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THE ANTONELLI CASE.

The scandalous attempt to befool the memory and to secure the property of the late Cardinal Antonelli has approached its last stage. On the 16th of December, the case came for its last hearing before the civil tribunal in Rome. The counsel for the "Countess" Lambertini, the alleged daughter of the cardinal, in claiming the whole or part of the estate, made the weak contention that paternity could be established by verbal evidence, independently of deeds or documents. The counsel for the Count Antonelli answered that no child has a right to renounce legitimacy or illegitimacy from interested motives, and that verbal evidence is not admissible in opposition to irrefragable facts and documents. The paternity of illegitimate children was not easily proved in contradiction to the baptismal act and the fact of a long life in the house of reputed legitimate parents. It was impossible to prove paternity where the alleged mother was not apparent and is a mere myth. The Court reserved judgment, but, says the correspondent of the London Times, "victory is assured to the defendants unless the plaintiff can produce her mother. As the claimant's counsel has declared that in case of emergency "the real mother could be produced." It is possible that a dramatic scene may still ensue. The statement made is that the alleged mother was an English lady of noble family. It will not be easy to obtain a swindler among that class; and an attempt at imposition will probably end in the hulks."

EDUCATION IN CATHOLIC COUNTRIES.

Antagonists of the Church cling tenaciously to the idea that the so-called Protestant lands are far ahead of all Catholic countries in matters pertaining to education. Statistics, however, prove the exact reverse, as we find in the following facts given by an eastern contemporary:—

"Nine-tenths of the universities of Europe trace back their origin to Catholic times. There was hardly an abbey in the Middle Ages that had not its school. The author of "Christian Schools and Christian Scholars" has shown clearly that the primary school is not an invention of the nineteenth century. At the present day the Catholic Belgian province of Luxembourg has a more perfect organization for popular education than any country in Europe, and that too, without compulsion. Only one per cent. of the people are uneducated. In Germany, the Catholic provinces are fully equal to the Protestant districts in this respect. In France, primary education is highly developed, especially in the towns. Its success is largely due to the Catholic teaching orders of men and women. M. Maxime du Camp, a Liberal, like M. de Laveleye, gives the first rank among the primary schools of Paris to the Sisters of Charity. Rome, the very center of clericalism, Papal Rome, with a population of 158,000, had, according to Mr. Laing, in the year 1843, 372 primary schools attended by 16,000 children, and conducted by 452 teachers. Berlin, in the same year, with double the population, had only 264 schools. The Papal States had seven Universities, with a population of only two and one half millions, while the twenty-six million Protestants of Germany, at the present day, have exactly the same number of universities—seven. So much for the charge that the Catholic Church is opposed to, or careless of, the education of her children. More than half the nuns whom M. de Laveleye's Liberal friends would expel from Belgium if they could, gave their whole lives without fee to the teaching and education of the children of the poor.—Catholic Sentinel.

THE CHURCH IN IRELAND.

Many readers of the True Witness may be gratified at perusing the following statistics of the present state of the Church in Ireland, which we cull from Sadler's Directory for 1878:

The province of Armagh contains nine archbishops and bishops; three hundred and fifty-one parish priests; nine hundred and fifty-four curates; and eight hundred and five churches and chapels. Of Houses of Religious orders, there are 16 for men and 53 for women. The province of Dublin comprises five archbishops and bishops, one hundred and eighty-seven parishes; eight hundred and sixty-three priests; four hundred and eighty-five churches and chapels; and one hundred and fifty-five Houses of Religious orders. The province of Cashel comprises eight arch-

bishops and bishops; three hundred and thirty-one parishes; nine hundred and fifty-one priests; seven hundred churches and chapels; and one hundred and thirty-nine Houses of Religious orders.

The province of Tuam, comprises seven archbishops and bishops; one hundred and ninety parishes; three hundred and eighty-four priests; three hundred and eighty seven churches and chapels; and fifty-three Houses of Religious orders.

Thus there are in all Ireland twenty-nine archbishops and bishops; three thousand four hundred and fifty priests; two thousand three hundred and seventy-seven churches and chapels; and four hundred and twenty-nine Houses of Religious orders.

of the camp, and pieces of tobacco tied to sticks, which signified that the Sioux desired to smoke and hold a council. The Crows and Gros Ventres, however, considered the tobacco a decoy, and were afraid to venture out. The following day Mayor Reed, who was at the Fort, started for his rache in company with one of the Crows. When a few miles out, they discovered a large party of Sioux mounted, and were compelled to turn back. A Gros Ventre Indian came in from the Marjos to-day and reported as follows:—A member of the Blackfeet Tribe recently came to his camp on the Marjos to learn how he and his people felt about joining the Sioux. It appears that the Sioux have held a

THE SUPPOSED MAUCH CHUNK MIRACLE.

The secular newspapers for the past week have been filled with accounts of a miraculous cure of a person at Mauch Chunk. Catholics who read those accounts received them with reserve. While it is our faith that the mighty hand of God is not shortened, and that He can, and does, perform miracles now, as in the days of old, through the agency of His servants, yet it is not obligatory upon Catholics to believe in any wonderful cure, real or imagined, that persons, however sincere or devout, may attribute to divine agency. Catholics have perfect liberty to examine and

the facts and circumstances, as detailed in the newspapers, were such as would deter intelligent Catholics at once from believing that a real miracle had been wrought. They are too well grounded in the true faith to be open to the superstitious credulity by which disbelievers in divine religion are constantly misled and deceived.

