

The True Witness

AND CATHOLIC CHRONICLE, PRINTED AND PUBLISHED EVERY FRIDAY At No. 195, Fortification Lane, by J. GILLIES.

G. E. CLERK, Editor.

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MONTREAL, FRIDAY, AUGUST 21, 1874.

ECCLIASTICAL CALENDAR.

AUGUST—1874.

Friday, 21—St. Jane Frances de Chantal, V. Saturday, 22—Vigil, Octave of the Assumption. Sunday, 23—Thirtieth after Pentecost. Monday, 24—St. Bartholomew, Ap. Tuesday, 25—St. Louis, C. Wednesday, 26—St. Philip Beniti, C. (33rd Aug.) Thursday, 27—St. Joseph Calasancius, C.

OUR TWENTY-FIFTH VOLUME.

With to-day's issue we commence the twenty-fifth year of our editorial existence; and we avail ourselves of the occasion again to thank the friends and supporters of the TRUE WITNESS for the kind encouragement, far exceeding our deserts, which they have for so many years extended to us. Should the existence of the paper be prolonged we will make it our endeavor in some measure to merit their good opinion.

As a humble member of the Catholic press, we will also avail ourselves of the same occasion to magnify our office in these evil days, when the Church seems about to be subjected to a persecution more general than any to which in the course of her existence she has been subjected; and when of course of all her children she has the right to expect the services no matter in what situation they may be placed, or how limited may be their powers to serve her. The days are gone by when from a thousand scabbards would have sprung a thousand swords to avenge an insult to her Sovereign Pontiff, or an outrage upon her pastors, and we ask not for the aid of the sword. Our weapons must be prayer and argument, and the result we may safely leave in the hands of Him Who has promised to be with His Church even to the consummation of all things. We can all pray; and we should all be ready, when we hear our religion attacked, the teachings of our Church misrepresented, the facts of history distorted, and the morals of our clergy and religious calumniated, to give a reason for the faith that is in us; to refute the erroneous assertions of our adversaries; and above all by the blamelessness of our conduct as citizens, and as Christians, to show forth the fruits of her teachings.

In this sense the humblest Catholic journalist may be of service; and that such is the case is evident from the encouragement which in their several dioceses the Bishops of Christendom, and the Holy Father himself, have deigned to bestow upon the Catholic press, when conducted as it should be conducted, i.e., in a spirit of humble submission to the duly authorized pastors of the Church. For after all, the Catholic editor is not a teacher, but a learner, and can only be of service, so long as with child-like docility he sits at the feet of his ecclesiastical superiors to whom alone has been committed by Christ the charge of feeding the flock.

But within his sphere the Catholic journalist may be of service, for many a Protestant who would never listen to the voice of the Catholic priest, will feel no repugnance in reading the Catholic paper. Therein he will see that the doctrines which from his youth upwards he has been taught to believe are the doctrines of the Catholic Church, and against which he protests, are not her doctrines at all, but at best miserable caricatures, or misrepresentations of her actual teaching. He will learn that there are two sides to every story, and that the history which as a Protestant he has been taught to accept as Gospel truth, is susceptible of a very different interpretation from that which he has been accustomed to put upon it; he will see that the fidelity of the quotations which he has picked up at second hand, and on which he has been trained to rely—as conclusive against Papists has been impugned, and that the arguments thence deduced by Protestant controversialists have nothing solid to rest upon. In a word as a great Protestant historian says in substance—as his reading becomes more extensive so will his respect for the spiritual fathers of Protestantism diminish until at last, he in the course of time may ar-

