

The True Witness

AND
CATHOLIC CHRONICLE,
PRINTED AND PUBLISHED EVERY FRIDAY
At No. 210, St. James Street, by
J. GILLIES.

G. E. CLERK, Editor.

TERMS YEARLY IN ADVANCE:

To all country subscribers, Two Dollars. If the subscription is not renewed at the expiration of the year, then, in case the paper be continued, the terms shall be Two Dollars and a half.

The True Witness can be had at the News Depot, Single copies, 5 cts.

To all subscribers whose papers are delivered by carriers, Two Dollars and a half, in advance; and if not renewed at the end of the year, then, if we continue sending the paper, the subscription shall be Three Dollars.

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MONTREAL, FRIDAY, SEPTEMBER 26, 1873.

ECCLIASTICAL CALENDAR.

SEPTEMBER—1873.

Friday, 26—St. Cyprrian and Justina, MM.

Saturday, 27—St. Cornelius and Comp., MM.

Sunday, 28—Seventeenth after Pentecost.

Monday, 29—St. Michael, Arch.

Tuesday, 30—St. Jerome, C.

OCTOBER—1873.

Wednesday, 1—St. Remigius, R. C.

Thursday, 2—Holy Guardian Angels.

NEWS OF THE WEEK.

The news from the Continent of Europe for the past week presents little of interest. The royalist forces in Spain maintain the contest gallantly, but have not as yet gained any decisive victory. The state of affairs in Italy remains unchanged.

In the United States there have been some extensive commercial failures, and trouble in the financial world is anticipated. The chief matters of interest in Canada continue to be the Royal Commission and the stolen letter business. The actual thief has not yet been discovered, but the investigation is still going on, and it is hoped may yet find him out.

The most important witnesses examined before the Royal Commission during the past week were Sir J. A. Macdonald and Sir Hugh Allan. Their depositions were very lengthy, and gave a complete history of all the transactions in the Pacific Railroad business. Sir Hugh Allan was in favor of building the road with the aid of United States capitalists; to this the Ministry strongly objected; and Sir Hugh was thus obliged to abandon his original design. A new company was formed to which the contract was to be given—but which was to be composed of Canadians—and of which Sir Hugh Allan was elected President; but both Sir J. A. Macdonald, and Sir Hugh Allan swear positively that there was no agreement, direct or indirect, in virtue of which the latter was to obtain for the company of which he was President, the Pacific Railroad contract, in consideration of pecuniary aid to the friends of the Ministry at the late general election. That Sir Hugh Allan did contribute large sums, some \$350,000, to the election fund is admitted; but he did so, he says, out of his own monies, and, as he tells us, with the sole view of keeping in office a Ministry of whose general commercial policy he highly approved. No doubt all the facts of the case will be brought out by the Tribunal appointed by the Crown to investigate and report upon the charges urged against the Ministry; and pending that investigation it is, we think, indecent to hazard any opinion as to the truth or falsity of those charges, which, as we understood them, taxed the Ministry with having sold to foreigners the Pacific Railroad contract. When the Royal Commission shall have concluded its labors, and given in its Report, Parliament will, we suppose, be summoned, and then the House of Commons will take such action as to it may seem good. The Royal Commission adds nothing to, and in nothing detracts from its powers.

Under our political system—and this it is which makes the matter so embarrassing—there is no tribunal competent to entertain and adjudicate upon, criminal charges against a Ministry; as there is in Great Britain, where one branch of the Parliament, the House of Lords, is invested with judicial as well as legislative functions. In fact though it may flatter our little Provincial vanity to compare our Parliament with the Imperial Parliament, the two bodies are essentially distinct,—as distinct from one another as creature is from creator. The one is legally omnipotent.—The other is limited; its sphere of action beyond which it may not travel, is sharply defined, and neither branch thereof is invested with any judicial functions, or power of punishing offences. In Great Britain, were a Ministry accused of grave crimes and misdemeanors, they would be impeached—not tried—but impeached by the House of Commons, and put on their trial before the House of Lords which might pass sentence of death if

the charges were proven. But in Canada, and under our political system, no such machinery exists for bringing political offenders to justice. Our House of Commons in the first place is not Parliament, but only a branch of Parliament! neither separately nor conjointly with the Senate, has it any powers analogous to those of the British Parliament; and being exclusively a legislative or law making body, it is utterly incompetent to deal judicially with any charges save those that affect exclusively its own particular privileges. Of all other matters, treason, malfeasance in office, &c., it is as incompetent to take cognizance as is the Court over which the respected Recorder for the City of Montreal presides. It is absurd therefore to institute any comparison betwixt our limited Provincial legislature, and the unlimited Imperial Parliament.

