

# The True Witness

AND  
CATHOLIC CHRONICLE,  
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MONTREAL, FRIDAY, AUGUST 1, 1873.

## ECCLIASTICAL CALENDAR.

AUGUST—1873.

Friday, 1—Octave of St. James.  
Saturday, 2—St. Alphonsus Liguori, B. C. D.  
Sunday, 3—Ninth after Pentecost.  
Monday, 4—St. Dominic, C.  
Tuesday, 5—St. Mary at Nives.  
Wednesday, 6—Transfiguration of Our Lord.  
Thursday, 7—St. Cajetan, C.

## NEWS OF THE WEEK.

The Pope has received the Duke of Uceda and a delegation of Catholic Spaniards, all members of the Carlist party, who presented an address protesting against the spoliation of the religious orders, and making an offering of £8,000 to the Peter's Pence. The address was signed by 200,000 persons, in nearly all cases laymen.

The cholera has broken out in Venetia, and has necessitated the raising of the military camps. Its appearance in the central provinces is greatly feared. Several cases are reported in Rome itself.

It appears certain that the Cabinets of Versailles and Vienna have forwarded a note to Visconti Venosta on the religious corporations making formal reserves as to future action, and refusing all responsibility in the matter. It has been denied, but there is no doubt of their having been sent.

Garibaldi has published a letter so blasphemous as to defy transcription in any respectable journal. It ends with these words, "I belong to the international, and if I knew that a society, founded by the devil, were to arise for the destruction of priests and despots, I would join it." Protestants are recommended to take note of this declaration on the part of a man whom Lord Shaftesbury and Mr. Whalley delight to honour. The rest of the letter is unfit for publication, and is dated June 23rd, Caprera.

All the Catholic Societies in Rome and Florence met immediately to take measures for a public protest and act of reparation for the hideous blasphemy of Garibaldi, whose publication has made an unparalleled sensation throughout Italy. The *Journal de Florence* publishes the Florentine protest, signed by the Marchese Bortì.

The German bishops sitting at Fulda have sent an address to the Pope on the occasion of his anniversary, and his Holiness has replied by assuring them of his confidence in their attachment to the Holy See.

On the 28th ult., the Pope received a number of newly nominated Bishops. In his address he urged them to defend zealously the rights of the Church. Referring to the conflict of the ecclesiastical authorities of Brazil with Freemasonry, he said Freemasons were liable to excommunication, the same as members of other secret societies, notwithstanding the charitable objects of their organization.

It is reported that a severe engagement has taken place near Pampeluna between the Republicans and Carlists, in which the latter were successful; two guns and 300 prisoners are said to have been captured by the Royalists.

Two more Generals and two Colonels of the Republican army have been cashiered for expressing sympathy for the cause of Don Carlos.

A number of able-bodied Catalanian refugees, who are crowding the French frontier, will be called upon by Don Alfonso to join the Carlist standard, or bear the consequence of refusal.

The German Government disavows the responsibility for the seizure of the Spanish steamer *Vigilant*, and calls upon Capt. Werner, commanding the German man-of-war which effected the capture, to account for his proceedings. His report of the affair has not yet been received.

Cholera has appeared in the seaport town of Helsingborg, South Sweden, on the Sound opposite Elsinore, Helsingborg.

In the House of Commons on the 28th ult., Mr. Phillip Callan, member for Dundalk asked if there was any probability that the

Carlists in Spain would be recognized as belligerents. Viscount Enfield, Under-Secretary for the Foreign Department, replied that the Carlists were undoubtedly gaining ground, but matters were not in a state to entitle them to belligerent rights.

A message from the Queen notifying the Commons of the forthcoming marriage of the Duke of Edinburgh, and asking that provision be made therefor, was received on the 28th ult., and read, and its consideration postponed till the next day, owing to the absence of Mr. Gladstone.

