

# The True Witness

AND  
CATHOLIC CHRONICLE,  
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MONTREAL, FRIDAY, DECEMBER 23, 1870.

## ECCLIASTICAL CALENDAR.

DECEMBER—1870.

Friday, 23—Fast. Of the For. Saturday, 24—Fast. Vigil of Christmas. Sunday, 25—CHRISTMAS. Monday, 26—St. Stephen, M. Tuesday, 27—St. John the Evangelist. Wednesday, 28—Holy Innocents, MM. Thursday, 29—St. Thomas of Canterbury, B. M.

## NEWS OF THE WEEK.

The bombardment of Paris has not yet commenced; and though it is again announced that the performance will begin on the first of January next, sharp, we are inclined to believe that there will be no bombardment at all. The prospects of the beleaguered City seem to be improving, whilst those of the besieging army are rather the other way. We are assured that in Paris there is horse flesh for two months, and enough of flour and other provisions to last for four. All this must be accepted with caution; but what seems certain is, that the spirit of the citizens is good, and that General Trochu is able and determined. Sorties are of frequent occurrence, but these, unless seconded by a lively attack on the Prussian lines, from without, will scarce suffice to dislodge the enemy.

Prussia it is said has resolved upon the annexation of Luxembourg. This involves no doubt a violation of Treaties to which Great Britain is party; but in these days it is absurd to talk of the binding force of Treaties. The idea of right and wrong as betwixt communities is obliterated, and the law of nations may be thus expressed. "Weak and small States"—the States of the Church for instance—"have no rights which strong and great States"—Piedmont for instance—"are bound to respect." No country has more loudly expressed its approval of this axiom of political ethics than has Protestant England; and she can therefore scarce be expected to make a very determined stand against the aggression either of Prussia, or of Russia, upon their weaker neighbors.

The rumor of the intention of Prussia to restore the Empire is again revived; Louis Napoleon, at the head of the French prisoners of war, some 300,000, who are to be released, is to march into France and re-establish a Government with which it will be possible for Prussia to treat. It is thought that the latter would be well content to conclude peace were there any Government in France competent to act in the matter.

The news from Rome is serious, and would seem to indicate the outburst of a serious storm which will be as hostile to the pretensions of Victor Emmanuel as to those of the legitimate Sovereign. The revolutionary party are as ill-disposed towards a King as towards a Pope; and the spread of anti-Catholic principles, principles long fostered by the Piedmontese Government, and propagated by the proselytising societies in Italy, must inevitably lead to a collision betwixt the extreme revolutionists, and the more moderate anti-Catholic party of which the King is the nominal head. The latter does not wish to extirpate Catholicity, it only seeks to repress it, or keep it within respectable bounds. Religion is, according to this party, a good servant, but a bad mistress; and what it wants to set up is, a nice, docile, or rather servile sort of a Church upon the Anglican model; whose Bishops shall be good servants of the State, subservient in all things to the Civil Power, and preaching a pleasant doctrine about the duty of submission to Cæsar, with as few allusions to God as possible. The other party wants to put down religion entirely, and to get rid of Pope, Bishop, Priests, and all the "blacks" at one blow. One of the leaders of this party, an extreme non-Catholic, by the name of Tognetti, organized a vigorous attack on the Vatican, on the Feast of the Immaculate Conception, and made a furious onslaught upon

such of the Roman citizens as were suspected of loyalty to their legitimate sovereign. His followers who were armed, were only repulsed at last by the Piedmontese troops.

We are informed that at the opening of the Imperial Parliament, the Queen's Speech will recommend the appointment of a Commission for the settlement of the Fishery question betwixt Canada and the U. States. This is a delicate hint that our interests are to be sacrificed, and that the Canadian Fisheries are to be handed over as a propitiatory offering to the U. States. This is but the inevitable consequence, of the cowardly policy which Great Britain pursued during the war betwixt the Northern and Southern States. It is also asserted that in the matter of concessions to the extravagant pretensions, of Russia with regard to the Treaty of 1856, and of Prussia with regard to the annexation of Luxembourg, Great Britain is getting ready to eat any amount of humble pie. This is highly probable.

By latest telegrams we learn, that Prussia proposes as terms of peace:—"The recognition of the King of Prussia as Emperor of Germany, the neutrals to acquiesce in the annexation of Luxembourg. France to pay a war indemnity of about two hundred millions of dollars, to raise two of her frontier fortresses, and to cede Alsace to Germany. France will never accede to the last demand.

