

The True Witness

AND
CATHOLIC CHRONICLE,
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MONTREAL, FRIDAY, SEPTEMBER 8, 1871.

ECCLESIASTICAL CALENDAR.

SEPTEMBER—1871.

Friday, 8—Nativity of the Blessed Virgin.
Saturday, 9—Of the Octave.
Sunday, 10—Fiftieth after Pentecost.
Monday, 11—St. Nicholas, C.
Tuesday, 12—Of the Octave.
Wednesday, 13—Of the Octave.
Thursday, 14—Exaltation of the Holy Cross.

NEWS OF THE WEEK.

The Sub-Alpine robbers are still in Rome. They will not remain there much longer. The members of the old Papal Guard have paid homage to our Holy Father. The Commander of the Guard assured the Pope of their undying fidelity to His Throne and Person. The Pope thanked the brave soldiers of the Holy See, and said "I cannot name the day of our deliverance, but the time is not remote when we shall issue together from our prison." Such a statement, denoting the calm confidence of Pius IX., is an effectual answer to the calumnies of the Head of the Church. Evidently the Pope does not believe that "all is lost," the lying cable to the contrary, notwithstanding.

Owing to the refusal of the Duc d'Aumale to accept the presidency of the French Assembly, the deputies of the Right, to defeat the wiles of Gambetta and the Reds, voted to prolong the powers of M. Thiers. They acted on the principle that of two evils you should choose the least. Gambetta has met with another signal defeat. He warmly opposed the decree declaring the Chamber a constituent assembly because of its orderly proclivities. His opposition consolidated the party of the Right, and in consequence the decree was approved of by a majority of 206 votes. The deputies of the Left speak of resigning in a body. So much the better for France.

CURRENT LITERATURE.—When a parent has provided sound religious education for his children; when he has sent them to schools where religion appears everywhere. Where God is honored and His Holy Church is revered. When he has attended, or believes he has attended to the best of his ability to their spiritual direction at home; and has been assiduous in his care that they are well instructed in the doctrines of Christ and His Church, he may, perhaps, imagine that his task is ended, and that from him God expects no more. It is not so. So long as the child is under his care everything that the child does should be seen, or inquired into, by the Christian parent; and particularly, should he know the class of light literature which his child may read and by which his young and tender imagination may be affected. In fact, the parent, the Christian parent, does not attend to the spiritual direction of his children at home, who does not know the publications which they read and who does not perform the duties of a strict censor in the examination of such publications. There is an old proverb in Scotland that "an ounce of mother is worth a pound of clergy" and the moral of this proverb is evident, to Catholic parents, from the anxiety ever evinced by our pastors that parents should aid the efforts of the Catholic school-teacher and of the good young men and women who devote a portion of each Sunday to the spiritual advancement of the little ones so dear to God. We have often thought that parents were too careless in this all-important duty. We have often thought that parents expected too much from the priest and his worthy helpers and we believe that if Catholic parents practically assisted or done their best to assist those, whose charity is so great to children that a larger proportion of persons who profess the Catholic faith would act in stricter accordance with the dictates of their consciences, and would be in reality true followers and soldiers of the Crucified Christ. It seems to us at this juncture that one, if not the greatest, of the weapons—after non-Catholic education—wielded by Satan

