

The True Witness

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MONTREAL, FRIDAY, FEBRUARY 6, 1874.

ECCLIASTICAL CALENDAR.

FEBRUARY—1874.

Friday, 6.—St. Titus, B. C.
Saturday, 7.—St. Remigius, Ab.
Sunday, 8.—Sexagesima.
Monday, 9.—St. Raymond, Ab.
Tuesday, 10.—Most Holy Passion of Our Lord.
Wednesday, 11.—St. Ignatius, B. M.
Thursday, 12.—St. John of Matha, C.

NEWS OF THE WEEK.

By the dissolution of Parliament Mr. Gladstone seems to have sprung a mine upon his opponents, they were not prepared for such a blow, and it has not a little annoyed them. In Ireland the friends of Home Rule whose preparations for sending the advocates of their cause to Parliament were not completed, are much offended, and look upon the dissolution as a trick to prevent the return to Parliament of a large body of Irish members pledged to the Home Rule policy. The Conservatives seem as yet to have had the advantage in the elections in England. One sign of the times, and of the direction in which the current of public opinion is setting, is to be found in the fact that from which for many years has been represented by an advanced Liberal, Mr. Hughes, author of Tom Brown's School Days, has been carried by a Conservative without a contest. We have as yet no reports from Ireland; but even though unprepared, we have reasons to expect that that country will make its power felt in the next House of Commons, on the great question of Home Rule. The principle is a sound principle, but it may take some time yet to arrange all its details. There is nothing important to report from the Gold Coast, but we fear that the expectations of a speedy and successful end to the war, are not to be realised.

A coldness, to use no stronger term, is springing up betwixt Germany and the Italian Government. La Marmora has published a letter reflecting on Bismarck's honesty, and in consequence he and Bismarck are at issue about a matter of fact. They exchange the compliments usual in such cases, or in other words they almost give one another the lie. Already, to use the nomenclature of our old friend Touchstone, they have got far beyond the fourth degree, or "Reproof valiant," and are very near the sixth and last degree—the "Lie direct." Hence the coldness, in which we see omen of good; for as the proverb says when a certain class of men fall out, honest men have a chance of getting back their own.

The question as to whether the Catholic Church provoked by her hostile attitude towards the German State, the oppressive "Falk" Laws—or whether it was those laws which, by demanding from the Bishops and clergy of the Church concessions to the State incompatible with the exercise of the Catholic religion, brought the State into collision with the Church—has been finally set at rest. True; the *onus probandi* always was on the shoulders of the framers of the Falk Laws; it was for them to prove that the action of the Church had been such as to justify, nay call for, those severe measures against her; it was for them to cite some overt act of sedition or disloyalty of which, as a body, the Bishops and clergy had been guilty; and failing in this, the Catholics would still be justified in demanding a verdict in their behalf of "Not Guilty." It is for the accuser not merely to assert, but to prove the guilt of him whom he accuses; not of the accused to prove his innocence.

But in this particular case the perfect innocence of the accused is proven, and that out of the mouth of her adversaries. The charge—this should be born in mind—the charge against the Church in Germany was that she had, before the introduction of the Falk laws, approved herself hostile to German unity, and had thereby provoked the oppressive legislation complained of. In his speeches and public addresses Prince Bismarck reiterated this assertion; and in substance, the falsehood—for falsehood it is, as we will show—was given to the

world over the signature of one who is an Emperor, and who should also be a gentleman.

Now let us come to facts, full accounts of which may be found in the London *Spectator* and *Morning Post*, as well as in all the Catholic journals of Europe.

In the course of a speech delivered in the Landtag by Herr Reichensperger against the Falk Laws, the speaker reproached the Prussian Government with ingratitude towards the Catholics of the Empire; since but a short time ago, that same Government had been a suppliant to Catholics in order that the latter might use their influence with their co-religionists in Prussia in behalf of German defence, and German unity.

