

The True Witness

AND
CATHOLIC CHRONICLE,
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MONTREAL, FRIDAY, AUGUST 25, 1871.

ECCLIASTICAL CALENDAR.

AUGUST—1871.

Friday, 25—St. Louis, C.
Saturday, 26—St. Bernard, C. B.
Sunday, 27—Thirteenth after Pentecost.
Monday, 28—St. Augustine, B. C. D.
Tuesday, 29—Decollation of St. John Baptist.
Wednesday, 30—St. Rose of Lima, V.
Thursday, 31—St. Raymond Nonn, C.

NEWS OF THE WEEK.

We, on a former occasion, stated that the so-called Roman news given us by the cable was a mere catalogue of lies, and we were very anxious that the Catholic people should be very cautious in receiving as truth the news published in anti-Catholic journals. Every day confirms our belief on this matter, and adds to the necessity of caution on the part of Catholics generally. Some of the anti-Catholic press surpasses its former self in the facility of its lying. In his "Notes from Rome," the correspondent of the *Pull Mall Gazette*, asserts that the Holy Father, replying to a Belgian deputation, which presented him with an address of adhesion to the dogma of Infallibility, "insisted on the plenitude of his authority on earth and heaven, and also on his right to depose Sovereigns and to absolve subjects from their allegiance." There is not one word of truth in this. Our Father, the Sovereign Pontiff, said just the very reverse, and imputed these statements to the spirit of malice. The revolutionists in Rome are losing no opportunities to prove their antagonism to religion and order. A Catholic journal *La Frusta* was charged with offences against the King-robber of Rome. The Manager was acquitted, but the rabble broke the office-windows, forced their way in, trampled upon a bust of the Pope, and a picture of Our Lady the Blessed Virgin. The Catholic journals of Rome still live, however, notwithstanding the efforts of the Reds and the Jews, while the journals condemned by the Pope are dying fast. A news-vendor was accustomed to dispose of 58 numbers of the *Capitale* in the Corso, and the other day he sold but two. *Deo Gratias*.

On the 14th inst., the Corporation of Dublin adopted a resolution expressing horror and regret at the Phoenix Park riots. It has commenced an investigation into the occurrences that led to the conflict between the police and the people. The magistrates have granted summonses against the police who took part in affray. Justice demands a searching inquiry into this lamentable affair and calls for punishment upon the guilty parties. On the 17th, a deputation from France headed by the Count de Flavigny arrived in Dublin to thank the Irish people for their generosity to the suffering French in the late struggle. Marshal MacMahon's son accompanied the deputation. It is needless to state that they were enthusiastically received. The citizens turned out in thousands, headed by the Lord Mayor and the other Municipal officers. The houses were illuminated and every mark of respect was given the gallant Frenchmen. A banquet was tendered by the Lord Mayor to the members of the deputation at which cordial speeches were made. Count de Flavigny gracefully thanked the Irish for their sympathy with France.

A large and influential meeting has been held at Dundalk in favor of Home Rule. 12,000 persons were present, and while the utmost enthusiasm prevailed, order reigned supreme.

The French Assembly has refused to consider the proposition for a prolongation of M. Thiers' powers for the space of two years. The minister who seeks to please everybody does not seem to be in great favor with anybody. The Legitimists are adhering closely together, and order will soon no doubt guide Catholic France to her proper position among the nations.

The accounts we have received of the advance of cholera are daily increasing. Advice state that the plague is approaching. Cleanliness and a proper attention to the laws of hygiene are rendered absolutely necessary.

About forty actions for damages have been commenced against the Staten Island Ferry Company by the relatives of the victims of the late Westfield disaster. The investigation proved conclusively in our opinion that gross mismanagement and carelessness produced the fatal accident by which over one hundred persons lost their lives. The majority of the victims were poor people who went to enjoy a few hours fresh air, and every just provision should be made for those relatives who were dependent upon the victims for bread.

