

The True Witness
AND
CATHOLIC CHRONICLE,
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MONTEAL, FRIDAY, SEPTEMBER 13, 1872.
ECOLOGICAL CALENDAR.
SEPTEMBER—1872.
Friday, 13—Of the Octave.
Saturday, 14—Exaltation of the Holy Cross.
Sunday, 15—Seventeenth after Pentecost.
Monday, 16—St. Cornelius and Cyprian, M.M.
Tuesday, 17—Stigmata of St. Francis.
Wednesday, 18—Ember Day. St. Joseph Cupertino, C.
Thursday, 19—St. Januarius, Bishop, and Companions, M.M.

NEWS OF THE WEEK.

The meeting of the Emperors of Austria, Russia and Germany bodes no good to England. We are told that it is a meeting of no political significance; but we can hardly doubt that it is the design of the three potentates to remodel the map of Europe, and particularly to make arrangements for the settlement of the "sick man's" estates. The relations betwixt Church and State will probably be discussed, and a combined system of persecution against the Catholic Church will very likely be one of the measures adopted. The expulsion of the Jesuits from Germany is being actively proceeded with; and it is thought that many of the Fathers will seek a temporary asylum in Ireland. This Continent too will offer to others a place of refuge till the fury of the storm be past; but that there is in store a season of trial and suffering for the Church can scarce be doubted. The condition at Rome is deplorable, and rumors are always rife that the Sovereign Pontiff will be obliged to seek shelter elsewhere.

The Geneva Conference is said to have finished its labors, but their results have not yet been made public. Rumors are afloat, but none are authenticated. According to one of these a gross sum of Thirty millions of dollars with seven years interest, has been awarded to the United States.

The harvest in England is set down at about an average. There will however be a deficiency in the supply of food, owing to the extensive failure of the potatoe crop. Coal is still advancing in price, in spite of large importations from Belgium of that article of primary importance to the commercial and industrial prosperity of the Empire.

There can be no doubt that both in England and in Ireland the potatoe are extensively and seriously diseased. Signs of the malady have exhibited themselves in some parts of Canada.

The Witness of the 30th ult., has an article intended to show the arrogance and tyranny of Romanism in Lower Canada. We give the particulars as we find them in our contemporary, as they well illustrate the stuff of which evangelical martyrs are made, and the full extent of that galling Romish despotism of which the Witness complains.

A Mr. Rondeau is a cabinet-maker at the village of Joliette, who from being a Catholic has in the cant of the conventicle, "found Jesus." On Saturday "he attended market as usual," and took it into his head that he must there make a controversial discourse. Accordingly he got up in a cart, and let off his harangue, which, if we may judge from the analysis thereof given in the Witness, was somewhat in the nature of a religious challenge, and therefore eminently ill-adapted for delivery in a market place, where men meet to transact business, and where anything that may tend to create disturbance, or interfere with the legitimate object of a market should be prohibited—and is we believe prohibited by the Market Bye-Laws of Joliette. M. Rondeau the vessel in question addressing a Catholic audience announced that "for many years he had left the Church of Rome; that if he had made a mistake he was willing to be convinced of it, and to return to their communion; that all he wanted to know who the truth was and to save his soul."—Witness.

At this juncture a minion of the Pope, and a ruthless instrument of Romish tyranny, by name Desmarais, Clerk of the Market, interfered and told M. Rondeau to shut up, and come down from the cart. M. Rondeau very decidedly refused to obey: whereupon the first

Popish minion went off, and presently returned with a second minion tenfold worse than himself—to wit a constable—who also told M. Rondeau to get down, and cease from causing confusion and obstruction in the Market. M. Rondeau continued obstinate, for which offence he was arrested, and sentenced to a fine of \$2 and \$4 costs. The money was paid, and M. Rondeau went home rejoicing that he personally had shared the experience of the Apostles.

We learn from this what it is that Protestants demand as a right, to be by them exercised without interference. They claim as a right that, in spite of all rules and regulations to the contrary for maintaining order and regularity in the market, they be allowed on market days to stand up and deliver controversial discourses, and challenges to controversy; and if this modest demand be not complied with; if, in the case of vessels who have come to Jesus, the law against causing obstruction and confusion in the markets be enforced, then we are told that the Church of Rome is a cruel tyrant, the enemy of civil and religious liberty.

