

The True Witness

AND
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MONTREAL, FRIDAY, JANUARY 23, 1874.

ECCLESIASTICAL CALENDAR.

JANUARY.—1874.

Friday, 23.—Espousals of the B. V. M.
Saturday, 24.—St. Timothy, B. M.
Sunday, 25.—Third after Epiphany.
Monday, 26.—St. Polycarp, B. M.
Tuesday, 27.—St. John Chrysostom, B. M.
Wednesday, 28.—Chair of St. Peter at Rome.
Thursday, 29.—St. Francis of Sales, B. C.

NEWS OF THE WEEK.

The great *Baldachino* case has for the present been disposed of, but, in a manner adverse to the Ritualists; the facts of the case were these. Application was made for leave to erect a baldachino or canopy, over the communion table of the ritualistic church of St. Barnabas, at Pimlico. This was opposed, as tending to confirm the notion of a real presence, and as encouraging respect to the consecrated elements. The case was argued at length before Dr. Tristram, Chancellor to the Protestant Bishop of London, and was decided against the applicants. The low church organs attach great importance to this trumpety affair.

Our old acquaintance Lord Russell of Ecclesiastical Titles Bill notoriety, is to take the Chair at a great no-Popery meeting to be held on the 25th inst., and convoked for the purpose of expressing sympathy with the German mode of treatment of the Catholic Church.—Amongst the Resolutions to be proposed on the occasion the following is announced:—

"That this Meeting unreservedly recognises it to be the duty, and the right of nations to uphold civil and religious liberty, and,—

"THEREFORE,"
has noticed with deep regret the late ecclesiastical legislation of the German Empire, prohibiting to its Roman Catholic subjects the exercise of their religion, by prohibiting under severe pains and penalties, the exercise of their purely spiritual functions, by the Roman Catholic Bishops and Clergy?

Such at least would be the logical inference from the preamble of the Resolution; but such is not the conclusion that our Protestant champions of civil and religious liberty arrive at.—By a happy *no sequitur*, the "THEREFORE" in their Resolution is followed up by,—

"dearly sympathizes with the people of Germany in their determination to resist the doctrine of the ultramontane section of the Church of Rome."

Lord Russell has done many very silly things in the course of his long political life, but should he really propose the above Resolution to the Meeting over which he is to preside, he will have surpassed all his previous feats of folly. Even his best friends will be unable to suppress a smile when they shall hear him move that, because it is the duty of Nations to uphold civil and religious liberty, therefore they, the Protestants of England, deeply sympathize with the present action of the German government against the Catholic Church; which action is thus summarily described by the *Toronto Globe*, a journal not generally suspected of Romish proclivities:—

"If the superior civil authority decide that the appointment of a priest to any ecclesiastical office is illegal, then all concerned are informed of that fact, and also that the State will not recognize such an appointment as valid. Should the priest thus interdicted attempt to discharge any official functions, he is to be liable to a penalty, and he will not be allowed on any account to give religious instruction, either in the schools or to prepare children for confirmation or their first communion. It is evident that, according to these regulations, the Church is to be entirely subject to the State, as not a single ecclesiastical appointment is to be complete without the signature of the highest civil functionary of the district.

"No Church that has any spiritual life in it would submit to such bondage for a moment."—*Globe*

It would be a good joke were some one at the meeting to call upon the Chair to define the words "civil and religious liberty;" and it would rather bother Lord Russell were he to be asked, why, if he approves of German legislation, he does not bring into the Legislature of which he is a member, a Bill for extending the blessings of German ecclesiastical law to the Catholics of Ireland and Great Britain?—for, if that law be favorable to the maintenance of civil and religious liberty—and if it be the duty of all nations to uphold these liberties—then it must be the duty, as well as the right, of the British Parliament to legislate for the

Catholic Church in the United Kingdom, precisely as the German Government is now legislating for the same Church in the newly-founded Empire. That neither Lord Russell, nor any other British statesman, dare bring forward any such measures, is a proof that they know them to be so incompatible with either civil or religious liberty, that they would have no chance of success even in Protestant England.

