

The True Witness

AND
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MONTREAL, FRIDAY, NOVEMBER 1, 1872.

ECCLESIASTICAL CALENDAR.
NOVEMBER—1872.
Friday, 1—All Saints, Obl.
Saturday, 2—All Souls.
Sunday, 3—Twenty-fourth after Pentecost.
Monday, 4—St. Charles Borromeo, B. C.
Tuesday, 5—Of the Octave.
Wednesday, 6—Of the Octave.
Thursday, 7—Of the Octave.

NEWS OF THE WEEK.

The award of the Emperor of Germany in the matter of the San Juan boundary question has now been officially made public. It is in favor of the United States, and in consequence the North American possessions of Great Britain on the Pacific are almost worthless. The English journals whilst "loyally accepting" the award, freely express their regret; the *Post* considers it to be as damaging to the material interests and diplomatic reputation of Great Britain, as was the award of the Geneva Tribunal. The question is however settled for ever by the award in favor of the United States; whilst had it been in favor of Great Britain the difficulty would have cropped up again before long, and the award would have been no settlement at all.

An amusing "notice of motion" has been given by a member of the Queen's University in Ireland, for an answer to the question,—"Whether the person calling himself Moderator of the Presbyterian Kirk in Ireland, who recently signed the address to Prince von Bismarck in approval of the present persecution of the Catholics of Germany, is the same person who, as Moderator of the Presbyterian Kirk, figures among the Visitors of the Queen's University; whether, if this be so, Convocation approves that such a member of a ministry of Christian charity should continue to be intrusted with any supervision over the education of a body of Irishmen; and to move that Convocation does not approve that such a person should continue to exercise such a trust."

This it will be seen is likely to bring up the whole question of a "non-sectarian" education. In England also it seems that the same question is much exercising the ingenuity of those good but credulous gentry who fancy that it is possible to be at one and the same time, distinctively Christian, and non-sectarian. A committee for instance of an English School Board has brought out a set of Christian non-sectarian hymns for use in the schools, from which hymns it was fondly thought that everything that could possibly offend any one had been cut out.—Unfortunately however the Doxology had been left untouched, and the horrid words about Father, Son, and Holy Ghost, had accordingly to be eliminated. What residuum of Christianity was to be found in the hymns after this emasculating process had been completed, we are not told.

It is an ill wind that blows nobody good; and there are signs that Lower Canada is likely to profit by the harsh measures of the Prussians towards the natives of Alsace and Lorraine. There the young men especially have a horror of the conscription to which as Prussian subjects they will be liable, and Prussian subjects they will be deemed if they remain in their native land. They are thus forced to emigrate, and numbers of these, much to be pitied exiles, are on their way to Lower Canada. It is to be hoped that our government will do all in its power to retain them when they arrive. To this course of action they are urged by the call of patriotism and of religion.

Rumors are rife that at the coming session of the National Assembly a measure will be brought forward, and well supported, for conferring on M. Thiers the office of President for the term of his natural life, for creating a Vice-President, and an Upper Chamber, and partially remodelling the existing Assembly. The attempts to bring about a union between the Legitimists and the Orleanists have it is said failed. From Italy we hear of great inundations, and much destruction of property. Cholera was still raging in India at the beginning of September, and may reasonably be expected to reach Europe early next year, from whence it will not be a long journey to New York, Quebec, and Montreal.

There has been a change of Ministry in the Province of Ontario. Mr. Blake and his colleagues tendered their resignations—and were replaced by a Ministry under Mr. Mowat, a gentleman of very high reputation.

GOLDEN WEDDING OF HIS LORDSHIP THE BISHOP OF MONTREAL.

The past week has been a great week for Montreal, and will long be held in memory by its citizens, as the week of the Golden Wedding of its revered Bishop. As we have to go betimes to press, we are unable to give full particulars at present, but must defer them to our next issue.

For the last month scarce a day has passed without deputations from some of the parishes of the diocese, or from some one of its many noble religious, charitable, and educational institutions, waiting upon the Bishop, and presenting him with their appropriate addresses of congratulation. On the evening of Thursday, 24th ult., a great *seance* in the *Salle de la Gesu*, was given by the *Union Catholique*, and indeed all our national and religious Societies have vied with one another to do honor to the occasion.

