

The True Witness

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MONTEAL, FRIDAY, JANUARY 27, 1871.

ECCLESIASTICAL CALENDAR. JANUARY—1871. Friday, 27—St. John Chrysostom, B. C. D. Saturday, 28—St. Raymond of Penafort. Sunday, 29—Fourth after Epiphany. Monday, 30—St. Martina, V. M. Tuesday, 31—St. Peter Nolasco, C. FEBRUARY—1871. Wednesday, 1—St. Ignatius, B. M. Thursday, 2—Purification of the B. V. M.

NEWS OF THE WEEK.

It must, however painful may be the admission, be confessed that the past week has been as unfavorable one for France. Her armies under Chanzy and Bourbaki have been defeated in the field, though they were ably led, though their soldiers fought with a valor worthy of the children of France. No hopes of relief from without seem left to Paris: and spite of the heroic resistance of the Parisians—the which there are but few nobler instances recorded in history—the beautiful City the glory of modern civilisation, seems doomed to fall. For some weeks yet its stores of provisions may hold out; but if the Germans can continue their investment for a few weeks also, the fate of Paris is clear. Even to the last however the Parisians will fight, and we shall not be surprised if they execute their threat of burying themselves beneath the ruins of the City which they love so well, and have defended so bravely.

Our readers will of course have seen the accusations of violation of parole urged by the Prussian authorities against several French officers who were made prisoners at Sedan, and against the brave General Ducrot in particular. It is a most complicated impeachment indeed, and we submit to the consideration of our readers the following particulars of the affair as given by the correspondent of the London Times:—"I have just heard from a trustworthy source the account which General Ducrot gives of his escape; and as it contains some particulars which I do not remember to have seen given in extenso in print, I will place it before your readers. He lays stress upon his refusal to sign the capitulation at Sedan, and says that, being a prisoner, it was suggested by his captors that he should proceed in his own carriage on parole with his two aides-de-camp to the railway station at Pont-a-Mousson, and there deliver himself up. He duly arrived there, found the station in the hands of the Prussians, reported himself to the officer in charge, and there, as he contends, redeemed his word. He was ordered to enter a train about to proceed to Germany, but could not find a vacant seat. He called attention to this, and asked for an additional carriage. The reply was that the train was already too long, and he must proceed by the next, which would start in two hours. He then asked if he might visit a friend in the town, and received permission, no pledge being either asked or given as to his return. At his friend's house he and his aides obtained peasant's dress, and a country cart with a load of potatoes. Their swords and uniforms were buried under the potatoes. In a blue blouse and trousers, with a pipe in his mouth, a peasant's hat on his head, and with bare feet thrust into sabots padded with a bit of straw, General Ducrot rode on the side of the cart with his legs dangling. An aide-de-camp, similarly attired, led the horse, and another sat on the potatoes. In this way the party passed safely through the Prussian lines, and reached a place in which they could reappear in their natural characters. Whether in all this there was a breach of an implied engagement is a question that every reader must decide for himself."

What threatened to be a very serious question betwixt Great Britain and Prussia has been amicably settled; as the British Government has accepted the indemnity tendered by the Prussians to cover the losses sustained by British subjects in the sinking of their ships by way of obstructing the navigation of the Seine. The Times correspondent furnishes us with the following details of this business which did at one time appear as if it would lead to war:—"An incident much to be regretted, but scarcely to have been avoided, of which some account will probably have reached you by telegraph, occurred a few days ago on the Seine. The French have numerous gunboats on the river, with which, starting from Havre or from Quillebeuf, where the Seine begins to broaden towards the sea, they make reconnaissances as far as possible in the direction of Rouen. On the 21st one of the gunboats had advanced to within a short distance of Duclair, where, on the right bank of the river, the Prussians are established in some force. Duclair is a little port or landing-place, about half way between Quillebeuf and Rouen, and the Prussians had already begun to block the passage at that point when the approach of the hostile craft was announced. Fortunately, at

unfortunately, five English colliers, unladen and carrying nothing but ballast, were at hand. They were just what was wanted to complete the naval barricade, and the Prussians, using them for that purpose, sank them. The owners will lose nothing, since the Prussians have given a bond of indemnity; but the 30 odd seamen who manned the vessels, and who were forwarded yesterday to the care of Mr. Leefortin, Her Majesty's Vice-Consul at Dieppe, are certainly to be pitied. It is to be hoped, however, that the indemnity payable by the Prussians will be sufficiently large to cover the loss of wages these poor fellows must otherwise suffer.

