

The True Witness AND CATHOLIC CHRONICLE, PRINTED AND PUBLISHED EVERY FRIDAY

No. 195, Fortification Lane, by J. Gillies to whom all Business Letters should be addressed.

G. E. CLERK, Editor.

TERMS YEARLY IN ADVANCE:

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The figures after each Subscriber's Address every week shows the date to which he has paid up. Thus "John Jones, Aug. '71," shows that he has paid up to August '71, and shows his Subscription from that date.

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MONTREAL, FRIDAY, MAY 28, 1875.

ECCLESIASTICAL CALENDAR.

MAY—1875.

Friday, 28—Of the Octave. Saturday, 29—Of the Octave. Sunday, 30—Second after Pentecost. Sunday within the Octave of Corpus Christi. Monday, 31—St. Angela Merici, V.

JUNE—1875.

Tuesday, 1—Of the Octave. Wednesday, 2—Of the Octave. Thursday, 3—Octave of Corpus Christi.

TO OUR SUBSCRIBERS.

As the prepayment of newspapers from publication offices must begin on the 1st October next, our subscribers are warned not to make prepayment of postage at the receiving offices beyond that date. In the meantime we request such of them as are in arrears to remit at once, and all others to re-pay their subscription, as after that date we shall, without exception, discontinue sending the True Witness to all who are in arrears, and also to those who have not renewed their subscriptions.

NEWS OF THE WEEK.

The proceedings with a view to the pretended deposition of the Prince-Bishop of Breslau have already commenced in the "Supreme Ecclesiastical Court" at Berlin at the instance of the Governor of Silesia, and the Breslau Court of Appeal has been requested to appoint a judge to undertake the preliminary investigation. In Switzerland the iniquitous act of the Cantonal Government of Berne has been successful in altogether suppressing Catholic worship in the capital of the Confederation. The Monde publishes a notice warning all Catholic travellers not to stay over Sunday at Berne in the belief that they will be able to hear Mass there. For consecrating the holy oils necessary for the administration of the Sacraments in the Diocese of Gnesen, Mgr. Cybichowski has been condemned as guilty of an illegal exercise of episcopal functions, and sentenced to nine months' imprisonment; moreover, two of the Cathedral clergy, who distributed the holy oils to the parochial clergy as usual, have been fined 25 marks each. And Prince Bismarck persists in declaring that the exercise and practice of the Catholic religion is in nowise restricted or interfered with.

How equitably judicial sentences are at present executed in Germany may be learned from the example of the Rev. T. Pauly, the editor of the Gazette of Fulda, who was sentenced to four weeks detention on a charge of having offended Prince Bismarck. "Detention" legally only involves deprivation of liberty in an apartment different from ordinary cells; it allows those who are subjected to it to occupy themselves as they please, to read books or write letters, to receive visits and lastly to take exercise in the prison-yard at least four hours a day. But what's the case with the Rev. T. Pauly? He was put into a cell, the most unendurable of all, over the common sewer, and next to him was a murderer of his wife, and a woman who had committed infanticide? He was forbidden to engage in any occupation, as if permitted to select the occupation he would—said the Public Prosecutor—occupy himself with editing his newspaper. He was at first not even allowed to keep his Breviary with him, and, when in the first days of his detention he wrote a letter to his mother, it was stopped and revised. At first not even his counsel was allowed to visit him; afterwards he got leave to receive, during one hour in the evening, only one person at once, and the same hour is also the only one during which he is permitted to take exercise in the yard. It was not before many a day, that such cruel hardship were even partially withdrawn.

The following letter gives us an idea of the life which an imprisoned priest is compelled to lead in the common goal of Baden. He writes thus:—"On Wednesday in Holy Week I was put in prison. On Maundy Thursday I was informed of my having been condemned to a further period of seventeen days' imprisonment. On Saturday I got a summons to appear before the Court on the 8th of April, where I shall be condemned to six months' imprisonment at least. So I shall have plenty of retirement. The inspector of the prison seems rather unfriendly towards me. When I asked to be once a week, visited by a priest, he replied: 'Are you not yourself one?' and refused my request. So I have to live on the principle of 'Doctor! cure thyself!' My request to be exempted from manual labour was likewise refused. I was hardly allowed to say my office. So I am now, practising the honest trade of a shoemaker; and have to-day succeeded in finishing my first shoe. I profit, you see. I was not allowed to

provide for my own bed and food. Visits are not to be allowed within the next four weeks. I make the bed myself, I sweep the room, and fetch water just like the criminal prisoners. Farewell, I get no light, and it is already so dark that I must stop writing. Now I have got to swallow my evening soup, to prepare my bed, and then having said my rosary I lay down to rise to-morrow at an early hour and to resume my trade."

