

The True Witness

AND CATHOLIC CHRONICLE,

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J. GILLIES.

G. E. CLEEK, Editor.

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MONTREAL, FRIDAY, SEPTEMBER 27, 1872

ECCLIASTICAL CALENDAR.

SEPTEMBER—1872.

Friday, 27—SS. Cosmas and Damian, MM.

Saturday, 28—St. Wenceslaus, M.

Sunday, 29—Nineteenth after Pentecost.

Monday, 30—St. Jerome, C. D.

OCTOBER—1872.

Tuesday, 1—St. Remigius, B. C.

Wednesday, 2—The Holy Guardian Angels.

Thursday, 3—Of the Blessed Sacrament.

NEWS OF THE WEEK.

The most cheering news from Great Britain is that the price of coal has fallen and is expected to fall a good deal more. This is indeed good news, and is a set off to the sad tale that reaches us of the potatoes which are everywhere rotting, and of the cattle which are being carried off by pestilence. A food famine and a fuel famine together would be too much for the poorer classes of England to endure; they would rise up against the rich.

The political news from Europe is of but little interest. The English journals are taken up either with long and rather dreary details of the Autumn Manoeuvres, or with reports of brutal murders, of which there is an abundant crop. A single paragraph of the London Times, for instance, contains a report of one case of wife murder; one of the murder of a daughter by her mother; and another of the murder of a young man by his comrade. Pretty well this for one day; what would the Protestant papers say had all this occurred in Ireland?

On the 20th inst., the partizans of the Piedmontese Government had a demonstration to commemorate the attack on, and capture of that City by the foreign mercenaries of Victor Emmanuel. From his faithful subjects the Sovereign Pontiff received visits of condolence, to whom the Holy Father delivered addresses deploring the calamities of the Church in general, and of the Holy City in particular, now become the prey of the spoiler. Spain is in a very disturbed condition; the Carlists are again moving, and the finances of the country exhibit a deficit of 2,600 millions of reals; the condition of the bogus Kingdom of Italy is, thank God, no better, and we may hope that the day of vengeance is not far off. The people will have ample opportunity to meditate upon the blessings of Revolution—and the results of Liberal principles.

The report of the harvest in Canada is on the whole very satisfactory, and invites to gratitude towards Him from Whom comes every good gift.

The Golden wedding, or fiftieth anniversary of the Ordination of Mgr. Bourget, Bishop of Montreal will be duly celebrated on Tuesday the 29th of October next, the eve of his 74th birthday. The real date of Monseigneur's Ordination is the 30th of November; but as at that season of the year the communications are much cut up, it has been determined to devote the 29th of next month to the joyful celebration.

The festivities will commence on Sunday the 27th by a solemn High Mass. On Monday they will be continued, and in the evening there will be illuminations and other demonstrations. On Tuesday there will be Pontifical High Mass at the Cathedral; and at half an hour after noon, there will be a Banquet in the St. Patrick's Hall, to which all the Clergy, and representatives from every Parish, College, Seminary, and Religious Corporate body or Association of men in the Diocese are invited. In the evening, illuminations, torchlight processions and other festivities.

Addresses from every Parish and Association in the Diocese will be presented from the 21st to the 28th inclusive, of next month, betwixt the hours of 9 a.m. and 3 p.m. These will be preserved in volumes; and it is hoped that from every Parish will come an offering for the purpose of completing the Dome of the Cathedral, beneath which, when it shall please God to call him, the mortal remains of our beloved and venerated Bishop will be laid, to await the

last trump, and the coming of Him Whom on earth he has so faithfully served.

It will thus be seen that the projected festivities are on a grand scale, and worthy of the occasion. We respectfully invite our fellow-citizens, by timely preparations for the decorating of their houses to contribute their part to the approaching solemnity.

THE GENEVA AWARD.—On both sides of the Atlantic there is discontent with the result of the Arbitration. That there should be discontent in England is not wonderful; but that the same feeling towards the award should be manifested in the United States is indeed strange.

