

The True Witness

AND
CATHOLIC CHRONICLE,
PRINTED AND PUBLISHED EVERY FRIDAY
At No. 210, St. James Street, by
J. GILLIES.

G. E. CLERK, Editor.

TERMS YEARLY IN ADVANCE:

To all country Subscribers, Two Dollars. If the subscription is not renewed at the expiration of the year, then, in case the paper be continued, the terms shall be Two Dollars and a half.

The True Witness can be had at the News Depots. Single copies, 5 cts.

To all Subscribers whose papers are delivered by carriers, Two Dollars and a half, in advance; and if not renewed at the end of the year, then, if we continue sending the paper, the subscription shall be Three Dollars.

The figures after each Subscriber's Address every week shows the date to which he has paid up. Thus "John Jones, Aug. '63," shows that he has paid up to August '63, and owes his Subscription from that date.

S. M. PETERGILL & Co., 37 Park Row, and Geo. BOWELL & Co., 40 Park Row, are our only authorized Advertising Agents in New York.

MONTREAL, FRIDAY, AUGUST 11, 1871.

ECCLIASTICAL CALENDAR.

AUGUST—1871.

Friday, 11—Of the Octave.
Saturday, 12—St. Clare, V.
Sunday, 13—Eleventh after Pentecost.
Monday, 14—Vigil of the Assumption.
Tuesday, 15—Assumption.
Wednesday, 16—St. Roch, C.
Thursday, 17—Octave of St. Lawrence.

As this issue is the close of the twenty-first volume of the TRUE WITNESS, on next week we will commence the publication of our twenty-second. We make the announcement with an amount of pardonable pride. To our subscribers at large we return our sincere thanks for their long-continued support, and we ask them to aid us as heartily in the future as they have hitherto aided us. There is scarcely one too who cannot procure some neighbor or friend to become a subscriber. If each one of our subscribers kindly acts in this manner our exertions for good will be materially assisted. We will open the forthcoming volume with an excellent Irish story, written by Banim, whose name it is sufficient to mention in order to excite the interest of all Irish and Catholic readers. "Father Connell" is most decidedly an able production, and it is written in the best style of the inimitable novelist. Our contributor "Tierna-n-oge" will also continue to furnish his "Sketches of Ireland" which have been so well received by the public at large and for the continuance of which many of our friends have asked. The main features of our journal will continue unchanged. God and His Truth will remain the guides of our humble efforts. Moored to the Rock of Peter we will stand as firmly in the future as we have stood in the past by the Holy See, and asking God's blessing upon our friends we invoke His Grace and the protection of Mary to discharge our duties as a Catholic journal, honestly, fearlessly and conscientiously.

NEWS OF THE WEEK.

The telegrams from Rome report that the condition of things in the City of Peter remains in the chaotic state introduced there by Victor Emmanuel and the Revolution. The farce of an election has been performed, but two-thirds of the people abstained from voting. This abstinence is in itself the strongest proof that the rule of the Pretender is not acceptable to the Romans, who are still faithful to the Pope; all reports to the contrary notwithstanding. The Romans do not consider that it is their duty to vote whenever called upon by the Sub-Alpine robbers. They do not believe that they are loyal subjects of Pius IX. can use the electoral privilege when the question, "Whom do you prefer—Victor Emmanuel or the Pope," is placed before them. Hence they keep within doors and force the Protestant press to dolefully exclaim that they are apathetic. There is great excitement among the Piedmontese in Rome over the vote of the French Assembly, where despite the efforts of the Communists the Bishops' petition was well received.

The Sub-Alpine king has openly professed his alliance with the heretics, who refuse obedience to the voice of the Holy Ghost, speaking in the Council of the Vatican. While asserting—that no one believes—that the Supreme Pontiff shall receive from him and his Government, as Head of the Church, an unquestioning obedience, he says that he "will never admit" the infallibility. Catholics have expected this public declaration of heresy from the excommunicated king, and while they deplore the fact, that the unfortunate man is thus heaping crime after crime upon his guilty soul, they do not feel any surprise thereat. Victor Emmanuel can no longer term himself a Catholic. The impossibility therefore of the co-existence in the Papal City of two distinct and antagonistic Sovereigns is assured. The Pope and the infidel king may live together in