At Cologne the "Liberal" magistrate of that Catholic town has delivered over to the New Heretics the Church of the Minorites, one of the most beautiful Churches of the place, which was restored and decorated by the Catholics some ten years ago at great expense. It may be imagined that there is immense indignation and excitement amongst the Catholics at this new act of injustice.

In the advertisement columns of the Germania, Herr Blum, the editor of the Westphälischer Volkszeitung, Knight of the Order of St. Gregory, a very clever man, begs for a situation beyond the frontier of Germany, as he is banished by the Government from his native soil, and deprived of his income, and reduced to penury with all his family. The Catholic editors of newspapers are pursued everywhere. Many of them leave the country when they see that they are on the point of being condemned to prison. Thus Herr Kosioleck, one of the editors of the Germania, and Baron Von Wendly, who belongs to the editorial staff of the Westphälischer Mercur, are both pursued publicly with a writ of arrest. Dr. Siegl, the editor of the Baderische Vaterland, who has been condemned to ten months' imprisonment, went unhappily to Salzburg, in Austria, where he was arrested for having offended the Austrian Emperor, and it is reported that he is to be delivered over to the Bavarian Government.

A Subaltern officer in a Rhenish regiment was recently reported to his superiors as an "Ultramontane." He was immediately summoned before the colonel when he openly and decidedly confessed his Catholic creed. The colonel, after having used all his power of persuasion in vain, declared to him that men with such views were of no use in the army, and that therefore his services must in future be dispensed with. The officer thus found himself constrained to give up his position and to ask for his dismissal which was granted to him.

The application for a new trial, of the noble ladies of Westphalia, punished for having congratulated the Bishop of Munster on the firmness with which he bore Bismarck's persecutions, has been refused by the Berlin Supreme Court.

The Catholic nobility in the Duchy of Posen have determined upon providing for the priests proceeded against by the civil authorities. These clergymen will be lodged in the houses of the tenantry of these noblemen or in the small towns on their estates. The official papers hint that Bismarck will, if necessary, follow up all that he has hitherto done by still more coercive measures, if he should consider them necessary.

The Union of Paris comments on the fact that the death of the late Venerable Brother Olympe took place, day for day and hour for hour, on the anniversary of his election to the high dignity of Superior-General of the Christian Brothers.

The feast of the Sacred Heart at Paray-la-Monial will be celebrated on June 3, with great splendor in consequence of the recent elevation of that sanctuary to the rank of basilica. The Cardinal Archbishop of Paris will preside. The festivities will also record the second centenary of the apparition of the Saviour to Blessed Margaret Mary Alacoque.

A correspondent of a French paper, writing from Madrid, says there can no longer be any doubt that the Emperor of Germany is favourable to the Revolutionary party. In reply to the demand, formulated by the present Madrid Government, for the extradition of the infant Don Alphonso de Bourbon d'Este, falsely accused (as even Madrid generals have admitted) of cruelties at Cuenca, Bismarck has replied that he will have that Prince captured if he sets foot on German soil, and send him, under a strong guard to Madrid, under the treaty of 1860. If Bismarck is as good as his word, grave political complications will arise, the infant having been recently an honoured guest of the Austrian Royal Family with which he is connected.

In receiving a large body of French pilgrims to Rome the other day, the Holy Father addressed them in French, and told them in the course of his speech, that it was not sufficient for Catholics, to express respect for the Holy See, but that it was necessary for them to practice obedience to the Syllabus and to the Infallibility.

The Unita Cattolica informs us that sixty Italian ship-owners have already denationalised their vessels, and sail them under a Foreign flag to escape the excessive taxation of their own country. The movement, it adds, is a growing one.