rive at the conclusion; to which the impartial study of history has brought many a conscientious member of the Protestant Church of England, that the early Reformers, for the most part, were unmitigated scoundrels, and unredeemed villains. In short a Catholic journal may not only suggest to the Catholic who hears his religion reviled, some short arguments or appropriate reply, but it may be the means of inducing Protestants to examine for themselves into the truth of these things which they have hitherto without enquiry been accustomed to accept as truths unquestionable; and to examine more in detail, and in better channels of information, the reasons which compel so many millions of men, not altogether fools, not altogether morally corrupt, to rejoice in the name of Papists, and to glory in their submission to the teaching of the Church. Here surely is a moral phenomenon worthy of study; for if the system opprobriously spoken of as Romanism be at all what its opponents describe it to be, then must all its votaries without exception be either fools or knaves. Then of two things one: either such men as Manning and Newman to whom the Bible, to whom all patristic literature are at least as familiar as they are to any Protestant divine are silly fools, weak in intellect, devoid of understanding, or else monsters of depravity, who from their love of evil have renounced friends, and preferment, and wealth, and honor as dignities of the Protestant Establishment, and all that men mostly cherish, not to speak of their chances of heaven, for the reproach, and heavy cross of Romanism!

For no one can be a Romanist in these days who is not willing to take up his cross, and put up with contumely, and poverty, and the sacrifice of all his worldly hopes. The world hates Romanism, and the powerful ones of the earth detest a religion which teaches that there is something higher than the State, and that Caesar is not supreme. In these days to be a Catholic means to be the object often and in many places of active political persecution of special persecution always and everywhere; and when we look around us we see how the rulers of the Church are treated, how her pastors are thrust into jail, and treated as the vilest of criminals for their fidelity to the laws of God, how the chief Pastor, the Vicar of Christ upon earth, is despoiled, insulted, and virtually a prisoner in the hands of one of the grossest libertines that ever sat upon a throne, can we the laity complain if we too are in some measure to be made partakers of their sufferings. For we should not attempt to disguise it from ourselves. The persecution that has fallen on the heads of the Church must in time reach also to its inferior members. We shall all before many years elapse be called upon to fight the good fight which the Holy Father, which the Bishops and Clergy in Germany are fighting; and like them we must be prepared to do our duty when the moment for resistance arrives, no matter what may be the cost. Let us not flatter ourselves. The battle is not over, nor will the victory remain with the weak or craven-hearted. We must approve ourselves men, able and willing to do all things, to suffer all things for our Church and our holy religion.

NEWS OF THE WEEK.

It is said that England, France and Austria have recognized the Republic of Spain. The Standard's special from Madrid reports that the Republican General Blanco has relieved Vittoria and captured twenty cannon and several convoys from the Carlists, who retired to Estella. General Zabala has been recalled from the field to Madrid. The Governor of the Island of Ste. Marguerite strongly protests his innocence of any complicity in the escape of Bazaine. Eight persons are under arrest on suspicion. The London Daily News says Bazaine has arrived at Spa, and M. Rouher has gone to the Chateau d'Arcenberg to consult with the Empress Eugenie. Complete returns from the election in the Department of Coloadar, for a vacancy in the Assembly, show that M. Delarney, Bonapartist, received 40,704 votes, and M. Aubert, Republican, 27,272.—The Journal des Debats regards the election of Calvados as ominous of danger and warns the country against the threatening attitude of the Bonapartists. Le Temps says while the Monarchical parties are disappearing the Bonapartists argain coming to the front.

An immense Home Rule demonstration took place at Glasgow Saturday. A procession a mile in length, and numbering 20,000 people, attended the mass meeting. An equally extensive meeting was held at Dungannon. This shows that Home Rule is not dead but more alive than ever.

About half-past eleven o'clock on Monday night a fire broke out in a range of wooden buildings in rear of Houghs and Trudelle's livery stables, forming the corner of St. Ann Street, Quebec. The flames swept through Houghs's extensive premises with such rapidity that the whole pile burned like tinder, and six valuable horses perished in the flames. A large fire is raging on the 10th and 11th Cor-

rections, North Orillia. The fire is spreading rapidly, so much so that great fears are already entertained by settlers in the vicinity. The fire at Aylmer is under control. There is a large fire in rear of Lake Constant, another north-east. There are also large fires in rear of Quico and on the Gatincau.

Lord Dufferin was the guest of the City of Chicago last week where he met with a most enthusiastic reception from the Board of Trade and the citizens generally.

