

The True Witness

AND  
CATHOLIC CHRONICLE,  
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to whom all Business Letters should be addressed.

G. E. CLERK, Editor.

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MONTEAL, FRIDAY, AUGUST 20, 1875.

ECCLIASTICAL CALENDAR.

AUGUST—1875.

Friday, 20—St. Bernard, C. D.  
Saturday, 21—St. Jane Frances de Chantal, W.  
Sunday, 22—14 P. Octave of the Assumption.  
Monday, 23—Vigil. St. Philip Beniti, C.  
Tuesday, 24—St. Bartholomew, Apostle.  
Wednesday, 25—St. Louis IX., King of France, C.  
Thursday, 26—St. Joachim.

OUR TWENTY-SIXTH VOLUME.

With the present number commences the Twenty-sixth volume of the True Witness. We take this opportunity of returning thanks to our subscribers for the hearty encouragement they have given us, and beg to assure them that no exertions shall be wanting on our part, to render the True Witness worthy of their support, in common, however, with our brethren of the press, we have to complain of the dilatoriness of some in paying up their subscriptions, and of the consequent inconvenience to which we are often exposed. We, therefore, earnestly request all those in arrears to forward without delay—not later than the 1st of October, when pre-payment of postage by the publisher will begin—the amount due, either to this office or to the authorized agents in their respective districts, who will give receipts for the same. The amount to the individual subscriber is but a trifle; but the aggregate of these trifles is of very considerable importance to the publisher. As a Catholic Journal, Canadian politics will be henceforward, as hitherto, carefully eschewed by the True Witness, except in so far as they have a direct bearing upon Catholic interests, and the privileges of the Church. But if sparing of politics of our own, we will continue to give copious extracts from other periodical publications, both of Europe and the United States. As the condition of Ireland must ever be a subject of the deepest interest to all Catholics, especially to those who speak the English language; and as we look for support, in a great measure, to the generous efforts of Irish Catholics, it is but fair that a very considerable portion of the political intelligence thus extracted, should be of a nature to interest them. For the rest, the record of the True Witness during the last twenty-five years is the best guarantee for the course it will pursue in the future.

With these few words of introduction to our new volume, we earnestly call upon the Catholics of Canada, whose religion is dear to them, to assist us with their pecuniary contributions—to extend the circulation and influence of this paper.

NEWS OF THE WEEK.

The Journal de St. Petersburg, adverting to the comments of the English press upon a suggestion that England and Russia should proceed in Central Asia upon a common understanding, regret the unfavorable answer conveyed in these expressions of opinion, for it believes that the Mahomedanism of Asia is equally inconvenient, and may become equally dangerous, to both Powers. Russia would it intimates, offer no opposition to a union of the two Governments for keeping Mahomedanism down by force.

The German Government, according to the Gazette de Francfort, will soon be driven to strange expedients to make up its financial deficit. Taxation would appear to be the natural means of covering the deficiency, but as the people are disgusted with the already great burden of taxation which press severely on honest labor, it is believed that Ministers will resort to the immoral method of State Lotteries. But how, asks the Gazette de Francfort, can a government which has forbidden public gambling establishments, institute for itself the game of lotteries.

The Bavarian elections are over, and have resulted in a majority of two for the Catholic and National party. Moreover it is probable that some of the Liberal returns effected by questionable acts of the authorities will be annulled by this majority. But as the Chamber is now constituted, the majority gained by the Catholics is smaller than that which the party possessed in 1860, and the Berlin papers exult over the fact as equivalent to a defeat for their adversaries. Baron von Loe, the excellent President of the Mainz Catholic Association, has just been condemned at Dortmund to six months' imprisonment in a fortress for expressions alleged to be treasonable in a speech made by him as long ago as October, 1873.

Among the Italian Bishops whom the Government are depriving of their episcopal residences is Monsignor Francesco Petrarca, who was for three years in possession of the archiepiscopal palace of Lanciano, to which See he had been appointed in

February, 1872. Archbishop Petrarca was not only in occupation of the see house for three years past, but was even recognized by Vigilani, the Minister of Grace and Justice, as Archbishop. Yet Vigilani now pretends that the Archbishopric is vacant, and has ordered the ejection of Monsignor Petrarca to be effected by the police.

