

The True Witness

AND

CATHOLIC CHRONICLE,

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MONTREAL, FRIDAY, Jan. 26, 1877

ECCLESIASTICAL CALENDAR.

JANUARY, 1877.

Friday, 26—St. Polycarpe, Bishop and Martyr.

Saturday, 26—St. John Chrysostom, Bishop, Confessor, and Doctor of the Church.

Sunday, 23—SEPTAGESIMA SUNDAY.

Monday, 23—St. Francis of Sales, Bishop and Confessor.

Tuesday, 30—Prayer of Our Lord.

Wednesday, 31—St. Peter Nolasco, Confessor.

FEBRUARY, 1877.

Thursday, 1—St. Ignatius, Bishop and Martyr. St. Bridget, Virgin (Patroness of Ireland).

AGENTS WANTED.

In every City, Town and Village, to canvass for the "True Witness." Energetic Canvassers can make from \$3 to \$5 a day. Apply at once.

IMMIGRATION FOR THE DOMINION.

Is it true that the Protestant agent in orange Ulster has practically unrestricted power to send emigrants to Canada?

Is it true that he is the only agent in Ireland who is thus empowered?

Is it true that sums of money have been spent by the Dominion Government in advertising in Ulster, and none at all in the remainder of the Country?

Is it true that the agent, who was stationed at Catholic Cork, has been sent to London?

Is it true that the agent who was stationed in Manchester has been sent to assist Mr. Foy, in Belfast?

Is it true that Mr. Larkin, the agent stationed in Dublin, has no power of directly sending out emigrants, but that he has to wait instructions from London?

Are those allegations true or not? If they are true then the Government of Mr MacKenzie has made a serious mistake. But we are told that they cannot be true. Mr. Larkin the Dublin agent denies them, and Mr. Peter O'Leary, a well known Irish Catholic, supports Mr. Larkin in his defence of the policy of the Government of the Dominion. Mr. Larkin says that there is no partiality shown to Orangemen to emigrate to Canada, and that he is invested with as much power as his more Northern confere. But how does he prove it? Since when has Mr. Larkin possessed *carte blanche*, to pick and choose the class of emigrants he thought most eligible for emigration?

His denial too was written before, long before, our last article appeared, and we will be curious to see what additional explanation will be given, or by what avenue escape will be sought, from the questions we have asked. We shall not seek by side issues,—queries of motives or others—to direct the dispute from the plain question—Has the MacKenzie Government shown partiality in encouraging Orangemen from the North of Ireland to settle in Canada. To that issue Mr. Larkin has added no weight, one way nor the other. The question stands just where it did, and it is still unanswered. As for Mr. O'Leary's arguments they are beside the question. They do not reach the point at issue at all, and are in every way wide of the mark. We cannot accept as an argument against our allegations, "that the Mayor of Montreal is a Catholic, that we send two Catholics to the Dominion Parliament, and that a large number of merchants are Catholics" or that our people have by their own strong arms and iron wills built for themselves a local habitation and a name. What argument is it to say that there are French Catholics in the Ministry, or that the largest contractors of the Dominion "are men who profess the Catholic creed." That is not the question at all. We care not if Mr. MacKenzie and every one of his Ministers were Catholics the issue would still, in our opinion stand just where it does. If Catholics have, by their energy and their brains, won fame and fortune, in this country, then they have only themselves to thank. It is only what they have done in every country on the face of the globe, where they have had a fair field and no favour. It is