The impassioned appeal of the Holy Father to Victor Emmanuel, and the petitions of so many Bishops and priests, have induced the Italian Senate to throw out that clause in the Conscription Bill which subjected all the clergy to the obligation of military service, and a few days before the Lower House had rejected almost unanimously Signor Petruccelli della Gattina's motion for a modification of the Law of Guarantees. The real efficiency, however, of that law as a permanent guarantee for the independence of the Holy See is illustrated by the fact that no sooner had Signor Petruccelli della Gattina's motion been thrown out than Signor Laporta prepared an "interpellation," the intended effect of which is to force the Ministers to resign if it will not take an active part in Prince Bismarck's crusade against Catholic Christianity.

The Catholic ladies of Rio de Janeiro have signed a petition to the Empress of the Brazils, in which they entreat her imperial majesty to induce the emperor to put a stop to the present religious persecution, and to liberate the bishops. Seven columns of the Apostolo are covered with their signatures, which number many thousands.

A despatch to the Times from Vienna says a dreadful accident occurred on the river Mur, at

the town of Idenburg, Province of Tyrol. A ferry boat, having on board a number of Catholic pilgrims, en route to visit the shrines on the other side of the Mur from Idenburg, sank in the middle of the stream. Fifty-nine of the pilgrims are known to have been saved, but seventy-six are missing, all of whom are believed to be drowned.

In the British House of Commons on Monday, Mr. Disraeli, replying to a question by the Marquis of Hartington, said it was the Government that had advised the Queen to make representations to Germany respecting the relations between that power and France. These representations were of such a nature as to correct misconceptions and assure peace. England had received a satisfactory reply, but it could not be to the public convenience to lay a copy of the correspondence on the table of the House.

The Anniversary of the Queen's Birthday was celebrated all over the Dominion on Monday, very successfully.

LIBERALISM.

The Liberal party in Europe at the present time are earning for themselves a notoriety of which they may well feel proud. Many well meaning persons who do not consider the value of names as applied to political parties are naturally captivated and their sympathy secured by the big-sounding title of Liberalism. To any one who has watched carefully the course of events on the Continent of Europe, it must be evident that the toleration which these people preach about is all very well when applied to themselves, but that no despot ever exercised greater tyranny than the so-called Liberals against those who differ from them in their religious or political views. These remarks are suggested by a reprint that has recently come to hand in one of our exchanges concerning the conduct of the anti clerical party towards a procession of Catholic pilgrims who were performing the exercises of the Jubilee in the city of Liege.—The Journal giving an account of the barbarous conduct of the Liberal party evidently tries to render the Catholics and their clergy responsible at least in some measure for the disgraceful occurrences which took place, on the ground that they should not have made the demonstration, and thus excited the ire of their opponents. A strange pretension in all truth. But for all that, the conduct of the "Liberals" was so outrageous that the Journal in question, "La Meuse," after stating the facts of the case, has to express its reprobation of their assailants. The pilgrims, who were proceeding peacefully from one church to another, singing hymns and reciting prayers, were followed in the most insulting manner by about 20,000 persons.—They were hooted and greeted with cries of "a bas les clericaux," etc., etc., and finally violence was resorted to and several of the processionists were unmercifully beaten—in the words of the writer, "It was a frightful evening." Of course there is nothing new in this; in fact it is an outbreak of Liberalism in a very mild form. But it merely serves to show that those who complain of the tyranny of the Church, and who claim for themselves the monopoly of liberality, are to-day what they have been in all times, the most intolerant and most merciless oppressors of all true freedom, either religious or political.

THE O'CONNELL CENTENNIAL CELEBRATION.

A meeting of the General Committee was held in the St. Patrick's Hall on Friday night. There was a full attendance; Edward Murphy, Esq., occupied the chair. The Sub-Committee appointed at a previous meeting to draw up a programme of the celebration, recommended the following:—

First—That in the celebration of the O'Connell Centennial in Montreal the programme published in Ireland for the same object, in so far as the religious Ceremonial is concerned, be followed. The said services to consist of a grand religious function in St. Patrick's Church—an act of Thanksgiving to Almighty God for graces and favours bestowed on Ireland through the Life and Labours of O'Connell. Second—That the day be celebrated by a Grand Procession after the religious services in the Church. Third—That the proceedings of the Celebration wind up by a Grand Concert.

