race will, we expect, be soon extinct. We do not think that the world will be much the worse for it.

As an illustration of our meaning we must cite a story which is going the round of the Protestant press. A Protestant minister, we need not repeat names, stood up in his pulpit the other day, and complained piteously that for two days he had nothing to eat but bread and butter, washed down with tea. This created a sensation, and some commiseration for the destitute minister, to whom no doubt it seemed a terrible thing to be reduced for a day to live upon bread and butter. But how many Catholic priests and religious are there whose diet, not for a day or two only, but on all days of their lives is the bread without the butter? whose greatest luxury is a potatoe, and whose only drink is cold water? These men think this no hardship, and moan over it. This explains why the Protestant minister is so much more costly than the Catholic priest; the latter would deem luxurious living a pandering to the animal appetites to be eschewed by one specially dedicated to God's service, as effeminate and morally emasculating, a style of living which to the Protestant minister appears little better than starvation. The consequence is that the mass of the Protestant world is of opinion that the minister himself is a luxury that may very well be dispensed with. It is not far wrong. A priest is essential to the Catholic system; but there is in Protestantism no premisses leading logically to a minister.

**PRISON DISCIPLINE IN CANADA.**—At a late meeting of the Social Science Congress in England some remarks on Prison Discipline, and particularly on the systems employed in the prisons of the United States and Canada, were made which are worthy of the attention of our legislators. We presume not to point out how the evils indicated are to be remedied; but it strikes us that the great thing wanted is more prison accommodation, so that may we adopt a proper system of classification and of separation amongst the prisoners.

Lord Houghton was in the Chair; the speaker was Mr. G. W. Hastings, who delivered the address on Repression of Crime, and Prison Discipline; we copy that portion of his address in which we are more particularly interested:—

"When, last year, he visited some prisons in Canada and the United States he was painfully struck by the want of good order observant universally among them. Having heard much of the prisons of the United States, he was astonished to find how inferior they were to those of this country. In the prison at Quebec, though scrupulously clean, and fairly healthy, and though an admirable effort had been made to train the prisoners to agricultural labour outside the walls on a system not much different from that of Lusk in Ireland, he found all the male inmates convicted or unconvicted, prisoners or paupers—for the place was a workhouse as well as a gaol—herded together in one long low corridor, flagged with stone, into which their sleeping cells opened. Those sleeping cells had no communication with the open air, and were supplied with light and air only from the corridor. The murderer under sentence of death, if such there was the hardened criminal, the young offender, the innocent suspect, and, by a strange law, the witness on an approaching trial, lived together in this corridor; unrestrained, and under all the gross and contaminating influences of close association. In the female ward the arrangements were similar, except that the inmates had an airy and comfortable day room. When in that room he saw, sitting in the recess of a window, a young woman most respectably dressed and of modest appearance, engaged in needlework; and on inquiry he found that she was a native of England, had come to Canada for the purpose of seeing her brother, a settler in the country, and on her return to Quebec to embark on her home voyage, had accidentally, and without any fault or concern of her own, been the witness of a murder. Under the Canadian law, she was thereupon lodged in prison until the trial, in order to secure her attendance as a witness, and to prevent the possibility of her been tampered with by his friends of the prisoner. This law for the imprisonment of witnesses originated, he believed, in the United States, where it was universally in force, a strange instance of the small regard which democracy had for individual freedom. No constitutional right had been more firmly maintained by Englishmen under their ancient Monarchy than that of the freedom of the person. It was a doctrine which Englishmen had for untold generations drunk in with their mother's milk, that no man could be imprisoned except by judgment of his peers, or when committed in due course of law on suspicion of crime. The American had improved upon this doctrine by providing that any man or any woman, however innocent and however respectable, who was required as a witness, could be put into witness could be put into prison, and he made to incur the degradation of association with felons in order to secure attendance at an Assize Court. The reports of the New York Prison Association showed that the United States prisons swarmed with persons who, as witnesses, were incarcerated in company with habitual criminals. Now, he made no objection to any legislation passed by the Parliament of the Dominion, but he strongly objected to such an infringement on the constitutional rights of Her Majesty's subjects ordinarily resident in this country as resulted from the operation of such a law. When some years since, the famous case of the extradition of a slave occurred in the Courts of Canada, our Court of Queen's Bench granted a writ of *habeas corpus* to bring up the body of the slave to Westminster on the ground that the ancient writs for the protection of the freedom of the persons ran throughout the whole of Her Majesty's Empire. An Act was thereupon passed with almost indecent haste to abrogate this power of our superior Courts, and consequently any English traveller accidentally present at the commission of a serious crime in the Dominion was liable to summary imprisonment, until the offender was tried, in defiance of the constitutional safeguards which he inherited at his birth as an Englishman, and which he used to believe he carried with him all the world over. The relations between this country and Her Majesty's dependencies ought to be reciprocal, and if we