Persecution is like dram-drinking. The habit once acquired, it is very difficult to abandon it; and unless abandoned it goes on from bad to worse, from one glass to another—and with every additional dram, the desire grows stronger to take another.

So it is with Switzerland. Taking model from the French National Assembly of 1789, it attempted to impose a "civil constitution" of the clergy upon its Catholic citizens; these of course, impotent to resist the intrusion of the apostates and unclean priests who were forcibly intruded into their churches, and unable to accept the ministrations of the intruders, withdrew altogether from the buildings erected and maintained at their own cost, and sought only to be allowed to worship God after the manner of their fathers, and the dictates of conscience, in barns, or such other edifices as they could hire of sufficient size to give accommodation to their large numbers. But even this privilege has been denied them. Not content with driving the Catholics from their churches, which have been desecrated by the presence of unclean apostates, the Government of Bern has issued injunctions strictly prohibiting the celebration of Catholic worship in barns or other large buildings set apart for that purpose. The priests are forbidden to perform any of their sacred functions in any except strictly private houses, in which, of course, there is not room for the gathering together of a congregation; and in fact, unless they can manage to erect their altars in the valleys, or mountain-tops, the Catholics of Switzerland will soon be deprived of all means of meeting together for the celebration of the divine mysteries.

Of the feelings of intense, unspeakable disgust with which the intruded priests—men for the most part who have been suspended for their immoral conduct, from the exercise of their sacerdotal functions in France—are regarded by the Catholics of Switzerland, we may judge from an extract from a letter of which a copy is forwarded to the *London Times* by Lord Denbigh. In this letter, the writer, a Protestant, thus speaks of the intruded priests:—

"Only the few persons connected with the Government attend the services of the intruded priests, who, if in Holy Orders, have yet been censured and prohibited from officiating in the various French dioceses to which they belong on account of improper conduct. When they enter the schools the children flee from them; they are avoided as the pestilence, just like the civil priests during the Reign of Terror."—*Times*, 2nd inst.

The long pent up feelings of the friends of the defendant in the pending perjury case known as the Tichborne Case, found vent on the 16th inst. in a violent assault on Mr. Hawkins, Counsel for the prosecution, as he was leaving the Court. Four of the ruffians were arrested, and, we have reasons to hope, will be severely dealt with. From the inception of the proceedings in this long-pending case, it was evident that the claimant had on his side certain sympathies. He had with him all the Protestants of the Whalley *strump*, who would rejoice to see the property of an old Catholic family pass into the hands of one who is a disreputable to any religion; and the roughs and criminal classes also naturally sympathized with him, as one in whom they recognized a kindred spirit; a blackguard of the first water, one who, whether he be butcher or baronet, has been the associate of horse-thieves, and Australian bushrangers—a class of brutes compared with whom the felons of any other country are as lambs are to wolves.

In Ireland there has been, it seems, a rather serious election row at Limerick. The Police interfered, and at last quelled the riot.

The French Company connected with the *Ville du Havre* relying upon the exculpation of their officers by a French Court of Enquiry, have refused to make good to the surviving passengers the losses sustained by the sinking of the steamer. The sufferers propose, therefore, to seek redress in the Courts at New York. This will give rise to some bitter litigation, and raise again the question as to the cause of the unfortunate collision.

A serious fire occurred at Ottawa on the night of the 16th inst., in a building known as the old military barracks, but of late used as the office of the Intercolonial and Pacific Railway. In this building were deposited the surveys and plans which have already been made; and these, it is said, have for the most part been destroyed, involving a loss in money value estimated at \$1,500,000, and in time of about two years.

Latest telegrams inform us that great excitement has been created at Paris and at Rome by an article lately published in the *North German Gazette*, threatening France with terrible consequences should its Government manifest itself friendly towards the Sovereign Pontiff.—

From Spain we have tidings which confirm the progress of Liberal principles; three more newspapers have been suppressed by the Madrid Government, whereby freedom of discussion and the liberty of the press, are of course firmly established.

