

# The True Witness

AND  
CATHOLIC CHRONICLE,

PRINTED AND PUBLISHED EVERY FRIDAY

At No. 210, St. James Street, by

J. GILLIES.

G. E. CLERK, Editor.

TERMS YEARLY IN ADVANCE:

To all country Subscribers, Two Dollars. If the Subscription is not renewed at the expiration of the year, then, in case the paper be continued, the terms shall be Two Dollars and a half.

The True Witness can be had at the News Depots. Single copies, 5 cts.

To all Subscribers whose papers are delivered by carriers, Two Dollars and a half, in advance; and if not renewed at the end of the year, then, if we continue sending the paper, the Subscription shall be Three Dollars.

The figures after each Subscriber's Address every week shows the date to which he has paid up. Thus "John Jones, Aug. '71," shows that he has paid up to August '71, and owes his Subscription from that date.

S. M. PETTINGILL & Co., 37 Park Row, and Geo. ROWELL & Co., 40 Park Row, are our only authorized Advertising Agents in New York.

MONTREAL, FRIDAY, NOVEMBER 3, 1871.

ECCLESIASTICAL CALENDAR.

NOVEMBER—1871.

Friday, 3—Of the Octave.

Saturday, 4—St. Charles Borromeo, B. C.

Sunday, 5—Twenty-third after Pentecost.

Monday, 6—Of the Octave.

Tuesday, 7—Of the Octave.

Wednesday, 8—Octave of All Saints.

Thursday, 9—Dedication of the Basilica of St. Saviour's.

On Thursday, 2nd inst., the annual bazaar in aid of St. Patrick's Orphan Asylum will be opened in the St. Patrick's Hall. It is needless on our part to urge upon our readers the propriety of attending in large numbers, and of making this effort for the little homeless ones of Christ a thorough success. We are sure that the citizens of Montreal will do their duty in this case as nobly as they have done it in others. Of the many charities which appeal to the sympathies few equal that of the orphans. The charity of the Irish people is proverbial and there can be no doubt at all that the forthcoming bazaar will be a success and that the opportunities of the Institution will thereby be increased. We give to it our warmest prayers and we beg of God to bless all those who shall prove themselves friends to the orphans of St. Patrick.

## NEWS OF THE WEEK.

News from Europe has been totally devoid of aught sensational or exciting during the past week.

It would appear that the reports of the rapid recuperation of France are not true. From Paris we learn that there is a great scarcity of money; that the crisis is daily increasing; and that to relieve in some degree the public distress, the Bank of France has issued 35,000,000 francs in currency of small denominations. Unfortunate France is reaping the harvest of punishment which invariably follows at some time, after the sowing of the seeds of crime. For over one hundred years, her destinies have been in the hands of unscrupulous men, and the France of to-day is the result of their iniquity. To Catholics, the fate of France is of the greatest interest, and as we know that underlying the rubbish and filth of Anti-Christian politics, which have for the time been flung upon her fair escutcheon, there exists a true Catholic French people, let us hope that her future shall not be the dark and gloomy thing which assuredly it will be, if God and His Church be disregarded; if Thiers and Gambetta be preferred to capacity and order.

The intrigues—which it would appear have had their termination—at Gastein, between Austria and Prussia, are not given to us as yet in a manner, that informs us practically of the decision of the conference. Energetic measures in relation to the Internationalists are still spoken of, but it is the height of absurdity, as all experience hitherto has proved, for sovereigns to expect security or success who concur in the spoliation of the Holy See. Francis Joseph has concurred in it by his shameful indifference, and we shall not learn with surprise at any time, that judgement has fallen upon him and that the infernal forces which without protest he has allowed to ravage Rome, may find new fields of blood and gold in the streets of Vienna.

As for William of Prussia, now called Emperor of Germany, the style with which he treats, and allows to be treated his Catholic subjects marks him as one incapable of judging aright the future and of seeing that in the impending war between Socialism and Order the Catholics of his country and of the world will be the stay and prop of good government and of the preservation of security. However those whom the gods would destroy they first make mad.

Strikes are continuing in England. A deplorable state of feeling exists there between the employers and employed. The workmen demand shorter terms of work and increased pay.

