

The True Witness

AND CATHOLIC CHRONICLE, IN ENGLISH AND PUBLISHED EVERY FRIDAY

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MONTREAL, FRIDAY, DECEMBER 16, 1870.

ECCLESIASTICAL CALENDAR.

DECEMBER—1870.

Friday, 16—Ember Day. St. Eusebius, B. M. Saturday, 17—Ember Day. Of the Feria. Sunday, 18—Fourth of Advent. Monday, 19—Expectation of B. V. M. Tuesday, 20—Vigil of St. Thomas, Ap. Wednesday, 21—Fest. St. Thomas, Ap. Thursday, 22—Of the Feria.

NEWS OF THE WEEK.

Rumors come fast and thick upon us to the effect that the capitulation of Paris is near at hand; yet some two or three weeks, and want of food will compel the great city to surrender to the enemy. Hitherto there do not seem to have occurred any cases of starvation, but the sufferings of the poorer classes, of invalids, of women, and of young children must be great. All efforts to bring relief to the besieged from without have failed; and the gallant sorties made by the garrison, have proved ineffectual to drive away the investing army. If then the Germans can but maintain their present position for a short time longer, the fall of Paris would appear inevitable. There is still hope however, that the vigorous efforts of Gambetta, who in spite of many faults is evidently a man of genius, and an organizer, may succeed in forming an army which shall once more bring back victory to the French standards. He has men; he has by the adoption of vigorous measures, succeeded in giving to them a semblance of discipline; but the great want seems to be a want of arms.

The Prussians having repulsed Paladines, and recaptured Orleans, have it seems advanced to the north west and taken possession of Rouen, from whence they will probably extend their operations to Havre; and, who knows! perhaps they may yet make an attempt on Cherbourg, the land defences of which great naval depot are not supposed to be very strong. Garibaldi and his red-shirted followers, by their outrages upon everything which Catholics and Christians hold sacred, by their brutalities towards the clergy, towards the old, the sick and the infirm, are exciting deep disgust against themselves in the breasts of all honest men. Even the London Times deprecates their brutal excesses, their wanton cruelty to the Religious; and several writers in many of the other London papers follow suit. Not till the soil of France be purged of this dastardly banditti can she hope for, or deserve the sympathies of Catholics. Not by such means can her soil be delivered from the German foemen who, whatever may be laid to their charge, have been guilty of no such acts of cruelty and sacrilege as those which are habitually practised by the infamous Garibaldians. In the eyes of Christendom France is disgraced, not by the battles that she has lost, but by the scoundrel auxiliaries whose services she has accepted.

The Eastern difficulty can scarce be said to be at an end, but the general opinion is, that in the Turkish quarrel England will not again fight. The actual position of the question seems to be this—Prince Gortschakoff politely informs the British Government that his august master deeming the opportunity favorable, intends to set aside those stipulations of the Treaty of 1856 which provided for the neutralization of the Black Sea, and opposed obstacles to Russia's aggressive designs upon Constantinople; he adds however, that his Imperial master has no objections to the holding of a Congress to ratify this policy of Russia—and to rescind those articles of the Treaty of 1856 of which that country complains as onerous; but that Congress or no Congress, modification or no modification of the said Treaty, Russia's mind—no matter what England may feel or think upon the subject—is fully made up. Such in substance is the diplomatic language of Russia, which in this respect does but follow

closely the policy of Victor Emmanuel as towards France and the Holy See.

The troubles of the unfortunate Duo D'Aosta lately elected King of Spain are beginning already. A very large portion of the Spanish people will have nothing to do with him at any price; some because they are republicans and detest Kings in general; others because they are loyal Carlists, and detest this scion of the House of Sardinia in particular. Betwixt them they will give the young man an unpleasantly warm reception; and any thing that brings trouble, discomfiture, and disgrace on his family will be hailed with joy throughout the Catholic world.