The Fenian prisoners in England are to be liberated on condition of their expatriating themselves for five years.

The London Times thinks it as yet premature to intone the true Liberal hymn—*Te Diabolum laudamus; te dominum nostrum confitemur*—over the downfall of the Papacy. It has a dim perception that the business is not concluded, and entertains some doubts as to whether it may not turn out a failure after all. "The Pope's Temporal Power" says the Times in an editorial of the 2nd inst., "it is quite true, has outlived so many revolutions, and manifested so marvellous a vitality, that we may well hesitate to pronounce a funeral oration over it." This should teach faint-hearted Catholics, if there be any such, to take courage, and to trust in God, and the promises of Christ. In time—in a very short time perhaps—their course of action will be clear before them; meantime it is their duty to wait patiently, and to pray without ceasing for the exaltation and restoration of the Holy Father, and the speedy downfall and humiliation of his enemies, and their enemies; for by their outrage upon Rome, and forcible seizure of the States of the Church, Victor Emmanuel and his supporters have declared war, war to the knife, with the entire Catholic community throughout the world.

The Times' uneasiness as to the permanence of the work lately accomplished by Victor Emmanuel is betrayed also by the dishonest version, which in a pretended reply to the Cardinal Archbishop of Dublin, it gives of the process by means of which the iniquity was consummated. According to this version, we are to believe that the people of Rome first dethroned their Sovereign; and that then, and then only, Victor Emmanuel appeared on the scene to take possession of that which was freely tendered to him by the popular vote. This is how Protestant history is, and has been written; but every one knows that the process as described by the Times is the reverse of truth; that the armed invasion of the States of the Church—that the defeat of the Papal troops after a sanguinary contest gallantly maintained by the latter in spite of the great numerical odds against them—were the causes of the consequent dethronement of the Sovereign Pontiff, who, but for Piedmontese interference, was perfectly able to maintain order within his own dominions; and that Victor Emmanuel was not called in by the voice of the people to assume the place vacated by the Pope, whom by their vote they had dethroned; but that the deposition of the Sovereign Pontiff was, first in time, and the work of Victor Emmanuel himself.

The Times in like manner admits the validity of the Pope's title, "which no one denies to be legally perfect;" but it argues that neither prescription nor treaties can be pleaded against the right inherent in the Roman people to throw off one form of government, one set of rulers, and to set up another form, and another set. Now admitting, for the sake of argument, that this were a correct version of the process by which the policy of Victor Emmanuel was accomplished—which it is not, since it was Victor Emmanuel with his bayonets and his guns, who overthrew the Temporal Power of the Pope—we should like to know if the principle as laid down by the Times be of universal application, or applicable only to the infidel and non-Catholic subjects of Catholic sovereigns. We knew that in practice, whatever may be their theories, most Protestants limit its application to the latter, but deny its applicability to others—to the Catholic subjects of non-Catholic governments. They will assert the right of revolution as against the Pope as inherent in the rabble of Rome; but they will make wry faces if asked to acknowledge the same right as

inherent in the Catholics of Ireland, as against the British Government.

It is this inconsistency, or double dealing on the part of Liberal Protestants, that so commonly leaves the indelible impression on the Catholic mind that Protestantism is essentially untruthful; that it deadens, or blunts the moral sensibilities of its professors, and tends to obliterate the heaven-drawn line of demarcation betwixt right and wrong. It is this too which makes so difficult, almost impossible, the task of those who undertake to persuade Irishmen of their duty of loyalty to the British Government. Every argument which they employ for this purpose is met and refuted by the Protestant press, and by Protestant statesmen; and it is from these that the Irish Fenian learns the lesson that obedience to legitimate authority is not obligatory on the conscience; that the ruled have the right to rise up against, and depose their rulers when they please; and that neither the prescription of centuries, nor titles whose legality no one can call in question, can be allowed to oppose obstacles to the popular will. In short it is morally impossible to persuade the disaffected Irishman that he has not at least as good a right to rise up against, and throw off his allegiance to, Queen Victoria, as have the Romans to rise against, and depose Pius IX.; who, if prescription can be pleaded, has at least as good a right to the obedience of the people of the States of the Church as has the Sovereign of Great Britain to that of the people of Ireland; for her right to rule Ireland at all was in its inception but the right of brute force, of conquest, of the sword. We would scorn so to insult the Papacy as to compare its rule over its subjects with that of England, till within the present generation, over its Irish subjects; but from whatever side we approach the question, or whatever arguments we may employ, we cannot but win the scorn of Irishmen, as fools, or their disgust as liars, if we in one and the same breath claim the right to revolt against their rulers for the people of Italy, and deny it to the people of Ireland.