JOHN MITCHELL.—This veteran patriot has once more landed on his native soil. He arrived in Queens town on the 25th ult., accompanied by his daughter and a medical friend from Philadelphia; and though they were not sure whether he was on board the *Idaho* or not a large crowd assembled who cheered him vociferously when he stepped on the wharf. A committee of Cork Nationalists met him at that city and his appearance was the signal for renewed and enthusiastic cheering which lasted for a considerable time. He drove from the terminus to the Victoria Hotel where he was met by several of his old friends and companions in the cause of Ireland and was received by them with the greatest cordiality. It having been determined to have a torchlight procession through the city in honor of his return after an exile of more than a quarter of a century, they were rather disappointed in finding that he had left for Sunday's Well, the residence of Mr. Geo. Barry, but they were not to be done up as they marched in procession out there where an address was presented him by a deputation of Nationalists.—Mr. Mitchell's visit to his native land is not of a political nature but principally for the restoration of his shattered health which will no doubt return to him at once in the air of his native home—Newry, where he now is. There was no disguise of any kind in connection with his arrival as his boxes were all marked "John Mitchell." In answering the address presented to him at Cork he said he loved that city and would take a pleasure in being its representative in Parliament, but for the present he prefers a quiet life and wishes to avoid any public demonstrations. All the Irish papers make grateful acknowledgment that no opposition was offered to his return by the authorities, and we join with them in hoping that his native air, the care of loving friends and the sympathies of the whole nation will cheer his heart and restore to him his usual health and vigour, and that he will again employ his matchless pen in enlivening and enriching the national literature of Ireland.

THE COERCION BILL.—On Saturday night, the 25th ult., a gallant opposition was given against the continuance of this Bill by the Irish Home Rule members in the English House of Commons. Messrs. Butt, Henry, Donayne, Synan, &c. argued splendidly and condemned the government for bringing it on early on Saturday, which is very unusual with any Irish business, and ministers being out sleeping in the smoking rooms &c., ready to answer the call of the government at the division bell. After a long debate a motion for the adjournment of the House was defeated, and another one being moved for the reading of the Bill a second time: it was carried by 112 yeas to 33 nays. The Thursday following was then fixed for committee on the bill, and all the Home Rule members were expected to be in their places to speak and vote on several amendments. It is an outrage on the Irish people to have this infamous bill continued, after the judges on circuit complimenting in nearly every case the Grand Juries on the entire absence of crime.

THE O'DONOGHUE AGAIN.—The Dublin Nation of the 1st inst. has the following:—"Our London correspondent telegraphing to us Wednesday says:—An incident occurred in the library of the House of Commons last night which has given rise to much excited gossip and speculation amongst Irish members. O'Donoghue and Mr. Butt had an unpleasant encounter, which terminated in the former intimating to the latter he would hear from him. Up to this hour O'Donoghue has not appeared in his place in the House, though anxiously looked for; but, on the other hand, Mr. Butt has heard nothing from him, and many persons—myself included—believe the foolish threat will be wisely reconsidered." This man O'Donoghue appears to have lost whatever particle of good sense he had sometime ago."

Mr. MICHAEL McALEER, of Allerton, has kindly consented to act as Agent for the TRUE WITNESS for Hemmingford and vicinity. We hope our friends in the locality will give Mr. McAleer a kindly reception when he visits them in our behalf.

Mr. CHARLES O'REILLY, of Chambly, has kindly consented to act as Agent for the TRUE WITNESS. He is now prepared to receive orders and subscriptions and grant receipts therefor. We hope our friends in the neighborhood will call on Mr. O'Reilly and pay him their indebtedness to this Office.

The friends and admirers of Mrs. Leprohon will be happy to learn that since her arrival at Colorado, her health has very much improved; and we hope she will return to her family in sound health which was much shattered by her literary studies.

ASSUMPTION OF THE BLESSED VIRGIN MARY.—The festival of the Assumption of the Blessed Virgin Mary took place on Sunday, and at 3 o'clock in the afternoon, in the French Church, which was crowded with the faithful, the beautiful marble statue of the Blessed Virgin Mary, a gift through the hands of Rev. M. Rousselot, cure of Notre Dame, to the Church and the City from Pope Pius IX., was solemnly placed in its appointed niche. The statue in question was sculptured by a German artist, and was presented to His Holiness by the Cardinal-Archbishop of Boulogne in 1853. A hymn, composed for the occasion by Rev. M. Martineau, commencing: "Reine du ciel et de la terre, De Pius IX., montrez vous la mere, priez pour lui!" was sung during the service, and after a sermon by this clergyman, a procession with flags and banners, the statue being borne by four members of the congregation of the Holy Virgin was formed. Mgr. Fabre officiated, assisted by Rev. M. Chabrette.

