

The True Witness

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MONTREAL, FRIDAY, SEPTEMBER 15, 1871.

Friday, 15—Octave of the Nativity.
Saturday, 16—SS. Cornelius and Cyprian, MM.
Sunday, 17—Sixteenth after Pentecost.
Monday, 18—St. Joseph a Cyprian, C.
Tuesday, 19—SS. Januarius Comp. MM.
Wednesday, 20—Ember Day. Vigil of SS. Eustachius and Comp. MM.
Thursday, 21—St. Matthew, Ap.

NEWS OF THE WEEK.

The trials of the Communists by Court-Martial are still going on in Paris, and several of the most notorious scoundrels of the lot have been sentenced to death; others have received as the reward of their crimes, sentences of imprisonment, more or less severe, according to their several degrees of guilt. If we may judge from the recent appointments of the German government, we must conclude to its opposition to Catholicism. It has named the Baron Von Arnim, a prominent partizan of the Dollinger schismatics, as its representative in Italy, thereby proclaiming its hostility to the Sovereign Pontiff. There are afloat all kinds of rumors as to a cordial union betwixt the Austrian and German Emperors, having for its object a combined resistance to the apprehended aggressions of Russia in the direction of the Danube. Nobody seems to believe that the peace of Europe can be long maintained. Another collision betwixt Catholics and Protestants is reported from Ireland, as having taken place at Portadown; no lives happily seem to have been lost. Mr. Butt the Home Rule candidate for Limerick has been arrested for debt, and—an event by no means uncommon in the annals of Ireland—has contrived to effect his escape from the hands of the bailiff. The cholera panic seems to be subsiding; but it is reported that in some parts of Ireland and England the potatoes are attacked with the rot, and are suffering severely in consequence.

The *Apostoli*, a liberal society at Rome, has threatened to burn the Vatican. The position of the Sovereign Pontiff becomes daily more precarious, but he is in the hands of God whose promises will not fail. Let us in patience await the end. It is expected that there will be serious riots on the 20th inst. The Carlists are flocking back to Spain; they will, when the time comes no doubt, assert the rights of the lawful, though exiled, King of Spain.

CIRCULAR OF MONSIEUR THE BISHOP OF MONTREAL.

To the Clergy, to the Religious Communities, and the Faithful of his Diocese, inviting them to come to the aid of the Paris Seminary of Foreign Missions.

DEAR BRETHREN,—There exists in Paris a work dear to all Catholics throughout the world; it is the Seminary for Foreign Missions which for two hundred years has furnished zealous Missionaries to the Indies, to China, and other countries wrapt in the darkness of the most monstrous errors. It should be specially dear to us, since it gave to us the first Bishop of this country, and founded the first Seminary which supplied our fathers with zealous pastors.

This Seminary was founded in 1663 by the Bishops whom the Pope Alexander VII. who founded our Church in Canada, sent to these barbarous countries not only there to preach the faith, but to establish in their midst an indigenous clergy, after the manner that the Apostles established it in the Church.

Divine Providence was pleased to shed its most abundant blessings on a work so eminently Catholic. Of this the Canadian clergy is of itself a convincing proof. For Mgr. de Laval one of the Bishops of the first establishment undertook the laborious mission to Canada; and there planting the standard of the Cross, he desired to surround himself with the Priests of Foreign Missions to whom he confided the direction of the Seminary of Quebec which thus was, so to say, up to the conquest but a branch of that of Paris. It is then to this pious Institution that Canada owes its indigenous clergy whose influence has without ceasing been used for the country's happiness and prosperity. This benefit merits all its

gratitude; and will no doubt be well repaid by the Clergy, and the faithful entrusted to their care.

But Canada could not be the sole theatre ofered to the zeal of the Seminary of Foreign Missions in India, China, Tong-King, and Cochinchina. There, as in Canada, it applied itself to the forming of the natives to the Apostolic type; and to-day we reckon in these distant missions three hundred and twenty priests of native origin who labor with indefatigable zeal for the conversion of their fellow-countrymen. And thus it is that in seasons of persecution we see the good Priests of these idolatrous countries brave, with the other priests, dangers and death for the glory of Jesus.

