

The True Witness

AND CATHOLIC CHRONICLE, PRINTED AND PUBLISHED EVERY FRIDAY At No. 210, St. James Street, by J. GILLIES.

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MONTREAL, FRIDAY, APRIL 24, 1874.

ECCLESIASTICAL CALENDAR.

Friday, 24—St. Fidelis of Sigmaringa, M. Saturday, 25—St. Mark, Ev. Sunday, 26—Third after Easter. Monday, 27—SS. Cletus and Marcellinus, PP. MM. Tuesday, 28—St. Paul of the Cross. Wednesday, 29—St. Peter, M. Thursday, 30—St. Catherine of Siena, V.

NOTICE.

On the First of May next the Office of the TRUE WITNESS will remove to No. 195 FORTIFICATION LANE, a few doors west of St. Peter Street.

On Sunday last there was read in all the Catholic churches of this City a Mandement, or Letter from His Lordship the Bishop of Montreal, warning the faithful against certain theatrical spectacles, in which the laws of morality are outraged, and decency is set at naught. To take part in, or countenance such exhibitions is mortal sin, a violation of the laws of God and of His Church. Fathers of families should be most careful to prohibit such sinful amusements to their children; and if the law of the land cannot reach them, at all events all who respect morality should do their best to discourage them, and put them down. Catholics and Protestants in such a cause as this should surely work together; for whatever may be their differences on questions in the supernatural order, we trust that on a question of natural morality there are none.

NEWS OF THE WEEK.

Why is it that news from the seat of war in the North of Spain is scanty? It is often asked; by whom is it suppressed? We cannot tell; but this seems certain, that if the revolutionary government of Spain had any triumphs to announce, it would do so gladly. We therefore conclude from the silence of the telegraph that the Carlist cause is prospering, though as yet the tidings of the surrender of Bilbao have not reached us. Whether, if successful before that City, the Carlists will be able to march southwards, and make themselves masters of the rest of Spain is of course doubtful. The country is eminently unsuited, owing to the difficulty of providing sustenance, for the carrying on of aggressive warfare. "He who makes war in Spain," says an old proverb, "with a small army will be beaten, and with a large one, will be starved." It was in a great measure because of these physical conditions of Spain, that Napoleon with his legions was unable to drive out the handful of British troops under Lord Wellington; he could not keep any large bodies massed together for any length of time, as the country could not feed them, and so his numerical superiority of force proved itself of no use against the cautious tactics of the English general. So it is likely will it fare with the Carlists should they advance from their northern stronghold on the southern part of the Peninsula; unless indeed there be a strong party in the south of Spain in their favor. This however does not as yet appear to be the case.

Honors, and rewards more substantial, have been showered upon Garnet Africanus, conqueror of the Ashantees. He and his brave little army have received the thanks of Parliament, and enjoyed their triumph in Windsor Park in the presence of the Queen, who has also recommended a grant of £25,000 to the successful general. The enthusiasm with which the safe return of the expeditionary force is greeted is the measure of the anxiety with which its progress was regarded and of the gloomy forebodings of the people of England.

Since the dragging of the Archbishop of Cologne to jail, the Prussian government has left the pastors of the Church undisturbed; fancying no doubt that its vigorous measures of persecution will subdue the spirits of the rest of the German Catholic Episcopate. There

is no danger, however, that such will be the case. "We are all d'Esprenenils" was the reply of the assembled Parlement of Paris to the troops who forced their way within the sacred precinct of the Court to arrest that individual. "We are all Ledochowski's; we are all as the Bishop of Treves and as His Grace of Cologne" is the only answer which Bismarck will be able to extort from the united Episcopate of Germany. Let us wait in patience and we shall see that it is not the Church that will yield in the present war waged against her by her enemies. There is something stronger than bayonets, and that is the will of the Christian, sustained by a firm confidence in the promises of Christ to His Church.

