

# The True Witness

AND  
CATHOLIC CHRONICLE,  
PRINTED AND PUBLISHED EVERY FRIDAY

At No. 210, St. James Street, by

J. GILLIES.

G. E. CLERK, Editor.

## TERMS YEARLY IN ADVANCE:

To all country Subscribers, Two Dollars. If the Subscription is not renewed at the expiration of the year, then, in case the paper be continued, the terms shall be Two Dollars and a half.

The True Witness can be had at the News Depots. Single copies, 5 cts.

To all Subscribers whose papers are delivered by carriers, Two Dollars and a half, in advance; and if not renewed at the end of the year, then, if we continue sending the paper, the Subscription shall be Three Dollars.

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

S. M. PETERSGILL & Co., 37 Park Row, and GEO. ROWELL & Co., 40 Park Row, are our only authorized Advertising Agents in New York.

MONTREAL, FRIDAY, OCTOBER 27, 1871.

## ECCLESIASTICAL CALENDAR.

OCTOBER—1871.

Friday, 27—Vigil of St. Simon and Jude.  
Saturday, 28—St. Simon and Jude, Ap.  
Sunday, 29—Twenty-second after Pentecost.  
Monday, 30—Of the Feria.  
Tuesday, 31—Fest. Vigil of All Saints.  
Wednesday, 1—All Saints, Obl.  
Thursday, 2—All Souls' Day.

## NEWS OF THE WEEK.

The great fire at Chicago has been the chief topic during the past week. The calamity awful as it really was, has had the effect of proving that the sympathy of man for man, exists even in this apparently selfish age. From her sister cities Chicago has received practical help and a deal of misery is thus spared from her suffering population. We are told that business is being resumed and that there is an air of cheerfulness about the merchants and traders; but what must be the condition of the poor whose little stock of household furniture was their all. God help them for they are the chief sufferers.

The subscription lists in the three chief cities of the British Empire are still open.—The Times urges further liberality. At the London Mansion House the fund has reached the sum of £36,000.

Under the heading of "What is Spared us," the Chicago Tribune says that there is great danger of the loss being over-estimated. There have been 2,500 acres in the most central portion of the city swept bare, 20,000 buildings destroyed, and 100,000 persons rendered homeless, the total pecuniary loss being not less than \$300,000,000. Above 50,000 persons have left the city; population remaining 280,000. Five grain elevators were burned, with 1,600,000 bushels of grain; leaving eleven grain warehouses containing 5,000,000 bushels. One half of the stock of pork products were burned up, with the same proportion of flour. Of lumber, 50,000,000 feet were burned; the stock remaining 240,000,000 feet. Of coal 80,000 tons were burned up; 79,000 tons on hand. The stock of leather was reduced one-quarter, the value of that burned up being \$95,000. The greater portion of the stocks of groceries, dry goods, and boots and shoes were burned up, with more than one-half the ready-made clothing; but the quantities destroyed were scarcely equal to more than a three weeks' supply, and are now being rapidly replaced. Not more than 10 per cent. of the currency was destroyed by the fire; there are 30,000 houses left standing, and the real estate could not burn up.

A dispatch from Rome, Oct. 21, says:—"The re-union of the Cardinals of the Church for the arrangement of a solemn conclave has been concluded in the Vatican. The question placed before their Eminences for debate was the important one of what action should be taken by the head of the Church relative to the claim of the King of Italy to a supremacy of rule in the city and domain of the Holy See. The Cardinals have advised His Holiness to quit Rome in order to preserve his spiritual independence. The Pope received the decision of the Cardinals with a considerable degree of favor, after some hesitation, and he has partially determined to take his departure from Rome at the Convocation of the Italian Parliament within bounds of the municipality.

A Berlin dispatch says a distinguished prelate, an emissary of the Pope, obtained an audience with the Emperor yesterday, to ascertain if it would be allowable for the approaching conclave to sit outside Rome, for instance, in some French (?) city. The emissary was referred to Bismarck, who evaded a reply.—The Emperor has sent an autograph letter of sympathy to the Pope.

MARSEILLES, Oct. 23.—In the Municipal elections yesterday the Catholics were successful, defeating the Radical candidate for Mayor.

HOME RULE.—The question of the day, both in England and Ireland, is that of "Home Rule." Of the English papers, many sneer at it; some discuss it more calmly, and reasonably; but it has few supporters. Mr. Gladstone has declared himself strongly against it; but time works great marvels, and the man who took the lead in abating, or partially abating the Government Church nuisance in Ireland, may yet introduce a Bill for restoring to Ireland her legislative independence, and do battle for her right of self-government, such as we enjoy in Canada.