The result of the Hungarian elections is deplorable. In the new House of Representatives, consisting of about four hundred and fifty members, three hundred are now Liberals. The fact speaks for itself and means a great deal. Above all things it means hostility to Austria, and a resurrection of the principles of Kossuth and Georcel, Bem, and Dembrinski, those harmonious and loyal brothers of whom one was rewarded by Russia for his treason to Austria, and the others turned Turk when they could no longer conspire and rebel. Hungary owned its liberation from Turkish bondage to the German Emperors, but has almost always been disloyal and rebellious, except for a short time under the rule of Maria Theresa, when Hungary gained many exceptional advantages and privileges over the rest of the Empire. These it has repaid with treason and rebellion. In the seventeenth century the proud Hungarian nobles united with the Turk against their Christian sovereign although a portion of their country was still in subjection to the infidel invader. The names of Zriny, Frangipani, Nadasd, Tokolyi (Tokoli), and Rakoczy (Ragotsky), class well in history with those of the men who, under the lately deceased and present emperors, headed revolution, and made war on Austria; some of them being, then, as some have been since, Ministers of State and colleagues of Count Andrassy. Their hopes of success in a new insurrection are at present stimulated by agencies from Berlin. Whatever is unsatisfactory and alarming in the present state of Hungary says the Vienna Correspondent of the Tablet is, I think, clearly traceable to the policy pursued by Count Beust in 1868. His attempts at compromise and pacification have not been crowned with success; nor was it likely or possible that they should be, although his high position and abilities gave him great advantages. He would have done better had he taken note of the suggestions contained in a memorandum on the affairs of Hungary left him by his predecessor, Baron Bach, and still existing in the archives of the Foreign Office at Vienna. The policy there sketched out would, had it been followed, have saved the Empire from the predicament in which it is at present placed from the growth of revolutionary principles. A parliamentary majority of three hundred to one hundred and fifty offers great promise for the realization of the hopes of Liberalism and the ambitious designs of the Magyars, who are mostly Freemasons, and full of hostility to the Church and the dynasty. They have, I fear, but little opposition to apprehend from Vienna so long as Count Andrassy continues in power. They have also active and influential allies at court in the friends and adherents of Count Hohenlohe.

The Union Franco-Comtoise publishes an extract from the will of the late Cardinal Archbishop of Besancon. It runs as follows:—"I make profession of the faith of the Holy Catholic Apostle and Roman Church, my mother, and of entire and filial submission to the Sovereign Pontiff. I earnestly ask of God that I may die in His holy love, and with the Sacraments of the Church, which I have procured for my relations, my friends, and my flock, as far as I have been able. I thank God for all the graces He has bestowed upon me during my life, and particularly for that of my first communion which brought a multitude of others with it. I ask pardon of Him for all the faults which I have committed during my long episcopate, and I also ask pardon of all those whom I have grieved and offended. I protest that I keep in my heart none of any of the wrongs which may have been done me, and that I freely pardon them. I declare, in order to anticipate any evil construction, that if I make neither foundation nor donation in the diocese, it is because I am not able to do so, having in my lifetime given in works and in charities all that I could and beyond what I could afford, so that I hope to leave to my family nothing of what I received for my ecclesiastical offices. . . ."

"I declare that, on the 5th day of August, 1870, I made to the Sovereign Pontiff an act of adhesion pure and simple, with all my soul and with all my heart to the definitions pronounced by him on the 18th of July previous, and that I sent to him this act through Cardinal Antonelli, with which His Holiness has declared himself satisfied."

