

The True Witness

CATHOLIC CHRONICLE

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MONTREAL, FRIDAY, October 6, 1876.

ECCLESIASTICAL CALENDAR

OCTOBER, 1876.

- Friday, 6—St. Bruno, Confessor. Saturday, 7—Office of the Immaculate Conception. St. Mark, Pope and Confessor. SS. Sergius and others, Martyrs. Sunday, 8—EIGHTEENTH SUNDAY AFTER PENTECOST. Maternity of the Blessed Virgin Mary. Monday, 9—SS. Dionysius, Rusticus, and Eleutherius, Martyrs. Tuesday, 10—St. Francis Borgia, Confessor. Wednesday, 11—St. Bridget, Widow (8 Oct.) Thursday, 12—Office of the Blessed Sacrament.

NEWS OF THE WEEK

The correspondent of the Times at Alexandria telegraphs that there is every truth in the report that Rabih Pasha, the Egyptian Commander-in-Chief, and his staff have been taken prisoners by Abyssinians near Massowah.

John O'Connor Power, M. P., arrived in New York, on Saturday, bearing the Irish congratulatory address on the centennial of American Independence.

A newspaper of Baden gives a list of twenty-two of the intended "Old Catholic" priests in the district of the Jura who have been convicted of immorality. Opposite each name is placed the crime of which the person has been found guilty.

The two following anecdotes will give a good idea of the style of men chosen by the Italian Government to occupy important posts in the administration of the country. The Prefect of Verona, at the opening of the Provincial Council in that city, after the customary speech, instead of terminating with the usual phrase, "I declare the session open in the name of his Majesty the King," exclaimed, "I declare the session open in the name of the citizen-king."

Mgr. Dunoyer, Vicar-General of Geneva, departed this life on the eve of the feast of the Nativity of Our Lady, in the fifty-third year of his priesthood. He was protonotary Apostolic and a Domestic Prelate of his Holiness. Mgr. Mermillod, in a pastoral addressed to the clergy of his diocese, speaks of the deceased dignitary in terms of the highest encomium and the most poignant sorrow for his loss.

La Croix prints the following notification:—"The reptiles" of Germany and Italy continue to repeat in all sorts of shapes, and generally in a tone of virtuous indignation, that the Sovereign Pontiff is energetically encouraging the Mahomedans against the Christians.

The Pope and Cardinal Antonelli are both reported to be very dangerously ill. We trust it is not so.

A Vienna telegram states that the Russian Consul at Belgrade has intimated to General Tchernayeff the Russian General, now commanding the Servians that his resignation would prevent complications and it is reported that Tchernayeff has refused to resign.

The London Times says if the Eastern war is not stopped immediately, the healing influences of diplomacy will be baffled, referring to the daily increasing anxiety caused by Russia's threatening attitude.

Servia is warned that she may no longer rely upon British sympathy, which she has forfeited by her refusal of the armistice.

A Repeal Association is about to be formed in Dublin. The promoters are Alderman MacSwiney, Mr. P. J. Smyth, M.P., and several priests. The meetings of the new association will be held weekly at Newport, county Mayo.

Prince Milan and M. Bistic, Servian Minister of

Foreign Affairs have had a serious quarrel, the latter urging the acceptance of prolonged armistice, which Prince Milan would not accept. The war party has prevailed, and Bistic's resignation, but was afterwards persuaded to withdraw it.

A despatch from Pamplona, Spain, says an appeal to arms in defence of the Basques, signed by the Basque and Navarres Committees is circulating in Navarre and the Basque Provinces.

The Mayor of Brunswick, Ga., in a letter appealing for aid for the relief of sufferers from yellow fever sets forth that one-half of the population of Brunswick are down with the dread miasma, and the supply of provisions is exhausted.

When the Emperor of Germany visited Wurzburg some time ago, the town authorities had ordered all houses to be decked with flags in those streets through which the Imperial cortege was to pass.

A "Liberal" citizen obeyed the order in a way that greatly shocked the feelings of the old Emperor. Instead of a flag the man had hung a rope out of the window.

Judge Rainville, in the Superior Court on Saturday gave judgment in the Herald-Workman case against the defendant. He held that Mr. Workman was responsible for all the engagements of his Committee.

Farmers from the adjoining parishes round Quebec report that their crops have been pretty well saved and housed; oats, potatoes, and hay are about one hundred per cent better, both in quantity and quality, than last year.

