

THE VOLUNTEERS.

S. ST. JEAN BAPTISTE VILLAGE INFANTRY COMPANY.
THE MEMBERS OF THE ABOVE COMPANY
...WILL ASSEMBLE AT THE...
QUEBEC GATE BARRACKS,
(DALHOUSIE SQUARE),
To-morrow (THURSDAY) Evening,

At 7:30.
There are a few vacancies for recruits. Standard
5 feet 9 inches.
M. W. KIRWAN,
Captain Commanding.

NOW READY.

"LA CAMPAGNE IRLANDAISE."
REMINISCENCES OF THE
FRANCO-GERMAN WAR,
By **W. M. KIRWAN.**
To be had at **DAWSON BROTHERS,** Montreal. Price, in
Paper, 75 cents; in Cloth, \$1.

The True Witness

AND
CATHOLIC CHRONICLE,
PRINTED AND PUBLISHED EVERY WEDNESDAY,
AT
761 CRAIG STREET.
M. W. KIRWAN—EDITOR AND PROPRIETOR.
Terms—\$2.00 per annum—in Advance

MONTREAL, WEDNESDAY, APRIL 24.

CALENDAR—APRIL, 1878.

WEDNESDAY, 24—Of the Octave.
War between the United States and Mexico begun,
1846.
THURSDAY, 25—Of the Octave.
Thomas Addis Emmet born, 1764. Daniel Mac-
Lise, the Painter, died 1870.
FRIDAY, 26—Of the Octave.
Attainder of the Earl of Desmond and his fol-
lowers, 1586.
SATURDAY, 27—Of the Octave.
Carolan, the Irish harper died, 1733.
SUNDAY, 28—LOW SUNDAY.
MONDAY, 29—St. Peter, Martyr.
TUESDAY, 30—St. Catherine of Siena, Virgin.
Washington inaugurated as first President of the
United States, at New York, 1789.

Mr. Henry R. Benoit of Fall River Mass,
is authorized to solicit subscriptions for this
paper.

ANSWERS TO CORRESPONDENCE.

"A CONSTANT READER, OTTAWA."—We do
not know any doctor of that name in Mont-
real. The name is not in the city directory.

MR. T. D. KING'S MONOLOGUE.

Curocity is excited about the way Mr. King
will treat the subject he has chosen for his
Monologue, namely Collins's celebrated ode on
the Passions, illustrated by the various char-
acters in Shakespeare's plays, in whom the
subtle workings of the mind when labouring
under the influence of the Passions, incident
to human nature, are most faithfully portrayed.
Of late years the poetical works of Collins have
been justly classed among the finest and most
perfect compositions in the language, and,
beautiful as the ode in question undoubtedly
is, yet it gives but a shadowy outline of fear,
anger, despair, hope, revenge, jealousy, melan-
choly, joy, and love. These, when the spirit
of Shakespeare is breathed into them, will be
clothed with a beauty, a boldness and sublimity
not to be found in any other author, for there
is not another who has shown in such an emi-
nent degree the same power of developing the
Passions, and catching and representing the
feelings of mankind and their motives to ac-
tion.

With our knowledge of Mr. King's qualities
as an ardent admirer and a keen student of the
writings of Shakespeare, and also of Mr. Neil
Warner's ability as an elocutionist, the enter-
tainment on Wednesday and Thursday Even-
ings at the Synod Hall will we believe prove at-
tractive. Those of our readers, fond of the
Shakespearean drama, will have a great treat if
they go to it. Our advice to them is—go.

THE YOUNG BRITONS.

Those hopeful gallants the "Young Britons"
are determined to raise a storm in Montreal.
Some fine day we will all be alarmed at dis-
covering riot rampant, incendiarism prevalent,
as the "croppies" awaken to the efforts
that are now being made to "make them lie
under." Counting upon the natural forbear-
ance of the Catholic youth of this city, the
Young Britons are rushing to their destruction
and they will only discover their mistake when
they find themselves in trouble. Not satisfied
with several attempts at cold blooded assassina-
tion, they must even stand upon the threshold
of our churches, and pursue Catholics within
the walls erected to God's Glory. This is
going too far. It is more than the Catholics
can be expected to stand, and while we would
be very sorry to see disturbance in our thorough-
fares, yet if those Bashi Bozouks of Britons do
not keep themselves clear from the approach

to our altars, there will of a surty be wigs
upon the green. The pent up feelings of the
Catholic youth of Montreal will some day have
its flag, if those demonstrations of hate and
ascendency on the part of the petful Britons do
not cease, and it will be an evil day for our
city, if the Catholics resolve to take the
temporary administration of the law into their
own hands.

