

The True Witness

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MONTREAL, FRIDAY, April 21, 1876.

ECCLIASTICAL CALENDAR.

APRIL, 1876.

Friday, 21—Of the Octave. Saturday, 22—Of the Octave. Sunday, 23—Low Sunday. Monday, 24—St. Fidelis of Sigmaringen, Martyr. Tuesday, 25—St. Mark, Evangelist. Wednesday, 26—SS. Cletus and Marcellinus, Popes and Martyrs. Thursday, 27—St. Leo, Pope, Confessor, and Doctor of the Church (April 11).

NEWS OF THE WEEK.

The Rome, a daily journal published in the Eternal City, says that the Holy Father has just sent to the Congregation of Pious Schools of Chioggia (in Venice), a considerable sum of money, to enable them to found an institution for the protection of abandoned children. There are, alas! many abandoned children in these days, but Pius IX. abandons no one. He sees the gradual rise of that flood of modern corruption called civilization, and with the aid of that Christianity which is regarded as dead, he provides for safety. He is the fisherman of Galilee, and he glorifies the old proverb, "fishing in troubled waters," as his enemies understand it. He casts his net into the troubles of the revolution, and he draws up, not only abandoned little ones, but men, women, and old people. Who knows but he may some day gather into his mystic net out of these troubled waters, some King, and perhaps among the small fry, a few Ministers, Presidents or generals? All this is possible.—God never permitted the barbarians to enter Rome except for their conversion.

The Episcopal Seminary of Mantua has been closed by order of the Minister of Education. It would seem that the classical master of one of the schools was not quite in order according to the new Government regulations; so they seized upon this little fact as a pretence for closing all the schools and sending bishop, professors, and students all adrift. It does not need to be a clericale to see that high-handed work like this is very alien from Roman notions and just what might be expected from a hot-headed Piedmontese; and the Romans, liberal as well as clerical, are beginning to see that they have been made fools of in being set under the dominion of Piedmontese ministers, and seeing their own Rome laid like a conquered province at the feet of their northern invaders. The reaction will surely follow and sagacious people see signs of it even now.

In the answer which the incarcerated suffragan Bishop Dr. Janiszewski gave to the Ober-Präsident, we find the following interesting passage: "To the summons to lay down my office, I can only answer that the State is not a spiritual institution that could invest me with, or deprive me of, ecclesiastical offices. And, therefore, I am neither bound nor empowered to accede to the request made by your Government; the Church alone, i. e., her head, has endowed me with the said ecclesiastical offices, and she alone possesses the spiritual power to dismiss me. Allow me to add that, if the latest proceedings undertaken by Government against me and other priests should be intended to break the firmness of the diocesan clergy, I have not the slightest doubt that this new weapon will be blunted upon the immovable rock of faith. The clergy, I hope to God, will tread the path of confessors, not of renegades."

Canon Dr. Moufang, of Mayence, has been condemned to a fine of 250 marks for having officiated in the Church of Rodelheim, a village near Frankfort, and the Bishop of Limburg to 2,000 marks for not nominating a priest to a vacant parish. The fines imposed upon his Lordship now amount to 22,500 marks.

The Prussian Minister of Education, Dr. Falk, has issued an ordinance concerning religious instruction, according to which this instruction, must in schools be given solely by persons appointed by the Government, who are not to be clergymen, and in churches only according to regulations laid down by the Government, both as to matter and manner.

The excommunication of the parish priest Schaffeld by Bishop Martin of Paderborn has violently enraged the Liberal newspapers. The Berlin Post complains that a person who has been "deposed" from his "office" by the sentence of a court should comport himself just as before the sentence. In the course of the diatribe it makes the admission that Mgr. Martin has "excluded him from the Catholic Church," a pretty plain indication that even the Liberals recognize that this judicial "deposition" is really worthless, so far as ecclesiastical authority is concerned.

