

The True Witness

AND CATHOLIC CHRONICLE,

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G. E. CLERK, Editor.

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MONTREAL, FRIDAY, AUGUST 16, 1872.

ECCLESIASTICAL CALENDAR.

AUGUST—1872.

Friday, 16—St. Roch, C.
Saturday, 17—Fast. Octave of St. Laurence.
Sunday, 18—Thirtieth after Pentecost.
Monday, 19—St. Hyacinth, C. (Aug. 18.)
Tuesday, 20—St. Bernard, Ab.
Wednesday, 21—St. Jane Frances de Chantal, W.
Thursday, 22—Octave of the Assumption.

OUR TWENTY-THIRD VOLUME.

With a new volume the occasion presents itself—of which we gladly avail ourselves—of returning thanks to our many kind friends, as well amongst the Clergy as the Laity, for their support of the TRUE WITNESS, and the many signs of approbation which we receive from them. Thanking them for their generous encouragement, we are, at the same time, emboldened to ask for its continuance.

Of our principles we need say nothing. We appeal to our past, as the pledge of our future. We aim at making the TRUE WITNESS a Catholic paper; that is to say, a paper submitting itself without reserve to the authority of the Church, speaking to us through the mouths of the legitimate pastors. In other matters, where the Church leaves her children free, we profess to be Conservative; conservative, that is, of what of the monarchical principle is left in our Government: conservative of our political connection with the British Empire: conservative of the autonomy of the several Provinces of which the Dominion is composed, as in the conservation of that autonomy consists in a great measure the preservation of our laws, our language, and our religion. The days are past when the Church, when liberty, of which the Church is the only sure guardian, had aught to dread from monarchical absolutism, or the iron-hand of the feudal lord. Both are menaced indeed; but the storm that menaces them comes from another quarter: from Democracy and what is called Liberalism. These are what the Catholic is now-a-days called upon to resist, and to resist even unto the death.

In compliance with the wishes of many of our subscribers we have made such changes in the heading of our paper, as, we trust, may meet their approval. For the rest we hope that by a zealous advocacy of the Catholic cause, according to the best of our abilities, we may merit the confidence of our brethren in the faith, and the approbation of those whom God has placed as rulers over His Church, and who to us constitute the only authority on matters in any manner bearing upon faith or morals, to which we submit ourselves.

NEWS OF THE WEEK.

The Holy Father continues well, and daily walks in the Garden accompanied by the members of his Court.

The electoral movement in Naples is so strong as to cause the greatest alarm to the Liberals. 4,500 Catholic electors have already inscribed themselves for voting, and as 12,000 were previously on the lists, it makes a very large proportion of the 25,000 entitled to vote. Prussia is greatly preoccupied by the possibility of Cardinal Riario being elected Pope, his courage and energy leaving little hope of his proving a subservient ally of Prince Bismarck. As yet, thank God, there is no probability of a vacancy in the Holy See, and when there is, the Holy Ghost will give us a worthy successor of Pius IX., in spite of the new Ghibelline Empire.

One of the results of the present persecution of the Jesuits in Germany is the removal of their College from Metz. It is said that this important establishment will be at once transferred to Nancy, where the students will meet immediately after the present vacation. In the Grand Duchy of Posen the measure was carried out without an instant's delay, and a retreat in progress was actually stopped, although it would have lasted but two days longer.

The law against the Jesuits and Religious congregations of men has been promulgated in

Alsace-Lorraine. The execution of this iniquitous law encounters great obstacles, especially from the female teachers, and the Prussian Government has been forced to temporise in the latter province. In Germany the congregations of Our Lady and the guilds of the Holy Family have been suppressed as lay affiliations of the Jesuits!

Count de Vogue, the French Ambassador to Turkey, has resigned, because certain of his official actions failed to meet the approval of Count de Remusat, Minister of Foreign Affairs. Admiral Ronciere de Nouy will probably be his successor.

Owing to the prevalence of Rinderpest in Germany and Russia the Belgian Government has issued an order prohibiting the importation of cattle from these countries.

Cosuscorroujouk, a village on the Asiatic bank of the Bosphorus, inhabited by poor Jews and Greeks, has been destroyed by fire. Upwards of 1,000 families are homeless and destitute.

The 600 Communist prisoners who, since their conviction, have been incarcerated in the military prison on the Island of Aix, sailed on Friday for New Caledonia where they are to serve out sentences.

Amadeus has signed the decree providing for the gradual abolition of slavery in the Spanish Dominions of Cuba and Porto Rico.

Advices from Peru to July 27, state that the revolution was begun by Gutierrez, who proclaimed himself dictator and assassinated President Balla. The people were indignant at the murder and captured Gutierrez while trying to escape. The government forces asked for a cessation of hostilities to bury the dead. The people then assassinated Gutierrez and hung his naked body to a lamp-post and then burned the corpse.

