

The True Witness

AND CATHOLIC CHRONICLE, PRINTED AND PUBLISHED EVERY FRIDAY At No. 195, Fortification Lane, by J. GILLIES, to whom all Business Letters should be addressed.

G. E. CLERK, Editor.

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MONTREAL, FRIDAY, SEPTEMBER 18, 1874.

ECCLIASTICAL CALENDAR.

SEPTEMBER—1874.

Friday, 18—Ember Day. St. Joseph of Cupertino, C.

Saturday, 19—Ember Day. SS. Januarius and Comp, M.M.

Sunday, 20—Seventeenth after Pentecost.

Monday, 21—St. Matthew, Ap.

Tuesday, 22—St. Thomas, Ap.

Wednesday, 23—St. Linus, P. M.

Thursday, 24—Our Lady of Mercy.

To CORRESPONDENTS.—We cannot insert personal attacks upon the gentlemen assisting at the synod of the Protestant episcopalian church now in session in Montreal. So long as they do not attack us, we have neither the desire, nor the right to say anything unpleasant about them. Whatever may be our opinions of their religious system, they are gentlemen, and as such entitled to be treated with courtesy.

NEWS OF THE WEEK.

Incredible as some eighteen months ago the statement would have appeared, Bonapartism is not only raising its head in France, but is to all appearance in the ascendancy. The cause of legitimacy seems to be utterly lost; that of the Orleansists is gone; there remain only the republicans and the Imperialists.—And of these two the latter seems to be the favorite amongst the large rural population of France, who asks above all things a strong government, able to hold its place, and to repress the Communists. In the mean time poor France is made to eat humble pie to any extent. The *Univers* by its free comments upon the *Serrano Revolutionary* regime in Spain, having drawn upon itself the indignation of the Madrid authorities, and probably that of the Prussian authorities also, these instruct the French government to suspend the *Univers*; and by France, unable to assert her dignity, the insolent order is promptly and humbly obeyed. To this have, Lord knows, how many Revolutions, and Glorious Days, and Plebisites reduced the France of Louis Quatorze, the country which once gave laws to almost all Europe. Marshal McMahon is starring it in the Provinces, and seems to be having a good time. Every where he is well received, for the people seem to have confidence in him as a thoroughly honest man.

From Spain the news is as usual very confused. Of course the Carlists are being defeated and driven from the field with great slaughter; but the strange thing is that they constantly keep turning up again, all the better for their thresings, and the stronger because of their defeats. But though little importance is to be attached to the revolutionary party's claims of battles won, though the Carlists hold their own, and have many partisans in the East of Spain, we must not suppose that their columns are already thundering at the gates of Madrid, or that the King Charles VII. is about to take up his abode in the Escorial. He has still much work cut out before he can hope to be recognised as the lawful King of Spain; and indeed considering the attitude which Germany has assumed towards him, and that France has been forced to adopt, even the warmest friends of the Carlist and legitimate cause must admit that its prospects of success are not very certain.

From Germany and Italy there is nothing to report. In one the persecution of the Clergy, in the other the wholesale spoliation of the Church and Religious Houses, continue to rage with unrelenting vigor.

Serious troubles are apprehended in the Southern States. Betwixt the whites and the negroes there is feud originating in the outrages of the latter, and aggravated by hot headed politicians on both sides. A renewal of hostilities betwixt North and South is hinted at; but considering the exhausted condition of the Southern States this seems barely possible.

Several election cases have been decided in U. Canada. On the whole, the result has been unfavorable to the Reformers, of whom several have been unseated.

The death of M. Guizot, the world renowned French statesman and historical writer, is reported.

INDISSOLUBILITY OF THE MARRIAGE TIE.

The *True Witness* says that for maintaining the indissolubility of the marriage tie 'the Pope is denounced as the enemy of nineteenth century civilisation, as the opponent of progress, and as in antagonism with the spirit of the age.' We suppose there are some who will believe this.—*Evening Star*, 11th Sept.

Certainly there are. All, in fact, who have followed the fierce controversies raging betwixt the Catholic Church, and Liberalism, will believe it, because they know it to be true, nor can the *Star* venture to deny it. On the question of the dissolubility, or the indissolubility of the marriage tie, the Pope is the opponent, the irreconcilable opponent of "modern progress;" he is in antagonism with the spirit of the age, and the open enemy of what in this nineteenth century is termed civilisation. Let us deal with facts.