In Switzerland the persecution against the Church rages with increasing severity. Not only have the Catholics been driven out of their own churches, which have been handed over to the Loysons, and others of the same stamp; not only have the Catholic clergy been exiled, but the Catholic laity are now forbidden to meet together in their own private dwellings for the exercise of their religion. Still, as in England as in the days of Elizabeth—Catholic priests manage from time to time to get across the frontier, and are received with delight by the Catholic people, to whom they administer the Sacraments, and offer the consolations of religion in spite of the vigilance of the government which foolishly flatters itself that it will succeed in stamping out Catholicity, and compel Catholics to submit to the degradation of accepting the religious ministrations of a Loyson, and other degraded priests.

On this side of the Atlantic the persecution has broken out in the Brazils, where for the crime of interdicting approach to the Sacraments to the members of condemned secret societies, a Catholic Bishop has been condemned to four years imprisonment with hard labor. We have seen a statement that the Government, perhaps ashamed of the atrocity of its conduct, has since remitted the sentence, but this is not fully confirmed. We wonder what Protestants would say were the Canadian government to send the Protestant Bishop of Ottawa to the Penitentiary because of his treatment of the Cuminites!

A Mr. Carpenter member of the Senate at Washington has moved that it is the duty of the United States to recognise the independence of Cuba, and to observe neutrality betwixt that island and Spain. Considering the terms in which the action of Great Britain in observing strict neutrality betwixt North and South in the late war, and in recognising the belligerent character of the latter, when the first did the same by claiming for itself the character of a belligerent, was denounced in the United States—the motion of Mr. Carpenter would strike us as very odd to say the least—were it not that we had long ago learned that the United States have two sets of laws, and apply to others a rule of right and wrong which they would not allow to be applied to themselves.

There has been a short suspension of hostilities, caused by the weather, in the North of Spain, but fighting recommenced on Saturday. The result is not given.

Dr. Kenealy has been refused a new trial for his client Orton. The mortal remains of Dr. Livingstone have been laid in Westminster Abbey.

The Bishop of Nancy is the latest victim of German persecution; he has been condemned to a heavy fine for a Pastoral by him issued to his clergy in July last. In the case of the Bishop of Olinda sentenced to four years imprisonment with hard labor for prohibiting Freemason demonstrations in his Cathedral, and publishing the Papal condemnation of Secret Societies, the hard labor clause only of the sentence has been remitted.

The expulsion of M. Riel from the House of Commons, by a large majority on the grounds of his being a fugitive from justice, has created much excitement, and it is to be feared will revive ancient national jealousies; for it is a fact that, on the division, almost all the French speaking members voted one way, and the English members another. Riel it is said will again present himself before the electors of Provencher who will probably again return him to Parliament; so unless by Bill or otherwise Riel be declared incapable of taking his seat in the House of Commons until purged of the charge hanging over him, the painful contest betwixt Riel's friends and his enemies may be indefinitely prolonged. It will require much prudence on the part of our public men, and much forbearance on both sides, to prevent this sad business from degenerating into a war of races.

An investigation into the management of the Post Office of this City, more especially with reference to the Pope-Macdonald letter business of September last, has been in progress for some days, and is not yet concluded. Nothing positive has been brought out; but suspicion attaches strongly to one of the clerks in the Office. As it is however quite possible that these suspicions are unfounded, we refrain from mentioning his name.

CONSECRATIONS OF THE BISHOP OF HAMILTON.—On Sunday last the Right Rev. Dr. Crinnan was by authority of the Holy See, raised to the dignity of Bishop of Hamilton in lieu of the lately deceased Mgr. Farrell. This imposing ceremony took place in St. Joseph's Church, Stratford. His Grace the Archbishop of Toronto was Consecrator, assisted by their Lordships the Bishops of London and of Kingston. There were present Mgr. Fabre of Gratianopolis, Coadjutor of Montreal, and many of the Prelates of the United States, besides a large concourse of the Clergy from all parts of the Dominion, and the neighboring republic. On the following day the newly consecrated Bishop proceeded to his Episcopal City, where he was received with every demonstration of respectful joy by the Catholic population of Hamilton.