The former is mulcted in a round sum of upwards of Three Millions of Pounds sterling in gold; this, with some drawback on account of counter-claims yet to be heard and adjudicated upon—England will have to pay, and the United States to receive. This is a matter of fact.

On the other hand, the principle is established, on undeniable parchment, and in the best of ink, that neutrals are liable for the acts of ships fitted out in their ports. This—in theory—is beneficial to England; since, if reduced to practise, it would secure her, when engaged in war, against the depredations of privateers built, equipped in, and sailing from, United States ports.

Unfortunately, however, the gain to England is only theoretical, whilst that to the United States is a hard fact, capable of being expressed in terms of dollars and cents, in gold. The principle of the liability of neutrals, as laid down in the Treaty, which is all that England gains by it, will never be reduced to practise, or assume the guise of a fact. Is any one, on either side of the Atlantic, fool enough to believe that, were England engaged in war, or were Ireland in insurrection, the United States would submit to be bound by it? Can any one, not a born fool, doubt for a moment that in such a contingency, from every port of the United States, armed vessels would sail forth to prey upon English commerce, to carry material aid to the insurgents? No Treaty that Great Britain has ever made, or ever will make, will be binding upon the other party for one moment longer than it is in the power of the former to enforce it at the cannon's mouth, and point of the bayonet. Treaties are of themselves—we say it advisedly—but sheer unmitigated humbug. Were Treaties of any value, the Piedmontese would not to-day be in Rome; were plighted faith and pledged word worth aught as guarantees against aggression the Sovereign Pontiff would not to-day be prisoner in his own Territories. Were Treaties binding, when either of the contracting parties feels itself thereby hampered in its policy and, at the same time, strong enough to set them at naught, Russia would not have set aside with contemptuous disregard of the remonstrances of Great Britain the essential conditions of the Treaty which closed the Crimean war. He then must be an ass indeed, who can for a moment dream that the Treaty of Washington will oppose any obstacles to the building, arming, and sending to sea from U. States ports, of cruisers to prey upon British commerce, and to carry on hostilities against the Empire—the moment the latter finds itself engaged in war, and too weak to compel by force of arms the U. States Government to observe the stipulations of that Treaty. Were Treaties binding, were the laws of nations recognised by the U. States as imposing of themselves, obligations, Canada would never have been tormented with raids upon her territory by armed bands of U. States citizens. And yet there are simpletons who twaddle about the Treaty of Washington, and the principle with respect to neutral obligations that it has consecrated. Bah!

The papers furnish us with an account of the antecedents of Mrs. Emily J. Meriman, now Mrs.—really we are at a loss how to style the lady: whether to speak of her as the Reverend Mrs. Loysen, or as the Rev. Mother Hyacinthe—at all events we mean the lady whom the Father Hyacinthe has lately led to the licensed Matrimonial Registry Office, Marylebone.

The lady, like the second Mrs. Weller, was a widow, the relict of a Mr. Meriman of Brooklyn. From her husband she had been separated for several years before his death, and had travelled on the Continent of Europe as agent for a "patent corset." She also acted as a sort of newspaper correspondent, furnishing accounts of women's dresses, and "female fixings" generally, to the papers in the U. States.

Whilst in Paris Mrs. Meriman was converted from Protestantism to Romanism. On her return to the U. States after her husband's death, she got herself reconverted from Romanism back to Protestantism by a minister of the name of Joseph Thomason. Soon however she left New York for Paris where again she was re-converted from Protestantism to Romanism by Father Hyacinthe, the charms of the eloquent monk, eclipsing those of the absent

pastor of the New York Tabernacle church. And now last change—at least last change as yet recorded in this strange eventful history—she has been re-re-converted back to Protestantism, by her Protestantised husband whom she had herself converted to that holy faith, by the pure Gospel light which flashed from her eyes. Altogether it is a very funny story.

The Reverend Benedict does not seem quite assured as to his position however. Unmindful of the proverb "qui s'excuse s'accuse," he has published a long letter in the public papers vindicating his conduct, justifying the violation of his vows, and made up of the old stock arguments of Luther and the early Protestant reformers. He marries by way of setting an example, and as a protest against the "traditions of a blind asceticism." With what particular anti-Catholic sect the unhappy man proposes to ally himself, he does not tell us. For a time he will probably take refuge amongst the Dollingerites.