There seems to be some hitch in the negotiations for a Conference on the Eastern question. It was to have opened in London on the 24th inst., but from some cause or another it has been put off. The Imperial Parliament was to meet for business on the 9th of February.

We have some further details as to the brutalities of the Liberals in Rome on the 8th ult. From the Pall Mall Gazette who as a Protestant, puts the case in the best light for his brother non-Catholics at Rome, it seems that on the Festival of the Immaculate Conception a large number of Catholics, or *Papalini* as the Protestant press terms them, had the audacity to attend a religious service at St. Peter's.—This shocked the Liberals, who as friends of "religious freedom" would not countenance, or even tolerate such goings on; and so in the words of the Pall Mall Gazette they "organised a counter demonstration" and attacked the audacious *Papalini* on the steps of the Church in which they were actually proposing to attend a religious service, disapproved of by the Liberal and Protestantised masses of Rome composed in part of cut-throats and liberated convicts, headed by a notorious scoundrel of the name of Tognetti. The next day the Liberals continued their "counter demonstrations," and practical protests in favor of religious liberty:—"A large bomb was exploded before the shop of the Pope's barber, who lives in the street between Fort St. Angelo and St. Peter's, and some ruffians threatened the sacristans of the cathedral with the long triangular stiletto. A stone was thrown at the beautiful coloured glass window representing the Holy Spirit, which it irreparably damaged, and the canons of St. Peter's were so insulted in the cathedral that they took flight by a private passage. Some rascal extinguished the hundred lamps which burn perpetually round the cavity containing the tombs of her Apostles Peter and Paul. This morning the rector of the Belgian seminary, in crossing the piazza of the Roman College, received such a severe blow from a stone that he fell down insensible. A man smoking a cigar entered St. Peter's with a flag and planted himself before the chapel of the canons during a religious service. Monsignor de Merode, with his usual impetuosity, instantly stepped out of the choir, and knocked him down. Some other canons then came up, and ejected the intruder from the church. Most of these incidents were reported by Cardinal Antonelli to the foreign Ministers in a diplomatic note, and those functionaries obtained an interview with the General, to whom they addressed an energetic remonstrance. General La Marmora has ordered a number of arrests. The disturbances have greatly afflicted the Pope, who said to one of his visitors, "I fear they will force me to leave Rome, which will be a new sorrow." Yesterday an Italian colonel presented himself at the Vatican with a sealed packet, sent through General La Marmora from the King of Italy to the Pope, but was refused admission; Cardinal Antonelli informed General La Marmora that he could not even receive the King's message.—Pall Mall Gazette.

This is what Liberals understand by a "Free Church in a Free State." We give the substance of latest telegrams.—The Germans have occupied Tours. The French armies in the field under Bourbaki, Faidherbe and Chanzy have been badly beaten, and no aid to Paris can be expected from them. The bombardment suspended for a few days last week, was reopened from the German guns on Friday last, and is telling with serious effect not only on the defences, but on the City. Fort D'Issy, one of the important forts on the south side, is represented as abandoned by its garrison, and the enemy's batteries are pushed forward to within 800 yards of Mont Rouge. The shot and shells search out all the City lying south of the Seine, and are causing much loss of life and property. An armistice demanded by General Trochu has been refused. Another sortie from Paris has failed, and the spirit of the people of Paris, which has so long animated them, is said to be giving way. Gambetta still holds out; his voice is still for war, but we see not how he can hope for success. Things begin to look desperate.

