

The True Witness.

AND
CATHOLIC CHRONICLE,
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MONTREAL, FRIDAY, OCT. 16, 1868.

ECCLIASTICAL CALENDAR.

OCTOBER—1868

Friday, 15—Of the Ferials.
Saturday, 17—St. Hedwig, W.
Sunday, 18—Twentieth after Pentecost.
Monday, 19—St. Peter of Alcantara, O.
Tuesday, 20—St. John Cantius, O.
Wednesday, 21—St. Hilariou, Ab.
Thursday, 22—Of the Blessed Sacrament.

NEWS OF THE WEEK.

The Spanish Revolution, from present indications, appears to be tending rather in the direction of a Republic, than of constitutional monarchy. The provisional junta at Madrid has issued its programme, which includes universal suffrage, freedom of the press and "religious liberty," which is a modern euphuism for the spoliation, if not the persecution and suppression by law, of the Catholic Church. So in Protestant works of so-called history, dealing with the Reformation era, we generally find that the proclamation of "religious liberty" meant simply the prohibition of the Mass. It was thus, that in the sixteenth century, "religious liberty" was set up in England, Scotland, and everywhere indeed, where the Reformers got the upper hand; and modern Liberals have always approved themselves faithful to the traditions of their spiritual progenitors. We interpret therefore the programme of the Madrid revolutionists in so far as it relates to "religious liberty" in this sense:—That the Church is about to be despoiled of her property; that the religious Orders are to be persecuted if not banished; and that the profession of the Catholic Faith is to be made a civil offence. In the meantime, a Cortes has been summoned, the elections to which will commence about the 15th of next month. A revolution in the Spanish Colonies may be expected.

In what light these changes are viewed in France, and what effect they are likely to produce upon the French people, we do not learn; but it can scarce be doubted that they are not well looked upon by the Emperor, who, if he could, would no doubt interfere in behalf of the exiled Queen. The question of "Peace or War?" is still agitated, and is still enveloped in obscurity.

In Great Britain and Ireland preparations for the coming elections are going on actively, and of course the "Irish Church" is the great question of the day. A telegraphic despatch announces that the U. States Minister has arranged with the British Government the preliminaries of a Naturalisation Treaty, in terms similar to that recently contracted betwixt North Germany and the U. States.

The result of the Inverness election in Nova Scotia is expected with much anxiety, as it will afford a kind of test of the sentiments of the people of that Province. Dr. Blanchard the Union candidate, is almost the only politician of note favorable to that measure. Mr. Howe it is hinted is "on the fence," as the slang phrase goes—and prepared to accept the Union, if things can be made pleasant. This may be a libel; but we have seen so many strange things done by our provincial patriots, that we should not be surprised, should it turn out to be true.

AUSTRIA AND ROME.

The present unworthy attitude of Austria toward the Holy See, is but a further indication of the advancement of that infidel spirit which is gradually gaining the upper hand in civil matters throughout the world. Rulers of nations and their ministers are, with hardly a single exception, irreligious, infidel, or at least indifferent. The destinies of temporal institutions, systems, and constitutions are in the hands of a revolution, precisely similar to that which sapped the foundations of mighty Rome, and robbed her of universal dominion. But there is this difference: the Romans disregarded false principles which had their origin in a false mythology; moderns, reject real revelations, which proceed from the true God. The degree of guilt is measured by the gravity of their respective obligations. In this

respect, mankind to-day, is infinitely worse than when furious atheists, pretended to deny the existence of a Supreme Being by destroying popular faith in gods, which, though false, irrational and inconsistent—yet proved the unerring tendency of the human mind to admit a Power higher than itself. And if Pagan unbelief brought anarchy and ruin upon Pagan society; if it made prætorian guards and ambitious soldiers the arbiters of nations,—and overturned all law and order,—it is not difficult to foresee what must be the results of a similar course in our own times.