Dr. Pusey threatens to abandon the Church as By Law Established, should the Athanasian Creed be repealed by Act of Parliament, or seriously tampered with. Mr. Ffoulkes, on the other hand, wishes to get rid of it altogether, on the grounds that it, as also does the Filioque in the Creed, or doctrine of the Double Procession of the Holy Ghost—rests upon the authority of the Pope alone. "Both," he says in a letter to the Times—

"Both came to our forefathers on the sole authority implied or expressed, of the Pope. On that authority (disguise it as we may by the name of prescription, agreement with Scripture, or with our own predilections) we receive both still. Hence the logical defects of our position, which sent so many of us over to Rome—myself included—in spite of all that Dr. Pusey could say; and English Churchmen may take my word for it, as having studied this whole question from more sides than one, that as long as we retain anything in our system which our forefathers received on the authority of the Pope alone, and for which we cannot plead the express teaching of the undisputed General Councils of the Church as well, so long we shall never be able to look Rome fairly in the face, or gainsay the logic which may sooner or later make conquest of Dr. Pusey himself. I remain, &c.,

EDMUND S. FFOULKES.

If this be so; if as Mr. Ffoulkes asserts, the Athanasian Creed, and the doctrine of the Double Procession came to our forefathers "on the sole authority, implied or expressed of the Pope;" and since our forefathers universally accepted creed and doctrine—then it follows that our forefathers accepted the Pope alone, as an infallible authority in questions of faith; and that the recent definition of the Council of the Vatican, whatever else it may be, is no novelty, or rather imposes no new belief on the Church. Fact is better than theory; and therefore the fact that the sole authority of the Pope sufficed to establish creeds, and to define articles of faith, shows that the Pope was in fact accepted as infallible by our forefathers, and that they would have accepted the decrees of the Vatican Council.

Men do not accept confessions of faith and creeds, and articles of belief on the "sole authority" of one whom they deem to be fallible. They may err in attributing infallibility to him; but that they do attribute it to him is evident, if they accept confessions of faith from his hands, and articles of belief on his "sole authority."

CATHOLIC INGRATITUDE.—The Irish are not generally deemed obnoxious to the reproach of being unmindful of benefits received; and yet the charge of ingratitude is seriously urged against them, at least against such of them as are Catholics, and who persist in remaining faithful to their Church after their arrival in the U. States, by a certain Eugene Lawrence, a writer in Harper's Weekly.

It seems—and it is on this the charge of ingratitude is based—that the Irish Catholic immigrant is received at New York by a Society which, taking him by the hand on his landing, places him in communication with the Catholic priest. The latter—vile ungrateful mortal that he is—warns the lately landed stranger against the dangers and temptations to which he is likely to be exposed; and herein lies the very head and front of the offending, the Irish Catholic stranger is especially warned against the Godless schools of the U. States.

But it is against the public schools that the emigrant is especially warned, as the centres of moral and spiritual corruption. "Keep your children," the Catholic Union insists, "away from State-Schools, which one might better call heathen schools, or even by some worse name." And one of its orators proceeds to demand that the school funds shall be divided in such a way as to insure the education of the people in the rigid principles of Romanism.

There is gratitude for you! Instead of being thankful to the State that taxes them for the support of schools in which their children will be weaned in due time from the superstitions of Romanism—these ungrateful Irish Papists spurn the schools; and have actually the audacity to demand that their own money, the money that they pay for school purposes, be so employed as to give them schools to which they can conscientiously send their children! Why this is worse than the ingratitude of the Irish Papists at home; who instead of being humbly thankful for an Established Protestant Church

set up for them by a liberal Protestant Government, actually—alas for the depravity of human nature! refused to attend its ministrations, or accept its consolations, in spite of three centuries of paternal torturings, hangings, rackings, floggings and persecution. And so here in the United States the descendants of these ungrateful men seem as insensible to the blessing of State-Schoolism, as were their fathers in Ireland to the blessings of State-Churchism.