The XIX. Siecle says:—"A peaceful revolution has just been effected in the principality of Monaco. Prince Charles who has long suffered from a nervous complaint, found it impossible to govern, and though the affairs of his little State do not require a painful toil, the family council has met and agreed to trust the Regency to Prince Albert his son.

The Catholic Congress of Bologna will assemble on the 9th October, and last five days. His Eminence the Cardinal-Archbishop of Bologna will preside.

The Russian Government will allow no Protestant mission to be established within its dominions. Since 1824 six such missions have been opened, but have been broken up.

There seems every probability that the army clothing factory lately carried on in Limerick, Ireland, by Sir Peter Tait and Co., will shortly be re-opened for business, under the management of a limited liability company, at present in course of formation for that purpose in the city.

AN OBJECTION ANSWERED.

"But infidelity abounds as much in Catholic as in Protestant countries, and, therefore, Catholicity leads as much to infidelity as Protestantism."

As your objection contains an assertion—a proposition enunciated but not proved—we might call upon you for your proofs. If your assertion is true it can be backed up with figures and statistics.

Even granting your assertion that "infidelity abounds in Catholic countries as much as in Protestant," is your conclusion ("therefore Catholicity leads as much to infidelity as Protestantism") correct? We think not.

Again, if Protestantism were not more favorable to infidelity than Catholicity, how comes it that in those ages of Faith called the Middle Ages—a time when the Catholic Church had the greatest influence over mind and manners—ages so distinguished for boldness, acuteness and depth of metaphysical inquiry that our modern prince of metaphysicians, McPherson, acknowledges there is no theory of modern times which had not already been weighed and sifted by the schoolmen—how happens it, we ask, that in these ages infidelity was so rare and so little heard of? If Catholicity is favorable to infidelity, why did not infidelity grow rank and prosper in the pre-eminent Catholic atmosphere of the dark ages?

On the contrary, the first seat of Deists, which history mentions, is in Switzerland, at the close of the sixteenth century—almost simultaneous with the Reformation—so early did men learn to carry Protestant principles to their legitimate conclusions. Protestant England, during the seventeenth and eighteenth centuries, so nurtured infidelity that she appeared almost about to relapse into

paganism. And who introduced Deism into Catholic France? Catholic? No. The Huguenot, Bayle. Was Rousseau—the most dangerous of French Infidels, remember—a Catholic? No. A Protestant. And whence do Voltaire and the Encyclopedists confess they borrowed their weapons for their anti-Christian warfare? From the English Deists.

That the infidels of some Catholic countries are more noisy than our English infidels, we are prepared to admit. In this they only carry out the dictates of their impulsive natures. We find the same thing run through their politics. Continental nations draw conclusions to their ultimate terms; Englishmen always half way, as though afraid of the ghost they have raised. But this does not by any means prove that Continental infidelity is the child of Catholicity.

Again, if we may believe Bishop Heber, Unitarianism is a system which leans on the utmost verge of Christianity, and which has been in so many instances only a stepping-stone to "simple Deism." That Unitarianism is at the very verge of Christianity Unitarians themselves admit. One of their most prominent ministers in Boston—a man of the highest literary attainments—addressing the writer at their first interview, said: "Sir, you and I represent the two extremes of Christian faith."

Here, then, we have an acknowledgment, from one of themselves, of one half of Bishop Heber's assertion. But what is Unitarianism but an English name for Socinianism. And what is the history of Socinianism? Twenty years after Luther had set up the standard of Private Judgment, Lelio Socini and his companions held their secret conventicles in Italy against the divinity of Christ.

In 1558 and 1573 Lelio's nephews, George Blandrate and Fausto Socini, maintained publicly this doctrine of the non-divinity of Christ. With the same arguments which Zingle used against the words "This is my body," the Socini and their followers impugned the divinity of Christ. "This cannot be the body of Christ because it is impossible," (to human reason) said Zingle; "This Christ cannot be a God-Man, because it is impossible," said Lelio Socini. Certainly this has not much the appearance of having sprung from Catholicity, and has very much the appearance of rank infidelity.