to themselves and themselves alone that they are indebted for whatever they possess. They have too, often won distinction and power against the current of hostile legislation and bitter ascendancy. But all this is beside the question. Is the immigration of Orangemen unfairly encouraged? That is the point at issue, and to its solution we intend to keep in view the facts which bear upon it, and which bear upon it alone. In this matter we desire to show some of the virtues of our English friends, and by a bull dog tenacity hold on to what we already possess. Now, are we not among those who "respect yet dearly love"—Mr. MacKenzie, our mission is polemical and not political; and whatever we do, is done in the interests of our Church, and not in the interests of party. But it behoves us to be vigilant, and in obedience to this policy we would ask a few more questions; questions too calculated to reach the truth. We have already said that Mr. Foy received \$500 from the Ontario Government for the purpose of spending on advertising in Ulster, while only \$200 was spent in the remainder of the country. We ask now, what was done with this money? What was the character of the advertisements and pamphlets on which this \$500 were spent? Were they Orange or Catholic? We assert on good authority that they were Orange, and that bigotry was appealed to and many of the wretched incentives which have raked up the scourge of religious feuds, found a refuge in their pages. Yes we have reason to know that some at least of that \$500 was spent on injudicious publications—that contained letters written from Canada and promising the Orange immigrants a right loyal reception. Nay, they even went so far as to say that many of the Indians in the Dominion were good Orangemen as well!! We believe all this is true. Our authority is good and until it is refuted, not by vague sentimentalities about the positions we hold, but refuted by hard facts—we shall regard it as proved. Can Mr. Foy deny it? He had authority to do as he pleased—and he did so. We do not say Mr. Letvellier was aware of this. We do not say that Mr. MacKenzie sanctioned it, or the Ministry knew of the publications at the time of their issue. But they must have known of them since, and with what result? They have simply sanctioned the procedure, by perpetuating the policy of their predecessors, in allowing Mr. Foy to continue in the position he holds and exercising all the power he wielded under the administration of Sir John McDonald. As to the "assisted" passages, the mischievous individual authority given to Mr. Foy is in itself an evil. This system has worked from the beginning, as a one sided measure. In Ontario the result has been particularly remarkable. In the official report for 1874 of the agents of the Ontario Government in Ireland, Mr. Murphy the Ontario agent in Cork writes: "The round about system pursued in reference to forms of application for assisted passages, is in my opinion, highly objectionable, and detrimental to emigration from Ireland. I had extreme difficulty before the 1st of May in procuring these forms from the Dominion office in London. Several applications I had to refuse and in case of others I had to borrow forms. Valuable time is thus lost, and when at length the forms are received from London, three, four, and sometimes five or six days, before a warrant is received. In many cases there is not sufficient time to notify the parties of the granting of the warrant, and endless confusion and disappointment ensues." Again, Mr. C. J. Sheil, the agent of the Ontario Government in Dublin, in his report for the same year, says:—

"At the outset I applied for a supply of assisted passage warrants to the then acting agent for the Dominion, as in the previous year I had on many occasions experienced difficulty in procuring them, especially during the busy season. I was informed that my application could not be complied with until the late Mr. Dixon's successor had been appointed. I renewed my application in due time without effect. Thus, although I was known as the Agent of the Ontario Government I had no more power in issuing tickets to emigrants than a country village steamship agent, a circumstance which did not tend to beguile the confidence of those to whom I was holding out special inducements. I beg to submit that the Ontario Agent in Dublin should be empowered to issue a reasonable number of assisted passage warrants at his discretion during the busy season instead of being compelled often, on the eve of the sailing of the weekly steamer, to apply to London, and wait three days for return of post. The Dominion Agent at Belfast has, from the outset exercised the discretionary power to the convenience and advantage of those with whom he has been brought in contact."

Thus the Belfast agent then, as now, had all the power; orange Ulster all the advantages, and Catholic Ireland was thus deprived of the facilities which were extended to the orange few. In view of these facts, it is useless to platitudinise to us, "about our position in Canada." After all that can be said we have neither the power nor the influence which our position and our numbers make us entitled to, and it becomes us to see that our interests are not ignored, nor our liberties usurped by a system of "settlement" as dangerous to our position, as it is destructive to the State.

GOOD WORK.

To foster Irish thought, to cultivate Irish feeling and make it racy of the soil is, to men of Irish sympathies, a patriotic labour. As Catholics and as Irishmen, we are bound to do all we can to prove that our national altar, and our national life, is free from stain. We boast the possession of the grand Old Faith, as we boast of the land that bore our fathers or ourselves. To both we give no niggard hand, but render to each the full measure of our obedience. Like Judea we cling to Faith and foster the sentiments of Fatherland. Neither shall ever be merged in another creed, nor in another race. As Catholics, we Irishmen glory in Iona and Clonmacnoise in Lismore and Mellifont, in Armagh and Monasterewe—while as Irishmen we foster all the traditions of a race, whose national life has been fed by the blood of Martyrs. It is too becoming that we Catholics and Irishmen of Canada should do all we can to build up here a power becoming our mission. There are enough of us to make ourselves felt in every department in the land, and it will be our own fault if we do not succeed in doing so. Good work is no doubt being done day by day. In Montreal during the past week alone, three important Irish meetings were held; in Quebec the St. Patrick's Association held their Annual Meeting, and rendered a satisfactory report of progress; while in Toronto several meetings of a purely Catholic and Irish nature were held also. In Montreal however there was one meeting which requires special mention. It was a meeting of the officers of the various Irish Societies in this city, and was called for the purpose of considering the feasibility of uniting all the Irish Societies in Montreal, under the head of a Supreme Council. Politics is to be excluded from the contemplated constitution of the new society, and we believe an effort will be made to perfect the work thus begun. We wish the project every success. If it is feasible, and obtains the sanction of nearly all concerned in Catholic and Irish affairs, it is a desirable end to gain. When union is feasible it is always to be wished for, and there are enough Catholics and Irishmen in Montreal to force concession from their opponents, the extent of which is little thought about in their present philosophy.

