

# The True Witness

AND  
CATHOLIC CHRONICLE,  
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J. GILLIES.  
G. E. CLERK, Editor.

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MONTREAL, FRIDAY, DECEMBER 26, 1873.

**ECCLIASTICAL CALENDAR.**  
DECEMBER.—1873.  
Friday, 26.—St. Stephen, M.  
Saturday, 27.—St. John, Ap.  
Sunday, 28.—Holy Innocents, MM.  
Monday, 29.—St. Thomas, B. M.  
Tuesday, 30.—Of the Sunday within the Octave.  
Wednesday, 31.—St. Sylvester, P. C.  
JANUARY.—1874.  
Thursday, 1.—Circumcision of Our Lord. OM.

## NEWS OF THE WEEK.

The *Virginus* and the survivors of her crew and passengers have been handed over to the United States Government, by the Spanish authorities, who have also made *amende honorable* for the insult offered to the United States flag. We may hope, therefore, that this unpleasantness is at an end.

The law of the case seems, however, by no means clear, nor does the case seem susceptible of any law save the law of might. The right of one nation to give aid and encouragement to filibustering expeditions, against other nations with which the first is at peace, has in modern times been universally recognized, or at all events practised. It was in the exercise of this right, the out-growth of modern liberal principles, that the British flag was prostituted to the purpose of protecting the filibustering expedition of Garibaldi against the Kingdom of Naples, and that Her Majesty's ships were employed in the dirty work of indirectly covering a piratical descent upon the coasts of a sovereign with whom Her Majesty had no quarrel. So with the *Virginus* expedition, and other kindred filibustering expeditions that are constantly swarming from the United States against their neighbors North and South. It is only in virtue of the principle that might makes right, that these assaults upon weaker communities can be defended; and it would seem as if the weaker and aggrieved party in the transaction had no right of self-protection, but must allow its shores to be invaded and its coasts pillaged, since in this *Virginus* business Spain, the aggrieved party, has had to apologise.

The waters have closed over the head of the unhappy man Bazaine, and we hear no more of him. At his age a sentence of 20 years imprisonment is equivalent to sentence of imprisonment for life. The salary of President MacMahon has been raised to \$200,000 per annum in order to enable him to keep up the dignity of his office by giving grand entertainments.

There is no relaxation in the persecution by the Prussian Government of the Catholic Church, nor on the side of the Church is there any sign of a disposition to yield. The Government intends to impose special oaths of allegiance, and acceptance of the new ecclesiastical regime, upon all bishops at their consecration, on all priests when ordained. These oaths the bishops and priests will of course refuse to take; then will follow edicts of banishment and imprisonment; Germany will be as England and as Ireland were in the days of Elizabeth. The Catholic priest will be proscribed, a price set on his head, and the exercise of the Catholic religion will be prohibited. Still we do not doubt of the result of the conflict.

Cartagena still holds out, but it is thought that the ammunition of the besieged must be nearly exhausted. In the North of Spain the Carlists hold their ground, but do not advance. The Emperor of Germany is reported seriously ill. One account speaks of an apoplectic attack; another tells us that he is prostrated by throat disease, and that his situation is very precarious.

The Spaniards, it is said, are about to demand that the *Virginus* be given back to them. They are prepared with proofs that she was not entitled to show United States colors, or to the protection of the United States flag, and that her clearance papers were obtained by forgery. It is also reported that there is trouble brewing between the British and Spanish Governments with respect to Cuba. Particulars

are not given, but the British Squadron on the West India station is to be largely re-inforced. Our soldiers don't seem to be making much progress with the Ashantees. Our native allies are of little use in the field, and the consequence is that until fresh troops from England arrive the expedition is at a stand still.

All accounts from India agree in representing a terrible famine as inevitable. For long months there has been no rain, and in consequence the rice crop is almost a total failure. But rice is the one article of food of the people, deprived of which they must die, since there is nothing to take its place. The Government is on the alert, and taking such steps as are open to it to mitigate the impending calamity; but at best it is but little that Government can do in such circumstances. It may facilitate the distribution of food, by leaving trade free, but it cannot make food.

To the Editor of the True Witness.