Perhaps, of all nations of the earth, Austria is the most indebted to the Holy See. The present civilization of Austria grew out of the very rudest materials. The Teutonic race was one of the most difficult to instruct and enlighten of which history makes mention. A hundred different tribes entered into its original composition. Their notions of law and government were uncertain, and so dependent upon interest and passion that any moral consideration of the propriety of subjection to authority, seldom affected them. The fierce races of warriors that poured down upon the effete remnants of the Roman Empire, were more disposed to destroy than to build up. Their robust barbarism scorned the higher, though weaker, intelligence of the conquered. To drink execrable mead, and roar their wild war songs by the banks of the Danube and Pomas their chief delight. Their watch fires beleaguered the capitals of Europe, and lit up the magnificent palaces and temples of a doomed empire. Their mighty camps were nightly illuminated with the red glare of villages and cities in flames. They revelled in the destruction they made: they viewed with sullen, ferocious joy the ruins that marked their resistless march: they cried, with hideous jargon, to be led where further conquests should await the skill of their chieftains and the power of their own right arms. They were the locusts of their times: no green thing was left to bless the path over which they swept, except one thing—the Church.

The south of Europe recovered from the shock of this terrible attack. At first, defeated, then encouraged with drawn battles: finally blessed with victory, civilization drove back the dogged determined barbarism that threatened to engulf her. The invaders fell back to the wild fastnesses of the forests through which the Danube flowed in solitary majesty. There, they met those countless thousands who had been attracted from the barren, sterile wastes of the north; and there,—the advanced guards of the uncivilized peoples of the unknown regions that lay behind them,—they settled down into a species of society more rude than patriarchal, yet, better than none.

Upon this raging, seething, troubled mass, a mighty enchanter soon began to exercise an influence for good. As soon as the fury of conquest was abated, these terrible warriors heard for the first time, a voice that spoke to Europe with authority and wisdom. It claimed to be that of a teacher of truth; and when they came to know something of that truth, their sagas or wise men, had never dreamt of a system so beautiful and sublime. So it came, that those dreaded invaders who promised to be a standing obstacle to the re-establishment of law and order, were softened into Christians and, therefore, disposed to appreciate the benefits of peaceful community. What effected this wonderful change? Not force, for Europe was but just recovering from the prostration which followed the eruption of the Norsemen. What violence could never have achieved, the Church in the person of the Pope accomplished. Her missionaries, with dauntless hearts, and burning zeal, plunged boldly into the depths of those vast solitudes, already made hideous with the unallowed rites of Thor and Woden, and the other terrible deities of a sanguinary race. They preached, and taught, and prayed; when they could not subdue, they died. Their places were taken by others no less disinterested. The constant dropping of water perforates the hardest rock, so, at last, the stubborn paganism of the strangers began to yield,—their fierce nature was changed,—their idols fell before the august symbol of Redemption—their barbarous songs were lost amid the sweet echoes of Christian melodies—and eyes, which once blazed madly as the bloody deeds of their heroes were chanted, now melted to a softer inspiration caught from the touching record of the Man-God's sufferings and death.

It may, perhaps, be said that the same process of improvement marked the transition of every nation that arose from the dismemberment of the Roman Empire. This is very true; but the obligations of some to the Church are greater by reason of the greater opposition to her benign teachings which marked their early history. The paganism of the Celtic race, for instance, was refined and elevating compared with that of the Teutons. Hence, there was less repugnance to Christian truth displayed by the former than by the latter.

Having founded German Society upon the sure and lasting basis of the true principles of government and morality, the Church protected the glorious monument she had created. When

the Crescent appeared in the Western skies, it found itself confronted by the sun of Truth.—When Christendom, threatened by the fanatical horde of Mahomet, grew paralyzed with anxious fear, the Popes, enkindled an enthusiasm that blazed at Tours, increased at Vienna, and attained its splendid complement at Lepanto. The age was not one suited to protocols, diplomatic notes or coalition. One great purpose, engaged the attention of Europe—Christianity must be saved from the destruction which was so fearfully imminent. A sense of religion, continued with self-interest, enlisted Kings in the great cause. But union amongst these monarchs would never have been achieved had there not been a ruler in their midst, wiser than Nestor—more influential than Agamemnon. It was brought about by the moral influence of the Popes.—They, and they alone, were equal to the great task of combining the conflicting interests, and diverging aspirations of European nationalities, for the purpose of defence, and the safety of all.

