

The True Witness

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MONTREAL, FRIDAY, DECEMBER 12, 1873.

ECCLIASTICAL CALENDAR.

DECEMBER—1873.

Friday, 12—Fast. Of the Octave. Saturday, 13—St. Lucy, V. Sunday, 14—Third in Advent. Monday, 15—Octave of the Immaculate Conception. Tuesday, 16—St. Eusebius, B. M. Wednesday, 17—Ember Day. Of the Feria. Thursday, 18—Expectation of the B. V. M.

NEWS OF THE WEEK.

The Cubans are far from being satisfied with the manner in which their mother country proposes to settle the Virginia affair with the United States. They are talking boldly to the effect that they will not give the steamer up, and dare the United States to fight. This bellicose disposition will however we expect soon pass away, when they find that Spain will not back them. To the United States government credit for moderation, combined with a due sense of the national dignity, in the management of this difficult affair must be awarded; but if war be forced upon them by Cuban obstinacy, the result of the fight cannot be doubtful. Should Spain find herself unable to compel her refractory Provincials to fulfil the terms of the late arrangement, she will notify the United States of the fact, and thus authorize the armed interference of the latter. The bombardment of Cartagena has failed in reducing the place; a siege in regular form is now to be instituted which may prove a long and costly affair for the Spaniard as all history shows knows how to make a stubborn resistance.

The emigration movement in Germany is provoking the jealousy of the government, and emigration agents, not native or naturalized subjects of the Empire, are threatened with banishment. Should the movement continue it is probable that more stringent measures will be resorted to.

He would be a bold man who should venture to dogmatise as to what form of government will be adopted in France. In that country of startling political changes, everything is possible, and all that with any degree of certainty can be predicted is—that that which is cannot long be. The friends of legitimate monarchy have not abandoned all hopes of a restoration, though even the warmest friends of Henry V. must admit that his prospects at present are not bright. The Bazaine Court Martial drags its slow length along, leaving its slime upon every body and every thing with which it comes in contact. It divulges such a state of undisciplined in the French army, of insubordination and neglect of duty on the part of inferior officers, and of incredible indifference, on the part of the very highest, that the victories of the Germans cease to astonish. Dispatches of highest importance, on which the fate of the country depended, were sometimes suppressed by those whose duty it was to forward them, sometimes cast aside as waste paper by those to whom they were addressed, as not deserving of notice. Marshal Bazaine was perhaps not worse than others; but still the fact remains that he, a Marshal of France at the head of an army of 170,000 men laid down his arms.—This disgrace must be expiated, and some one must be the victim.

At the time of writing we are without further information from the Gold Coast.

A correspondent calls our attention to a passage in a sermon reported in the Montreal Gazette, as having been delivered on St. Andrew's day by a Protestant minister, to the effect that the Cullidies or primitive Christians of Scotland were, in matters of dogma and of church government, identical with the present Presbyterians of Scotland who hold to the Westminster confession of faith. The following is the passage alluded to:—

Columba, an Irishman, was the first to evangelize Scotland. Perhaps he was himself the fruit of St. Patrick's preaching, for St. Patrick was a Scot, who more than 100 years before (A. D. 432) had gone over as a missionary to the Irish. Columba's converts were called Cullidies. In Iona he founded a Seminary, where he taught his disciples the Holy Scriptures, to the study of which he was himself devotedly at-

tached. He then sent them forth to preach in every direction. Their form of government was essentially Presbyterian, they had

NO FELLOWSHIP WITH THE CHURCH OF ROME.

They rejected auricular confession, penance, absolution; knew nothing of baptismal regeneration or the right of confirmation; opposed the doctrine of the real presence, the worship of saints and images; the celibacy of the clergy, and works of supererogation. Holding such views they made a determined stand against the encroachments of the Papal See. They suffered persecution, and not until after a long and heroic struggle were they overcome. In the 12th century, when William the Lion was on the Throne of Scotland, the Pope sent him, through his Legate, a sword, the sheath and hilt of the sword set with precious stones, with a hat or diadem, calling him "Defender of the Church," and so he proved to be, but not exactly after the mind of His Holiness. The pious King was not to be taken with such a gift. Principle to him was worth

MORE THAN PRECIOUS JEWELS,

and he would neither sell his country nor his God for gold. The design of the Papal Court, it seems, was to secure the vacant See of St. Andrew's for one of its adherents; William the Lion gave it to his own chaplain, we believe, one of these Cullidie Christians.