To commemorate this celebration the Committee further recommend the erection of a Monument to the memory of O'Connell on the most suitable site that can be obtained from the Corporation of Montreal, and as a means to that end that a collection be taken up after the Procession, and the proceeds of the Concert to be held in the evening be devoted to that purpose; in the meantime subscription lists might be opened. An address to the Irish People of the Dominion was also presented asking for subscriptions to defray the costs of the erection of the monument. This address is to bear the signatures of the Presidents of all the Irish Societies of Montreal, and will be published in a few days.

Edward Murphy, Esq., was appointed Treasurer, to whom all remittances are to be sent.

The Chairman stated that the Rev. Father Dowd informed him that he would leave nothing undone to make the celebration in Church worthy of the occasion—the intimation was received with loud cheers. After the adoption of the Report of the sub-committee the meeting adjourned for a fortnight.

Judging by the perfect unanimity existing between the Irish Societies of Montreal, we have not the least doubt that whether permitting, this celebration will be the greatest ever participated in by our Irish fellow citizens in this city. We hope that when the address is published the Irish People of the Dominion will not be backward in responding liberally to the call made upon them, and that the Irishmen of Montreal may have the proud satisfaction of seeing at no distant day, with the assistance given them by their fellow-countrymen throughout the Dominion, a monument in this fair city worthy of their great Countryman—Daniel O'Connell.

We are happy to say that there is a decided improvement in Mr. Clerk's health.

OUR CHOIRS: What they are, and what they might become.

(Continued from our last.)

Many of our choir-singers we know, from personal observation, to be very respectable and honorable members of society, who behave themselves with all propriety in church, and by their conduct give no scandal elsewhere. Many of them are quite conscious of their own deficiencies in matters of which we have yet to speak, and doubtless would gladly avail themselves of any instruction which might be afforded them therein. It is no fault of theirs that matters are as they are.

Again, it may frankly be acknowledged that, in many cases, there is no reason for finding fault with their singing; as far as their numbers will allow, they do justice to the Mass music with which they are familiar; and so, as members of the musical profession, they may justly be said to fulfil their duties; whence it is evident that no blame attaches to them for the dissatisfaction which is so generally felt at the present state of our choirs.

What, then, is the evil of which we complain? Wherein are our singers unfitted for their office, if, as we have just said, there is no fault to be found with their singing? What right, it might be said, have we to require more than singing from singers? To this we reply, that under ordinary circumstances we require no more than this: that in a concert room we look to them for good singing and nothing more; but the case is very different when a singer enters a church choir; for there he has to take part in holy functions; he is no longer a mere singer, but a minister of Holy Church, and therefore it is that we are bound to ask questions which elsewhere would be beyond our province.

In the first place let us proceed to consider a complaint which may be made against most of our choirs as at present constituted. This is, the ignorance which so generally prevails among them as to the duties they have to perform, and the functions in which they have to take so important a part. Few persons who have had any experience in these matters can have failed to observe the truth of this complaint. The miserable disorder which prevails when anything has to be done by the choir, the confusion which they create in processions, their utter helplessness in finding out intonations, graduations, antiphons, and commemorations—who has not noted these things? which, did they concern less holy rites, would be simply ludicrous. There is, it must be confessed, a most pitiable ignorance of the functions of the church choir in many who take part in them; and to this must be attributed much of the disorder and confusion which attend most great functions. How far this ignorance extends, and to what classes it is limited, it does not concern our present purpose to inquire; enough that few, if any will venture to deny its general prevalence among those to whom the duties of the choir are intrusted. Of course we do not mean to say that all are thus ignorant of this important part of their duties; for there are, doubtless, many whose zeal is only equalled by their knowledge; but these are the exceptions, which serve but to prove the rule.