SIR,—Allow me to direct your attention to a fact reported in the City papers of last week, which I should think calls for comment on your part. The fact to which I allude is this:—That His Worship the Mayor appeared on the platform of, and addressed in most flattering terms a public meeting of Methodists, held in connection with their Missions; and in the course of which meeting language most offensive and insulting to the religion professed by the majority of our Mayor's fellow-citizens, was freely used. Should this be? Should not our Mayor, in his public capacity, keep aloof from all political and sectarian assemblages or demonstrations, at which members of other denominations are held up to public scorn and ridicule? Is it, in short, becoming that our Chief Magistrate should appear, even by his presence on the platform, to countenance such attacks on the faith and religion of the majority of the citizens of Montreal, as are embodied in the annexed extract, which I make from the report given in the Montreal Herald of the 9th inst.

"The three great bulwarks of Satan were Paganism, Mahomedanism and the Papacy."  
"These were the three great systems of iniquity which the devil had invented, and imposed upon mankind."

"Judging from the ruined churches and schools of Romanism in Central America, and other places, the system seems to be going down to the bottomless pit from whence it came."—Montreal Herald, 9th inst., *passim*.

It does not require a labored argument to establish the bad taste of the City Magistrate who takes a prominent part in public meetings at which language—(of which the above given extracts are a fair specimen)—so insulting to Catholics is used.—This perhaps Dr. Bernard may find out to his cost should he again solicit the votes of his Catholic fellow-citizens—those adherents of a system which, according to his Methodist friends, has for its author the devil, and for its birth place the bottomless pit. Perhaps Dr. Bernard, I say, may find out that such insults cannot be offered to Papists with impunity.

Yours respectfully, ROMANIST.

Montreal, Dec. 15th, 1873.

### REMARKS.

We have verified the above given extracts from the proceedings of the Methodist Anniversary Meeting at which His Worship the Mayor took a conspicuous place on the platform; but where most certainly, had he consulted his own interests, or the dignity of the office which he holds he would never have put in an appearance. A love of fair play however bids us say that it is quite possible, that Dr. Bernard was not fully aware of the language used by some of the speakers his predecessor on the platform; and that had he been so aware, he would have declined sanctioning by his presence such offensive proceedings. We say so because, in the first place we have always gladly given our present Mayor credit for being a courteous and liberal gentleman, who would not knowingly give offence either to Catholic or Protestant; and secondly, because from the manner in which the address of the Mayor is reported by the *Herald* it would appear as if he had not been present throughout the entire meeting, and therefore might not have heard all the addresses thereat delivered, particularly the address of a Mr. Syvret, one of the French Canadian Missionary Society's preachers. At the same time we cannot but express our regret that a public officer should have exposed himself to the severe strictures of our correspondent; strictures which must most justly adhere to him till he shall have explained his presence at the meeting in question. We can easily tell how a Catholic Mayor, who should take a prominent part in a Catholic meeting, in the course of which Anglicanism, or Presbyterianism, or Methodism, or any other Protestant religious system, was spoken of in the terms in which the prominent speakers at the Methodist meeting in question spoke of "Romanism"—would be treated by his fellow-citizens. Now Dr. Bernard must not think it strange if his Catholic fellow-citizens should deal similar treatment to him. We deprecate the introduction of the religious element in to our civil elections; but we owe it to ourselves to see that, for the future, the Mayor during his tenure of office observe a dignified neutrality as between the several religious denominations into which his constituents are divided; and that the Civic Chair be not converted into a tribune from whence the Catholic Church may be denounced as a "great system of iniquity which the devil had invented."

These were the very words used by the speakers at a public meeting, at which also His Worship the Mayor took an active part.—Until these words shall have been fully repudiated by our Mayor we must according to all the laws of logic, hold him responsible for them.

**THE GREAT EVANGELICAL ALLIANCE.**—What has it resulted in? Its avowed object was the uniting into one compact phalanx of the scattered hosts of Protestantism; its actual achievement has been the formation of another sect. There is to-day one Protestant denomination more in the United States than there was when the Alliance met at New York.

We allude of course to that just founded by Dr. Cummins, who, having seceded from the Protestant Episcopal sect, has, together with another Protestant minister—a Mr. Cheney—let up a Reformed Episcopal Church, upon the soundest of Protestant principles.

By so doing Dr. Cummins and his friend have given a great moral victory to the Ritualists. These may now well claim the Prayer Book as on their side, since the first step taken by their opponents is to modify or reform that Prayer Book. This Dr. Cummins and his friends would not do, if its actual language were in their favor.