A CHALLENGE.—For some time past, the *Montreal Witness* has devoted a considerable portion of his columns to reflections upon the conduct of the gentlemen of the Seminary of St. Sulpice in their capacity as Seigneurs of the Lake of Two Mountains. In communications from correspondents, and in editorial articles, the *Witness* accuses the Sulpicians of two grave offences:—

1. Oppression of the Indians.
1. Breach of Trust.

Now either the *Witness* believes in the truth of these charges or he does not: either he has in his possession evidence to sustain them, or he has not. If he does not believe them to be true; if he has not in his possession evidence to sustain them, what language is too strong to describe this conduct.

But if on the other hand the *Witness* do believe that the gentlemen of the Seminary have oppressed the Indians residing at the Seigniory of the Lake of Two Mountains, and have dishonestly appropriated to their own use—for this is the *gravamen* of the charge—lands which they hold only in trust for the said Indians—and which therefore in fact legally belong to the latter; and if the *Witness* have in his possession proofs, such as any Court of Justice would entertain, of the truth of his allegations, why does he not institute, or, through his numerous friends, and the friends of the oppressed, and defrauded Indians, so act as to cause to be instituted, legal proceedings against the gentlemen of the Seminary, these oppressors and robbers of the poor?—When the funds were required to carry the Guibord case by appeal before the Privy Council, the funds were easily raised; and so also we assure the *Witness* there will be no difficulty in raising the requisite funds to institute legal proceedings against the Seminary, if only the *Witness* and his friends can by the production of documents which would be accepted as evidence in a Court of Law, make out a *prima facie* case against the Seminary. There are hundreds and thousands of Protestants in Canada who could contribute gladly in such a cause, if only they had something tangible laid before them to warrant them in expecting that a decision from the highest legal tribunals of the Empire would be in their favor, and decide the Seigniory of the Lake of Two Mountains to be legally the property of the Indians.

Indeed the question at issue is essentially a question of law. To whom does the Seigniory of the Lake of Two Mountains belong? We challenge therefore the *Witness*, to test this question in a Court of Law, before which he will have it in his power to bring forward his proofs that the Seigniory belongs to the Indians; that it is only held by the Sulpicians in trust for the latter; and that the latter have oppressively and fraudulently abused their trust.

This is a fair challenge; and if the *Witness* and his friends hesitate to accept it, it must be for one of two reasons. Either they have no proofs, and know that they have no proofs, no legal evidence that the Seigniory in question was granted to, and is held by, the Sulpicians in trust for the Indians, who are its rightful owners; or so small is their sympathy for the poor oppressed and defrauded Indians of the Lake of Two Mountains, that—although they have in their possession legal proof that the gentlemen of the Seminary have been guilty of a breach of trust, and have fraudulently and oppressively appropriated to their own use property given to them only in trust for the said Indians—they will not put themselves to the trouble and expence of instituting legal proceedings against the Seminary, and in behalf of the wronged Indians. If we take the first hypothesis as the true one, then are the accusers of the gentlemen of the Seminary conscious liars and slanderers; if the second, then are they hypocrites, and arrant humbugs—their affected sympathy for the "poor Indians" is but bogus or sham; and their indignant protests against the cruelty and fraud of the Sulpicians may be set down as sheer *bluncombe*.

The *Witness* argues that—because a wealthy member of the *Institut Canadien* was lately married with the ordinary religious rites of the Church, while to Guibord, a poor member of the same society, the religious rites of interment were refused—therefore the Church has one law for the rich, and another for the poor.