Parliament is summoned to meet for the transaction of business on Thursday, 23rd October, when of course the Report of the Royal Commission will be laid before it. There has been certainly no unnecessary delay.

The Catholic movement is making itself felt everywhere, for it is on God, not on man, that Catholics rely for the deliverance of the Church, and especially of the Holy Father, from the hands of her and his enemies. A noble instance of this reliance has just been given in Rome. By the voice of the chief of the clergy, and of the leading citizens, Rome has engaged herself to erect a Church, or splendid chapel to the Sacred Heart of Jesus, according as the Holy Father may please to direct, as soon as the hour of the Church's triumph shall have struck. Throughout Christendom, the faithful will unite to forward the glorious and pious work.

When, or how the deliverance shall be wrought it is not for man to determine. The ways of God are not as are man's ways, and He alone knows the hour, and the instruments to be employed. But this we know: that His promises can never fail: that, however dreary from an earthly stand-point, may be the prospect before us, there is no cause for discouragement; and that as the barque of Peter has often passed unscathed through storms heavier than that which now rages against her, so there can be no reason to doubt, that she shall emerge glorious and triumphant from that beneath whose blows she now labors.

Yet even now are there causes in operation which may of themselves well inspire all Catholics with courage. The so-called Italian Kingdom is but a house built on the sand, ready to crumble away at the first shock of the winds to which it may be exposed. The new German Empire is divided against itself; there is no cohesion between its several component parts; and causes of jealousy and strife betwixt Northern or Protestant Germany, and Southern or Catholic Germany, are assuredly not wanting.

Then we have the glorious revival of faith and loyalty in France—to say nothing of the gallant contest carried on by the Carlists in the North of Spain. In all these circumstances there are elements of hope; and though the fight may be long and arduous, the adherents of the good cause are not so weak as their enemies represent them to be. And look at England!

Fifty, thirty or twenty years ago, he would have been deemed little better than a fool, than a vain dreamer, who should have ventured to announce a Pilgrimage in England. What do we see to-day? The railway stations crowded with men and women of all classes of society; at their head the highest of England's old nobility, a Duke of Norfolk, and other distinguished members of the aristocracy; but all, in the words of the London Times, recounting the marvellous scene—"wearing on the left breast the scarlet and white badge of the pilgrimage, a cross growing out of a heart," and all these were openly bent on a Pilgrimage to pray for the deliverance of the Church, and the overthrow of her enemies—for this is the intent of all these solemn acts of faith, or public works of devotion.

What a change has come over England! how far is she already from the England of George IV., or even from the England of the first years of Queen Victoria! Having then with our own eyes witnessed such wonderful, such almost incredible, changes, would we be reasonable beings were we to conclude that the triumph by brute force of the foes of the Church and the Holy See must needs endure? Should we not be guilty of impiety were we to doubt that God is ever watching over His Church, leading her carefully by the hand, and preparing for her fresh triumphs?

Can the practise of confession to a minister of the Church of England be put down by law? We think not; we think that the ritualistic gentlemen in M. B. * coats and Roman collars who ape the dress of Catholic priests, will be able to set their adversaries at defiance on this point at least. On such questions as,

* Mark of the Beast.

lighted candles on their communion tables, elevation of the consecrated bread, the adoration thereof, and others which have hitherto formed the chief points of contention, the Civil Courts could find in the articles, rubrics and liturgy, passages on which they might base a sentence adverse to the ritualists; but on the question of confession these have the prayer book with them, though it be a practice repugnant in the highest degree to English Protestants.

Confession, with the object of obtaining absolution, cannot by the Privy Council—should the question be brought before that tribunal, as in all probability it will—be condemned as immoral, as evil of itself; for not only is it provided for in the prayer book, but its use is highly recommended, and all ministers are by the rubrics ordered to urge the laity to resort to it, whenever in the course of their ministrations they find any who after examination shall be troubled by the reproaches of his conscience:—

"Here shall the sick person be moved to make a special confession of his sins if he feels his conscience troubled with any weighty matters. After which confession the Priest shall absolve (if he humbly and heartily desire it) after this sort."

And, as we suppose most of our readers are aware, the form of Absolution so pronounced by the Protestant Anglican minister is identical with that used by the Catholic priest.

"And by His authority committed to me, I absolve thee from all thy sins. In the name of the Father, &c., &c."