The Imperial Parliament was prorogued on the 21st inst. by Royal Commission. Her Majesty declares that the relations of Great Britain with all foreign powers are of a friendly character.

The lovers of republican institutions are wont to point with pride to the United States, as a country wherein perfect religious freedom is found; and to deduce therefrom the excellence of a republican form of government.

Most Protestants and many Catholics think, that the perfect freedom which Catholicity appears to enjoy in the neighbouring republic is the result of republican institutions. Dr. Bellows and the recent Orange riots somewhat rudely dispel this illusion. Dr. Bellows is, as most of our readers are doubtless aware, pastor of All Saints' Church in New York city—editor of the *Liberal*! Christian newspaper and a distinguished Minister among the Unitarians. In a discourse pronounced by him (in Washington at the installation of the Rev. Fred. Hinechley) (on the total divorce of Church from State) he thus honestly tells the world. "The Catholic Church is largely sustained by Protestants not on grounds of charity and toleration, or from a sense of its usefulness but from low and unworthy political motives in both the great parties of the country." This is plain and straightforward. Not on grounds of charity and toleration does the Catholic Church enjoy her ephemeral peace—not in virtue of any liberality inherent in republican institutions but from low and unworthy political motives. If those low and unworthy motives were removed to-morrow (as they were removed temporarily by the recent New York riots) the genius of Protestantism would immediately have full swing, and bloodshed and persecution would mark its emphatic protest against Catholicity. There is no disguising the fact, that Protestantism is essentially intolerant, and that it never has and never can be taught else. She may boast her liberality as she likes—true liberality she has and can have none. Her very name shows that in her essence she is intolerant. She is a protest—and all protests are of necessity illiberal and intolerant. She is a protest against sects—not against atheism—not against paganism—all these may exist within her ample pale; and to these she is truly liberal. But against Catholicity she is a protest, and would lose her essence the moment she ceased to protest; therefore to Catholicity she is not and never can be tolerant.

The sooner Catholics become fully aware of this fact the better. Protestantism is in its essence illiberal—and every Protestant as such is necessarily so too. Individual protestants may profess tolerance and liberality towards their Catholic fellows—they may be urbane and polite—they may even support our institutions with a certain show of liberality—but when it is so, it is done, not in virtue of their Protestantism but from a want of Protestantism—from a certain innate kindness which their latent protestantism has not been called upon to supersede, or it may be as Dr. Bellows tells us from low and unworthy political motives. This is not flattering to protestant human nature, but "the glass held up to nature" is seldom flattering.

How true all this is, is proved from the New York riots, which were only a logical consequence from Protestantism. The non-Catholic press of the United States almost unanimously upholds the Orangemen. In this though unjust they are logical. Orangism is a protest against Catholicity and a protest so much the stronger as it is an historical protest—a protest of upwards of one hundred years. Now all protests as we have said are illiberal and especially so towards that against which they protest. Catholics as against Orangism can have no rights. With Protestants it is no argument to say that Orangism is an insult to Catholicity and therefore has no right to flaunt itself in our face. As well might you argue with a courtesan against the right of her class to walk the streets. The sin is not in walking the streets but in being a courtesan. So with Orangism—the sin is not in Orangism but in the Protest. Orangism in flaunting itself before the world is only logical—it is protestant.

Now all this proves, that in a Protestant republic there can be no religious freedom for

Catholics. Religious freedom for all sects if you like, but for Catholicity. Religious freedom for Catholicity in a Protestant republic would destroy its very essence—would make it immediately a Catholic republic.

And let no one be deceived by the cry of "religious freedom" raised not only by the New York Press but even by such men as Henry Ward Beecher. It is the old dodge of the pick-pocket who to screen his misdeed, ran away crying "Stop thief! Stop thief!" Such gentry are apt to be the most zealous and enthusiastic pursuers.

SACERDOS.

