

The True Witness

AND
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MONTREAL, FRIDAY, JULY 7, 1871.

ECCLIASTICAL CALENDAR.

JULY—1871.

Friday, 7—Of the Feria.
Saturday, 8—St. Elizabeth, W.
Sunday, 9—Sixth after Pentecost.
Monday, 10—Seven Brothers and Comp., MM.
Tuesday, 11—St. Pius, P. M.
Wednesday, 12—St. John Gualbert, Ab.
Thursday, 13—St. Anacletus, P. M.

NEWS OF THE WEEK.

Letters from France announce the probability of the speedy ascent of Henri V. to the throne. The acts, which under the meaningless term of Republicanism, have been perpetrated in Paris, Lyons, and Marseilles of late, deserve not only the stern condemnation of all, but also a hearty opposition in a universal cry for Legitimacy, from the Christian civilized world. We can understand the solicitude, which is affected for the future of France by a portion of the non-Catholic (thereby infidel) press. The advent of Henri V. by Divine right to the throne, would be the knell of Protestant and infidel dictatorship to Rome. We, Catholics, seek not to disguise our motives. We are of Divine right, and therefore we have no fears for the future of France; nor have we need of specious words of vapor to conceal our real sentiments. Catholicity has glorified France; Communism—the child of Protestantism—has disgraced her. Henri V. is the representative of Catholic France; therefore he is the representative of the glory of France; therefore we say, GOD SAVE HENRI, KING OF FRANCE.

Gambetta has been rejected by the Republicans, as a candidate for the Assembly, notwithstanding his declaration, that his views were those of Louis Blanc. Such a declaration does not enlighten us much. Is he a member of the bourgeoisie or does he attach himself to the proletaires. Of one thing we are certain; that is, that Louis Blanc is a Socialist. Therefore neither himself, his views or adherents are fitting for France.

We learn by later advices that the review of the French Army at Long Champs was a success and that the loan has been effected, the very peasants offering their savings to the country. The peasants of France are Catholics, therefore anti-Liberals. They shed their blood in her defence and supplement the sacrifice with pecuniary offerings. The Communists of France are infidels, therefore Liberals. They desolate France with impious civil strife, destroy or seek to destroy the Capital, thereby retarding their country's recuperation. What a contrast between anti-Liberal Catholicism and Liberal Communism?

The financial affairs of Austria, are in a sound condition. The deficits of the past year, and the expenses of the ensuing are completely covered. Such a state of things is wonderful, considering that Austria is a Catholic nation; that this is the age of progress, and that Austria therefore is "behind the age." Of course people who live economically and pay their debts are behind the age.

In the House of Lords, June 29, Lord Oranmore moved a resolution expressing regret that the Queen had been advised to sign the treaty of Washington, a bargain so unbecoming the honor and dignity of the country. Its conditions, he said, were in conflict with the instructions given, were abject and humiliating, and irritated Canada, without conciliating America. The Earl of Airlie defended and praised the treaty. The Earl of Lauderdale said it gave everything to the United States, without securing an equivalent for England. Lord Houghton was satisfied with the compact because it would prevent future quarrels. Earl Granville closed the debate with a vigorous defence of the action of the government, and the motion of Lord Oranmore was defeated without a division.

The speeches delivered on this occasion were

characteristic. They lacked the chivalric tone of old, when the Lords of England advanced their country, to a foremost place among the Nations. The allusions to Canada, coming from such distinguished noblemen, were simply ridiculous. We must of necessity, follow in the wake of the Imperial Parliament, and accept the Treaty, and then we eat humble-pie.

It would baffle the ingenious malignity even of the Montreal Witness to show that Romanism is responsible for the degraded moral condition of the Scotch rural—not urban—districts. In these Catholic Irish are to be found in large numbers, but not so in the rural districts, whose population is almost exclusively Protestant, and whose moral condition was laid before the General Assembly of the Free Church of Scotland by one of its members, Dr. Julius Wood, in a document on "The State of Religion and Morals." We copy from the report published in the London Times:—

"Illegitimacy"—says this official document—"was however a dark spot in the moral aspect of the country" (Scotland). "Every fifth child—the italics are our own—"born in the county of Kirkcubright for the last quarter of 1870 was illegitimate; the illegitimate births being 20.3 per cent. The next to it was Banff which showed 19.6 per cent illegitimacy. Reports varied as to the religious and moral condition of farm servants, but on the whole they were deteriorating as a class."