On Sunday, 27th ult., there was Pontifical High Mass at the Cathedral, at which were present His Grace the Archbishop of the Province of Quebec, and their Lordships the Bishops of Hamilton, Rimouski, Mgr. Laroque, and other distinguished visitors. In the course of the afternoon the streets were thronged with the many Processions of the several Societies, marching to the Palace to lay before the feet of the illustrious Prelate who presides over the Diocese, their homage, and vows for his long life and happiness. In the evening the Palace was beautifully illuminated.

On Monday and Tuesday the celebrations were continued. On the last named, solemn High Mass was sung in the Parish Church of Notre Dame; and at about 1 p.m. the Banquet was held in the City Hall, Bonsecours Market; the unfortunate destruction of the St. Patrick's Hall, where it was originally proposed that the Banquet should be given, having compelled this change of programme. In our next we hope to lay before our readers full details of this interesting and important ceremony.

MAKE A NOTE OF IT.—We would recommend our readers to make a note of the following passage which we cull from the columns of the *Montreal Witness* of the 12th October. The article in which it appears is headed *Searching The Scriptures*; and is by our contemporary copied—as worthy of being laid before his readers—from an article in a United States Protestant paper, the *N. Y. Independent*, signed by S. B. T. Marsh. We think we may without injustice, credit the *Witness* with the opinions which the said article expresses as to the worthlessness of the "Bible without notes or comments." This article says:—

"Commentaries are not as common as they should be in Christian homes. They are indispensable to an accurate and thorough understanding of the Scriptures. While it is of first importance that the Holy Spirit illumines the sacred page as we study it, we might just as well insist on reading our New Testament only in the original Greek—declining to use an English translation at all—as to forego the help of the commentators. If for nothing more, we need them to rectify the mistranslations of the common version."—From the *Montreal Witness* of the 12th of October.

We beg of our Catholic readers to preserve carefully this extract as a conclusive reply to the truth of the Protestant boast, that "the Bible, the Bible alone, without note or comments, is the religion of Protestants;" as equally conclusive to the honesty of the Protestant taunt, that the Catholic Church does not, and dares not, place the Holy Scriptures without note or comment in the hands of her children; and again, as a conclusive argument against the oft reiterated demand of Protestants, that the said Scriptures, but without note or comment, be read in the Common Schools.

How an evangelical journalist should so far forget himself as to tell so important a truth, openly, and without reserve of any kind, we do not understand; for though it appears in an evangelical paper, the passage we have above quoted is true as if spoken by Christ Himself. Commentaries are, "indispensable to an accurate and thorough understanding of the Scriptures;" without them, they are as unintelligible to the mass of mankind as they would be were they to be read in the original Greek by one who had no knowledge of that language; what then must we conclude again, from these principles laid down by our evangelical opponents?

1. That if commentaries "be indispensable to an accurate and thorough understanding of the Scriptures"—it is at least equally indispensable that they who make the said commentaries should themselves have an accurate and thorough understanding of the Scriptures which they comment. If in error, or even liable to error, in their commentaries, they are guides whom no sane person would follow; blind leaders of the blind, dragging those who trust to them into the ditch. The logical conclusion from the premises, that a commentary is indispensable to an accurate and thorough understanding of the

Scriptures, is—that an infallible commentator is equally indispensable.

2. Again—if commentaries be indispensable to an accurate and thorough understanding of the Scriptures:—if an accurate and thorough understanding of these Scriptures be necessary for, or indispensable to our salvation; and if again God have given all that is necessary for, and indispensable to our salvation, then has He Himself given us the necessary and indispensable commentators, or composers of commentaries, without which it is impossible to attain to an accurate and thorough understanding of the Scriptures which are His Word. This conclusion which flows inevitably from the above premises leads directly to an infallible Church, as the divinely appointed, therefore infallible commentator of the Scriptures; without whose aid it is impossible to attain to an accurate and thorough understanding of them.

Expert as he is in wriggling: adept though he be in the accomplishment of "turning his back upon himself"—we see not how the *Witness* can avoid any one, or all of the conclusions. In fact he must do one of three things, any one of which will involve him in very serious complications. He must either say:—

1. Maintain that fallible commentaries are indispensable to an accurate and thorough understanding of the Scriptures.

Or 2. He must argue that an accurate and thorough understanding of the Holy Scriptures is not necessary to salvation.

