

The True Witness

AND
CATHOLIC CHRONICLE,
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whom all Business Letters should be addressed.

G. E. CLERK, Editor.

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MONTREAL, FRIDAY, JULY 23, 1875

ECCLIASTICAL CALENDAR.

JULY—1875.

Friday, 23—St. Apollinaris, B. M.
Saturday, 24—Vigil of St. James.
Sunday, 25—St. James the Greater, Ap.
Monday, 26—St. Anne, Mother of Blessed Virgin.
Tuesday, 27—Of the Octave.
Wednesday, 28—St. Nazarius, etc., MM.
Thursday, 29—St. Martha, V.

NEWS OF THE WEEK.

The Russian papers are not very enthusiastic about the alliance with Germany. The *Golos* which recently contained an article pointing to an alliance with England as the most advantageous for Russian interests, now publishes another in which it states that the French indemnity is being used by Germany to erect fortifications along the Russian frontier, and contends that this is a display of German distrust in Russian friendship. The league of the Emperors may however, it observes, exist alongside the Anglo-Russian alliance if Germany earnestly wishes the maintenance of peace. Russia has abandoned the idea of endeavoring to induce the other powers to conclude a formal treaty at the St. Petersburg Conference. From a circular which Prince Gortschakoff has issued, it is concluded that Russia will be satisfied if a protocol is drawn up enumerating the principles of International law. A leading paper in Moscow protests against Russia entering into intimate relations with England so long as the latter insists upon the central Asian States being placed under the protection of European international law. The Russian War Minister is adopting measures for making a conscription of horses in war times.

The Parisian papers are extracting a good deal of comfort from a despatch from Berlin, stating that Prince Bismarck has taken a protracted leave of absence for the purpose of recruiting his health, and that before his departure he assured the foreign ambassadors at Berlin that nothing could be more pacific than the intentions of Germany. The Paris correspondent of the *Standard* states, however, that in official quarters a good deal of uneasiness continues to prevail.

The sympathy expressed by the King of Sweden in Berlin for the German Government in its conflict with the Catholic Church seems to have produced dissatisfaction in Denmark. The organ of the Danish National Liberals says that the Danes, among whom the most unrestricted religious tolerance prevails, and who, though Protestants, therefore sympathize with the German Catholics, can hardly understand how King Oscar, at the very time when his mother was doing homage to the Pope in the Vatican, could have expressed his approval of Prince Bismarck's religious policy, which is condemned by all Europe. It should not be forgotten, however, the Danish journal continues to observe, that only a few years have passed since the advocates of humanity and spiritual enlightenment in Sweden have succeeded in introducing the principle of religious toleration in the Swedish law, and that the great mass of the Swedish people still cherish a hatred for Catholicism which is unknown in Denmark.

A note has been forwarded by the German Government to the Belgian Minister for Foreign Affairs, thanking Belgium for the friendly sentiments conveyed in her last reply on the subject of the dispute between the two countries. This is regarded as putting a very satisfactory end to the late unpleasant proceedings.

The Socialists of Berne (Volks-Verein) have issued a formal manifesto declaring their hatred of Catholicism, and encouraging the Government in their measures of persecution. The Communists of Paris were also of that way of thinking during their brief but devilish reign.

The Bishop of Breslau has been condemned to a fine of £100, or nine months' imprisonment, for having pronounced sentence of excommunication against the priest Kiek, who arbitrarily left his own diocese to intrude himself into that of Posen. The accusation was founded upon two letters; in one of them he threatened the apostate priest with excommunication, should he not return to his own diocese; in the other, the Bishop pointed out that Kiek had incurred excommunication, *ipso facto*, by intruding himself into another diocese. We publish the letters on our sixth page.

The new Constitution of Spain provides that the Senate shall consist of 300 members for the Lower Chamber of Deputies, to be chosen for five years, one representative for every 5,000 inhabitants. The King has a right to dissolve the Chamber of Deputies and the elective part of the Senate simultaneously or separately, but must convoke a new Chamber within three months. He appoints the President and Vice-President of the Senate and has the right to veto Bills. All persons arrested must be brought before a tribunal or released within 72 hours. Either the Cortes or the Government may decree the suspension of Constitutional

guarantees, but the banishment of a Spaniard from his country is prohibited.

Under the title of *Freemasonry and the Jesuits*, Mgr. Oliveira, bishop of Olinda, and now in a dungeon of the Brazilian fortress of St. John, has published a splendid Pastoral of 204 pages. He examines Brazilian Freemasonry down to the very root, and has thrown more light on the subject than ever before was known.

A meeting of English Catholics, presided over by the Duke of Norfolk, has been held in London, to consider a proposal to erect a Church near Tower Hill, in memory of the martyrs who suffered on Tower Hill, in the reign of Henry VIII. A resolution adopting the proposal was carried. It is estimated that the building will cost £10,000, half of which is in hand.

THE LATE BISHOP LAROCQUE.

The death of Mgr. Charles Larocque, Bishop of St. Hyacinthe, on Thursday, July 15, was not unexpected as he had been seriously ill for several weeks. With the deepest sorrow has the intelligence of this sad event been received throughout the Diocese of which he was the distinguished head, and we are sure that in other parts of the Province the public grief will be no less intense.