How far this system may extend it is hard to say, and how much of justice there is on either side it would be difficult to determine. Legislation can do but little to satisfy or please the contending parties. Simple justice based upon principles of Christian right can only decide the vexed question and avert the lamentable consequences of affiliation between the working-classes of England and the Continental Reds.

The movement for Home Rule in Ireland, is according to our Irish exchanges, rapidly developing itself; everywhere meeting with popular approval. Vast gatherings of the people at various places sufficiently indicate the state of the public mind. The various representative bodies have in the most emphatic manner declared, that the movement has met with their approbation. It is satisfactory also to know, that the order and decorum of the people in general is all that the best friends of Ireland could desire. In Cork, the municipal authorities have refused to sanction at the public expense the continuance of the increased police force which was the result of the Fenian movement in that city, and in Tipperary, the state of society is such as to merit the encomiums of the magistrates. In truth, there is an absence of crime in Ireland which reflects the highest credit upon her, and with which few if any of the other European nations can compare. It is to be hoped that this state of affairs will continue, and that no acts of imprudence or utterances of bad taste shall be made, to mar the effort to give to Ireland such a legislative system as in the opinion of the Irish people is necessary for Ireland's welfare.

Some days ago, we were favored with a renewal of the telegrams and stories about the departure from Rome of our Holy Father. So far it would appear that our friends of the cable have slightly erred, as they have done hitherto upon most occasions when referring to the position of the Pope. However all is in the hands of God and He will continue to protect His Church. Victor Emmanuel, *Il Re Postiglione*, is not making much headway with his unfortunate subjects. There is an utter absence of the loyalty of the heart towards him amongst the Italian people and in Rome he receives the congratulations only of the worst classes of the community. This is, as it might have been expected, to be a heavily-taxed people is seldom a contented one; and never when it had known but little of the burdens and impositions of gross taxation.

In Spain, the infidel government formed of the most incongruous elements, finds it difficult to maintain any status at all. The ministry is repeatedly changing. The conditions are found to be impracticable, and so the nation is without any good, real, responsible government.

Russia is preparing to meet the exigencies which may arise, from out the coalitions of the present and the probabilities of the future. The entire organization of the Russian army for the training of the whole people to arms raises the total field and landwehr forces for war to one million six hundred thousand men, and fifty-one thousand officers, six regiments of Cossacks not included. There is credited further a reserve force which in case of invasion is equivalent to making every man a soldier on a peace footing to three quarters of a million of men, and thirty-five thousand officers. The new artillery adds one thousand guns to the old force. This enormous change in the military forces of Russia is masked under the mere creation of landwehr called local forces, which nominally leaves the old army intact.

## THE NEW REFORMATION IN GERMANY.—

There are those who cannot learn by experience, and by whom the lesson that like causes produce like effects can never be acquired.—Amongst these we must certainly class those who to-day believe, or profess to believe, that in Germany the party which refuses submission to the decrees of the General Council of the Vatican, and which altogether disclaiming the authority of the Council of all the Bishops, and of the Pope, will succeed in establishing a Church in Germany that, renouncing the Papacy, shall still hold fast to all other points of Catholic doctrine.

This was the dream of England's Henry the Eighth. He desired no important changes in doctrine. He retained the Mass, and by his bloody Six Articles sent to a violent death, both him who denied Transubstantiation, and him who refused to acknowledge the Regal Supremacy. We know what came of this attempt to set up a Catholic Church without the Pope; and we may be sure that what has been, will be again. The so-called non-Papal Catholic Church will subside into the docile degraded creature of the State. As Bossuet in his *Variations*, vol. v., c. 3, describes the consequences of the First Reformation, so in similar terms will the future historian of this Second Reformation have to describe its effects:—

"One of the fruits it"—the first Reformation—"produced was the slavery into which the Church fell. It is not surprising if the new Reformation pleased princes and magistrates, who then became masters of all, even of doctrine itself. This

was an evil unavoidable in the new Reformation.—It established itself by rising up against the Bishops, by warrant from the magistrates. Thus all that was gained in the new Reformation by rejecting the Pope, the ecclesiastical successor of St. Peter, was to give themselves a lay-pope, and place the authority of the Apostles in the hands of the magistrates."

