

The True Witness

AND
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MONTREAL, FRIDAY, AUGUST 18, 1871.

ECCLESIASTICAL CALENDAR.

AUGUST—1871.

Friday, 18—St. Hyacinthe, C.
Saturday, 19—Of the Octave.
Sunday, 20—Twelfth Sunday after Pentecost.
Monday, 21—St. Jane Frances of Chantal.
Tuesday, 22—Octave of Assumption.
Wednesday, 23—Vigil of St. Philippe.
Thursday, 24—St. Bartholomew.

NEWS OF THE WEEK.

The spoliation of Church property is being proceeded with in Rome. The Government of the Revolution, there has according to the *Official Gazette*, appropriated two convents and three plots of ground belonging to religious bodies. The excommunicated heretical King of Piedmont, now masquerading in Rome, is thus following in the footsteps of Henry VIII. of England; and this is the man who offers guarantees to the Pope, who says that he is only "alienated" from the Holy See, and seeks to give the Vicar of Christ a kiss like Judas.

The *condemned* journals in Rome express the readiness of revolutionary Italy to form an alliance with France if the latter abandons all negotiations relative to the Pope. The attitude of France towards the Holy See is distasteful to them. Visconti Venosta is surprised that M. Thiers should have permitted speakers in the French Assembly to use language condemnatory of the policy of Piedmont.

Our Holy Father has addressed the faithful urging them to pray for the freedom of the Holy See.

Despite the violent efforts of M. Gambetta and his party the vote of the French Assembly on the Roman question was favorable to the cause of religion and justice. Two resolutions were offered, one referring the petition of the Bishops to the Foreign Minister, the other passing it to the "order of the day." The latter substantially meant the rejection of the prayer of the Episcopacy and was defeated by a majority of 139. The resolution referring it to the Foreign Minister was carried by a majority of 360 votes.

At the sitting of the Court-Martial for the trial of the Communists in Paris, 9th inst., the Abbe Derry said that he had served 25 years among savages, and never witnessed atrocities equal to those perpetrated by the Commune.—Assi, one of the prisoners, boasted of his complicity in the murder of the captives at Roquet, and it was sworn to that one Ferre forbade the release of many persons confined in the Prefecture while it was burning. Of such are the Liberals of Europe, with whom Catholics are insolently asked to fraternize. A dispatch from Heidelberg says that at a meeting of some German-speaking branches of the Catholic Church it was proposed to organize a purely German National Catholic Church by separating from Rome. If such a meeting took place, and if such a proposition was made, the meeting and the proposition were anti-Catholic.—Our Divine Lord did not organize national churches, and all efforts hitherto made to do what God did not intend have proved miserable failures. The very term "National Catholic Church" is ridiculous. National means local: Catholic means universal. These people at Heidelberg may call themselves what they please, but unless they are in communion with the See of Peter they are not Catholics.

The authorities in Londonderry seem determined to prevent parades calculated to provoke breaches of the peace. On the 12th inst. the Orangemen and Apprentice Boys of Derry, headed by Mr. Johnston attempted to walk in procession. The police and military were called out, the processionists were dispersed, and the majesty of the law was fully vindicated.

The Communists of London held a meeting on the 13th inst. to sympathize with the persons who attempted to meet in Dublin on the

6th, and who were dispersed by the police. Latest advices say that the meeting was as it ought to have been, a most contemptible affair. The notorious Bradlaugh addressed the assembled roughs. We are certain that all respectable Irishmen, Catholics in particular, scorn the alliance of Bradlaugh and his associates. They are simply infidels and revolutionists of the worst type, and with them therefore the Catholic people of Ireland should have nothing to do.

The ignorance of our separated brethren as to the primary facts of Christianity and its origin, is amusing when coupled with their much boasting on this same subject. They have a set of conventional phrases which they drag in on every occasion, without reflecting for a moment on their absurdity and falsity; or if they do reflect, they console themselves with the assurance that their readers are for the most part so ignorant that they will never be able to detect the blunder.