But it is in the internal affairs of Austria that we observe the noble efforts of the Popes most clearly. Whatever changes may have been recently effected by the ambition and unscrupulousness of an able statesman, it is certain that Austria was the head and heart of the German race in the Past. Hence, when we mention German rulers, and German affairs, it is, in reality, Austria in general terms. Perhaps, then, no nation of which we know anything, suffered more from its monarchs than did Austria. They had the most absurd and exaggerated notions of royal privileges. Their despotic disposition plunged them into every excess. They wished to make their will an equivalent for law. They were sensitively alive to the obligations of their subjects. They exacted the last farthing of obedience, and punished with passionate severity the slightest tendency to complaint. In all this they forgot to remember, that the duties of Kings and peoples are reciprocal—that subjection supposes protection—that obedience supposes lawful commands. But the worst results of this tyranny were counteracted by an intrepid enunciation of the just principles which should guide Kings. This the Popes did. Nor can it be objected that the Roman Pontiffs defended the people, not because they were oppressed, but on account of the interference of rulers in ecclesiastical affairs,—that it was an indirect advocacy, proceeding more from a vindication of the prerogatives of the Holy See, than from any actual concern for the peoples' rights; and that, consequently, the Popes deserve little thanks for their efforts. For, the fact is, those arbitrary Emperors interfered in Church matters, because of the Popes defending the rights of their outraged subjects. Had this not been the case, we would not have seen Henry IV. addressing St. Gregory VII. in one of his brutal epistles,—“You trample upon them” (intruders and oppressors)—“and, therefore, you gain the applause of the mob.”

Uninfluenced by party or passion, the Popes did for Kings, services, as important as those by which the just independence of the subject was ensured. When demagogues strove to heat the popular imagination with novelties impossible of attainment, yet, none the less dangerous, in that they advocated the abolition of those social restraints necessary to society—which pre-suppose subjection to proper authority—the Popes appeared on the side of Kings. Not because they were kings simply, but because justice and right were then on their side. We are not speaking of Democracy *per se*, but of that comical, concrete monster of our days, which has always lurked somewhere or other in past times, and which is nothing more than a society founded upon false principles, with a strong tendency to run wild.

We might prolong this matter indefinitely were we to refer, however cursorily, to the immense benefits the Popes have conferred upon Austria in all the different relations of civilized government and society. We shall confine ourselves to two particular cases which sufficiently prove the truth of our assertion,—Education and the Family.

Christian education elevates: as understood by the enemies of the Church it degrades. The former idea embraces the chief end of man; the latter, the secondary and inferior. The former makes the temporal present subservient to the eternal future: the latter, the opposite, for as understood by the Catholic Church, education is the handmaid of religion: with her opponents, it is the slave of education, or, to speak properly, is completely ignored. Starting from a true appreciation of the relation of the creature with the Creation, the Church of God cherishes all learning that preserves those relations; and rejects all that weakens them. Real education is simply an enlightened intellect in harmony with the infinite reason of God. There can be no education without the Catholic Church, for she alone possesses a system in accordance with the divine exemplar. Blessed is the nation whose citizens have been trained and educated after this manner! Woe to the nation that build its hopes upon the sands of an irreligious system. Austria possessed the former boon, but, captivated, alas! by the specious appearance and so-

phistries of the Revolution, she has cast it aside and grasped at a shadow.

Whenever a nation has become hopelessly impregnated with false principles the inviolability of the marriage tie is disregarded and denied. Yet, it is an argument, old as the hills, that the very existence of States depends upon the fidelity to their contracts of man and wife: for, without that fidelity the Christian family is an impossibility. Without the Christian family we may have communism—but a community of savages and barbarians. Yet in spite of this obvious truth, we find so-called enlightened nations demanding and obtaining legislative enactments—they are not laws—which are subversive of the primary elements of society, and in direct antagonism with the express commands of God. Moreover, it is worthy of remark, that in the past, a disregard of the marriage contract became more apparent and widely spread according as a nation approached its downfall and destruction. If peoples were not blinded by passion, and incredulous through pride, this consideration might have some effect upon them. This folly is painful to witness outside of the Church. But what words can express the sentiments of all true Catholics, at the sad spectacle of a Government, once faithful to the Holy See, coquetting with the infidel, cynical spirit that is now seated upon the Thrones and in the Cabinets of Europe. There is nothing deeper than ingratitude: nothing more unworthy than to turn favors against the hand that bestowed them. The kiss of Judas was more painful than the scourges of Pilate.