in his strife against Heaven, is the sensational literature of the day. We know that it is poisoning the minds of youth. We know that it is fitting them to lead lives which will lead them to eternal perdition. We know that the young readers or the old, of this class of literature are not of those who attend the confessional, and knowing this, we raise our voice as a Catholic journal; calling upon Catholic parents to destroy, once and for ever, within their homes and everywhere else that they can, the perusal of the current sensational literature. We have been compelled to this, by the fact that there exists in our midst a journal which is publishing Charles Reade's novel entitled, "A Terrible Temptation." The *Hearthstone* is the journal to which we refer. "A Terrible Temptation" is a novel which no moral man be ho Catholic or Protestant ought to encourage or to read. It is a novel which no moral father would allow his daughter to read; no good mother, her son to read; no brother, proud of the virtue of his sister, to read. It is a novel, a synopsis or mere description of which we could not give in the pages of the TRUE WITNESS because of its immoral tendency; and therefore it is a novel which can not be read by Catholics or by moral persons of any persuasion. The journal which here in Montreal publishes this production of Reade's, condemned even by the non-Catholic press of this continent, is edited by the Rev. T. O. R. Keatinge, D.D., L.L.D. If this editor be, as we shrewdly suspect he is, the person who wrote articles in the *Galaxy* under the title of "Ten Years in Rome," and which were replied to by the *Catholic World* of July 1870; who lectured in the Music Hall, Boston, in or about the month of July, 1870; who called Father Hecker, before a Boston assemblage, "a magnificent liar;" and who, in a letter dated 29th June, 1870, addressed to the editor of the *Boston Post*, styled the great and good Dr. Newman "a slanderer and defamer." If the Rev. T. O. R. Keatinge, editor of the *Hearthstone*, be the Rev. T. O. R. Keatinge, who figured in Boston as a "brand snatched from the burning" then we are not surprised, that such a production as "A Terrible Temptation," should find its way into the columns of the *Hearthstone*. The dead walls of our city are covered with announcements of the publication of this immoral tale, and no matter in what form it may be offered to our youth, the good sense, the morality of the community at large, should frown down the selection, no matter by whom made. Let Catholics look around them, and they will see the necessity of double watchfulness in this age. *The crimes of the present generation are sufficient to make Angels weep* and a deal of this crime is due to the sensational literature of the day, which alas, is read to a great extent by Catholics; persons too who seem to be conscious of their wrong-doing in their very anxiousness to hide the "dear story" under the sofa when they see the priest coming in; who meet him with innocent? looks and listen with serious faces to his fatherly admonitions; wishing him at the same time a hundred miles away, because he interrupts their reading of the *Babylon Journal*, the *Sodom Bells*, or the *Dead-Sea-Fruit Weekly*. All Catholics worthy of the name, must act in conjunction with the spirit of the Church. Pius IX. forbids Catholics to read works prejudicial to morals. But "A Terrible Temptation" and all works of a similar nature are prejudicial to morals; therefore Catholics who read "A Terrible Temptation" and all similar productions, are guilty of deliberately refusing to obey the Vicar of Christ. While addressing ourselves in an especial manner to our Catholic brethren, we cannot forget those, who unfortunately separated from us, ought to be particular objects of our charity. Love your neighbor as yourself for the love of God is the great Catholic law, and to every parent we address ourselves, in the sincere hope that the cause of morality may not suffer through their neglect, and that this work of Charles Reade shall return to him, bearing upon its cover the practical censure of a moral community. By so doing, the premium which is, apparently, given to loose writings shall be taken away, and a style of light literature interesting without being prejudicial to the morals of our young people will arise and flourish. In thus condemning the publication of "A Terrible Temptation" in the *Hearthstone*, we have performed an unpleasant duty; but it is one from which as Catholics we dare not recoil.

Now and again the Montreal *Witness* attempts to be witty. It fails however for it possesses too much cant to be witty, or more than very prosy. We give its latest attempt perpetrated on the 30th ult.:

HAPPY THOUGHT.—We see that the Paris *Siecle* recommends that the Communists be banished to Lower Canada. If they do not become good Catholics here, we do not know where they will.

Where the "Happy Thought" exists we do not know except perhaps amongst the brother Protestants of the Communists. If they came here and became good Catholics, they would become good members of society; and if their

advent produced such a good result so much the better for them and so much the worse for Protestantism and Atheism. We rather think however that the Parisian Communists—if they have a choice of place—will avoid the good Catholic influences of Lower Canada and will fly to the more congenial arms of their London sympathisers in Protestant England. London Communists actuated by the Devil recommended the course which the *Siecle* would have the government to pursue towards the miscreants. We think however that we have a voice in the matter and we know that no moral man in Lower Canada wishes to see French Communists or London Communists near him. The Parisian Atheists would be made more welcome in London and assuredly they would have a larger field for their unholy operations there than in Montreal. Should one or two of them make their way here we feel satisfied that they will immediately recognize the canting *Witness* as a most efficient agent of the Revolution.