As for Victor Emmanuel, the unhappy man still shrinks from Rome. The Pope still remains virtually a prisoner in the Vatican, and such is the temper of the Roman *canaille* towards the priests and religious, that any day we may expect to hear that the terrible scenes of 1792 have been re-enacted in the Holy City. The heavy taxation, the conscription, and the other unaccustomed blessings which Piedmontese rule has entailed upon Italy are, however, beginning to produce their natural effects in Rome; discontent is spreading; a general feeling that the present order cannot last, very extensively prevails, and manifests itself in the unwillingness of the more respectable classes to take any part in the elections; and though all freedom of speech or writing is sternly repressed, the murmurs of the victims of the new tyranny—doubly odious because of its contrast with the gentle rule of the Popes—are making themselves heard. We need be under no anxiety as to the issue. God will avenge his own; and the fate of all those who have ever dared to raise sacrilegious hands against Christ's Vicar, encourages us to look forward patiently and with confidence to the speedy and signal chastisement, and humiliation of the unprincipled invaders of the States of the Church, the violators of all the rights of nations. God's mill, if it grind slowly, grinds surely, and very fine.

The great event of the past week on this Continent has been the Message to Congress, of which the President was safely delivered a few days ago. Upon this document, in so far as it relates to Canada we have commented elsewhere. Its hostile tone is no doubt greatly owing to the prospect of an Anglo-Russian war. In the case of the petition *re Guibord*, from the *Institut Canadien* in recognition of the Catholic Judges, the decision of the Bench was pronounced on Friday. His Honor Judge Badgley delivered his judgment first, in which the entire Bench cordially agreed. The petition was rejected as false in its allegations, insulting in its prayer. Mr. Doure then moved for leave to appeal to the Privy Council; this motion stands over to the month of May next.

Our further reports by telegram are very meagre, owing we suppose to the state of the cable. It would appear however that the Prussians still keep the upper hand, and as if in spite of the bravery of the French troops and the pertinacity of the garrison, Paris were doomed to fall. From Rouen, the Prussians have made a movement towards Havre; the French offered battle, but were compelled to give way, after suffering themselves heavy losses, and inflicting heavy punishment on the enemy. Tours is menaced, and the Provisional Government is about to transfer its seat to Bourdeaux; even Gambetta seems to be getting discouraged, and to be abandoning hope; and as yet Gambetta has shown himself to be the only able man in the Government. The King of Prussia is about to exchange, if he have not already exchanged, his title for that of Emperor of Germany. At Berlin riots are said to have broken out, on account of the calling into active service the married men of the Landwehr. The strain on the Prussian resources is great, and if Paris be not speedily taken, it is likely that the voice of the peace party will make itself heard. Russia is pushing forward her preparations for war, and has issued large orders for mitrailleuses and ammunition to manufacturers in the United States. The Conference to modify the Treaty of 1856, will we suppose shortly meet to ratify the policy of Russia. President Grant's Message to Congress is looked upon as little better than buncombe in so far as it relates to Canadian affairs and is accepted as a melancholy proof of the writer's political degradation, under the influence of B— Butler. A report is in circulation that Mr. John Bright is to be sent as a special envoy to Washington to settle the Alabama, and Fishery questions.

GOD AND THE DEVIL.—We often meet with those who, if they do not profess to believe in God, manifestly believe in a devil.—Somewhat akin to this phase of unbelief is the phenomenon we find recorded in a late number of the *Montreal Witness*, amongst its extracts, and in an article on *Spiritualism*; with the opinions expressed in which we suppose our evangelical contemporary, since he inserts it without note or comment, coincides. The phenomenon is this:—