These be it remembered are the formal utterances of the Free Church of Scotland itself, not the forgeries of enemies of Protestantism; and such awful revelations of the general immorality of a Protestant country should certainly suggest to our evangelical contemporaries, the propriety of reticence, or, in scriptural phraseology, "of drawing it mild" when enlarging upon the debasing influences of the confessional, the soul destroying effects of Popery, and when holding up to reprobation the immoralities and short-comings of these horrid Irish Romanists. We subjoin some editorial comments of the London Times on the peculiar or characteristic vices of Calvinistic Scotland—drunkenness and unchastity:—

It is part of the political good fortune of Scotland that the relations between Church and State, which so long embittered the Irish question, are now almost excluded north of the Tweed from the sphere of public controversy. The two great religious bodies which divide between them the spiritual dominion over the Scottish nation are in the habit of holding the annual sittings of their General Assemblies at Edinburgh towards the end of May. We report elsewhere the proceedings of these influential Ecclesiastical Parliaments for the present year.

Both the Established Church and the Free Church have placed upon record a sad confession of moral delinquencies with which the ordinary influences of religion have proved inadequate to cope. The General Assembly of the first-named body received the Report of a committee on intemperance, which travelled rather out of the obvious track to deplore recent alleged revelations of dissipated habits among the higher ranks of society—a development of vice which, whether real or imaginary, is not likely to come under the cognizance or to be subject to the control of Ministers of the Church of Scotland. The General Assembly of the Free Church chose a more pertinent subject to deal with in a Report on "the State of Religion and Morals," presented by Dr. Wood, of Dumfries, which recorded at once the commencement of a religious revival along the eastern coast of Scotland, and the prevalence of moral degradation apparently beyond the reach of any such partial and spasmodic movement. While drunkenness is acknowledged to be more than ever destructive, sexual immorality in some Scotch counties has attained an unparalleled prevalence among a peaceable and religious community; in Kirkcubright the proportion of illegitimate births is more than one out of five, in Banff it is barely a fraction less. Attention has been principally directed to the condition of the agricultural labourers, who, wretchedly housed, and herded together for reasons of economy, are "deteriorating as a class." It is somewhat melancholy to note that the Churches have no practical remedies to offer. While the Established Church amuses itself with speculating about the increase of tippling among fine ladies, the Free Church passes by the testimony which shows the prevalence of intemperance and immorality with the trite observation, "on all hands the blighting influence of worldliness is too apparent." We cannot easily connect the proved deterioration of the labouring classes with "the luxurious style of living of the present day." It is not luxurious abodes, or plentiful meals, or gay dresses which have given the peasants and working people of Kirkcubright and Banffshire their unenviable pre-eminence in the statistics of vice.

But for which the so-called "Churches have no practical remedies to offer." How should they have any such? The sacraments are the divinely instituted channels of divine grace, by the aid of which alone man can successfully resist and overcome the world, the flesh, and the devil. Now these sacraments, with the exception of baptism, no Protestant community can offer to its members; is it then to be wondered at that they sink to the moral condition of the Gentiles in the days when Christ came to earth to redeem man, and restore him to his lost estate!

GABRIELLE ANDRE: An Historical Novel.—By S. Baring Gould, M.A. Messrs. Dawson Bros., Montreal.

"There is," says the author in his preface, "a side to the history of the French Revolution which is too generally overlooked—its ecclesiastical side." It is his object to give his view of this side.

This view is that of one who apparently is an Anglican, discontented with the relations actually existing between his sect and the State, and with the abject subserviency of the former to the civil magistrate. He strangely therefore lauds the so-called Constitutional Church, of

France which the National Assembly of 89 tried to set up, and which in a few years collapsed, the majority of the so-called Bishops and clergy of whom the vile thing was made up, formally renouncing at the bar of the Convention, the religion of Christ, and surrendering such spiritual authority as they possessed, to the civil power from whence they had received it. It is indeed passing strange, that an Anglican of High Church proclivities, and a denouncer of Erastianism should see ought to laud in that the Erastian, and most contemptible of all State established religions that the world has seen since the overthrow of Paganism.