We will give an instance of our meaning. In an article on "The Christ of History," and treating of the origin of the writings that pass current as sacred amongst Christians—the *Witness*, having assumed that those writings were "inspired," continues in the following strain:—

"It is a standing proof of the truth of our holy religion—(God protect our holy religion from such defenders, who but make it ridiculous by the trash they write upon the subject)—that ignorant fishermen alone should be able thus to write."

What does the silly man mean! Were the writers of the Gospels in particular, or of the New Testament in general, "ignorant fishermen." St. Matthew to whom tradition assigns the first of the Gospels, was not an "ignorant fisherman," we have no reason for believing that the author of the second Gospel was an ignorant fisherman. St. Luke the reputed author of the third, was, according to tradition, an artist, and a man of professional education; and the origin of the fourth Gospel is still a matter of violent dispute amongst Protestants, many of the most learned amongst them denying it to be from the pen of an Apostle. Of the rest of the New Testament, the greater portion was written by, or is attributed to St. Paul, a man learned in all the learning of his day, a student who had made his studies under the greatest doctors of his age. Does the *Witness* class him too amongst the "ignorant fishermen?"

The fact is that, though the Apostles may have been for the most part "ignorant fishermen"—and though it was to them that the task of building up the Christian edifice was assigned, they had very little to do in so far as appears from history, with the writing of the New Testament; or indeed, if with Protestants we reject tradition, and the idea of an Apostolic College or *Ecclesin Docens*—with the propagation of Christianity with which, according to the Protestant theory, they had very little to do. In so far as the Bible alone shows us, they played a quite secondary, or insignificant part in the business; and according to the true Protestant theory, they might have been dispensed with altogether, for all that they did, seeing that they wrote but little; and that most of them wrote nothing at all; and that the Protestant religion is founded on Scripture, or writings.

Another amusing instance of this Protestant ignorance is cited in a late number of the *Montreal Gazette*. A writer denouncing the employment of instrumental music in divine worship, admits that such music was indeed used in the religious services of the Israelites under the Mosaic law, but contends that this was a corruption of the primitive Christian practice, and cannot therefore be cited as a precedent for us to follow.

A writer in the *Witness* over the signature J. A. Vernon asserts that "the investigation" into a disturbance that is said to have lately occurred at Joliette, "showed that the guilty parties were pupils of the Joliette College, directed and incited by their professors, the priests."

Long experience warrants us in supposing that it is in vain to call upon this impudent calumniator, J. A. Vernon, for proofs of his allegation against the professors of Joliette College. To lie hardily, unblushingly, is the trade of him and of all his tribe; and when called upon to make good their words, or to retract them, they invariably refuse to do either. Still, though we fear that it is a vain thing, we would ask of the *Witness* for answers to the following simple questions:—

(1.) By whom was the investigation into the circumstances of the alleged riots at Joliette conducted? This it is important to know, that we may have assurance that the said investigation was full, open, and impartial.—Truth loves the light, so says the *Witness*.

(2.) What evidence is there to show that even if the pupils of the Joliette College were the main actors in the aforesaid riots, they were directed and incited thereunto, "by their professors, the priests?"

This is a grave charge, and should not be lightly made. We challenge therefore the production of the names of the accused priests, and the evidence on the strength of which the accusation has been made. Truth loves the light; but lies and calumny thrive best in darkness.

CIVIL AND RELIGIOUS LIBERTY.—As an appropriate commentary upon the late eloquent and indignant tirades of the *Montreal Witness*, upon the outrage on civil and religious liberty in Canada, in that some rowdies at the Point Levi Camp violently and we will add brutally ejected a Protestant missionary by throwing stones and potatoes at him, we copy, also from the *Witness*—a portion of its report of the sayings and doings at a lately held Missionary meeting in Montreal. The principle therein broadly laid down was to the effect, that the Government should prohibit Jesuit Missions to the Indians, when these interfere with Protestant missionary enterprise. The speaker was a Reverend Mr. Sanson: of what particular sect we know not, but from the context we are inclined to think that he is an Anglican. No voice was raised in opposition to him; nor does the *Witness* which reports the speech dissent from the principles laid down by the speaker. From this we conclude that, amongst Protestants in Canada, these principles are generally approved of.