THE MONTREAL "WITNESS" AND THE REV. M. PEPIN.—The latter is priest of the parish of St. Antoine, and the *Witness* professes to be highly scandalized by some of the sayings and doings of that gentleman. M. Pepin, according to our informant, stated from the pulpit that for murder, adultery, theft, for all manner of sins in short, there was, through the merits of Christ, forgiveness for the sinner truly penitent; but that for him who renounced the Church, there was no forgiveness possible, unless of course the apostate, in desire at least, *saltem in voto* sought reconciliation with her. Now what fault can the *Witness* find with this teaching? Did not Our Lord Himself declare that, on repentance, all manner of sin shall be forgiven? and does not the *Witness* also hold that for him who abandons Christianity and renounces the religion of Jesus, no forgiveness, no reconciliation with an offended God is possible? Now in principle wherein does this differ from what M. Pepin preached to his flock? Outside the Church there is no salvation, no remission of sins, is a doctrine held alike by Catholics, and by the Protestant sect to which the *Witness* belongs—why the efforts of the sect to convert Romanists, if as Romanists the latter may be saved? The only difference then betwixt the Rev. M. Pepin and the *Witness* consists in the different interpretation which they respectively put on the word Church of Christ. Both agree that for the sin of apostasy, unless repented of and atoned for whilst in life by a return to the Church abandoned, is an unpardonable sin, though the penitent's sins, however numerous, however great, though red as scarlet, are all washed away by the blood of Christ.

The *Witness* also urges as an offence on the part of the Rev. M. Pepin that he withheld Paschal communion from one of his parishioners who, in violation of the express commands of the Catholic Church, had not confessed to him, the parish priest, as the Council of Lateran enjoins. Hereupon "the young man, much excited, struck the seat with his fist, and 'went' for the priest, intending to give the latter a thrashing, but he was soon surrounded, and his intention frustrated."

To any one not blinded by prejudice, the only person worthy of blame in the transaction thus recorded is the "young man," who is evidently far advanced on the road that leads to Protestantism. The priest did simply his duty; the "young man" behaved like a blackguard; and the only thing we wonder at is that he was not at once arrested and prosecuted for brawling in Church. In that case no doubt the *Witness* would have held him up to the admiration of the public as a martyr for the Holy Protestant Faith.

Moreover, the same priest has recommended his parishioners to place above their doors an image of the Sacred Heart of Jesus, as a memorial ever before their eyes of that love for sinners with which that Sacred Heart was consumed, and which found expression in the Agony in the Garden, in the cruel scourging, and in the unutterable anguish of the cross, and the awful exclamation—"My God, My God, why has Thou forsaken me?" He must indeed be a bad priest who recommends his parishioners to try and keep a memorial of this love ever before their eyes.

And, so the *Witness* concludes, "it is not to be wondered at that two French Canadians, one called Savary, the other Cauchon, have left the Catholic Church for that of the F. C. M. Society; for there at least they will find nothing to remind them of the love with which the Sacred Heart of Jesus was devoured as with a burning fire."

We almost feel as if an apology were due to our readers for reproducing such rubbish; but as this is all that even the malignity of the *Witness* can rake up wherewith to pelt our Canadian Catholic clergy, it affords a strong evidence in favor of the blamelessness of their lives, and the purity of their teachings.

THE SMELLING COMMITTEE.—Our old acquaintance, Mr. Newdegate, has again been defeated, and, by a large majority, in the House of Commons on his motion for the Second reading of his Convents Inspection Bill. The *London Times* has some very pertinent remarks on the subject, which will interest our readers. That no case has been made out for such an outrageous violation of domestic privacy as is contemplated by Mr. Newdegate's Bill, the *Times* frankly admits:—

"The House could not"—says the *Times*—"sanc-

tion an inquisitorial inquiry, even into Nunneries and Monasteries, unless reasonable ground could be shown for suspecting the existence of such abuses within them as called for interference. But Mr. Newdegate entirely failed to adduce any evidence to this effect. He has nothing to allege but a vague suspicion, or as he expressed it, that 'there is a feeling in this country that the personal liberty of the inmates of Convents is not duly secured.' But no case of interference with personal liberty has ever been substantiated, and it is curious that in the only instance in which of late years the internal affairs of a Convent came before the public the complaint of the Nun was, not that she was detained, but, that she was sent away against her will."—*Times*.