That Great Britain and Ireland do not live happily together under the present form of Legislative Union, is, considering their relative geographical positions, much to be deplored, but cannot be denied. That a Legislative or Incorporating Union, if the terms of such a Union could be made equally acceptable to both countries would be the most desirable form of government for both, cannot be doubted; but what if the terms be not acceptable to the smaller and less wealthy country? In such circumstances has the former the right to impose the Union upon its neighbor?

The English press generally discusses the question of "Home Rule" for Ireland solely from the point of view of expediency. It would not be expedient, it argues, either for England or Ireland to adopt it. On the other hand, the Irish Nationalists view the question chiefly from the stand point of right. They claim that Irish affairs be discussed and determined by an Irish domestic legislature, not on the grounds of expediency merely, but on those of "right;" they urge it as a measure of justice, whether it be fraught with good or with evil. On these grounds the opponents of the measure shrink from encountering its advocates.

As a measure of justice the Irish—it cannot be denied in Canada surely—are entitled to the local legislation which they demand; looked at from the stand point of "right," their position is unassailable. No reason can be assigned why Ireland should not legislate for Ireland, which is not valid as against the right of Canada to legislate for Canada, or of Australia to legislate for Australia. What would be the effects of giving back to Ireland her long lost, long withheld but ever deeply cherished right of self-government, it is not for us to say, and is foreign to the question at issue altogether. Some tell us, that the Irish, if left to legislate for themselves, would soon cut their own throats; others, and with more cogent argument, maintain that "Home Rule" would restore Ireland's prosperity; would promote peace amongst all classes, would revive her languishing commerce, give fresh impetus to all her industries, and make her not only flourishing at home, but an attached member of the British Empire. We have not the presumption to offer an opinion as to the effects—or consequences of Home Rule; but we must confess that—though were it possible so to administer the existing Union as to make it palatable to the people of Ireland we should be in favor of Union,—we cannot see how, consistently with justice, the demands of the Irish for legislative separation can be refused, if these demands be persisted in. We may wish that it were otherwise; we may wish that Great Britain and Ireland could live happily together with one common Legislature; but the stern fact meets us that such is not the case, and that there are no prospects of such ever becoming the case. What then should Great Britain do? Justice we reply: no matter what the cost.

PROTESTANTISM A BARE NEGATION.—It is instructive, and to the Catholic consoling, to note the terms in which the Protestant press now speaks of the anti-Catholic movement in Germany with which the name of Dr. Dollinger is associated. At first Protestants were in rapture with this movement; it was the precursor of a new reformation; it was the dawn announcing the rising of the Sun of Justice, the herald of the Gospel light about to break upon the world. Catholics looked on in pity, and in wonder at the extreme silliness of the men who could deem that the movement could in any important particular run a course, or arrive at any terminus, different from that which all previous anti-Catholic movements have traversed and finally attained. "It is simply Protestantism," said they, "disguising itself for the moment under the name of *Old Catholicity*," a disguise however so transparent that it can deceive none but fools. It is essentially a Protestant movement, and must therefore sooner or later reach the terminus of all Protestantism that is, "bare negation."

This is what from its inception Catholics predicted of the Dollinger movement; here is what the London Times, wise after the event, says of it in an editorial article on the late Munich assembly of Professors, suspended priests, and others who openly avow their ultimate design to the substitution of "*rationalism*" for Christianity:—

But they who look for any good from Munich must stand against the conditions and the auspices.

This is an assemblage of Professors at war with theology, priests at war with their Bishops, and laymen at war with their priests. Wherever we look it is a form of negation personified. No doubt any and every one of these five hundred gentlemen has a great deal to say for himself, but it is all of the same kind, and the agreement in the tenor of their utterances must at once appal and stifle. Think of a grievance in every face and tongue, whichever way you turn. The life of the Vatican Council was its positive character.