DOMINION PARLIAMENT.—To meet the deficiency in the revenue the Finance Minister has brought forward his plan for raising the Tariff so as to make income balance the outlay. An interesting debate on the Riel embroglio took place in the House of Commons on the 15th, when Mr. Bowell brought forward his motion for the expulsion of the member for Provencher as a fugitive from justice, and against whom warrants were out, charging him with the crime of murder. The motion was seconded by Dr. Schultz; but before a vote was taken, the Hon. Mr. Holton moved in amendment, that it was expedient to postpone action in the case of Riel until the House should have received the Report of its Select Committee, appointed to enquire into all the circumstances connected with the North West troubles of 1869 and 1870. This was seconded by Mr. Cameron; but immediately another amendment was proposed by M. Mousseau, seconded by M. Baby, to the effect that the interests of Canada required tranquillity, and that therefore a humble Address be presented to Her Majesty praying the exercise of the Royal prerogative, and the granting of a full amnesty for all the offences that may have been committed during the period alluded to by the Hon. Mr. Holton.

On the motion of Mr. Bowell, the Hon. Mr. Holton's amendment thereunto, and on M. Mousseau's amendment to that amendment, the discussion was carried on with much vigor on all sides until Thursday evening, when a division took place. First the amendment to the amendment by M. Mousseau was put from the Chair, and was negatived by a vote of 164 to 27. Next the Hon. Mr. Holton's amendment was put and lost by a vote of 117 to 76. Last of all the original motion of Mr. Bowell was put to the vote, and carried by a majority of 56; the numbers being—Ayes, 124; Nays, 68.

M. Louis Riel was thus declared to be expelled from the House; whereupon Dr. Schultz moved that Mr. Speaker do issue his warrant for the election of a member for the district of Provencher in lieu of Louis Riel. The motion was carried.

The cause of civil and religious liberty is progressing all over the world; in America as in Europe, in the Brazils as in Germany.—Everywhere the State is at war with the Church, and is everywhere approving itself the sole support of genuine freedom.

In Germany, for instance, the Government having found out by experience that it is unable to bring the obstinate Archbishop of Posen to terms; that neither fines nor imprisonment can subdue his haughty spirit; that like those very troublesome men, the Apostles, his predecessors, he still holds to the impious and anti-national doctrine that it is better to obey God than man—has sentenced him to be dismissed from his See, and have deprived him therefore of all his spiritual authority!! This is, or at all events should be, crushing; but so contumacious are Catholics, and so little disposed are they to respect the interference of the civil magistrate in things purely spiritual, that it is to be feared that the sentence of the Civil Court against their Archbishop will be by them received with no feelings but those of contemptuous indignation; that, in spite of "Jack-in-Office," they will still recognise the deposed Archbishop as their true pastor, as alone competent to ordain, to appoint valid priests within his diocese; and as, until the Holy See shall please to ordain to the contrary, the sole Archbishop of Posen, to whom the spiritual allegiance of the people is due, under pain of eternal penalties. Of course the State can strip the Archbishop of his revenues; can shut his body up in prison, perhaps order it to be hung on a gibbet; but there is an old book, for which Catholics have more respect than they have for the verdicts of any civil tribunals, which contains a caution, not to fear them which kill the body, but are not able to kill the soul.

The Brazilian government is as zealous as is the German government, in upholding the principles of civil and religious liberty—as witness its behavior towards that very contu-

macious man the Bishop of Olinda, whom, by its Courts it has condemned to four years imprisonment in the Penitentiary with hard labor, in company with thieves, and criminals of all grades, for refusing to Freemasons and to the members of other Secret Societies condemned by the Church, the administration of the Sacraments. In the Brazils the State undertakes to determine who shall receive those Sacraments—thus saving the Church a deal of trouble; just as in Germany the State undertakes to determine by whom the same Sacraments shall be validly administered.