IMPOSING DEMONSTRATION OF SYMPATHY WITH THE HOLY FATHER.

On Sunday last, the 22nd inst., three most important meetings were simultaneously held by the English speaking Catholics of this city. The meetings were convened in St. Patrick's, St. Ann's, and St. Bridget's churches immediately after Divine Service, for the purpose of adopting an Address of sympathy with our Holy Father in his present trials; and of receiving the offerings of the faithful for the relief of their common Father. The Address having been adopted with enthusiasm, offering lists were opened in different parts of the churches. As the lists will remain open for about two weeks, we cannot now give the final result; but, from what we have seen, a sum worthy of the grand object, and of the faith and generosity of the three congregations, is sure to be realized. At St. Patrick's alone Seventeen Hundred and Forty Dollars (\$1,740) were paid in at the close of Vespers. We hope to give the discourses and full particulars in our next issue. The following is the

ADDRESS:

Most Holy Father, All your Children speaking the English language, and residing in this City of Montreal, in Canada, are to-day assembled in the House of God, in order to protest the more solemnly from the sanctity of the place, against the sacrilegious and unheard of injustice your Holiness has been so wickedly forced to suffer at the hands of the impious Government of Victor Emmanuel.

The violent seizure, by a large army, of the remnant of the Pontifical States, and the murderous bombardment of Rome itself, without excuse or provocation of any kind, and even without a declaration of war, have filled the minds of your children with indignation and horror. In this sacrilegious invasion of the Patrimony of the Church, and the virtual imprisonment of your Holiness, by the wicked Government of Victor Emmanuel, we recognize not the hostility of a public enemy, but the cowardly and lawless ferocity of a Banditti. For that Government has shamelessly violated every obligation that could bind the conscience of a Christian; and has discarded every principle of justice and of international morality, by which civilized nations are governed, and Christian society itself maintained.

So great a crime against public justice, if not duly punished, cannot fail to undermine the whole social fabric in Europe, by removing the foundation of Christian laws, and substituting for those laws the right of brute force. For if States, in their relations to one another, are permitted to defy, with impunity the obligations of public justice and of international morality: will not so fatal an example teach those who are subjects to disregard the obligations of the same virtues of justice and morality, in their dealings with one another? and thus the very Christian character of Society will be brought into peril. Availing ourselves of our rights as British subjects, we have, within the past few days, placed before the Queen and Government of Great Britain, these reasons which so directly affect the stability of all European Governments; and we have prayed for the employment, by that Government, of its influence and power to restore to Your Holiness the peaceable possession of the Patrimony of the Church.

But, Most Holy Father, whilst we deem it a duty to use such human means in defence of the Liberty of the Church, and of the Sacred Rights of Your Holiness, we are inspired by the words, and by the example of your Holiness, to elevate our eyes and hearts to the King of Kings, who has promised protection to His Holy Spouse to the end of time; and who laughs at the rage, and at the silly intrigues of all Her enemies.

Yes, Most Holy Father, your children, in union with the Immaculate Mother, are in constant prayer before Him, whose Vicar, and Representative on earth, you are; that He may sustain you with heavenly strength, and comfort you with heavenly consolation, amidst the sorrows and persecutions you endure in the cause of truth and justice. Your sufferings and humiliations do not, Beloved Father, shock our faith; for at this moment we are before the Altar on which we so often adore the Divine Head of the Church, who, before you, had His sacred hands bound with shackles;—who, before you, had thorns for His crown, and gall for His drink. The momentary triumph of your enemies does not scandalize your children. We know that their fate is already decreed; for the history of former times, and even the history of our own day, tells us how God treats the men who raise their hands against His anointed. The immovable Rock of Peter has ever been fatal to all who in their madness have assailed it.