THE AGRICULTURAL LABORER'S STRIKE.—It is to be feared that there will be lively times in England during the coming winter. Coal is dear—so dear, as to be almost beyond the reach of any but the wealthy; meat is dear and rising; the potatoes are rotting; and most serious of all, the farmers seem to be meditating reprisals against their laborers, whose combination has already had the effect of raising wages, about one and sixpence per week, and if allowed to continue, may raise them yet a great deal more.

During summer and autumn, the laborers had it all their own way; the farmers, whose crops had to be cut down and got in at any cost, were obliged to yield to the demands made upon them; but in the winter, field work is slack, and the farmers' turn will come; they will be masters of the position, and will improve it, reckless of consequences. The note of warning to the refractory laborers has been already sounded; they have been given to understand that they will be deprived of those perquisites which, in the shape of cottages and garden plots have hitherto helped to eke out their scant wages; and it is said that the farmers will dismiss all the hands they can do without during the winter. In short the farmers are to meet the summer "strike," with a kind of winter "lock-out."

If this policy be carried out, it is to be feared that serious outbreaks will be the result; that modern *Jacquerie* will be the consequence, and that this will not be put down without much loss of valuable property, and still more precious lives. The principles of the *Commune* will under such circumstances find acceptance even amongst the somewhat stolid rural population of England; and the cry "property is theft; death to the rich"—may yet be heard amongst the green lanes of England, as well as in the streets and back-slums of Paris.

How this calamity is to be avoided it is hard to see. Legislation can do nothing to avert it; for it can hardly be expected that, in this nineteenth century the legislature will, as in the days of feudal ignorance, again attempt to regulate wages by laws, or to determine the relations betwixt employers and employed by Statute; and yet if something be not done, and that quickly, England in spite of her so-called prosperity, seems to be menaced with a Peasants' War.

The Times is in difficulties how to reconcile the spoliation of the Church in Rome by the Piedmontese Government, with—not the principles of justice—but with the civil laws of the new Italian Kingdom:—

"As these laws"—says the Times—"insured to the citizens unlimited freedom of association, it was not easy to see why, in a community organised upon the principle of absolute separation of Church and State, monks and nuns should not be permitted to join in the pursuit of holiness as freely as other men or women are allowed to club together for any other purpose."

Not easy indeed; but neither is it easy to show upon what principle Englishmen, who boast that in their country every man is to be held and treated as innocent of crime until proved guilty in open court, can approve of the pains and penalties imposed on Jesuit priests without form of trial whatsoever. The only explanation of the phenomenon is the old one:—That Protestants have two contradictory canons or rules of right and wrong; one which they reserve for their own use; the other, which they apply to Catholics.

Open Bibles and Gospel Privileges seem but to have but small effect in promoting morality; nay almost would it seem as if unchastity prevailed in the very ratio of meeting houses.—Such at least is the testimony of the Registrar for the parish of Wails Shetland in his returns for the first quarter of the current year.

This parish is singularly blessed with meeting houses. For a population of 2,500 souls, it has no less than 14 separate sects, or congregations; and its moral state may be judged of from the Registrar's indignant wail. Having enumerated the fearful amount of illegitimacy, the good man exclaims:—

"Such a proportion of illegitimate births has never before occurred in this district within the memory of man. If a clause is not inserted in the Poor Law Amendment Act, making criminal, matters will become worse: for leaving the country, and denying the paternity are characteristic of our parishioners."

Is there any Popish parish in Ireland of which a public officer would venture to say the same thing?

POLITICAL.—It is rumored that Mr. George Brown is about to re-enter public life as leader of the Ontario legislature.

It is rumored in Quebec, that Mr. Cauchon is to enter the Cabinet as Receiver General, in place of Mr. Chapais.