ORDINATION.—At the Cathedral on Saturday morning the Right Rev. Bishop of St. John ordained Rev. Thos. Walsh priest.—St. John Freeman, Aug. 14.

WRITTEN FOR THE TRUE WITNESS. SHORT SERMONS FOR SINCERE SOULS. No. 64.

"THOU SHALT NOT STEAL."—7th Com. Your restitution, Christian soul, to be just, should be immediate. As soon as you have had the misfortune to take what is not your own, or as soon as you have injured your neighbor by any injustice, that moment the duty of restitution begins. No lapse of time is necessary; the injury done and the duty of restitution are simultaneous; hence he sins mortally who in a grave matter neglects to make restitution as soon as possible after having committed the offence. This is the teaching of St. Thomas: "As it is a sin to steal," says he, "so it is a sin to retain the thing stolen." And the reason of this is plain, since by retaining the goods of another against his will, you do a continued injury. In fact, christian soul, to retain goods stolen is a continual theft; to neglect to repair an injury done is a continual injury. To steal is the sin of a moment; to retain is the sin of many moments. To steal is one sin, to retain is another; and if the theft was mortal, the retaining is much more mortal, and the retaining is as often mortal as there have been times when the restitution could have been made and was not. Nor will any intention of future restitution save you from this multiplication of sin. Not christian soul; would you be content, think you, to keep a hot coal in your hand under an intention of throwing it down at some future time? Would this future intention, think you, keep the coal from burning? You knew it would not. Neither will your future intention of restitution, keep your sin from multiplying against you again and again, every time that you could have made restitution and did not. Did I not tell you, christian soul, that theft, of all sins, was greatly to be dreaded on account of the necessity and difficulty of restitution? and do you not now begin to realize the truth of my words? Other sins are over and finished as soon as committed. They have to be repented of, and atoned for; it is true; but the moment they are committed, they cease to exist in all but this necessity of repentance and atonement. But with theft or injuries done it is not so. Theft and injuries done do not cease to exist as soon as committed; they live and continue to live as long as restitution is deferred; and then only do they cease when restitution has been made. Is not this a matter of deepest consideration. When an act of impurity is committed, although the soul, it is true, is soiled with the stain of impurity until it has been cleansed by a good and true repentance, still the act of the sin was over perhaps in a moment. But the act of theft continues not only whilst the theft is being committed, but ever afterwards until the act of restitution is fully performed. The theft may have been committed in a second, in the twinkling of an eye, with the speed of lightning, but, alas! it repeats itself, it continues to live long after it is committed; it endures until the moment full restitution sets it aside. Were you to open the flood-gates of a mighty reservoir (whose waters would rush madly down the valley and overwhelm all therein) you would not think that all the evil was over the moment the flood-gate was opened? No! you know the evil would not be stayed until you had again closed the gate; and as long as you left it open, so long would the evil remain. So with theft; it may be over in as short a time as the opening of a flood-gate, but the injury it does is not over, nor will it be over until the flood-gate be again closed by restitution. No, alas! christian soul, the thief may hate the theft he has committed as much as possible; he may have made a thousand resolutions never more to steal, but this sorrow and these good resolutions will avail him nothing. His theft still continues; still lives; it will never leave him; it repeats itself; it is a monster with three heads, that will never die whilst one single head remains. He may cut off one head by sincere sorrow for the theft committed; he may cut off another head by a firm purpose of never stealing again, but a third head still remains with which the monster still lives and moves as strong and vigorous as ever; and that third head restitution can alone destroy. When Cain wandered a fugitive over the world, with the mark of God's wrath upon his forehead that all might know him for his brother's murderer, he was avoided and shunned by all. None dared give him to eat, or ask him into their house, for the mark of God's wrath was upon him. What the mark of the murderer was to mankind, the mark of restitution unfulfilled is to God. Men would not give to Cain because the mark of God was there; God will not give of his grace to the thief or the unjust, as long as the mark of man's claim for goods unrestituted or inquiries unrepaired is there. God will not listen to the voice of his prayer because the voice of man's claim is stronger than prayer; because the demands of justice are prior to and stronger than mercy.