Deign then, worthy Vicar of a crucified God, to accept the homage of our veneration, of our love, and of our devotedness even to the sacrifice of our lives. Chief Pastor of the Church of God, accept the homage of our entire submission to Thy Supreme Authority: of our entire docility to Thy infallible teaching. Indomitable Champion of the liberty of the Church; noble Confessor in the cause of truth and justice; accept the warmest gratitude of Thy Children: Thy sorrows and Thy prison but endear Thee a thousand fold to our hearts.

Most Holy Father, the Children of St. Patrick owe to you a special debt, which they cannot forget even in a foreign land. They cannot forget the tender words of sympathy you spoke; and the beautiful help you sent, when their dear country was bleeding at every pore. Now that their charitable High priest is in affliction and in prison, they would cheerfully repay their debt with their hearts' blood, could that avail; but alas! they must content themselves with more earnest appeals to the God of justice to hasten the final triumph of their Beloved Father and Supreme Pastor, over all His enemies.

Most Holy Father, all your Children, united as one in love and veneration for your sacred person, and moved with the same heartfelt grief for your sorrows, prostrate themselves at the feet of your Holiness, and crave your Paternal Benediction. Signed on behalf of the English speaking Catholics of Montreal, in Canada, &c., &c.

About this time of the year, January, there is always an outbreak of No-Popery zeal amongst our Protestant fellow-citizens; just as in the month of July there is almost invariably a considerable increase of bowel complaints, and children's cholera. The one is as regular as the other; and in the winter season we look for Anniversary Meetings in which the Pope and his adherents are abused in good set terms; for lectures in which all manner of crimes are laid to the account of Romanism; and for abusive articles in the Witness, as confidently as on the coming of the warm weather, and the liberation of the frozen stinks, we anticipate a great increase in the bills of mortality. This latter phenomenon is more easy to account for than is the other. We, after much meditation on the subject, are inclined to attribute it—the inevitable winter No-Popery epidemic—to excess of bile in the system, the result itself of too much pudding, pies, and Christmas cheer; to a superabundance of rich indigestible food, and a scarcity of exercise. However whatever its cause the phenomenon remains.

The first symptom of the outbreak of the strange disease this year was the announcement of a meeting of the Sabrevois Mission, presided over by the Protestant Bishop, and largely attended by other Protestant ministers. Next perhaps in importance if not in time, we find a report of a lecture delivered by the Rev. Dr. Burns, minister apparently of the sect of American Presbyterians, for it was in their church that the lecture was delivered, on which we propose to make a few remarks. The subject of said lecture was John Huss or the "Candle of Bohemia."

As Catholics we have no interest in justifying the sentence which consigned Huss to death at the stake; neither do we think it necessary

to approve of that sentence, since it was the work, not of the Church, but of the Emperor or secular power, whose laws the said Huss had violated, and in accordance with which he was put to death. Our object is to repudiate the charge, in so far as the Church is concerned, urged by Dr. Burns on the authority of Protestant writers, that faith was grossly violated with Huss; that the latter under a promise of safety or "safe conduct" was induced to attend the Council of Constance, which having thus got possession of him, shamefully put him to death.

This we say is not true. Huss attended the Council of Constance of his own accord, and was not decoyed thither by any promise of safety from the Council. This will be evident from the following dates. The historian L'Enfant tells us that Huss arrived in Constance on the 3rd of November, 1414, and the Council was not opened or organised, did not come into existence, until the 5th of the same month. But as there were no railroads in these days, and it took some time to make even short voyages, we are not surprised to learn that Huss set out on his journey from Prague for Constance on the 11th of October; and en route on the 18th he received from the Emperor Sigismund a passport to assure him good treatment on the road. Besides, as in the month of August preceding he had publicly declared his intention of attending the Council, it is clear that he was not decoyed into attending it by any documents, or promises either from Council or Emperor. Even if the treatment of Huss be open to the reproach of cruelty, it was not treacherous.