Seriously, does the Witness believe that a Catholic would be allowed on a market day to stand up in a cart, in the middle of an English market, and amidst an audience mainly Protestant there and then hold a religious conference, and throw out challenges to religious controversy? Would not the police, the minions of Queen Victoria, under such circumstances interfere, and put a stop to the unseemly proceedings?

HUMORS OF THE DIVORCE COURTS.—There have been some amusing legal proceedings lately, in the English Courts, arising out of the working of the Divorce Laws, and which we duly reported in the columns of the London Times.

Of these, one arose out of the question as to the title by which a divorced woman is legally entitled to describe herself. It had its origin in this wise.

A lady, divorced from her husband, at her own suit however, and whose moral character has never been impeached, answered an advertisement for a Governess in a family; describing herself as a "Spinster," the usual term in law for a single or unmarried woman. As a "Spinster" she was engaged as Governess by the Family—Catholic—advertising; and in due time she entered upon her duties, which she discharged well, and to the full satisfaction of her employers.

These, however, learnt, at last, the facts of the marriage and subsequent divorce from her husband of the lady whom, as a Spinster, they had engaged as a Governess. They complained of having been deceived, and broke off their engagement with her, refusing to pay salary on the grounds of having been entrapped, or deceived by false representations. The lady so dismissed sued for her arrears of salary; and the question turned upon her right to designate herself as spinster, she having been married to a man still alive. The trial has not been concluded; but it must be admitted that the question here proposed is a knotty one. The reason is, that, thanks to the still lingering influences of the Christian religion on English civilisation, there is not as yet in the English language any word to describe the status of a divorced woman. In the eyes of the law she is neither a wife, nor a widow. What is she then? and how shall the law describe her? This will have to be settled, and a new word or term for the purpose must be coined to meet the wants of an advancing anti-Christian society.

The other case took the form of an action for damages, raised by a low church or evangelical curate—vicaire he would be termed in Canada—against the Rector of St. James' parish Piccadilly, the Rev. Mr. Kempe, a High Churchman and Ritualist—for libel. The following are the leadings facts of this case.

A gentleman made application to the low church or evangelical curate in question, to marry him to a woman who had been divorced for the cause of adultery from her husband. The law does not compel ministers of the Establishment to take part in these dirty transactions, but leaves them at liberty to do so if they please; but the law does oblige the scrupulous rector of any parish church to give the use of the building for the celebration of these impure and adulterous rites, to any other brother minister of less delicate conscience, who may be willing to officiate thereat. The curate in consequence made application to the Rev. Mr. Kempe for the use of the parish church of St. James for the wedding ceremony of the adulterous woman with her adulterous paramour; but as the High Church Rector was notoriously averse to such unions, holding them, as every Christian man must, in abomination, he, the low church applicant, abstained from mentioning the all-important fact of the peculiar relative positions of the man and woman in whose behalf the services in the rector's church were to be performed. The Rev. Mr. Kempe being thus kept in ignorance of the true state of the case, gave the use of his church to the curate for the said marriage.

On the day appointed, the bridegroom, armed with a marriage license from the Archbishop of Canterbury, made his appearance, together with the adulteress with whom he proposed to enter into the bonds of holy matrimony. But ere the sacred rites had commenced the Rev. Mr. Kempe had got wind of the proceedings; and rushing to the church he loudly and indignantly protested against the blasphemous farce about to be enacted in a building supposed to be consecrated to the Holy of Holies. It was too late however; he had given his consent, and he could not arrest the marriage, which was accordingly proceeded with by the evangelical curate, who got £10 sterling, or about fifty dollars for the job.

But the Rev. Mr. Kempe would not let the matter drop. He wrote to the Bishop of Winchester who had given the offending curate his license, complaining of the manner in which he, the Rector, had been deceived, and tricked into giving his consent that his church should be used for the above mentioned marriage of two adulterous persons. Hereupon the Bishop revoked the curate's license, who was consequently dismissed from his situation, and who thereupon brought his action against the Rev. Mr. Kempe for libel.

It is satisfactory to know that, in this case the plaintiff was defeated. The defendant pleaded justification; the Bench charged strongly on his side; and the jury found a verdict in his favor. This is another Ritualistic triumph, and no doubt the evangelical section of the holy Protestant church must feel very sore over the discomfiture of one of its champions. Efforts are being made to take up a collection for him as a martyr in the cause of civil and religious liberty.