The Montreal Gazette, of the 14th inst., in an article on the French Canadian Missionary Society and its political teachings—for our contemporary does not touch upon the religious and moral sides of the question—points out, and establishes by clearest proofs that the said Society is a thoroughly annexationist society; that its chief organs in the French language are avowed annexationists; and that one of its warmest and ablest champions, and its most thoroughly "representative man," is that "babe of grace" our amusing acquaintance Mederic Lanctot of stone-quarry-contract notoriety, lately brought to a most marvellous "knowledge of the truth as it is in Jesus." The annexationist tendencies of the French Canadian Missionary Society may be a new discovery to the Gazette; but it is a fact which we have long ago insisted upon, that there is an intimate connection betwixt the Annexationists and the proselytizers. In short, in proportion as a French Canadian puts off his ancestral faith, so does he put on Yankeeism; whilst Yankeeified French Canadians are almost invariably converts to the religious, as well as to the political principles of the Annexationists. It could not well be otherwise, seeing that the British Government is, and is looked upon as, a prop of the Catholic Church in Canada; the protector of the proprietary rights of her Clergy and Religious Communities; the protector of the civil and religious liberties of her people. But for our British connection tithes would be abolished, the property of the Church confiscated, and Catholics freed by law, as in the United States, to contribute towards the support of an odious system of anti-Catholic State-Schoolism. The French Canadian Missionary Society well knows this; and though all its organs are not so frank-spoken as is the French Protestant paper to which the Gazette refers, yet, without exception, they are all Yankees at heart, and enemies of British connection, as the chief material support of Popery on this Continent. With this preface, we submit the article in the Gazette to the perusal and serious reflection of our readers:—

"We wonder how many of the contributors to the French Canadian Missions in Western Canada are aware that in connection with it is a system of diabolical political propaganda. For ourselves we certainly were not aware of this, until our attention was called to the fact by a Protestant clergyman who has been for many years a zealous friend of the work. Our correspondent, whose name, were we at liberty to mention it, would at once disabuse the public of the suspicion that he is not an earnest friend of Protestantism, thus writes us:—

"Some few months ago I was induced to take *L'Aurore*, a little French paper published in Montreal. But seeing in its columns, and that frequently, articles in advocacy of annexation to the United States, I first remonstrated, which having no effect, I was led to write the editor to discontinue sending me his paper, as I would not in any wise patronize a paper that fostered treason. A Mr. Lanctot is one of the principal writers and advocates of the measure, who, I fear, has come back to Canada more concerned to sever the connection of this country from British rule than to free his countrymen from the slavery of Romanism—a circumstance that lends me very much to question the reality of his conversion to the true faith. You would render good service by publicly calling attention to this matter. There are many persons, I am persuaded, who are regularly subscribing to the French Canadian Missionary Society, who have no idea that a paper, in

some sense its organ to the French people, is engaged in a work of this nature."

Looking at *L'Aurore* of the 2nd December, we find our correspondent's statements more than borne out. About one-third of the first page is taken up with a letter from Mr. Mederic Lanctot, in advocacy of the annexation of this Dominion to the United States. Now the admission of a letter in advocacy of annexation, if combated in the editorial columns of the paper, would certainly be no offence. But there is, in the closing paragraph of this letter, a statement of sympathy with the editor-proprietor of the journal, Mr. Rivard, which shows that the paper is printed in the interest of a disloyal propaganda. Here is the paragraph: "You who know, my dear Rivard, to what work I give myself up in my rare moments of leisure; on this question, the future of which will decide the future of our country, you will not be surprised that I do not, at this moment, say all that may be necessary to contradict violently, from my point of view, the assertions of 'Mr. R.' Soon there will be developments from 'standpoints which will compel us to become annexationists, even to the prejudice of our material interests, if that were possible.'" Here is a deliberate avowal of conspiracy between this Mederic Lanctot and the editor of *L'Aurore* to undermine the loyalty of the people with whom they, through the efforts of the French Canadian Missionary Society, have influence. Then again, in the same number, we have the special correspondent of the paper writing from Quebec, using this language:—"England shows us the true road—the road which leads to independence! thence to annexation! why not follow her counsels rather than remain a prey to the political parasites who fatten upon our Colonial existence." That is tolerably strong language. True, it shows a masterly appreciation of the results of independence, (thence annexation); but its cleverness does not compensate for its appearance in columns, which, so far, as they are supposed to have any connection with the French Canadian Missionary Society, should be free from such political bias. We are quite sure that the loyal people of Ontario, who contribute annually to this Society, have no idea that it lends its countenance to the preaching of treason among its converts. The Society owes it to itself to repudiate all sympathy with the views of *L'Aurore*, or at the least to refuse it the countenance which its patronage bestows upon it. Failing this, it must not be surprised if loyal Canadians refuse to continue to aid an institution which tolerates in its organs a fixed design to undermine the institutions of the country.