Truly, the Holy Father has need of all his indomitable firmness to withstand this latest and most cruel blow. Austria,—we cannot disguise the fact—has broken away from her old and sacred traditions, and taken her stand on the side of the Revolution. She may not, as yet, have committed herself to all the requirements of her new love, but that will come in time, unless Heaven shows her special mercy. “I would lose my throne, if I did not yield,” cries Francis Joseph. But the emergency demanded the loss of a throne, which would have been more than regained hereafter. God knows how to recompense faithful emperors as well as faithful beggars. “All is lost, save honor!” exclaimed Francis I. after Pavia. Francis Joseph should have remembered that there are somethings on earth of more importance to high-minded men than either place or power. The brightest jewel in a diadem is the honor of him who wears it. It adorns no longer the crown of Austria.

We might make a little parallel about a certain Maximilian, alienating the Church, and attempting to conciliate a power similar to that which has misled Austria. Poor man! he strove to regain his former position, but it was too late. There is sometimes no great distance between an imperial throne and the ditch of a garrison town. Francis Joseph should reflect—perhaps the Revolution may give him, too, his Queretaro.

J. M. J. G.

“IS THE POPE A FREEMASON?”—This is the silly question that we find propounded in the *Special Correspondence of the Daily News*.—We reply “No, he is not, and cannot be, no matter what some unprincipled slanderers may assert to the contrary.”

The origin of this very silly libel upon the illustrious Pontiff is thus given by the French papers, and reproduced by the *Minervs*.

The *Siecle*, a French infidel paper, having given circulation to the libel, according to which the Pope was received a Free Mason at the epoch of the French invasion of Italy, and when as a young man he resided at Sinigaglia—is thus refuted by M. l'Abbe Cognetti:—

111. At the time of the first French invasion of Italy, in 1795, Pius IX. was only three years old, and it is not probable that the astute Free Masons admit babies into their ranks.

121. At the epoch of the second French invasion, 1809, Pius IX, then seventeen years of age, was not a resident of Sinigaglia, as he then lived at Pizaro, with his uncle the Archbishop of that place. It is thus that the “he with a circumstance,” always a dangerous lie, is disposed of.

And even were the story true, which it is not, what then? St. Augustin, in his younger days, was ensnared by the Manicheans; nevertheless, he died in the odor of sanctity, and by many Protestants, as well as by Catholics, he is still esteemed one of the greatest of the Doctors of the Church! So a man might be entrapped by the Free Masons in his (inexperience and youth); and yet be a good Catholic, holding all secret societies in abhorrence, in his maturer years.

Our contemporary the *Montreal Gazette* seems to be unable to distinguish betwixt verbs active, and verbs passive—so at least we feel compelled to infer from the following extract from an article commenting upon an address lately delivered by Dr. Trench, the Protestant Archbishop of Dublin, in the course of which article the *Gazette* says:—

“We may be ready to allow that the comparative fallure of the Irish Church is to be largely accounted

for by the persecutions she has endured more than once in the early days of her history.”

This is a certainly novel reading of that history. We have read of the sufferings and persecutions which that church, from the day of its creation in the reign of Elizabeth, inflicted upon the Irish Catholics: we have read of penal laws, indeed, by which Irish Catholics were the sufferers, and in the infliction of which the Protestant church of Ireland was the active principle: but it is new to us, as it will be to many of the readers of the *Gazette*, to learn that the Church in whose behoof the Penal laws were enacted, and ruthlessly executed; that the Protestant Church which the State created, which the State fostered, and enriched by the plunder of the Catholics—failed in its mission, because it suffered persecution. Live and learn however says the proverb: and perhaps if we live long enough, in time we shall learn that the failure of the Mahomedan power in Turkey to convert the Greeks to Islamism, is in a great measure to be accounted for by the sufferings and persecutions it has had to endure, especially in the early days of its existence from the hands of its Christian subjects.