The religion introduced into Scotland by St. Columban was that taught by St. Patrick; the religion taught by St. Patrick was that held by the Pope St. Celestine, who commissioned St. Patrick; and as things which are equal to the same are also equal to one another—the religion wherewith Scotland was evangelized by St. Columban was the same as that of St. Celestine the Pope or "Man of Sin."

With regard to the Cullidies being, in form of Church Government, Presbyterians, that is protestant against Episcopacy; and in dogma Protestants also of the present Scotch orthodox type, a very few words will suffice; indeed the absurd assertion carries with it its own refutation.

For the preacher himself tells us that the pious king William the Lion appointed, contrary to the wishes of the Holy See, "his own chaplain" we believe, one of these Cullidie Christians to the vacant See of St. Andrew's; This if true shows three things. First that the form of church government in Scotland was Episcopal in the days of William the Lion; secondly that the Cullidies themselves accepted that form of Church Government, and took part in it; thirdly that some of them at least were tainted with black Erastianism, since they accepted spiritual offices and ecclesiastical dignities at the hands of the secular power.—That reverend preacher in his anxiety to purge his clients, the Primitive Christians of Scotland, of the suspicion of Romanism has convicted them of Erastianism.

Next with regard to doctrine; the very words of the preacher again convict him of error.—The Cullidies, the Primitive Christians of Scotland, as he pretended, rejected all the characteristic doctrines of modern Romanism—amongst others "celibacy" of the clergy. But the disciples of St. Columban were "monks," and therefore as the word implies celibates, living together in community, in monasteries, and subject to peculiar rules as all monks are at the present day. Their monastic government was of course republican or Presbyterian; since the Superior or Abbot of a community is but a simple priest, *primus inter pares*; one of the monks elected by his brethren to discharge certain duties for a certain period, but in point of Order, only the equal of those over whom he bears rule. In this sense only the Cullidie monks—"Presbyterian monks" the preacher styled them,—were as all monks of to-day are, Presbyterians.

It is clear that the Primitive Christians of Scotland held the same views with regard to celibacy as do Romanists of to-day. They regarded it not as a state of life enjoined on all men; not as necessary to salvation; but as a state of life higher than the married state, because the state chosen for Himself by Christ, and therefore the state of life which best becomes those who in a special manner devote themselves to His service.

But—Romanism whether true or false—is a strictly logical or coherent system; all its parts are related and inter-dependent. As by the study of a single bone the comparative anatomist can reconstruct for us the entire animal of whose organism it once formed part, so, given any one of the peculiar doctrines of Romanism, we may safely predicate the presence of many others. The celibacy of the clergy connotes therefore the presence of several other peculiar Romish doctrines; viz., the doctrine of a sacrificing priest; of a precious host or victim; of a real presence more glorious than that which of old filled the tabernacle with glory. Indeed in nothing were the Reformers more consistent than in rejecting celibacy for their ministers, and in deprecating the monastic life, since these are of the very essence of Romanism.

From the very words of the preacher it is therefore proven—1st. that their clergy were celibates, and held therefore all those peculiar doctrines which that state of life implies.

The history of Scotland, as Dr. Robertson points out, very obscure in the early days of Christianity; but this we know, that the Scotch monks were in communion with those of Ireland, who again were celebrated over all Europe for their learning and piety. We copy from the Protestant historian Neander treating of the state of Christianity in the 7th and 8th

centuries:—Vol. 5, p. 210, Bohn's Edition.

"Far renowned were the masters from Scotland (*magistri Scotia*) who travelled not only to England but to France and Germany, and taught various branches of knowledge."