Rome, but it will be in the language of the *Voce della Verità* "as St. Peter and Nero did—but normally and pacifically never." None understand this fact better than the emissaries of the Revolution, and so they are determined if possible to rid themselves of their holy and powerful adversary. A correspondent of the *Univers* says a large and magnificent taper was sent—by some person or persons unknown—to the Vatican with the request that it should be placed in the Pope's private chapel and lit during his Mass. The request was complied with, and the Pope seeing it burning ordered it to be immediately extinguished. After Mass it was opened in his presence and found to contain an Orsini shell. May God continue to protect our Holy Father from the murderous intents of his infidel enemies.

From our European exchanges we learn that the debate on the 22nd ult. in the French Assembly upon the question of intervention in behalf of the Temporal power of the Pope was the most protracted and exciting that has as yet taken place in the Assembly. M. Thiers avowed that now as ever he was an upholder of the Temporal power, but declared that circumstances prevented him from practically supporting it. He feared that French intervention would lead to war, and France could not afford to court a quarrel. Mgr. Dupanloup denied that the priests wanted war, and said that men who calumniated priests were extremely likely to murder hostages. The Bishops' petition was referred to the Minister for Foreign Affairs on the understanding that "prudence and patriotism" were to preside at the consideration.

It is officially announced that the Government has no intention of dissolving the National Guard.

A despatch from Paris, Aug. 2nd, says that papers have been seized at Marseilles showing the purposes of the Internationalists to fire the city and seize it during the confusion. Nancy and Bourges were to be fired in a similar manner. Rout, one of the Marseilles Communist leaders, has been sentenced to death. Marshal MacMahon reports that the casualties to the Versailles troops in the suppression of the Communistic insurrection in Paris were 7,514. Notwithstanding the warning proclamation of His Excellency the Governor against participation in expeditionary movements against that portion of the Spanish dominions called Cuba, it appears that some persons have continued their illegal action. An investigation has been held before Justice Coursol relative to the charge against Major Robinson for being concerned in the enlistment of men to aid the Cuban insurgents. There were no witnesses adduced against Major Robinson, and the Justice discharged the prisoner.

We learn with pain from European despatches Aug. 7th that rioting resulting in loss of life has occurred in Dublin. It appears that the authorities forbade the holding of an amnesty meeting calling for the release of the Fenian prisoners and that persons who judging from their positions ought to have known better brought on a conflict between the police and the people. As a matter of course the latter suffered severely and it is said that the hospitals are full of wounded. We hope that the reports which we have received are exaggerated.

The Royal Princes, were well received during the beginning of their stay and it is to be regretted that the prudent action of the conservative Home-Rulers is, as we fear it is, materially injured by riotous and disorderly proceedings.

Her Majesty's Charge d'Affaires at Teheran has telegraphed that the Persian Famine is over. The reports we have heard for some time of the advance of cholera are increasing. Her Majesty's Government has enforced strict regulations upon all ships coming from Baltic ports. We hope that our general and local officers will be on the alert and see that all sanitary precautions within their power are used to keep from us the plague which is said to be raging in Russia and to have made its appearance in the South of France.

The enquiries as to the cause of the Westfield disaster reported elsewhere in our columns are not yet concluded.

The Mayor of New-York and Comptroller Connolly ask the Board of Commerce as impartial men to appoint a committee to investigate the sweeping charges brought against them as officers of the City of New-York. They court strict scrutiny.

"Protestantism is worldly prosperity. Catholicism worldly decay," wrote the London *Times*, last year, and the Protestant world responded a pious—Amen. "The whole number of paupers in Ireland" writes another English paper this current year, "does not amount to one-half the number that there are in London alone." "There are three times as many paupers" writes the same paper in (Protestant) Scotland as in Ireland, "and in the Scotch Highlands there are twelve times as many paupers as in Ulster and Connaught."

What will the *Times* say now?

SACERDOS.