His heroes, for he has two, are the Abbe Gregoire the "soul" of the Constitutional Church, and a priest of the name of Lindet, who bullies his bishop, and reads Jean Jacques Rousseau. Of course such a man apostatizes, and accepts a government situation as bishop in the constitutional church which the National Assembly created. The trials of this exemplary priest form the subject matter of Mr. Gould's novel interspersed with scenes of the great Revolution, interesting in themselves, and out of which the author might have composed a good story, but which he has marred in the telling.

Abuses there were in the Church in France before the Revolution; unworthy men were by the Crown often appointed to posts of dignity, and raised to situations which they were unworthy to hold. But this was owing to the influence of the lay element in the government of the Church, and to its jealousy of, and resistance to Papal authority. The reform that the Church needed was one which should have purged it of its national and Erastian taint, and brought it into closer connection with Rome, and more implicit obedience to the Pope, for just in proportion as any ecclesiastical organisation secedes from Rome, it becomes corrupt, and in aiming at being "National" so it ceases to be Catholic. What the Revolution did for the Church in France was to release it from one form of State influence to subject it to another and more degrading form—a form which made inevitable that which under the *ancien regime* was only occasional—to wit, the filling of high ecclesiastical offices with the very worst members of society. This the author recognises, and thereby he passes sentence of condemnation on that vile mockery of the Catholic Church which the Revolution tried to set up. For instance in speaking of the practical results of making the offices of parish priest, and bishop elective by the people, he admits that "those who had most power in the electoral college were the men of advanced philosophic opinions" i.e. Voltairians—"whereas those with deep religious sentiment were nowhere."—p. 198. The result may be imagined. The vilest creatures of the Regency and of the government of Louis XV. were not so vile as those who were raised to ecclesiastical office in the Constitutional Church by the most sweet voices of an infidel democracy. We cannot therefore conscientiously commend a work written in support of a most dangerous theory—to wit, that the safety of Christianity is to be found in democracy, and in the overthrow of the central, monarchical authority of the Pope.

BROTHER ARNOLD'S BAZAAR.—The drawing of prizes at the De La Salle Institute, which was announced for the 28th, 29th, and 30th, ult., and 1st inst., is deferred, owing to delays in the return of duplicates, until the 20th of this month. The noble efforts in the cause of Catholic education made by Brother Arnold, commands his enterprise to the Catholic public. In this age, when the world rages "against the Lord and against His Christ," it behooves Catholics to assist with Christian charity every effort made to promote the diffusion of Religious education. In the Schools of the Christian Brothers, our children learn lessons of morality, devotion to the Holy Mother, and steadfastness to the Faith in the love and fear of God. These lessons are the basis of their lives in the future, and in proportion to the vividness of their faith, shall be their worth to the community. Hence, knowing that Catholics feel this, we are confident that both in Upper and Lower Canada, they will labor in the interval between now and the 20th inst. to crown Brother Arnold's efforts with that glorious success which they eminently deserve.

SAINT MARY'S COLLEGE.—The distribution of prizes this year came off very quietly, through respect for the Holy Father's captivity. The books which the boys had so dearly earned were, with their own consent, withheld, in order that the value of these prizes might be sent as a contribution to the Pope. It was a great sacrifice for the victors, nor could the tickets distributed to each of them as a token of what they had deserved, compensate for the loss; and yet they seemed to take it all very well. The meeting, for it could not be called a festival, as neither music nor decorations were brought into play,—opened with two discourses. Owen B. Devlin, at the close of his first and

for him, as we understand, last year of Philosophy, delivered a most original and beautifully worded English discourse on the Trials and Sorrows of Pius the Ninth. There is evidently plenty of soul and earnestness in this young orator, but we must say we would prefer a more varied and less declamatory tone. Bernard Pinsonneault, who spoke in French of the Glories of this Great Pontificate, was more correct in his inflections, though his delivery was rather tame and almost devoid of gestures. Immediately after the distribution of rewards, the pupils, together with their friends, went to receive, in the Church above the Academic Hall they had just left, the Benediction of the Blessed Sacrament, during which the Te Deum was sung, Rev. Canon Fabre officiating. Then the boys, on their way home, passed through the college to shake hands with the Fathers, and to get the Annual Catalogue to which each pupil has a right.