"YOUR POOR OLD FRIEND CHINIQUEY."

"Protestants of Canada, why is it that you force your poor old friend Chiniquy to bring shame and disgrace upon himself," so writes the apostate Charles to his "Dear Sir and Brother in Christ" the editor of the Montreal *Witness*. Protestants of Canada why do you do this thing! Shame upon you! Has it come to this? It is then pitiful, wondrous pitiful. "Protestants of Canada, how is it that you desert me, when I am here day by day, night by night, in the gap of danger, stoned by slaves—shame to you to thus leave me to beg the bread I want." The blood of the Martyr Charles will be upon your heads, you devout evangelists of the Dominion. Shame, shame a triple shame be upon you. The winter winds are no more unkind than your ingratitude. "Let the walls of Babylon fall at any cost in Canada" and then will sound the fall of "that modern Pharaoh, the Pope," and the children of Israel shall be forever free from bondage. "Protestants we have given up our name and our honour in this contest,"—and can "you shamefully desert us." If there is still any gratitude in the bigots of Montreal, this pathetic appeal of Charles Chiniquy should move the very stones to rise in barricade at his command. But man's inhumanity to man makes even Charles Chiniquy wail. Poor man day by day he sees his fondest hopes decay. Give him money, and the Church of Rome, will vanish like the baseless fabric of a vision. Nay if Charles Chiniquy is to be believed, his "mission" is a great success, and the "conversion" of the Papists, is favourably progressing, and the sound of winged and stringed instruments will soon proclaim the extermination of our Church and all its belongings. "During the past few weeks not less than 220 of my dear countrymen have accepted the Saviour"—that is have renounced Pope and Popery and have gone into the fold of which Charles Chiniquy, apostate, is not an ornament. Shame upon you Chiniquy to tell such a lie. You know the truth is not in you when you speak thus. We challenged you before to give the names and addresses of your "converts"—we do so now again. Who are they and whence come the band of "converts" the mention of which is to bring grist to your mill. But while pausing for a reply, we recommend Charles Chiniquy to the merciful consideration of himself. It is the worst company we could leave him in.

A PROMISING MISSION FIELD.—The first of a series of Wall street prayer-meetings for the conversion of bankers and brokers was held on Monday in Underwriters' Hall, New York.

THE TURKS IN TROUBLE.

The Turk is as stubborn as he is sick. He stands upon the "integrity" of his empire, and resents the officious advice tendered to him by the powers of Europe, which are known as the "Great." The Turk folds his garments about his sickly form, looks defiant and prepares to die. This is what Mohammed taught him, and obedient to Allah, he furnishes an illustration of whatever virtue can exist in the fanaticism of his race. The Koran tells him that Heaven awaits to receive him if he falls in battle, and as a devout Mussulman meekly bows to what must be. He promises reform, retrenchment, and marvel of marvels, a Constitution to his people. But what is all this work, unless the Great Powers see that they are observed, and reserve to themselves the right of enforcing them. This the Porte objects to—and so the ground stands.

REVIEWS.

THE MONTH AND CATHOLIC REVIEW.—

Contents:—

Hints on Mental Culture, by the Marquis of Ripou. Highways and Byways. Let the Dead Bury their Dead. Christopher Columbus. The Notary's Daughter. The Explanation of Miracles by Unknown Natural Forces. The Greek Revolution. On the Principles of the Harmony of the Gospels.—Montreal, D. & J. Sadlier & Co.