That whereas Protestants of the *Witness* school scout the idea that good spirits, or God's angels, do interest themselves for men, do aid them in their struggles against sin, and do procure for their strength to resist the enemies of their salvation—they at the same time believe in evil spirits, and the devil's angels, who have an immense, though limited power of inflicting injury upon man; who have access to the abodes, and to the hearts of men; and who do interest themselves in man's concerns, and avail themselves of their opportunities, and their great power to work his ruin. We do not say that Protestants who entertain these views are wrong, any more than we condemn him who believes in a personal devil whilst denying a Personal God; but is it not inconsistent to recognise the existence and the influence of evil spirits, and of the devil's angels, and at the same time to denounce Papists as idolaters because they recognise also the constant presence, the power, and the active interference with human concerns, of good spirits and of God's angels? If it be not idolatrous, or derogatory to the Divine attributes of omnipotence, omniscience, and omnipresence to attribute to the evil spirits, to the devil and his angels, power to a certain extent over the laws and elements of nature, power to tempt and to afflict mankind, is it not inconsistent to argue that he who attributes a God-derived and limited power to good spirits, to be used for beneficial ends, and for the service of God in heaven, and of men on earth, thereby insults the Divine Majesty by ascribing to creature that which belongs exclusively to Creator? If there be ample Bible warrant for the belief in evil angels, and their interference in, and consequent knowledge of human affairs; for believing in their power over the human heart for evil—is there not equally strong Bible warrant, to say nothing of the argument that may be drawn from analogy—for holding to the Catholic view of the services of the good spirits, and of God's angels, and their powerful and active interference in our behalf? "How"—so the Protestant taunts Papists—"how can the angels, how can the Saints reigning in heaven with Christ," and who, so Christ Himself tells us, "are as the angels of God in heaven—*sicut angeli Dei in caelis*."—*St. Matt. 22, 30*—be cognisant of your wants, hear your prayers, read the secrets of your hearts, minister to your wants? They are not omnipotent, omnipresent, neither are they omnipotent; therefore it is idolatrous to invoke, or trust in, them for assistance." We reply to our Protestant objector—"If you believe in a devil, and in the devil's angels, as it seems from the annexed extract that you do, we Papists believe also in God, and in God's angels, which it seems that you do not. Though exercised in a different manner, and with a different object—the power and knowledge which we attribute to the good angels, is no more than that which you, on the same testimony on which you hold other Scriptural facts, attribute to a vast organization of spirits, subordinate and kindred to the devil; your position is the very counterpart of that of the man who, believing in a personal devil, denies a Personal God."

Here is the article which we clip from the *Montreal Witness*, and bespeak for it a careful perusal:—

SPIRITUALISM.—On the same testimony on which we hold other Scriptural facts, we hold these,—that a malign being exists in the universe, who is distinct in his personality; that he is at the head of a vast organization of subordinate kindred spirits; that they have a limited, yet immense spiritual power; that they are specially malignant towards the person and doctrine of Jesus Christ; that they have peculiar affinities with the most grovelling of human vices; that to a certain extent the elements and laws of nature are subject to their use; that they have access to the abodes and hearts of men; that a prescribed range of freedom is permitted to them to tempt and to afflict mankind; that they have been, and that the Biblical evidence does not affirm that they are not now, concerned in certain pathological affections of the human body, even to the extent of personal possession; that this possession is evinced by at least a partial surrender of the mind to their control, its thought answering to their thought, its will to their will, and its speech and echo, therefore, to their words; that by the powers and liberties thus permitted to them, they are able to work marvels resembling miracles; that they work largely by fraud, assuming the disguise of human graces; that they thus extend a colossal empire over the whole earth, by which the probation of man is intensified; and that some periods in history have been, and some in the future are to be, signalized by their infernal campaigns. Such are the well-known facts of the Biblical doctrine of evil angels.

And if such be "the Biblical doctrine of evil angels," if such be their power, why do Protestants ridicule the exorcisms which in some of her services, and notably in Baptism, the Catholic Church employs against those evil angels? Why, if they allow a thaumaturgic power in the unclean spirits of evil, in the devil and his angels, do they scout as preposterous the idea of a miracle wrought by the intercession of her who is the Mother of Our Lord, and to whom even evangelical Protestants will scarce deny a place amongst God's angels?

Rev. A. W. Seers has kindly consented to act as Agent for the TRUE WITNESS for Rockburn and neighborhood.

Rev. Mr. Quinn has kindly consented to act as Agent for the TRUE WITNESS for Richmond and Melbourne.

