

The True Witness

AND
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MONTREAL, FRIDAY, NOVEMBER 7, 1873.

ECCLIASTICAL CALENDAR.

NOVEMBER—1873.

Friday, 7—Of the Octave.
Saturday, 8—Octave of All Saints.
Sunday, 9—Twenty-third after Pentecost.
Monday, 10—St. Andrew Avellino, C.
Tuesday, 11—St. Martin, B. C.
Wednesday, 12—St. Martin, P. M.
Thursday, 13—St. Stanislaus Kostka, C.

NEWS OF THE WEEK.

The Comte de Chambord is not only an honest man, but he is far sighted. He knows that what is needed for France is, not merely the restoration of a man, but of a principle—the principle symbolised by the white flag.—This flag, or this principle rather, he refuses to resign; and in a letter to M. de Cheselong he has signified as much. Hereupon the republicans are jubilant, and their organs boast that by his letter, the Comte de Chambord has ruined his cause. True; if personal ambition be his cause; but not true, if he be the representative of a great principle, the principle of legitimate government.

It may be admitted, however, that the letter in question does seriously diminish the chances of his immediate recall to France. As in exile, and in expiation of the sins of his Bourbon ancestors, he has lived, so in exile he may die. Better thus, far better for him, better far for France, than that he should submit to a degrading compromise with the Revolution. He may lose his throne; but he will still be able to say with another King of France "tout est perdu pour l'honneur." Now the King of France must be something more than a King; he must be the first gentleman of France, or he is nothing.

Failing the restoration of the legitimate monarchy, the provisional republic seems to be the only form of government at present possible for France. This form, with Marshal MacMahon as President will very probably be adopted. As Marshal Bazaine's trial proceeds the case looks blacker against him. There is no prospect of its being brought to a speedy conclusion.

The German government having discovered that it has no hopes left of intimidating the Catholic Hierarchy into a voluntary surrender of their functions into the hands of the State, is, so we learn from the Times—taking steps for driving Mgr. Ledochowski from his See, to be followed of course by other steps for nominating thereunto some servile creature of its own. The battle evidently must go on to the bitter end; possibility of a compromise there is none; the general condition of the relations betwixt Church and State in East Prussia may be judged from this circumstance mentioned in the Times; that when at a dinner table at which any of the Catholic clergy happen to be present the Emperor's health is proposed, they get up and leave the room. The expulsion of the Jesuits from Rome is going on briskly; many have left for the United States, but Malta is spoken of as likely to be a place of shelter for others until the fury of the storm of persecution be spent. In Spain, Cartagena up to latest dates still held out, but its fall cannot be much longer delayed. The Carlists since their victory over the revolutionary General Moriones, have received large supplies of ammunition of which they stand greatly in need. The Times correspondent denounces in no measured language, the lying, braggadocio despatches of the revolutionary government, its reports of pretended victories, and the garbled accounts which it publishes of the battle of Manerva. It seems to forget says the same writer, that its pretended victory was a "most disgraceful rout," the soldiers of the "invincible" Moriones being pursued and bayoneted up to the very entrance of Puente.

The counsel for the defence in the Tichborne case have concluded the evidence for the prisoner. The trial has been adjourned to the 17th inst., to give time for bringing over some important witnesses from this Continent. In Ireland demonstrations in favor of Home

Rule continue to be the order of the day. The Catholic clergy look approvingly on the movement, thus showing how essentially it differs from Fenianism to which it is known that they were strenuously opposed.

The third trial of Stokes for the murder of Fisk has just come to a close, and by the verdict shows how very difficult it is in the U. States to send a murderer, provided he has money, to the gallows. That verdict was "Manslaughter" in the third degree, for which Stokes gets off with four years in the Penitentiary. A more rational verdict, and more consistent with the evidence would have been one of "Not Guilty" on the grounds first that Fisk is still alive and well; secondly, that there never was such a person as Fisk. Indeed it is quite as rational to doubt the existence of the latter as to doubt that Stokes murdered him. Owing to the financial disturbances, employers in the United States are reducing their establishments and dismissing their hands.

DOMINION PARLIAMENT.