DEDICATION OF A NEW CATHOLIC CHURCH. ARNERION, Ont., Aug. 6th 1874.

To the Editor of the TRUE WITNESS. DEAR SIR—Knowing the interest you take in Catholic and ecclesiastical affairs, I take the liberty to write you a few lines on the grand and imposing ceremony which took place in our little town on Wednesday, the 5th inst., Festival of the dedication of St. Mary Major in Rome. On that day our esteemed pastor, the Rev. J. G. Bourier, was commemorating the 26th anniversary of his assumption to the exalted dignity of the Priesthood and dedicating to the Lord the *sacrosanct* church which in the space of 25 years he has erected to the glory of the Most High. Previous to the ceremony the clergy of the diocese who had assembled to the number of 26 presented the reverend gentleman with a magnificent Chanabale, the badge of his order in the sacred hierarchy. The Rev. F. Michel, P. P., of Buckinghamham extemporized for the occasion a very appropriate address. He went on to say that the priests of the diocese of Ottawa could not let the

25th anniversary of Rev. Fr. Bourier's ordination pass away without giving him a little token of their affection and expressing the deep feeling of respect and gratitude they entertained towards the missionary who for five and twenty years had devoted all the powers of his intelligence, all the energies of his soul, to the spiritual and temporal welfare of this home of his adoption. He had left his home and kindred, he had bidden adieu to his native land, the glorious Catholic land of France, he had crossed the wide Atlantic to become a missionary in the backwoods of Canada. What difficulties, what obstacles did he not meet with? to what perils was he not exposed when with a few other priests he had to attend the spiritual wants of almost half of this immense diocese. But he was equal to the task, and in almost every place he had been sent to, he had left the mark of his passage in the shape of a church, sacristy or priest's house, and on this 26 of his of the last monument he had erected to the glory of God. The Rev. gentleman after a few more remarks said he hoped that he might be spared for another quarter of a century to continue his noble work and enjoy the fruit of his toils in the vineyard of the Lord.

The Rev. Fr. Bourier made a very feeling reply which was received with great applause by his confreres and friends. The Very Rev. D. Dandurand, O. M. I., Administrator of the Diocese performed the ceremony which was attended by a large multitude. The strangers could not help admiring this magnificent temple which God had chosen to Himself, and no wonder; for it is a very fine specimen of the Roman style well proportioned and neatly finished. It is 100 feet long and 40 feet wide; a massive tower and an elegant spire of 130 feet high give it a prominent and majestic appearance. The Bell, 1200 lbs weight, can be heard many miles around. The interior is well supplied with paintings and statues, one of them, the statue of the Sacred Heart is of great value, the altar and the pulpit are two masterpieces not often to be met with in this part of the country.

After the church was blessed the Rev. Fr. Bourier ascended the altar to offer anew the everlasting sacrifice of the New Law. He was assisted by Rev. F. Ouellet as deacon, Rev. F. Michel as sub-deacon and Rev. F. Rougie as master of ceremonies. The choir of Arnprior sang with great effect the Mass in C and some of the grandest compositions in Sacred music. After the Gospel, Rev. F. Porcile preached in French and Rev. F. Choine in English, both eloquent preachers, who were listened to with the greatest attention; they expatiated on the dignity, the duties and the responsibilities of the Priest, whom they pictured as the best and only true friend. They showed in a very forcible style the influence the priest has on society and on the individual whom he takes at the mother's breast, watches over, feeds and nurses through life and accompanies to the grave, after which he will offer a prayer for the repose of his soul.

After Mass a solemn *Te Deum* of thanksgiving was sung and the ceremony was over. The impression left on my mind is that the Rev. Fr. Bourier enjoys the respect and sympathy of his flock and is held in high esteem by his brother-priests who certainly must have gone to a great deal of trouble to honor by their presence the "Silver Wedding" of their confrere.