We will admit that at the present day, were a man to preach the doctrines of Huss he would be in little danger of the stake; but if an Irishman, in Ireland, were to teach the same by word of mouth, or by writing, he would scarce escape a prosecution for "treason-felony," and a long sentence of penal imprisonment.—Huss in short, mixing religion with secular affairs preached a kind of spiritual socialism, subversive of all the rights of property. Of this we need no more striking and conclusive proof than this:—That Louis Blanc begins his great work on the "Revolution" by a chapter on Huss and the Council of Constance, wherein he claims the Reformer of the fifteenth century as the precursor of the Jacobins of the eighteenth. The great political doctrine of Huss was the right of rebellion, and is thus specially cited in Italics by the Socialistic writer of the nineteenth century. "The people may, when they please,—a son gre,—punish, correct, their masters when they fall into any fault;" his social doctrine was, as was that of Wickliffe the spiritual father of the Lollards, (we quote from the Protestant historian Froude, vol. 2, p. 29) "that property was founded in grace, and derived from God; and seeing that forfeiture was the punishment of treason, and all sin was treason against God, the sinner must consequently forfeit his right to what he held of God." In other words a man forfeited his right to his estates by what the disciples of Wycliffe held to be sin; and the people had the right at their pleasure to correct their rulers who did not enforce this social principle. No wonder that Froude with all his Protestant prejudices is forced to confess that Wycliffe, whose doctrine was adopted by Huss, and faithfully carried into practice, in England by the Lollards, and by Wat the Tyler—and in Bohemia by the Taborites * under Ziska had been led "to the near confines of Anabaptism," against whose disciples in the sixteenth century Luther so energetically invoked the sword of the civil magistrate.

We contend therefore that there was no treachery in the treatment of Huss; and though to us in these days of strong civil government, and of a well ordered and long established state of society, the punishment inflicted on him may appear excessive, it cannot be denied that if in the present century a man were to rise up preaching the doctrines which the Hussites practised, the sword of the civil magistrate would again be invoked against him, and his disciples. So Protestants for the most part would themselves admit were all the facts in the case of Wycliffe and Huss, the Lollards and the Hussites laid before them; but the mischief is that the Protestant lecturer wilfully suppresses part of the truth, trusting in the gross ignorance of his auditory; or is himself ignorant of the facts, having acquired his smattering of historical lore from the perusal of "Hand Books Against Popery" or similar trash.

* That the Lollards were disciples of Wycliffe is admitted by Hallam, Const. Hist. c. 2; that the mantle of Wycliffe fell upon the shoulders of Huss is recognized by Dr. Burns in his lecture before us; and so, as we learn from the practice of the Lollards what was the Gospel preached by their spiritual father, we know also what were the peculiar doctrines of Huss and his disciples the Hussites, or Taborites as they are sometimes called, and whom Hallam, Middle Ages, c. 9, stigmatises "as ferocious and desperate fanatics."

FLAP-DOODLE.—The Montreal Witness furnishes his readers with a liberal supply of this their favorite food. Thus we find that one of his

correspondents, the Reverend Mr. Autolyeus we will call him for the nonce—retails a very doleful story, very true, and but a month old, how a Romish priest residing not ten miles from St. Anne's, Kankakee, Ill., persuaded a simple French Canadian who had married a Protestant girl, that he must at any price get rid of his wife or else he would be damned; and how acting on this advice the young man threw his wife into a stream and held her head under water till she was dead. The reverend gentleman vouches of course for the truth of this most tragic story; with the Autolyeus of the stage he asks—"why should I carry lies abroad?" Ah, why indeed, unless it be that they pay, and bring in the dollars and cents.

Another caterer to the insatiable appetite for Flapdoodle prevalent amongst the readers of the Witness is a silly fellow named Nevins, but not a bad hand at cooking the favored evangelical dish, who publishes a notable discovery he has just made, to wit: that the Romish Church is idolatrous, in that not only in hymns she invokes the prayers, and spiritual aid of Our Blessed Mother and of St. Joseph, but that she prays to inanimate objects such as wheat. The discovery and publication of this glaring proof of the idolatry of Romanism will he trusts give the final blow to the entire system.