The elections are over at last, and we are thankful. We shall now enjoy a respite from the painful task of daily reading the bitter effusions of able editors, whose pens in election time are dipped in gall, and whose sole business seems to be to prove that the several candidates for seats in Parliament are the worst of men, the very vilest of the human race. There having been no great principle at stake in the late elections is, we suppose, the cause that personalities have so abounded; and that for weeks the columns of the secular press have been devoted to the discussion of the most trumpery of trumpery questions—as for instance whether this man bought a boiler in Montreal, or ordered it from Scotland.

But thank God, the elections are over; and with them we hope that the war of words, the personalities, and the trivialities of the last month are at an end. Having done their work, the words Reformer, Liberal, &c., may now be laid aside, unless indeed some bold person should attempt a much to be desired definition of these terms. What is a Reformer? What are the particular measures which, had he the power so to do, he would cause to be adopted by our Canadian Government? This may seem a very simple question, but it is one not easily answered; and yet the man who calls himself a Reformer *par excellence*, and cannot sharply define wherein the reforms he advocates consist, is little, if at all, better than a humbug. We are in one sense, all Reformers; that is, we are all willing to remove from our constitutional platform the rotten planks, and to replace them with sound ones—only we may not agree as to what planks are sound, and what rotten. One reform we feel inclined to insist upon. That no one should be allowed to use terms "Reformer," "Liberal," "Working Man," &c., of which he, on demand, is not prepared to give a sharp definition, under penalty of being written down an ass. The want of definitions is, both in political and religious controversy, the crying evil of the day.

The result of the elections cannot yet be stated with certainty. In Ontario the Outs have some gains to boast of, and upon the whole they may find themselves a little stronger in the next Parliament than they were in the last. The Ins or Ministerialists will however, it is thought, be able to command a good working majority amongst the representatives of the entire Dominion, even though in Ontario they may be in a minority.

THE LATEST FARCE OUT.—The N. Y. Herald gives a description of the wedding of M. Loyson, once honorably known as Pere Hyacinthe, to a widow lady, one of his converts. The marriage was celebrated at the Marylebone Registry Office, one of the places licensed by Government—as we say of the beer-shops—in which civil contract marriages may be legally performed. The jolly and lusty bridegroom looked well, and presented in his appearance a remarkable contrast to the whilom P. Hyacinthe, the ascetic Romish preacher at Notre Dame—of whom, in the same paper as that which describes the wedding of M. Loyson, we find the following sketch:—
"But now the tall Swiss halberdier, making a passage along the aisle, announces the approach of Pere Hyacinthe, and instantly this whole sea of faces is turned toward him, with an expression of sympathy so intense as seemed enough to electrify one who came in all simplicity and sincerity to bring

to them the words of life. He followed slowly with his eyes cast down, his face pale, and mounting the steps of the pulpit, he knelt down and buried his face in silent prayer. Then rising he stood, with erect and majestic form, and some moments regarded in silence those to whom he was to speak, while a deep sigh involuntarily escaped from his large chest. Although I was already under the magnetism of this extraordinary man, my eye, as an artist, took in all the surroundings of the scene. In scenic effect nothing could exceed the beauty of the tableau—the dark background of the pulpit, in ancient carved oak; the form of the preacher rendered more striking by the robe of his Order (he is a Carmelite monk, and wears a long serge gown, with only sandals on his feet), with his white cowl thrown back upon his shoulder, his head shaven so as to leave only a chaplet of hair upon his brow, while the light from above fell upon his bare head, and his countenance, so sad and beautiful, yet responding with quick sympathy to all the regards turned towards him. Surely if he had studied all this *mise en scene*, he is a master in the art. He began to speak, and from that moment I wished to believe in the sincerity, in the piety, in the Christian faith of this man—for if he is not all that, he profanes the most beautiful gifts of Providence. Never did a voice more sympathetically strike my ear; never did art more perfect captivate and control the human heart."

Our readers have the two pictures before them. In which do they see the more close resemblance to Him who was emphatically the "man of sorrows?" In that of the jolly amorous bridegroom? or in that of the mortified ascetic Carmelite bowed down in silent prayer?

M. Loyson still preaches, we are told, but his sermons are not as those of P. Hyacinthe: "The most prominent text of the Pere, of late, have been single words or brief sentences, given out pretty much in this style: 'Love! Fidelity! Marriage! Union of the Sexes! Increase and Multiply!'"

