

The True Witness.

AND
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MONTREAL, FRIDAY, JAN. 21, 1870.

ECCLIASTICAL CALENDAR.

JANUARY—1870.

Friday, 21—St. Agnes, V.
Saturday, 22—SS. Vincent and Anastasius, MM.
Sunday, 23—Third after Epiphany.
Monday, 24—St. Timothy, B. M.
Tuesday, 25—Conversion of St. Paul.
Wednesday, 26—St. Polycarp, B. M.
Thursday, 27—St. John Chrysostom, B. O. D.

NEWS OF THE WEEK.

Prince Pierre Bonaparte, who figures in the recent tragedy in Paris, of which a full report, in so far as the details have as yet reached us, will be found on our sixth page, is the son of Lucien Bonaparte, a younger brother of the great Emperor, and therefore a cousin of the present ruler of France. Pierre Bonaparte inherited the extreme republican principles of his father, and though he has never taken a very prominent part in political life, he has made himself notorious on several occasions by his violent acts, and revolutionary intrigues, in consequence of which he was excluded from the Papal States. He held military rank, but having without leave left his post in Algeria, he was dismissed the service, but the title of Prince was accorded to him after the establishment of the Empire.

Paris was reported tranquil at last dates, but the shooting of M. Victor Noir which until better informed we will not qualify with the designation of murder, is a most unfortunate affair for the reigning dynasty, and may be as fatal to it as was the affair of the diamond necklace to the royal family in France in the last century. The party of which M. Rochefort is the mouth-piece, will, we may be sure, make the most of it, to stir up the passions of the people against the Emperor, his family, and all in authority.

One singular feature of the affair is the disregard shown by all the parties thereto of the laws of honor which regulate the duello. If the gentlemen who called upon Prince Pierre Bonaparte appeared in the character of principals, these laws were violated, in that no direct intercourse betwixt the principals, or intending combatants is by those laws allowed; and by them it is decreed that all should be left to the discretion of the friends or seconds, as to time, manner, and place of meeting.

If, as is more likely, the visitors to the Prince appeared in the character of seconds or *termoins*, how came it that the Prince was armed to receive them? The second in a duel is the modern representative of the ancient herald, whose person was sacred: against whom it was ever deemed infamous to attempt, or to meditate an outrage, and with whom a legitimate quarrel is impossible. Wicked and absurd as the duel may be, yet it had its laws, its peculiar code, which to a great degree redeemed it from sheer barbarism, and which, at all events, distinguished it from ordinary malicious murder. None of these laws or customs seem to have been observed in this sad affair of which we are treating. On the contrary, the parties met armed with concealed weapons, like a parcel of Yankee loafers at a gambling table, or blackguards who can put no trust in one another; and when they met, they set to blackguarding one another like a lot of Billingsgate fish-bags.

There have been no outbreaks in Ireland, but the government is displaying great activity in its military preparations to preserve the peace. We must only hope that Mr. Gladstone's Bill which will soon be laid before the world, may have the effect of allaying Irish excitement.

At Rome all is progressing quietly. We have nothing authentic to communicate: and we care not, as laymen, to anticipate, or to criticize the acts of those to whom, and not to the press, the Lord has committed the care of His Church. In due time we shall learn through the proper sources what it has seemed good to them, and the Holy Ghost, to decree.

No important change has occurred in the Red River business, and the intentions of the Government are still unknown.

THE SCAM OVER.—The Militia Department has issued an order directing the Volunteers to return their rifles to the several armories.

EATING HIS LEEK.

From Montreal Witness, Dec. 3rd.

"We do not see that any of the speakers at the tenant-right meetings in Ireland, are half so truculent as our own True Witness. That veracious journal has over and over again informed us that the Irish people will be satisfied with nothing less than the land of Ireland for the people of Ireland, the present proprietors being robbers, or the representatives of robbers, whose title no length of possession can render good."

We have no intention to prolong a controversy which was forced upon us by the Witness. We leave it to the reader to judge whether, in his first paragraph, the editor of that journal does not accuse us of using language of our own more than twice as "truculent" as any employed by speakers at public meetings in Ireland; and whether the latter part of the same paragraph, constructed according to the laws of grammar, does not attribute to the TRUE WITNESS the advocacy of the principle, that, the present landlords of Ireland are "merely robbers, or the representatives of robbers, whose title no length of possession can render good." Any how, our evangelical friend has eaten his leek, and with honest Fluellen we say—much good may it do him.