Senor Pardo has been inaugurated President and the insurrection is over.

In the House of Commons on Thursday last, the debate on the motion of Mr. Butt for the removal of Justice Keogh from the bench for the decision in the Galway election case was resumed. The Irish members strongly denounced the course of Justice Keogh, which was approved by the Government. The debate was exciting and did not conclude till four next morning when a division of the House was taken and the Government sustained by a majority of one hundred.

The new docks at Belfast were opened on Friday last with appropriate ceremonies. One of the docks was named "Dufferin," in honour of the Governor General of Canada.

The Imperial Parliament was prorogued at two on Saturday afternoon. Shortly before that hour the members of the House of Commons were summoned to the Chamber of the Peers, where the Speech of the Queen was read.

The first subject touched by the Speech, after the announcement of prorogation, is the controversy over the American indirect claims, which the Queen rejoiced to inform Parliament had been disposed of by the spontaneous declaration of the arbitrators, entirely consistent with the views announced at the opening of the session. The Canadian Parliament having passed the acts necessary to give effect to the Treaty of Washington within the Dominion, all arrangements contemplated by that instrument are now in progress, and Her Majesty reflected with satisfaction that the subject with which it dealt no longer offers an impediment to perfect concord between the two kindred nations.

The formal notification by France of the termination of the commercial treaty of 1860 is mentioned, together with the fact that the French Government indicate a desire for further correspondence on the subject.

The conclusion of an extradition treaty with Germany is announced.

The Queen declares her determination to take steps for dealing more effectually with the slave trade of Africa.

The usual acknowledgments are rendered to the Commons for ample pecuniary provision made to meet the exigencies of the public service.

The Queen reviews the most important measures adopted by Parliament during the session, recounts the changes they are designed to effect, and the improvements which must flow from them.

The tranquility and prosperity of Ireland is favorably adverted to; and the Queen concludes as follows:

While I cordially congratulate you on the activity of trade and industry, I hope it will be borne in mind that periods of unusually rapid changes in prices of commodities and the value of labor, are likewise periods which more than ever call for the exercise of moderation and forbearance.

In bidding you farewell, I ask you to join with me in acknowledging the abundant mercies of Almighty God, and imploring their continuance.

The nomination of members to serve in the Dominion Parliament for Montreal, will take place next Monday.

THE DOLLINGERITE PROGRAMME.

The London Times publishes the programme of the new sect, which under the ludicrous misnomer of "Old Catholics," M. Loyson, and some other apostate priests are trying to run in Rome. The programme starts with an assurance that its signers "are firmly attached to the faith established in the Church by Christ and His Apostles;" that they "accept with the Holy Scriptures all the traditions of divine origin, and all legitimate decrees of the Catholic Church; but"—and it is here that the joke comes in—"they absolutely reject the human traditions which have become mingled with the results of revelation." They also reject in particular "the Council of the Vatican."

The joke consists in this:—That whilst thus rejecting a Council in which almost all the Bishops of the Church were present, to which all without exception were invited, the signers of this programme declare that "at no price will they separate themselves from the Catholic Church to form a new sect;" that they "recognize the legitimate authorities that represent, but also affirm their right and their duty to resist arbitrary prescriptions which are also iniquitous, and which can in no way bind the conscience of a Christian."

This is very funny, and almost should we suspect it of being a hoax were it not that the Times, a good authority in such matters, vouches for its authenticity. The new sect, which won't be a sect at any price, tells us that it accepts all the traditions of "divine origin, and all legitimate decrees, of the Catholic Church;" but rejects absolutely the "human traditions" and all "abuses of authority."—Very fine no doubt; but who is to decide what traditions of the Catholic Church are of "divine," what of "human origin? what decrees of the said Church are legitimate, and what merely "abuses of authority." Of two things one. Either the new sect must challenge for itself that infallibility which it denies to the Catholic Church, since the opinion of a fallible body upon such questions are not worth a straw; or it must leave it to every one of its adherents to determine for himself in the exercise of his private judgment whether, such or such a tradition be divine, or merely human, whether such a decree be legitimate or an abuse of authority: but this is the very essence of Protestantism or that in which all Protestantism or heresy consists.