EXCLUSIVE SALVATION.—We have often contended that this doctrine—the holding of which is so commonly urged as a reproach against the Catholic Church, and as a conclusive proof of her intolerance—was the only excuse that could be offered, or reason that could be assigned for "Missions." That for instance, unless the Protestant sects in Canada which support, some the Sabrevois Mission, others the F. C. M. Society—believed, or professed to believe, that they to whom those Missions were specially addressed—to wit, the Catholics of Lower Canada—would assuredly be damned everlastingly because of their religious error—their several Missions were absurd, illogical, and destitute of any reason for being.

The Montreal *Witness* of the 25th July, in an article in reply to certain strictures of the *Minerve* upon Protestant Missions to Catholics, fully admits—though perhaps unconsciously, that all who support these Missions do hold the doctrine of "Exclusive Salvation" in its extreme form; to wit—that all Catholics must, in that they believe all that their Church believes and teaches, be damned to all eternity. Perhaps it would be correct to say that this Protestant doctrine would be more appropriately defined as the doctrine of "Exclusive damnation;" for whilst throwing open wide the celestial gates to all others, it closes them inexorably upon all Papists. At all events, the party which the *Witness* represents openly avow in substance, that all Catholics, that is, that all who believe all that the Catholic Church believes and teaches, must of necessity perish everlastingly. It is on these grounds—on no other could Protestant Missions to Catholics be defended—that the *Witness* justifies these Missions as they exist in Lower Canada:—

"Protestants do not however consider that any religion may be good. They hold many doctrines of the Church of Rome to be damnable. Christians who see their neighbors going in the path which leads to death will seek to rescue them. This is why Mr. Muraire goes wheresoever he can to reason lovingly on these questions; and to scatter God's Word."—*Witness*, July 25th.

Here we see Protestant Missions to Catholics defended on the only grounds on which Missions of any kind can be defended; by laying down as a fixed principle, the doctrine of Exclusive Salvation. "In that all you Catholics who believe all that your Church believes and teaches, hold many doctrines which are 'damning,' that is to say, the holding of which consign you the holders to eternal perdition; and inasmuch as you Catholics are consequently walking in the path which leads to death:—Therefore we, Protestants, spiritually enlightened, and the salt of the earth as we are—seek earnestly to rescue you." If we admit the fact asserted in the premisses, the conclusion is obvious, and strictly logical. The question then at issue is simply one of fact. Does the Catholic Church teach doctrines that are "damning?"

The burden of proving that she does so rests on the *Witness*. It is for that journal to state what damning doctrines the Church teaches; and by doctrines of the Church we mean anything taught or defined by the Popes, by General Councils, ratified by the Popes, or in the Catechism, the use of which is sanctioned by the Bishops in Communion with the Catholic Church in their respective dioceses. We therefore, since as the *Witness* boasts Protestants shrink not from controversy, and court the light, call upon that journal to cite any one doctrine taught by the Church which is "damning," and the holding of which imperils the holder's soul. We will thereupon willingly discuss with him:—1st. the question of fact, whether the doctrine in question is actually taught by the Catholic Church, or imposed by her upon her children? 2nd. whether such or such a doctrine so taught is actually "damning?"

We fear our call is in vain. Invariably when hard pressed our evangelical Protestant opponents take refuge in verbiage, and ambiguities. There is nothing that they so much detest as the being called upon to give a simple, direct, or straight forward answer to a plain question, such as that which we have addressed to the *Witness*. We therefore are not so sanguine as to expect that our contemporary will meet us with a fair or honest answer, such as if it were in his power so to do, he would only be too happy to give, after this fashion—"Your Church teaches as true the doctrine that * * * * *, as may be seen in the Decrees of such or such a Council, or in the Ecclesiastical Province of Quebec; and that doctrine we, Protestants hold to be damning." When the *Witness* shall so have replied, we will be quite willing to meet him.