In an editorial on the Orange riots at Belfast, the London Times, of the 21st August, thus sums up:—

"The present riots began with the interference of Orangemen with Catholic processions on the 15th, the Feast of the Assumption, the Great Catholic Festival which the French Empire converted into the Fete Day of St. Napoleon. A Catholic procession was obstructed at Gilford, another was stopped in going to Hannalinstown, and the first formal riot was an attack upon a procession at Scarva. All this was contemplated before-hand; the ship carpenters of Belfast, who are Protestants to a man, not going to work on the 15th, though it is a day with the celebration of which they have absolutely no concern. The course of duty here seems pretty plain. When the Orangemen of New York were threatened with molestation in their processions, the Mayor, though intimately connected with the Catholic party, gave them an escort, and the escort fired with some effect on the Bowry Boys, who tried to stop the procession. A Catholic procession in the North of Ireland, acting within the limits of the law, may claim a similar escort; and the Executive Government would be justified in sending it whether it was claimed or not. If under such circumstances Orangemen attempted to stop the procession, and declined to disperse when duly warned, they should be fired upon. Less than this we cannot do without convicting at organized lawlessness calling itself Protestant Christianity; whether we ought to do more is a matter on which we are not at present compelled to pronounce an opinion.—Times 21st August.

What does the Witness, who so bitterly denounced the Irish Papists of New York who last year were accused of having interfered with the Orange procession of the 12th of July, 1871, say to the action of the Belfast Orangemen, and their premeditated attack on the Catholic procession of the 15th August, 1872?

MISSION IN GUELPH.—This Mission commenced on the 18th ult., and has been very successful. We find the following report in the columns of the Canadian Freeman:—

"A mission, commencing on Sunday, Aug. 18th, was given in this town by the Rev. Father Kilroy of St. Mary's, Diocese of London, Very Rev. Father Heenan, V. G., of Hamilton, and the Rev. Fathers Conilleau, S. J., Superior; Dumortier, S. J., and Robert, S. J., Guelph. The Rev. Father Kilroy preached twice a day, and the Rev. Fathers Conilleau and Heenan were in the confessional from early morning till late at night; they were occasionally assisted by Rev. Fathers Dumortier and Robert.
"The Rev. Father Kilroy, having lectured on a previous occasion in Guelph, the people were rejoiced to have an opportunity of listening again to the fervid eloquence of this gifted priest. The church was thronged, especially at the evening devotions, many being obliged to stand during the sermon.—The clear and earnest manner in which the eloquent father set forth the salutary truths of our holy religion produced a deep impression, not only on the children of the faith, but on many of our separated brethren who attended the mission. Eighteen hundred approached the tribunal of Penance and received Holy Communion. Many who had long neglected their religious duties were roused from their apathy and began a new life. Two Protestants renounced the errors of heresy and were received into the true fold, and six others are under instructions preparatory to their reception. On Tuesday, the third day of the mission the Rev. Father Conilleau celebrated a solemn requiem Mass for the repose of the soul of the late Father Sherlock at which six hundred received Holy Communion for the same intention, and the Rev. Father Kilroy preached a panegyric in which he spoke of the extraordinary kind disposition, charity and devotedness of that holy priest which produced a marked effect on the congregation. He attributed the success of the mission to the virtues of the late father, and said, moreover, that those who were received into the church during the mission told him they were first attracted to the church by Father Sherlock. During the last two days of the mission four hundred were invested with the Holy Scapular of our Lady of Mount Carmel. On Tuesday, Aug. 27th, the mission was concluded by the Very Rev. Father Heenan, V. G., who in earnest and eloquent language, exhorted the congregation to persevere in the path of virtue, and to keep before their mind the eternal rewards promised to those who faithfully practise the salutary teachings of Holy Religion."

On Sunday, the 1st inst., the newly erected Catholic Church at Brockton was solemnly dedicated to the service of God. His Grace, the Most Rev. Dr. Lynch, Archbishop of Toronto, officiated; His Lordship, Dr. Walsh, Bishop of London, preached the appropriate sermon; and Mass was celebrated by the Very Rev. F. P. Rooney. There were present in the sanctuary the Very Rev. V. G. Father Jamot, and the Rev. P. Conway. A handsome collection was taken up at the close of the proceedings.

DEATH OF THE REV. FATHER JAMES SHERLOCK.—The Canadian Freeman, of the 5th inst., announces the death of this good priest, a soldier of the Company of Jesus, and a worthy son of the Blessed Saint Ignatius.