What is it at Munich? Its greatness is the greatness of that which it opposes, and which it challenges to the combat. But, constituted as men are, fed as they are on mother's milk, creatures of instinct, habit, and law, how will they respond to an appeal which runs the changes on negation, and is a crusade, not to conquer and restore, but to destroy? The five hundred are men of sense and reason, and, no doubt, as they become better acquainted they will get over some of their own differences. But here is the fatal dilemma. So far as they agree, and advance in agreement, it will be in the negative direction. So far as they disagree, and persist in disagreement, they will be inoperative and without influence. They will either do a great deal one way or very little in the other direction. The differences between the Dollinger and the Stuttgart platforms—though considerable, are by no means the only differences or the most serious to be encountered, for the programmes themselves contain incompatibilities needing to be some day reduced to harmony, and the greater part of the persons present neither subscribe to any programme of others nor avow any definite intentions of their own. The programme of the Professors represents the opinions of men who think theology so far a science and an inquiry as to require the study of the Scriptures and of the Fathers in order to a full apprehension of the truth, who are ready to defer to a General Council rightly constituted, and who hold that its decisions must be in accordance with the above tests. They accept, as they have accepted, the Council of Trent, but hold that the Papacy has now for a long time been working against that Council. They denounce the Jesuits, the Syllabus, and of course the last Dogma, which they regard as an act of schism from the Catholic Church. They hope for the reform and final re-union of the Eastern and other Churches, including even ours in the bright vision. They hope for Bishops and clergy who shall not be "lords over the heritage," but elective, and under control. The Stuttgart Committee go much deeper into administrative reforms. For its guiding principles it evokes the primitive Church. It demands the public election of all the clergy from the Pope downwards, and of the deputies to any Council which may be called; it stigmatizes "celibacy," auricular confession, adoration of relics and images as crying abuses; it desires "disestablishment," civil marriage, and the exclusion of religion from public schools; it insists that the clergy shall be compelled to comply with the Civil Code, and that the "Old Catholics" shall have their share of the Church property. Such are the two programmes; but there is more behind in this Assembly. Perhaps it is even in front. There are those who think this only a step to a more thorough reform, ending in Scriptural Christianity; there are those who hope it may lead to a purely "rational" religion; there are those who look only at the destructive tendency of the process, and care not what it may attempt, so as it ends in unbelief. When the first act of the movement is to recruit its ranks from classes open to such suspicion, and thus publicly described, is it likely that its positive aims, whatever they be, will prevail over its negative tendencies and necessities?

There are those who think that the strictly enforcing of the existing Bye-Laws of the Corporation of Montreal in the matter of wooden buildings would press severely on the poor; and that it is the rich proprietors whose interests are chiefly consulted in the enacting of laws for the better security against fire.

This is a grave mistake. It is the poor man, the non-proprietor, residing in humble lodgings who above all others is interested in insisting that every possible precaution be taken against such a calamity as that which has lately befallen Chicago, and which at any moment may fall upon this City. The poor man is invariably the chief sufferer by a fire; and though all suffer, rich as well as poor, there is no class of the community that suffers so severely as the laboring class, as the humble artisans whose capital, or worldly possessions consist of their simple furniture, and household goods.

As a general rule the rich man is insured against loss; as a general rule the poor is not. The fire that consumes his stove, his furniture, bedding and children's clothes, sweeps away all he has in the world, and leaves him utterly destitute. He has no Insurance Company to fall back upon, and to make good his losses, which are total and irremediable. Not so generally is it with the wealthy proprietor. His land certainly remains untouched, is not deteriorated in value by the fire; and the Insurance upon his houses soon enables him to restore them.

The question of rigidly enforcing the actual Bye-Laws, and indeed of rendering them more stringent, is essentially a poor man's question; and if the poor be wise, and awake to their own interests, they will of all classes of our City population, the most strenuously insist upon the enacting of such precautionary laws, as shall most effectually lessen the risks to which all are exposed from fire.

The section of the community whose interests prompt them to resist such legislation, are the capitalists, owners of lots in not very eligible sites, who thereon build what are called "tenement houses" for the reception of poor artisans, day laborers and the non-wealthy classes of the community. These tenement houses, wooden shanties, open to the four winds of heaven—in point of cleanliness and comfort little superior to barns, are subdivided, into small rooms, each of which is let at a high rate to those who cannot afford to take an entire house for themselves. By these means enormous rents—rents far higher in proportion to the accommodation therein afforded, than are paid by the wealthiest merchants—are extracted

from the pockets of the poor; and there is we suppose no City property that pays so well, certainly none that is leased so dear, as that which is occupied by those least able to pay high rents. It is of course the interest of the owners of this kind of property to build as cheaply as possible, and therefore of wood, regardless of the comfort of their tenants, or the security of the City. It is from them that the opposition to the wise laws which prohibit the erection of such buildings proceeds; and if they talk about the interests of the poor, it is in order to make a cat's paw of the latter, and to use them as the instruments for perpetuating a system which fills our suburbs with filthy, unhealthy hovels alike discreditable, and dangerous to the entire community, although it may put money into the pocket of a few capitalists, and smart speculators in city property.