But if any doubt remain as to the intimate connection between Protestantism and infidelity, it is immediately dispelled by the history of the German and English Protestant churches of the last hundred years. Here we see men holding important offices in the church—Bishops, pastors of churches, superintendents of consistories, professors of theology—not only rejecting the authority of the symbolical books, and disallowing almost all those Catholic dogmas which the Lutherans and Calvinists had hitherto retained, but openly assailing the divine inspiration of the Scriptures, denying the integrity and authenticity of large portions of the Old and the New Testament and even ridiculing the miracles of the Bible.

MAD!

Beyond doubt the unfortunate Chiniquy is insane, and for his own sake we are glad of it. To be bereft of reason is in his case indeed a blessing, for the plea of insanity will profit him even more before the high court of heaven, against which he has so often blasphemed, than it would before any judge and jury on earth.

No one but a madman could write such a letter as he does in the Witness of the 25th ult. "Please," he says, "allow me to ask your Christian readers to help me to bless the dear Saviour for the new humiliations and dangers through which he has been pleased to allow me to pass last night." The "last night" referred to was the 30th of August when, according to his story, "a furious mob of Ruman Catholics" attacked him as he was leaving a hall in Charlottetown after one of his inflammatory lectures.

Then he calls the governors, judges, and police, who rule the Dominion of Canada, "the great and the small fry of the humble servants of the Pope"—a compliment his Excellency, their Honors, and the Police may not consider they justly deserve, but which they can afford to accept with at least as much patience and resignation as some people bear persecution for their "dear Saviour's" sake.

Leaving "the great and the small fry," he goes with a vengeance for "the humble servants of the Pope," protesting that he has no "bad feelings" against them. But that "liberty of conscience" (he doesn't call a spade a spade) will remain the fundamental corner stone of our social edifice in Canada, even if to attain that object the last priest of Rome

will have to be hung at the high steeples, of the Roman Catholic Cathedrals of Quebec, Montreal, Halifax, and Charlottetown.

We wouldn't like to be that "last priest of Rome." To be hung at the high steeple of the Cathedral of Montreal, or that of Quebec, or Halifax, or Charlottetown—well, we might possibly submit to that if "in such a terrible instant" there was no pistol in our hands; but to be hoisted high and dry on the steeples of Montreal, and Quebec, and Halifax, and Charlottetown—no! no! human nature couldn't stand it, and we beg to protest most earnestly and most solemnly against any such quadruple hanging of "the last priest of Rome," whoever he may be.

There is method in his madness, withal, as this postscript to his letter reveals:—"I again respectfully ask the papers in Canada which are in favor of liberty of conscience and speech to reproduce this letter," which means: "I'm in want of stamps, and can't forget to let the boys know it, so that they may come down handsomely."

Poor old driveller! If he has any real friends amongst the many whose tool he is, the kindest act they can do for him is to take out papers for his committal to some reliable lunatic asylum.

WHEN WILL PROTESTANTISM BE LIBERAL?

Lancaster (England) has had a sensation, and one little creditable to it or its Protestantism. Lancaster has a Catholic Mayor and Lancaster has had the honor of a visit from Cardinal Manning. Now the sensation was in this wise: Cardinal Manning was to preach in the Catholic Church in Lancaster and the Catholic Mayor thinking to do honor to the occasion proposed to attend Church in his robes of office. But Lancaster's Protestantism was unequal to the occasion for Lancaster's Protestantism is of the truest blue kind, and could not brook that a Papist Cardinal should have paid him that honor which emanates from municipal robes of office.

THE CATHOLIC CEMETERY.

In answer to an article which appeared in our issue of the 15th inst. Mr. E. Murphy and Mr. Choquette called at our office to give a statement concerning the affairs financial and otherwise of the Cemetery. As our readers are aware our article accused the parties in charge of gross carelessness, and neglect. We said piles of rubbish were laid here and there through the grounds, barrels and broken wood met with occasionally.

The number of burials in the Catholic Cemetery for the month of August, 711; out of that number 292 were buried free of charge. CORRECTION.—In a short article in last week's issue headed "Disgracing the Service," on the fourth line from the end the compositor makes us say "incance" for "monac."