"CUI BONO?"—We believe that there is much practical good sense in the old rule which bids us look for the authors of a crime amongst those to whom it promises benefit. So we ask, who are likely to profit by the row kicked up by a parcel of blackguards on the occasion of Mr. Chiniquy's sermons? The Montreal Witness shall answer:—

"This violence against Mr. Chiniquy"—(it must be born in mind that there was no violence offered to the man, no blow struck, or injury of any kind inflicted on him)—"is as foolish as it is wicked; for the Roman Catholics here could hit upon no more efficacious for demonstrating the necessity of carrying on missionary labor amongst them; nor for increasing subscriptions for that object all over Britain and British America."—Witness, 12th inst.

This is true as Gospel; therefore the presumption is that the row was not instigated by Roman Catholics, since none but a fool could doubt that it would be injurious to them.

Again the Witness says:—

"The fact is, any injury to Mr. Chiniquy would probably double the income of all the missionary societies now at work in Lower Canada."—Id.

True again; and it is also the manifest interest of Mr. Chiniquy and his friends to double their incomes. Without therefore hazarding any conjecture of our own, as to the authors and instigators of the late rascally row, we content ourselves with asking the question *cui bono*? to whom did it profit?

In another passage, which brings forcibly to mind the exhortations of Fogg to his brother Dodson, what time the firm was waited on for explanations by the much injured defendant in the *cause celebre*, *Bardell ver. Pickwick*, the Witness entreates his friends not to defend themselves, but to "rely solely on the Lord, and the constituted authorities;" as "a single battle in the streets, more especially if the Protestants got the best of it, would undo the vantage ground that has thus far been gained."

This needs no comment. To Catholics, if there be any foolish enough to go for mere curiosity sake to see what is going on at Protestant meetings, we would here point out how easy it is for two or three hired blackguards to get up a row in a crowd, and then to throw the odium on Catholics. Our advice is—keep away alto; or if by accident present, give active assistance to the police to arrest and bring to justice the blackguards who take part in riotous proceedings. This is the duty of every good citizen; and if the law were as we would wish to see it, the punishment for such offences as those we are alluding to, would be public whipping. We care not what the guilty parties call themselves, whether Catholics or Protestants.—They are a disgrace to any religion.

ST. PATRICK'S SOCIETY.—The Annual Fate of this Society took place on the evening of Monday last, in the St. Patrick's Hall, which building is now thoroughly restored, and was properly decorated for the occasion. The numbers who attended had good reason to be well pleased with their night's entertainment, for the arrangements were excellent.

The first part of the evening's amusements consisted of music, which was followed by dancing, into which the guests entered with hearty good will, and kept up till a late hour of the following morning.

It is rumoured that the Dominion government will ask for an appropriation, next session, to enable it to improve the entrances etc. of the Welland Canal, (leaving over the question of its enlargement until another year) as also for grants for the Grenville Canal and the construction of harbours of Refuge on Lakes Erie Ontario and Huron.

The Fenian Society has published its Manifesto to the people of Ireland over the signature of John Savage, its chief executive officer.

"The doctrine propounded by the Manifesto," says the London Times, "on this head is clear and unmistakable;" and the following passage is then cited by the Times:—

"The voice of the Irish people distinctly declares as the rights of the people demand, that the actual cultivators alone should enjoy the privilege of holding land; and that the farmers should hold direct from the only landlord in Ireland—the aggregate Irish people."

Is it not clear that Free Trade in land, as advocated by the Toronto Globe as the *panacea* for Ireland, would fail to meet the views of those in whose name Mr. John Savage addresses the people of Ireland?