Now we suppose that, even the Privy Council, though it has been irreverently said of a lately deceased eminent Judge in England, that he "abolished hell with costs," will scarce deny that all mortal sin is a "weighty matter" which in all cases should trouble the conscience of him guilty of it. Indeed as Protestants assert that there is no difference in sins, and repudiate the distinction that the Catholic Church draws betwixt mortal and venial sins all sins must in their opinion be equally weighty; and thus there is no reason why one sin should trouble the conscience of the sinner more than any other. By implication therefore, the Anglican minister is enjoined to urge all who feel conscious of having been guilty of any sin to make "a special confession."

And illogical as are Anglicans of all degree on matters of religion, they would scarce deny that their church, in that it in certain cases—i.e. where the conscience is troubled with weighty matter—urges to special confession, teaches in so far as it may be said to teach anything—that some special advantage will thence accrue to him who confesses; which advantage is in like manner expressed in the absolution thereupon following—"I absolve thee from all thy sins, in virtue of authority committed to me."

The argument is this:—All sin should, and must be a weighty matter to all who consider what God is, and what man is; but the Anglican minister is enjoined to move those whose consciences are troubled with any weighty matter to make special confession; therefore the said minister is bound to urge all who believe that they have been guilty of sin to make special confession thereof.

Should the case come before the Judicial Committee of the Privy Council, we expect a legal victory for the ritualists; but the bishops whose business it is to check zeal, and to keep things quiet may be very careful not to provoke legal action. Yet as something must be done, and that quickly, to put down the rapidly growing practice of "sacramental confession," so the Anglicans call a practise which numbers amongst its advocates some 2,000 of the Anglican clergy, it is more probable that a revision of the prayer book will soon take place, and that Parliament will have to draw up a new form of worship and scheme of salvation, from whence all Romish doctrines shall be most scrupulously eliminated. However as Archdeacon Denison has openly announced his intention to hear confessions himself, and has defied his Bishop, poor man, to prevent him, the issue must soon be fought out either in the Legislature or in a Court of Judicature.

"The Reformation was achieved in the name and by the authority of Reason. It appealed from the Church to Common Sense for the interpretation of Scripture."

Such is the *Edinburgh Review's* ultimate analysis of the Protestant Reformation. The *Review* is right. The Reformation was the revolt of Reason against Revelation; the setting up of Common Sense above the Supernatural. How incongruous—nay how blasphemous the assumption, the *Reviewer* does not appear to have discovered. Our Divine Lord (always supposing him to have been a Divine Lord)—The *Reviewer* appears to have forgotten it—came down from heaven to teach the world certain truths which were and are perfectly above and beyond the ken of reason and common sense. Reason could never reach a Triune God: Common Sense could never work out the mystery of the Incarnation: both Reason and Common Sense were out of place except as executioners beneath the cross of Calvary. Where then the right—where the jurisdiction of either to sit in judgment over these

mysteries of revelation? As well might an idiot claim to preside over the deliberations of a nation.

Reason can only preside within her own kingdom. To assert authority beyond, were a mere usurpation—nay, a piece of useless bragadocio which must serve only to bring her into contempt abroad, to render her suspect of un-reason at home. And yet this is the *Edinburgh Review* acknowledges, the Reformation did. It asserted in the name, (though we hope without the authority) of Reason, a power which she did not and could never possess—a power beyond her own realm—because a power over God's revelation—a power to accept or reject that revelation as she pleased.

We are prepared to give to Reason all the authority she may justly claim. We can never be disloyal to her as long as she is not disloyal to herself. We grant her a Queen of most imposing mien and gracious carriage. Her laws we believe are to be obeyed, because she rules by right divine. All this we grant her within her own domains. But when usurping the power of God—when stepping beyond the boundaries of her Kingdom, she seeks to impose her mandates in other and in higher realms, we cannot but despise her pretensions and refuse her demands. When Augustulus seeks to be God and to receive divine honors, it is time for Christians to revolt.

In nothing perhaps more than in this does the folly and unholiness of the Reformation appear manifest; in that it erected the Goddess Reason above God and His revelation. Catholics are accused of ignoring the Sacred Scriptures. But this at least they have never yet done; they have never yet so degraded those sacred writings as to subject them to the interpretation of private judgment; or to make them the mere handwomen of Reason and Common Sense.