The matter was brought to the notice of the Most Rev. Archbishop of Philadelphia, who promptly took action upon it, and required the clergyman who supposed that he had wrought a miraculous cure, to make the following announcement to his congregation:

"The Archbishop, having heard and carefully considered the circumstances preceding and accompanying what is deviously called the "Mauch Chunk Miracle," said to have been wrought on the person of a woman whose eccentric piety has not her good sense nor sound Catholic doctrine for its foundation, requires me to instruct you that in his judgment it is a delusion and a pious fraud. Without inquiring as to the extent to which others participated in this infamous folly he desires to mark the whole proceeding and the principal actors in it with his distinct and unqualified disapprobation and condemnation, and to say that a repetition of anything of the sort in this Diocese will be visited by the severest censure authorized by the laws of the Church."—Catholic Standard.

THE BATTLE OF LEPANTO.

BY THE REV. FATHER O'HANNE, AFRICAN MISSIONARY.

It is not necessary for me here to give the history of Mahometan growth and progress in detail. It will be sufficient for my purpose to exhibit the conflict it had with Catholicity and how Catholicity conquered: Mahomet, the Prophet, as he is styled, of Mecca, appeared as the rival and enemy of Christ. His principles were so gratifying to human passions that followers were not wanting. The ambitious, the lustful, the ambitious swelled his armies. He and his followers proclaimed a war of total extermination against the Church. They rushed upon her with satanic ferocity. The forces of the Mahometan Power was tremendous, so that the Catholic Church was obliged to call upon the Christiana Princes of Europe to unite their armies and fleets to meet and check the common foe. For a long time the issue of the conflict was doubtful; it was an all but desperate struggle for faith and civilization. Many Catholics, actuated more by fear than hope, cried out, "Lord, save us, or we perish!" The Church, filled with confidence in Him who said—"I am with you all, even to the consummation of the world," dashed her forces into the Gulf of Lepanto to contend in mortal combat with the universal enemy. There they met on the angry, boiling waves, the fleet of Christ led on by the Cross, the fleet of Mahomet with the crescent floating in the mocking breeze. The army of Mahomet was numerically powerful, the Christian army comparatively small. The signal of war sounded, the fearful battle began. It was a critical moment for the civilization of Europe as well as for the freedom of religion. The scimitar gleamed, the polished steel glittered, the powder smoked, the cannon roared, the waters hissed and flashed in columns of foam, the spray was dashed to the heavens.

For a moment the Mahometan fleet was successful. The Prophet was invoked for aid, but the Church bowed before Christ in prayer, blessed the Christian fleet, when, lo! as the wild shout of Mahometan triumph rang over the mighty ocean, a thick bank of cloud lay upon the horizon; it grew and spread till it covered the whole expanse of the firmament. This was followed by a hollow moaning over the gleaming surface of the sea, black with the reflection of the sky above it, and then suddenly the tempest burst with a deafening crash into a very hurricane of desolation, whilst the already crippled ships of the Mahometan Power were caught in its dire embrace, and tossed from crest to trough by the giant waves as if they had been feathers blown by a boy's breath, livid tongues of fire flashed from heaven, and the deep roll of thunder rendered the cannon sound silent. The Mahometan Power staggered as if drunk on the mighty ocean, till, tremulously quivering, she lurched and in great portion went down amidst the rush of waters and roar of thunder.



PIUS THE GREAT, OF BLESSED MEMORY.

Born, May 13, 1792; Priest, April 10, 1819; Bishop, May 21, 1827; Cardinal, Dec. 14, 1840; Pope, June 10, 1846; Crowned, June 21, 1846; Imprisoned, Sept. 20, 1870; Died Feb. 7, 1878.—R. T. P.

THE CONSPIRACY OF THE INDIANS

TO DESTROY THE WHITES NEAR THE CANADIAN BORDER.

The following despatch, dated Fort Benton, Montana, February 5, containing an account of the visit of Sitting Bull's Sioux over the Canadian border, and their attempt to form a confederation to attack the whites, has been received at Washington, and is vouched for as reliable in every respect. Charley Buckmann arrived from Fort Olggett last evening, with the following important information: On the 13th of January the Crows and the Gros Ventres camped at Fort Olggett, and discovered moccasin tracks of about 100 Sioux in the vicinity

council with the Sarcas at Cypress Mountains, when the Sioux stated that they wanted us to form an alliance with all the northern tribes to kill off the whites before the latter became too numerous. The Sarcas communicated with the Blackfeet, and the latter sent this Indian to negotiate with the Gros Ventre Indian, from whom this information is obtained, left the Marjos, a runner from the main camp of Milk River had come in with the news that a delegation of nine Sioux came to camp to get the whites. The Gros Ventres profess to have threatened the party, whereupon the latter went outside the camp, dug a hole, and dared them to come on. They say they would have attacked them, but were afraid of the Assinaboines.

weigh all the circumstances aided and evidence brought forward in favor of any and every supposed miracle. The Church carefully guards her children against unbelief, on the one hand, and with equal care, against blind credulity on the other.

Catholics are under no obligation of faith to believe in any miracle which the Church has not declared to be a real miracle; and this declaration she never makes, except upon the most ample and conclusive evidence—evidence infinitely stronger and more convincing than what would be deemed sufficient to justify, in Courts of Justice, a positive decision on the gravest matters that are brought before them.

In reference to the occurrence at Mauch Chunk