WHAT IS SAUCE FOR THE GOOSE IS SAUCE FOR THE GANDER.—The *Montreal Witness* of the 7th of Dec., concludes an amusingly querulous notice of the late Presidential Message, and the aggressive—as against Canada—policy therein indicated, in the following manner:—"We thought that this medieval logic;—" "This good old plan That he should take who has the power, And he should keep who can"—was obsolete. But human nature is human nature still."

You thought so! did you good *Witness*? Nonsense, man; you had but to look across the Atlantic, to the Italian Peninsula, to see that as yet the law of force is not obsolete; that the logic of might is the only argument recognised. "Human nature"—your remark is novel and profound—"human nature is human nature still," and works alike whether it be in a Ulysses Grant, or a Victor Emmanuel, in Washington or in Florence. And what for no? Why should not the former march troops against Montreal, and proceed to the annexation of Canada? He would be doing neither more nor less than that which to your great admiration, Victor Emmanuel has lately done towards Rome and the States of the Church.

Let us see how you put the case as against the United States; and side by side we will place the facts of the case as against Piedmont:

*Witness*.—The United States feeling their greatness and strength, are annoyed at being troubled on the one hand by Mexico, and on the other by Canada; countries which, even though keeping entirely within their right may yet thwart the views and interests of Americans.—*Witness, 7th Dec.*

*True Witness*.—"The Piedmontese, feeling their greatness and strength—and conscious of the inability of France to resent the violation of the Treaties with respect to the States of the Church—are annoyed at being troubled by Rome; a State which even though it has kept entirely within its right has thwarted the views and interests of the Italians."

Again the *Witness* complains of the President:—

*Witness, 7th Dec.*—"He—the President—proposes to take San Domingo to secure the proper defence of the American borders and commerce; a reason which might justify any other annexation—such for instance as that of Mexico, or of Canada."

*True Witness*.—"Victor Emmanuel—has actually taken by force Rome, to secure the proper defence of the Italian borders, and to consummate the policy of Cavour; a reason which fully justifies any other annexation—such for instance as that of Canada, or of Ireland, by the U. States."

We say Ireland advisedly, because surely no Englishman who applauds the late action of Victor Emmanuel as towards Rome, would be such an arrant unblushing hypocrite as to censure the U. States President, were that official, without a pretext for hostilities, or a declaration of war, to despatch a powerful armed force to Ireland, to drive out the Royal troops, and then when in full military possession of the island, to put it to the vote or *plebiscite* of the Irish people, whether they would be annexed to the U. States, or remain subjects of Queen Victoria. We think that we can form a shrewd guess as to what the answer of the Irish people so appealed to would be; but we do not feel quite so sure about the verdict that a British public would pass upon the Presidential policy. Still as we said at first, "What is sauce for the goose, is very appropriate sauce for the gander."

The "baby-farming"—i.e., the crime for which the wretched woman Waters suffered the extreme penalty of the law a few weeks ago in London—which, according to the *Witness*, "is probably nowhere carried out to a greater extent, or with more fatal results than in Montreal"—turns out after all to be nothing worse than the charitable efforts made by the Sisters of Charity of the Grey Nunnery, to save the lives of the unfortunate beings which, from all parts of British North America, and from the United States, are cast at their doors,—there to perish but for the generous zeal of the good Sisters. Since this is what in his article on the murderess Margaret Waters, the *Witness* means by "baby-farming" we have no more to say on the matter. Protestants, we are sure, will appreciate at their proper value the truthfulness and Christian charity of him who in one and the same breath speaks of the Sisters of Charity and the lately executed murderess, Waters, and who places them both on the same footing.