Such an admission from a bitter enemy of the Church and her institutions is valuable.—No reasonable grounds for suspecting even the existence of Conventual abuses calling for the interference of the Legislature can be shown; and if it be argued that the violation of individual liberty is possible in a Convent, it may be answered that so also is it equally possible in the house of any private individual in England; and that, therefore, if in the one case such possibility would justify an inquisitorial search, so also would it in the other. If Convents are to be inspected, why should not Mr. Newdegate's house be periodically subjected to a similar process with the view of making sure that he has not incarcerated an obdurate butler in his wine-cellar, or locked up a couple of refractory servant girls in the attics? A Convent receiving no aid from the State is purely a private dwelling, as much entitled to enjoy immunity from State interference as is the country seat of Mr. Newdegate. Why should the first named, if they enjoy no special privileges, or immunities, be subjected to any peculiar disadvantages?

The *Times* also in the same article points out how false is the pretension that religious equality exists in England; that Catholics and Protestants are, as before the law, on an equal footing; and that no disabilities are imposed on Catholics simply because of their religion.

For instance by the law, as it now stands, "all Religious Orders, Communities, or Societies of Men belonging to the Church of Rome, and bound by monastic or religious vows, are prohibited."—*Times*.

Whilst on the other hand,—  
"Members of the English Church, or of any other Church than that of Rome, are perfectly free to take such vows, but Roman Catholics stand in an exceptional position. It is a misdemeanor, punishable by banishment for life, for any man to be admitted into any Roman Catholic order, or community, in any part of the United Kingdom, or for any person to administer vows."—*Times*.

Such is the law in the land of "religious equality." True it is in practise inoperative; but what the law permits to all other religious denominations, to Anglicans, Mormons, Shakers, Agapevites, &c., is punishable by banishment for life in the case of Catholics. And still with this vile law on their Statute Book, sleek-faced hypocrites patter glibly about the "religious equality" that exists by law in England, and blasphemously give God thanks that they are not as other men are. Out upon such cant!

And herein, as the *Times* points out lies, an unanswerable argument against Mr. Newdegate's Bill. To make Monasteries for instance open to legal inspection, would be to legalize them, to give them a regular legal status in England; and to this more than to any respect for personal liberty, or to the time honored theory that every Englishman's, or Englishwoman's house is his, or her castle, do we owe it that Mr. Newdegate's Bill for authorizing government inspectors to thrust themselves into Nun's bedrooms, and poke about amongst their dirty linen, has been ignominiously rejected by a British House of Commons.

The action of a large body—a minority no doubt, but still in point of numbers a very respectable minority—of the ministers of the Anglican denomination, in praying the Convocation to take measures for regulating the use of sacramental confession, has provoked a great storm in the Church by Law established; and whilst the anti-Protestant action of the minority aforesaid is loudly cried out against, the poor Bishops are abused more loudly still for that they do nothing, and with amiable candor, avow themselves able to do nothing, to stay the progress of the ever advancing Romish current. Poor men! They have ample salaries; they have seats in the House of Lords; they are by courtesy called successors to the Apostles and rulers of the Church, they wear shovel hats and the most appropriate of aprons—but still they are not to be enried. Ritualists scorn them, and scout their admonitions; and the evangelicals, or low churchmen, treat them still worse, telling them plainly that they are a useless lot of nincompoops, and that if they did not mend their ways, they, the ministers and laity, would quickly take the government of the church out of the hands of these bogus successors of the Apostles, and run the ecclesiastical machine themselves.

So violent is the language of the evangelical party, so bitter their denunciations of the poor government Bishops whose hands are tied, and who cannot, even if they would, prevent the spread of Romish principles, that the *London*

*Times* feels itself bound to administer a sharp rebuke to the evangelical mouth-piece, the Earl of Shaftesbury, for the violence of his language. A Protestant Bishop it is true is not worthy of much honor; neither does any one owe him respect or obedience; and yet even one may go too far with abuse of bishops. They should be treated with some show of courtesy; and though there is no reason to attribute to their office any dignity, seeing that the State has constituted them a little lower than the heathens, it does not follow that they should be denied recognition as gentlemen.