The debates on the Address was resumed on Tuesday, 28th ult. Mr. Lantier gave notice of intention to move an Address to Her Majesty recommending the granting of an amnesty for all crimes and offences committed in Manitoba previous to the union of that Province to the Dominion of Canada. Mr. Schultz gave notice of a motion for the production of correspondence on the Gordon kidnapping affair. Mr. Young of Waterloo gave notice of a motion for an Address to the Governor General praying for a return showing the number of money letters lost, or stolen from the Post Office with particulars of each case; and Mr. Almon moved for an Enquiry as to whether instructions had been given that members' letters be put into the said members' boxes. This was in reference to the Montreal Post Office business. The debates continued on Wednesday and may for aught that yet appears to the contrary, continue till Christmas. Nothing new has been elicited, for all the main facts of the so-called Pacific Scandal were brought out by the Royal Commission. What inference is to be drawn from these facts, is the question that is discussed in the House with much vigor on both sides. An amendment to Mr. Mackenzie's amendment has been proposed by Mr. Macdonald, to the effect that the House whilst deploring the general prevalence of electoral corruption and inviting stringent measures to put an end thereto, desires to express its confidence in the present Ministry and in their management of public affairs.

The Witness casts about him to discover what is "the cause of the backwardness in the race of civilisation" of the French Canadians as compared with the superior race in the Western Province. Does our contemporary not remember the story how Charles II. once propounded to the Royal Society, the why the weight of a bucket of water was not increased by the addition of a living fish, so long as the latter balanced itself on its fins. After much debating it was proposed that the truth of the alleged fact should be tested before attempting to account for it. So, we venture to suggest to the Witness it would be well to establish the higher civilisation of the people of U. Canada as compared with the French, before attempting to account for the alleged phenomenon.

What is civilisation? in what does it consist. On this point there are many theories. The Rev. Mr. Beecher is reported in the N.Y. Nation that civilisation consists in the pursuit of wealth. "The history of civilisation in its best sense is the history of the efforts of great numbers of men to make money." This is the moral code of Wall Street and the Gospel according to Jay Gould. And if it be the true Gospel and the highest morality, then we may perhaps rank French Canadians rather low in the scale of civilisation.

But there may be, and are, entertained doubts as to its truth. Why, even the Witness, who never seems capable of taking any but a dollar-and-cents view of things, appears as if he had misgivings; for in his issue of the 9th October, the man admits that "if the French Canadians do lack enterprise and the sustained energy that leads to success, they are thought to lack along with it much of the extravagance and vice which come with a more high-strung mode of life." So, too, the Toronto Globe deprecates the fact that the pursuit of wealth, and success in that pursuit, have not, as yet, at least, had the effect of making those foremost, and most successful, less brutal.

"One of the most disheartening facts which meets us in modern times is, there is no necessary connection between a nation's advancement in wealth, and progress in the art of living"—which surely has some connection with civilisation. "Notwithstanding the vast ratio at which the wealth of England is increasing, every year the masses remain coarse and untidily in demeanor and character."—Globe.

Now, if courtesy, and urbanity, be any signs of civilization, it is a striking fact, also admitted by the Globe, that those nations which Protestants place lowest in the scale of civilization, stand highest in the scale, and contrast most favorably with their wealthier neighbors.

"Every body who has travelled on the Continent knows what a startling contrast the lower class of Englishmen furnishes to the peasantry of France, of Switzerland and of Italy."—Lb.

And what is true of the last-named country holds true of French and Catholic Lower Canada. Not only, as a general rule are its people honorably distinguished for their true civilisation as manifested in courtesy and urbanity, but they are no less remarkable for their general freedom from those vices which are, according to the Witness, the usual concomitants of a more enterprising and energetic pursuit of material wealth.

The one instance on which the Witness relies in support of his theory of the inferiority in the scale of civilisation of the French Canadians is the inferiority of their agriculture; they do not grow such good wheat crops as do the people of U. Canada. But may not this be accounted for by difference of climates? by the longer winters of the Lower Province, and the consequent material disadvantages under which the French Canadians labor? The agricultural inferiority of Lower Canada proceeds from causes over which man has no control, and may be admitted, without any impeachment upon its moral culture, civilisation.