It is for instance a tradition of the Catholic Church that certain writings were inspired; that in consequence the narrative of the extraordinary circumstances preceding and attending the birth of the person known in history as Christ, as given by the author (whosoever he may have been) of the short biography called the "Gospel according to St. Matthew," and by St. Luke in his biography of Christ—although neither one nor the other could by any possibility have had any personal knowledge of the facts which they therein depose to—is true in all its details. Now if the Catholic Church, on whose authority alone, we accept the inspiration of these two biographies, and whose authority is therefore the only reason we or any one else can assign for believing the story of the Incarnation—be fallible she may have erred in her definition of the Canon of inspired scripture: the tradition, for it is after all but a tradition, that the writer of the Gospel called of St. Matthew, and St. Luke, were inspired by the Holy Ghost, and had supernatural means of learning the facts connected with the birth of the person—a short record of whose life, sayings and doings they give us—may be after all not a divine, but merely a human tradition; and our belief therefore in the Incarnation if the Catholic Church be not infallible is but idle superstition, with no better foundation than any of the wildest legends of heathen mythology. But if the Catholic Church be infallible, then are all her traditions of divine authority, since infallibility is an attribute which she must have received from God.

But the Dollinger-Loyson movement has for its starting point the assumption that the Catholic Church is fallible; may err, and has in fact in its traditions, and in its decrees. But if this be so, all its traditions are worthless, and all its pretensions to teach with authority, to define articles of faith, to determine the Canon of Scripture, the inspiration of Scripture, or any fact whatsoever in the supernatural order, or beyond the cognisance of man's natural faculties—an impertinent assumption of authority which every freeman is at liberty to, nay, is bound to resist. If in any one instance the Church can possibly err she may have erred in all her teaching; and to admit the possibility of her having erred is to admit that after all Christianity considered as involving belief in many things beyond the cognisance of our natural faculties may be no better than a lie.

The St. Patrick's Benevolent Society acknowledge with thanks the receipt of \$10, a donation from His Worship Mayor Coursol, to the funds of the Society.

PROFESSOR McLAREN AND ENGLISH HISTORY.

LETTER IV.

MOST LEARNED PROFESSOR.—Your second assertion is as extraordinary as your first.—William was tolerant. "No man, you tell us, (perhaps it was only meant for the Orangemen of Toronto,) had greater reverence for the spirit of toleration or carried out the principle more faithfully than he." Good! most learned Professor. We have heard tell of people who were said to possess a great kindness of heart, but a very awkward way of expressing it. Dicken's Quilp may be ranked as one of these. If William the Dutchman was tolerant, he had certainly like Quilp a most unfortunate mode of expressing it. But perhaps your tolerance, my dear professor, is altogether a one-sided tolerance, a tolerance for all but popery. A toleration like that of the Bandon poet:

"Heathen, Jew, or Atheist may enter here
But not a papist."

This is, we must confess, a very common kind of tolerance, and has especially flourished in our modern days. It is doubtless a portion of that modern progress which is said to have made England so great a nation. But this is digressing.

Let us examine this Dutch toleration of which you in common with all other Orangemen seem so proud.

On or about Dec. 6th, 1688, and before Dutch William had yet succeeded through the bigotry of the nation in grasping the English throne, and whilst James was yet England's lawful King, a proclamation appeared in London under William's signature, declaring all papists bearing arms, or having them in their houses, or executing any office contrary to law, robbers, freebooters, banditti, and incapable of receiving quarter, and calling on all magistrates to disarm all Papists and to execute the laws with all rigor. This proclamation so exceedingly tolerant both in spirit and in letter, was afterwards disowned by William, and some years later a disreputable character—Speke the libeller came forward to claim the merit or infamy of the imposture, but at the time of its publication no one doubted its authenticity; a fact which proves two things—1st. The men of those times thought William capable of such a proclamation and had not therefore the same exalted idea of William's tolerance ('Tis distance lends enchantment to the view) as you appear to have and—2nd. The issuing of such a proclamation even supposing it to have emanated from Speke, which is not established, shews that such a barbarous intolerance as is therein embodied was after the tastes of the age. The forger writes as near a fac-simile as possible, and in this case appears to have succeeded admirably if we are to judge from the fact of his not having been detected.

But the very calling in of William is the greatest of proof of William's intolerance. He was undoubtedly called in for no other end than to establish Protestantism. His letter to Bentick on the eve of his invasion proves this. My sufferings, my disquiet, he wrote, are dreadful. I hardly see my way. Never in my life did I so much feel the need of God's guidance. God support you, and enable you to bear your part in a work on which, as far as human beings can see, the welfare of his Church depends." His invasion of England then was undertaken for "the great Protestant cause," and his accepting the English throne under such circumstances—its lawful owner being yet alive—shews that his religion sanctioned spoliation, provided it were done for the sake, and in furtherance of Protestantism. That if left to itself the nation would not long have remained Protestant, we have already seen from the continued humiliating acknowledgments of Protestants themselves, that without the test act Protestantism was in danger. We shall have the same truth announced again presently from the royal lips of William and Mary—no mean authorities on this point. To force then a religion upon the nation, which it did not desire, was an act of extremest intolerance, and to accept the throne of England for such an end proves the Great William a bigot.