Or 3. That God has not given us all that is indispensable and necessary to salvation, seeing that He has not given us any certain or infallible commentator.

We wait with some curiosity to see how the *Witness* will try to extricate himself from the difficulty in which he has placed himself. In clarity, however we will indicate to him a dilemma in which he is very likely to get himself involved. We warn him against the danger of asserting, that commentaries, by "fallible" men upon the infallible Word of God, or the Holy Scriptures, are indispensable to an accurate and thorough understanding of that Word. And yet, something in this line will, we are sure, be the argument that the *Witness* will attempt to follow—unless indeed, appalled by the impossibility of the task imposed upon him, he shrink from discussion altogether. In the meantime we would remind our evangelical contemporary that, by his own showing, he stands convicted of teaching that the Bible, or that Holy Scripture alone is not sufficient for salvation—since commentaries are indispensable to an accurate, and thorough understanding of the Bible; and of admitting that the common Protestant version of the Bible, so abounds with mistranslations that, if for nothing else, commentaries to rectify those corrupt translations are needed.

Again we say, we beg of our Catholic friends who are often harassed by Protestant railers at their religion, to bear these all important admissions of the *Witness* in mind; and to cite them as an argument unanswerable, why the Bible, without note or comment, should not be read in the Common Schools: "we might just as well insist on reading the New Testament only in the original Greek." We thank thee most evangelical *Witness* for teaching us that word.

COLLAPSE OF THE "OLD-CATHOLIC" MOVEMENT.—By the confession of its warmest admirers, and most sanguine eulogists, the movement inaugurated by Dr. Dollinger, and taken up by a few servile adulators of the powers that be, has signally failed. That such would be the case was from the first inception of the movement, prophesied by Catholics; that such is actually the case, is now confessed by Protestants.

Let us see, for instance, what the Berlin correspondent of the *London Times*, writing under date Sept. 25th, has to say upon the subject:—

"What was anticipated by all conversant with the intellectual condition of modern Germany has come to pass; a reform which, undertaking to purify religion in reality, intended no more than to weed the Papal doctrine of its most unsightly excrescences has been discarded by public opinion. Nor is it likely that the movement, though its leaders have made up their mind, at last, to go further, will recover the influence lost at the outset. Too orthodox formerly, they are too indefinite now. In the present state of this country a mere vague declaration in favour of what, broadly speaking, may be called Protestantism can have no power to gain a hearing with the many. Protestantism just now is too wide a word here to found anything inspiring upon. It is very apparent that the vast majority of educated Protestants in these latitudes have either been indifferent to their creed for many years past or else are yearning for a reform which shall reconcile the venerable traditions of the past with what is supposed to be the irrefragable result of scholarly research in philosophy, history, and science. In declaring for German Protestantism, then, without defining what they mean by the term, the Old Catholics, far from supplying the people with a tangible entity to approve or neglect, are merely evading the point at issue. It is most unfortunate that they should thus oscillate between opposite extremes—too much belief in the Pope and too little confidence in themselves; but, unless they adopt a more popular course the only possible result must be failure.

"To enable the reader to test the correctness of this operation I will give a short outline of the case and its history thus far. Old Catholicism was born of the disgust of the educated classes at the enormities committed by the Oecumenic Council. The malcontents having vented their feelings in meet-