The following clergymen attended the celebration:—Very Rev. D. Dandurand, O. M. I., administrator of the diocese of Ottawa; Revs. C. Guay, Rimouski; P. Agnel, Portage du Fort; J. Bourier, Arnprior; A. Brunet, Aylmer; A. Choine, North Plantagenet; O. Charbonier, Havelock; J. J. Collins, St. Patrick's, Ottawa; R. Dussart, Templeton; B. Faure, Almonte; C. G. Wakefield, C. Guillaume, Notre Dame de Lourdes; L. Jouveant, Pembroke; L. Lavin, Pakenham; R. Lombard, Papineauville; T. Lynch, Allumettes Island; P. Mancip, L'Original; R. S. Michel, Buckingham; P. Meothe, Ottawa; L. Oullet, Calumet; S. Philippe, South Plantagenet; H. E. Porcile, St. Jean Baptiste, Ottawa; L. Debrul, O. M. I., Hull; P. Rougie, Renfrew; W. Sheehy, St. Joseph's, Gloucester; P. Andre, assist. priest, Arnprior.

During the day Rev. Fr. Bourier received a large number of letters and telegrams from several members of the clergy and friends who were unavoidably prevented from attending the celebration and so made use of the wires to tender to him their congratulations and best wishes for his future welfare. Yours very truly, R. F.

DICTIONARY AND GRAMMAR OF THE CRIS LANGUAGE, by the Rev. Father Alb. Lacombe, of the Peres Oblats.

This is a stupendous work which must have cost much time, and much labor. It is in short a work which nothing but the spirit of Christian charity could have suggested, or enabled its author to bring to a conclusion. That any man should be able to speak such a language as that of the Cris seems to be, or to pronounce words of from one to two inches in length written out in European characters and averaging from seventeen to twenty letters of the alphabet, is indeed a marvel; but that any European should be able to master such a language, and to reduce it within rules is almost incredible. Here is a specimen word of the language that the poor Cris are obliged to speak in the inscrutable decrees of Providence. *A Kittasmasiakikewies*. The meaning of this awful combination of vowels and consonants is *ciphers*. We do not advise any of our readers to rashly attempt to pronounce it.

THE BRITISH QUARTERLY REVIEW—July, 1874.—The Leonard Scott Publishing Co., New York. Messrs. Dawson Bros., Montreal.

The current number opens with an interesting article on deep-sea soundings.—*The Depths of the Sea*, being summary of recent discoveries by the dredge during the cruises of the *Porcupine*, and *Lightning* and by the Challenger. This is followed by a notice of the celebrated Protestant theologian, D. F. Strauss, whose writings and speculations have done much to extend ultra-Protesting principles throughout Europe. Next comes a notice of Lord Ellenborough's Indian Administration, followed by a treatise on Science, Philosophy and Religion. Articles five and six on The Primordial Archeology of Rome, and Far Russia are very entertaining, the last named showing that on her Pacific shore Russia has all the elements of moral greatness, except seamen, which can be furnished only by a sturdy maritime population. This Russia has not, in her Eastern possession; and therefore though in her Pacific ports she may build ships and protect them with gigantic fortifications, as an assailant on the high seas she is not at present much to be dreaded. Our fellow subjects in New Zealand and Australia have no cause for alarm. A political article on The Tory Administration and its Whig Admirers, followed by a light gossiping article on Finger Rings and notices of Contemporary Literature completes the current number.

LA CREME DE LA CREME—A collection of Music for advanced players—August, 1874. Published Monthly by J. L. Peters, 599 Broadway, New York. Price, \$4 per year, payable in advance; single numbers, 50 cts. Contents of the current number:—Love Song, Liebeslied, Hensell. Harp Sounds, Hofenklange, Jungman. Elegy of Tears, Elge des Larmes, Liszt. Twitting of Birds, Tempo di Mazurka, Billema. Sleep Well, Thou Sweet Angel: Trans., Oesten.

It is said there were no sales of square timber in Quebec last week. White pine ranged from 200. to 250. and red from 180. to 200.