That there is and can be no protection for human life under American republican institutions is evident from the New York riots. If Governor Hoffman is right, it appears to be within the American Constitution that men sworn to allegiance to a foreign Sovereign can come into New York City, and bringing with them all the paraphernalia of a foreign dynasty, are to be protected by the whole police and militia force of the country, whilst they turn out into the streets to insult every seventh citizen, and indeed every citizen in the State by ribald tunes and songs. It is a bad sign for the future well-being of the United States, that every American citizen did not feel, and resent the insult equally with the Irish Catholic. The very organization of an Orange Lodge on American soil is a standing insult to every American citizen in the Union. If they really be Orangemen (and not as we shrewdly suspect American Know-Nothings under a new name) they have, and can have no "locus standi" within the geographical boundary of the American Union. Orangism, if it means anything else except insulting Catholics—means British Supremacy. But British Supremacy on American soil is a misnomer and an impossibility; as much so indeed as American Supremacy would be in Liverpool or London. Why then was it left to the Irish American Catholics only to vindicate the Constitution? Why did not every well disposed citizen immediately cry down the iniquity? Why are Catholics found the only ones capable of reasoning logically and constitutionally? Simply because bigotry is with the American nature superior to loyalty—because under republican institutions political parties are superior to just principles—because in republics the governing power comes from the mob. "First the people—then religion," writes Rabbi Lillenthal from Washington, and the Rabbi is but a phrase-maker for the State, and your phrase-maker governs the world. In republics, we have no respect for principle—for justice—for right. The people are all, and in very sooth the "oi polloi" of republics have seldom shown much regard for principles, when they happened to clash with their passion.

But, you will say, Gov. Hoffman was wrong. The fault lies with him not with the constitution. Very well! Granting Gov. Hoffman wrong—where pray are the safeguards of liberty, if an officer, in whose hands the supreme executive rests, can thus misuse his power to the slaying of 140 freemen and be applauded by six-sevenths of the population for the murder? The action of the non-Catholic press in this sad and truly damaging affair is lamentable in the extreme. With few exceptions they upheld Gov. Hoffman and condemned Superintendent Kelso's order. How false to principle the non-Catholic mind ever is, and how intuitive is the knowledge of right and wrong in the Catholic mind is shown plainly by the fact that whilst the sole upholders of Gov. Hoffman's infraction of the constitution, are the educated portion of the community—the upholders of justice and right principles are the poor uneducated Irish as they are called. If we are to believe the New York Press, the men who thronged the streets of New York, and who, condemned for riot, before they had yet committed one, were fired on for expressing their approval of a rupture of the Constitution, were the "lowest of the low Catholic population of the city: a fact, which if true goes far to show, that education does not of necessity mean appreciation of justice and right; and that the lowest of the low, when the heart is in the right place jump by a kind of secondary inspiration at just conclusions.

The police of New York and the militia as holders of law and order have in this affair most signally failed. Either they received secret orders to fire as they did upon the mob before it had really done any wrong—or their rawness and want of discipline caused them in their excitement to imagine a breach of the peace long before it occurred. There can hardly have been a breach of the peace with not one Orangeman injured—whilst the arrest of every Irish citizen, who happened to have a bulge in his pocket was arbitrary and wrong, and just the thing to create the riot it pretended to prevent. The carrying of secret arms is not illegal in the United States, or else all those shootings in self-defence, which occur daily in New York would be murders. And yet the New York reporters tell us with a cer-

tain degree of satisfaction, that long before the procession had formed the detectives hurried off to prison every Irishman in the crowd, who was anyways suspected of carrying weapons. This is worthy of the best days of despotism and only shows that a republican executive can be as tyrannical as that of the most despotic monarchy. Fouché himself could not have done better than this.

SACERDOS.