The Magdeburger Zeitung says it is incontestable that the Czar has declared his intention of abdicating as soon as Russian interests necessitate war. The semi-official Wiedemst, of St. Petersburg, reviewing the political situation in Europe, says the relations of the Great Powers to each other leave many things to be wished for.—England and Russia distrust each other. Relations between Austria and Russia are not clear; Andrasffy's position rumoured to be ambiguous, but a new Ministry would make friendship between Austria and Russia very doubtful. Understanding cannot be considered satisfactory if it depends upon this or that person who for the moment holds the helm. Germany's demeanor in regard to the Eastern question is not sufficiently manifest to enable people to know what part she will play in future; although Germany has declared she

will leave the intervention in Turkish affairs to Russia and Austria, there is no reason to conclude that the Berlin Cabinet will remain passive when the decisive moment arrives. Russia estimates German friendship at the same rate that Germany does Russia. It must not be overlooked how easily, under such circumstances, the Eastern question might provoke a conflict between these two empires. Russian Optimists and German Oppites vainly point to the bond of friendship uniting Russia and Germany, and to the latter's thankfulness for Russia's aid in restoring German unity, but thankfulness is unknown to diplomats; Bismarck is not given to sentimental policy. The Golas states every foreign intervention in Turkey will meet with Russia's energetic opposition, if directed against the Slavs and their righteous requests. The interest of Russia requires, above all things, the maintenance of peace, but Russia, nevertheless, cannot abandon the protectorship of Turkish Christians for the sake of any alliance, however elevated, or any friendship, however intimate. The initiative hitherto left to Austria, is now left to Russia; the latter will reach the aim sooner than the former.

A special despatch from Odessa announces that the Slav and Austrian bands which entered Bosnia from Dalmatia, are in possession of all Turkish Croatia. The Porte is arming the Mahometans, and sending out large reinforcements. There is great irritation in Constantinople against Austria. The Porte suspects Austrian authorities at conniving at a movement in Bosnia, Servia and the Danubian principalities. A Times special from Berlin reports that the excited populace of Belgrade treated Prince Wrede, the Austrian representative, to a charivari on Sunday evening. Advice from Bucharest announce the resignation of the Roumanian Ministry on account of the elections. A Paris despatch says it is reported there that the Danubian principalities are likely to join the insurrection.

At Washington the fifteen investigating committees continue steadily at work, bringing to light the inside and secret workings of the several departments of the government during the past eight years. The regular committees are also hard at work digesting bills for presentation to Congress. This is not so easy a task as it may seem to many, as, in order to legislate intelligently and with justice to all parties and trades interested, it is necessary to hear all arguments that may be presented, and to examine into the probable effects, however remote of proposed changes. Besides this the House must always remember that with a Senate of antagonistic principles, it is impossible to make any radical changes, and that in order to secure the passage of a bill into law it has to make concessions to the higher chamber.

The eighth case of lunacy from the revival services at the Hippodrome was taken to the New York Tombs on Thursday.

A few weeks ago Mr. F. Harrison, the well-known positivist, philosopher, and political writer in the Fortnightly Review, speaking at a large meeting in the West-end of London on current politics, declared that Home Rule for Ireland was not only a necessity of Ireland but of the Empire. It was impossible for a country to develop its national life or prosperity unless it held the power of self-government. He asserted that self-government was perfectly compatible with the Imperial connection. The audience, English workingmen, cheered Mr. Harrison with the utmost enthusiasm. We mention the fact as a sign of the times.

The Centennial Exposition will undoubtedly develop many rascally ventures, and one most devilish in its nature has just been brought to light. Its promoters give their names as "Hayes, Arlington and Bro.,"—the first named either being fictitious, or that of a vile renegade or the son of a renegade,—who represent themselves as "agents for the Executive Committee." This firm has sent letters from Philadelphia to young girls in the inland towns and villages, stating that they wish to engage "comely and respectable young ladies" to take charge of flower and news stands, act as cashiers in refreshment departments, sell pictures, books, etc. Wages from \$8 to \$15 are offered, besides expenses paid and "a chance to see the grand Exhibition every day." The girls are advised not to consult their parents, as they might object to even so advantageous a scheme; but are requested to come to Philadelphia at once, when their work will be assigned them, and wages paid in advance for four weeks. The letters are lithographed and have been sent out in great numbers. The object of this scheme is apparent to any woman of good sense; but unfortunately there are many young girls who are foolish enough to be allured by it. Especially to young girls in the country, anxious for a glimpse of the world, do these agents of Satan address themselves. God's poor are to be robbed and ruined by these scoundrels! We urge our contemporaries to give currency to this matter, as much evil may be done by these villains.