Is it not, in all courtesy we ask the *Star*, is it not a fact that the relations of the sexes is always one of the chief factors in civilisation? and is it not a fact that the standard of civilisation must vary according as the union of the sexes is held to be dissoluble, or indissoluble?

Is it not a fact that, with regard to the same question—the relations of the sexes—modern society is progressing towards a condition in which the indissolubility of the marriage tie is ignored? not only in the United States, but in England, where for centuries after the reformation era, the Old Catholic doctrine of the indissolubility of the marriage tie retained a footing. Is it not true that even in England during the course of the present generation, marriage has, by Act of Parliament been pronounced not indissoluble? and that a cheap and easy system of divorce, accessible to all, has been legally established? Is not this a progress, or advance in a particular direction?

Is it not also a fact that the Pope condemns as incompatible with Christian morality, this modern progress, and the peculiar state of civilisation which this progress cannot fail to bring about? Is it not a fact then that he is in bitter antagonism with the spirit of the age, which proclaims marriage to be a mere civil contract, and therefore dissoluble? and which asserts the right of divorce?

If the *Star* admits these facts, it must admit the truth of our proposition that, because of the Pope's opposition to divorce laws, and to the modern theory that marriage is but a civil contract, one which the State by its legislation can dissolve—he is denounced as an enemy of nineteenth century civilisation, as the opponent of progress, and in antagonism with the spirit of the age, which is in favor of that which the Pope condemns.

When in the bitterness of his heart the Protestant would revile the Pope, as the enemy of civilisation, progress, &c., the *Syllabus* is always cited in proof of that enmity, of that antagonism, because it condemns the proposition that marriage is not indissoluble, *matrimonii vinculum non est indissolubile*; and that under various circumstances the civil authority may sanction divorce—"et in variis casibus divorcium, proprie dictum; auctoritate civili sanciri potest" &c. This we repeat is, if not the only cause of the reproaches hurled against the Pope, one of them, and one of the most important; since there is no question which more vitally affects society and civilisation than that which treats of the relations of the sexes, of man and wife, of father and mother; and because of all the social and religious questions of the day there is not one which brings out in stronger light the bitter antagonism betwixt Catholicity and Protestantism, betwixt the spirit of the Church and the spirit of the age, betwixt the Pope and modern progress. Marriage is dissoluble, says the Protestant and progressive liberal State, and by our laws we will make provision for divorce. Never, replies the Pope, under any circumstances can the marriage tie be dissolved; no power on earth can sanction divorce; and they who avail themselves of the provisions of a divorce law are guilty of adultery, and as such are unclean, and excommunicate persons. Whereupon comes the question as to the right of the Church to exclude from her communion those who do nothing but what the State sanctions. Of the causes of discord betwixt Church and State, Caesar and the Pope, those arising from the marriage and divorce question are the most common.

PROPOSED CATHOLIC DAILY PAPER.

From a highly esteemed correspondent and friend of the *TRUE WITNESS*, we have received a communication urging the establishment in Lower Canada of a Catholic daily paper in the English language. The writer argues that such a paper is much needed; that it would be well supported, and would pay its expenses. He does not argue in favor of a paper which should deal exclusively with religious subjects; but contemplates a politico-religious paper which should discuss all political questions from a Catholic stand point, and should at the same time give all the secular news, "without the dirty and disgusting tales of sin, and woe, which no Christian parent can permit his innocent son or daughter to read." But these

constitute the chief attraction of daily Protestant religious papers, such as the *Montreal Witness*.

With our correspondent we agree that a daily paper, conducted on truly Catholic principles, taking part in questions of politics in so far as the interests of the Church and of natural morality are therein involved, is much to be desired; would be very useful if properly conducted, and abstaining from mere party politics. But here is the rub. Of the secular political questions that most interest the Canadian public, almost all are mere party questions, involving no question of principle.—Politics in Canada for some years past have been but a fierce competition for place and patronage, replete with personalities, and accusations of pecuniary corruption. In a small community like ours, it can not well be otherwise. Now a truly Catholic paper could not be a party paper. It would of course advocate anti-revolutionary principles, would support the cause of order; and in so doing it would but give expression to the views of all Catholics; but on party questions a very great diversity of opinions obtains amongst Catholics; and a Catholic journal could not identify itself with either party, without giving offence to a large body of its co-religionists. This is the political difficulty.