Speaking of their Indian Missions, their failure, the cause thereof, and the requisite remedy, Mr. Sanson, in the *Witness* of the 31st ult. is thus reported:—

"He attributed their want of success in establishing missions among the Indians to the Jesuits, who had long been with the Indians, and exercised a great influence over them. The Jesuits had come within their mission fields, and greatly hindered their operations. He thought the Government ought to have prohibited them from doing so. He took the ground that where one Christian denomination had a mission among the Indians, no other denomination should be allowed to interfere with them."—*Witness*, July 31st.

Only fancy what an outcry the *Witness* would have raised had a Catholic priest urged that Government ought to interfere to prohibit Protestant Missions to Indians amongst whom the Catholic priests were laboring! Protestants however have two contradictory set of principles; one for themselves: another for Papists.

RELIGIOUS LIBERTY.—Our Protestant exchanges abound in facts illustrative of the blessings of religious liberty as understood by Liberals, and by them applied to Catholics. We quote the following, for which we are indebted to the columns of the *Montreal Herald* of the 8th inst.

"At the Catholic College of Braunsburg, so we are told, 'the Professor charged with giving religious instruction' refused to teach in conformity with the definitions of the General Council of the Vatican, whereupon he was suspended by the Bishop of the Diocese. Von Muller, the Minister of Public Instruction, hereupon gave orders that the suspended Professor be reinvested with his religious functions; and ruled that "since religious instruction is obligatory in the State, the Catholic scholars would not be excused from attending his teachings." In other words, Catholics are by law obliged to attend the religious teachings of heretical and excommunicated professors; and this is cited by the Protestant press as an instance of religious liberty!

That any movement antagonistic to the Catholic Church, would find support from the Protestant press, is a belief which we have always entertained. No matter whether it is Voltairianism which blasphemous, or Michelletism which raves, it is all the same, provided that the Catholic Church is the object of its blasphemy, or the subject of its abuse. This train of thought has been strengthened upon a recent occasion, when the *Montreal Witness* called attention to the fact, that the principals in the so-called liberal movement in Italy were Jews. The *Witness* seems to be satisfied thereof, for although it refrains from a positive approval, it appears to give a negative one to the fact. In its issue of the 27th ult. the *Witness* said "it is a singular fact that the ablest and most influential journals now published in Rome are either edited or controlled by Jews. In Rome, the liberal journal most read is published by a Jew. They demand liberty of conscience, and discuss the religious questions now uppermost in Italy, with great intelligence and perfect freedom." How the *Witness* sees anything "singular" in this matter it is impossible for us to say. For our part we can see nothing "singular" in it. Catholics have always known—and their knowledge they did not hide—that the so-called liberal movement in Italy was and is an anti-Christian movement and it causes them no surprise whatever to learn, that in the war against Christ, Jews occupy the foremost rank. Nothing can be more honorable to the Church, than this the latest mode of warfare, adopted against her by the enemies of God. It is a virtual acknowledgment that Protestantism is powerless to effect her ruin, and that for Protestantism to cause, even her temporary

