

The True Witness

AND
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MONTREAL, FRIDAY, MAY 26, 1871.

ECCLIESIASTICAL CALENDAR.

MAY—1871.

Friday, 26—St. Philip Neri, C.
Saturday, 27—Fast. Vigil of Pentecost.
Sunday, 28—PENTECOST.
Monday, 29—Of the Octave.
Tuesday, 30—Of the Octave.
Wednesday, 31—Ember Day. Of the Octave.

JUNE—1871.

Thursday, 1—Of the Octave.

NEWS OF THE WEEK.

We are drawing nigh the end of the long agony before Paris. By recent telegrams it appears that the Versailles troops have forced an entrance into the City near the St. Cloud gate; and that the defenders have been driven from the *enclave*. They will, however, probably still make a desperate stand in the streets, many of which they have barricaded. Still, do what they may, they cannot long hold out, if the attack be pushed with vigor; but in the hand to hand fight in the streets of Paris, which seems imminent, a great portion of that beautiful City may be destroyed.

The army is said to be much irritated by the destruction of the Vendome column, the monument of so many victories, of which the French felt justly proud. Its destruction is no doubt intended to convey the idea that the French, as typified by the Paris insurgents, have for ever broken with the era of aggressive war, and conquest, and that the reign of fraternity is about to be inaugurated on earth. It is not however, in this sense that the world will accept this act of Vandalism; nor is it from the triumph of the bloody and blasphemous crew by whom it was perpetrated, that men can anticipate the dawn of the era of peace and good will.

Meantime as their defeat approaches, the Paris Communists become more bitter and outspoken in their hatred of Christianity. They seem as if they wished to distinguish their last moments by a display of blasphemous brutality worthy of the vile Hebertists of '93, whom Robespierre sent to the scaffold for dishonoring the Revolution by their excesses. God is formally deposed, prayers are prohibited, the confessional is to be suppressed. These are the concluding acts of the men of this dastardly Commune, who unable to face the Prussians in the field, or to defend their City against the foreign foe, put forth all their vigor to crush the nuns, the Christian Brothers whose sublime heroism on the field of battle has extorted the admiration of Protestants; to persecute priests, and to drive out the little children from the schools in which they received a Christian education. Thank God, the reign of these ruffians is coming to a close.

In Canada, in the Lower Provinces especially, the people are much exercised with the Washington Treaty, and the surrender therein provided for, of their much cherished Fisheries. The Treaty is certainly not popular, and were it to be submitted to a plebiscite it would, we believe be rejected by a great majority. Yet what are we to do?—or how can we better ourselves? To reject it, because of the sacrifice of our Fishery rights, would be to precipitate the cutting of our political connection with the Empire, of which happily for ourselves we now form a part; and as it is always sound policy to accept the less of two evils, when one or the other is inevitable; and as separation from Great Britain—to be followed, as would necessarily be the case by Annexation—would be the greatest political and moral evil that could befall us—it would seem that, bitter though the pill may be, our Canadian statesmen will do well to swallow it. The *Minerve* (Ministerial) of Monday has some very sensible remarks on the subject. Though far from approving of the sacrifice, it would accept it rather than Annexation. "The true question

to decide," it says, "is this. On which side is it our interest to range ourselves? on that of England, or on that of the United States?" This is the question in a nut-shell. The dilemma in which we are now placed is but the consequence which was patent to every one not an idiot from the first outbreak of the war in the U. States. The triumph of the North meant the robbery of Canada, the humiliation of Great Britain, and the sacrifice of her North American Colonies; and we are but reaping to-day the fruits of that miserable cowardly policy which, without being of any service to the gallant Southerners when fighting for their liberties, and their constitutional rights, aroused in the breasts of the Northerners a feeling of bitter irritation against Great Britain and her dependencies. Is it not plain as the sun at noon day, that had the Southern States, thanks to the generous co-operation of France and Great Britain brought the war to a different and happier issue, by establishing their independence, Great Britain would not to-day have been obliged to eat humble pie in the *Alabama* business, or have been compelled by circumstances tamely to barter away the rights of her loyal Colonists, and devoted subjects? Sad as is the plight of the Southern States to-day, crushed as they are beneath the foot of the tyrant oppressor, they are scarce greater sufferers by the triumph of the cause of their adversaries, than are the Provinces of British North America. However it is no use crying over spilt milk.