respected their rights, they ought to be prepared to respect ours.  
We fear that there is but too much truth in Mr. Hastings's complaints as to the state of our prisons. Here in Montreal the evil indicated has long been felt, and pointed out, but nothing has been done. We complain not of the prison authorities—for what can they do with the means at their disposal. We want another jail, for there is not room in that actually existing for proper classification. We hope that something may be done towards effecting a reform in the matter complained of, and perhaps the fact that attention in England has been directed to our defective Prison system, some steps may be taken to set matters right.

The prospects of the artisans, working men generally, and the poor, are very gloomy in the United States just now. Owing to the late financial panic, manufacturers and employers of labor are reducing their establishments, and discharging their men, so that at the beginning of winter numbers are thrown out of employment. Should this state of things continue, numbers might find it profitable to come to Canada, where employment is to be had, where labor is demand, and wages high.

On Wednesday morning, the 12th inst., a Solemn High Mass, was celebrated in the Chapel of the Ladies of the Congregation of Notre Dame, Williamstown, for the repose of the soul of the late Right Rev. and illustrious Bishop of Hamilton.

**ROCHE'S WATERPROOF BLACKING.**—After many years experimenting Mr. Nicholas Roche, of Antigonish, N.S., has at last discovered a Blacking which will render leather boots waterproof. It will not raise a polish, but will make the leather soft, pliable and impervious to water, a great desideratum in this weather and in the spring, when our streets are literally flooded, and when it is almost impossible to keep our feet dry. We hope Mr. Roche will be able to introduce his Blacking to the trade of Montreal.

**SMALL-POX.**—Both in Toronto and in Montreal this terrible disease, the most loathsome, after leprosy, with which man is afflicted seems to be on the increase. By some this is attributed to neglect of vaccination. One probable cause is the huddling together for the sake of economising fuel, of a large number of human beings in one small, badly ventilated, and ill-drained building.

**THE BRITISH QUARTERLY REVIEW.**—October, 1873.—The Leonard Scott Publishing Co., New York; Messrs. Dawson Bros., Montreal.

This is the organ of the non-conformist and evangelical section of the Protestant community in England. Its articles for the current issue are as under:—1. Richard Rothe; 2. Strikes; 3. Plymouth Brethrenism; 4. The Odyssey of Homer; 5. Sources of Pleasure in Landscape; 6. Herbert Spencer; 7. The Revolution in the Anglican Church; 8. Contemporary Literature.

**THE WESTMINSTER REVIEW.**—October, 1873. The Leonard Scott Publishing Co., New York; Messrs. Dawson Bros., Montreal.

This, the leading organ of the liberal section of the British Protestant world, is always full of interest, and its articles are always marked with an impress of ability. We give the list of the contents:—The Mint and the Bank of England; 2. The Determinist Theory of Vellition: Its Statement and History; 3. The Education of Women in America; 4. The Apocalypse; 5. Home Rule; 6. The Poems of Dafydd ab Gwllin; 7. Catholicism and Philosophy; 8. The Use of Looking at Pictures; 9. Ethics, Religion, and the Church; 10. Contemporary Literature.

**LASCINE.**—By An Oxford Man.—New York: D. Appleton & Co.; Messrs. Dawson Bros., Montreal.

This is a religious novel written by one apparently himself a convert to the Church. We cannot say that we admire it. It is too flippant, and it is in many passages strongly tinged with, what for what of a better word, we must term snobbery; and now of all kinds of "snobbery" that of a religious stamp is the worst. Why could not the writer make his characters—English born and bred—speak English? why must they always be interlarding their discourse with scraps of French? Why introduce so many honorables, and marquises, and titled personages? The writer in so doing sins against good taste; as in pretending that there is not a very great step from High Churchism to Catholicity—p. 50; he sins against theology. In some respects, of all Protestants, High Churchmen are the most intensely Protestant, the farthest removed from that spirit of humility and docile submission to authority, which constitutes the essence of Catholicity. The Church does not consist in vestments, birettas, or elegant costumes, as the writer, if a Catholic should have found out by this time. He is capable of better things than *Lascine*, and should he write again we trust he will correct the faults we have indicated.