ST. PATRICK'S BAZAAR.—It is needless for us to recommend this charitable work to our readers. Their zeal needs no stimulating, and it is enough to call their attention to the advertisement in order that they may know when, and where they may offer their contributions to the cause of charity. Never have these contributions been withheld; never has the tide ceased to flow; and we have therefore unbounded confidence in the result of the appeal that the Directors of the St. Patrick's Orphan Asylum are again about to make to a generously charitable public in behalf of the bereaved and helpless little ones cast upon their care. For as the Father of the fatherless, ye have done it unto me; how then can we doubt the issue of an appeal to the patriotism and the Christian charity of Irishmen, of Catholics, and of all who call themselves Christians.

SCOTLAND AND IRELAND.—Though Ireland is troubled with much political excitement, and although the existing social relations betwixt landlords and tenants are pregnant of deeds of illegal violence, its criminal records are light as compared with those of Scotland, where neither political nor social provocations to crime exist. The criminal Courts of Ireland have little, almost nothing, to do; whilst of Scotland it is reported that the criminal calendar is usually heavy. In one city, Glasgow, there are not less than 100 cases, including three of murder, and three of culpable homicide.

Messrs. Connolly & Kelly, Booksellers and Stationers, 36 George Street, Halifax, have kindly consented to act as our agents for Halifax and vicinity, subscribers in arrears are requested to call on them as soon as possible.

Subscribers in P. E. Island who are in arrears are requested to call on Mr. J. C. McDonald, at Hon. D. Brennan's, Charlottetown, and settle their accounts.

Our Subscribers in Antigonish and neighborhood are requested to pay the Rev. R. McDonald, Pictou, their arrears to this office.

ORDINATIONS.—On Sunday, 4th inst., Monseigneur the Archbishop of Quebec conferred the following Orders:—

Tonsure—MM. Nazaire Paquet, Louis Beauhieu, Ed. Casault, Jos. Sexton, David Gosselin, M. Lemieux, Anselme Deziel, J. C. Laflamme, J. T. Carrier, C. Aityre Colet.

Minor Orders—EM. L. Ez. Chavigny de la Chevrotiere, P. E. Beaudet, Prosper Vincent, Frangois Cinq-Mars, Joseph Marquis, Leon Morrisette, Ed. Laurault.

Subdeacons—MM. E. W. Tremblay, P. Boily, Joseph Quinan, L. W. Barabe, Frere Joseph Marie, Trappist, Frere Antoine, Trappist, A. C. H. Paquet.

Deacons—MM. J. A. Pelletier, J. F. Soucy, Frere Maure, Trappist.

On the same day, Monseigneur C. Larocque, Bishop of St. Hyacinthe, during Pontifical High Mass, celebrated in honor of the Parochial Festival, conferred Orders as follows:—

Minor Orders—M. J. C. Blanchard.
Tonsure—MM. D. A. Dufresne, A. Chagnon, J. I. Courtemanche, M. J. Desrosiers, of St. Hyacinthe, and MM. J. A. Lyberge, M. Martineau, C. Huot, and J. V. A. Archambault, of the diocese of Montreal.

ORDINATION.—On Sunday 4th inst.—the Feast of the Holy Rosary—his Lordship the Bishop of Toronto ordained to the Priesthood the Rev. Mr. Cassidy, of this city. The young gentleman is an *élève* of St. Michael's College. He finished his ecclesiastical studies in the Seminary of Montreal. His Lordship was assisted by the Rev. Vicars General Jamot and Ronney. The Rev. J. B. Froulx, Rev. J. O'Donnell, Rev. W. J. White, Rev. D. O'Connor and Rev. M. Chalender were also present. The students of St. Michael's College attended at the ceremony. The parents and relatives of the Rev. Mr. Cassidy occupied pews in the centre aisle near the grand altar. In the evening at seven o'clock, the Rev. W. J. White delivered a very lucid and instructive sermon on the angels, highly appropriate to the feast of St. Michael the archangel, which was that day celebrated throughout the diocese.—*Toronto Freeman*.