THE CHRISTIAN BROTHERS.—The "prize for virtue," the gift of the City of Boston, has been awarded by the French Academy to the Christian Brothers. It was delivered by the Duc de Noailles who took advantage of the occasion to pronounce a magnificent and well deserved eulogy on the courage and charity of the Brothers as displayed on many a field of battle during the late war. There yet remains for them a reward, and yet another testimony to their noble qualities, which no doubt in due time they will receive. They have yet to be persecuted, robbed, and exiled as have been the Jesuits in Germany—for it is thus that invariably society treats its worthiest members and benefactors.

HOW PROTESTANT CONVERTS ARE MADE IN INDIA.—The correspondent of the London Times tells the following story, as illustrative of the process by which the heathen are brought to the knowledge of the "truth as it is in Jesus:—"

"The manner in which the natives of India look upon our motives was very strongly brought before me only this week by a clergyman of the English Church. He said: 'I have been ten years in India, and have baptized a large number of persons, but there has not been one—I am correct to the very words, most emphatically repeated to me—who did not at the same time ask me for some post. I have sometimes said, 'Now, why do you want to be baptized? You want employment?' and the reply has always been the same—'Yes; we cannot live without help if we become Christians.'"

We would advise all to go and see MacEvoy's Panorama of Ireland, now on exhibition at the Mechanics' Hall, where they will receive both amusement and instruction.

THE LAMP: A Monthly Magazine of Catholic Literature—September, 1872.—Hamilton: C. Donovan, 92 Walnut St. 50 cents per annum, in advance; single copies, 5 cts. The contents of the current number are as follows:—The Grave of Moses, (Poem); Sunshine and Shadow (a serial) chaps. i. ii.; Holy Places of Ireland, (concluded); Self-Ridiculing Irishmen; Vale! Vale! (Poem); Garibaldi and the Battle of Mentana; The Spectre Sponsor, (a weird tale); Sacred Legends, No. 3; Chronology for September; The Irish Language—Lesson III.

This little magazine is published at such a low price that it is within the reach of every one, and ought to be a welcome guest at every Catholic fireside. The article on "Self-Ridiculing Irishmen" is an excellent one, and should be taken to heart by every Irishman who has the least respect for himself, or for the land of his birth; and what it complains of, should be frowned down by them, whenever and wherever met with.

THE WESTMINSTER REVIEW—July, 1872.—The Leonard Scott Publishing Co., New York; Messrs. Dawson Bros., Montreal.

This as our readers know, we suppose, is the chief organ of the advanced or liberal section of the Protestant community in England, and is undoubtedly one of the ablest of the Protestant serials, as it most certainly is that which most faithfully reflects the ideas and tendencies of the leaders of Protestant thought in the nineteenth century. Its articles in the current number are varied and interesting; one especially purporting to be a critique upon the writings of the Rev. Dr. Newman, and entitled The Difficulties of Protestantism; from this article we propose to lay, in a future issue, some extracts before our readers. The subjoined is a list of the contents of this great Protestant periodical:—1. Sovereignty; Royal and Representative; 2. English Philosophy; 3. Greek Lyrical Poetry; 4. Dr. Newman: The Difficulties of Protestantism; 5. The Politics of Aristotle; 6. Andre Chemier; Poet and Political Martyr; 7. Recent Experiments with the Senses; 8. Contemporary Literature.

BLACKWOOD'S EDINBURGH MAGAZINE—July, 1872.—Leonard Scott Publishing Co., New York; Messrs. Dawson Bros., Montreal.

The following are the contents of the July number:—1. The Maid of Sker, (conclusion); 2. The British Tourist in Norway; 3. A Century of Great Poets from 1750 downwards: Lord Byron; 4. A True Reformer, part v.; 5. Old Maids; 6. A Precarious Existence; 7. Charles James Lever.

APPOINTMENT.—Le Nouveau Monde says that the Rev. Mere Pago of the Hotel Dieu has been re-elected Superioress-General of her order, and the Rev. Mere Dupuis has been appointed Superioress of the Grey Nuns.

FOR THE WEST.—On Wednesday, last week the Rev. Sister Praxed, Superioress of the Oregon R. C. Missions, left Montreal, on her return, accompanied by the following nuns belonging to the Ladies of Providence: Sisters Marie de la Visitation, Marie Leocadie, Marie Rose du St. Sacrament, Marie Macedone and Marie Denis. The Rev. Mr. Brisette accompanies them as far as Chicago.
DOMINION BUILDING SOCIETY.—We congratulate Mr. Quinn on his good fortune in receiving the first appropriation given by the Dominion Building Society, of which he is Secretary-Treasurer. We understand, however, that he has returned it to the Society to be balloted for again, with the view of making appropriations as frequent as possible.