The present rulers of Italy, among the other moral means which they employ to regenerate the peninsula, adopt the detestable system of using the evidence of secret spies and informers against the liberty of the citizens. A "most private" circular has just been published, hearing date the 5th June, 1875, and addressed by the Home Minister, Cantelli, to the Prefects. Its subject is stated to be "Confidential revelations in matters of Judicial Police." This circular mentions that "sometimes it happens that officers and agents of public security are forced or excited to divulge the names of the confidants from whom they had received the information laid before the judicial authorities in penal cases. Often this result is effected through want of caution in the officers or agents aforesaid in their interrogatories or examinations to which they are subjected, or in the compilation of the verbal processed addresses to the judicial authorities. In order to avoid recurrences of this inconvenience it will be useful to remind you (the Prefects) that in the reports and deposition of witnesses, whenever the officers and agents cannot indicate the name of their informants, instead of declaring that the matter concerns the confidential revelations of secret informers, and so bringing forward the persons, it will be their duty to limit themselves to a statement that they received the information in question for official reasons." The immorality of this Circular is apparent. It puts citizens in the power of the low passions of the policemen, and places the police over the magistracy. It even renders the police superior to them, for Articles 364 and 369 of the Penal Code render that witness guilty of an offence who, when giving depositions to the authorities, suppresses wholly or in part any-

thing he may know concerning the facts or circumstances concerning which he may be interrogated.

Although Catholics in Italy take no part in returning members to the Parliament, on the principle that true Catholics cannot by their presence sanction the laws which have been passed against the Church, yet they have not given over attending to local affairs, and wherever there is an opportunity of interfering for the good of religion they exert themselves with effect. Thus at Genoa, the country of Mazzini, the Liberals made attempts to banish the Catechism from the schools and to secularize education. The Government system works badly enough, and might fairly satisfy the Italian Freemasons, for the teachers are selected and promoted without much reference to their religious or moral qualities. But the Liberals in Genoa wanted a special triumph, and they got a special defeat. They first got the officials to omit the religious teaching in certain schools; then they proclaimed that the feeling of a majority of the parents was against the religious instruction; and when an inquiry was instituted, and the voting proved that their calculations were false, they prevailed on the Government to dissolve the municipal corporation at Genoa, with to elect more pliant and more Liberal members. But the result has shown that Catholic feelings are strong in Genoa, for the Catholic candidates were elected in a considerable majority. In other cities and towns of Italy, the Catholics have succeeded in electing good men to the chief municipal offices, and as the control and management of the funds and endowments for charitable purposes are mostly in the hands of the local corporations, it is a great point gained to place the administration of these important institutions in trustworthy hands. It is known say the Roman Correspondent of the London Tablet that the Government intends at the earliest opportunity to renew the attempts made to subject these charitable endowments to the liquidating or conversion process which has already been applied to ecclesiastical foundations. But the local authorities have hitherto protested so vigorously against this fresh spoliation that Government had to give way and suspend the measures prepared for converting the charitable foundations into State dependencies. The opposition between the local corporations and the Government is looked on as a serious matter, and one likely to nullify the effects of the revolution which united the several states into one kingdom. The leading Government organs say some severe measures must be introduced to remove this antagonism in principle between the Central Administration in Rome and the local administrations in the provinces. The Government, of course, employs every means to secure the election to municipal offices of men favourable to themselves. Private circulars are issued by the Government Prefects to the Municipal Syndics, urging the latter to further the return of Government supporters. One of these "private" circulars has just been made public. It was addressed by the Prefect of Venice to the Sydic of that province. After reminding the Sydic of the duty of promoting the attendance of electors at the urns the circular proceeds:—"It was the Constitutional regime which chiefly made Italy, and it is the same regime which must consolidate its independence and unity, and increase its prosperity and greatness. It must not be forgotten that this regime is based upon the electoral system, which it is a duty of the highest importance for patriots to preserve and strengthen in its prestige. This will take place whenever the number of electors who go to the poll is conspicuously large, and when the victory of the electoral contests remains with the Government-Liberal-Party, partito liberale governativo." The circular then expresses a hope that "the clerical reactionary party will be defeated in the administrative elections," and charges the Catholic Congress at Venice with the design of overthrowing the Government by procuring the return of clerical candidates to municipal offices. When all the municipal offices in Italy shall be in the hands of the clericals, it will be easy for them to get possession of the kingdom by means of their majorities, as the circular asserts, in the local corporations. Against this circular a strong protest was drawn up, and signed by many leading electors who were indignant at the open interference with their independence as electors. It is satisfactory to find that in Venice the Government candidates were defeated, and that two-thirds of the administrative elections were carried by the Catholics.