"Bishops"—that is Protestant Bishops—"it must be owned"—says the *Times*—"are often treated as the savage treated his idol, accompanying his prayer with threats of an unmerciful beating if they were not granted. Lord Shaftesbury and his friends appeal to the Bishops to save the Church from Ritualism, and at the same time belabor them with epithets and threats which indicate a very scanty respect for their position and authority. At the same time the unfortunate Prelates are often abused with a violence amounting to vulgarity by the extreme Ritualists."—*Times*.

After all how can it be otherwise. Ritualists may honor the office of Bishop, but they have a shrewd suspicion that the gentlemen named bishops by the Ministry of the day, are after all no Bishops at all; and, on the other hand, the low church party have no respect for the office itself, not believing that in virtue of a laying on of hands by other government officials, the nominees of the Crown become invested with any spiritual prerogatives not common to all men, ordained or unordained, consecrated or unconsecrated. A bishop in the eyes of an evangelical differs from other men not bishops, only in his dress, in that he wears a particular costume, probably gaiters, which of themselves are by no means outward and visible signs of any inward or spiritual grace. In short a Protestant Bishop is an anomaly of whose utility every one has as much right to complain, as he has to denounce the inefficiency of the police.

But all this has a very serious aspect for the future of the government ecclesiastical establishment. The Bishops are impotent either way; they cannot put down ritualism, and are utterly destitute of authority. And yet, so says a calm observer, the *Times*, "if the practices denounced cannot be checked within the Church of England, she is in imminent peril of a great convulsion."

The Church of England is but a human institution, a thing of man's making. As such it is not endowed with immortality, and must sooner or later, crumble to dust. Its enemies without are not its most dangerous foes; from the batterings of the Dissenters, or the assaults of the infidels, it is doomed to perish. It will be destroyed by its internal disorders, and will fall perhaps very shortly, from the "great convulsion" with which it is menaced.

The *London Times* of the 2nd July, furnishes us, unwillingly no doubt, with a very strong argument against "mixed schools." The writer is treating of national education, and is setting forth its advantages. Amongst these he enumerates this:—

"Children learn from one another even more than they do from their teachers, and the teaching sinks deeper when it is the act of a multitude—that is, of many in one."—*Times*.

What then will a few Catholic children learn from their numerous Protestant schoolmates in a mixed school? They will learn to despise the teachings of their Church; they will be early imbued with a scorn for the religion of their parents; and be taught to re-echo the cry of "No Popery" which from their tender years the children of the Protestant majority have had dinned in their ears. For this reason, if for no other, we will have none of your mixed schools. We, in the assertion of our divine rights as parents, say that our children shall not associate in school with the children of Protestants; we will not expose them to the danger of hearing their religion laughed at, their mother the Church mocked, and the lessons of heresy taught them by their school fellows, from whom children learn more than they do from their teachers, and whose teachings sink deeper. We care not what you may teach or profess to teach in your schools. In that, by attending such schools our children would have to associate with Protestant children, whose teachings are so potent, and in our eyes so pernicious—we, as parents, owing no obedience to the State in the matter of the Education of our children, and answerable to God alone for our conduct in this matter—we repudiate your mixed schools as dangerous to faith and morals, and except on compulsion will not pay for them.

A good story about Bismarck is going the rounds of the press. We do not vouch for its truth, but in substance, we have no doubt the politico-religious views of that statesman tend in that direction. The story is to the effect that Bismarck was lately interviewed at Berlin when he took occasion to utter his sentiments on the religious question, and to express his contempt for the silly fools who fancy that his persecution of the Catholic Church in Germany has for its object the encouragement of evangelical Pro-

testantism—or of what is farcically called "reformed Christianity." What Bismarck avowed himself as aiming at was the overthrow of Christianity itself, to the carrying out of which object the Papacy was the sole serious obstacle. This got rid of, Christianity, at least the miserable shreds and patches of the Christian religion retained by Protestantism, would quickly be destroyed.