Father Rickaby, in his "Explanation of Miracles by Unknown Natural Forces," gives an instructive chapter to a much debated question. It is the class of reading our people require, and is calculated to combat the theories which originate in sceptical research. The essay is an able attack on the hypothesis of occult causes, as opposed to the truths of miracles. To the infidel mind Father Rickaby's essay will open a new field for thought. Few, except Catholics, know that miracles, are by us regarded as facts of history and biography, and nothing else. We are too told by Dr. Newman, that the Church regards them and deals with them as it does with other facts of history and biography. Now, as natural facts under certain circumstances do not startle Protestants, so supernatural facts under certain circumstances do not startle Catholics. We do not doubt the possibility of supernatural agencies, but we claim to subject all phenomena, which bears the semblance of supernatural work, to the most searching and astute investigation which it is possible for man to give to anything which claims consideration at his hands. We Catholics think miracles true in the same way, as Protestants think that Queen Elizabeth was the daughter of Henry VIII., or that the "Reformation" occurred some three hundred years ago. They are facts attested to and proved by historical research, and testified to by evidences which it were offensive to question. In all this Dr. Newman is sustained by the essay of Father Rickaby. He shows wherein cases in which "every conceivable precaution which the most jealous suspicion, and sometimes even the most resolute credulity could dictate, was actually taken by some one or other of the many numerous witnesses that were examined," with reference to certain miracles well authenticated but never explained. Of course "Winking Madonnas" have been ridiculed by infidels, but Father Rickaby asks, nay, solicits, a fair investigation, and if any fraud can be proved in such cases as have been accepted as unexplainable, then he promises that no one will be more ready to denounce them than the prelates of the Catholic Church themselves. He gives one remarkable illustration as follows:—

"At the time of Napoleon's disturbances in Italy, the movement of the eyes of a picture was first noted July 9th, 1796; and the same day a similar movement was observed in six other pictures. On July 11th, the prodigy was repeated in three further cases: on July 12th in two more, on July 13th in another, and so on, until in Rome alone there were recorded sixty cases, while others occurred in other places. At once priests and prelates in the several localities instituted inquiries; but the matter was not taken up by the higher tribunal of the Cardinal Vicar till October 1st; from which date the Process lasted up to the February of the following year, the miraculous manifestations all the while never ceasing. Now be it observed, the fact to be established is simple enough. If honest human testimony is inadequate to settle so plain a question, then farewell to all history, to all bearing of witness in law courts, and well-nigh to all social intercourse. The only point to be determined was, whether, in broad daylight, in brilliant candlelight, and in both these combined, before thousands of spectators viewing the phenomena from near, from afar, and from every conceivable aspect, whether the eyes of several pictures and images did really present the unmistakable signs of motion, or whether they did not. To answer this pretty easy question, more witnesses than were actually summoned, might have been called to give their evidence, had there been any use in multiplying testimonies beyond the point at which the authorities stopped short. As it was, nearly one thousand people deposed on oath to the truth of the prodigies. These witnesses were thoroughly representative of the intelligence of mankind. There were among them citizens of France, Spain, Italy, England, Germany, Syria, and Brazil; the clergy was represented from the cardinalate downwards, and social rank likewise from the princedom downwards. There were lawyers, physicians, surgeons, professors, officers in the army, artists, mechanics, and shop-keepers. Each had to descend to the exact particulars of his own experience, and no question was left unasked that seemed critical in its character.

"The motion of the eyes was proved to have continued in a picture transferred from a chapel to a more roomy church. A Piedmontese priest, at

the outset very incredulous, first saw the phenomena at a distance of about six feet from the picture; he then ascended a ladder and stared into the eyes; he was convinced; but afterwards he went further. Before a large crowd he re-ascended the ladder, compasses in hand, and "when the eye-ball had almost disappeared under the upper lid he applied the points of his compasses, one to the lower eyelid, the other to the outer rim of the ball which could just be seen, and then removed them;" the distance he carefully measured on a scale and made a record of it. The eye then returned to its place until the ball actually touched the lower lid, and below it there was not even a line of white to be seen."