A brother-in-law of the gallant "Lord Edward," the best of the Geraldines, has just been laid to his long rest in Paris, the aged General Rohan-Chabot. The deceased was aide-de-camp to Louis Philippe, at whose side he was the day Fieschi sent up his infernal machine. The late French Ambassador to the court of St. James, the Count de Jarnac, who was more of a Tipperaryman than a Frenchman, and was one of the best-liked landlords in the Golden Vale, was a son of General Rohan-Chabot.

The British Parliament was prorogued on Friday last till the 29th of October. The Queen in her speech closing the session says:—

I am happy to be enabled to release you from attendance at Parliament. The relations between myself and all foreign powers continue to be cordial, and I look forward with hope and confidence to an uninterrupted maintenance of European peace. The visit paid to this country on the invitation of my Government, by the ruler of Zanzibar, has led to the conclusion of a supplementary convention, which I trust may be efficacious for the more complete suppression of the East African slave trade. I have learned with deep regret that an expedition despatched by my Indian Government from Burmah, with the view to open communication with the western provinces of China, has been treacherously attacked by an armed force while on Chinese territory. This outrage, unhappily involving the death of a young and promising member of my Consular service, is the subject of careful enquiry, and no effort shall be spared to secure the punishment of those by whom it was instigated and committed. The condition of my Colonial Empire is generally prosperous. It is gratifying to me to find that the lengthened consideration you have given the various statutes which have from time to time been passed for the preservation of the peace in Ireland has resulted in a measure which, while relaxing the stringency of the former enactment, is calculated to maintain the tranquillity of the

country. Her Majesty then referred to the other principal statements of the session, her reference to the shipping bills being as follows:—"The state of the public business and differences of opinion naturally arising on a varied and comprehensive scheme, have unfortunately prevented you from completing the consideration of the Merchant's Shipping bill, but I rejoice that the Government have been able, by temporary enactment, to diminish considerably the dangers to which my seafaring subjects are exposed. I have every reason to hope the progress in the revenue system which has marked recent years will be fully sustained in the present. The arrangements which you have made with respect to the reduction of the National debt and those for the better regulation of loans for public works, will lead to valuable improvements in our system of imperial and local finance. In bidding you farewell for the recess, I pray that the blessing of Providence may fall on your recent labors and accompany you in the discharge of all your duties."

THE ART OF WRITING ANONYMOUS LETTERS.

In our humble opinion it was both unwise and undignified on Judge Mackay's part to notice, while on the bench, the anonymous letter addressed to him with reference to the Montreal Centre Election case. He must have known, or at least suspected, that it was written, not for the purpose of hectoring him, but in order to throw suspicion upon a large, respectable, and influential body of Irish Catholics. Hence, in reading it in Court he served—unintentionally we are willing to admit—the ends of the writer who has every reason to be thankful to his honor for the, no doubt, unexpected success of his letter. We do not apprehend that anyone will suffer by suspicion, although the undue importance attached to the foul epistle is already used against innocent men by designing knaves, and may lead to angry recriminations.

Without wishing to fix the odium of this correspondence on any particular person or party, we must remark as passing strange the omission of the writer to address Judge Mackay through the medium of the Witness. The columns of that paper are always open to anonymous writers who wish to assail our ceremonies, our clergy, our religious communities, and everything Catholic. We have therein read most filthy and libelous anti-Catholic letters over the signature or "A Catholic," "Another Catholic," "A Roman Catholic," and other loudly orthodox noms de plume. Even in its issue of August 11, and almost side by side with a copy of the cowardly missive to Judge Mackay, appeared a communication, full of these insults and injuries, written by an anonymous knave calling himself a member of the Catholic Church. Aye! ever since its foundation the Witness has taken a pardonable pride in encouraging the "noble" art of writing anonymous letters and stabbing reputations in the dark. It was in reply to an anonymous letter published in its columns that "C. Chiniquy" wrote to the Witness in 1851:—"If you do not flagellate and break our bodies, you but lack the means—you possess the will. But do you worse—you torture the soul and tarnish the reputation. You essay to morally assassinate all opposed to your fanatical bigotry and odious intolerance." Knowing the Witness so well and the sympathy and encouragement it has always extended to cowards who write with pretensions over fictitious names, we are surprised that the chivalrous friend of the Church and Ireland, who threatened to curtail Judge Mackay's days for his conduct in a matter affecting neither, did not follow the well-beaten track and "go for" his honor through the columns of the Witness. But wonders will never cease.