The argument is false, because all the facts of the case are not given; the most important is suppressed. In the first case, the person alluded to tendered to the priest, before whom the religious ceremony was performed, what is called a *billet de confession*, or certificate of having complied, at least externally, with the disciplinary regulations of the Church; and had the widow of Guibord produced a similar *billet*, her deceased husband would have been

buried by the Church with the usual religious ceremonies. The going to confession implies that the person confessing, or pretending to confess, repents him of all his offences against the laws of God and the Church, and submits to her unreservedly. The priest cannot read the heart of man, and must be content to frame his conduct from outward acts; if the confession be an imperfect, or hypocritical confession, so much the worse for him who makes it. That it is made, is all that the priest can determine, all that he has the right to ask.

So when the celebrated Camille Desmoulins sought to be married to his beloved Lucille, he for the nonce went to confession; and having thus outwardly complied with the discipline of the Church, and made his profession of faith, was married with the usual religious rites. The priest who officiated could not refuse him, though he perhaps may have had little confidence in the religious dispositions of the sweet singer of the Revolution. He alone to whom all hearts are open, and from Whom no secrets are hid, can go beyond the mere external acts.

The movement set a-going by the Rev. Dr. Cummins amongst the Protestants of the U. States is spreading across the Continent, and threatens to bring about a complete break up in the Protestant Episcopal Denomination. It has made itself felt in Toronto and in Montreal; but in New Brunswick the rupture betwixt the Ritualists and the anti-Ritualists is complete, having culminated in the secession of the latter, and the formation of a new sect or sub-sect under the name of the "Reformed Episcopal Church." To carry out the designs of the seceders a meeting was held on the 12th inst. when resolutions were passed declaring the separation of those there present from the older Episcopal sect—and their desire to unite with the sect lately founded by the Rev. Mr. Cummins. Churchwardens and other officers were chosen, and the sum of \$973 was subscribed to start the concern, which will be run by voluntary contributions. "This is the commencement," says the *Montreal Herald*, "of a movement whose probability in various parts of the Dominion has long been foreseen, and which may hereafter have large and important developments." It is a proof too of the truth of what has often been alleged; that it is the State connection, and the interference of the Civil Courts of Law which alone prevent the Anglican church at home from breaking up into a thousand fragments. There is no internal cohesion betwixt its several parts, though by State pressure from without these have been for a time kept together. This removed, however, as in the Dominion, and in Ireland the whole machine must fast go to pieces.

Mr. Rodden who it was expected would contest the Western Division on the Liberal Conservative side, has withdrawn from the field. Canvassing is the chief business in Montreal at present. Meetings are constantly being held, at which the most patriotic speeches are delivered, and the most noble sentiments which it warms one's heart to listen to, are expressed. Every body is quite confident of success, and firmly persuaded that his political opponents are no better than they should be. Indeed, if a general election brings to the surface an immense amount of patriotism and noble sentiments which at other seasons lie latent beneath the stagnant waters of our daily social life, it also reveals an immense amount of wickedness and corruption amongst people who, except during election time, pass for good citizens, and excellent Christians. Every old story since the days when they left off long clothes to put on trousers, is raked up against those who have to pass the ordeal of an election. How this man at the mature age of five is well known to have feloniously abstracted sugar-plums from his nurse's pocket; how that man is more than suspected of having in his youth been accessory to the death of an unoffending kitten—All, all is raked up, and exposed to the glaring light of day. Never, but for a general election, should we suspect that we had so many pure and disinterested patriots, so many arrant knaves and defrauders of the gallows running at large amongst us. Thank God, however, this season of the troubling of the waters does not last long; they will soon settle again, and knaves and patriots will, we hope, once more laugh and shake hands, and perhaps invite one another to step in and take reciprocal drinks.

SMALL-POX.—To what is the prevalence of this most loathsome disease owing? To what cause must we attribute its revival amongst us? In the first decade of the present century the disease was nearly extinct; it seemed, since the introduction of vaccination, to have been almost entirely stamped out—so thoroughly stamped out indeed, that in his celebrated *Peter Plymley* letters, Sydney Smyth ridicules the dread which some good people then seemed to entertain lest Protestantism would be endangered by the political enfranchisement of Catholics, in the following terms:—

"Tell me that the world will return again under

the influence of the small-pox . . . tell me any other thing absurd or incredible—but for the love of common sense let me not hear of the danger to be apprehended from the general diffusion of Popery!"—*Peter Plymley's Letters*, No. 5.