They have had great floods at Ottawa; the Rideau has overflowed its banks more than at any time during the last fourteen years. A large amount of damage is reported to property, but no loss of life.

THE "CRECHE" and the GREY NUNS. As we anticipated, not any of the charges made against the Grey Nuns in regard to the poor foundlings, have been brought home to them. The journal that attacked them most bitterly and announced that they held secret institutions, closed to public eye and scrutiny gives, in a subsequent number, the statement of one of its reporters who was brought through the whole establishment in Guy street, and who honorably expressed his appreciation of the charitable efforts of the poor Sisters. Although the community cannot be accused of neglect in their own management of the hapless foundlings, yet the system of giving them out to nurses has given rise to some controversy, even amongst those who wish well to the institution that is undoubtedly a boon to suffering humanity. Although the present system has its disadvantages, it would be a herculean task for the sisters to add to their numerous charities an indoor "creche." They would require means and numbers not at their disposal.

It has been stated the mortality of those infants is greater at Montreal than elsewhere; we doubted this assertion from what we have read of other cities.

During the months of January and February of this year there have been picked up in various parts of New York by the police or by citizens, thirty-three foundlings or abandoned infants. Of these twelve were dead and twenty-one were living. And yet in New York there are three large Foundling establishments. The Lady Superintendent of the Government establishment at Randall's Island, gives the following report which shows room for improvement of a marked character.

"The wet nurses on the island," she says, nurse two and sometimes three babies, and they are not sufficiently fed to give proper nourishment for one. The babies are consequently woefully lacking in plumpness and vitality, and in most cases quickly follow to the Potter's Field 'pit' the more fortunate ones who are picked up dead, and thereby escape this lingering death by starvation."

Moreover, in New York the influence and utility of the Foundling hospital, founded by the Sisters of Charity have been warped by the interference of the Government. To be accepted in those institutions now the child must be presented by a parent or by parties who will vouch that the infant was actually born in the State of New York and moreover that it was under such circumstances that it would be abandoned if not accepted by the Sisters. This rule virtually excludes thousands who prefer infanticide to exposure. For three years after their establishment of a Foundling Asylum, all infants were deposited in baskets, and were received by the Sisters without asking any questions. Now in the greater number of cases the unfortunate mothers kill or abandon their little ones.

We mention these particulars to show how interference of well meaning individuals, especially of organs of public opinion, that rush at wholesale accusations without weighing the consequences, might warp a charity that meets to a certain extent an evil that unfortunately cannot be averted. If the Sisters gave up the crèche, and they have the right to do so at any moment, no legislation could meet with the same charity and the same care, the hapless lot of those abandoned waifs of our immoral and criminal society. Purchased charity is always cold: it is never to be trusted.

Our contemporary, the Nouveau Monde gives a clear and energetic answer to some charges made against the Sisters. The following extract shows the difficulties the Sisters have in preserving the waif:—

"It would be unjust to conclude that they are neglectful of their duty because the greater number of children received by them die in their first year. It must be known, for it has often occurred been exposed in the press, the pitiful state in which they ordinarily receive these poor children; that often they come in dying of cold, sometimes half frozen, and at times actually frozen. They are from a great distance by steamboat or by the cars, sick for want of care or by the sour milk they have been made to take. Babies have been received in baskets and portmanteaus, those sending them taking care to give them stuff to make them sleep. Others have arrived wounded to death or having the ribs or a leg or an arm broken! Independent of a list of kinds of ill-treatment, too long to enumerate here, children have been brought to the hospital in a disgusting state of filth, never having the first washing, wrapped in a single cloth, vomiting blood, and covered with ulcers, &c., &c.