But the harvest is so abundant on these infidel coasts that it is necessary annually to send thither from France reinforcements of evangelical workmen. Vocations—may the infinite mercy of God be praised, multiply in the ratio of the ever increasing wants. But it is above all, when persecution rages the most furiously, that candidates for the Seminary of Foreign Missions flock thither the most abundantly in the hopes no doubt of being some day entitled to bear the martyr's palm; and thus it is that we reckon annually one hundred and thirty pupils who in the Seminary of Paris, prepare themselves to fertilize with their sweat and their blood these countries sitting in the shadow of death; and then in bands of thirty and forty at the time, they rush forward to these beloved missions in the hopes of sacrificing themselves to the conversion of the wretched infidels.

To give in two words the best notion of the incalculable good effected by this community of Apostles in the farthest East, it will suffice to observe that for its own part it now furnishes to these distant Missions Seven Hundred and Sixty Eight missionaries; of whom Twenty-three are Bishops; four hundred and twenty-five are European Priests, and three hundred and twenty are indigenous Priests.

And now to estimate the good done by the zeal of the good missionaries in these vast countries given over to error, it is proper to note that on an average Ten Thousand infidels are annually converted; and that we reckon therein Six Hundred Thousand Christians full of faith and fervor.

We may judge them by their zeal in rushing to martyrdom during times of persecution, as you may have convinced yourselves in reading the "Annals of the Propagation of the Faith." Nothing in short is more admirable than the heroic courage which the neophytes, as well as the Pastors, which the poor equally with the rich, which both young and old, have displayed. To such an extent has this been the case that there are at this moment pending at Rome, one hundred and sixty-three processes of the canonisation of these servants of God.

The precious remains of upwards of forty of these generous witnesses for Jesus Christ are respectfully preserved in one of the rooms of the Seminary called the *Martyr's Hall*. Together with the bodies of these glorious confessors of the faith have been collected the instruments of their tortures, the chains which they wore in their prisons, linen steeped in their blood, the crutches or wooden yokes borne by them during the term of their captivity, their clothes, and other objects by them made use of. Pictures, the work of native Christians, in which are depicted the sufferings of these recent martyrs, are hung on the walls of this room, and excite the liveliest emotions in the bosoms of those who visit it.

And thus this *Martyr's Hall* is greatly frequented, not only by candidates for these missions who every evening kneel before the bones of those who have traced out for them the course which soon they will have to run, but by the pious faithful who crave permission to visit this rich treasure.

The Seminary which contains the precious remains of these ancient missionaries presents a very touching sight. At the moment of the departure of those who yearly go forth to replace them, and after the customary prayers to implore heaven's blessing on these pious travellers, all the assistants, laymen and priests, relations and friends, approach the new Apostles to kiss their feet; for as the Apostle says—*how beautiful are the feet of those who bear to the Gentiles the glad tidings of the Gospel, and who shed amongst them peace, and an abundance of all spiritual good things.*

We have ourselves had the happiness of assisting at this touching ceremony, and we associated ourselves with the troop of pious ecclesiastics, and the other faithful, who kissed respectfully the feet of those who were then bidding farewell to country and to family. A simple fact heightened our emotions; for whilst engaged in prayer a lady deeply affected by what she beheld said to us, in presenting to us her son—"Pray, O pray that this child may become a good missionary like those who are about to start."

As you see then, Dear Brethren, the Seminary of Foreign Missions at Paris is well worthy

of the sympathies of the Catholic universe, since in that school are formed so many zealous missionaries who without ceasing labor for the honor of the faith. This saintly Community has up to the present time been able to sustain itself by the gifts and offerings of good souls who in France above all, have poured into its bosom the stream of their charity.

But the sad ruin with which the land is covered, in consequence of the terrible war by which it has been laid waste, necessarily deprives the Seminary of the abundant assistance which it thence received. Alms have greatly fallen off, whilst the needs have been increased; for many vocations have presented themselves at the tidings that persecution has broken out again in these countries.