fine the many little improvements whose want is visible at every step in the Cemetery. Apropos of the Cross, we beg to draw the attention of the Editor of the Star, to the different style in which its poverty is bewailed in our respective editorials. We said, "A sum was voted for the erection of a cross, why not erect one of stone or marble, etc.?" This, after a process of twisting and turning is transformed into the following: "The sum voted for the construction of a cross has never been applied, etc."—There is a wide difference in the two statements. However, to return to our primitive subject, Mr. Murphy shows us plans of a gate, a cross, and a new chapel; tenders were called for, but the figure was too high for the present financial state of the Fabrique, and the idea had to be abandoned for a time at least. A word now, about the order and cleanliness of the place, its roads, etc. Mr. Choquette tells us that the number of men in charge of the ground, is only 25. They would willingly engage more, but they cannot afford it. At present the laborers are employed in the new Cemetery, hence unusual carelessness may be visible in the old. This, Mr. Murphy promised to have seen to at once. The roads, though first class, are at a great disadvantage. In some places, the wind, particularly if accompanied by rain, hurls the sand and fine earth from the mountain and as the ground slopes on either side, this wet sand clots in damp weather, in many places, deep enough to suffer the carriage wheels to sink into it.

Mr. Choquette affirms, that after every heavy shower, the men go all around the Burial Ground, and remedy this as far as possible, by removing the sand. Otherwise the roads, we have heard a connoisseur declare, are in every respect superior to those of Mount Royal. We think we have transmitted every answer to our objections, as they were furnished us on Monday, and we transmit them without a word of comment only adding that in a year or so, or as soon as possible, Montreal will have a Catholic Cemetery, more in accordance with her Catholic population. Many will object, that a loan could be raised. To those we will say, that we have been told, it is one of the first ecclesiastical rules of Lower Canada, that no institution already indebted to another institution, party or parties, is allowed to contract a new debt without sanction from the Bishop. The Fabrique applied for power to borrow \$300,000, but as they were already in debt to the amount of \$130,000, the required permission was refused. A word now to the Star. It is quite the rule for Protestant papers, in speaking of the Catholic press, to say "The Bishop's organ, the Ultramontane organ, the organ of the church, etc., ad libitum." The organ of a bishop or diocese is a phrase much misunderstood by our Protestant friends. They fancy the Bishop and therefore the church are committed to the teachings and statements of journals called their organs. This is not true. Such journals may be channels of communication to their people; they may have their encouragement as more likely to give safe literature than journals that openly impugn religion and truth, but the bishop is only committed to those sentiments which are published over his own signature. There is a decree of the Council of Baltimore explaining this important relation between the ecclesiastical authority and the press.

We have done with the Cemetery question, and hope in conclusion that as "the organ of the Church," has spoken again, the Star will think it only proper to give its remarks the benefit of a wider circulation.

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A GREAT SUCCESS.—The Bazaar lately held by the Catholic ladies of Brockville was one of the most magnificent ever seen in Canada. The display of useful and costly work was extremely grand. The proceeds amounted to the nice little sum of \$3600.00.—£900.00.

Rev. F. O'Neil.—This reverend gentleman took his departure on Friday last for New York, from whence he sails for home. As we have heard that Father O'Neil is averse to what he calls flattery, we will merely wish him "safe home," trusting that he will always keep as pleasant a recollection of his trip to Canada as will the many friends he leaves behind.

We have been requested to state that the entire cost of the extensive decoration and embellishment now going on in the French Church was raised by voluntary subscriptions from the congregation, and that not one cent of the revenues of the Fabrique were applied to that purpose. The Rev. gentlemen of the Seminary of St. Sulpice have undertaken the erection of a new and magnificent high altar and to embellish in a fitting manner the sanctuary of the church, all at their own expense.

The Sisters of Mercy desire to make known to the public the names of the persons who have won the principal objects of their raffle.—Mrs. Adolph Mayno, of Joliette, a child's cloak, valued at \$60.00; Mr. Shallow, of St. Jean Dorchester, a lady's cloak valued at \$60.00; Mr. Phillip Desilets, of Nicolet, a child's dress valued at \$50.00; Miss Henriette Galsneau of St. Timothy, an embroidered skirt valued at \$15.00; Miss Josephine Rodrigue, of St. Zotique, an embroidered skirt valued at \$15.00; Mr. John Morin, of Antoine, a child's shawl valued at \$12.00. The greatest number of these objects, also many others of less value, have already been given to their new proprietors. The Sisters of Mercy profit by the present circumstance to offer their sincere thanks to all the generous persons who have had the goodness to encourage this raffle.

The Lacrosse match on Saturday for the championship between the Toronto and the Tecumseth, both of which were won easily by the former in three straight games. The Toronto was captained by James G. ... ARTHUR AND CATARRH.—See Dr. Langell's ad.