This statement was received by the House with marks of surprise and expressions of incredulity; which did not diminish when the speaker continued to the effect that, it was owing to the exertions and influence of the Prussian Catholics that the co-operation of Bavaria against France had been secured in the last war.

On this, shouts of derision broke out amongst the Protestant party; but the speaker, calmly waiting till these had subsided, turned round and appealed to his great opponent, Herr Lasker, the chief of the Liberal party, and of course from his position well posted up in the history of the war, its antecedents, and its results.

"I have a witness, gentlemen, to the truth of what I say. Ask Herr Lasker."

To the surprise of the House, to the utter confusion of the followers of Bismarck, and we hope to the enlightenment of Europe, Herr Lasker, thus adjured, stood up and testified:—

"*Schwehr*—It is perfectly true."

This honest confession has created an immense sensation. The tone of the anti-Catholic press is much lowered; and even the Bavarian *Allgemeine Zeitung*, "will not affect to deny that the Catholic leaders in Prussia did use their influence in the sense indicated by Herr Reichensperger."

Thus then we learn from the mouth of her adversaries that the unfriendly relations of Church and State in Germany are the consequence of the Falk Laws, and not as has been falsely asserted, the provoking cause of these laws. Of course the important debate in which this fact was brought to light will be studiously repressed by the majority of the Liberal and Evangelical press.

The Ritualists, with Dr. Pusey at their head, are taking up a new position in which, as against their low church opponents, they will find themselves impregnable. Hitherto they have been content to fight about vestments and lights on their communion tables; about postures, and the husks, or outer coatings, as it were, of their system; to-day, however, they have boldly joined issue on the questions of auricular confession and priestly absolution.—Here they beyond question have their liturgy and book of common prayer, on their side; and from the position they have taken up they cannot by argument be dislodged.

The London *Times* replies to a recent manifesto from Dr. Pusey and his colleagues asserting the principle, that the ministers of the Anglican denomination are authorised by the legal formularies of their church—formularies which have received the full sanction of Parliament—to hear the particular confessions of all those who desire to confess; and to give absolution to the penitents in the words "I absolve thee from all thy sins." But the reply of the *Times* is most feeble, and must be felt to be so, even by those whose side in the controversy betwixt High and Low, the *Times* adopts.—Only by asserting a "non-natural" sense, as the proper sense to be put upon the words of the Anglican ordination service, can it evade the force of the arguments of the Ritualists.—If, so in substance they argue, if in virtue of our ordination we have received special power to forgive sins, and to retain sins, it follows by implication, that we are bound to exercise that great power conferred upon us; but unless we know the state of the conscience of him who seeks absolution at our hands, as ministers of Christ exercising a power by Him delegated to us—how can we absolve or retain? Our right to hear confessions is the logical corollary of the power given to us in our ordination to give or withhold absolution.

To this argument there is, there can be no reply. The *Times* thus seeks to evade its force, by denying the premises on which it is based; to wit, that at their ordination, authority to forgive sin or to retain sin is given to Protestant ministers of the Anglican Church. True! the words of the Ordination service are before its eyes; words plain and unambiguous "Receive the Holy Ghost; whose sins thou dost forgive they are forgiven; and whose sins thou dost retain they are retained"—Now how are these words and their plain meaning to be evaded? Here is how the *Times* attempts to deal with what it calls the "vexed question of Absolution":—

"We will frankly confess we give it up. The Ordination service incorporates language which tends

to foster a great delusion. . . . They are tremendous words, and it is only just to make such allowance for clergymen who interpret them literally. But the simple truth is that the vast majority of Englishmen do not believe them in their plain meaning and never will."—*Times*.

Therefore since the vast majority of Englishmen do not believe these words in their plain, obvious, or natural sense, they are to be set aside, and interpreted by the "sober common sense which is the dominant characteristic of the Church, no less than of the State in England."