Almost might one fancy that the Bishop of Meaux were describing the events of the XIX. century instead of those of the XVI.; every word quoted above will apply to the events now transpiring in Germany, and which by some Protestant writers of the present day are treated of as the precursors of the establishment of a "free" Catholic non-Papal Church. Many of the laity, a few priests and others of the inferior clergy, together with several of the Professors of the Universities, have set the authority of their respective Bishops at defiance, and have affected to ignore the sentences of excommunication pronounced by the latter against them. The civil magistrates have interposed to support the refractory priests and professors, and to maintain them in the enjoyment of their civil or legal position, with the full assurance that, as in the case of the first Reformation, so in that of the second, the power and authority which it is thereby proposed to snatch from the hands of the Pope, "the ecclesiastical successor of St. Peter," as Bossuet styles him, will be transferred to their hands, and that to them will be committed the plenitude of Apostolic authority. Thus is it proposed to realize in Germany the Carvorian idea of "a free" Church in a free State.

But will the reformation stop here? No. In so far as it is carried out to a successful issue, so far will it be identical with Protestantism. For a few years, perhaps, a very few, the face of keeping up the outward form of Catholic worship may be maintained; but men will soon become wearied of it, and will be ashamed of their own folly in recognising as their spiritual pastors priests destitute of any spiritual jurisdiction save such jurisdiction as the civil magistrate can give; and whose authority to hear confession, to give absolution, and administer the sacraments within the limits of their respective parishes will have to be derived from the State. The consequences are obvious. All who care for these things, who believe in the necessity of absolution and of valid Sacraments, all in short who retain the Catholic faith, will resort to the ministrations of the priests ordained by, and receiving jurisdiction from, the Bishops in communion with, and docile to the See of Rome; and the adherents of the new free Catholic Church will be composed of those only who care for none of these things, and who utterly reject the supernatural order. It will simply be with the new German Catholic Church as it was with the non-storist thing which the French National Assembly tried to set up in '91, and which, after a few years of decrepit existence, perished amidst the jeers and execrations of the people whose vile creature it was.

In a word, it is not given to man to make a Church; and though there may be in Germany and elsewhere a great falling off from the faith, and though the ranks of Protestantism or rather of Infidelity, may be swollen by the ejects of the Church, we have the experience of the past to assure us that no such a thing as a non-Papal Catholic Church such as some of our simple-minded contemporaries fondly dream of can possibly last. A State Church may be established as in England; but such a Church as the experience of England shows us, will no matter with what professions it may start, soon become avowedly and undisguisedly Protestant. The Catholic Church however has passed unscathed, nay, victorious and triumphant through combats more terrible than that with which now she is threatened by German "Jacks-in-Office," aided and abetted by a few servile hangers on of government and place-beggars. The barque of Peter has weathered many a heavier storm; and relying on the eternal promises, and on the skill of the Pilot Who, though invisible to our mortal eyes, we know holds the helm, we can listen without tremor to the roaring of the gale, and look unmoved on the wild breakers raging around us.

A GREAT HUMBLED.—The Sabrevois Mission is a mission attended with a considerable outlay of money from the pockets of Anglicans, and directed to the conversion of French Canadian Catholics from the Catholic Faith to some form or another of Protestantism, under the pretence of reclaiming them from the "errors of Popery." It is essentially an Anglican mission to Catholics, the valid "Orders" of whose Clergy, Anglicans will not call in question; whose Bishops they must allow to be truly Bishops, exercising rightful spiritual jurisdiction in their several dioceses; and to which Bishops therefore, according even to Anglican Church principles, the spiritual allegiance of all baptized persons is due within the limits of their respective dioceses. The benighted French Canadian Catholics to whom this Sabrevois mission is directed, enjoy also from having an undoubtedly competent priesthood to administer the Sacraments all the

means of grace necessary to salvation which Christ has left to His Church; their salvation therefore cannot be in danger from want of the means of grace, even according to Anglican Church principles; and the spiritual interests of French Canadian Catholics, are evidently not the object of the Sabrevois mission, and its promoters. There is no Anglican who dare even attempt the defence of the thesis, that Catholics who faithfully believe, and honestly perform, to the best of their abilities all that the Roman Catholic Church believes, and enjoins, will therefore perish everlastingly; as the Anglican Liturgy affirms will be the lot of all who do not keep whole and undefiled the whole body of dogma contained in the symbol called of St. Athanasius, to the disbelievers in which, however, with admirable inconsistency Anglicans send no missions.