Latest telegrams confirm the report of the entry into Paris of the Versailles troops; we give the most interesting:—

NEW YORK, May 22.—A special correspondent at Versailles last night telegraphed full particulars of the manner in which the government forces entered Paris. Captain Treogo, of the navy, went from the trenches to the ramparts at Point de Jour, and finding the insurgents had retired, called three hundred sailors and took possession of the gate. Other troops followed, and before any one was aware the entry had commenced. Not a rifle was fired; there were no wounded, the whole thing was unexpected. A white flag was hung out at Auteuil. Another brigade of the Versailles has entered the Porte Montrouge and the troops are pouring down on both points. It is reported that the Arc de Triomphe has been reached and that the insurgents made but a slight resistance. The guns on the ramparts have been turned on the Communists. 20,000 men are under Issy, 40,000 are moving on the open gates.

VERSAILLES, May 22.—Eighty thousand Versailles troops have entered Paris. A sharp cannonade is heard, doubtless against the barricades near the Arch of Triumph.

The Communists are represented as having fallen back to a formidable line of barricades extending across the Rue de Rivoli to the centre of the Place de la Concorde. The barricades are armed with mitrailleuses and light field pieces; and innumerable torpedoes and other engines of destruction are thickly planted in the neighborhood.

LATER—Reports from Paris come in thick and fast. The Palais de l'Industrie is surrounded by Government troops, and the Communists inside have been called on for unconditional surrender. A parley is now in progress.

A bloody fight occurred in the Rue St. Honore. The Versailles charged down the street with fury, and were fearfully cut up by a concealed fire from the windows of the conciergeries. MacMahon planted 11 pieces of cannon on the city side of the Arc de Triomphe, amidst the debris of the captured barricades, and completely swept the Champs Elysees.—The Communists are concentrated along the Rue de Rivoli, the Rue St. Antoine, around the Hotel de Ville, and in the Place de la Castille. General Lenoire was shot this morning in the east square of the Tuilleries by Court Martial, on a charge of treason to the Commune.

LONDON, May 22.—A despatch dated "Outside of Paris, evening of 22nd," says the isolation of the city still continues. Fires are raging inside, and a dense smoke overhangs Montmartre. Frequent explosions are heard. The sound of cannon and musketry firing is continuous. It is said that the Prussians are occupying Vincennes. The Prussian outposts have received strict orders to drive back all insurgents attempting to pass their lines. A wounded Communist general seeking to escape from Paris has been turned back by the Germans. Their advanced corps have been doubled.

There have been lively debates in the House of Lords on the Washington Treaty which it is expected will be ratified immediately by the U. States. We suppose that our readers know that in Great Britain, it is not necessary to submit Treaties to either branch of the Legislature. The Queen alone is competent to sanction them in her executive capacity. The Prince of Wales was expected at Dublin.

The following Circular Letter addressed by His Lordship the Bishop of Montreal, to his Clergy, has been handed to us for publication:

"Hail Mary, conceived without sin,
the honor of our people.
Let us rejoice in this day
that the Lord has made.

CIRCULAR TO THE CLERGY WITH RESPECT TO THE ELECTIONS.
MONTREAL, 6th May, 1871.

BELOVED FELLOW-LABORERS,—

We are to-day, under the protection of the disciple whom Jesus loved, about to treat of the approaching elections; as we also did on the 25th July, 1867, under the protection of his Blessed brother, the glorious St. James, whom Divine Providence has constituted the Protector of the Clergy and people of this Diocese, by inspiring Our predecessor to institute him as Titular of the Cathedral. Our weak voice, united to the voices of these two Sons of Thunder shall, so we hope, bear to the inmost recesses of the soul, the conviction of the duties which Religion imposes on us, at this time when all are so deeply preoccupied with the coming elections.

In this Circular, We scarce do more than borrow from Our Pastoral Letter of the above given date, certain passages on which We make such comments as our actual circumstances suggest. And besides you are certainly at liberty to read again from the pulpit—in whole or in part—and to comment upon that Letter, to the end that at the present moment, as it happened four years ago, there may be a perfect accord in the direction of the elections, in so far as we are bound for the benefit of religion, to concern ourselves therewith.

Now amongst other rules laid down in that Pastoral Letter, here is what it notes as the qualifications that should be conspicuous both amongst those who present themselves as candidates for a seat in the Legislature, and all the electors.

"A second rule to be followed in your elections, is the obligation, incumbent on all of you Dearly Beloved Brethren, to take the greatest precautions so as to make a good choice of your Representatives: and as this involves an obligation on the conscience, pastors are bound always and everywhere to instruct the people as to their obligations in the exercise of their civil, political, and religious rights: for all should know that in the choice of Representatives in Parliament, of Mayors, Municipal Officers, School Commissioners and other functionaries, they are bound to pronounce in favor of those who, in good faith, are deemed capable of defending and upholding these same rights." *Circular, May 25th, 1866.*