It is not easy to see what object these new sectaries propose to themselves; nor why, seeing that they reject the doctrine of apostolical succession, or the transmission, by the laying on of hands, of any distinctive powers, rights or privileges, they keep up the farce of an episcopate, whilst denying to it any divine origin, or any authority to teach or command.—The new sect will for this reason, we fancy, soon be absorbed by some of the other Protestants but non-episcopalian sects by which it is surrounded, and from which even now, it is scarcely to be distinguished.

Though the quarrel between High and Low within the Protestant episcopal sect has for years evidently been leading on to this consummation, so that men have wondered at the rupture being so long delayed, the two parties in the United States might have continued to jog along together for some years longer, but for the offence given by Dr. Cummins to his more orthodox episcopalian brethren, in that he received Communion according to the rites of some of his non-episcopally ordained friends of the Alliance. This was as it were the last straw; for on this Continent, Episcopalians are more logical, in some respects, than they are in England—where the very Head of the Protestant Episcopal Church by Law Established receives communion at the hands of a minister of another and hostile church which condemns Episcopacy, or the office of Bishop, not merely as unauthorised by God's word, but as a corruption injurious to the Kirk; and which, in its General Assembly at Dundee, 1850, formally excommunicated all episcopally ordained persons who should dare to preach, or administer the Sacraments. It is all very well to condemn the illiberality of the Ritualists in refusing to communicate at the hands of Presbyterian, or non-episcopally ordained ministers but it should be remembered that Presbyterian the Church has shown itself at least equally intolerant of Episcopacy. Where the Ritualists of England most justly lay themselves open to censure, or rather ridicule, is to be found in their remaining in communion with an ecclesiastical body whose supreme head is in communion with another body which denounces episcopacy, or the acceptance of episcopal orders, as a crime worthy of excommunication.

It is often warmly disputed whether the Protestant Missionaries in China have as yet effected anything towards the evangelisation of the natives. By some it is contended that nothing has been done, whilst others insist that a great and glorious work has been, and is being carried out, &c., &c., &c. We need not repeat the twaddle of Exeter Hall.

For our own part we incline to the opinion that the Chinese have been to a certain extent brought over to evangelical principles, and our reason for so believing is the exceeding dexterity which the Chinese display in the adulteration of tea. The most eminent professors of religion in England indeed would find it no easy matter to surpass the skill of the Chinese in this work of adulteration; and it is impossible to doubt of their evangelical principles when we meet with such striking traits in their character as those which recent investigations have brought to light, and which, recorded in an article from the pen of Dr. Hassall, are commented upon by the London Times.

From Dr. Hassall's report it seems that of 20 samples of tea imported, only one was found to be genuine—the others being all more or less adulterated with plumbago, black lead and iron filings, besides being made up in great part of what amongst the evangelised Chinese is known as "lie tea," that is, dust of tea and other leaves mixed up with gum or starch, and colored with Prussian blue or turmeric. The object of the iron filings is to give the liquor procured from an infusion of this delectable composition an appearance of strength; since in combination with the tannin in this vegetable mixture, the iron filings would form a kind of ink or dark colored substance. Indeed the writer of the article in the *Times* says that the ink which he used was made "from the tea in question." Thus not only do these iron

filings add to the weight of the leaves with which they are mixed, but have a chemical virtue as well, in that they give an appearance of strength to the tea.

So skilful in short are the Chinese in all the arts of adulteration, that we cannot doubt that evangelical principles are making progress amongst them, and that in the trading ports at least, the Protestant missionaries are doing a rather extensive business.

**A PROTESTANT FINED FOR PELTING A MERE PRIEST.**—A Kingston rowdy, for assaulting and pelting with snow-balls the Rev. Father Boyle, has been fined \$22!! Such at least is the substance of one of the items by telegram published in our city papers of Friday last.

That this outrage upon the rights of Protestants; that this arbitrary trampling by a servile magistrate upon one of the dearest privileges of men whom the Gospel has made free, will be allowed to pass unnoticed by the guardians of our civil and religious liberties—amongst which liberties, the liberty to assault priests, and obscenely to insult Sisters of Charity when visiting the sick, holds a conspicuous place—we can scarce imagine. Surely the "Young Britons" of Toronto will not put up with such "Subserviency to Rome." What says the *Witness* to it? Why does he not lift up his voice, crying aloud and sparing not, at this last conclusive proof that our government is under the thumb of the Pope, and that Rome is mistress of our lives and liberties.