THE SCOTTISH HIERARCHY.

Scotland has given the world some painful
pictures of apostacy and persecution, of dis-
loyalty to the creed of ages and brutality to its
unchanging disciples. But the canvas has
never been wholly dark; it has been relieved
by gleams here and there of the light of con-
stancy and devotion. Truth lingered amidst
the hills or hid away in the valleys, and the
few whose treasure it was transmitted it from
sire to son till the birth of a more tolerant
generation rendered possible the unfurling of
the olden banner. Over a quarter of a century
ago, the ranks of the native Catholics were re-
cruited by multitudes of brethren in faith from
across the Irish Sea—descendants of men
whose fidelity had been so universal and so in-
flexible, as to defy the national massacres of
Elizabeth and Cromwell, the confiscations of
James, the perfidy of William, and the entire
code of proselytism and plunder known as the
Penal Laws. The newcomers infused a new
spirit. They had grown up fighting for their
convictions, always against odds, and never
acknowledging defeat; and they carried with
them to their adopted home the defiant energy
they had inherited from their fathers. The
Church spread rapidly. Temples, convents,
monasteries, and schools multiplied. The
places of worship, which in 1833 numbered 73
had increased to 339 in 1877. Lanark alone
acquired no less than 40 new churches in little
more than as many years. There were in 1833
neither convents, colleges, nor schools, while,
in 1876, there were 27 convents, 4 colleges and
65 schools. One might almost fancy, from so
much progress, that the days of St. Ninian
and St. Columba were about to dawn again,
and we cannot wonder that prayers should go
to the Vatican for a restoration of the National
Hierarchy. The late Holy Father was not
spared by God to bring the good work to a
conclusion, but he had given it his august
sanction and approval; and, as our Uni-
versal Mother the Church endures through
her successive Pontiffs, Leo XIII. complet-
ed what his predecessors had so lovingly
begun. Nothing is different in the plan from
what we published a couple of months ago.
For the present, the country will be divided
into six sees, one of these [St. Andrews] being
metropolitan, with four suffragans; and an-
other [Glasgow] being archiepiscopal, without
any suffragans. The arrangement, of course,
is tentative, and subject to change or extension
as the exigencies of the future may suggest.
Our readers in and out of Scotland will be
aware that some of the Presbyterians have
been moving heaven and earth to avert what
they believe to be a disaster to their creed and
country. They have held meetings, lashed
themselves and the populace into fury, and
threatened to do something serious in the
event of their failure to intimidate Rome.
Some of the ministers have beaten the drum
ecclesiastic with forty-parson power, to call
their followers to arms. One of the arguments
used on platforms, in pulpits, and in pamphlets,
was that the Hierarchy as contemplated was
illegal—clearly, manifestly illegal—a violation
of the law undoubted and flagrant. This asser-
tion was repeated and emphasised *ad nauseam*,
and it was another illustration of the kind
of client the individual has who will be his own
lawyer. The easiest thing possible was to take
the opinion of competent counsel on the point
in the first instance, and by this means ascer-
tain what the law had to say on the matter.
This has been done at last, and it bears out the
opinion—that the repeal of the Ecclesiastical
Titles Act cleared the field. There were statutes
passed in Scotland in 1560, in 1567, in 1690,
and in 1707, all directed at the exclusion from
the kingdom of Papal jurisdiction. They were
penal measures, and imposed punishments for
disobedience. The Ecclesiastical Titles Act
was passed by the Imperial Parliament in 18-
51, and was repealed in 1871; and by its re-
peal it removed all pains and penalties. The
position created was somewhat curious. The
Legislature made declaration that "ecclesiasti-
cal titles of honor and dignity, derived from
any see, province, or deanery, must come from
her Majesty to be valid but added that it is
not expedient to impose penalties "upon those
ministers of religion who may, as among the
members of the several religious bodies to
which they respectively belong, be designated
by distinctions regarded as titles of office, al-
though such designation may be connected
with the name of some town or place within
the realm." Two purposes were being served
by this very peculiar legislation—the relief of
Catholic ecclesiastics from an insulting, though

inert, statute, and the appeasement of some of
the bigots who demanded the appearance,
when they had lost the substance of ascendancy.
As the law now stands the Hierarchy cannot
be recognised officially; neither can it be as-
sailed. His Grace the Archbishop of St.
Andrews, Primate of Scotland, has therefore
as much freedom in the use of his title and the
discharge of his functions as he desires, and
the angry agitators who have wasted so much
oratory recently might have spared themselves
so much exertion. If they wish the Ecclesiasti-
cal Titles Act to be re-imposed, and put into
active execution, they ought to direct their at-
tention to the practical mode of proceeding, and
quit the vain rant with which they have vexed
the air too long.