Greater still is the financial difficulty; and that this difficulty exists, and is very serious, is obvious from this:—That neither in Great Britain, nor in the United States, neither in London nor in New York has it been found financially possible to start and carry on a Catholic paper. It was suggested some time ago that the *London Tablet* should issue daily; but it was shown that it would require a capital sum of about half a million of dollars to carry out such a scheme. In New York where the English speaking Catholic population is far more numerous, and wealthy than it is in Montreal, or any City of the Dominion, the attempt to set on foot a daily Catholic paper has been abandoned, as at the present time, impossible of execution. These are facts which our friend would do well to ponder.

But after the political and financial difficulties comes the moral difficulty, the greatest of all; and because of which it is impossible for a Catholic daily paper conducted on strictly Catholic principles, to compete with Protestant secular daily papers, or even with Protestant religious daily papers. This moral difficulty does not merely consist in the aversion of Protestants to Catholic dogma; though a conscientious Protestant parent would of course no more allow a Catholic paper to be read by his children, than a conscientious Catholic would allow his children to read a Protestant paper like the *Witness*; but in this chiefly—that there is much that a Protestant paper of the highest religious and moral pretensions, admits without scruple into its columns, and puts before the eyes of its readers, young and old, male and female, which no truly Catholic editor would dare to publish, on any pretext; as by so doing he would, according to the teachings of his religion, be guilty of mortal sin; would thereby bring damnation upon himself; and perhaps be the cause of the damnation of others.

Let us illustrate our meaning by a case in point; one too which in some shape or other is constantly recurring. We refer to the Beecher case.

Now all the details of this filthy business—details which no young person of either sex should be allowed to see, were regularly from day to day fully published, not only by the secular press, but by a journal of such high religious and moral pretensions as the *Montreal Daily Witness*, the only daily religious paper in the world. The publication of these revolting obscenities was necessary for the sale and circulation of the *Witness*; and should its circulation fall off, its value as an advertising medium would be seriously impaired, and its profits ruinously curtailed. Therefore without scruple, regardless of the maxim inculcated even by heathen ethics "*maxima debetur pueris reverentia*," the *Witness*, this family (!) paper, this Protestant religious paper, day by day, laid before its readers every nasty disclosure; and served up, fresh, and piping hot, to the families of its supporters, the details of a story as disgusting as any to be found in the pages of our vilest yellow covered romances.

But this a Catholic paper could not have done. What would have been the consequence, supposing that there had been existing in Montreal during the summer season a daily Catholic paper competing for public favor with the *Witness*? Why this—That though offered for sale at the same price as the *Witness*, the Catholic paper would scarce have found a purchaser; whilst the less scrupulous Protestant journal would scarce have been able to supply the demand in the streets. It is, and ever will be, because of this moral difficulty, impossible for a Catholic daily paper to compete successfully with the Protestant daily religious paper.—The race is not equal; the Catholic editor is overweighed with conscientious scruples, and

the sense of a duty towards God, from which no imaginary duty towards the public can release him. From these weights his Protestant competitor is free, and the consequences need scarce be insisted upon to one so intelligent as our correspondent.

And so it is in almost every department of life; the prizes of which are not for the Catholic, not for him who carries with him weight, or conscientious scruples. Let us not be ashamed, or afraid to avow it. Romanism is not a good religion for this world—if wealth and social advancement be the great good. If in this world only they have hope, of all men Catholics are the most miserable. What then? shall they renounce, or be ashamed of their religion? God forbid.

These things, we say, we must take into account. We must reckon up the cost before we put on the livery of Christ; and if we find the wages too low, the service too hard, there is no place for us in the ranks of the Catholic host. In this world the service won't pay—in the ordinary sense of the word, "pay." The Catholic soldier must be content to put up with hard fare, with scanty rations, to eat of the bread of bitterness, to drink of the waters of humiliation, to see the prizes of the world carried off by Protestants, and to be scorned because of his poverty and unprogressiveness.—All these things he must be prepared for, when he takes up his cross to follow Him who also carried His cross, and whose disciple he pretends to be.