Thus ended a year which has been more prosperous than any of those which have preceded it. One hundred and sixty-one boarders, besides one hundred and sixty day-scholars, have been received since last September; and, at the end of the scholastic year, the number of boarders was 30 per cent. greater than last year. This success is all the more remarkable, if we consider the peculiar difficulties with which this institution has to cope. The balance is almost even between English-speaking and French-speaking boys; so that every teacher must be conversant with both languages, and though French is the language of the classical course, still in many of the Latin classes all important matters must be explained also in English. The difference of nationalities might, with less careful management, have been the cause of ill-feeling among so large a number of boys; but, thanks to the good spirit infused into them, the events of the past year have taken quite an opposite course. The St. Patrick's Society, and the "Societe St. Jean Baptiste," hold grand meetings on and before their respective festivals, and each time there was at least one representative of the other nationality who was honored with a place in the councils of the youthful nation. This cordiality was so remarkable that the Irish representative who spoke on the feast of St. John the Baptist, did not hesitate to assert that he had never heard during the past year a single expression indicative of antagonism between the two races.

Six dramatic entertainments were given during the year, with a view to "teach the young idea how to" speak. The first was half-English, half-French; the second French, for *Mardi Gras*; the third English, for St. Patrick's Day; the fourth, French, as a compliment to the Archbishop of Quebec; the fifth and sixth took place on the 23rd and 27th of June.—"Les Enfants d'Edouard," by Casimir Delavigne, was played on the 23rd, with a perfection which one could not reasonably have expected from boys. During all the third act, the audience were literally breathless with compassionate interest and fearful sympathy for those poor victims of the Tower; and when the curtain dropped on the assassination scene, two or three young ladies fainted through fright.—The seven actors in this drama were all remarkably successful; but the two children, (Achille Dorion and Louis Belanger), with their uncle, the Duke of Gloucester, (Ulderio Beauregard), were the cynosure of every eye. Beauregard, who has just completed his second year of Philosophy, did full justice to the genius the author has displayed in his character of the villainous, double-tongued Regent. The actor won for himself the admiration, and for the man whom he personified, the detestation of his hearers. We were especially pleased with the correct pronunciation of all the performers, and with their skilful handling of the Alexandrine verse.

On the 27th, the audience was not as large as it had been on the eve of "La St. Jean Baptiste;" but, if we may judge from our own impressions and those of our friends, the play was admirably conducted. The acting was not so perfect as in the French drama, but, on the other hand the general tendency of "Panoratus, or the Boy-Martyr" was more elevated, and more apt to teach precious lessons of morality. Notwithstanding the great number of performers (nineteen speaking characters), the changes of scene were faultlessly executed.—Devlin, as Sebastian, Harker, as Panoratus, Magee, as Fabiolus, Purcell, as Syrus, were quite up to the mark. McKinney's acting, though energetic, was at first not quite natural enough. Monseigneur Pinsonneault patronized this exhibition of scholastic prowess, and had the pleasure of hearing his nephew declaim Calpurnius's absurd history of the Christians, extracted *verbatim* from "Fabiola." The comic scene between Marron and Turley, in their respective parts of Corvinus and Herman, was exquisitely natural. In fine, we think the Fathers have reason to be proud of their pupils, and satisfied with the result of their labors.—*Com.*