Now we know with certainty that in the 7th and 8th centuries all the peculiar doctrines of Romanism were held all over Christian continental Europe; but if the religious doctrines of the Scotch Monks had in any important particular differed from those held in France, in Germany, and in England, they would hardly have been held in high esteem as "*magistri*," and some traces of the controversies, to which their rejection of the characteristic tenets of Romanism must assuredly have given rise, would be met with in the writings both of their contemporaries, and of later historians. Nothing of the kind is to be met with; the "*magistri Scotia*" in their religious teachings it must therefore be assumed, impugned the truth of no doctrines held in France, Germany, or other Continental countries to which they penetrated; and as in all these, in the 7th and 8th centuries, the characteristic doctrines of modern Romanism were held, so we may logically conclude that they were also held and taught in the country from whence the "*far renowned*" *magistri* went forth to found schools, preach the Gospel, and teach "various branches of knowledge." In those days Scotland and Continental Europe were one in faith; and whatever clouds may hang over and obscure the history of the first, no such doubts exist, as to the faith of the more Southern parts of Christendom, no such clouds obscure their history.

PROTESTANT PROGRESS.—From Divorce to Polygamy is not a very long step; and whether that step shall be taken in Protestant England is now being gravely discussed in the London *Saturday Review*, a journal that speaks the sentiments of a large portion of the non-Catholic British world. English society, so argues the *Saturday Review*, is overstocked with unmarried women, for whom it is impossible to find remunerative employment, and for whom in the actual state of society marriage is impossible; for now-a-days only the very rich can afford to marry. Under these circumstances says the *Review*, thoughts are seriously entertained of introducing polygamy as a remedy for the evils which the existence and rapid increase of such a large mass of unmarried females necessarily entail; and it is amongst the women themselves, so we learn from the same paper, that the suggestion finds greatest favor. To this fact the *Review* attributes the enthusiasm with which on his late visit to England the Shah, the representative *par excellence* of the polygamous principle, was received, especially by the women.

That the tendency of the age is to return to the principles, political, social, and religious that generally obtained before the coming of Christ, is obvious, and is generally admitted. Outside of the Papal Church there is nothing capable of arresting this tendency, or progress towards paganism. It is increasing in strength daily, and manifests itself everywhere. Germany for the moment takes the lead, but in the tone of the Protestant press of England it is plainly discernible. The idea of the existence on earth of a power over and above the State, of a spiritual authority which by the very fact of its existence limits the secular, is denounced in the strongest language, and most emphatic terms, as blasphemy against Cæsar. The State in the regenerated world is to be all in all, and will swallow up the Church; for the State or "people-God" is a jealous divinity that will brook no rival, and will accept no divided allegiance. Already it is loudly proclaimed that the union of the sexes is a matter to be arranged by the State; that the unions which its sanctions are, in virtue of that sanction, valid marriages; that to it in short belongs the right of determining all the conditions of man's social existence. Should, therefore, the feeling in favor of polygamy which already exists in England continue to increase amongst the people, there is outside of the Catholic Church no power capable of opposing it, or of preventing its introduction amongst the wealthier classes of society. A people that can tolerate the anti-Christian system of divorce now legalised in England, would but make themselves the laughing stock of the world for their inconsistency and hypocrisy were they to raise moral objections to polygamy. On political, or economical grounds they might of course resist its introduction; but the right to urge a plea of immorality against it, they, and all other non-Catholic communities have for ever waived.—The *Saturday Review* has therefore better reasons than at first sight may appear, for believing that polygamy may ere long be openly practised in England; unless indeed it should by the grace of God be brought back to the Catholic Church, the only institution that is capable of upholding the law of God, "one with one, and forever."

The *Echo de Levis* says that the ladies of the Ursuline Convent of this city have offered hospitality to the sisters of their order in Rome who have been banished from their convent by order of the Italian Government. They have not yet received an answer.

SINKING OF THE SS. VILLE DU HAVRE.