It is but right, however, that we should explain more fully what we mean, lest any who may feel themselves involved in this charge should misunderstand the ignorance of which they are accused; and, moreover, it is but justice to ourselves to remind our readers of what we have before said, that herein we are not so much blaming those who are involved in this ignorance, as the system which has kept them in it; or, we should rather say, the utter want of system which has left them in it, which, neglecting the due fitting of proper instruments for this special office of the church, has been content to snatch at anything when the need urged.—We will not be so unjust as to blame those who are thus pressed into a service for which they have had no preparatory training; but we desire to expose the evils which necessarily result from this system; and we invite those who suffer especially through it to aid us in carrying into effect the plan we have to lay before our readers for remedying this evil, which afflicts all classes alike—choir singers and congregations, priests and people—those who exemplify in themselves the want of due training and instruction, and those who suffer through the ignorance and inefficiency of what misrepresents the Church's idea of a Catholic choir.

Having thus, as we hope, removed a wrong impression, which might influence the minds of some to regard us as opponents, when, in truth, we are making common cause with them, and when, instead of attacking them, we are fighting on their side against a neglect under which we all alike suffer, let us proceed to consider the ignorance of which complaint is made, and for which it is our object to suggest a remedy.—(To be Continued)

"THE SUN."

The initial number of this new daily was issued on Tuesday last. Its general appearance and make-up is highly creditable. It editorials are well written and in a truly Catholic spirit. We congratulate the Proprietors on having succeeded in obtaining the services of so able and talented a gentleman as Mr. Stephen J. Menny for Editor.—We are convinced that the interests of Catholicity will never suffer in his hands. From the first number we take the following:—

"In religion we are Catholic—pure and simple; not Catholic disfigured by adjectival distinction; not French Catholic, nor English Catholic, no, nor Irish Catholic—but as representing an idea of unity and allegiance, Roman Catholic in its broadest acceptance and most comprehensive meaning. On this subject we know of no compromise save that which charity commands. Never aggressive on other creeds or men, we shall always be prepared to defend from attack those of our own household of faith; we would not, if we could, usurp the functions of the pulpit and teach theology in the press, but when the secular sword is drawn against the men and the principles dear to us alike in sentiment, in respect and in judgment, we will be ready with the worldly weapon, too, in defence of the right and denunciation of the wrong."

Holding such principles as those above given we hope for The Sun a long and prosperous career.

POPE URBAN AND GALILEO.

Dean Stanley is a literary free lance rather than a regular trooper; and as such his utterances however polished and brilliant must be accepted with caution. Though a clergyman and a dignitary of the Anglican Establishment, any very definite creed sits lightly upon him; indeed he appears to take an especial pride in being above all forms and formulae. Though doubtless occasionally reading that great command of the Great Master Go teach all nation . . . teaching them to observe all things whatsoever I have commanded you, &c., he appears to interpret somewhat mildly the words "all things" and to take them to mean anything or nothing. Like the athlete he throws away all his garments lest any should get hold of them to throw him, and stands before the world in all his native nakedness. This may be convenient, but is neither modest nor creditable to a dignitary of any church that professes to have any definite creed to defend. Glasgow has invited him to lecture; and to Glasgow he has accordingly lectured. If Glasgow has learnt anything from his lecture, it is certainly not any greater reverence for the words "all things." Though a man of reading and extended information, he has exhumed the long dead and stinking story of Galileo's troubles; and what is more astonishing still has given greatest prominence to that part of the Galileo calumny which is most evidently a lie. Galileo he affirms was tortured.

In the early days of dry champagne Canning was asked to taste and give his opinion of it. After sipping and tasting and smacking his lips and tasting again in most approved connoisseur fashion he at length said "Well! if any man says he likes dry champagne he will say anything." We say to Dean Stanley with Canning Well! if any man says Galileo was tortured he will say anything. It has become of late the fashion with a certain class of literary men to make the most astonishing historical assertions. Whether Mr. Froude of ridiculous memory initiated it we know not; he certainly brought it to its adopted proportions; and Dean Stanley has been wretched.

Was Galileo put to the torture? We think not. In the first place; what necessity was there to torture him? He denied nothing; he recanted even before he was asked and more than he was. All he was expected to recant was the unscriptural proposition. His trial commenced on the 12 April 1623; during which trial the most spacious and pleasant apartments in the Fiscal of the Inquisition were assigned to him. Galileo says Mr. Drinkwater was treated with unusual consideration. Sir David Brewster states that "during the whole trial Galileo was treated with the most marked indulgence."