If the Ritualists are the representatives of one school of thought in the Anglican Church, the writer of the subjoined letter is the representative of another school, of which also Dr. Temple, present Protestant Bishop of Exeter, and his brother contributors to the "Essays and Reviews," are prominent members. If the one school, that of the Ritualists, assert the authority of the Church, the other denies the inspiration and infallibility of the Scriptures:—

"The letter of the Rev. W. G. Clark, Vice Master of Trinity College, and late Public Orator of the University, thus explains to his diocesan the grounds on which he resigns his office:—'My Lord, it is my duty to make to you, as my diocesan, and the successor of the prelate who ordained me, a communication which I fear will give you pain. So I do so reluctantly. I have been driven to conclusions incompatible with the declarations which I made at my ordination. For instance, in the 'Ordering of Deacons' a candidate is asked whether he 'unfeignedly believes all the Canonical Scriptures of the Old and New Testament.' This question, taking the words in their natural sense, I could not now conscientiously answer in the affirmative. In the 'Ordering of Priests,' several of the questions addressed by the bishop to the deacons evidently assume the infallibility of the Scriptures. The same doctrine is implied in the 6th and 8th Articles, and in the 36th Canon. I no longer think it tenable. Some portions of the 'Canonical Scriptures' now seem to me to be of doubtful genuineness, and others to contain erroneous statements in history, and questionable teaching in theology and morals. There are passages in the Liturgy which I cannot now repeat with full assent. I cannot stand beside the altar and say in the face of the congregation, 'God spake these words,' when I am convinced that He did not speak them. Under these circumstances, I beg to signify to you my desire to relinquish the position of a clergyman, and to resume that of a layman. Whatever law, written or unwritten, may prevent me from doing this, I protest against as iniquitous and immoral, because it conflicts with the natural right and bounden duty of every man, all his life long, to search for and proclaim the truth. I am, my Lord, your Lordship's obedient servant, W. G. Clark. To the Right Rev. the Lord Bishop of Ely."—London Times.

In reference to a notice which appeared in the N. Y. Tablet, of the 9th October, 1869, requesting information concerning the whereabouts of the widow of the late William A. Cameron, Esq., (better known as Colonel Cameron), we are requested by his widow, Mrs. Anna Maria Cameron, to state that she resides at No. 32, St. Philip Street, Montreal, and would be glad to hear from any of her late husband's friends.

LIFE AND LETTERS OF F. W. FABER—Priest of the Oratory of St. Philip Neri, by J. E. Bowden, of the same Congregation. American Edition, John Murphy & Co., Baltimore; Philadelphia, J. B. Lippincott & Co.; New York, Catholic Publication Society; Boston, P. Donahoe; Messrs. Sadliers, Montreal. Price, \$1.50.

This is a charming religious biography, the history of an exquisite life, that of the late well known and deeply lamented Father Faber. To the Protestant as well as to the Catholic the contents must be deeply interesting, showing as they do, the different phases through which a gifted, and well regulated mind, highly susceptible to religious influences, passed in its progress from Protestantism to the Catholic Faith.

The subject of this memoir was the descendant of a Huguenot, or French Calvinistic family which took refuge in England during the stormy reign of Louis XIV., one of the greatest tyrants and persecutors of the Catholic Church that ever lived, and who very nearly brought France into open schism. On the 28th June, 1814, Frederick William, the son and grandson of Protestant ministers of the Church of England, first saw the light, and from his earliest years gave promise of a distinguished career. At Oxford he made acquaintance with Dr. Pusey, with Newman and others of that school, then stirring up the stagnant pool of Anglicanism with their novel theories of a Church, and Church Authority.

Cutting off the slough of his hereditary Calvinism, young Faber soon attached himself to the party known as Tractarians, in the fond hope that he could reconcile his Catholic yearnings, with the facts of his position. He travelled abroad, and what he saw and heard at Rome and elsewhere brought more vividly before his mental vision the anomalies of the position in which he was placed as an office-bearer of a Protestant sect, whilst he, himself, abhorred the very name of Protestant; all his better nature, or shall we not say, the supernatural grace within him, revolting against it. At page 191, his troubles and mental state are well depicted in a letter by him written to a friend from Rome, under date May 27th, 1845:—

"What you say of the impropriety of using hard words of bishops, even such as Latimer, is probably true; one cannot think too highly of the episcopate

yet it is right, on the other hand, to remember the essential impety of Protestantism, and of Protestantism as such. You must remember that the Church of England is not Protestant, and that is one of her own contradictions of the last century, she authoritatively rejected the name, thereby rendering it blasphemous on the consciences of her members to reject the heretical name. That there is plenty of Protestantism in the Church of England I am not wild enough to deny; but one cannot too openly or too consistently assert one's opinion that it is a spirit alien to that of the Church, and separable from it: just as a demon is separable from the sufferer whom he is allowed to possess."—p. 191.