Here, in this moral difficulty, without more words lies the great obstacle to the pecuniary success of Catholic daily journalism. The Catholic editor could not lay before his readers the obscene details of the Divorce Courts, or the foul particulars of an investigation into the life of a Beecher or a Tilton—details and particulars which the editor of a Protestant daily religious paper publishes at length without scruple, on the plea that his duty to the public obliges him so to do; in fact because otherwise his circulation would fall off, and his profits come to an end. Of such a plea the Catholic knows nothing; he knows of no duty except his duty towards God; and if he hearken to the voice of his Church, these words, these words of awful import are ever ringing in his ears.—"Quid enim prodest homini—for what doth it profit a man, if he gain the whole world, and lose his own soul!"

Is the editor of the *London Times* who does the Colonial business to be numbered amongst the prophets? If so whence does he derive his inspiration? or is he but an ordinary mortal after all, evolving the future of the Colonies from the depths of his inner consciousness? These are questions suggested to us by the perusal of a lengthy editorial in the *Times* of the 26th ult., on the subject of The Dominion, and the conversion of its Federal Union, into an amalgamating, incorporating, or legislative Union of all the several Provinces of which it is composed.

This is the fate that the *Times* prophesies for us, and at no distant date; and if we may credit the writer this is the scheme for which Canadian politicians, and Canadian statesmen are even now working. Indeed according to intelligence that has reached the *Times* "from well informed persons in Canada, we are likely very soon to hear of measures designed to draw the confederated communities much more closely together than they are brought by the Act of Union of 1867." Elsewhere the same article tells us that, though that Union has worked well, "the politicians of Canada have discovered that there is something more to be attempted than to realize the plans which satisfied the imagination of those who took part in the debates at Charlotte-town and Quebec;" and that "it is evident that Canadian statesmen have learnt to look at the amalgamation of all the Provinces of the Dominion as the end to be sought."

Is this indeed so? We cannot say, but it is well for us to be on our guard. To Lower Canada, or the Province of Quebec, such a measure implies death; to which without being guilty of political suicide, it can never give its assent. How Catholics would fare in the matter of education under such a political system as that at whose establishment according to the *Times* "Canadian statesmen" are aiming, any one can tell who has noticed how in this matter Catholic minorities are invariably treated by Protestant majorities—as for instance in New Brunswick and throughout the United States. We should be subjected to an accursed system of State Schoolism, the most cruel, injurious and degrading tyranny that man has ever groined under; and were it only on this account, never, no matter what the consequences of their refusal, never should the Catholics of Lower Canada assent to any measures whose effect would be to bring about a legislative or incorporating Union betwixt the Provinces of B. N. America. For Lower Canada, as for Ireland, "Home Rule" is a measure of justice; the last named is striving after it; we in Lower Canada have it, and are bound to keep it.

The *Toronto Globe* notices the editorial in the *Times* from which we have quoted; and makes some comments thereupon, which we give below, and which we hope are true:—

"The *London Times* has an article which speaks of a movement in Montreal on behalf of a Legislative Union for Canada. We cannot recall any movement of the kind. Sir John A. Macdonald, it is notorious, preferred a Legislative Union, but he has long ceased any open advocacy of his scheme, and we do not know any influential man who be more would be more courageous than he. Certain it is, no one Province shows any tendency towards the Legislative Union of the Dominion."

Mr. P. O'Meara, of the Commercial Hotel, Ottawa, has been appointed Chief Messenger of the House of Commons, at a Salary of \$1,200 a year.

SHUBBING THE GOVERNMENT BISHOPS.—Some ill advised persons having challenged for the gentlemen of the Establishment, a direct divine authority and the power of exercising spiritual functions, Sir Verard Harcourt, one of the first lawyers of the day, the whom none is better acquainted with the history of the Church by Law Established, since its inception in the 16th century, comes down upon them with the force of a sledge hammer, crushing them and their absurd spiritual pretensions at a blow. Thus he deals with them:—

"Whatever bishops may regard themselves as—and that it is a matter on which they must exercise their own discretion—Parliament regards them as overseers of the Church which has been established by the State, and which is subject to the laws of the State. They are recommended to the Crown by the Prime Minister, who is elected by the House of Commons. They are nominated by a *conseil delibere* which issues from the Crown, and which is an imperative mandate. They hold their offices on terms prescribed by Parliament and by the State. It is not by divine right that an eminent clergyman however excellent and however learned may occupy Farnham Palace or a fine house in St. James' square. It is not by divine right that a prelate has £8,000 a year secured by act of Parliament. It is not by divine right that the bishops sit in the House of Lords. They sit there, as we all know, by barony, and a barony is not of divine right."