A WONDERFUL "IRISHMAN"

Some ten or twelve days ago a mountain of
crudition, signing himself "Irishman," was
delivered of a pithy historical compendium con-
cerning St. Patrick and various other interest-
ing matters. We hope the clever gentleman is
doing as well as can be expected and that the
physicians are attentive. A relapse is what is
most to be feared.

Aristotle, we believe, is considered the mas-
ter of the syllogism, but with all his intellectual
powers, we hold firmly that he could not demon-
strate the following argument:

"Solomon was a wise man;
But Sampson was a strong man;
Argal, Cain killed his brother Abel."

This consummate fact was reserved for
"Irishman." We congratulate him on his vic-
tory and would suggest a Testimonial in the
shape of a Kerry cow or a chip from the Blar-
ney Stone. Our age is too forgetful of its best
benefactors.

We differ from "Irishman," though trem-
bling at our own temerity. And we differ on
grounds which few will suspect. The learned
gentleman does not go far enough. He boldly
approaches the frontiers of historical fiction,—
he begins to reveal the hideous features of the
monster, but, as if frightened at the sight, he
incontinently takes to his heels and tumbles
helplessly into a *non sequitur*,—a sort of ir-
rational Bog of Allen. Still, his intentions are
so good—his love of truth so manifest,—that
we applaud and forgive.

"I find no mention of St. Patrick, by Pros-
per," says "Irishman." Therefore, don't you
see, St. Patrick never existed. For, it is an
historical fact that Prosper was specially de-
puted—shall we say, inspired?—to mention
St. Patrick and every man and woman of that
ilk. But "Irishman" is too moderate; he
should have driven the bolt in farther. St.
Augustine is silent about St. Patrick. St.
Jerome never mentions his name. Tertullian
totally ignores the Irish Apostle. Philo. (*De
Bello Judaico, passim*), speaks of Vespasian,
Titus, John, Simon and various others, but—
not a word about St. Patrick. Julius Caesar
invaded Britain and built the tower of London,
especially for recalcitrant Papists, but speaks
not of St. Patrick. This is an historical fact,
not wanting the unquestionable authority of a
poet.

"Ye towers of Julius, London's lasting shame
With many a black and midnight murder fed"

Moreover, Sakya Mouni, the founder of Bud-
dhism, a man illustrious for his knowledge of
Milesian history, says nothing whatever about
St. Patrick! Peruse, at any leisure moment,
the 80,000 sacred books of the Hindoos and—
remarkable fact!—there is not one word about
St. Patrick! The Zend Avestas of the Per-
sians, though treating of antique lore may be
valiantly waded through without finding a
trace of St. Patrick. Herodotus says nothing
about him.—Sanconiaton knew him not.—
Xenophon was ignorant of his existence.—
Kong fu tau, otherwise Confucius, does not
make the most remote allusion to St. Patrick.
And, this is the more remarkable, as Confu-
cius, being a philosopher, necessarily knew
everything.

Therefore, we conclude, not only was St.
Patrick not St. Patrick, but such a person
never existed at all! If "Irishman" wish to
expose effectually the falsifications of history,
let him read up solid authors and the world
will soon stand amazed at its own credulity.
Let him pass beyond the puny records of Bede
and Prosper, and the adjustment of history
will be only a question of time.

But, contradictory as it may appear to plod-
ding wits, "Irishman" admits the existence of
St. Patrick, for he speaks of his "Confession"
Prius est esse quam Confiteri, which translated,
means: "We must exist before we can con-
fess." "In his confessions," says "Irish-
man," "he mentions the clergy of Ireland,
Britain and France, but never mentions the
clergy or Bishop of Rome." In 403, St.
Patrick was admitted a student at St. John of
Lateran, at Rome, referring to which the Pro-
testant writer says:—"In this place he signi-
fies that he was skilled in sacred learning, and
endowed with the knowledge of ecclesiastical
rules and discipline." (Usher, c. 17-p. 895.)
But, of course, this is an interpretation, for, as

a general rule, whenever a quotation favors the
Papists it is, according to Evangelical canons,
an interpolation: Protestant books have never
been tampered with, nor has Protestantism ever
corrupted any work, save and except a few
hundred little changes in the Bible text, of no
importance whatever, that Book being merely
the word of God. The fact of the matter is,
the "Confession" of St. Patrick is considered
apocryphal by many grave authorities, hence
deduction from it must be taken *cum grano
salis*, though it is, doubtless, of venerable
antiquity, as O'Curry, O'Donovan, Petrie
and other Irish scholars prove.