CRIME IN IRELAND.—The connection of crime with the name of Ireland seems to us to have ever been a singular error. Of all the countries, whose statistics are obtainable the record of Ireland is one of the most creditable. Owing to circumstances, unfortunate indeed, the people of Ireland have been represented as vicious and criminal, although the contrary has been time and again proved. Such representations have sprung from the fact, that the Irish people were Catholic and that Ireland was entirely beneath the heel of her cruel anti-Catholic step-sister. These representations were made by those who were anti-Catholic and anti-Irish; they were believed, or were professed to be believed, by those who were anti-Catholic and anti-Irish, and were circulated from one end of the world to the other, until the very name of Irishman seemed almost to be a term of reproach. In fact, falsehood donned the garb of Truth and Truth retired to the hearts of a people who persecuted and trodden upon, waited for the dawn of the day of Justice. One result of these representations was that the people of Ireland, became apparently at least, thankful for small favors, or in other words they gave thanks to him, who gave to them what was not his, but which was inherently theirs. However as we have said that unfortunate causes produced this humiliating result, still without adding our share to the humiliation, we heartily thank the *Times* correspondent in Ireland, for rising beyond the vulgar prejudices of the hour, and for manfully bearing his testimony to the truth. Writing from Dublin on the 22nd ult., the correspondent of the *Times* says, "The assizes are drawing to a close. They have with scarcely an exception proved that crime is rapidly disappearing from the country." We do not intend at present to ask the *Times* correspondent when crime made its appearance in Ireland, but if we remember ourselves rightly, we were taught in childhood by the good Christian Brothers that the virtues of the Irish people were their own and that their faults were imported by the strangers and by them engrained upon the misgoverned people. It is of the nature of the crime that "is rapidly disappearing from the country" we would inquire. It is whether this crime is anti-social, anti-religious, anti-moral, or crime superinduced by the vicious administering of vicious laws we desire the *Times* correspondent to state. Judging from the context of his communication, from our own knowledge of the Irish people and from the returns lately published, we imagine that it is the class of crime termed agrarian, that "is rapidly disappearing," and indeed we know of no other class of crime in Ireland; for beneath the sun there lives not a people, more free from vice than the Catholic people of Ireland, who through ages of sorrow have preserved the Faith and who have been preserved by it from moral degradation. The reports on crime from Ireland are of a most gratifying character. Even in Meath where the people are suffering from the infliction of a Coercion Act the Judges admit the lightness of the calendar, and in the other counties no exception has been found. Ordinary crime—always light—is diminishing and outrages of an exceptional, that is agrarian, character have disappeared. In the old Catholic county of Carlow only eleven offences were reported since the preceding assizes and the worst of these seems to have been the burning of a fox-cover. From the report of the Inspector-General of Prisons in Ireland we learn that in twenty years crime has diminished to one-fifth of what it had been previously, and that fifty-seven per cent of the inmates of jails, were re-committed prisoners, showing that the criminal portion of the population is very light indeed. We are also informed in the seventeenth annual report of the Directors of Irish Convict prisons that while there is accommodation for 2050 criminals in the government prisons there were on the first of January last but 1,228 persons confined for criminal offences. This is the feature presented of Ireland by persons not naturally disposed to do her justice and yet it is a feature which her best friend might be proud to present. Compare these statements and reports with those which Scotchmen are obliged to make of Scotland and which Englishmen are obliged to make of England. Notice the absence of crime in Ireland, of the nature of murder, theft, or above all, of sins against purity, and then ask us as one who knows why it is. Well we know the reason of Ireland's immunity from crime. It is because Ireland is Catholic, thoroughly Catholic. It is because they have kept the faith and that the sublime teachings of God's Church, have become a part