MUSICAL AND DRAMATIC ENTERTAINMENT AT VILLA MARIA.—The distribution of prizes this year at Villa Maria was strictly private, in token of the profound sympathy its inmates feel in union with all Christendom, for the weighty anxieties and sorrows that beset the illustrious head of the Catholic Church. The well earned prizes—the gold medals of the graduates—silver crosses of the superior course, and the remainder of the highly valued schools honors were not conferred in consequence on the happy recipients amid the approving smiles and glances of friends and relatives, and the joyous acclamations of a sympathetic crowd. They were distributed, instead, in the family circle—so to speak—of those gentle careful teachers who replace so faithfully the beloved mothers, reunion with whom forms probably one of the brightest anticipations of the fair pupils of the Institution. We subjoin the names of the young ladies who graduated this year:

Miss Sadlier, New York; C. Grafton, Watertown; Trudel, Bellemare, Betournay, Newcomb, Belle, Donovan, E. Donovan, Barsalou, Chaput, Scanlan, O'Neill, Doran, Rolland, Montreal; Pouliot, L'Islet; E. O'Meara, Ottawa; L. Cooke, Brockville; Easton, Norton, Smith, Lyons, New York; Orr and Doherty, Brooklyn.

Ample compensation was afforded for any disappointment that may have been felt by parents or friends, consequent on the absolute privacy of the Distribution of Prizes, by a charming Musical and Dramatic Entertainment given by the pupils on Thursday last. The *seance* opened by the *Marche Triomphale*, performed on two pianos, two harps and Harmonium, by the Misses Grant, Clerk, Pouliot, Newcomb, Papineau, and Massolatti; after which an address was read by Miss McGuire. Then came the Opera of La Dame Blanche, that *chef d'œuvre* of Boieldieu, slightly altered for the occasion, and it was performed with an ability and artistic skill that enchanted the auditory. The correct rendering of the musical part—the clear faultless pronunciation and the elocutionary ability and grace displayed, cannot be too highly eulogized. The names of the principal performers were: the Misses Leprohon, Sadlier, Powers, Riley, Orr, Pinsonneault, and a graceful band of mountain maidens whose clear sweet choruses rang through the large hall with very fine effect.

Between the first and second acts, Rossini's Overture to Semiramide was performed by Miss Grant, piano; harps—Misses Pouliot and Leprohon.

The entertainment over, after lingering a few moments, as every casual visitor must do, gazing in silent admiration on the magnificent prospect that stretches out far and wide around Villa Maria, meadow, woodland, silvery river and mountain combined, we turned away, wishing all possible success to this admirable institution that endows society with so many amiable and highly educated girls, destined to become later, good and noble women, blessings and treasures of happy households.

HOMAGE TO THE SOVEREIGN PONTIFF.

Pius has seen the years of Peter, and the Catholic world has congratulated him thereon. Victor Emmanuel has despoiled the Vatican, and Princes, it is true, have approved of his conduct, but where, outside of the Italian kingdom, have the people sanctioned his lawless deed? I say outside of the Italian kingdom, but I do not thereby admit that Italy, as a whole, bends her knee to the Regenerator of Vandalism. European journals testify to the contrary, and hold up to the admiration of the Universe those faithful children of the Church who, under the very swords of the Italian Communists, dared to raise their united voice and cry "Viva Pio IX!" That cry has been repeated in every tongue, it has resounded in every clime, and surely, if a spark of feeling yet lingers in his breast, it will cause the Piedmontese king to abandon his mad project of Unification, and restore the Pontifical States to their lawful Owner. But, if now in his blindness, he will despise the devoted attachment of millions, and their solemn protestations, he shall afterwards find it a rather difficult task, to resist the strength of their arms, and the weight of their swords, when wearied with continued pleading, they will rise *en masse* to strike for Rome and the liberty of their Pontiff.

THE JUBILEE IN OTTAWA, JUNE 21st.

True to their Catholic principles, the French Canadian and Irish residents of this city celebrated the 25th Anniversary with great pomp and splendor. At early morn flags were unfurled and bunting displayed, so that each street presented a most attractive appearance, and seemed to vie with its neighbor in abundance of ornament and nicety of trim. The "Union Jack" waved from the Cathedral spire, the "Papal Banner" from that of St. Joseph's Church, the "Tri-Color" from l'Institut Canadien; and the "Harp" from St. Patrick's Hall, while private individuals displayed national or religious emblems in a similar manner.