What does "Irishman" mean when he as-
serts that "St. Patrick founded an independ-
ent Church in Ireland?" What is an inde-
pendent church? Independent of God? But,
surely, the learned historian does not pre-
tend that there was Protestantism in those
days. Independent of Rome? Either St.
Patrick received his mission from Rome or he
did not. If the latter horn of the dilemma be
held, whence or from whom did he receive it?
In his days men did not send themselves,—
were not their own authority. We suppose
St. Patrick's visit to Rome during the ponti-
ficate of Leo the Great, had for its object the
conversion from "Romanism" of that illus-
trious Pope.

We are told "Rome claimed no supremacy
then." Generally speaking, "Irishman" is
right for once,—unconsciously so, of course.
Rome did not claim, she asserted supremacy.
Those who questioned her rights were cut off
—if contumacious—from the Church. The
erudite Scribe strives to illustrate his absurd
position by observing that St. Augustine was
not recognized as superior by bishops, priests
and deacons in England, thus insinuating that
the supremacy of the Pope, who sent him, was
an open question. History informs us that a
deputation of the clergy refused to receive St.
Augustine because he did not rise from his
seat when they approached him. Gregory had
not made the consent of the Britons a necessary
condition for the exercise of metropolitan
rights by his envoy, but, in the consciousness
of power, with which he was clothed by Divine
appointment, he bade him use them freely for
the interests of piety:—"We commit the care
of all the British Bishops to you, brother, that
the unlearned may be instructed, the weak
strengthened by advice, and the perverse cor-
rected with authority." (Ep. lxiiv.) The
authority of St. Augustine was soon acknow-
ledged on all sides.

The fact of the matter is, the British clergy
had fallen into a bad state as to morals and
discipline, though their faith in general re-
mained pure. Arianism, under Constantius,
gained a slight foothold, but was soon stamped
out. When Pelagianism, appeared St. Prosper
informs us that Pope Celestine invested St.
Germanus, Bishop of Auxerre, with legatine
powers, IN HIS OWN STEAD, in order that he
might drive out the heretics [Pelagians etc.]
and guide the Britons to the Catholic faith."
(In chron. ad an. 420.) We see the Pope
destroying nascent heresies, rebuking the
excesses of the clergy, the existence of which
Gildas amply shows, and sending legates to
remedy abuses. Moreover, at the Council of
Arles, 314, the Bishops of London, York and
Lincoln were present together with the prelates
of Sicily, Campania, Apulia, Dalmatia, Italy,
Gaul, Spain, Mauritania, Sardinia, Africa and
Numidia. This Council calls Sylvester:—"The
most beloved, most glorious Pope, Syl-
vester," in terms of deserved reverence, denot-
ing his apostolic authority. It continues:—"Would
to God, most beloved brother, you
had been present at this great spectacle! we
feel convinced that a severer sentence would
have been passed upon them, (the Donatists),
and you sitting in judgment with us, our as-
sembly would have experienced greater exulta-
tion. But you could not leave those parts
where the Apostles sit (in judgment) and their
blood (the memory of their martyrdom) attests
the Divine glory." [Epis. 2. Syn. Arelat.]
The fathers made known to the Pontiff their
decrees on various points, that they might be
communicated to all the churches; and his
office, as successor of the Apostles, is clearly
marked as the source of his authority. [Ancient
Ex. of Pap. Auth. Kenrick.]

Again; St. Prosper says of Pope Celestine:
"With no less solicitude he freed Britain from
this disease [Pelagianism] when he banished
from that remote island certain enemies of
grace, natives of the country, and, having
ordained a Bishop for the Scots [Irish] whilst
he labors to preserve a Roman island in the
Catholic faith, he made even a barbarous is-
land Christian," [Contra Cassian, c. xli.]
Ireland is called "barbarous," because all
which they could not subjugate were consider-
ed barbarous by the Romans, just as the in-
dependent Hindoo princes are looked upon, in
our day, by the English. Now, in the face of
all this can anyone say that Britain "was in-
dependent of Rome," that "Rome claimed no
supremacy then," and all the rest of those