—Another steamboat accident, attended with sad loss of life happened to the Steamer *Ville du Havre*. From the published accounts we gather that she was run into by a sailing ship, the *Loch Earn*, and suffered so severely from the collision that in a few minutes she began to sink. Some of the passengers and crew got into the boats when, unfortunately, the main and mizzen masts went by the board, and falling athwart the boats crushed them, and killed those who were on board. In the meantime the *Loch Earn* had forged a-head a considerable distance, and was nearly a mile off before she could round to, and get her boats out.—These however to the number of four were at last lowered, and proceeding to the spot where the wreck had occurred, they succeeded in rescuing a few of those who had not gone down in the ill-fated vessel. These were taken on board the *Loch Earn* and most kindly treated; but the accommodation being very small, the offer of a United States ship the *Trimountain* to take some of them on board was gladly accepted.

There will be a strict enquiry no doubt as to the cause of the disaster by which about 226 persons perished. There must have been gross negligence somewhere, for had a good look out been kept the collision could not have occurred, if the steamer was showing her lights. The weather was clear, the breeze moderate, and the sea not running very high, as is evident from the fact that the *Loch Earn's* boats were able to rescue so many of the people of the wrecked steamer, some 56 in all.

CONVERSIONS IN INDIA.—There are from time to time conversions in India, but they are the wrong way. We see for instance in the London *Times* the report of a well authenticated case of conversion, but unfortunately for Exeter Hall it is that of a Christian to Mohammedanism. The interesting convert in this case is a Mr. Richard M. Melville, a civil servant of the government, and lately Deputy Commissioner of Sirsa-Punjab. He has assumed the name of Sheikh Abdool Rahman.

As in the case of the Rev. M. Loyson, so in that of Mr. Melville a woman was at the bottom of the business. He was smitten with the charms of a daughter of Islam; but having already a Christian wife, and children of his own in England, he renounced his faith, since in India the civil law which governs marriages follows religion. This change of faith is by no means uncommon in India, for, as we learn from the *Times*, "cases of natives professing to change their religion in order to get the matrimonial advantages of both the Christian, and the non-Christian Civil Law" are very frequent. Thus we see that the same causes which occasionally bring lewd priests to the knowledge of the "truth as it is in Jesus," are in operation in India, but with the effect of swelling the ranks of Islamism.

SPIRITISM.—The good people of Toronto seem to be suffering under an outbreak of the disease sometimes called "Spiritualism," but more properly designated as necromancy, or devil-worship. To such an extent has it proceeded that it is noticed both in the journals and in the pulpit; the *Globe* devotes some columns to a detail of the phenomena that have presented themselves; and in a sermon reported in the same journal as having been delivered by a Protestant minister, the Rev. A. Williams, the marvels of *Spiritism* are set down as supernatural, and most demoralising.

Now, if this be true, perhaps, after all, our ancestors were not altogether wrong in their legislation against witchcraft and sorcery; were not altogether worthy of the indiscriminate censures passed upon them by their descendants. Of two things one. *Spiritism*, or by whatever name the thing may be called, is either Charlatanism or Devilry, and in either case, falls properly within the ken of the Police. We hazard no opinion of our own; but it is a strange fact that all the phenomena of modern "*Spiritism*," all the facts attributed to its professors, bear a striking family resemblance to the facts deposited to the Witchcraft trials of bygone ages. The "*Medium*" is but a nineteenth century wizard; and his tricks and performances at a *seance* are almost identical with the acts of *diablerie* that we read of in ancient records; now if we are prepared to admit the first, we cannot refuse to give credit to the others.

But whether Charlatanism or Devilry, the Christian should have nothing to do with so-called "*Spiritism*," should take no part in its *seances*, and give no countenance to any of its professors. Insanity and immorality are its fruits, and by these we may conclude that it is not of God; and the silly drivellings which its professors seek to palm upon the gaping audience as inspired utterances, as revelations from the spirit world, should provoke the contempt of all intelligent beings.