THE MANITOBA RAID.—Our contemporaries give the details of this silly affair. About 7 a.m. of the 5th inst., the leading division of the Fenian Army, consisting of two or three Generals, a lot of Colonels, several other officers of high rank, one or two privates, and in all numbering some thirty men, armed with Springfield rifles, advanced upon the Hudson Bay Post, garrisoned at the time by three men and two women. The garrison finding itself outnumbered, capitulated, whereupon the invading Army sat down to breakfast. After this a Council of War was held, during which a cry arose that the U. States troops were at hand; whereupon the Council broke up in confusion, and the Army ran away, forgetting in its hurry to pay for its breakfast, and abandoning much of its material in the shape of General O'Neill's sword, Colonel O'Donoghue's rifle, and other accoutrements. The leaders were however captured, and having been taken in the act of violating the U. States Neutrality Laws were at once set at liberty by the officer in command of the troops that had captured them. Nobody hurt; but as a measure of precaution the Canadian Government is sending out another expedition to the remote Province of Manitoba.

A more serious business than that of the Manitoba raid might have arisen out of the forcible abduction of a United States fishing schooner arrested and detained for violation of the Fishery Laws, by the Canadian authorities. The following are the particulars as given by the press of the U. States:—

(From the New York Herald.)

The facts in the case are these:—The schooner *Edward A. Horton*, Torry, master, of this port, was seized September 1, near St. George, N. S., by the cutter *Seawaymaker*, for alleged violation of the fishing treaty, and taken into Guysborough, while the master and crew were turned ashore to get home the best way they could. She had a full cargo of mackerel and was nearly ready to come home. The case was of a peculiarly aggravated nature, as she belonged to Messrs McKenzie, Knowlton & Co., a comparatively new firm, who had one of their vessels seized last year, and were put to much expense and inconvenience in getting the vessel bonded.—There has been a deep-seated feeling of indignation prevalent among the fishermen and fishing owners at these audacious seizures, and the attempt on the part of the owner of the schooner *Chas. E. Friend* to obtain his vessel, which ended in her recapture by the Dominion steamer, has added fuel to the flames. The plan of the recapture of the *Horton*, so far as our correspondent can learn, was concocted here in town, and one of her owners, it is said, was one of the prime movers. These plans were kept so secret that none but a chosen few outside of those who were to take an active part therein knew anything of the affair. Suffice it to say that the plan was well matured, and the men who accompanied her owner to Guysborough were determined either to return the schooner to this port or destroy her. There were to be no half-way measures one way or the other, and with this resolve they left Gloucester.—The matter has been brought to the attention of Collector Russell, of Boston, who will interview President Grant, who is in that city to attend the laying of the corner stone of the new post-office.

The New York Herald says editorially:—"The Gloucester fishermen, in their efforts to involve this country so far as they can in war with Great Britain, and thereby abrogate the Treaty of Washington, have at last taken a very desperate step. A party of them, secretly organized for the purpose, recently recaptured the American schooner, *E. A. Horton*, which was lying at Guysboro, N. S., awaiting the decision of the Admiralty Court upon charges of violating the Canadian fishery laws, and put to sea with her. The Surveyor of the Port at Boston has sent an American gunboat to Gloucester to look after American interests, and the good will, peace and amity so lately negotiated between ourselves and Great Britain are at the mercy of any little breeze that may blow this spark into a flame. In the meantime General Butler is lecturing upon the disadvantages of the treaty, trying in his magnetic way to prepare the people for any difficulty these hot-headed fishermen may precipitate upon us. The act of the fishermen was undoubtedly a flagrant violation of our laws and of the laws of nations, and whatever the original seizure of the schooner by the British may have been, and in view of the very recent suppression of attempts no more unlawful on the part of General O'Neill and the Fenians, it would seem that the Government has no course to pursue but to teach these brawny sons of the sea to have more regard for the peace and prospects of their own country, even if they must have less for their own private pockets.