Let us be suspected of distorting facts, we give, almost verbatim, from the Montreal Herald, of the 15th inst., that journal's account of the transaction to which we allude. "Shortly after the publication of the Papal Bull of excommunication against secret societies, the Bishop of Olinda interdicted," that is declared unfit to receive the Sacraments of the Church—a purely spiritual act, carrying with it no civil consequences—the members of certain societies, which fraternised with Freemasons.—The members so refused access to the Table of the Lord, appealed to the Government for its authority to receive the Body and Blood of Our Lord Jesus Christ in the Eucharist; the Government hereupon ordered the Bishop to admit the appellants to the Lord's Table, access to which he had interdicted to them. The Bishop refused, "denying" so says the Herald, "the jurisdiction of the temporal power;" and more than this, he actually excommunicated the members of several other Secret Societies.—This was more than the Government could endure; so,—

"the Bishop was arrested and brought to trial for high crimes and misdemeanors against the State.—He refused to plead, alleging the illegality of the whole proceedings."

However the trial was proceeded with; and though no other offence than that of forbidding access to the Sacraments of his Church, could be, or was, urged against the Bishop of Olinda, he was sentenced on the 21st of February last to "four years imprisonment in the Penitentiary with hard labor." Thus were the principles of civil and religious liberty gloriously vindicated by the Brazilian government!

Indeed, since the days of Diocletian these principles have been sadly suffered to be almost forgotten. In England, Scotland, and Ireland, during the sixteenth, seventeenth, and eighteenth centuries, indeed almost down to our own days, those principles were partially acknowledged and acted upon. In France during the first revolution they were to a considerable extent recognised and embodied in the civil constitution of the Clergy, the Massacres of September, and in the deportations, vertical and otherwise, of refractory Catholic priests. But the *renaissance*, if we may so call it, was only local and temporary. The laws enacted by former Protestant governments for the security of civil and religious liberty have, by subsequent so-called "Emancipation Acts, been for the most part repealed in the British islands; and even the revolutionary fervor of France has so much subsided, whilst the Gospel of Marat, and the *Pere Duchesne* had fallen into partial discredit, until the other day, those good men, the Communists of Paris, sought to re-establish it, and carried out some of its precepts by shooting an Archbishop and a few miserable priests—a bad lot who called themselves servants of *un nomme Dieu*. But to-day, the great cause, the holy cause of the subordination of the Church to the State, and of the Supremacy of Cæsar, inaugurated by those good men, and true champions of liberty civil and religious—(though the Christian world has long misunderstood them)—the heathen Emperors of Rome, has started into new life, is becoming universally adopted, and of course by the enemies of Christianity, is expected to be permanently established. The movement to which it has given rise is not merely local; and though of course primarily directed against the Catholic Church, it is by it proposed to sweep away all churches, all Christian organisations, in a word, and to realise the fond dream of the Apostle of Ferney, by crushing the "infame." This is recognised, and well put by the London Times in an editorial of the 25th of March, a day ever to be held in detestation by all true friends of Cæsar, as on that day was conceived one whose mission on earth, it was to teach the vile doctrine that it is better to obey God than Cæsar. Says the Times speaking of the war which is everywhere raging against the Church—this war,—

"is in accordance with the ideas of men who may almost be called the rising political generation.—The idea that the Church of Rome, and to some extent every Church—(that is to say every body or organisation tainted with Christianity)—is a power essentially hostile to the State and oppressive to the citizen, is one which middle aged men in Germany hold more generally than old ones, and young men most of all."—Times, March 25th.

In a word, the "rising political generation" is essentially anti-Christian, opposing Christianity for precisely the same reasons that in the 2nd, 3rd, and 4th centuries, the Emperors of Rome opposed it—that is because it taught that there was some Power above Cæsar; that that Power had revealed Himself to man, and was to be

obeyed rather than Cæsar, since, though the last named could kill the body,—the other can both kill the body, and cast the soul into hell,—as the old book says. It is true that the Catholic Church has been singled out for the first and fiercest attacks of the "rising political generation;" but that proceeds, not from any good will of the latter to other quasi-Christian organisations; but to the fact that they know that Rome is the bulwark of Christianity; that when she falls the Christian world will fall; that when she is crushed they will have an easy time of it, with all the sects separated from her communion.