embarrassment in outward things, it is necessary for it to form an alliance with infidelity and Judaism. The glaring inconsistency of such an alliance, such a union between persons who call themselves followers of Christ, and those who blaspheme or reject His Holy name, is a feature in the present anti-Christian movement in Italy and elsewhere, which in our imagination even the *Witness* should condemn. Is the *Witness* aware of the manner of language employed by those journals which "discuss the religious questions now uppermost in Italy with great intelligence and perfect freedom." Does the *Witness* know the illiberal effect of their teachings in Rome notwithstanding their prating of "liberty of conscience;" and if it is aware of the manner of language used, and if it knows the effect, is it willing to accept the language and its results for its own. These are questions well worthy the attention of the *Witness* to answer, but we believe that as plain, straightforward answers (which it is not accustomed to give) would involve our contemporary in a dilemma, and force it as a pretended Christian journal, to withdraw even its negative approval of the Jewish editors and controllers in Rome, we are not likely to receive any. One of the liberal organs, one of "the ablest and most influential journals now published in Rome" is called *Diavolo color di rosso* (Rose colored Devil), and another is termed *Mephistopheles*. The manner of language employed by these journals can be imagined, even by the dull *Witness*, from their very names. Pantheism, deism, every *ism* save Catholicism, falsification of the clearest facts, unblushing perversion and distortion of truth, with incoherent, raving hatred of Christianity are their characteristics. "God is dead: long live the Devil!" shouted one of their followers upon a recent occasion, and in regard to liberty of conscience, the effect of their teaching can be gathered from the fact, that the persons and properties of those who remain faithful to Pius IX. and to the Church, are daily objects of physical violence from the vile rabble, which gathered in the slums of Turin, Naples and Florence are hired and brought to Rome by Victor Emmanuel where they are incited by the "ablest and most influential" Jewish controllers and editors, to make the streets of Rome hideous with cries of "Death to the Pope: death to the priests" and who consummate their blasphemies by shouting "Death to Jesus Christ." It is because we, Catholics know, that the great end of the liberal movement, the Revolution, is direct antagonism to religion, Christian morality and our Holy Redeemer, that we see nothing singular in the fact that Jews are its active leaders. It is fitting that they, the descendants of the crucifiers should be. Elsewhere than in Rome, the leaders of the Revolution are Jews also. The leader of German Communism is a Jew, who openly accepts and defends all the horrors of the Paris Commune. There is no difference whatever between the Italian, German or French Commune. Is the *Witness* ready to claim relationship with the monster, because Satanic-like its greatest efforts are directed against the representative of God and His Church on earth. Fortunately for the cause of truth, but unfortunately for the consistency of the *Witness*, which terms itself a Christian journal there is no middle course left open now. The time has come when men must choose a side, must take a decided course. Two flags are now unfurled. God, Catholicism, Order, is the legend emblazoned on one; Satan, anti-Catholicism, Revolution is the motto inscribed upon the other, and beneath either all men must march. Which does the *Witness* choose? However it appears that "the ablest and most influential journals now published in Rome" are not doing very well, notwithstanding their "great intelligence." On the 30th of June last, the Holy Father, addressed Cardinal Patrizi enjoining upon him the duty, as Cardinal Vicar, of forbidding the perusal of the journals edited by the co-laborers of the *Witness*, the anti-Catholics, the infidels and Jews in Rome. Although we must imply from our *Montreal* contemporary that these journals possessed great power, inasmuch as they were "most influential," still it seems that their influence for evil, is not as yet an equal to the influence of the Pope for good. The prohibition of Pius has been of avail in Rome. *La Liberta* one of the forbidden Jewish organs; one of "the ablest and most influential journals" says that the prohibition has "produced fatal consequences; many of the news-vendors positively refuse to sell the prohibited journals; and that they are being actually destroyed in many families." It would be too much to expect of our contemporary, that it should join us, in a hearty *Deo Gratias* at the receipt of this intelligence. Of one thing it may rest assured, that if it purposes to establish a *Daily Witness* of error in Rome that it too will feel in conjunction with its friends, the *Diavolo color di rosso*, the *Liberta* and all the rest of the anti-Christian editors and controllers, the "fatal consequences" of a Papal condemnation.

TIERNA-N'OGGE.

The Protestant ministers of San Francisco, have, so we learn from the *Boston Daily News*, protested against the recent celebration in honor of the Sovereign Pontiff lately held in the streets of that city. The right of having public processions is exclusively for Protestants but for Catholics to celebrate publicly events in which they take deep interest, is an outrage upon the rights of the more favored portion of the Lord's people, and is incompatible with free institutions, or the right of Yankees to wallop the Popish nigger.