It is only just we should mention the Evening Star has made a glowing and honorable and is now the most intrepid defender of the institution that deserves so well our candid appreciation. We endorse the reprobation of the insidious attempt to cast discredit on a noble community of Christian women banded together for the purpose of carrying out—in the face of acknowledged difficulties—a noble and humane work:—

"There is an unfortunate disposition," writes our contemporary, "among a certain set of people, with whom unreasoning bigotry and prejudice pass for enlightened Protestantism to cry down institutions such as the hospital of the Grey Sisters, to oppose any disposal by them of monies voted for charitable purposes by Parliament and in every way to discountenance their beneficent operations while virtually imposing upon them the bent and burden of the labor. We find even a Protestant institution like the Female Home acting as a feeder of foundlings to this hospital, while those who protest against conventual establishments do nothing towards reducing a mortality that is simply appalling. The dangerous teachings of a so-called 'religious' journalism have helped to deter many people whose hearts are as large as their means are ample from aiding a noble charity, because of the 'Scarlet Woman,' and so the nuns have been struggling on, in the face of the gravest obstacles, in the teeth of constantly accumulating demands and of growing debt, with little prospect of retrieving lost ground, in the endeavor to discharge to the full their self-imposed obligations. To attack them unjustly then, in order to make 'religious' capital out of an alleged shortcoming, and a political point against a Government which extends them a slender aid, is wickedly uncharitable, and highly blameworthy."

THOUGHTS FOR EASTER.

We are told in the last chapter of the Gospel of St. Matthew that the soldiers who were on guard around the tomb of our Blessed Lord, were bribed with large sums of money to tell lies on Him and His disciples. How strangely in keeping with the iniquity of old is the fact that people who read the Scriptures, have gone and done likewise in our day. Men are subsidised in this very city to circulate all kinds of falsehoods and misrepresentations about Catholics and their doctrines. It was so always.—The Pagans accused the Christians of nocturnal orgies, of the most awful crimes, in which, amongst other things, it was said, they worshipped the head of a calf, and drank children's blood. In the days of the Reformation, nothing could exist blacker or more impious than the imaginary papist; he was an idolater, gave divine honors to the Mother of the Saviour, bought permission to commit any enormity from his priest, who was himself an arch-impostor; nuns were harlots, and convents were brothels; everything that could wound or pain was said; men were paid to repeat the calumnies; they were the theme of the pulpit, the stereotype of the press; the consolation of the misery brought by the proselytiser to the cabins of the poor. Even in this 19th century the same dark picture of Catholic guilt, finds believers and applauds; it is still a source of money as on the Easter Sunday long ago; there are daily papers, "religious dailies,"

supported on these principles. The more enlightened of our opponents do not go so far as wholesale calumny and misrepresentation; they say, however, we are aggressive on the liberties of the State, that the Catholic Church is aiming at a sort of universal despotism which, in its triumph, is to bring slavery on the whole world; that we discourage education, preferring to teach our youth cards and billiards than useful and solid branches of literature. (See Petition of the Protestant Defence Alliance.)

In all this Catholics have at least one consolation. They are like the master whom they love and follow in His sad and thorny path. Notwithstanding the startling miracle of His resurrection; notwithstanding the shout of wonder that went through the whole city of Jerusalem, there were men wicked enough to give the soldiers money to tell lies about Him, and in their wickedness although they believed Him to be God, they preferred to belie and malign, rather than worship Him. There is a cap in these reflections that should fit some one.

The Easter time has another grand consolation. It is justly considered the greatest of all our festivals, because the triumphant resurrection of the third day proved our Saviour to be indeed the eternal son of God and therefore all His sayings and teachings were stamped with the authority and approval of God Himself. The church which He established, has a special interest in this triumph. The long and solemn strains of the ferial chant which characterized the liturgy of the last few days, must give way to the loud Alleluias of our joy. Although the church wept in sympathy, at the foot of the cross, still in the simple magnificence of her worship, in the impressive and solemn rites that command the awe of the stranger, there is a subdued tone of gladness and hope; she seems to smile in the midst of her tears; for after all she remembers that He who is humbled, insulted, crucified, is but fulfilling a mysterious destiny of love; that He will burst His bonds and shake off His humiliation in the Resurrection and Ascension.