The moral reformation of the French Canadians cannot be the object of the Sabrevois mission. It is admitted on all hands that, taken as a body, the French Canadians are the most quiet, orderly people on this Continent; that though far from faultless, great crimes are comparatively amongst them; that they are in a minority in the Penitentiaries; and that it would be well if, whilst setting them the example of better agricultural processes, their Anglo-Saxon Protestant neighbors would also in the matter of the domestic virtues take a lesson from these same benighted Papists.

One would think therefore, that, since our Anglican friends are able to spend their money for the support of missions to French Canadian "Romanists," whose salvation is not in danger, because of their fidelity to the teachings of their Church, and whose general morality is beyond controversy—they must be quite able to furnish the funds absolutely requisite for maintaining their own faith, and for providing the poorer classes of their own fellow-countrymen and fellow-members of the Anglican church, with the ordinances of religion, and the administration of the rites of their church. Strange to say, however, such is not the case.

There are it seems Anglican missions to the remote rural districts, whose object is the furnishing to the scattered members of that denomination, the means of hearing the gospel preached, and of having the rites of the church duly administered; but these missions are allowed to starve from want of funds; and, as we learn from the *Gazette* of June last, whose article on the subject we quote below, those funds are in a deplorable condition:—

THE ANGLICAN SYNOD.—Our readers of all Protestant denominations, but especially those of the Episcopal Church, will have read with something akin to mortification the reports which we published of the proceedings of the Synod meeting which took place last week. There was little in the debates, still less in the condition of the Church as exposed by those debates, upon which Churchmen may be congratulated. The condition of the mission fund is sufficiently deplorable in itself; but the subsequent events, which indicated only too clearly the cause of what condition, are more deplorable still. Apart from the purely religious aspect of the question, there is to every right-thinking Christian man an importance attaching to the mission work within the diocese which cannot be over estimated. It is a duty which we owe not simply to our religious obligations, but which on social and political grounds we are bound to recognize, to sustain the ministrations of the gospel in the less populous and less wealthy parishes and missions of the country. And that these should have been denied—as, to a certain extent, they have in the past, and as, there is too much reason to fear, they will be to a still greater extent in the future, the ordinary ministrations of religion, is not creditable to the laymen of the diocese.

It is because of its influence upon this important religious and social interest of the country that the mission work demands the most cordial support of the laity, and it is because that support can only be secured by the most harmonious spirit of unity between clergy and laity, that the events of the past week are to be deeply regretted.—*Montreal Gazette*, 24th June.

Is it not strange, that though so able to support missions for the overthrowing of Popery amongst French Canadians, our Anglican friends are too poor, or too indifferent to the legitimate claims upon them of their own fellow-countrymen, and fellow-Protestants, to be able to sustain in an efficient state, the funds destined to the preservation amongst the latter of Christianity in the back woods! Is not this a clear proof that, in the eyes of Protestants, it a better thing to pull down Popery than to sustain Christianity?

Nor is this all. These very Anglicans, so zealous for the overthrow of Popery, so lukewarm in the sustentation of Christianity, present the sad appearance of a household divided against itself. They are always at loggerheads amongst themselves; and it is to a union with this divided and distracted household that French Canadian Catholics are invited by the Anglican Sabrevois Mission! Here is what the *Gazette* says upon the subject of these intestine discords:—

"But it is impossible to ignore the fact that serious difference does exist, and that while on the part of the laity there is a strong feeling in favour of what are popularly known as Evangelical views, there is with many of the Clergy a tendency towards extreme sacerdotalism. The two schools are very distinctly marked. There has been a strong feeling in favor of avoiding open discussion on the subject; but it is evident that the period of silence has passed."

When Anglicans shall have arranged their differences great and many, then perhaps, certainly not before, will French Catholics listen to their proposals for union.

HUGH O'NEILL AND HIS STRUGGLES FOR IRELAND.—On Tuesday evening, 24th ult., a lecture was delivered by *Tierny N'Oge* on the above subject. We regret to say that the audience was not as large as it ought to have been but a great deal of disappointment occurred through a mistake, the hall not having been opened until 8 o'clock and those who had arrived there previously imagined that there would be no lecture and went home. *Tierny N'Oge* was unfortunately very ill and could not do justice to himself or subject. At the conclusion of his lecture he drew legitimate comparisons between the efforts of O'Neill and those now being made to promote the welfare of Ireland and in an address of point and sarcasm he criticized the Aberdeen speech of Mr. Gladstone in connexion with Home Rule. As Vice-President of St. Patrick's Society Mr. Howley presided, and we noticed the presence of Father Meagher of Tennessee, Father Egan, George Murphy, Esq., M. Donovan, Esq., Myles Murphy, Esq., T. F. O'Brien, Esq., and many others who greeted the lecturer at the conclusion of his address. We are informed that in response to the call of O'Neill Daunt and John Martin, an auxiliary Home Rule Club has been organized in this city.