From such logic as this the Ritualists have not much to fear. On this question of Absolution, upon which their right to hear confession depends, they have the Prayer Book, they have Acts of Parliament with them. On this ground therefore they seem determined to make their last stand, and on this line to fight out the great battle with their opponents.

The latter have but one way of meeting the foe. They must apply to Parliament for relief; they must call upon the legislature to amend the Ordination service, and properly define the functions of office holders in the Government ecclesiastical department. By these tactics they may turn the flank of the Puseyites, but they are impotent against them so long as the legal Formularies of the Church are allowed to remain in their actual position.

The Disestablishment of the Protestant Church in Ireland would, so it was foretold the first, be speedily followed by Dissolution. The mere creature of the State it could not long survive the withdrawal of State aid, and of State superintendence. The prophecies of its enemies, the gloomy forebodings of its friends, seem to be in a fair way of being realised; the Protestant disestablished church is dying of inanition, and internal dissensions.

It is the old story of Ritualist and anti-Ritualist, of Romanism and anti-Romanism; only in Ireland there is no Court of Law as there is in England to bind the contending parties over to keep the peace. In Ireland the combat is a *l'outrance*; and scorning to waste time on minor out works, the Prayer Book of Malakoff itself is, with one party the direct point of attack, with the other party that of defence. With the Prayer Book as it is, the anti-Ritualists feel that they have no chance against their opponents; therefore in Ireland the battle has resolved itself into one of *Revision or No Revision* of the said Prayer Book.

The battle rages with ever increasing fury, and the combatants are becoming daily more bitter against one another; whilst wearied and disgusted with the turn that affairs have taken, the rich friends of the Irish Protestant church are withdrawing their subscriptions, so that in the words of the *Times*' correspondent, "there is reason to fear that the venerable Church around which they are fighting will be left to crumble and decay." Large sums subscribed by the Marquis of Drogheda, the Protestant Archbishop of Dublin, and many others for the rebuilding of Kildare Cathedral, have been withdrawn because of the unsettled state of things; and the *Times* adds that "several large contributions which were intended for the funds of the church have been withheld, and even promises recalled in consequence;" whilst numbers who would have been willing to help have been discouraged and deterred by the contention which they witness.

This is touching the "venerable church" three centuries old, upon its tender point.—All manner of false doctrines and heresies it has borne and still could bear; but touch its purse, or menace its money bags, and death must speedily ensue.

RELIGIOUS LIBERTY IN THE U. STATES.—The boast of the U. States is that State-Churchism in all its phases is there unknown; that religion is there free, and left to the support of the people, who are at liberty to give, or to withhold their support as they please, without interference from the State.

This is not true. The voluntary system does not obtain in the U. States, religion there is not free; and the State does interfere in a most arbitrary manner.

The voluntary system implies two things.—If it means anything it means that, if no one shall be compelled by law to give of his wealth for the support of any religion, so neither shall any one be debarred by law from giving of his own, and to any amount he pleases, for the support of religion. Where either of these conditions is wanting the voluntary system is not in force.

Now we see that by a recent decision of a Court of Law in the State of Missouri it is the law there "that every devise of goods or chattels for the support, use, or benefit of any minister, public teacher, or preacher of the gospel, as such—or any religious sect, order or denomination shall be void." By means of a strained interpretation of this edict, violating as it does all individual liberty, and the rights of conscience, the will of a Catholic lady deceased, Mad. La Marque, has been set aside. She, it seems, devised a sum of money to Dr. Kenrick simply by name, and without any indication of his position as a member of the clergy, or in-

structions as to how it should be employed.—The will was contested; and because Dr. Kenrick was a Catholic Archbishop, and would probably devote the money bequeathed to him to Catholic purposes, a United States Judge strained the unjust law above cited, so as to make the bequest null and void. This is what is meant by a "Free Church in a Free State." Not only does the State withhold all assistance from religion, but it interposes obstacles in the way of the exercise of charity; and forbids Catholics, for it was against them that the law was aimed, to give of their own substance for the support of their religion. From such liberty good Lord deliver us.