These are the pressing reasons which prompt the Seminary of Paris to appeal to all hearts devoted to religion, in whatsoever part of the world they may be found. For under such circumstances it cannot possibly but reply to those who seek admission, to prepare to go forth and labor for the conversion of three hundred millions of infidels, who are still to be found in these vast countries, in terms like these,—*We cannot receive you, because we can neither feed nor clothe you.* And yet in fact it cannot refuse to souls created in the image of God, and redeemed at the price of His Blood, the opportunity of entering within the bosom of divine religion, in order to serve God, and escape hell fire. Now God, infinitely good, and Who desires the salvation of all, will find no doubt in His amiable Providence means to provide for the wants of these evangelical laborers.

And since we, Dear Brethren, have been appealed to for the success of this important work, we will all promptly respond to the appeal made to us, one in which our holy religion and the glory of our God, are so deeply interested.

For this end there shall be taken up in all the churches in which the divine office is celebrated, a collection to aid the Paris Seminary of Foreign Missions, to fashion to the Apostolic life good subjects who devote themselves to Missions in the far East. This collection will be announced and recommended one Sunday in advance, and will be taken up by persons of good will who will understand how to give to it the importance which it deserves. The Seminaries, Colleges, and Religious Communities are requested to unite themselves to their pupils so as to make this collection as abundant as possible.

May the God of all Charity bless you, and write down in the book of life all that you may do for the propagation of the faith. May the immaculate Virgin be the protectress of the faith in our happy country, as the recompense of our zeal in spreading it throughout the whole universe.

We are in the ardor of these holy desires the very humble and devoted servant of you all.

† BISHOP OF MONTREAL.

Montreal, 2nd Sept., 1871.

LETTER II.

To the Grammar School Trustees of Trenton—to Lawyer Francis and the 25 signatories of his petition—and to the world at large these letters are respectfully dedicated.

"A task (the writing of a history of Queen Mary) at once the most difficult and dangerous that could fall to the lot of any Englishwoman to perform. Difficult because almost the whole rich mass of documents lately edited by our great historical antiquaries Madden and Tytler, are in direct opposition to the popular ideas of the character of our first Queen regnant; and dangerous because the desire of recording truth may be mistaken, &c., &c."

(AGNES STRICKLAND.)

GENTLEMEN,—With the above declaration of the talented Authoress of "The Queens of England," before us, we may perhaps be excused, if we have appeared to call in question the historical accuracy of our Educational Department of your Honorable Body as set forth in your Class Books. That the "popular ideas" of the Educational Department have long needed rousing from that "lethargy and enslavement" which it attributes to the Dark Ages, we have long felt; but that your learned body of Trenton Grammar School Trustees should refuse the assistance of enlightened modern criticism and "the rich mass of documents" edited by Madden and Tytler for the dispelling of "popular ideas," we were hardly prepared to find. It is true that amidst your numberless secular avocations, (amongst which is worthy of honorable mention we may enumerate the selling of handbills, hair pins, high-lows, and barley) we have little right to expect from your Grammar School Board any very elevated historical acumen; but we had at least a right to expect, that when you found at the head of your school one able and willing to analyze the inaccurate assertions of illiberal authors, you should at least have supported him in his difficult and dangerous task. How difficult and dangerous your honorable Body has abundantly proved.

But to proceed with our analysis. Was Queen Mary at her accession to the throne of England "of a temper soured by her mother's and her own disgrace?" as asserted in your Class book: or is this assertion only "a popular idea?"

We have seen from competent authority that Mary's first act on her accession was an act of mercy and clemency little in accord with that ancient tradition of sourness of temper, or bloody mindedness, which your honorable body appears so anxious to perpetuate. Let us see further how she conducted herself towards those who had plotted against her life. Before doing so however, let us notice *en passant* a little incident which by its very insignificance goes far to disprove this popular idea—this Protestant tradition of sourness of temper. In the former reign the reformed preachers had clothed the court in sombre and funereal garbs—soured by their fanaticism, they had strictly forbidden all richness of apparel, and all the amusements of the day. Immediately on her accession, and notably at her coronation, our (morose) Queen changed all this, and gaiety of apparel as well as of demeanor became the order of the day.