We see by the papers that there has again been trouble at the Lake of Two Mountains with the Indians, of whom several have been arrested, and committed to jail on a charge of stealing wood from the gentlemen of the Seminary to whom it belongs.

If, as is believed by many, these Indians are but the tools of others, and their thefts are undertaken at the instigation of, and for the benefit of a certain clique who keep in the back ground, these prisoners are to a certain extent entitled to our pity. They have been led to believe by designing knaves that the property of the Seminary is theirs and that they have a legal right to take what they please, and do what they will with it. Still the law must be upheld and the rights of property protected, though it is a pity that the law cannot lay its clutches upon those who incite the poor ignorant Indians to their acts of larceny, and expect to profit by the thefts which they instigate.

Of the law of the case there is, there can be, no doubt. The Indians have their own property, their own Reserves where, if they choose, to reside, they are absolute masters, and where no one can interfere with them. Ample provision has long ago been made for them, so that there is no shadow of an excuse for the depredations which they are in the habit of committing on the property of the Sulpicians. These, as every one who has examined the question knows, are but defending their own; in the language of the Montreal Herald—"the gentlemen of the Seminary are as absolutely proprietors of the Seignior of Two Mountains as Major Campbell or any other Seigneur is proprietor of his Seignior."—Montreal Herald, Feb. 26th, 1870.

Whence then these troubles? why these constant attacks upon the proprietary rights of the Seminary? Can it be, as some suspect, that the Indians are employed to steal for the benefit of others? and that petty larceny is held up to them as a means of grace, or agency for bringing sinners "to a knowledge of the truth as it is in Jesus?"

**ACKNOWLEDGMENT.**—The Treasurer of the St. Patrick's Society, Mr. Daniel Lyons, begs to acknowledge, with thanks, the receipt of \$50, from Mr. Edward Jenkins, for the benefit of the Irish poor coming under the care of the Society, being one-third of the proceeds of that gentleman's lecture in the Queen's Hall, on Friday evening last.

Mr. Lyons hopes the wealthy Irish Catholics of Montreal will follow the good example set them by Mr. Jenkins, particularly so as the charitable fund at the disposal of the Society is at a very low ebb.

We read with much pleasure in our New York exchanges of the marriage on the 26th ult., of Sarah M. Brownson, daughter of our old and honored friend, Dr. O. Brownson, to William J. Tenney, Esq. The Bishop of Newark officiated, and a large number of clergy and laity were present. Mr. Tenney is himself a convert, and is well known to the literary world.

We would call attention to the advertisement on 6th page, of the Leonard Scott Publishing Co., and the liberal terms on which they furnish to the public on this Continent reprints of the leading periodicals of the British Empire. In these all shades of political opinion are reproduced; and every change in the ever shifting state of religious thought in Protestant England is faithfully reflected.

The Reformation in Italy is bringing forth a very pretty crop of literature of its own.—Here is an Italian cantique translated by the Catholic Review from the *Fidele* of Lucca.

AN ITALIAN PROTESTING HYMN.  
"Friars and priests we no longer want,  
"We want to crush them beneath our feet  
"Long live the International.  
"We are Garibaldians and want no God or Christ  
"To the dust with the Madonna: Long live anti-Christ,  
"Long live Satan, and Garibaldi."

Judged from a purely literary, or aesthetic standpoint, the above stanzas may be open to hostile criticism; but there can be no doubt that they faithfully depict the spirit of the age, and of the anti-Catholic or Protestant revolution.

**CORRECTION.**—In the "Short Sermon" which appeared in last week's issue, in the 36th line from the top of second column, the sentence beginning with "I do not say that as yet," &c., ought to read thus—"I do not say that as yet you have been guilty of the sin of impurity, but I do say that you have been guilty of the sin of want of loyalty to purity, and of spiritual rashness in exposing yourself to danger."

**ORDINATIONS.**—The following are the names of the different persons who have presented themselves for Orders at the Christmas Ordinations, in the Grand Seminary, Montreal.

**ORDAINED PRIESTS.**—Reverends Jas. H. Duggan, Hartford; D. Chevrier, Montreal; R. P. Walsh, Springfield, Mass.; T. Sullivan, do.  
**DEACONS.**—Revs. L. Harel, Montreal; W. Murphy, Burlington; T. F. Walsh, St. John, N.B.; M. Gireaux, Montreal.