THE ELECTIONS.—Thursday was the day of the polling. From an early hour the places at which the votes were registered, were crowded, and till 5 p.m. the contest continued with unflinching energy on both sides, but we are happy to say in perfect good order.—Throughout there was no disturbance, and the absence of drunken men on the streets was very conspicuous.

At the close of the poll the votes stood thus:

WESTERN DIVISION.	
Mr. Mackenzie	20,36
Col. Stevenson	1,442
Majority for Mr. Mackenzie	594
CENTRE DIVISION.	
Mr. Ryan	2,136
Mr. Devlin	1,786
Majority for Mr. Ryan	350

Our City members therefore are, for the Eastern Division Mr. Jette; for the Western Division Mr. Mackenzie; and for Montreal Centre, our old and trusty representative, Mr. Ryan.

We think that we have to congratulate ourselves, and to congratulate the several candidates, successful and unsuccessful, on the orderly manner in which the battle has been fought and the elections went off. Some angry words, which it would have been better to have left unsaid, may have passed in the heat of the conflict; but these we hope will be soon forgotten. Considering that he made his appearance so late in the field, Col. Stevenson, made a good fight of it, and though defeated has nothing to be ashamed of, for Mr. Mackenzie if he be a young man—a fault which will wear off—approved himself to be a veteran in fight. Mr. Ryan may well be proud of his victory, which he owes to his own merits; but his opponent, Mr. Devlin, has no cause to hang his head because of a lost battle. He polled a good vote, though not so good of course as did his opponent; and the little bitterness which may have displayed themselves in the course of the struggle, have been the means of eliciting from high quarters, conclusive and well deserved testimonials as to Mr. Devlin's services towards his fellow-countrymen, as a talented lawyer, as an excellent citizen, and as a loyal and efficient officer of our Provincial military force. Even in his defeat Mr. Devlin retires from the field with honor.

In Kingston, after a very hard fight, and by a majority of 46 votes, Sir J. A. Macdonald has won the day against Mr. Caruthers. The Ottawa election resulted in a victory for Messrs. Currier and St. Jean. For Toronto the members elected are Messrs. O'Donohue, Moss, and Wilkes; Quebec West returns to Parliament Mr. McGreevy. Mr. Anglin has been returned by acclamation. When the elections shall have been completed, we will publish a list of the members of Parliament.

It is already certain however, that the present Ministry will have a large majority in the new Parliament; and even from those put down as oppositionists, it is not likely that they will meet at first, with any hostility, for we see not wherein the policy of the present holders of office will, in principle, much differ from that of their predecessors. Questions to provoke opposition must of course arise, but as yet no important issues are before the public.

It seems that there was a disturbance in Kingston at the close of the poll. How or with whom it originated we are not told.

We also see by our exchanges that at the close of the election in Toronto, the members of a rowdy society known as the Orange Young Britons distinguished themselves after their usual fashion. The rascals attacked and smashed the windows of O'Donohue's committee room, and continued their outrages till dispersed by the Police. These are the blackguards that some time ago attacked one of the Catholic institutions of Toronto, and who are always prominent in every dirty work. A good flogging at the whipping post would be no more than they deserve.

ECCLIASTICAL.—It is reported that the Sovereign Pontiff has been pleased to make the following ecclesiastical appointments. To be Bishop of Sault Ste. Marie, the Very Reverend Dr. Jamot, Vicar General of Toronto. To be Bishop of Hamilton, the Very Reverend Dr. Crinnoo, Vicar General of the diocese, to fill the vacancy caused by the death of the late lamented Right Reverend Dr. Farrell.

Catholic Irishmen have often, when taunted with unreasonable disaffection, and challenged to instance some gross defect in the law, as an excuse for that disaffection answered—"it is not so much of the laws, as of the manner in which those laws are administered in Ireland that we complain; the laws in themselves may be good laws, but they are partially or dishonestly applied.