Meantime those sects, as if unconscious of the fate that awaits them look on approvingly at, or at all events without a word of blame for, the treatment which the Catholic Church is undergoing at the hands of her enemies and their enemies—enemies in so far at least as they are in any sense of the word, distinctively Christian. With more than ovine stupidity, though God knows with no ovine innocence about them, the fatuous creatures applaud the butcher whose knife is being plunged into the throat of their much hated Catholic rival; and well pleased hasten to lick the hand which will shortly be raised to shed their own blood.

AN OPEN BIBLE.—The following extract from an English Protestant paper the Farmer, is interesting for two reasons. First, in that it shows what effect an "open bible" has in staying the progress of immorality and licentiousness; in promoting chastity, and inciting to holiness of living. Secondly, how far the immorality that is avowedly rife in Scotland is due to the Irish to whose charge it has often been laid. Now the fact is, that though there is a considerable Irish Catholic population in Scotland, it is for the most part to be found within the large cities, such as Glasgow and Edinburgh; whilst it is in the rural and purely Protestant portions of Scotland, where Presbyterianism has no rival, and where the brogue of the Irish Celt is rarely heard, that the immorality of Scotland is the most conspicuous. However, we will let the Farmer speak for himself, and leave every one free to draw his own conclusions:—

SCOTCH IMMORALITY.—"God made the country man made the town," was a poetic notion of Cowper. The author of "John Gilpin" had never the opportunity of studying the Scottish Regiam's returns of illegitimacy in the rural districts north of the Tweed, or he would have arrived at quite a different conclusion. The report for the quarter ending December 1873, has just been issued, and it reveals the sad fact that in the mainland rural districts (it is hardly worth while considering the insular rural districts, as the population there is so small as scarcely to affect the figures) the percentage of illegitimate births to the whole of the babies born into the world is 12.0, or 4.2 per cent. more than in the large towns; in other words, about 1 in 8 of the people you meet in the principal rural districts of Scotland have the bar sinister on their escutcheon. But the general average, deplorable as it is, conveys but a small idea of the immorality of the Scotch, so far as this particular vice is concerned, in certain counties. Kirkcubright this year, is the greatest sinner in this respect.—The Farmer.

The translations of the Sacred Scriptures into the Indian and Chinese dialects, made for the use of the natives by the Protestant Missionaries must give their readers some queer notions of the Christian religion. So at least we judge from the confessions of a Dr. Wenger of Calcutta, published in the Witness of the 4th inst. This gentleman has been doing the Bible into Sansorit, but complains that he can't find a word to convey the idea of the Divine Unity, or to express the term conscience: any words employed for that purpose, "breaking down as soon as such a phrase as a 'pure' or 'good conscience' or an 'evil conscience' is to be translated; nor is it easy, so the much bothered translator adds, "to find terms for moral good, or evil." Under such circumstances the translator must have a rough time of it; nor is it easy to see how if an open Bible is to be the medium of imparting Christianity to the nations of the East, the work is to be accomplished. But what a hash the existing translations of the Bible into the languages of the East must needs be, our readers can well understand; they must be for that matter, on a par with those translations of the Protestant Scriptures into the South African dialects, according to which, so the Edinburgh Review informs us, the Kingdom of God is likened unto carrion with worms in it, "Uhom," that being the great luxury or gastronomic delight of the natives.

We have much pleasure in recommending the favorable notice of our Irish friends the Prospectus of the "Harp," a monthly Magazine of choice literature, to be found in another column. Besides other good things the "Harp" will give its readers a choice selection from the National Songs of Old Ireland, which for the beauty of its National Music, surpasses all the other countries of Europe.

The Sunday Times is a Protestant paper but in so far as we can judge from the numbers of it that we have seen, its conductors are determined to refrain from giving cause of offence to others. It is ably conducted, and a true gentlemanly spirit.