With equal truthfulness, the *Witness* attributes to the TRUE WITNESS the allegation—quoted by us from the act of *restitution* presented by Mr. Doure—to the effect that the Roman Catholic Judges are "as such the protectors of the Roman Catholic Church, and of the body and community of Roman Catholics of whom the defendant forms part." This allegation, which we repudiate—since the Catholic judges are no more protectors of the Roman Catholic laity of which body they form part, than they are the protectors of the Protestant body of which they form no part, but are the protectors of all Her Majesty's subjects alike, without distinction of creed or origin—this allegation we indeed quoted from the document presented by M. Doure as furnishing us with the premisses from which we deduced the following conclusions:—That if the plaintiffs formed part of the

same body or religious community as that of which the Roman Catholic Judges formed also part—to wit the Roman Catholic laity—they, the plaintiffs, had nothing to dread from the hostility of those who were their "protectors;" whilst on the other hand, if they, the plaintiffs, formed no part of that body they had no claim on the religious services of the priests of that body. The *Witness*, however, with its usual disregard of truth, attributes, not to the petitioners against the Judges, i.e., the *Institut Canadien*, but to the TRUE WITNESS, the false and insulting proposition that the Roman Catholic Judges are in a peculiar or especial manner the protectors of Catholics.

The Message to Congress lately sent by the President of the United States is a very important document, and has especial interest for Canada to which, and to whose doings, a great portion of the said Message is devoted.

It complains bitterly of the unfriendly spirit of the Canadian Government in resisting the encroachments of Yankee fishermen within the three miles limit; and though it does not deny that law and right are in this matter on the side of Canada, it recommends, in case that Canada should persist in this unfriendly conduct, the giving to the Executive of the United States "power to suspend by Proclamation, the operation of the laws authorising the transit of goods in bond between the territory of the U. States, and Canada; and further, should such an extreme measure become necessary, to suspend the operation of any laws whereby the vessels of the Dominion of Canada are permitted to enter the waters of the U. States."

The navigation of the St. Lawrence is next treated of; and again the President of the U. States takes occasion to complain of the unfriendliness of Canada; and, we suppose, of the inability of our Government to gratefully appreciate the friendliness of the U. States as displayed in the encouragement and active support by it given for years to the Fenians, in their marauding designs upon this Province. The President claims, or appears to claim, as a right, that the navigation of the St. Lawrence from the Lakes to the Ocean should be open to Yankee as well as to British vessels. "This river"—he contends—"constitutes a natural outlet to the ocean for eight States with an aggregate population of about 17,000,000, and with an aggregate tonnage of 661,367 tons upon the waters which discharge into it." Now in matter of fact this is not true. The St. Lawrence does not present a "natural outlet to the ocean" from the Lakes, or from any part of the U. States. Artificially, that is to say by means of canals, the St. Lawrence may be made an outlet from the Lakes to the Sea; but "naturally" it is an outlet to the ocean for no place above the Lachine Rapids. The President confounds the meaning of the word "natural" with that of "convenient," or he would surely never have been guilty of the blunder of talking of the St. Lawrence as being the "natural outlet to the ocean" for the people dwelling on the Southern shores of Lakes Ontario and Erie.

All in short in the Message in so far as it deals with Canada, betokens a determination on the part of the U. States Government to bully its weaker neighbors. We, however, can not wonder at this, and can scarce complain when we see how the same line of policy, when pursued by Piedmont as towards other Italian States, is applauded in England, and indeed by many in Canada. If in Europe to consolidate an Italian Kingdom, and to make a United Italy be a noble policy on the part of Victor Emmanuel, it cannot be otherwise than glorious for a President of the U. States to carry out the same policy on this Continent. Montreal and Quebec belong as much to America, as do Naples and Rome to Italy.

The International Railway Guide, for December, contains the Official Time Tables of the various Lines, corrected up to date: General Railway information, comparative Traffic Returns, and interesting miscellaneous reading for the Traveller.

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LECTURE ON THE TEMPORAL POWER OF THE POPE.

(From the Quebec Chronicle of Dec. 5.)

The rooms of the St. Patrick's Institute were opened Thursday evening after having undergone, as we already announced, a thorough renovation. The *coup-d'oeil* presented to the visitor on entering the hall, was truly pleasing. The walls have been empanelled in a light green, relieved by pilasters of salmon colour, surmounted by fanciful filigree work. The panels are plentifully filled in with "Old Erin's Native Shamrock."—The Arch dividing the hall from the Council-room is done in Sienna marble. This department of the decorations was designed and executed by Mr. Hurly. Some fifty new bonches have been placed in the hall, and the gas pendants have been much improved and on the whole the improvements