ORDINATIONS.—His Lordship the Bishop of Montreal, whose health is, to the delight of all the faithful of the diocese, greatly improved made on Saturday, the 7th inst., a pastoral visit to Ste. Therese where, besides visiting the Seminary, the Convent and other religious institution, His Lordship conferred the following Orders:—Priesthood—Rev. MM. Alphonse Joubert and Trefle Cordier. Subdiaconate—Rev. M. Timothy Kavanagh. Minor Orders—MM. Napoleon Lenoire, Napoleon Aubry, William Fox, Avila Cherrier. The following received the Tonsure—MM. A. Corbert, D. Leduc, M. Emard, L. Leduc, and P. Brady.

In the afternoon His Lordship confirmed 250 children, and also received and replied to numerous addresses presented to him. On Monday His Lordship started for Lachine.

That our beloved Bishop should thus be able to resume his apostolic labors is a proof of his returning health, and warrants us in indulging in the hope that he may yet be spared to the Diocese for many years.

ORDINATIONS.—On the 21st inst., His Grace the Archbishop of Quebec conferred the Order of Subdeacon on M. Martin McPherson of Achat.

On the same day His Lordship the Bishop of St. Hyacinthe conferred Subdeacon's Orders on MM. L. Boivin and Magloire Lafamme both of the Seminary of St. Hyacinthe.

RECEPTION.—In the Ursuline Convent at Quebec, an interesting and edifying ceremony took place on Sunday, the 8th inst. From the hands of her uncle, Mgr. Horan, the esteemed Bishop of Kingston, Miss Stella Murray received the veil, after having made her solemn profession, and taken the usual vows. The Rev. C. Murray, of Cornwall, brother of her whose sacred nuptials were that day celebrated, preached an appropriate sermon.

On Monday Rosa D'Erina gave the first of her entertainments at the St. Patrick's Hall. Owing, we suppose, to the menacing appearance of the sky, the attendance was not so large as we anticipated it would be, and as the Rose of Erin's merits deserved. The entertainment was rather of the nature of a Musical Lecture than a Concert, the object being to give the audience an idea of the several styles of music. For this purpose the accomplished artist gave choice selections from Mendelssohn, Meyerbeer, Rossini, and other great composers; as well as from Wallace, Balfe, and the sweet ballads of Ireland, England, and Scotland. On Tuesday a new programme was well carried out in the same Hall; and we are sure that all who had the pleasure of assisting must have retired with the assurance that strong as are the terms in which the merits of Rosa D'Erina, whether as a vocalist or a pianist have been sung by the press both of England and America, those terms are not exaggerated, and that the fair cantatrice, their object, deserves them all.

The Catholic Review, published at Brooklyn has entered upon the second year of its existence, and will, perhaps accept our congratulations. Such a paper as the Catholic Review is a credit to its conductors, and a blessing to the community amongst whom it circulates. Its original articles are all of the first class, and its selections most interesting. Most heartily do we tender its editors our best wishes for the long and prosperous career of the Review, than which no abler paper is published on this Continent. As Catholics we are proud of it.

The Witness of the 20th complains that we have dealt unjustly in attributing to him fears lest Scotch Protestant morality be deteriorated by the influx of Catholics from Ireland. The Witness tells us that he did but quote from the Registrar General's Report that such was the case, expressing no opinion of his own on the matter. We misunderstood the Witness by not paying sufficient attention to his quotation marks, and therefore hasten to make the necessary correction.

TRUE IRISH GENEROSITY.—On Tuesday and Wednesday evenings, September 10th, and 11th, that popular troupe, "Erin and the Brennans," gave exhibitions in Ottawa, in aid of the building fund of the St. Patrick's Orphanage, of that city. In return for such generosity, we hope that Mr. Brennan and his entertaining company, will receive a genuine *Coad-Mille-Faillie* from every Irish man, woman, and child, in the various cities and towns through which they propose to pass.

MORE POWER TO THEM.—The Catholics of New Brunswick won't pay the rascally school tax imposed on them by their fanatical legislature. Thus in St. John, out of \$73,000, only \$6,000 have been collected. This is as it should be; and by sticking to this policy our Catholic friends will no doubt be able to wrest from their oppressors what we may call "better terms."

Seven hundred and eighty-five immigrants arrived in Toronto last month, of whom five hundred and fifty-five remain in Canada.