TO THE GRAMMAR SCHOOL TRUSTEES OF TRENTON IN PARTICULAR AND TO ALL GRAMMAR SCHOOL TRUSTEES IN GENERAL THESE LETTERS ARE RESPECTFULLY DEDICATED.

The Grammar School Trustees of Trenton having decreed that none other than Protestant history shall be taught in their school, without reference to the truth or falsehood thereof, and having by the dismissal of the Rev. Mr. Bond from the Head Mastership of their school published to the world their determination to follow with condign punishment (even to the dismissal thereof,) all those Head Masters who not having the fear of Protestant bigotry and Trenton Trustees before their eyes, shall dare to offer note or comment or explanation thereon, it were well perhaps for those without the sacred pale of Grammar School Trusteeship to consider what thing this Protestant history is. The decree has gone forth to the Medes and Persians that

1. Whereas this is a Protestant country, and
2. Whereas the Trenton Trustees of the High School are all Protestants good men and true, and
3. Whereas said Trustees are determined that their children shall all and each of them be brought up in the tenets of the Holy Protestant faith as set forth in its 365 different sects be the same true or false, and
4. Whereas no one can need to learn history excepting from Protestant sources, and
5. Whereas many Protestant histories and notably so those of the Educational Department have been and are concocted for the sole end and aim of supporting whether by lies or otherwise "the Great Protestant tradition."

Be it enacted and it is hereby enacted that we do not wish and will not allow any High School teacher in this our loyal Trenton to explain, palliate, extenuate, contradict, disprove, throw doubts upon, question or deny any assertion, be the same true or false, which being made in the interest of the Protestant faith, shall tend towards the strengthening of all those anti-Catholic prejudices which are the rare props, stays and safeguards of Protestantism. And whereas we have the utmost confidence that those class books set forth by the Educational Department of Ontario will not be wanting in all those assertions, insinuations, &c., &c., which have at all times since "the Glorious Reformation" formed the staple of Protestant History—be it enacted and it is enacted, that we will not allow any High School teacher under our jurisdiction to compare, collate, or supplement our class book with any other even though a Protestant author.

Since however, Mr. Editor, we are not a High School Teacher but merely a blighted Papist and not having the fear of Trenton Trustees before our eyes we will with your permission, taking the History of the British Empire by William T. Collier, L.L.D. (one of Campbell's British American Series of School books and the *Class Book of the Trenton Grammar School*) as our text book proceed to compare collate and certify that veracious historian.

Turning then in the first place to the reign of Mary (daughter of Henry the uxorious) and first Queen regnant of England as our author very properly calls her, let us see with how much of persistency the great Protestant tradition is treated, and what kind of an idea as to accuracy the sons and daughters of our Trenton Grammar School Trustees are likely to carry home with them from the perusal thereof, if all intelligent commentation such as that offered so kindly to his pupils by the Rev. Mr. Bond be to be excluded.

First then we have of course in this Educational Department Class Book the old time-honored, worm-eaten, mouldy, musty tradition of "Bloody Mary" without which all English Protestant history would be nerveless and tame. "Then began that terrible persecution of Protestants which has given to the first Queen regnant of England the name of *Bloody Mary*." (Page 174.)