There can be no doubt that this is the correct view of the Anglican Bishop. He is simply a well educated gentleman, who dresses differently from the rest of the community, and who holds a situation of some dignity, and of much emolument in the government ecclesiastical department; but with nothing more spiritual about him than environs a Custom House Officer, with no more claim to any divine right than has a policeman, or a parochial beadle.

The *Gazette* calls attention to the case of an old man, a confirmed paralytic cripple, sent by the police doctor, first to the Hospital in Dorchester Street, where he was refused admittance, as being a fitting subject for a house of refuge, or permanent asylum, and not for a hospital whose beds were all full, and whose duty it is to receive only such cases as under medical treatment are deemed susceptible of cure. From the Dorchester Street Hospital he was conveyed to the Hotel Dieu where, for the same reasons, he could not find admittance, and was then taken back to the Protestant Hospital. What ultimately became of him we are not told.

Neither the Protestant nor the Catholic Hospital is worthy of censure; the fault was, the sending a man in such circumstances to such places at all; as well might he have been sent to a Lying-In Hospital. The only place fitted for him is a permanent house of refuge, such as that of the Grey Nuns, who, at their own cost, shelter and support a large number of old and infirm persons, besides their orphans. Unfortunately the means at their disposal are limited, whilst the demands on them are not. Hence the trouble.

J. E. M. in the *Baltimore Catholic Mirror* gives a very interesting and well written account of his experience of "Canadian Travel." In the issue of the 29th ult., the writer describes Montreal, whose early history he has made himself well acquainted with His vindication of the Canadians against the charge of having corrupted their mother language, and of speaking a bastard sort of French, or *patois*, does them no more than justice. Some foreign words of English, Indian, and even perhaps Carib origin—as for instance *boucan* for smoke—may have crept in; but on the whole, the language of the educated French Canadian of to-day is the language of Cornuelle, of Made, de Sevigny, and of the educated classes in France in the days of the great King. Where it differs from Parisian French of to-day is in its not having adopted the novel phrases with which, since the revolution, the French language has become considerably corrupted.

MYSTERIOUS.—The *Witness* has reasons to believe that M. De Boucherville is a "*Jesuit*!" This is the more alarming since no one knows what it may mean, or what a "*Jesuit*" can be. The *Witness* cannot mean that M. De Boucherville is, or ever has been, one of the Jesuit lay brothers, who do the work of the house; what then can the good man mean? Do tell!

On Sunday last was read in all the Catholic churches of Quebec, a Circular from His Grace the Archbishop, announcing the approaching celebration of the Two Hundredth Anniversary of the creation of the Diocese of Quebec. A great and most imposing demonstration is expected.

On Sunday after Vespers there was a large Procession, or Pilgrimage, in honor of the Blessed Virgin, from the Parish Church of Notre Dame to Bonsecours Church. The streets were handsomely decorated, and the attendance large. Mgr. Fabre, Bishop of Gratianopolis, officiated.

The Marquis of Ripon, whose conversion to the Catholic faith, and reception into the Church, we mentioned in our last, is by no means a young or an unknown man. His age is about 47, and he has repeatedly held high office in the Government, as a Secretary of State, and as President of the Council.

As a precaution against what may be called *Becherism*, the *New York Herald* recommends that Protestant ministers, when visiting the female members of their flocks, should—if married—be accompanied by their wives; and if single, by a discreet friend of their own sex.

WILLIAMSTOWN.—During the "Forty Hours" devotion, celebrated last week in St. Mary's church, Williamstown, nine hundred and seventy nine persons approached the Holy Communion.

Twelve years ago this good devotion was established in this parish, and upwards of ten thousand communions has been the result.

The Revd. the parish priest, was most ably assisted by the Very Rev. Canon Leblanc and the Revd. Fathers Matthew, Masterson, McDonald and Murray. Thanks to the good ladies of the convent the music—vocal and instrumental—was very fine and the decorations of the sanctuary beautiful in the extreme.—*Com.*

THE ASSAULT ON CONSTABLE BAIGNET.—Cornelius Deery, John Murray, Daniel Mackenzie, Stephen Cooney, and James Joyce have been committed for trial at next Court Queen's Bench for aggravated assault on Constable Baignet some weeks ago.