THOSE IRREPRESSIBLE JESUITS.—The correspondent of the London Times treating of the persecution of the Jesuits in Germany and Italy, is quite at a loss to say how they are to be put down. Persecution does them no hurt; and they have shown that where left unmolested, but unencouraged, they thrive. The efforts of "Freedom of Discussion" to discredit Jesuitism have failed as signally as have failed the active persecutions of their enemies. "What then shall be done with them?" is asked, even as of old it was asked by the members of the Sanhedrim:—

"To those who fear and would gladly put down the Jesuits, one might ask, 'Can you do it? Have not the Jesuits been suppressed, expelled, persecuted, and hunted out of all countries, and have they not invariably come back stronger and more mischievous than before? Was not Switzerland divided into two camps for the sake of these very Jesuits at the time of the Sonderbund War, and has not the victorious party decreed the perpetual exclusion of the Order from the Confederation? Yet is not the Confederation 'plagued' with the Jesuits at the present day? Then we must conclude the Jesuits will thrive in spite of all repressive measures. They will grope in the dark in spite of all obstacles which may be raised against them."

"On the other hand, have not England, America, Belgium, and other countries, put their trust in freedom to discredit Jesuit teaching, and allowed the Jesuits the full benefit of the most liberal laws? Are not the Jesuits allowed, within the limits of the civil institutions of the country, to live in convents, to open schools, and to do what all other citizens have a right to do? Yet are not the Jesuits in Belgium the real sovereigns of the country, and are not their establishments flourishing in Great Britain and the United States as they flourish in no other community? Then the Jesuits will thrive in spite of liberal institutions; they will thrive equally in the full light of unlimited freedom of inquiry and discussion."—*Times* Cor.

There seems nothing for it but to follow the counsel of Gamaliel:—"Refrain from these men, and let them alone; for if their counsel or their work be of men it will come to nought; but if it be of God, ye can not overthrow it—lest haply ye be found even to fight against God."—Acts 5, 38, 39.

CHEAT FUN.—There is no better fun going than what is to be got out of the "Old Catholic Congress," now in session; and the best of it is, that it is all to be had gratis, the gentlemen composing the said Congress furnishing it at their own cost. The latest specimen of their generous contributions to a laughing public may be found in the annexed telegram headed—

"SPLIT IN THE OLD CATHOLIC CONGRESS."

"At a session of the Old Catholic Congress yesterday, Dr. Walcott of Avesburg made a bitter attack on the French, accusing them of provoking the late war, and holding them responsible for all its horrors. The speech caused a painful sensation. Pere Hyacinthe and other French delegates were deeply offended and withdrew from the Congress."

To set up for themselves, we suppose, another sect of "Older Old Catholics," and which, in its turn, will split up into Lord knows how many other sects and sub-sects *ad infinitum*. Go on, gentlemen, and "split," whilst Catholics look on, and laugh.

The charges against certain of the wardens of Newgate prison, to the effect that they had accepted bribes to effect the escape of the fellows convicted of the forgeries on the Bank of England, have, after investigation, been proven unfounded.

We are happy to see it announced that the health of Mgr. Farrell, Bishop of Hamilton, is improving.

A sad description of the moral condition of Scotland was given by the assemblies of the two Presbyterian sects, lately held in Edinburgh, and of which an analysis is given by the correspondent of the *Catholic Review*:—

"THE DEPLORABLE CONDITION OF SCOTLAND."

(From Correspondent of Catholic Review.)

"In exact proportion to the increase of Protestant churches and of Protestant ministers in a community, is the increase of irreligion and immorality. This is not my assertion. God forbid that I should say anything so uncharitable. But it is the assertion of the two assemblies of the Presbyterian Church now in session at Edinburgh—the assemblies of the Established and of the Free Presbyterian churches. Since 1853, say the official reports of these bodies, at least one thousand churches and a thousand ministers have been added to the Ecclesiastical Protestant staff in Scotland; and what is the result? Every year has shown a steady increase in 'Drunkenness and Licentiousness' in these respects the country has been going on steadily—or, perhaps unsteadily—from bad to worse; and, unless some miracle happens, we are morally certain to soon see the time when every man in Scotland shall be drunk and every woman unchaste. If I turn to the report of the Assembly of the Established Church, I read of 'the lamentable prevalence of intemperance, and the great evils arising from it.' I am told that 'the large increase in the quantity of whiskey consumed in this country last year is matter of deep regret,' and I am warned that 'there seems to be nothing favorable to report on the subject of illegitimacy.' Nor can I find, in all the voluminous pages of this report, the slightest hope, help, or hint to a better future. There has been an enormous increase of ministers of churches, and of sermons, but 'the increase in the quantity of whiskey consumed' has been greater still. Is there a connection between these two facts? Have the sermons been so dry as to induce an insatiable thirst among the hearers; has the moral or immoral effect produced by the utterances of the ministers been so gloomy as to compel their parishioners to seek refuge in the flowing bowl? They seem to insist on saying that this is the fact; and they say so in such very dismal words, that I myself, even while reading them, have felt inclined to ring my bell and send out for a quarten of the best Scotch. In the desperate hope of finding some comfort in a less reprehensible manner, I turn to the report of the Free Church. But there I find the same sad story, with the addition of a recommendation that the Church should ask Parliament to do what the Church cannot do—make the people content with less whiskey. This Church, frightened at what it sees, despairs, and calls for the police to do its work! It would be laughable, if it were not so tragic. Here is a country which stamped out the Catholic faith and extirpated its professors three hundred years ago; and this is what it has come to. Let us pray for Scotland—that its sins may be forgiven, and that something better than either presbyteries or police may win it back to God."