And again in another passage in the same letter, he says:—

"Protestantism has had three centuries of existence: in Prussia, where it rose, it has degenerated into a blasphemous rationalism, denying the four Gospels; in Switzerland, its second home, it has sunk into the worst form of Socialism; in English dissent it has degenerated into an impious caricature of the Truth; and in the Church, it is now fighting for its life against sacraments and good works."—p. 192.

In this state of mind, still believing, or trying to persuade himself to believe, that the Anglican Church was not Protestant, but Catholic, though communion with the other branches of the Church Catholic was suspended, did the Rev. Mr. Faber return from the Continent to England, where he held the appointment of rector of Elton. Here he tried to carry out the parochial system of the Catholic Church, and by his incessant labors, his self denial, and ardent charity he won the confidence and love of his parishioners. He was none of your man-milliners, and cared little for forms. When England was distracted with the "surprise question," he told his congregation that, in itself, the thing was a matter of indifference, and that "far from insisting on it" (wearing the surplice in the pulpit) "he would preach in his shirt sleeves if it would be any satisfaction to them."—p. 211.

This was the spirit of the man, intent only on these objects—the salvation of his own soul, of those of the flock, committed as he believed to his charge; and the honor and glory of God. But grace was at work within him, and at last he could resist no longer. He laid down his charge, renounced his emoluments, and the friends of his youth; and leaving all things, he took up his cross to follow the Lord Jesus Whom he soul loved.

His subsequent career is well known to the Catholic, and what great things he wrought during his brief but glorious career. We have not space to dwell on them; and besides are they not written down in the great book of life, whose pages on the great and terrible day of judgment: shall be opened before men and angels!

"Liber scriptus proferetur"
"In quo totum continetur"
"Unde mundus judicetur"

In that great and terrible day will he receive his reward, and justice will be done to his memory. In the meantime we warmly recommend the perusal of his biography by his brother Oratorian, Father Bowden. This excellent work is for sale by the Messrs. Sadliers of this city.

ONE HUNDRED SHORT SERMONS—By H. J. Thomas, Canon of the Cathedral of Liege Belgium. Translated from the French by Rev. G. A. Hamilton with an Introduction by M. J. Spalding, Archbishop of Baltimore. John Murphy & Co., Baltimore. Montreal, Messrs. Sadliers. Price, \$2.

These sermons, besides possessing the inestimable merit of being "short" are practical, and give godly counsel how to act in almost every difficulty which may present itself during the Christian soldier's career. It is indeed a most valuable work, and we think will approve itself highly to our respected clergy as well as to the laity.

PRACTICAL PIETY.—St. Francis de Sale.—This is a neatly edited American reprint of a well known and highly prized work of Catholic devotion, published by John Murphy & Co., Baltimore, and for sale at the store of the Messrs. Sadliers, Montreal. Price, 75 cents.

ORDER AND CHAOS.—20 cents.—Messrs. Sadliers, Montreal.

This is a Lecture delivered sometime ago by the celebrated author of the work on *Christian Missions*, T. W. Marshall, Esq., and to whom popular rumor assigns the authorship of that most exquisite farce, *The Comedy of Convocation*. A most admirable discourse.

SPIRITUAL RETREAT.—By the Rt. Rev. T. David, D.D., First Coadjutor of Bishop Flaget, with an introduction by the Archbishop of Baltimore. John Murphy, Baltimore. Messrs. Sadliers, Montreal. Price, 75 cents.

A series of meditations on the great verities of the Christian religion, with appropriate prayers.

THE FIRST CLASS BOOK OF HISTORY.—Adapted to the use of Schools. Baltimore, John Murphy & Co. Messrs. Sadliers, Montreal. Price, 38 cents.

This book is better adapted for the use of schools in the United States, than in Canada. The space devoted to the comparatively unimportant history of the said States being out of all keeping with that given to the history of the Old World, from whence the laws, the science, art, poetry and religion of both are derived.—This is an error which detracts from the merits

of all the school books published in the United States; and we can hardly imagine a greater waste of time than that which the employment of such books implies.

LIFE OF PAINE DERMETRUS GALLITZIN.—By the Rev. Thomas Heyden. J. Murphy & Co., Baltimore. New York, Catholic Publication Society. P. Donahoe, Boston. Messrs. Sadliers, Montreal. Price, 75 cents.