The passage is so funny that we give it in its integrity for the amusement of our Catholic readers; begging them to bear in mind that it is not from Punch, but from the columns of the Montreal Witness of the 17th January that we clip it:—

"Perhaps the reader is aware that the Catholics are not satisfied with praying to animated beings; they sometimes supplicate things which have no life. Indeed they seem disposed to worship almost everything, except it be Him whom alone they should worship. To give but one example, I find in the 'Litany of the blessed Sacrament,' as they call it, among many other similar supplications, this one: 'O wheat of the elect, have mercy on us.' What a prayer this, to be sanctioned by an archbishop, and sent forth from one of the most enlightened cities of America, and that in the nineteenth century too! It is really too bad. We talk of the progress of things. But here is retrocession with a witness. In the 17th century the rule was, according to the practice of the publican, 'God be merciful to me, a sinner;' but now in the nineteenth, the sinner is directed to say, 'O wheat of the elect, have mercy on us!'"

"I think we have found with reference to the Catholic religion, what Archimedes could not find when he wanted to move the world. He said he could move it provided he could have a place to stand on, from which he could with his lever act upon the world. But as no such place could be found for him, the world was not moved. I think, however, that I have discovered a spot from which we can not only move, but utterly subvert the Roman Catholic religion. We pass over her absurdity and her intolerance, and plant ourselves on her idolatry. Here we will stand, and from this place we will carry on our operations against her. If the Roman Catholic Church is idolatrous, can she stand? Must she not fall? What! a Church that is plainly idolatrous maintain its ground as the Church of Christ! It is impossible. It is but for the eyes of mankind to be opened to see her idolatry, and her reign is over. The common sense of the world cannot long brook prayers and hymns to creatures, and supplications for mercy to that of which bread is made. I would not have it persecuted; I would not have one of its adherents harmed in the slightest degree; but there are some things which the enlightened intellect of man cannot tolerate; and this is the chief of those things which are intolerable to reason. It must go off the stage, even though infidelity should come on and occupy it. The religion that is not of the Bible, and that scoffs at reason, must come to an end. I have no fears of its rising to any higher ascendancy than that it now occupies. My hope is in God; but if it were not, it would be in man."

Now so sincere is our respect for the above argument, that not only will we not say a word in refutation of it, but will rather try and add to its force. What will our evangelical friend Nevins say, what will the intelligent readers of the Witness think when they learn that the Romish Church is so far gone in idolatry as to worship not only "wheat" the "frumentum electorum," but bread, the *panis vivus*, the bread of life which comes down from heaven, as may be seen by referring to the same "Litany of the Blessed Sacrament." Nor is this all. The Romish Church worships animals, and invokes the creatures of the field and of the air; as for instance the Lamb, the *Agnus Dei*, and the Pelican "*Pie Pelicane*" of the well known hymn by St. Thomas Aquinas. Nor is this all; not only do Romanists render divine homage to the wheat of the elect, to that living bread from heaven, to the lamb of God, and to the Loving Pelican, but they worship stocks and stones—one of the latter in particular, the "Rock of Ages." Here then are additional instances of the gross idolatry of the Romish Church which we exhort Mr. Nevins to use as the fulcrum for the terrible lever of his logic, wherewith he proposes to "utterly subvert the Roman Catholic religion."

(To the Editor of the True Witness.)

Sir,—I have been anxiously waiting for the True Witness of this week, in order to see the answer of the Daily Witness to your very plain and concise question as to how Protestants determine the Canon of Scripture. I must confess my surprise that he has not as yet been pleased to give a reason for the faith that is in him, more especially as you promised to publish his answer in your columns. What a splendid opportunity of converting has poor benighted Papias the evangelical editor, his lost! The prospect of such a glorious consummation as raising the thick clouds of darkness which surround us, is not sufficient temptation to induce him to enter the arena of argument.

Yours, &c., LINCOLNSHIRE. We fear that our correspondent, the writer of the above, will have to wait a long time before he finds in the Montreal Witness any attempt to answer the question about the Canon.