and parcel of their naturally fine character until they have acquired an instructive abhorrence of crime and all its accessories. These are the reasons of Ireland's virtue and it is because they do not exist in neighboring countries that crime is rife therein. A gentleman of high standing in the United States has said upon a recent occasion that during his visit to Ireland he was especially pleased with the utter absence of the use of profane language and of swearing, and that drunkenness was the exception instead of the rule given to us by the anti-Irish calumniators of Ireland. From sources too numerous to mention and all of the highest reliable type we could prove the pleasing freedom of the Irish people from crime. It is to be regretted deeply that such a people are the unwilling sufferers from unjust laws and it is to be rejoiced at that a new state of affairs seems to be opening for Ireland. A widowed queen, the waters that surround her and caress her shores seem bearing to her glad messages of future peace and prosperity. She still possesses all the characteristics of a nation. Her character is open and generous, truthful and trustworthy. Blessed with the advantages of sound liberty Ireland would be one of the happiest of nations. The day will never come when she shall be separated from the See of Peter. In her connection with that Holy See she has found her truest glory. In her filial obedience to the Successors of Celestia who commissioned her holy Apostle St. Patrick she has merited the grace of being a land singularly free from vice and when Ireland possesses as assuredly she soon will the blessings of Home Rule—that is a native legislature—the *Times* correspondent speaking of and writing from Ireland shall say that "crime has disappeared from the country."

TIERRA-N'OGE.

A DOLLAR'S WORTH OF COMMON SENSE.—Travelling agents, *alias* swindlers are "all the rage" in the New Dominion. They have already defrauded thousands, and to judge by appearances they can with the greatest ease defraud as many more. The pure wholesome air attracts them to the rural districts, where, I am sorry to say, they find a fair field coupled with much favor. The country-people are in general easily taken in, the sharper with the dyed moustache and pointed collar speedily makes their acquaintance. To-day, he has a patent chain to sell; to-morrow, he will pawn off a gold (?) watch, or a warranted razor; next week, he will furnish the leading publications for little or nothing.

During the past month of July one of those individuals did a rushing business in the Upper Ottawa country, particularly the county of Pontiac. He was in the newspaper line, calling himself the travelling agent of the *New York Tablet*, and *Catholic World*. These journals he could furnish at the moderate rate of one Dollar per annum, less than one-half of their actual cost. Large numbers eagerly embraced the offer, forgetting—so great was their thirst for literature—to ask for credentials, or samples of the merchandise they were purchasing. But, why doubt the man's word? He had a beautiful sounding Irish name, (Fitzgibbon I think) he was a fine strapping fellow to boot (of course), and to strengthen the argument, if he were not the actual agent, he would not dare pass himself off for such, (not at all!) Well, Mr. Fitzgibbon did remarkably well, and many a farmer bade good-bye to his sweet dollar, until at last the cloven foot began to exhibit itself. In a fit of such Irish patriotism as Yankee office-seekers often indulge in, our friend forgot the locality in which he was situated, and began to narrate his experiences as a member of the Fenian brotherhood; how he took a prominent part in the invasion or rather the raid of '66, how he was taken and imprisoned, and finally, how he was released with other chums from a dreary dungeon. This changed the whole story. His dupes were undoubtedly Irish, but they were also citizens of Canada, persons by no means willing to admit that Fenianism was a blessing, and Gen. John O'Neil a living saint, or a fit candidate for martyrdom. Besides, no one but a born idiot would imagine that the directors of the *New York Tablet*, and *Catholic World* would employ such a worthy as their travelling representative. The eyes of the credulous were opened, just an hour too late. While they stormed among themselves, and were striving to find a remedy, Fitzgibbon took his departure, comforting them with the written promise that they would shortly obtain the worth of their money. They have already done so, though some of them think common sense dear at such a price.

For my part, I am inclined to think otherwise, and do not in the least pity those who have swallowed the sweet words of this swindler. If they are yet desirous to subscribe to a sound Catholic journal, they can readily do so, for no exorbitant sum is demanded. However, it should be always borne in mind, that a newspaper is not like a piece of dry-goods which one merchant can sell at so much per cent cheaper than his neighbor: there are no two prices in