The Witness however with its usual penetration discovers the cause of the only inferiority with which the French Canadians can be taxed in their schools and ecclesiastical institutions. "With good schools and churches, voluntarily supported, our French Canadian fellow-citizens would soon challenge the people of Ontario to competition in every line of progress."—Witness, 9th Oct. We shall believe the Witness to be sincere in what he says, and then only when we shall find him advocating "schools and churches voluntarily supported," for New Brunswick, as well as for Lower Canada; when he shall take up his testimony against the compulsory system which the Protestants of the first named are now tyrannically enforcing upon their Catholic fellow-citizens. We would remind the Witness also that if the tythe system be enforced here by law, it is enforced only on those who voluntarily submit themselves to it; for it reaches only Catholics; and no one is by law obliged to profess the Catholic religion, so no one is by law made subject to the burden of paying tythes. It is something however to the Witness confess that "schools * * * voluntarily supported" are conducive to material progress, and that consequently State-Schoolism is of no advantage.

The London Times gives the Church of England warning that its days are numbered in so far as it is an Establishment. Its greatest enemies and the most dangerous are, not those without, but those within. "Not only is there a large number of Englishmen outside her communion, but her own members are divided into hostile camps, and regard one another openly as enemies. It is in this fact, as we have said, that her greatest danger lies."—Times.

The Church of England in virtue of its liberality, or comprehensiveness comprises within its communion, even amongst its clergy every conceivable phase of belief or unbelief; amongst its members are to be found all the differences that distinguish one Protestant sect from another. Now so long as the essence of Christianity was held to be indifferentism, and the only dogma insisted upon was that of contraries, both might be, and possibly were true, this was all very well. The wolf and the lamb, the Trinitarian, and the Unitarian, could fraternally browse together on the rich pastures of the Establishment, and their bellies filled with the good things and fatness thereof, could together lie down and take their rest. But when some troublesome men began to pretend that the contradictory of the truth was a lie, bringing over many to their way of thinking in this matter, this pleasant state of things came to an end. No longer content mutually to tolerate, they for years have been trying to supplant one another, and the history of the Church of England for the last quarter of a century is to be read in the records of the Courts of Law. Such a state of things cannot last.

The Times correspondent in his report of the proceedings of the Church Congress held the other day at Bath, relates an incident that brings out strongly the bitter animosity that prevails within the enclosure of the Protestant Zion. Archdeacon Denison was in the chair, and delivered an address, in the course of which he vindicated some of the Ritualistic practices by a quotation from Horace. This was the signal for a row commenced by an indignant interruption from a low church minister. A scene of violence ensued thus described in the Times:—

"The interruption gave rise to a scene of strange confusion. Half the clergymen rose from their seats and raised a deafening cry of 'Turn him out! Order! Chair!' &c. One clergyman was seen gesticulating with him in a very threatening manner, and a scuffle seemed imminent. The ven. Archdeacon got hold of his big stick, and brandishing it towards the rev. offender, shouted at the top of his

voice, 'If you interrupt again I'll have you turned out. My friend, I can reach you with the policeman's baton if I cannot with my own stick.' The delinquent persisted in trying to make an explanation amidst a terrific noise and renewed cries of 'Turn him out!' but a kind of threatening movement towards him by several of the clergy had the effect of causing him to retire behind some friends."

And scenes like this are of constant occurrence whenever two or three ministers of the Establishment are gathered together, and the discussion is not severely restricted to black-guarding the Pope, and denouncing the aggressions of Rome. On this topic, and on this topic only, can the clergy of the Establishment be found willing to unite.

The warning of the Times is therefore not out of place. Disestablishment cannot for many more years be delayed. It will fall, not before the attacks of Catholics or of non-Conformists, but because its defenders, its own garrison, are bent upon cutting one another's throats; its fall will be swift, and ludicrous.—"There are many signs," says the Times, "of danger to the Church, and the catastrophe, if it comes at all, will be sure to come suddenly."