NEW CHURCH OF ST. ALPHONSUS, WINDSOR, ONT.—We have received from the Rev. Father Wagner of Windsor, a magnificent chromo of Pius IX, lithographed in oil colors. The Rev. Gentleman wishes to raise funds to complete the new Church of St. Alphonsus now being erected. He has sent circulars all over the country and it is to be hoped that the Rev. Gentleman's efforts to procure sufficient monies by the disposal of tickets on this chromo will meet with due appreciation. Every one writing to Father Wagner, should send along with his address the name of the nearest express office. The copy which we have received can be seen at our office.

The following card has been addressed to many charitable persons.

WINDSOR, ONT., July 25th, 1871.

MY DEAR SIR: Notwithstanding the successful result of my last Bazaar, I am in need of help again, to bring the undertaking of our new Church of St. Alphonsus to completion.

Here is what I would propose to you on this subject:

I would send to you by express, a magnificent chromo of Pope Pius IX, beautifully framed, being a perfect imitation of an oil painting and worth, at retail, about \$10.00. You would induce your friends and neighbors to take chances on it so as to realize for me, all your expenses being paid, at least \$10.00. If you accept of my offer write to me at once, and I will immediately forward a framed chromo, as also, one without a frame. This last one would be a free gift to you to compensate you for your trouble.

Your Obedient Servant in Christ,
J. T. WAGNER,
Pastor of St. Alphonsus Church, Windsor.

BLACKWOOD'S EDINBURGH MAGAZINE.—July, 1871. Messrs. Dawson Bros., Montreal. —With the exception of the tale *Fair to See*, with which the current number opens, and which is as usual full of humor, the other articles are heavy and below the usual average. We give the list of the contents:—Fair To See, part 7; Mr. Mill on Land; The Coming Race; New Books; Education, Endowments, and Competition; The Minister, the House, and the Country; A History of the Commune of Paris.

In the "Sketches of Ireland" read John Earl of Morton, instead of John Earl of Mortow.

SHAMROCK—Your communication received too late, shall appear in our next.

TRENTON, Aug. 12th, 1871.

Heathen, Jew or Atheist
May enter here
But not a Popist.

DEAR SIR,—The above words have been somewhat forcibly thrust upon our attention by the action of our bigots in this most enlightened of little villages. The Rev. W. Bond, a man of rare attainments, and a gentleman of the utmost refinement, was, up to his dismissal on Tuesday last, our Grammar School Teacher here. An Anglican clergyman of good standing, who, a week ago, was asked to officiate in one of the Belleville churches during the absence of the incumbent—a B. A. of Trinity College, Toronto, where he took one of the highest scholarships and kept it three years—formerly Professor at the Anglican College in Picton, whence, however, he was dismissed by the Bishop on account of High Church views—our Grammar School was singularly favored under the direction of so able a teacher, and so refined a gentleman. During his residence here he had especially endeared himself to the Catholic children attending the School, not only by his kindness of disposition, but also by the fact of his having invariably checked any disposition on the part of the Protestant children to ridicule Catholic doctrine. Having long and carefully studied the tenets of the Catholic Church, he a short time ago became fully convinced of the Apostolicity and Infallibility of the Church and immediately begged admission into her fold. Accordingly, on Saturday last, he was admitted into the Catholic Church, in presence of his wife, a truly estimable lady, who still remains a Protestant. No sooner was his conversion made known than Mr. Charles Francis went round the village to obtain signatures to a petition for Mr. Bond's removal from the Head Mastership.—The first signer was a person of the name of Hilton, and it is a matter worthy of notice, that both these persons have no children, and consequently can have little interest in the school. On Tuesday morning, five minutes before the meeting assembled, Mr. Bond (now a Roman Catholic) received notice to attend before the Board of G. S. T., to answer certain charges