His Lordship, Mgr. Pinsonneault, Bishop of Birta, officiated on Saturday, the 14th inst., at the Institution of the Brothers of Charity and administered the Sacrament of Confirmation to about thirty of the pupils. This Congregation already numbers sixteen Brothers, and six novices; its objects is identical with those of the Grey Nuns, and the Sisters of the Providence with the difference that its objects are exclusively men and boys; neither except in extraordinary cases do its members make domiciliary visits.

Our Catholic contemporaries in the United States will permit us, we hope, to correct an error into which several of them have fallen, when reporting amongst their "Ecclesiastical Items"—the "death of the Bishop of Huron"—under the impression that the deceased was a real Bishop of the Catholic Church. The gentleman in question was merely a Protestant bishop, and was only spoken of as Bishop of Huron by courtesy. There is no diocese of Huron in Canada.

A PUBLIC LIBRARY.—It is announced that the Gentlemen of the Seminary of Montreal, with their accustomed liberality and zeal for the promotion of the best interests of the City, are about to open a public library, which will comprise the works of the best writers on Law and Medicine, and which will be open to students at all hours, gratuitously. The library will be under the direction of M. L'Abbe Martineau.

M.D.—No. *Tierna N'Oye's* Sketches, which you have read in another journal published in New York, appeared in TRUE WITNESS first. It certainly is complimentary to our contributor, but scarcely fair to our journal. We cannot prevent our contemporaries from using the articles in question; we merely ask as a matter of courtesy that acknowledgement be made whenever they deem fit to reproduce anything published in our paper and written for us.

ANOTHER "BRAND SNATCHED FROM THE BURNING."—The *National Baptist* of Philadelphia warns the public to be against an evangeliser called Antonius Cereghino now busy taking up collections in New England for the purpose of preaching the "Truth as it is in Jesus" in benighted Italy.

This eminent "*Man of God*," like many, we may say like most, of his class has a trifling weakness—that of receiving monies, and not accounting for them. The *National Baptist* points out this little indiscretion on the part of our "brand," and cautions its "brethren in the East" to be on their guard against him. It says:—

"There was a time when Antonius Cereghino received many gifts in this vicinity, but that was several years ago. There was reason to believe that the money never reached its destination."

## JUSTIFICATION BY FAITH "ALONE."

In a report of the execution at Hartford in Connecticut, of a hardened criminal by the name of Wilson, who to a long series of other crimes had added the deliberate murder of one of the wardens of the prison wherein the criminal was working out a sentence of 14 years imprisonment, and who attempted suicide only a few hours before his appearance on the scaffold—we find the leading doctrine of the Protestant Faith as originally taught by Luther and Calvin—"Justification By Faith Alone," and "The Eternal Decrees"—well set forth. The convict left behind him a set of doggerel verses written on the wall of his cell his confession of faith, which shortly before his death he read to a visitor. We lay a specimen before our readers:—

I have spent sixteen months in this narrow cell.  
And now my friends say I am going to hell—  
But God in His mercy will take care of me—  
I have but fulfilled high Heaven's decree;  
On the billows of sin I have often been tossed;  
But the soul that trusts God will never be lost—  
While my body lies mouldering beneath the cold sod,  
My soul will repose in the bosom of God.

PROTESTANT ECCLESIASTICAL.—The telegraph from Halifax gives glowing details of the nuptials of the Right Reverend Father in God, Dr. Kelly, Bishop of Newfoundland, with Miss Bliss, whose sister is, we are informed, "the lady" of another Right Reverend Father in God, the Lord Bishop of Nova Scotia, by whom the ceremony was performed. There was full choral service, after which "the holy communion was administered to the newly wedded pair," who, we suppose, will keep their honeymoon in the diocese of the reverend Benedict Bishop. This "happy affair" which so strongly recalls to mind the Apostolic age, and the Primitive Church is, so the telegraph informs us, "the absorbing topic of conversation for the time." It adds, "the ladies and other interested parties were delighted." This is very consoling.

The Bishops of the Ecclesiastical Province of Quebec have been assembled in Quebec during the past week discussing important questions connected with the requirements of the Church in Canada.

His Excellency, Lord Lisgar, Governor General attended at the opening of the European and North American Railroad at Bangor, Me., on the 18th inst. At a collation given subsequently His Excellency replied in the following terms to the toast of the Governor General of Canada:—

"Senator Hamlin proposed the health of the Governor General of Canada.  
"Lord Lisgar hoped that they would believe that he was exceedingly gratified to be received as the representative of Canada. He congratulated them upon the success of their enterprise, which is to