A writer in the London Times points out that as in Ireland, so in England, the cultivation of the land for wheat and other cereals is being supplanted by grazing. "England is becoming a meat growing country as opposed to cereal crops." This is the result of laws over which man has no control. Foreign wheat can be imported, and thus comes into competition with the wheat grown by the English farmer diminishing his profits. In the meat market the home producer need at present fear no competition, for in the present condition of physical science, meat cannot be imported in large quantities at prices which will remunerate the importer. This is the argument of the writer on *The Future of Farming in the Times*; and if he be correct all the social conditions of Ireland will be reproduced in England.

COME TO GRIEV.—M. O. Soucy, the interesting convert from the errors of Popery to the truth as it is in Jesus, whom we have already alluded to, and who, by ways mysterious had been led from the darkness of Rome to the full light of the Bible, made his appearance before the Court of Queen's Bench, at Quebec, on Tuesday, 28th ult.; the Grand Jury—whose members do not seem to have yet realised the full value of Gospel privileges,—having found True Bills for larceny against him on four indictments. M. O. Soucy pleaded "guilty" on three of these indictments, and "not guilty" on the fourth. The Attorney General said the Crown would not prosecute on that indictment, the prisoner having pleaded guilty on the others.

We much fear that this little unpleasantness will deprive the F. C. M. Society, at its next Anniversary Meeting, of the services of M. O. Soucy, whose presence will probably be required elsewhere.

In the Montreal Witness, of the 28th ult., and amongst its items of news sent by Telegraph from Quebec, we find the following paragraph:—

"A carter married a girl of 16 without consulting her parents. The latter got out a writ, and carried off the young lady from her husband, and so far keeps possession."

This would seem to indicate that in Quebec, as in Montreal, the trick of marrying minors, without the consent of their parents and guardians, is being played. We hope that in this case, if the circumstances of the case justify it, legal action may be taken to bring the guilty parties to justice.

The Kingston British Whig emphatically repudiates any design of reflecting on the teachings of the Catholic Church with respect to the validity of Protestant marriage, in that it published a paragraph on which we have made some comments. We accept the explanations of the Whig and are satisfied that our contemporary entertained no intentions of misrepresenting the Church or her teachings. The Whig has always in its controversies approved itself an honorable opponent, and would scorn to resort to the tactics of the Montreal Witness.

The Bismarckian blade is two edged and cuts both ways. We read in the journals that some forty-five Lutheran ministers have been fined for refusing to submit to the new ecclesiastical code, whilst the civil power has taken upon itself to reinstate a certain Protestant pastor named Sydow excommunicated by a Lutheran synod for publicly teaching that Jesus was the son of St. Joseph.

THE MEAT INSPECTOR.—It is asserted in the papers that Mr. Moore, the meat inspector, is obstructed in the discharge of his duties, and has been threatened with violence. The civic authorities should see to it that their officers be properly supported.

We have received the November number of *Chisholm's International Railway Guide*.

The Ontario Local Legislature, it is reported will meet in November.

His Grace the Archbishop of Toronto left on the 28th ult., en route for Rome, where business of importance connected with the Spiritual interests of the Ecclesiastical Province of Toronto require his attendance.

Bible History for the use of Colleges, Schools, Families, and Biblical Students, by Rev. James O'Leary, D.D.—Messrs. D. & J. Sadlier, Montreal.

We have great pleasure in recommending this book to the notice of the Heads of our Colleges and Schools. It has the approbation of his Grace the Archbishop of New York, and contains illustrations of the principal events recorded in the Old and New Testaments.

It is very important that our Catholic youth would be well grounded in Bible history, and if proper attention be not given to this branch in our schools, the defect should be made good in the family circle. We therefore recommend to parents to procure this book for their children, and a chapter read in the family occasionally, would be found edifying, pleasing, and instructive.

We have received the first number of a new Monthly Journal entitled *Catholic Total Abstinence Union*, a handsome eight page paper. Edited by J. W. O'Brien, Esq., Secretary of the C. T. A. U. of America. Published at 142, Nassau Street, New York.