"Nothing"—said M. Bismarck—"has amused me more than the praises which I have received from the Protestant Christians of England and America. The asses! I have wished to crush Rome that I might crush Christianity! They praise me for my service in the cause of what they call reformed Christianity. If anything could console me for the chagrin which I foresee I am to endure for some time to come, it would be to witness the amazement of these good friends of mine when they understand the truth, but understand it they never will. They are numsculls."

They all like Bismarck none the less, cheer him in his work of persecution against Catholics, and his warfare with Rome none the less loudly because of this frank avowal. Reformed Christians hate Rome; and in this consists their entire religion; the downfall of the Pope, not the exaltation of Christ, is the object that they have at heart, and so that this be accomplished they care nothing for the consequences. Every infidel, every scurrilous blasphemer from Voltaire down to Renan is sure of their sympathies; and when, after many labors, much lying and slandering, they have coaxed some silly creature out of the Church, or persuaded some unclean impenitent sinner to openly proclaim his abjuration of Romanism, there is in their ranks rejoicing, and amongst the members of the sect, joy even as there is amongst the angels, who are in heaven, over one sinner that doeth penance. They and Bismarck are both to the best of their respective abilities serving the same master.

Is the party styling itself "Old Catholic" numerous in Germany? is a question we often hear asked, and various are the replies thereunto made. A very good authority on this matter is the Prussian correspondent of the *London Times*, as he certainly is not disposed to under estimate the numbers of the members of the new heresy. Now writing from Berlin under date June 25th this authority says, speaking of the "Old Catholics,"—

"The number of those who have cared to join the new denomination in this country is so very small that, however weighty in itself, anything coming from them is neutralized by the evident disinclination of the people to patronize the sect."

Indeed it is certain that as a separate religious community or denomination the "Old Catholic" sect will in a few years be extinct. Some will repent, and return to the Catholic Church; the others will be merged in some of the many Protestant sects existing in Germany.

THE MANITOBA KIDNAPPING CASE.—A man of the name of Gordon, and who styles himself Lord George Gordon, fled to the British territory of Manitoba with the intent of evading his bail, he having been arrested in the United States on a charge of embezzlement, and bailed out by the late Horace Clark.—After the death of the latter his heirs were anxious to get possession of the body of the said Gordon, and for this purpose engaged the services of some United States detectives, who followed the fugitive, and arrested him on British territory. He was released however by a party of soldiers when within two miles of the frontier, and his captors were themselves arrested, and are now awaiting their trial.

This is not the first outrage of the kind that has been attempted, and it is to be hoped that the men engaged in this affair may be punished with the utmost severity of the law. As for Gordon, it is a pity that he cannot be given up to the United States.

WILLIAMSTOWN.—On Sunday, the 20th ult., His Lordship the Bishop of Kingston conferred, in the Parish Church of St. Mary's, one hundred and eighty-seven persons. His Lordship was looking very well. God grant he may be spared many years to his devoted clergy and people.

TO CORRESPONDENTS.—Dr. Cramp's communication received; will appear in our next. "Short Sermon" received too late for this issue.

We would direct the attention of our readers to the advertisement in another column, of the Provincial Agricultural and Industrial Exhibition for 1873.

HALIFAX, N.S., July 25.—Thomas Reilly, a soldier of the 87th Regiment, fell from a train on the Windsor and Annapolis Railway yesterday afternoon, while stepping from one car to another, and was run over and instantly killed, being mangled beyond recognition.

The *Constitutionnel* of Three Rivers says the accounts from the various parishes in that district agree that the harvest will be good. In some places hay has suffered from the drought, but grain crops are splendid. The late rain storms have done nothing but good to the land.

A company of American swindlers are driving a very brisk trade by inducing Islanders to leave their quiet and fertile homes here, and emigrate to the barren plains of Antioch. This is not the first time a gang of black-legs tried to gull the Islanders.—*Charlottetown Examiner*.