Like her divine founder and model, the church of Jesus Christ must suffer persecution. Like Him she has the dark hour in which impiety is permitted to assail, like Him she is to rise from her catacombs. Covered with a mantle of derision, scourged in her members, rejected like our Saviour for the Barabbases—the plunderers and robbers of heresy, she still survives, ever claiming the divinity proved on the bright Sunday morning of the Resurrection. If the church were a human institution she would have long ceased to exist; she would have passed away in the storm that left no traces of her in the Roman Empire, when a proud emperor had monuments erected to commemorate amongst other great things, the annihilation of Christianity "Deleto nomine Christianorum." If she were human she would have succumbed to the pressure of persecution in the British Isles during the last 300 years.

Here we stand on the threshold of a great and terrible truth. Those who by some sad misfortune have lost union with the Catholic Church, ponder to their conscience, by saying the Catholic church fell into error and ceased to be the church, Jesus gave to His disciples. Oh God! Is this not a terrible blasphemy? Is the church which you promised to protect against the gates of Hell in spite of your promise, in spite of your protection changed, lost, corrupted? We had your word for the church of the past, are we to-day to take in preference the assertion of weak and wicked men, who tell us you were not able, or were unwilling, to keep your word? Your disciples in the early church had the stupendous privileges of the Sacraments of the real presence and the forgiveness of sins, the communion of saints, and reverence for thy divine Mother, is it thy will O Lord that after the church has held and taught them for 1500 years we must now reject them. Hast thou authorized Luther, Calvin, Chiquy, Douglai, Galt, Clendenning, etc., to tell us, after fifteen centuries, that you never intended your church to hold these doctrines? The contrary is asserted in the practice of Protestants. They surely don't believe the divinity of our Blessed Lord when they make such freedom with his divine word and divine institutions.

ON THE RAMPAGE.

The pamphlet of Sir A. T. Galt, which we briefly reviewed in our last issue, appears to give ineffable gratification to our contemporary the Montreal Witness. Mr. Galt, in the exultation of that journal, is the hero of the hour, the man for the occasion, the future deliverer of this Priest-ridden Province. In its issue of Friday last, the gallant Knight is lauded to the skies, and the hope is expressed that, having put his hand to the plough, he may not turn back. We trust this expression does not imply a suspicion on the part of our contemporary that the Hon. gentleman is not in earnest in his onslaught on the Catholic Church.—True, the Postmaster General has hardly a word to say about that great champion of Protestantism, who only a short time ago was prepared to resign his portfolio if his colleagues did not agree with him in his tirade against the "Ultramontanes," but who was in no mood for resignation when put to the test, and preferred to acknowledge that when he spoke of "Ultramontanism" he had gone quite beyond his depth. This sad example of backsliding has evidently had its effect on the writer in the Witness, and it is barely possible he fears that should the worthy Sir A. T. be taken into the bosom of Premier McKenzie the pamphlet and its prophecies might be allowed to go where the woodbine twined. The Witness, however, is determined that no means are to be left untried to keep the hon. gentleman on the war-path, and it winds up its article in the following terms:—

"It is impossible that the Protestant subjects of a Protestant Queen can for any length of time be tyrannized over by a lawless Roman Catholic clique of bishops, and when the day of victory comes, and the country has been relieved of the incubus under which it is now groaning, the people will acknowledge to whom their deliverance is due, and among these Sir Alexander Galt will have the inexpressible satisfaction of knowing that his name will live in Canadian history as that of an able, far-seeing, courageous statesman and true patriot." Protestant subjects! Protestant Queen! Tyranny of a lawless Roman Catholic clique of

Bishops!!! There is the No-Popery howl for you, in earnest. We are not told how, when, or where, the Protestant subjects of the Protestant Queen have been tyrannized over. Nothing of the kind,—that would be a work of supererogation, entirely unnecessary for the *gobe mauches* who revel in everything abusive of Catholicity. Respectable Protestant journals have pointed out, time and again the genuine liberality of the Catholic majority in this Province, and have expressed the hope that the harmony, the good feeling, and the spirit of toleration that exists on all sides may long continue.—This would be disastrous, however, to the prospects of the *Daily Witness*. Fanaticism, religious strife, the crushing out of the rights of the Catholic clergy and laity, these and kindred aims are the life and existence of "the only religious daily." With peace and concord its occupation would be gone. We can afford, therefore, to let it plunge away in its mad attacks. As for the latter portion of the article in question, we are inclined to think, so transparent is the fulsome praise, that Sir Alexander will be apt to take it *cam grano*. Should he swallow it in bulk, then, we fear, he is a fool as well as a fanatic.