VERY LIKE A WHALE.

A fitting appendix to the "Jorge, Bishop of San Salvador" story is the account, telegraphed last week from Panama, of the horrible atrocities committed by a Catholic (?) mob in San Miguel under the leadership of a priest named Palacios. After three days of terror the authorities succeeded in restoring comparative quiet, and arrested the ringleader and several prominent participants in the riot. Immediately followed the execution of the ten assassins of General Espinoza, "six of them confessing to killing the General for \$10 each—paid by the priest." This looks very like a whale. But if strictly true—if Palacios is not a myth like his respected bishop, "Jorge"—if he is a priest at all—he is another Judas, a traitor to the teachings of Jesus Christ and of His Holy Church, and we hope there is rope enough in San Miguel to give him his due, and rid the world forever of such a monster. His, most certainly, was not the conduct of a Catholic priest, and, be assured, no Catholic will attempt to palliate it. But as we have said, the story is very like a whale.

O'CONNELL AND GARIBALDI.

Just so! O'Connell and Garibaldi were twin politicians and patriots. Sure St. Patrick himself was a Protestant, and Pio Nono is a Freemason! And it was because O'Connell was the twin brother of Garibaldi, that he was never feted and lionized, like the hero of the red shirt, by the Protestant ladies of England. It was because his principles were in accord with those of the arch-revolutionist, that he was always trusted and supported by the Irish clergy and repeatedly blessed by the Pope. It was because his life, like Garibaldi's, was spent in mad warfare against the Church, that he bequeathed his heart to Rome: Finally, it was because O'Connell was in politics and patriotism the twin brother of Garibaldi, that Protestants who swear by Garibaldi and the Witness refused to celebrate the Centennial of his birth in concert with others or by themselves.

PUBLISHER'S NOTICE.

The TRUE WITNESS will begin its Twenty-Sixth Volume on the 20th of August. Subscribers in arrears will please examine the date after their address, and remit in full to this Office without delay. As pre-payment of Postage by the Publisher will begin on the 1st of October, all those who have not paid up arrears and renewed their subscriptions will not receive the paper after that date.

Building lots are not decreasing in value in Sherbrooke. At a sale last week one lot, 60 by 95 feet, brought \$1,150, and another \$1,035.

PRIVATE INTERPRETATION.

Men readily adopt principles which are agreeable to human nature, but principles which curb evil inclinations, or tend to moderate excesses, are those that men most combat against. To examine the decalogue from the beginning to the end, we notice one principle which runs through the whole, and this principle is incorporated in so many prohibitory enactments against man's natural inclinations. Man in a natural state, or more perfectly speaking, in his unnatural state, desires full play to all his passions, his lust for money, power, and honor, he seeks every possible opportunity to gratify. To love ourselves above all others seems the most natural thing in the whole world, but to love our neighbor as ourselves seems to the worldly and the proud a principle impossible to be carried out. Now a system of religion based in opposition to the last-mentioned principle could be supported by arguments as strong as that used in support of private interpretation of Scripture. To the proud man nothing is so galling as obedience; yet, in the order of nature, nothing tends to preserve the social order than the principle of obedience taught by Christian principles. The child wars against the authority of the parent, and the rod is sometimes used to whip him into subjection. Yet, the parent will war against the Church and its teachings, and though not submitting to legitimate authority, he considers himself morally bound to exact obedience from his own children, and compel it by the exercise of what he knows and believes to be legitimate authority. Let a question arise as to the moral obligations which husband and wife owe to each other. The marriage ceremony plainly tells us that the husband is to love, cherish and protect his wife, and that the wife must love, honor and obey her husband. This we believe to be the moral law governing the relative duties of husband and wife. But a social war has commenced; wives, like dissatisfied subjects in a rebel state, too, have their grievances and wrongs to be redressed, and in their private interpretation of Scripture they may invert the order of those relative duties, and construe the text that the husband must be obedient to the wife, while the helpmate will love, cherish and protect her liege lord.