ings as well as in the public Press, the lead of the dissatisfied host was taken by some eminent professors of theology, whose scholarly pride revolted at the falsifications perpetrated in support of the new infallible dogmas. The applause of all Germany rewarded the dissentient. Catholics and Protestants alike praised the courageous men, who would not brook the outrage committed against their religion by a conclave packed with the Bishops of half-civilized nationalities. Most German Governments gave indications of a disposition to favour another secession from Rome; the Berlin Central Government because the Pope had assumed a hostile attitude towards reviving Germany, and the various State Governments because the claim of his Holiness to be a Prince over all Princes infringed upon their sovereignty. Had the professorial leaders of the movement profited by this favourable juncture for embracing Protestantism they would not, indeed, have occasioned a great and momentous renovation of the faith, but might have carried with them a large number of cultivated Catholics loath to continue in a Church capable of producing a new demigod. But Herren Dollinger, Friedrich, Reincken, Michels, &c., at that time were very far from taking such a decided step. They, on the contrary, in those days asserted that they were the Catholics, that they adhered to all Romish dogmas with the sole exception of a few recent enactments, and that they had a right to attend Divine service and share the blessings of Mother Church. This was throwing a wet blanket over the whole affair. Of the many thousand Catholics who had signed the first addresses, or tacitly supported the rising idea of reform, only a small moiety thought it worth their while to join the new congregations, which were to be nearly as Roman as Rome itself. As to the Protestants, who at first sympathized, they became indifferent spectators and soon foresaw disappointment as the end of it all. Still the ecclesiastic and erudite leaders of the agitation were undismayed. So firmly did they cling to their avowed intention of retaining nearly the whole of the Popish belief that only a year ago, at the Congress of 1871, they discouraged the idea, started by the more practical among them, of forming separate congregations wherever a few supporters could be found. Since then, it is true, they have modified their policy and turned over a new leaf. I leave it undecided how far they were influenced in this by the visible abatement of zeal among their former friends, and the pity and contempt with which they have been treated by their Bishops the last 12 months or so; but when Dollinger, in his lectures at Munich University, spoke of Luther in terms of the greatest reverence and criticized the whole history of the Popes with unsparring severity, it became evident that something more was at last contemplated than opposition to the personal proclivities of the ruling Pontiff."

The "Old Catholic" movement then started with everything—except the one thing needful—in its favor. On its side was enlisted the entire power of the State; the sympathies of the Civil Magistrate were warmly extended to it; nothing that man could give, or man could do, was wanting to ensure its success.—An old man, despoiled of all his earthly power, himself a prisoner in his own palace, strong only in the presence of the Holy Ghost, the Comforter, was the only apparent obstacle to its speedy and complete triumph. Now let us see what it has accomplished. We still quote from the *London Times* correspondent, a very competent witness surely:—

"But how is the announcement—the announcement of the programme just put forth by the 'Old Catholic' congress, asks the *Times*—received by public opinion? How by the various Governments of the country?"

He replies:—
"Notwithstanding the 400 delegates and members have assembled at the Congress: notwithstanding that Anglican, Greek, and Armenian Bishops have either appeared at the meeting, or expressed their approval, the cause is pretty universally regarded as lost."

Even the Liberal and anti-Catholic papers of Germany confess and deplore the failure of the great "Old Catholic" movement:—

"The *Breslau Zeitung*, which seconded the movement from the very first is obliged to confess that Old Catholicism is a great failure, and will never attract any but the select few; the *Berlin National Zeitung*, which like all liberal papers hailed the dawn of religious reforms, in its latest comments upon the question sarcastically observes that what Old Catholicism is most in need of are Old Catholics, and when Monsignore Nardi, the Papal Nuncio at Vienna, in a letter to an Austrian paper, asserts that the danger which threatened his master is over and that the whole affair is exploded, there is not a liberal organ confident enough to negative the triumphant assertion."—*Times Cor.*

The same writer naturally seeks to account for this sudden and complete collapse of a movement from which but a few months ago such great things were anticipated: he in so doing does but confirm what Catholics from the first predicted of it.

The *Old Catholics* started with the idea that they should be able, whilst discarding the Pope, to preserve intact all the other doctrines of the Roman Catholic Church. This they soon found to be impossible, and therefore began to cast about for allies amongst their Protestant neighbors. "But," as the *Times* tells us, "in Germany there are Protestants and Protestants;" and the difficulty for the *Old Catholics* was to determine with which of these sects to ally themselves. If with the first, or orthodox party, then must they acknowledge the Three Creeds, the Apostolic, the Nicene, and the Athanasian. But these are repudiated, so the writer in the *Times* tells us, "by the majority of the educated classes in modern Germany;" and, therefore, an alliance with the orthodox Protestant party presented no attractions to the "Old Catholics," whose great object is not truth, but strength. "They, therefore," continues our informant:—

"they, therefore, addressed their overtures to the nonorthodox party among the Lutherans, hoping probably that they would be welcomed as brethren in the faith, newly recovered from the enemy, and destined to swell the numbers of the reformed Church. But, unluckily, they stumbled upon a blunt plain-spoken man, who very candidly told them in the face of the world that the German Protestants have no longer a common faith, and that, in point of fact, faith in his opinion was not the principal thing needed.