This is the life of a very remarkable man, and zealous Catholic priest, who divesting himself of the dignity of an illustrious family cheerfully embraced the career of a humble Catholic priest.

STUDENT'S MANUAL.—This is a little book of Catholic devotions published by J. Murphy & Co., Baltimore, and sold by Messrs. Sadliers of Montreal for 30 cents. It is neatly compiled.

LECTURE IN OTTAWA.—On Sunday last (within the Octave of the Epiphany) a lecture on the "Christian Sacrifice" was given in St. Joseph's Church, by the Rev. Father Langecke, S.J., in aid of the St. Patrick's Orphan Asylum. The Church was occupied by a mixed audience of Catholics and Protestants and crowded to excess. At eight o'clock precisely the reverend gentleman ascended the pulpit, his voice was sweet and agreeable, and pronunciation excellent. Indeed the presence of one of that noble order amongst us, was sufficient to claim all our attention. The discourse lasted for over two hours. To give an adequate account would almost require the strong arm of one of those old chroniclers, who before the age of "Faust" and "Gatterberg" transcribed whole volumes.

Sacrifice was as old as times, it was instituted by God himself, and required from our first parents. All nations however sunk in darkness, have retained these two great ideas of a *Supreme Being and Sacrifice*. The Romans, the Greeks, the Egyptians had their various sacrifices. But those of the old law have been replaced by the "Clean Oblation" to be offered up from the rising to the setting of the sun, foretold by the prophet Malichias and consummated on Calvary.

And during a space of 1900 years—while Empires have risen and fallen—that one and eternal Sacrifice has lost nothing of its purity, and is offered up in all places to the Lord of Hosts, and will so continue until the Angel of God shall pronounce that time is no more.

In a word his lengthy explanations, beautiful descriptions and earnest exhortations, given in all the force and brilliancy of language will be treasured up in all hearts for many years to come. C.

PREMATURE DEMISE OF FRERE OGERIEN, A DISTINGUISHED BROTHER OF THE CHRISTIAN SCHOOLS.—It is our sad and painful duty to record the recent and sudden departure from this life of Brother Ogerien, in whom were united the qualities of a saintly Religious, a successful Christian teacher, and an eminent scholar. As such he has lived, and still continues to live, in the affection and veneration of his numerous conferrers and friends, both in France and America.

Suddenly prostrated by a fearful apoplectic stroke, the saintly and learned Brother Ogerien breathed his last at Manhattan College, early on Wednesday morning, December the 16th at the age of forty-four years. He had lingered, for the space of thirty-eight hours after the attack, without any apparent signs of consciousness, save that of instinctively grasping his crucifix and affectionately clasping it to his bosom, until his final hour, when, fortified by the last rites of our Holy Mother, the Church, he departed without a struggle.

At the age of eighteen, after having maturely considered his vocation and his own tastes he resolved to enter the Institute of the Brothers of the Christian Schools. He accordingly joined the Brotherhood, and at once commenced that beautiful career of virtue, piety and learning, in which he persevered with increasing ardor up to the day of his death. Having brought to the study of the natural sciences, a gifted intellect and an indefatigable assiduity, he arose to considerable distinction in the various specialties of that department of knowledge. A more definite idea of his talents and ability may be had, when it is known, that to his genius we are indebted for a new and improved system of mineralogical classification, the discovery of some forty new mineral specimens, and his voluminous works on his favorite scientific subjects.

His excellent qualities of mind and heart, joined to his high scientific acquirements, having endeared him to his superiors, he was, in due course, appointed Director of the Christian Schools, at Luss-le-Sauvage, an ancient town in the department of the Jura. He honorably filled that position many years, during which period, besides his daily duties, he found time to compose a complete treatise on the geological and zoological resources of the Department. The work, consisting of three volumes, was issued from the press in 1863-7, under the title of "*Histoire Naturelle du Jura et des Departements Voisins*." It rare merit obtained for the author from the government, three gold, and six silver medals. His pen contributed also largely to several of the prominent scientific periodicals of France. But what, no doubt, would have proved the most important and valuable of his productions, had he lived to complete it, was a voluminous work on Cosmogony, in which the learned author shows the perfect harmony of the natural features of the earth's crust, with its Mosaic account of the creation. It was on this, his favorite theme, that he had already commenced a course of lectures to the students of