"The Sacred Scriptures are in fact full of oracles which testify that we must not thrust ourselves into offices whose functions we are not able to discharge, whether on account of our ignorance of the duties thereunto attached, or of our weakness which incapacitates us from repressing disorders. *Noli querere fieri judex nisi valeas irumpere iniquitates.*—Ecc. 7. 6. These Scriptures reveal to us the terrible responsibility of all who are established in authority, because of the account of their administration which they will have to render to the Sovereign Judge. *Potentis potenter tormenta patientur.*—Sap. 6. 7. So the holy king David craved pardon of God for the sins committed by others, and which he had failed to prevent when having the power to do so. *Ab alienis pueris sero tuo.*—Ps. 18, 14. The dread scourges of war and pest which the sins of this king drew down on the kingdom of Israel, are a fresh proof that the people have a lively interest in that they who rule them give faithful obedience to the laws of God. Whence evidently it follows that if they be called upon to contribute towards their elevation by electing them, the people assume the responsibility of their acts."

And so, Dearly Beloved Brethren, when about to cast your votes, try and be deeply impressed with the importance of the act, saying within yourselves:—I know that I shall one day have to answer for my vote before the Tribunal of the Sovereign Judge; and it will minister to my condemnation, if, through passion, and knowingly, I should elect one who is unworthy or incompetent. I must then act with a clear conscience, and for the greater good of Religion and my Country.

From what We have said you will understand, Dearly Beloved Brethren in what manner your pastors should instruct you in the duties which at election times you are called upon to discharge; and how, both in their public and private life, the Clergy should remain neutral in matters wherein religious principles are not involved.—(*Circular as above.*) For, note it carefully, there is a wide difference betwixt saying, "Vote for or against such a particular candidate;" and saying "Vote for him who in your soul and conscience seems to you best qualified to maintain the interests of Religion and of the Country."

For, if you will but take notice, your pastors in this do but remind you of the words that proceed from the mouth of the Everlasting

Wisdom: "Render therefore to Cæsar the things which are Cæsar's; and unto God the things that are God's."—St. Matt. 22, 21. For God has established in the world, both the religious and the civil Society; so that with mutual accord they may both work together for the good of the people. Thence it follows that these two Societies owe to one another mutual support, and that they are bound, reciprocally, to uphold and defend one another, neither encroaching upon the other's domain.

From these sacred texts it is easy to conclude how great and terrible is the responsibility both of electors and of the elected in the eyes of God and His holy religion. Thence too flows the grave obligations they are under to instruct themselves as to their duties in the accomplishment of so important an act. *Erudimini qui judicatis terram*

For, as we have seen, the candidate must be thoroughly aware of the extent of his high mission; and the people who elect him should be well acquainted with him to whom they entrust the great interests of their religion and country. In truth, the pastors of souls never fail as the time of the elections draws nigh to lay down as clearly as possible, the principles by which both electors and elected should be guided; but too often it happens that these important lessons are forgotten or laid aside, in consequence of the harangues everywhere delivered; and the articles in newspapers which have their circulation in our cities and rural districts, and are published in the private interests of the parties which, respectively, are bidding for votes.

It is important then that besides the voice of the pastors, there should be that of others who can make themselves heard every day, and in all places, repeating the teachings of religion. Now these voices are those of journals of sound principles which form public opinion, and keep the people in peace, and submission to the legitimate authorities; which explain, and develop by all means in their power, true principles, and thence proceed to apply them in a just manner, and one on a level with the general intelligence. Without this help, in some measure become necessary, the people would be driven about by every breath of doctrine; and would be seriously exposed to the risk of taking the wrong road in the matter of the elections.

We should then bless Divine Providence when it raises up men sincerely religious, and strongly devoted to the interests of the Church and Country; who take counsel together, to make their voices heard in concert; and who engage and bind themselves to sustain the common interests of the Altar and the Throne.—And since journalism is to-day a real power, capable of being used either for the good or for the evil of the people, it is most important that we avail ourselves of it so as to assure the triumph of every good cause.

We must then praise, and approve of, those who, whether through the press, or by other means, prepare the people to make good elections; and who consecrate their knowledge, their talents, their pens to the task of filling the legislature with men sincerely devoted to our civil and religious interests, and ever ready to hearken to the voice of the Bishops when that voice shall be raised, to demand the sacred rights and true liberty of the Church; when it shall point out the dangers to which her institutions may be exposed; when it shall ask for such amendments and reforms as may have become necessary to assure her the enjoyment of all those privileges which, by so many titles, accrue to her, and are her due.

You will not therefore fail to encourage by all means that your prudence may suggest to you, those who devote their talents to promote sound doctrine, and to procure for it powerful defenders in the legislature and elsewhere; We cannot in fact do otherwise than bless, and load with our praises, those young men who thus place at the service of the Church, their attainments which are the result of their labors and application; and who to attain this end expose themselves to bitter and most painful contests.