With regard to the circumstance out of which grew the controversy betwixt the *Witness* and the *Minerve*, the alleged ill-treatment of M. Muraire at Point Levi camp—we may be permitted to say again that we strongly condemn, as brutal, and as unbecoming citizens, soldiers, and Christians, the acts of violence attributed, with how much of truth we know not, to the Volunteer troops, or rather to some

of them, there assembled; that we call not in question the legal right of the agents and bible hawkers of the F. C. M. Society, to sell, distribute, or give away their wares to any who are willing to buy or to receive them; though we do deny from a military point of view the propriety of tolerating anything which may lead to religious polemics amongst men under arms, and for the time subject to military law. M. Muraire has as good a right—no better—to disseminate his religious views, as has the Mormon agent to endeavor to make converts to the particular phase of Protestantism that he professes; or as would have a disciple of Voltaire or of Tom Paine to circulate Tracts denouncing Christianity as a humbug, and branding its author as an impostor. We have not therefore a word to say in defence of the persons who assailed M. Muraire, and we shall be glad to see them made amenable to justice for their violence.

But we do protest most earnestly against the calumny of the *Witness* that the Church is responsible in any manner for the bad acts of those who call themselves her children; as we repudiate with scorn the imputations of that journal upon the nature of our Church's teachings. There are to be found amongst men of all denominations, amongst Catholics as well as Protestants, bad, savage, and violent men; and though the retort "you're another" is no vindication of a man's truthfulness, and though the *tu quoque* is no valid argument, we would recommend the *Witness* to bear in mind the many recent acts of deliberate unprovoked brutality perpetrated with perfect impunity in recent times upon Catholics, by Protestants in U. States—such for instance as the burning of the Charleston Convent, and the tarring and feathering of the Rev. Father Bapst the other day in Maine *cum multis aliis*—before it again prints—such rubbish as this:—

"Roman Catholics meet no violence from them—(Protestants)—in their public or private enterprises for the extension of their Church."—*Witness*, July 25th.

Rumors have been in circulation to the effect that the 12th inst. is to be celebrated by a commemoration of the siege of Derry, and that a public procession in honor of the event, and of the stubborn defence made by its inhabitants will be held. We hope that this is not true; but should it unfortunately be so—we do hope and pray that it may provoke no riots or fighting, and that Irishmen, Catholics, to whom the event to be celebrated cannot but be of bitter memory seeing that it was one important act in the great tragedy so fatal to Ireland will take no notice of it. All good citizens should however protest against any attempt to revive the memory of these ancient feuds. The men of Derry made, it is true, a bold defence of their town; and though we do not sympathize with their cause, we honor their pluck and dogged courage. But why in the name of all that is ridiculous, why revert to these old world stories in this nineteenth century? Why seek to disturb the existing peace, the good will, the *civitate cordis* betwixt all sections of our mixed society? Why offer a wanton insult to Irish Catholics, who ask but to live in peace and harmony with all men? What should we think of those who should publicly and ostentatiously celebrate by annual processions and insulting tunes, the defeat by Wolfe of the gallant band of Canadian militia men with whom the noble Montcalm vainly endeavored to repulse the English from the Heights of Abraham? Would we not say that such a celebration was bad taste, if not a wanton outrage upon the feelings of French Canadians? We trust then that the good sense of the citizens of Montreal will frown down any attempts to revive party strife amongst us.

BLOOD WILL TELL.—The *Italianissimi* of Rome are advancing in the scale of civilization. In order to put their love for free institutions and their hatred of religion beyond doubt, they have instituted a society to insult and maltreat the clergy on all possible occasions. As an instalment of their future good intentions three ruffians in broad day set upon and beat without any provocation an estimable Priest, Revd. Father Fracassini, F.M., who at last accounts was lying precariously ill. Monsignor Valentini driving home in his carriage on the evening of the late review was stopped close to his palace by the National Guard and told that he could not proceed. Explaining that his house was close by, and that his coachman only wished to drive into his own stables, he was still told that he could not proceed. Leaving his carriage to the care of his coachman he proceeded on foot to his own palace, whither he was followed by an Officer of the National Guard from Viterbo, who grossly insulted him and calling him all sorts of names, ended by striking him in the face. A German Bishop being struck on the head by a stone, picked it up, and after kissing it, put it in his pocket saying he would make a present of it to M. de Beust. But an Irish Dominican Friar appears to have been made of different stuff. Finding himself surrounded

unaccountably by some 18 or 20 disreputable fellows amongst whom one was particularly abusive, the worthy Friar's Milesian blood was soon up and dealing his blows most scientifically right and left, the foremost of the band was soon on the ground. The others finding they were in the wrong box beat a speedy retreat, to discuss doubtless in more congenial quarters the strength of the worthy Friar's arm. A few more Milesian Dominicans would be the salvation of Piedmontese Rome, for blood undoubtedly will tell.