The "incredible" thing is apparently coming to pass. The world is again, as before the days of Jenner, rapidly returning "under the influence of the small-pox;" and that which in the forty years of the present century seemed so absurd that a talented writer could speak of it as one of the most absurd and extravagant of contingencies, is fast becoming an established fact.

To what is this owing? again we ask.—Why is it that a disease which, to all appearance, had some sixty years ago been thoroughly stamped out by the practice of vaccination, is now again rapidly gaining ground, and becoming, as in the early part of the eighteenth century, permanent amongst us, and one of the most prolific causes of mortality? Will the medical profession explain?

INFANT MORTALITY.—In a report from the Prefect of Versailles to the Conseil General of the *Seine-et-Oise* it is stated that the average mortality of infants in that department is from sixty to seventy per cent. Much of this mortality is attributed to the fashionable custom prevalent amongst Parisian mothers of putting their babies to nurse in the country; at least such is the opinion of the *London Medical Record*.

When such is the mortality—near seventy per cent.—amongst infants who come into the world under advantageous circumstances, whose parents are wealthy, and able to purchase all that money can command, can we wonder at the great percentage of the mortality amongst the wretched babies left stranded—a sort of drift rubbish—on the steps of the Foundling Asylum—of whom all are brought into the world under the most unfavorable conditions imaginable; of whom a very large proportion are rotten with disease at their birth; and of whom numbers are sent to the Foundling Asylum only because the drugs prescribed by unscrupulous medical men, and ostentatiously announced in almost all the advertising columns of the Protestant papers of this Continent have failed of the anticipated effect!

The *London Times* anticipates that the firmness of Prince Bismarck as displayed in his persecution of the Catholic clergy in Germany, will excite the other Governments to follow his example; and that in consequence we may be only at the beginning of a new and strange chapter in European history.

One of the strangest things about this new and violent persecution is that it breaks out just at the moment when, if we may believe the boasts of the Protestant world, the Catholic Church is in her dying gasp, when she is reduced to the lowest degree of weakness, when her head, the Pope, has been overthrown and stripped of all power. Does not the fact of the persecution prove that Protestants believe the hated Church of Rome to be full of life and stronger than ever?

THE NEW CARDINALS.—Of the Rev. P. Martinelli, one of the newly appointed Cardinals, the following story is told in the *Nouveau Monde*:—When the messenger, bearer of the news of his elevation to the Cardinalate found him, he was occupied in cleansing the sacred vessels in the church of St. Augustin, of which he was sacristan. The Church of Christ, adds the *Nouveau Monde*, is ever the same. When the Papal delegate presented himself before St. Bonaventure to announce to him that the Sovereign Pontiff had conferred on him the dignity of the Purple, the future Prince of the Church was found in the kitchen of his convent washing the dishes.

THE BRITISH ARMY.—Whilst it is admitted on all hands that it is now almost impossible to obtain recruits for the army, and that these who do enlist are "very bad bargains," it seems that desertion from the ranks is greatly increasing. The Deputy Inspector General, J. C. Cameron, writes to the *London Times* on the subject, pointing out that in Millbank Prison alone there are 800 military deserters, and that other prisons present the same feature, many of the convicts being in jail for second and third offences.

A singular case of Breach of Promise has occupied the attention of the Courts in England. A gentleman of fortune who had obtained a divorce from his first wife, contracted an engagement with a young lady; but before this engagement was carried out, he fell in with his first but divorced wife, for whom his attachment revived, and to whom he was remarried. The other young lady sued him on grounds of damaged prospects, blighted hopes, and wedding millinery left on hand, useless. Verdict for plaintiff, \$15,000.

"THE MARITIME CATHOLIC."—This is the title of a new Catholic Weekly published at Halifax, N.S., of which the first number has reached us. We wish our new contemporary a long life and a prosperous one.