On the 22nd April the commission declared itself ready to begin the investigation, but Galileo asked a delay on account of ill health. This was granted. On the 30th April he declared himself ready and opened the proceedings—not by defending his system but by reading a recantation. Here the matter ended for the day; but Galileo voluntarily returned and reopened it by reading a fuller and more sweeping recantation. What need therefore of torture? we don't flog a willing horse.

In the second place. The whole story is so ill-contrived that it will not hold together. We are asked to believe that an old man of 70 years after having undergone any amount of hardships and imprisonments in the cause of science—after kneeling an hour on his knees in a penitential attitude to hear his sentence, this same man was able to jump to his feet to stamp furiously on the floor and to shout at the top of his voice in a paroxysm of scientific ardour. "But it does move."

Not whatever Dean Stanley may do—we cannot bring ourselves to believe that Galileo a man of 70, who on June 24 was conducted by Niccolino from the Fiscal of the Inquisition to the Nilla Medici, and who on the 6th of July was able to walk four miles as he himself asserts, had all his old bones drawn out of their sockets by the rack on the 21st of June—just fifteen days previous. That is certainly past our philosophy, unless indeed it was a decided case of Canadian Pain Killer!

Lord Brougham after a careful examination of the case; says the supposition of Galileo having been tortured is entirely disproved by Galileo's own account of the lenity with which he was treated" (Do not I pray thee, good Dean, torture Galileo in spite of himself) the German Protestant von Raumont says. "Those who undertake to accuse the Inquisition on this point are forced to have recourse to fiction" (a polite way of telling a man he lies, good Dean.)

But dismisses the matter thus—there is here such a conjunction of improbabilities as to exclude all reasonable probability of such a suspicion.

The French feuilletonists epitomise the affair in these plain terms, thus then Galileo was not put to the torture. Of that we now have the fullest certainty.

Certes thou art in a parlous state good shepherd Stanley.

But sir, I ask you; did not that horrid Urban condemn Galileo's doctrines as heretical?

There is a gentleman in England named Tibbs, and from his name and occupation we should not be astonished, if he is a crusty old bachelor. He takes up all his time in disproving all those grand old ballads and tales we learnt in the nursery.—He has just disproved Chevy Chase; he long ago demolished King Arthur and his Knights of the Round Table; he will probably upset honest old John Gilpin next; and then what will become of us? We don't like Mr. Tibbs! We think he is a horrid man!

Now we fear, that our Protestant friends will thank us, as little as we thank Mr. Tibbs, if we demolish this Jack and the Bean Stalk story of Galileo's condemnation. It is really too bad to have to unlearn in one's old age, what one learnt with so much trouble in our boyhood days; these stories which our nurses taught us, with our prayers; which our mothers taught us to keep us quiet o' nights; which our papas taught us between those delightful whiffs of their cigars; those tales which every body believes, because they are against the Papists; really it is a shame to have to give them up. But give them up, I think, we must; Dean Stanley, to the contrary notwithstanding. We have seen that Galileo was not put to the torture. Let us now see whether his opinions were condemned as heretical.

1. Did not Pope Urban condemn Galileo's opinions as heretical? We answer No; and for this reason. Urban persistently refused to sign the decrees of the Inquisition and Galileo was set at liberty three days after the termination of his trial.

2. Then did not the Church of Rome condemn Galileo's opinions as heretical?

Again we answer No; for the Inquisition formed no part of the Church of Rome.

3. Then did not the Inquisition condemn Galileo's opinions as heretical?

To this we answer both Yes and No. The Inquisition condemned Galileo's theological opinions as heretical; his astronomical ones, never. It is very evident from the whole history of this controversy that Galileo did not content himself with the discussion of the purely astronomical question. Like professor Tyndale he stepped down from the chair of the scientist to ascend the pulpit of the theologian; but unlike Professor Tyndale he had not the good sense to desist from his ascent when he found that his usurpation was resented by the whole religious world.

And there was another element in this controversy. Few Protestants understand Galileo's true