Here is a case in point which we copy from the Dublin correspondence of the London *Times*; and we ask any impartial person if therein there be not ample proof that in Ireland the laws are administered in a partial, and as towards Catholics an iniquitous manner.

In the Roscrea Union the majority of the rate payers are Catholics; the majority of the children are Catholic in the ratio of ten to 4; but the majority of the Board are Protestants, and therefore in defiance of the indignant protests of the Catholic rate payers avail themselves of the power which the law gives them to appoint and force upon the Catholic majority a Protestant teacher.

It is little things like these, but of constant repetition that sicken and disgust Irish Catholics; they believe that, had they *Home Rule* and power to manage their local affairs such violations of justice could not occur.

EVANGELICAL AMENITIES.—At the annual meeting of the F. C. M. Society, on the evening of Thursday of last week, the usual plaudits of the conventicle were enlivened by a diatribe against Pius IX., from a truly Christian clergyman, a Rev. E. Warren. The "papacy" he said "was a dumb religion, having only one tongue, and that of an old man, who was not only an ecclesiastical ignoramus, and perhaps a profligate."—*Witness*, 30th ult.

In courtesy, in Christian charity, and logical acumen, this Rev. E. Warren is a fair specimen of the F. C. M. Society and its adherents.

WILLIAMSTOWN.—The Winter Examination of the pupils of the Convent of Notre Dame, was held in the large Hall of the Institution, on Tuesday and Wednesday, 27th and 28th ult.

The Rev. Father MacCarthy presided, and conducted the exercises which occupied about ten hours.

The young ladies were examined in French and English grammar, Arithmetic, Ancient and Modern History, Geography, Astronomy, and the use of the Globes. It is but just to say, the Examination was most satisfactory, alike creditable to the pupils and their devoted teachers. The music—vocal and instrumental—was particularly good.

With pleasure we acknowledge the receipt, from Messrs. D. & J. Sadlier of this city, of a magnificent Oil Chromo of Marshal MacMahon, President of France. The portrait is printed in rich colors, and is a rare and beautiful picture when suitably framed. For sale by D. & J. Sadlier & Co., Montreal, price, by mail, One Dollar. Every Irish family should become possessed of a copy.

We are happy to learn that City Councillor M'Shane is fast recovering from the effects of the serious accident that we reported a few days ago.

For Report of St. Bridget's Asylum Association, Quebec, see sixth page.

We have received *Chisholm's International Railway Guide* for February.

BLACKWOOD'S EDINBURGH MAGAZINE—January, 1874.

Lord Lytton's Tale of *The Parisians*, the best thing he ever wrote, has given out, rather than been concluded in this number. The other articles are as follows:—The Story of Valentine and His Brother, part I.; *International Vanities*, No. 2; John Stuart Mill, an Autobiography; Note Relating to the Story of the Missing Bills; A Piece of Heather; The Indian Mutiny; Sir Hope Grant; The New Year's Political Aspects.

THE YOUNG CRUSADER.—Boston, February, 1874. Terms: one copy, \$1 a year in advance.

The present number of this excellent monthly is to hand and contains many interesting stories for the young folks. We would recommend parents to obtain this periodical for their children, in which they will find sound healthy reading more fitting to their young minds than in the trashy sensational story papers of the day.

TO CONSUMPTIVES.—WILBOR'S COD LIVER OIL AND LIME has now been before the public for ten years, and has steadily grown into favor and appreciation. This could not be the case unless the preparation was of undoubted and high intrinsic value. The combination of the Phosphate of Lime with pure Cod Liver Oil, as prepared by Dr. Wilbor, has produced a new phase in the treatment of Consumption and all diseases of the Lungs. This article can be taken by the most delicate invalid without creating the disgusting nausea which is such a prominent objection to the Cod Liver Oil when taken without Lime. This preparation is prescribed by the regular faculty, and sold by the proprietor, wholesale and retail, A. B. WILBOR, Chemist, Boston, and by druggists generally.