But how did she conduct herself towards the plotters against her life? In order to understand this, it will be necessary to examine their crime. Believers in the perfectability of the human race are wont to point with exultation to the leniency exercised towards political prisoners in the present age, as a proof of their theory. But we much doubt, whether had Queen Victoria of grateful memory experienced at her accession to the throne a title of the opposition from a Catholic conspiracy, and a Catholic aspirant, which Mary experienced from Northumberland and the reformers, they would have received the same mercy in the 19th century, that Lady Jane's conspirators received in the 16th. The action of your honorable body towards Mr. Bond goes far to confirm this doubt. The conspirators had concealed the death of Edward—may the common opinion of the time was, that they had poisoned him to make way for the Lady Jane—the poisoned king remember was Mary's brother. They had sent to Mary a false message in order to obtain possession of her person (how long would she have lived if she had fallen into their unscrupulous hands?) Foiled in this, they had let loose the foul torrent of reformed fanaticism in an endeavor to overwhelm the character of the lawful Queen with obloquy and disgrace. Ridley, bishop of London, had poured out his invectives at St. Paul's cross against the rightful Queen—he had branded her a bastard—he had held her up to scorn as a heretic—as full of haughtiness (perhaps this venacious deceiver is the Educational Office's authority for the popular idea)—he had denounced her as an idolatress, and had done all in his power to inflame the popular mind against her as an object of abhorrence and of execration. Set bigotry on horseback, Gentlemen, and it will ride to—Hades.

Mary's position was peculiarly dangerous. Besides the ordinary political enemies and weak friends of that troubled period, Mary was feared and hated by two classes of people. First by all those noblemen and commoners, who had shared the plunder of ecclesiastical property in the previous reigns; and secondly by her staunch adherence to the ancient faith, she had won the enmity of all those (and they were legion) who had cast their lot with the new religion. At no period of English history did the fanaticism of the reformers reach a higher pitch. And it had reason. Now to all human appearance was the great turning point of their fortunes. They must either triumph with Lady Jane, or sink for ever crushed. Everything therefore called upon Mary to use the most determined and energetic means. The viper was at her feet; she must either crush its life out, or allow it to destroy her. That this was the opinion of her councillors is evident. The Emperor Charles to whom she applied for advice wrote to her that she could not in justice allow the murderers of her brother to go unpunished—that it was neither safe for her nor the State to spare the conspirators, &c., &c.

And what did this bloody Queen (popular idea) under these so trying circumstances? She pardoned all but three (Northumberland, Sir John Gates and Sir Thomas Palmer), and Northumberland was even on the point of being pardoned, when a letter from the emperor decided his fate. "Eleven" says Agnes Strickland "were condemned to death, but three only executed—the smallest number ever known either before or since, of the partisans of a usurpation." Holinshed assures us, that there was great difficulty in inducing Mary to consent to Northumberland's execution.

That Mary was of a morose and sour disposition is hardly consonant with the eulogiums passed upon her by the Secretary of the Duke de Nejará,—that she was "pleasing in person, and so popular in England as to be almost adored." Amongst other praises that I heard of her is, that she knows how to conceal her acquirements, and surely" he adds "this is no small proof of wisdom."

Those who are willing to test Mary's character by facts, rather than by popular ideas, should look to her conduct towards the reformers whilst yet she was untrammelled by reasons of state. The popular idea seeks to bring her

into contempt through such cases as those of Mr. Dobbs and Judge Hales. Mr. Dobbs had presented a petition from the reformers of Ipswich claiming protection for their religion on the strength of a (doubtful) proclamation. Mary's officious privy council—set him in the pillory for his pains. But this remember took place five days before Mary's arrival in London!

Judge Hales looking at things with a lawyer's eyes had in a charge from the bench advised the men of Kent to observe the laws made in King Edward's time. For this Mary's privy council, condemned him to the Fleet, and for this the popular idea accuses Mary of sourness of temper and cruelty. Enlightened modern criticism however admits that all the part which Mary had in this proceeding was the pardoning of it. As soon as she heard of Hales's unmerited sufferings she sent for him to the palace "spoke many words of comfort to him" and "ordered him to be set at liberty honorably."