It is then just that the Church, recognising in them her devoted children, should shield them with her maternal protection, should address them with words of peace and consolation, should in fine give to them that support which they need, lest they be discouraged in the long and arduous contests in which they find themselves engaged; in order, in so far as in their power to do so it lies, to conserve and propagate in society those conservative principles which alone can make our people good, moral, peaceable, industrious, and above all, sincerely religious. It is to the accomplishment of this noble task that, in his admirable Encyclical *Inter multiplices*, addressed to the Clergy of France, our immortal Pontiff invites us:—

"For this reason," he says, "whilst exerting yourselves to ward off from the faithful committed to your solicitude, the mortal poison of bad books, and bad journals, take great heed, We exhort you earnestly, to display

all your good will and all your protection to the men who, animated by the spirit of Catholicity, and versed in letters and in science, devote their hours to the writing and publishing of books and journals, in order that Catholic doctrine be propagated and defended, and that the rights of this Holy See and its acts, worthy of all veneration, may exercise all their force. * * * Your charity, and your Episcopal solicitude should therefore stimulate these Catholic writers, animated with a good spirit, so that they may continue to defend the cause of Catholic Society, with a tentative care, and knowledge; and if by chance in their writings they should in any point fail, you should warn them with paternal words, and with prudence."

You see how the Holy Father has it at heart that the Bishops encourage, protect, and defend the Catholic journalist, and other Catholic writers. It is a strong invitation, which We must accept as a command, giving to each of his works the religious attention that they deserve. "We ask it of you with urgency. * * * Your charity and episcopal solicitude should then excite the ardour of those Catholic writers."

It is plain that the Holy Father is urgent that the Bishops favour the Catholic press; and to this press he assigns a vast field—comprising the propagation and defence of Catholic doctrine—the defence of the rights of the Holy See, the execution of its Decrees, in all their rigor: the discussion of, and opposition to, opinions and sentiments contrary to the teachings and authority of the Holy See; the hunting down of error even in its most obscure recesses.

Devoted as we all are to the Holy See, we should rejoice in being able to follow the directions so full of wisdom and energy that the Supreme Chief of the Church gives us, in these evil days which we traverse, and in the midst of the endless attacks against sound doctrine.

We cannot conclude without reproducing here the holy sentences to be found at the close of our above cited Pastoral Letter; and of which you will make good use by explaining to your parishioners what it is that can make a people, who attach themselves to their Religion and their country, truly happy:

"Blessed are the people who, serving the Lord faithfully, deserve to be His chosen people and to partake of all His benedictions. *Beatus populus cujus Dominus Deus ejus.*—Ps. 143, 15.

Blessed are the people who have faith and the works of charity; and who, by their trust in God, obtain those helps which are necessary to them to arrive at that true greatness to which a people possessed with noble sentiments may aspire. *Beatum dixerunt populum cui hæc sunt.*—Ps. 143, 15.

It is justice only that elevates a people to true greatness, whilst sin makes them wretched. *Justitia elevat gentes, miseriam autem facit populos peccatum.*—Prov. 14, 34. For it is on justice that the throne stands firm, and by her that the power of men is strengthened. *Quoniam justitia firmatur solium.*—Prov. 16, 12.

The Lord, who is the King of Kings, rules the nations by his Providence, which orders all things with as much wisdom, as with force and gentleness. *Gentes in terra dirigit.*—Ps. 66, 5.

The Lord promises to the people who keep His commandments abundance of all good things; above all, of peace which guards their boundaries, wards off the foe, and makes them to repose in quiet in a land flowing with milk and honey. *Dabo pacem in finibus vestris; dormietis, et non erit qui exterreut. Aufervam malas bestias; et gladius non transibit terminos vestros.*

And in fine, let us hope Beloved Fellow-Laborers, that God will deign to bless our zeal, if we ever have before our eyes, only the greater good of His divine religion, and the greater advantage of our dearest country. For this end He will place us in the most Holy and Immaculate heart of His glorious Mother and will commit us to the keeping of His Saints and Angels, so that we may pass in peace these stormy days.

That we may obtain these blessed results, let us have often on our lips, and more constantly in our hearts, this beautiful prayer of the Church.

"O God, from Whom all good things do proceed, grant to those who entreat Thee, to have, by Thy inspiration, holy thoughts, and under Thy direction to do all that is good."—*Circular supra.*

We take advantage of this opportunity to send you herewith the opinion of Doctor De Angelis on the Civil Code. We think that We are but doing justice to this celebrated Canonist, in laying before you in full the opinion he has put forth on this subject, at the request of the Bishops; because a part thereof only has been published, and his name has been abused to give credit to (*faivre prevaloir*) doctrines which he condemns. I am most cordially, Sir, your humble and obedient servant,
† Ig., Bishop of Montreal.