It is but proper that deeds of heroism should be duly recorded, and that the names of those who bravely risk their own lives for the sake of their fellow-creatures should be held in honor. We have therefore much pleasure in copying from the Montreal Gazette the subjoined particulars of the wreck of the barque *Rivoli*, and the names of the gallant fellows who, under God, were the means of saving her crew:—

On the 21st of September, at two in the morning, she struck upon the reefs off Duck Island, near Cap-Roy, Nfld., and in a few hours became a total wreck. She was then on her passage from Barbados to Quebec, with a cargo of molasses.

It would appear, from what has been gathered from Captain Corriveau and the crew of the vessel, that the light upon Cape Ray, which burst suddenly in view from the gloom and fog, was mistaken for one of the lights upon St. Paul's Island, and that on bearing off to clear the supposed island, the vessel ran inextricably among the reefs and breakers. The place is

ONE OF THE VERY WORST SPOTS of all the coast of Newfoundland, especially when the wind and sea are coming from the westward—as they were upon this occasion.

Early as was the hour when the catastrophe happened, and dark and dismal as was the night, little time elapsed before the alarm was given, first among the few poor and scattered fishermen of Grand Bay, and afterwards communicated with wild rapidity to Channell and Port au Basque, where every hut and house sent forth its contingent of assistance.

The crew first attempted to escape by the boats, but these were

DASHED TO PIECES as soon as they were launched, one sailor being drowned in the struggle. The ship was now grinding away on the rocks, and the crew washed incessantly by the heavy sea, blinded with the spray, numbed with the cold, and all expecting to meet a watery grave, crowded up in the bows, which were nearest the land, and where there was the most shelter, but very temporary place of security they were destined soon to be deprived of, for she was dashed round as upon a pivot in the reverse position, with her stern towards the shore.

A TOTAL WRECK. By 8 o'clock on Sunday morning the fore and main masts were gone, the deck and sides completely knocked away the cargo washed out, and all the barrels stoven, and the remnant of the ship laid a helpless mass, crumbling away bit by bit before the fury of the merciless waves, which danced with a ceaseless and relentless roar all round. The wretched crew had by this time taken themselves to the remains of the poop, which, with the mizen mast, still stood, and it was a sad and painfully exciting sight to witness these poor creatures still clinging instinctively to life, all hope of saving which, by human means, seemed utterly to have vanished. In this extremity some of the noble fishermen who inhabit that rugged coast, among whom may be mentioned Wm. Blackburn, Joseph Moison and G. Buckley, proceeded to Duck Island in a small boat and by means of the greatest skill, courage and activity they got safely to the shore and dragged their flat over the island for nearly half a mile to a point as near to the wreck as possible, where the rescue must be effected, if to be done at all. Between this place and the wreck a rock rises its rounded head over the water's edge, which at low tide and calm weather is dry; but at the present time it was but as the centre of a

BOILING CALDRON OF BREAKERS. Fortunately the tide was ebbing, and all depended upon the chance of getting a line to connect with the wreck from the rock before the tide rose again, when certain utter destruction was inevitable. It was at this juncture that the cool intrepidity of the British sailor (Ralph Blackburn, who is an old mar-war's man) so conspicuously displayed itself on the part of the three adventurers. Having procured a line of sufficient length—i.e., a rope usually termed a rode by the fishermen—a boat-hook was firmly secured to the end of it, with which they advanced to the flat, watching the recession of the tide, and keenly looking out for an opportunity, till at length with a rush they were enabled to get a foothold on the rock, their retreat being secured by another line between the flat and the island, where plenty of hands were now in readiness to give their aid. On board the wreck a line was prepared in the same manner, and the next thing to be done was to get the two lines to grapple one another, and so get a means of communication. Time after time, and for more than one weary hour, the much-desired connection failed in being accomplished, and many

AN EXPRESSION OF HORROR burst from the spectators on shore, who deemed destruction inevitable both to the crew and the gallant fellows on the rock who were trying to save them. It was a sight to see and one never to be forgotten—the brave seaman on the rock with the furious breakers surging around and over him, deliberately hauling in, and readjusting his coil for another throw, time after time, as each throw missed his hold; while the poor creatures on the wreck were staining every nerve, with certain death staring them in the face should their efforts fail to accomplish the same end. Mercifully it succeeded at last, and as ropes were