There is something deeply humiliating to our English pride in this accession of William to the British throne. Religious intolerance must be indeed intense where it is not felt.—That heart must indeed hate popery with fiercest hate, that can accept ungrudgingly England's humiliation at the hands of the Dutch Stadtholder. Forty fine regiments, a regular army such as had never before marched to battle under the royal standard of England had retreated precipitately before an invader, a foreigner and a Dutchman withal.

A great nation with a mighty fleet on the sea, with a regular army of forty thousand men and with a militia of a hundred and thirty thousand men, without one siege or battle reduced to the state of a province by fifteen thousand invaders! What a humiliating picture for English pride! And yet all this and much more is forgotten because religious intolerance reigns supreme; because "Protestant ascendancy" is to be purchased at any price, even that of a nation's degradation. How thoroughly

the religious element took the place of justice and right in William's accession—how thoroughly intolerance over-balanced the weightiest judgments of our nature in this Dutch conquest is seen from the humiliating acknowledgments of two of the ablest and most experienced English statesmen of the age. "If King James were a Protestant," said Halifax to Reresby, "we could not keep him out four months."

"If King James," said Danby, "would but give the country some satisfaction about religion" (Danby was exacting, James had already declared freedom of conscience, and lost his crown thereby) "it would be very hard to make head against him." A truly humiliating acknowledgment for an age said to be tolerant. We have this same tolerance now-a-days in our advertisements. No Irish (a modern synonyme for Catholic) need apply.

James who knew William perhaps as intimately as any one; certainly more intimately than you can, most learned Professor; had not the same exalted ideas of his liberality in religious affairs as you from some inexplicable reason appear to entertain. Knowing him intimately, he yet deemed it necessary to dispatch Sir William Penn, the celebrated Quaker to the Court of Holland to endeavor to win William and his wife—"James' unnatural daughter" to more tolerant ideas, and to endeavor to convince them that all restraint on the freedom of religious worship was opposed to the inalienable rights of conscience—was contrary to Christianity, and as a matter of political economy had already everywhere proved a failure. The worthy Quaker found his eloquence and his logic equally unavailable. The great founder of Orangeism was too deeply inoculated with the intolerance of the age, in which he lived, to be capable of accepting such liberal doctrines, and had already received from the celebrated Dr. Burnet, that hypocritical reply, which will render the memory of William and Mary execrable to all time amongst the non-Orange portion of the world. "However much their majesties might be hostile to persecution, yet they would never give their consent to the repeal of the test act, because that act was necessary for the preservation of the Protestant faith." "My little dears," said the Ogre in the pantomime, as he swallows the children wholesale down his capacious throttle, "I don't wish to hurt your feelings, but I must have my breakfast."

If we may be allowed to take the Essayist Historian as any authority upon the question of the tolerance of the age in which your Great William lived, we shall find him outspoken enough for all purposes. Summing up the abortive efforts of Convocation towards a comprehension, he says: "The prelates were as a body sincerely desirous, that some concessions might be made to the non-conformists. But the prelates were utterly unable to curb the mutinous democracy. They were few in number. * * * So ended and for ever the hope, that the Church of England might be induced to make some concessions to the scriptures of the non-conformists. Thus speaks the Essayist Historian the Great Macaulay, contradicting flatly the equally Great Professor McLaren of Toronto Orange notoriety.

SACERDOS.

WRITTEN FOR THE TRUE WITNESS.

SHORT SERMONS FOR SINCERE SOULS.
No. IX.

"Thus saith the Lord I have healed these waters and there shall be no more in them death or barrenness."—(4 Kings 2.)

If parents are obliged to instruct their children in all that pertains to salvation; if they are obliged to correct them in all that is contrary to God's law, they are no less obliged to give them good example as well in acts as in words.

There is no sermon so impressive, or so powerful as example as in teaching any art, there is no instruction so efficacious as to see the thing itself done, so in the instruction of virtue there is no teaching so impressive as to behold others practising virtue. There is something imitative in our very nature; hence example appears contagious. Why does the child of English parents talk English and not French? Why does the child of French parents talk French and not English? Because without the aid of instruction, or of books, with out the aid of teacher's, it learns the language it hears spoken around it. So with virtue. The child that lives in an atmosphere of virtue becomes virtuous. The child that breathes an atmosphere of vice, becomes vicious. Christian parents, behold how much you have in your power the eternal salvation, or the eternal damnation of your children. The young gazelle learns the stately walk of its parents: the child crab walks sideways with its mother.

But of all example, that of those, whom we most esteem or revere is the most powerful. Hence the power of parents over their children. St. Chrysostom calls "the lips of the parent, the books of the child." If those lips then are pure and holy; if they ever speak words of purity and piety, the mind of the child will learn only purity and holiness; if alas! those