The *Daily News*, noticing the attacks often made, not on the policy, but on the morality of Canadian statesmen, has some very appropriate remarks, which we transfer to our columns. Certainly as a general rule, our public men, whether they follow M. Dorion, or Sir George Cartier, are above suspicion; dishonesty there may be, but it is confined to the under-trapper. This is a fact of which Canada may be proud, and which is a strong argument against Annexation:—

"The Baldwin, Lafontaine, Tache, Cartier and Macdonalds, who, for the last thirty years have exercised supreme power, and had abundant opportunities of accumulating wealth by the exercise of their official influence, never forsook a public respect or forgot the dignity of their office. Sir Albin MacNab died an embarrassed man, Sir H. Lafontaine, Sir E. Tache, and the Hon. Mr. Baldwin trenched on their fortunes. Cayley, Spence, Smith and Vankoughnet were impoverished, while Sir Geo. E. Cartier and Sir John A. Macdonald, though holding the highest offices for half a generation, during a period of unprecedented expenditure, are less wealthy than when they entered the public service. Had they given to professional life those abilities which they devoted to the service of the people, every one admits that their personal ease and pecuniary interests would have been better nurtured. Canadian politics will not suffer by contrast with those of England, whether at the hustings or in the Commons, and it is a positive relief to turn from the accusations of speculation and defaulting which American journalists bring home to numbers of their prominent men, and call to mind that it is not a single instance has a Canadian Minister been proved to have abused his public trust."

MURKIN FOR OUR COMMON SCHOOLS.—The following paragraph, illustrative of the moral progress of the age, we clip from a late number of the *Toronto Globe*:—

"An exchange says:—Murders by boys are becoming frightfully common. In most instances hitherto reported these bloody deeds have resulted from quarrels between hot-headed youths of about the same age, but now there has been placed on record a case of a boy deliberately stabbing, with intent to kill, a man. The victim of this youth's malicious rage is probably dead by this time, and the adolescent murderer, though in custody, no doubt feels perfectly safe on account of his tender years, which the most unskillful counsel can force to plead trumpet-tongued in the young murderer's behalf with tender-hearted jurors. But it is high time that the murderous boys of the community were taught that they cannot imbricate their hands in human blood with impunity. The hanging or imprisonment for life of these juvenile monsters would go very far towards decreasing the rapidly lengthening roll of murders by boys."

## MARY, OUR MOTHER, OUR REFUGE.—

The Bishop of Verdun relates an incident worthy of the attention of all Catholics, as it conveys a striking proof of the efficacy of belief in the power and goodness, of the thrice honored Being, Who is hailed amongst us as "Blessed," and who bears the glorious appellation of Mother of God. The Bishop was an eye witness, and it was during his first visit to Rome. Two poor men drinking in a tavern quarrelled; and becoming violently excited, one of them seized a knife which was on the table and attempted to strike his companion who fled in terror. He was pursued and almost overtaken, when at a short distance he perceived a statue of the Madonna. He flew towards it and throwing himself on his knees, he turned to his adversary, exclaiming, "Have you the heart to kill me under the very eyes of our Mother!" The hand which had been raised to strike fell as if paralyzed, and the knife dropped at the feet of the Madonna. A reconciliation ensued and thus, this poor man's confidence in Mary, was the means of saving his life, and of preventing the commission of a terrible crime. If we would only turn to our Blessed Lady with feelings of love and confidence we would be better enabled in trials and temptations to escape evil. A hand is now uplifted in Rome to strike the Church in the person of the Holy Father. Let us turn to the Sardinian and with fervent confidence in Her to whom in the person of St. John we have been commended by her Divine Son and ask him, "Have you the heart to strike us under the very eyes of our Mother." In Mary we may confide for she is our Tower of Strength, and if we but pray She will ob-