**SUBDEACONS.**—Revs. Mich'l Carney, Albany; Thomas P. Joynt, Hartford; Owen Kernan, Providence; Daniel P. Driscoll, do.; Allan J. Macdonald, Charlottetown, P.E.I.; Mich'l J. Driscoll, Halifax; Edward McCarthy, do.; Joseph Doucet, Chatham; Mathew T. Boylan, Boston; John Gibbons, do.; Thomas B. Lowney, do.; John McKenna, Portland, Me.; George Bouillon, Ottawa; G. Whittaker, Montreal.

**MINORS.**—Messrs. John D. Bray, Dubuque; M. P. Portz, do.; J. J. Hanselman, Brooklyn; Jas. Galvin, do.; J. L. Meagher, Albany; C. J. Zwiesler, Alton; J. J. O'Halloran, do.; Jas. A. Connelly, Rochester; Patk. E. Scott, Halifax; Thomas F. Tierney, Providence; C. Vigor, Montreal; M. Emard, do.; Jas. Brouillette, do.; J. Veronneau, do.; O. Hebert, do.; F. Laliberte, do.; Wm. Duckett, do.; A. Provost, do.; J. Gauron, do.; C. Seguin, do.; Mich'l F. Delany, Boston; J. P. Tuigg, do.; Patrick Sheedy, do.; Jas. J. Galligan, Hartford; Pat. Donohoe, do.; James Kelly, Springfield, Mass.; Jas. Boyle, do.; Thomas Beaven, do.; Agostino Maria Colaneri, Rome; P. J. Alfred, Montreal; J. Desnoyers, do.; J. Charlebois, do.

**RECEIVED TONSURE.**—Messrs. John Daly, Burlington, Vt.; George Mahony, Providence; M. Kelly, do.; J. J. Normandeau, Ogdensburg; Wm. Purcell, Springfield; Wm. Smith, Chicago; John Lee, Hartford; J. Larkin, Kingston; P. Priscillius, St. John, N.B.; M. Bannen, Chatham, N.B.; R. Proud'homme, Montreal; F. O'Shea, Boston.

**TO OUR SUBSCRIBERS IN ARREARS.**  
The date affixed to your name on the margin of your paper, indicates the time to which you have paid up. You will therefore perceive that you are indebted to this office, and you would oblige by an early remittance.

This season is one of great difficulty to us owing to the large sum due by our subscribers in the aggregate. If then, you believe it important to keep up a Catholic Journal in the Dominion, and to have an organ which will faithfully defend the Catholic Religion against the multiplied assaults made upon it, and Catholics as such, from the slanders of which they are constantly the object at the hand of an unscrupulous and bigoted press; and if you think the *True Witness* has been, in the past, such an organ, you will do well, not only to remit your own subscription, but to do your best to extend its list of paying subscribers, and its consequent influence and ability to do good.

We hope that our subscribers therefore, will give the above their earliest attention, and remit the balance due from them to the office. Please to remember, that it is the punctual receipt of these small amounts, which decides the question of the success or ruin of every newspaper.

**BAZAAR.**  
The Ladies of St. Mary's Church, Williamstown, beg leave to inform their friends and the public generally, that they intend holding a Bazaar of useful and fancy articles, on Monday, the 5th of Jan., 1874, and the four following days of the week. The proceeds of the Bazaar will go to assist in building a Chapel at Lancaster.  
Contributions will be thankfully received by the undersigned Ladies, and by the Parish Priest, the Rev. Father MacCarthy.  
MRS. ANOUS TONIN, Lancaster.  
MRS. JAMES MCPHERSON, "  
THE MISSES O'NEIL, "  
MRS. WM. MCPHERSON, "  
MRS. DUNCAN McDONALD, Williamstown.  
MRS. WHITE, Lancaster.  
MRS. DUNCAN McDONALD, Martintown.  
MRS. ARCH. FRASER, Fraserfield.  
MRS. ALEX. SHANNON, 44 Ste. Famille St., Montreal.  
Williamstown, Oct. 27th, 1873.

The small-pox has ceased to spread in Naponee, and the disease is believed to have run its full course there, but the authorities are watchful that it may not spread again.  
Belleville papers deny the report that small-pox prevails in that town.