And yet Gentlemen for teaching that Queen Mary was not as bad as she is represented—for bringing forward "a rich mass of documents" to oppose your "popular idea" Mr. Bond was dismissed your service.

We find the annexed paragraph in the *Montreal Gazette* of Monday:—

ROWDINESS IN POINT ST. CHARLES.—As some persons were walking on the Lower Lachine Road yesterday evening, opposite the Nuns' Island, they saw several boys surrounding the entrance to the field, through which a path leads to the Island, and evidently bent on mischief. They were then observed to force the smaller of the two gates off its hinges, and to carry it to some distance. As they were doing so, several carriages came along the road from the direction of Lachine; hearing the noise of which, the young rowdies, impelled by sudden panic, dropped their burden and took to their heels. They did not start one minute too soon to ensure their immunity from summary punishment, as three men who had been indignantly watching the proceedings were fast making for them in more senses than one. It was well for the young depredators that they escaped, as one of their pursuers was armed with a stout horsewhip, which he was determined to exert himself fully in applying. It appears that these boys were only a portion of a gang of ruffians of various ages, who for some time past have made it a practice to insult and annoy the ladies of the convent in every manner which ill-bred bigotry can suggest. It is to be hoped that the police will at once find it convenient to pay this locality a visit, and that they will use all possible diligence in arresting the offenders,—some of whom, we believe, respectable residents in Point St. Charles are ready to identify. The whole community, no doubt, without distinction of creed, will be glad to free itself without delay from the disgrace which is reflected by such shameful conduct, by having the perpetrators of it brought to strict justice.—*Gazette*, 11th inst.

We are well assured that these rowdy acts must be as offensive to our Protestant fellow-citizens as they are to Catholics; and that the attention of the police being drawn to the subject, the nuisance will be promptly abated.

"LET US PRAY."—From the investigations lately conducted before a Parliamentary Committee in England, it appears that not only is the crime of child-murder, under the form of "baby-farming" greatly on the increase, but that some of the leading evangelical journals take an active part in introducing—from the purest of motives of course—the institution of child-murder to the favorable notice of the public. We copy, on this subject, a paragraph from the *Montreal Gazette* of the 11th inst.:

"Certain investigations entered into lately by a Parliamentary Committee in England have resulted in some terrible disclosures as to the extent to which baby-farming and consequent infanticide are carried on in some places. In connection with these disclosures comes out the fact, not very creditable to some portions, and much to be regretted as to other portions of the English press, that some of the leading newspapers, and among these religious ones, have advertised these establishments to the interested public. Among the defaulters in this respect are the *Sunday Times*, the *Christian Times*, and the *Daily Telegraph*.

Father Langeke, S. J., whose effective preaching in the Church of the *Gesù* is so generally appreciated delighted the Congregation of St. Gabriel's Church on Sunday evening last by a sermon on the subject of the day.

Vespers commenced at 7 o'clock, after which the Pastor, Rev. J. Salmon, ascended the Pulpit, and in a few well chosen remarks on the noble order of Jesuits, their high character, and great labors as champions of the Church, introduced Father Langeke as a distinguished member of that body, one whose services in preaching the Gospel, and expounding, and defending the doctrines of the Church, entitled him to the gratitude of God's people.

The sermon of Father Langeke which followed, and extended over fifty minutes, was well worthy the preacher and the occasion. It treated in language at once eloquent and clear of the attributes of the Blessed Virgin in all their phases, and concluded with an appeal to love Mary, as a means the better to love her Divine son, which must have touched all hearts.

A citizen of Collingwood recently met with a sudden and melancholy death. The *Bulletin* says that on the morning of the 26th ult., as the freight train came in from Toronto, Mr. John Sutherland was lying on the track near the station, and the train ran over him, killing him instantly. He was so frightfully mutilated that he could hardly be recognized by his friends. An inquest was held by Coroner Stephen, and the jury returned a verdict of accidental death. The deceased was an engineer, and had charge of the engine of the elevator. He leaves a wife and three children.