What is there in the Protestant principle that could consistently tell the wife, "Woman thou hast interpreted this passage incorrectly" could not the woman retort, by saying, "I am a Protestant, my church has taught me that private interpretation of Scripture is all that is needed. I have interpreted such and such passages in such and such ways, and yet you a minister of the Gospel from whom I have learned that principle, by telling me that I am wrong, you have in so doing convinced me of one of two things, either that the principle you teach you know to be wrong, or that if the principle you taught me is correct you have no authority to tell me or to influence me against what in my opinion are correct interpretations of such and such passages of Scripture." Martin Luther taught his followers that private interpretation of Scripture was a correct and a true principle, yet this same Martin Luther excommunicated Zuinglius for his interpretation of the passage—"this is my body." Zuinglius affirmed that the verb "is" was used by Christ for "represents" while Luther contended that the verb "is" should be interpreted literally. Now according to the Protestant principle both interpretations though at variance with each other must be correct, while Luther was wrong in not granting the same liberties to others which he claimed for himself. Calvin, although he taught the same principle, had Servetus brought to the stake for exercising it. Verily, the reformers themselves showed no great love for the principles they taught, and while Catholics are condemned by Protestants for ignoring this principle, Catholics fail to see how Protestants respect it. But a short time ago a Mr. Jenkins a member of Christ Church, Clifton, England was refused communion by the vicar of his parish on the ground that Mr. Jenkins denied the eternity of punishment, and the existence of the Devil, the action of the vicar in depriving Mr. Jenkins of what he considered his rights as a Protestant, has brought the question into our courts of law, and it is possible that the question of the existence or non-existence of the devil will be decided by the Judicial Committee of the Privy Council. Should the Judicial Committee of the Privy Council decide this matter adverse to the views of Mr. Jenkins, now, according to the Protestant principle, how far can it expect Mr. Jenkins to accept the decision? Verily the Protestant principle of private interpretation is a two edged sword, and although it was a mighty weapon used by the reformers against the Catholic Church, that same sword has turned against Protestants themselves, for to-day we find as many religious beliefs as there were languages at Babel. Every Protestant who can spell through the bible, considers his interpretation infallible and will not bow down or submit to even that teaching which he professes to believe.

POETS AND POETRY OF IRELAND.

On Monday evening last Mr. Stephen J. Meany, editor of the Sun newspaper delivered a lecture in the Mechanic's Hall before a crowded audience under the auspices of the Young Irishmen's Literary and Benefit Association, taking the above for his subject. The back ground of the platform was tastefully decorated with the Canadian and American flags which were united by the banner of the Society and the names of Irish patriots and poets were tastefully disposed on and around them. The Presidents of the several Irish societies wearing their regalia and Mr. E. Murphy, President of the Montreal Branch of the Home Rule League, occupied seats on the platform. Mr. Meany, although visibly suffering from a severe cold engaged the undiminished attention of his audience for the space of two hours while he traced the history of Ireland's national poetry and gave copious readings from her bards, illustrative of the peaceful condition of Ireland in her early days; of the troublous times she has since passed through, and of her present condition. Mr. Meany regretted that a more extensive knowledge of Irish poetry is not cultivated by the Irish people in the stead of the many common ballads which occasionally creep into books of poetry under the title of Irish national poetry. At the conclusion of his lecture Mr. Meany spoke strongly in favour of Home Rule.

A vote of thanks was accorded the lecturer on motion of Mr. B. Devlin, M. P., seconded by Mr. E. Murphy, the mover taking occasion to remark that the Irishmen of this city had earnestly looked for the establishment of an Irish daily newspaper for the last twenty years, and he sincerely hoped that every one of them in Montreal would do his utmost to further the interests of the Sun newspaper, of which the lecturer was a promoter and now one of its proprietors.