In order perhaps to prepare the pupils for this announcement, on the previous page our Dublin Trinity Doctor of Laws tells them that

Mary at her accession "was now in her thirty-seventh year, of a temper soured by her mother's and her own disgrace, but warmly attached to the Catholic worship." It would not of course do for the Educational Department of Ontario to allow its tender pupils to suppose for a moment that there was anything amiable about a Princess who had stood firm to the "old faith," and who was about to restore the old regime. She must be represented therefore as "of a temper soured by her mother's and her own disgrace." But is this description of the first queen regnant accurate as to fact? First let us see what was "her mother's and her own disgrace?" This point is important, for if the cause exist not, neither can the effect. Now what is this disgrace? Does the Educational Office wish us to suppose, that the attempted divorce was a disgrace either to Mary or her mother? Catherine of Arragon, Mary's mother was the lawful wife of Henry—and Mary was born in lawful wedlock. Where then was the mother's or the daughter's disgrace? Must we seek for it in the act of Parliament declaring her illegitimate? But not a thousand Acts of Parliament can alter a fact. Mary was the legitimate daughter of Henry and Catherine, and not all the acts of all the Parliaments in the world can ever make her illegitimate. Where then the disgrace? And if no disgrace—where the souring of temper? But was it a matter of fact, that Mary was of a sour temper from any cause? because as she has to be "bloody" it is of importance that she should be prepared therefor by being morose (all Papists are) and sour too. Our Trenton Trustees have verified only too truly Agnes Strickland's estimate of the perils that in these days of bigotry beset the impartial historian. She calls the task of writing Mary's life "a difficult and dangerous one." Difficult because almost the whole rich mass of documents lately edited by our great historical antiquaries Mudden and Tytler are in direct opposition to the popular ideas of the character of our first queen regnant; and dangerous because the desire of recording truth may be mistaken for a wish to extenuate cruelty in religious and civil government." How dangerous a task it is to record the truth in a Trenton Grammar School Mr. Bond has found to his cost. How difficult it is to run counter to the popular ideas of Grammar School Trustees even though the rich mass of documents lately edited by great historical antiquaries, go to dispel those ideas, Lawyer Francis and the Trenton Trustees have proved beyond cavil.

But let us come now to the point—excuse me if I again state it. It is this—Of a temper soured by a disgrace that never existed, was that temper soured? However dangerous it may be to record the truth—we must certainly beg leave to run counter to this "popular idea." If popular ideas of sourness of temper are consistent with acts of mercy and kindness, then Mary's temper was sour. Speaking to Morgan, Chief Justice of the Common Pleas her words are truly noble and generous though perhaps little in accord with "popular ideas." The administration of justice in former reigns had become most corrupt—and especially in cases brought by the Crown it was most iniquitous, inasmuch as when the Crown was plaintiff it was illegal to hear witness for the defence. This Mary calls "the old error" and decrees that during her reign at least it shall cease and all shall be heard alike. "I charge you Sir," she said to the Chief Justice "to minister the law and justice indifferently without respect of persons, and notwithstanding the old error amongst you, which will not admit any witness to speak or other matter to be heard in favor of the adversary, the Crown being a party, it is my pleasure that whatever can be brought in favor of the subject may be admitted and heard. You sit there not as an advocate for me, but as indifferent judges between me and my people." Truly noble words for a sour-tempered and bloody Queen!

The conspiracy of Northumberland in favor of Lady Jane Grey having been crushed, Mary on her entry, into London immediately repaired to the Tower to take up her residence there previous to her coronation according to custom. On entering the precincts a sight—gratifying to a bloody Queen, (popular idea) but truly touching to one of Mary's tender sympathies (unpopular idea) presented itself. "Kneeling on the green before St. Peter's Church were the State prisoners—male and female—Catholic and Protestant—who had been detained lawlessly in the fortress during the reigns of Henry VIII. and Edward VI." Edward Courtney was there, who had grown to manhood from his tenth year within the prison walls—the duchess of Somerset and the aged duke of Norfolk and the deprived bishops the mild Tunstall and haughty Stephen Gardiner too. And what did Mary the morose and bloody? Well! a very womanly thing, but hardly a morose and bloody one withal—Bursting into tears, this bloody Queen, extending her hands, exclaimed—Ye are my prisoners! She then raised them one by one, kissed them! and gave them all their liberty!—Gar-