GROANS OF THE PRESS.—"We are entering," says the *Daily News*, of the 19th inst., "a period when right must give way to might. Treaties are no longer respected."—*Daily News*.

In like manner the Montreal Gazette, of the same date, complains that:—

"The utter and glaring unscrupulousness of the age seems to be on the increase, and the law of the strong hand to be becoming that by which the nations are to be guided."

If—and we believe that our contemporaries do but speak the simple truth, patent to every unprejudiced observer,—if such be the case, was the Pope much to blame when, in his ever memorable and much abused *Syllabus*, he condemned the doctrine that might or the accomplished fact makes right? "*Jus in material facta consistit*."—LIX. If such be the progress of the age and the tendencies of modern civilization, was Pius IX. so very much out of the true course when he repudiated the proposition that it was his duty to reconcile himself with Liberalism, with modern progress, and recent civilization?—LXXX.

ANNIVERSARY SERVICE.—Wednesday, the 14th inst., being the anniversary of the Rev. Mr. Bakewell's death, a solemn High Mass of Requiem was chanted in St. Patrick's Church for the repose of his soul.

The weather was peculiarly unfavorable—slush and sleet-rendering it almost impossible to walk—yet there assembled a large crowd of pious worshippers—who testified by their presence, and by the tears and sobs which frequently interrupted their devotions, how well the memory of the good priest, who labored so long, and so painfully, amongst them, was held in benediction by a grateful people. *Lauda post vitam*, was the advice of the wise man, and truly the hold which the memory of Father Bakewell still retains on the hearts and affections of the Irish Catholics of Montreal—especially his beloved poor—proclaims more eloquently than the burning words of a Maillon or a Bourdaloue—how devoted was the priest—how earnest and dear the friend—how blameless and saintly was the life.

Mass was sung by the Rev. Mr. Campion of St. Bridget's, assisted by Rev. Mr. Leclaire as Deacon, and Rev. Mr. Carroll as Subdeacon. In the Sanctuary we noticed Rev. Mr. Bayle, the Superior, and several of the late Rev. Mr. Bakewell's confreres.—R.I.P.

ORDINATIONS.—On Saturday morning, 17th inst., the following Orders were conferred at the Grand Seminary, by His Lordship Monseigneur Bourget, Bishop of Montreal:—

Priesthood.—MM. Marie Alexandre Deschamps, Montreal; Thomas John Bannan, Chatham; Patrick Finegan, Thomas Laurence Lynch and Peter Paul Shahan, Hartford; Amedee Guy, Congregation of Ste. Croix.

Diaconate.—MM. Amedee Harnois, Montreal; Hugh Smith, Boston; Patrick William Dixon and Fintan Dowling, Chatham; Hugh McGuire Chicago; Denis Desmond, Henry Francis Kinerney, Henry Joseph Lynch, Francis Patrick O'Keefe and John Russell, Hartford.

Sub-Diaconate.—MM. Thomas Michael Carroll, Pierre Poissant and Thadee Amable Thibault, Montreal; Maria Stanislas Manasses Kane, Alton; Donald James McDonald, Charlottetown; Andrew Brady, Hartford; Michael Augustin Nolan, New-York; Thomas Henry Wallace, Portland.

Minor Orders.—MM. Martin Callaghan, Montreal; Daniel Kennedy and John Mundy, Boston; Michael Forhan, Chicago; Thomas Joseph Grace and Charles John Underwood, Halifax; James Shea, Hamilton; James Beaven, John Keegan and Peter Kennedy, Hartford; Dominic Jeremiah Casey, Kingston; Cornelius John Cronin, Daniel Francis Cronin, and James Thomas Sheahan, Springfield; Edward James Spelman, Vincennes, and Jesuit Brothers; Louis Drummond, Joseph Pare, Charles Klien and Eugenie Rhullier.