The anti-Catholic press may sneer as it will at the Pilgrimages, but that it attaches much importance to them is clear from the fact that their every movement is watched, noted down, and carefully reported by a special correspondent, as in the days of the Crimean War or the Siege of Paris. The *Times* has its special for the Paray-le-Monial pilgrims; and it may interest our readers to see in what terms this gentleman speaks of them:—

"THE PARAY-LE-MONIAL PILGRIMS."

(From Times Special Correspondent.)

"PARIS, Sept. 2.
"Not only the advanced guards of the Pilgrims en route for Paray-le-Monial, which came via Calais and Boulogne, but also the main body, under the guidance of the Duke of Norfolk and Lord Walter Kerr, have reached Paris in safety; and at an early hour to-morrow they hope to proceed to Paray by railway at least 800 strong. By the favour of the leaders of this expedition I was allowed to cross in their special boat from Newhaven to Dieppe, and am here with them at the Rue Nationale; so, while most of my fellow-travellers are offering up their thanks to the Providence which has thus far attended them, I sit down to pen these few lines to you before we are again on the wing."

"During our journey the programme published in your columns on Monday was followed almost to the letter. In every carriage, and indeed in every compartment, after the first congratulations were over and the train was in motion, we heard the words of the 'Itinerary,' recited alternately by the priests and the laity in each compartment. Certainly the staunchest of Protestants could find little to object to, with the exception of one Antiphona expressing a wish rather than a prayer, 'that the Angel Raphael may accompany us on our way, so that we may return to our home in peace, safety, and joy.' The rest of this office consists of the *Benedictus*. 'Blessed be the Lord God of Israel, &c. The 'Our Father,' and a few verses almost word for word the same with those in the daily service of the English Church and in the chanting of women, and three or four Collects which make mention of God alone and do not contain a single allusion to the Saints. The same remark will apply to the Litany of the Sacred Heart and a large portion of the other devotions with which my fellow pilgrims beguiled the tedium of their journey, though not, of course, to all—to the 'Aves' for the Pope for instance, to the 'Joyful,' the 'Sorrowful,' and the 'Glorious' Mysteries of the Rosary respectively, and to the 'Litany of Loretto.' These, from the very nature of the case, are prayers in which none but Roman Catholics can join honestly and intelligently. I must own, however, that, so far as I could judge those who were present, without an exception seemed heartily and sincerely impressed with the reality and sacred nature of the work in which they were taking a part, and that if lower motives came at all into play, these were apparently made quite subordinate to the chief object of the pilgrimage—to honor the common God and Saviour of Catholic and Protestants, and Him whom the former regard as the Mother of God. I saw no levity of conduct all along the route; I heard no word of jest or ridicule; there was no smoking or drinking; and, considering that we numbered several hundred, that many if not most of us were young men, and that nearly all Englishmen, I was immensely struck by the self-denial and devotion they displayed."

"For myself, I was extremely fortunate in the fellow travellers whose compartment I shared. I happened to have a slight acquaintance with one of the clergy who had undertaken the conduct of the Pilgrimage, and, fortified with his introduction, soon found myself quite 'at home' among strangers. I made no secret of the fact that I had resolved to join the Pilgrimage from less than the highest motives, and that I purposed hereafter to describe what I saw and heard; but this avowal in no way sealed up their spring of communicativeness, and was soon lost into their plans and objects, for 'secret' they had none."

"So far as I could glean by conversing among those with whom I was brought into contact, would seem that very many of them would wish to see the Pope restored to his Temporal Power; and all these with whom the last 12 hours have brought me into contact are, I think, devoutly anxious to show to the world at large that the spirit of