GREAT MORTALITY.—The Italian correspondent of the London *Times* describing the inauguration of the Cavour Monument at Tu-

rin, on the 8th ult., is struck by the mortality that has swept away within a few years almost all the leading men who formed part of Cavour's band. Death has been busy in their ranks; so the *Times'* correspondent alluded to, says:—

"A gathering of Cavour's friends round Cavour's monument however imposing cannot fail to be a melancholy sight, for the Man summed up an epoch and a generation, and it is appalling to consider the havoc which death has made, not only among the Balbos, the Alfieris, the Revels, the Ferrones, Giobertis d'Azeglio, and the hundreds who opened the way for his success, but also among the Farinis, the La Farinas, the Cassinis, and the hundreds whom he distinguished as his followers, and on whose co-operation his achievement mainly depended. The ranks of Cavour's juniors have been scarcely less ruthlessly thinned than those of his seniors; and in her eager and almost morbid anxiety to honor her dead, Italy would almost seem to evince misgivings about her ability to replace them."—*Times* Cor.

This "havoc which death has made" among the Cavourites is but another example of the old saying that the Pope is a very dangerous enemy to attack; some other illustrations of this truth we may expect to see before long.

In our last we briefly noticed the death of the Reverend Mr. Harkin, Parish Priest of St. Columban, Sillery, which mournful intelligence reached us just as we were going to press. His death was sudden.

On Wednesday, the 3rd inst., the remains of this good and much lamented pastor were consigned to the grave, in the parish church of St. Columban, amidst a great crowd of his mourning parishioners; large numbers of the clergy were also present.

In a few touching words His Grace the Archbishop of Quebec pronounced the eulogy of the deceased, and at its close, announced that Mgr. Persico had been pleased to accept the pastoral charge of the parish, assisted by the Rev. M. Gauthier, as his vicar.

Our readers are aware that the anti-Catholic government at Geneva has driven the Catholics from their own church at Geneva, the church of St. Germain, and handed it over to the apostate priest Loyson and his associates. The Catholics thus dispossessed have purchased a building, till lately used as a Freemason's Hall, which they intend to fit up as a church in lieu of that from which they have been expelled. The London *Tablet* gives a very remarkable fact which shows how false is the pretence that the Catholics of Geneva have acquiesced in this state of things. The fact is this:—

"Of the chairs in the Church—St. Germain—which belonged to individual members of the congregation, not one was left there by its owners after the expulsion of the Catholics; every one, without exception, being transported to the *Temple Unique*, the building purchased by the Catholics in lieu of their lost church. This does not look very much as though the new schismatic congregation was really any portion of the genuine Catholic community."—*Tablet*, Nov. 8.

There has been much disputing on the subject of the tax of \$500 levied upon butchers keeping butcher's shops elsewhere than in the market. As guardian of the City interests, the Corporation naturally feels inclined to keep up the rent of the stalls in the market, which of course would decline in value were every one at liberty to open a butcher's shop where he pleased. On the other hand, in so far as the convenience of the public is concerned, it is a great blessing to housekeepers to get rid of the bother of having to trudge long distances to the market in order to buy a pound of meat; and there can be no reason given why the trade in meat should not be as free as the trade in fruit, or groceries, or any other article of daily consumption. It is to be hoped therefore that some arrangement may be made by which, without injury to the revenue of the City, or to the rights of those who have leased market stalls, the great convenience of private butcher's stalls throughout the City, may be maintained and extended. The "going to market" was a horrid bore, and occasioned much loss of time and money.

At the same time as butcher's shops or stalls, if not kept scrupulously clean, are apt to become nuisances in the hot weather—it is proper that they should be subjected to a close and frequent inspection; and it would be just that they should be subjected to a special tax sufficient to cover the additional expense of that special inspection.

STATE-SCHOOLISM IN NEW BRUNSWICK.—The Liberal or anti-Catholic party in New Brunswick are carrying out their iniquitous law with a high hand; and by arrests and imprisonment, with which even the Bishop is threatened, are endeavoring to enforce their odious scheme of compelling Catholics to pay for Protestant schools, and thus contribute towards the perversion of their own children.—Pending the decision of the Judicial Committee of the Privy Council as to the constitutionality of the School Law, it would be well for the peace of the Province if the Federal Government could interfere to stop these proceedings on the part of the low bigots of New Brunswick, whose sole object is proselytism, whatever they may pretend to the contrary. Whether by so interfering the Dominion Government would be guilty of violating the Federal principle in our Constitution is a question on which we hesitate to offer an opinion.