Tonsured.—M.M. Pierre Omer Chagnon—Larose, Montreal; John Brennan, Albany; William Brennan, Hamilton; Denis Cremin, Hartford; Patrick Corcoran, London; Charles Loescher, Vincennes; William Kennealy, Boston; and Jesuit Brothers, Louis Drummond, Joseph Pare, Charles Klien and Eugenie Rhullier.

On Sunday, the 18th, His Lordship the Bishop of Montreal conferred Minor Orders on MM. Albert Brault of Montreal; of Diaconate on Mr. S. M. Kane of Alton; and of Priesthood on the Rev. MM. Smith of Boston, P. W. Dixon of Chatham, H. F. Kinnerney, H. T. Lynch, F. P. O'Keefe, and J. Russel, of Hartford.

BROTHER ARNOLD.—We are happy to see that the services of Brother Arnold, Director of the Christian Brothers established at Toronto are appreciated by the Catholics of that City. Meetings have been held, and round sums subscribed to enable the good Brothers to extend their operations, and to defray the great expenses which they have incurred by the purchase of the buildings lately held by the Bank of Upper Canada.

THE LONDON QUARTERLY REVIEW.—October, 1870. Messrs. Dawson Bros.

The article on the British Navy, attributed to a well known and highly distinguished officer, will be read with painful interest, after the many eulogies that have been passed on Britain's iron-clad navy. The other articles are all well worthy of perusal:—1. The War Between France and Germany; 2. Sir Henry Bulwer's Life of Lord Palmerston; 3. Prevost-Paradol and Napoleon III.; 4. Mismanagement of the British Navy; 5. The French and German Armies and The Campaign in France; 6. Von Sybel's History of the Revolutionary Epoch; 7. German Patriotic Songs; 8. Inefficiency of the British Army; 9. Terms of Peace.

BLACKWOOD'S EDINBURGH MAGAZINE.—November, 1870. Messrs. Dawson Bros., Montreal.

Rather a dull number. The last article on the Great Collapse is almost the only readable thing in it:—1. Nuremberg; or How to Build Houses; 2. A Very Strange Correspondent; 3. The Poetry and Humour of the Scottish Language; 4. Earl's Done, part xiii.; 5. New Books; 6. Professor Porter on the Human Intellect; 7. The Great Collapse.

AFTERNOONS WITH THE SAINTS. By W. H. Auderdon, D.D., Author's American Edition. New York and Cincinnati: Benziger Brothers. Price, 50 cents.

The title of this little book fully announces its contents. These are short records of the lives and sufferings of some of these great saints whom the Catholic Church has given to the world.

CATHOLIC CRUSOE. By W. H. Auderdon, D.D.—Though as its name implies an imitation and though there have been several imitations, of Defoe's great and imperishable work, this tale will we think be read with much pleasure and profit by Catholic boys, to whom it may be safely recommended. It is published by Benziger Brothers, New York and Cincinnati.

Weekly Report of the Saint Bridget's Refuge ending Saturday, the 17th instant:—

Males	249
Females	55
	304
English	34
Irish	235
Scottish	13
F. Canadians	22
Total	304

HOSPITALITY TO CANADIAN SHIPPERS.—The British schooner M. Y. Emory, recently arrived at the port of Erie, from Canada, with a cargo of barley destined for Cleveland. Application was made to the Collector to allow the vessel to winter at that port and unload next Spring. This application has been forwarded to the Treasury Department for the consideration of Secretary Boutwell, and is regarded as a plan on the part of the Canadians to save storage on their shipment and yet have the barley in our market early in the spring. It is hardly necessary to state that the officials are not anxious to extend such a favour, believing that if it were done in this case our Lake ports would be thronged with Canadian shipping during the winter. The Collector, therefore, will be advised that the vessel must either discharge her cargo within the time specified, or an inspector will be placed on board at the expense of the owners of the cargo.—Wash. Cor. N. Y. Herald.

MANITOBA.—MURDER.—BAD FEELING IN THE PROVINCE.—CHICAGO, Dec. 18.—Manitoba dates to 30th Nov. state that James Tanner was killed, while returning from an electioneering discussion, in his buggy. It is claimed that the assault was made by friends of Lynch and Schultz. Bad feeling prevails.