diner was sworn into the Queen's Privy Council; the Duke of Norfolk and Earl of Devonshire were restored to their rank and estates by this sour-tempered Queen. Gertrude, Marchioness of Exeter, and mother of Courtney was made lady of the bed chamber and shared the royal bed. The duchess of Somerset was liberated and her three daughters appointed maids of honor. The heirs of the three unfortunate gentlemen who had suffered with the Protector Somerset were reinstated in their property and as Somerset's adherents were zealous Protestants, these actions of Mary which undoubtedly sprang from her own free will, being at this juncture uncontrolled by council or husband ought (says a Protestant historian not W. T. Collier of Dublin Trinity) to be appreciated "by those who are willing to test her character by facts"—and not by popular ideas. But "popular ideas" gentle reader, like cess-pools often emit an unpleasant odor!

S.

We are pleased to announce that on last Sunday, at St. Patrick's Church, Father Dallet, Missionary, preaching in aid of the College of Foreign Missions, Paris, received about \$400. The good priest, who learned English from the Irish troops in British India, of whose Faith he spoke in the highest terms, was deeply gratified. Truly the hearts of Irish Catholics vibrate in sympathy with Catholic France.

Mr. James Murphy, Crier, Superior Court, Quebec, has kindly consented to act as our Agent, in room of the late lamented Mr. Neville. We hope our Catholic friends in Quebec and neighborhood will rally round Mr. Murphy and enable him to send us a long list of subscribers. We want a Catholic army of 10,000 subscribers in Canada. We will have it if Catholics work energetically.

PIC-NIC OF ST. PATRICK'S SOCIETY.—The St. Patrick's Society Pic-Nic will take place during this month. It will be held in Mr. Howley's Gardens. The many calls upon the resources of the Society during the cold season, are enough of themselves to warrant the hope that this forthcoming Pic-Nic will be liberally patronized by the Irish, and also our fellow-citizens generally. Charity is the queen of virtues and the larger the attendance at the Pic-Nic, of the date of which we will give due notice, the greater will be the means of the St. Patrick's Society to relieve the poor and distressed. Let us remember that he who giveth to the poor lendeth to the Lord.

T. H.—We are not surprised at your indignation, but the journal referred to corrected itself. It was done in error and not through malice. The fellow was not Irish, unless Desjardins be an Irish name, of which we have no knowledge in Irish nomenclature.

The Lindsay Temperance Society has now 2,053 agents at work against the curse of Canada. God prosper them in their work. The Emely and Ennismore Society numbers 964 good men and true, fighting in the same cause. We wish them courage, perseverance, and victory.

Two new Schools Houses were opened on Monday last in the Catholic sections of Ops, in the Parish of Lindsay. They are of brick, and in style and outfit exceed anything yet built in the Province of Ontario. Ruttan Heaters and Ventilators are much prized in this part of the country; they keep the air in the school-rooms perfectly pure both winter and summer, and pay for themselves in economizing wood in about two years.

THE SHAMROCK LAQROSS CLUB.—After a successful tour in the United States, the Chaaptions have returned to Montreal taking all honors from all competitors. They visited Saratoga, New York and Troy with the Caughnawaga Indians. Although the receipts were not in keeping with the hopes of the men the Shamrocks refused to sell themselves and thus, reflecting greater credit upon themselves, they proved that the honor of their Club and our City was safe in their hands and above purchase.

Mr. T. Foy, Secretary of the Shamrock Club upon a recent occasion ran a race of one hundred yards with Burns, the fastest man of Toronto. Foy who was trained by Alexanders better known as the "unknown," won easily.

REVIEWS AND NOTICES.—We cannot, too highly in this irreligious age, recommend to Catholic parents the purchasing of suitable reading for their children. Catholics must cease their tacit encouragement of sensational writings which fill with vain thoughts and imaginings, the minds of little ones. Instead of the highly-flavored weeklies let us have in every Catholic family: *The Messenger of the Sacred Heart of Jesus*, *The Young Crusader*, and the *Ave Maria*.

The Messenger of the Sacred Heart of Jesus comes to us every month filled with sweetness; *The Young Crusader* teaches our little ones to uphold the Cross in its very name while its in-