Now this is a remarkable fact, and if it referred to an event which did not partake of the supernatural, would be unquestioned. There are thousands of historical facts, which are accepted by the world, and which have no more, if they have as much, testimony to sustain them. Listen to Dr. Newman again:

"I think it impossible to withstand the evidence which is brought for the liquefaction of the blood of St. Januarius at Naples, and for the motion of the eyes of the picture of the Madonna in the Roman States. I see no reason to doubt the material of the Lombard Crown at Monza; and I do not see why the Holy Coat at Treves may not have been what it professes to be. I firmly believe that portions of the true Cross are at Rome, and elsewhere, that the crib of Bethlehem is at Rome, and the bodies of St. Peter and St. Paul also. I believe that at Rome, too, lies St. Stephen, that St. Matthew lies at Salerno, and St. Andrew at Amalfi. I firmly believe that the relics of the saints are doing innumerable miracles and graces daily, and that it needs only for a Catholic to show devotion to any saint in order to receive special benefits from his intercession. I firmly believe that the saints in their life time have before now raised the dead to life, crossed the sea without vessels, multiplied grain and bread, cured incurable diseases, and superseded the operation of the laws of the universe in a multitude of ways. Many men, when they hear an educated man so speak, will at once impute the avowal to insanity, or to an idiosyncrasy, or to imbecility of mind, or to decrepitude of powers, or to fanaticism, or to hypocrisy. They have a right to say so, if they will; and we have a right to ask them why they do not say it of those who bow down before the Mystery of mysteries, the Divine Incarnation. If they do not believe this, they are not Protestants; if they do, let them grant that He who has done the greater may do the less."

The testimony of such men as Father Rickaby and Dr. Newman cannot be placed at naught. Darwin, Huxley and Tyndall, and all believers in the theory of evolution, may disbelieve all that we regard as facts, but they have all failed to prove that, what we assert were miracles—have been frauds upon the one hand or have been accounted for by natural agencies on the other. Even Locke, somewhere admitted that revelation was necessary because the truths which it discloses, are "beyond the reach of our reason." In this rational conclusion Locke was preceded by Plato, and is followed by many of the *savants* of the day. Returning however to Father Rickaby's essay we welcome it as one of those productions which evince the research so essential to our priesthood. We want hosts of such men as Father Rickaby, and we want too more of those combative articles of which the "Explanation of Miracles by Unknown Natural Forces" is an excellent example. We want men who will combat what Wordsworth called "The Ape Philosophy" and who can meet and defeat sceptics and infidels, upon their own ground. Even Huxley says that everything in its ultimate analysis is "Mysterious," and if this be so in the natural, how much more must it be in the Supernatural. And Huxley is not a narrow minded man. He bears ungrudging testimony to the earnestness, and the cultivation of our clergy. Speaking recently in London, he said of Maynooth:—

"The professors of the college were learned, zealous, and determined men, permitted me to speak frankly with them. We talked like outposts of opposed armies during a truce—as friendly enemies; and when I ventured to point out the difficulties their students would have to encounter from scientific 'infidel' thought, they replied: 'Our Church has lasted many ages, and has passed safely through many storms. The present is but a new gust of the old tempest, and we do not turn out our young men less fitted to weather it, than they have been, in former times, to cope with the difficulties of those times. The heresies of the day are explained to them by their professors of philosophy and science, and they are taught how those heresies are to be met.' I heartily respect an organization which faces its enemies in this way; and I wish that all ecclesiastical organizations were in as effective a condition. I think it would be better, not only for them but for us. The army of liberal thought is, at present, in very loose order; and many a spirited free-thinker makes use of his freedom mainly to vent nonsense. We should be the better for a vigorous and watchful enemy to hammer us into cohesion and discipline; and I, for one, lament that the bench of Bishops cannot show a man of the calibre of Butler of the 'Analogy,' who, if he were alive, would make short work of much of the current *a priori* 'infidelity.'"

Father Rickaby's essay is just the kind of work which illustrates the truths of these remarks, as he has furnished us with a crowd of witnesses to prove that the miracles attested to by unimpeachable authorities, have never yet been disproved. Professor Tyndall as well admits as Huxley that there is a logical incompleteness in science, an admission which Father Rickaby does much to prove.

THE IRISH AMERICAN ALMANAC is more than an Almanac: it is a biography of the lives of many of the Irish scholars and soldiers of the past. It is of its kind the best Almanac we have seen.

OUR YOUNG FOLKS MAGAZINE is a new monthly journal of amusement and instruction. It promises to be a valuable addition to our folk lore for the young.

Next Week—"The American Catholic Quarterly," "New Dominion Monthly," "Catholic World," "Harper's," "My Clerical Friends," "Sadlier's Excelsior Reader."