At the late banquet given to Victor Emmanuel on the occasion of his entry into Rome, his banquetting Majesty was served with Soup a-la-Londonderry. His Majesty doubtless found it exactly to his taste. The name at least was suggestive.

SACERDOS.

We have an acknowledgment from the *Sturday Review* which is worth preserving, and which it is a pity, he will not lay to his innermost soul. "In Hamburg," he tells us, "there are streets in which prostitutes preserve even less secrecy as to their trade, than is customary in the Haymarket, (London); in Naples, books and photographs surpassing anything found in Holywell Street are publicly exposed for sale."

Now although with the *S. R.* revealed religion goes for very little, public morals surely have some claim upon his protection, and we should expect some lingering respect even from so ardent a revolutionist for that ancient government which so far preserved the public morals of its citizens as to prevent the exposure of filthy prints in every shop window in Naples. Liberty may be a very good thing in its way, but when it takes the form of outward and unblushing obscenity, it was of old called licence, and is evidently not an unmixed good. Piedmontese rule will need to bring in its train a numerous retinue of virtues to counterbalance this one vice of public immorality and corruption of manners. Surely out of all the enormous taxes levied from this now, so happy country, one policeman at least might be detailed to confiscate all immodest prints in order to preserve in Naples some slight remnant of that female and youthful virtue, which was so conspicuous under the old regime. When a skilful physician finds pustules arising to the surface, he immediately argues back to the general corruption and impurity of the fluids of the body. The blood, he argues which visits every part of the body so often every day must be impure and being impure must vitiate the whole tissues. In Naples the evil is evidently equally great. When obscene prints come to the surface at every pore, the moral blood must be indeed thoroughly vitiated and vitiate in turn every tissue of the body politic. In Italy under the old regime, the evil complained of was too much government. That government however that gives to its citizens immunity from obscenity and public corruption of morals may surely be forgiven a great many faults. If Charity has had accorded it by divine power, the privilege of covering a multitude of sins—the safeguarding of morality deserves a like reward. One thing at least, is certain. One cannot deem Piedmontese rule an unmixed good so long as it cannot preserve the morals of its youth from the contaminating presence of obscene pictures and prints, "surpassing anything found in Holywell street." Church spoliation and a grinding taxation may according to Liberal morality be profound blessings, but surely public obscenity and immorality must at least be excluded from the list of wordly goods even by Liberal ethics.

SACERDOS.

"The 'Loyal Orangemen of England' held their annual dinner at Portsmouth on Wednesday evening, under the presidency of the Earl of Enniskillen, who, in proposing 'The health of the Queen,' said her Majesty had of late years consented to do things which Protestants would rather she had not done; but it was their duty to drink her health. In the evening, his Lordship suggested an amalgamation of the two Orange bodies in England, remarking that this was the only country in which there were two such bodies. A Deputy Grand-Master (a Mr. Booth Mason) denounced Mr. Gladstone as the 'mean and despicable tool of Cardinal Cullen and Archbishop Manning,' and as 'the greatest knave and Jesuitical political scoundrel the country had seen.' Referring to the attack on Murphy, he said that if there was another Orangeman assaulted, there would be a Popish priest shot. Their brethren were determined that such should be the case.—*English paper.*

This at least is plain and unmistakable. No doubt about Orange sentiments after that. Passing over the Noble Earl's (and he must needs be a Noble Earl to be found in such company—Pains and Hal—and to speak thus chivalrously of a widowed and an aged Queen) passing over, we say, the Noble Earl's patronising apology for his Sovereign's erring conduct, it is refreshing to hear the pure Anglo-Saxon of Mr. Booth Mason, Deputy Grand. "Mr Gladstone the mean and despicable tool of Cardinal Cullen and Archbishop Manning," and the greatest "knave and Jesuitical political scoundrel the country has seen!" After that the Deluge. Nothing less were a fitting climax to so great an agony! As an after dinner speech this is sufficiently strong, and compre-