IS IT CONSISTENT?

Lately there came to our notice a very sad case of intolerance that deserves the censure of every sincere and candid Protestant. A poor woman dying desired her friends to bring her a Catholic priest. The husband a staunch but inconsistent Protestant, threatened to shoot any of his household that would bring a Catholic clergyman to his house.

This is but a repetition of a case reported a few days ago in the Religious Daily. A dying person sent for a Catholic priest in her illness and followed the impulses of grace and conviction, but the intolerant husband wants to know from the Alliance what is the world coming to. Wives are actually using their own judgment in matters of religion. The Alliance of course must enter into a law suit against the poor woman for sending for the priest, when she thought she was dying.

It is said Voltaire, Proudhon, Cavour and Rattazzi sent for the priest when dying; and even Victor Emanuel in his serious illness had the priest brought to him when the future with its awful realities, was casting the shadow of its terrors around his couch; but 'tis sad, it is thrilling to think that numbers of bigoted Protestants, refuse to their dying friends the consolation of freedom in that last terrible hour. Cruel husbands, false friends, they take the conscience and the salvation of the departing soul into their hands, and in their own blinded bigotry they will not let it act according to the dictates of its own conscience. A case of the kind occurred in a public institution lately where education and intelligence would expect a more liberal spirit. The Defence Alliance—to chronicle to the world its own illiberal and persecuting spirit—will give from time to time some sad specimens of this intolerance. It is a consolation to know that this interference with the dying soul in the last hour, does not occur amongst Catholics; for no one ever heard of a Catholic when dying and having his senses, asking for a Protestant minister, but that the Catholic priest is called at noon day and at midnight to the bed side of dying Protestants—we will leave it for the honest and candid Protestants to testify.

If the Defence Alliance be composed of men who have one particle of honor and affection, they will stand out for the religious freedom of every one dear to them, especially in the last sad moments, when there can be no human respect or time serving hypocrisy to warp the religious conviction. This course of action would be more consistent with the principles of Protestantism and more happy in its results, than pandering to the prejudices of petty tyrants of the domestic circle.

MESSRS. MOODY AND SANKEY.

Some time ago we briefly alluded to these Yankee Revivalists, giving extracts from the American Press showing that in many cases insanity and frenzy amongst their hearers were the results of the then outpourings. One of the strongest points made in favor of those self commissioned preachers and teachers, by the journals of the Evangelical type was, that they were supposed to entertain the profoundest disregard for this world's goods, their hearts and souls being so wrapped up in their holy labors as to preclude the possibility of their entertaining for an instant, even an idea of such a thing as the filthy lucre. If we are to believe the New York Sun this pleasant illusion on the part of the admirer of Messrs. Moody and Sankey is destined to be speedily dispelled. This is what that journal states in a recent issue:—

"Every day they receive by mail voluntary donations from all classes of enthusiastic people who have become infatuated by the preaching of Moody and the singing of Sankey. These sums aggregate such a large amount that it is safe to say both of these men are in comfortable circumstances, and are, in reality, profiting largely by their work. Mr. Moody has recently purchased a fine house in Northfield, Mass. (his native town), and is now having it refitted and improved, and meantime he has sent his family to spend the winter months at a fashionable resort in Florida."

We confess we always have entertained suspicion that those two gentlemen from the land of wooden nutmegs have had, all along, an eye to the *min chinee*. That Mr. Moody should purchase a new house and have it refitted and improved is not *per se* an objectionable proceeding; but that this gentleman, whilst holding forth daily and nightly on the stern and rigorous teachings of the Gospel, should have his own family spending the winter months at a fashionable resort in Florida is too good a joke to be passed unheeded. It is a sad thing to think that the Gospel should thus be turned into a medium of speculation for the purpose of raising funds to be spent in the enjoyment of the comforts, the luxuries and extravagances of modern fashionable resorts. But what could we expect from those enterprising scions of Uncle Sam? Verily if the statement of the Sun be true, Mr. Barnum, who has up to this time enjoyed the proud and enviable title of King of humbugs, had better look out for his laurels.