niaiseries so common to champions of the
"Irishman" stamp? What is applicable to
Britain, in this case, is equally applicable to
Ireland. Pelagius was a Briton of very little
position or consequence, yet when he began to
dogmatize against the necessity of divine grace
the whole church arose against him, and
Agricola, a disciple of the heresiarch, who
strove to spread the poison of his master's
teaching in Britain, was put down with a firm
hand by the authority of the Roman Pontiff.
St. Patrick, a bishop, sent by Rome as Metro-
polititan of Ireland establishes, according to our
"Irishman" an "independent church" and his
defection is passed over in silence! Ah! those
rascally falsifiers of history; let us proclaim
a crusade against them, valiant "Irishman."
Perhaps St. Patrick established an independent
"invisible church" which he skillfully conform-
ed, in things visible, to the church of Rome.
From the Gnostics of the second century,
whom St. Irenaeus opposed, down to their
brethren of the nineteenth century, that "in-
visible church" affords a handy refuge to baf-
fled heretics. Because your "invisible church"
may be twisted into any shape or doctrine,—
may be made to teach everything, anything or
nothing. A nice, vague, foggy sort of an
establishment which hates definitions, and plays
the devil with Popery. In fact, a mixture of
Oxford and Jean Paul with a spice of Proteus,
or a species of underground railway from Jeru-
salem to Geneva and London. Well, you see,
it was this invisible, primitive concern which
was "independent of Rome for 1000 years."
Popery came over to Ireland with Strongbow and
the "independent church" was compelled to put
on kilts and immigrate to the Scottish lowlands
where, in course of time, it budded into a
"Solemn League and Covenant" and was made
to sing psalms to the sharp accompaniment
of John Graham of Claverhouse.

That "all the Irish bishops took the oath of
Supremacy to Elizabeth," and that "the Rom-
an Catholics in general, resorted to churches in
which the English Service was used," we em-
phatically deny. They prove that "Irish-
man" is not, speaking euphuistically,—pre-
judiced in favor of truth. The hired
scribblers, Fox and Hooker said so but those
authors made their living by lying. They
would have been "at the town's end" begging,
if they had told the truth. The Sees of four
or five Catholic Bishops were usurped, but the
majority remained. One simple fact will de-
monstrate the falsehood. If the Irish Bishops
had all apostatized it would have been necessary
to re-establish the Hierarchy in Ireland, as His
Holiness is doing to-day in Scotland. After
years of horrible persecution, about one in
every five hundred was Protestant the day that
Elizabeth lay dying in despair on the floor of
her chamber. If the Bishops and people of
faithful old Erin abandoned the church, will
"Irishman" inform us how it happened they
are all back again, leaving no record of their
defection?

"Father Riley's religion" says "Irishman,"
"is not the religion of St. Patrick." You
are in the right, good Sancho Panza. Father
Riley's religion is the religion of Jesus Christ
and so was St. Patrick's.

As "Irishman," is a lover of and a stern
opponent of historical falsification, we beg to
set him right on a matter of great importance.
It is commonly supposed St. Patrick drove the
Snakes into the sea. This is an utter falsifica-
tion. He planted them in Ulster, and, in
course of time they sprang up a valiant crop of
true-blue Orangemen. They have changed
their form but not their original nature.

ENGLAND.

ENORMOUS SECESSION FROM ANGLICANISM TO ROME.

The *Herald's* Paris correspondent says, from a per-
son who professes to have an intimate acquaint-
ance with the Vatican. "I hear that a movement is on
foot which promises to be the most important event
in the religious history of the century. This is
nothing less than the secession in large bodies of
members of the English Church to Roman Cathol-
icism. The number of seceders is placed at 2,000-
1,000. Included in this exodus from the Church of
England are bishops, rectors, curates, and deacons.
Authorized delegates are, it is asserted, now in Rome
negotiating the conditions upon which the secession
will take place. The acceptance of the Catholic
faith is promised on the following conditions.
First—The acceptance of all the doctrines of the
Catholic Church. Second—To solve the difficulties
among Anglicans relative to orders, bishops, minis-
ters and deacons consent to receive fresh orders in
the Roman Catholic Church under certain condi-
tions. Third—All new priests undertake to ob-
serve celibacy. Fourth—Ministers already named
shall not be asked to quit their families, but shall
be debarred from hearing confessions. Fifth—The
new Catholics to be placed for a period of twenty
years under a special episcopal hierarchy in order
to smooth any differences of opinion that may arise
during the transition. This plan is modelled on
that adopted by the Church in the East. In Arme-
nia for instance every city has its special hierarchy."

SIR BRYAN O'LEOHLEN has been appointed Attorney
General of Victoria.