"Thus the indecision which made them refrain from taking a definite course and composing new

articles of faith has been punished by the advice they called in publicly giving them to understand that there was no occasion to draw up any. They it nevertheless, great must have been their disinclination to act and think for themselves."

The *Times* correspondent thus concludes:—
"After this, what will follow? Will they take the advice given them and leave the difficult question of the dogma in suspense? It almost looks like it, as what otherwise ought to have been the principal subject of debate at the Congress has been alluded to only incidentally and in a cursory way. Or will they attempt to adapt the ancient dogma to the modern convictions of their people? In the former case, the movement which has already to a dead stop will drop altogether, as a Church without a Creed is nonsense; in the latter they have the most terrible problem imaginable before them; and in either case Old Catholicism is practically at an end, and will be superseded by something else."

And so *exit* Dollinger and his motley crew, with whom neither Catholics nor Protestants care to hold intercourse, and who have made themselves the laughing stock of the world by their loud boastings, and impotent conclusions.

THE STRIKES.—In the first days of the gold discoveries in Australia, when fortunes were made sometimes in a few hours; when the man who could handle a spade and a pick fancied that he had nothing to do but to dig a hole in the ground, and fill his pockets with gold, the streets of Melbourne and of the other large towns of the Continent, presented a strange sight. Fellows fresh, or rather stale, from the mines were to be seen driving about in splendid equipages, with gorgeously attired females by their sides, clad in silks and satins to such a fearful extent that not even Solomon in all his glory could have held up his head alongside of them. Rum and brandy, the liquors with which the stockmen, the bullock drivers and bush laborers of the olden time had been content to slake their thirst, were discarded for champagne, or a fluid which was called champagne, and was sold at champagne price.—

"Bring a couple of buckets of champagne" was the common order to the keeper of the store or grog-shop in those days; just as a few years before it was rare to hear any louder "shout" than a call for "one bucket of rum and one of brandy;" for it was considered even then mean to order any measure less than a bucket. If a man were short of funds, and was asked why he did not "shout louder than that," if he called for a mere glass or *nobbler*, he would reply that he "could not shout louder, for his breath wasn't sweet;" whereupon came the invariable rejoinder "go to work then you * * *, and sweeten it." Anybody could make money, who would but work.

Such was life in the Australian colonies in those roystering days. Heavy work for a season—followed by periods of idleness, of dissipation and extravagance such as no country on earth had witnessed; such too seems to be the style of life springing up in parts of England amongst the coal miners. Digging for coal is becoming as profitable as was digging for the precious metal in the Australian gold-fields; and the facility with which money is earned in the coal pits is apparently generating a social condition in England and Scotland, akin to that which obtained some years ago in Melbourne and Sydney. The miners now condescend to work or get out coal three days only in the week, the other four days they drive about with their women in fine carriages, and make themselves beastly drunk on a vile fluid called champagne.

This cannot last, but will be followed by a violent reaction, much suffering, and probable riotings and outbreaks amongst the improvident short-sighted coal miners. In Australia, the gold diggers found everything cheap; clothes formed the chief item of their expenditure; fuel was not needed in that mild climate; bread and meat were mere drugs; and the cost of the prime necessities of life, owing to the absence of any foreign market in which the superfluous beef and mutton of the Colony could be disposed of, could be had for a mere song. It is not so in England. There everything has risen, is rising in price, and threatens to rise still higher. Soon the wages which now enable the luxurious coal miner to drive his carriage, and to drink his champagne will prove insufficient to find him in beef; and beef after all is more essential to his comforts than the mysterious nastiness which he buys and drinks under the name of wine. He will therefore be soon compelled to retrench; and then he will find to his cost that the laboring classes of other countries have profited by his refusal to work, and that these countries have thus obtained the command of the markets in which Great Britain once ruled without a rival. Already many profitable industries have been driven from England to Belgium, France, and the United States. No repentance on the part of the silly men on strike will ever lure these back again; and henceforward they will have to be content to accept such reduced wages as the much reduced profits of their employers will allow the latter to offer. In a short time the coal miners will find to their cost that they will no longer be able to "shout" for champagne; that, to use the poetic form of expression familiar to Australian ears their "breath is no longer sweet;" and alas! they will probably find also that work will be so scarce, and labor so little in demand, that they will not be able, however willing they may then be, "to sweeten it."