The deceased prelate was born at Chambly on Nov. 15, 1809. While still young—in his nineteenth year—he began the study of Theology, and was ordained priest on July 29, 1832. Immediately afterwards he was appointed Curate of St. Roch de l'Acadian, and thence transferred to Bertier in 1833. Two years later he was elected Director of the College of Chambly which office he retained until 1836, when he received the charge of the parish of St. Pie. After four years' residence in the latter place and four in Blainville he was appointed pastor of the more important parish of St. Jean Dorchester in 1844. He accompanied Bishop Bourget as chaplain to Rome in 1854 to assist at the imposing ceremony of the proclamation of the dogma of the Immaculate Conception. In 1860 he was the unanimous choice of the Bishops of the Province as successor in the see of St. Hyacinthe of his cousin Mgr. Joseph Larocque, who resigned on account of ill-health but still lives. The ceremony of consecration took place in the church of St. Jean Dorchester on July 29, 1866, and was performed by his Lordship the Administrator of Quebec, assisted by their Lordships of Montreal and Ottawa. Mgr. Larocque was present in Rome on the occasion of the Vatican Council, and recorded his *placet* in favor of the dogma of Papal Infallibility, of which he was always an able exponent. During the nine years of his episcopate his zeal was prudent and constant, and when preparing to meet death he had the consolation of bequeathing a flourishing diocese to his successor.

His funeral took place on Wednesday, July 21, and was attended by the hierarchy and a large number of clergy. *Requiescat in pace.*

THE LATE VERY REV. DR. MORIARTY

It is also our mournful duty to chronicle the death of the Very Rev. Patrick Eugene Moriarty, O. S. A., the well-known contributor to the *Catholic Record*, a distinguished orator and beloved priest, which sad event took place at Villanova College, Pa., U. S., on Saturday morning, July 10. He was a lineal descendant of the Moriarty's of Kerry, and was born in Dublin on July 4, 1804. He studied first in Carlow College, then in the Augustinian Novitiate, Callan, and afterwards in the College of the same order in Rome, where he was ordained in 1827. In 1834 he accompanied Bishop O'Connor as a missionary to India, and was appointed Vicar-General of Madras where he remained ten years. Returning to Rome, the College of the Propaganda conferred upon him the degree of *Doctor Divinitatis*, and His Holiness the Pope named him Bishop of a See in India, but but he refused to accept the bulls, emigrated to America in 1849, and assumed the pastorate of St. Augustine's Church, Philadelphia. His labors were not confined to that city alone, and the zealous missionary and earnest advocate of Truth and Right has left a name as familiar and as dear as Household Words. May he rest in peace.

GERMAN GUILT AND GUILT.

Open tyranny may be respected from its boldness; the stealthy intrigue to win men from their allegiance can only be regarded in one light by all right minded peoples. Germany has become a wonderful adept in the Machiavellian policy, failing to subdue by force it resorts to division by fraud, and having failed to any great success in securing the submission of the Clergy to the new rules for their humiliation, it comes in now with the bribe and the assurance of concealment—in a word offering, that the priests may submit and still act in the hypocrisy of recalcitrant defiance, still undermining faith and then holding out the inducement to fraud. Yes, this is the meaning of the telegraphic news, "that the German Government has ordered that declarations of submission by Catholic clergymen to the new laws shall be kept perfectly secret, the purpose being to secure them from persecution by Ultramontanes."

In all this we trace the brutality of Bismarckian bigotry; not only Bismarck's pupils, but his masters, are closely his anti-Catholic tactics—he is regarded as a sort of political Thaumaturgus and his admirers conclude that the surest and shortest road to world-wide renown is to follow the Prince Chancellor's footsteps. Since the termination of the Franco-Prussian war this Teuton has swollen to the proportions of a Titan. The superficial area of the German empire is altogether too small for the play of his great designs and stupendous projects. Standing on the apex of his Berlin watch tower, this gigantic figure surveys the continent of Europe, even to its remotest boundaries; and wherever a deed is done that does not harmonize with his pet theories he instantly admonishes the doer to mend his ways or take the consequences of reprisal. If a French bishop issues a pastoral to his flock commending patriotic duty to the people, the grim sentinel on the Spree shakes his fist at the French government, and orders it to muzzle the bishop. If a congregation of Belgian Catholics express sympathy with those who are enduring

persecution for their attachment to Catholic teaching and discipline, the Brussels Cabinet is peremptorily ordered to quell such utterances—and if an English premier at a country gathering makes distant allusion to the domestic policy of the German Emperor, quick as a courier can carry it comes a message from Wilhelm's alter ego ordering the indiscreet minister to retract his words and cry *peccavi* for having uttered them.

It is needless to say that this officious and insolent intermeddling in the internal affairs of other nations is anything but relished by the governments thus interdicted. But the German bully does not care about their anger. If they fail to comply with his modest requirements, a diplomatic note, with deaths' head and cross bones traced upon it, is sent them. Thus, day after day, Bismarckian censorship goes on, and as we have said at the opening, German guile goes hand in hand with German guilt. We have already in our news columns, given the details of Count Munster's attempt to indoctrinate a London audience with German ideas; and were the penal laws that existed in the reign of Queen Anne still in force, it is plain from this German Ambassador's allusion to Ireland, that their short execution would give "mighty great pleasure" to His Excellency. The Curfew Law was not at all sufficient to meet the emergency in the opinion of this descendant of the blood-thirsty Hessians. The pitchfork and triangle, confiscation and banishment are the remedies needed—"You had better look out in time" is the intimation given by Count Munster to the English.

And thus we see the guile supplementing the guilt—drawing away attention from their own tyrannies by the stealthy attempt to arouse the antagonistic temper in other lands, or to keep down opposition to German policy by the implied threats of European complications.

The latest attempt to divide by deception and conquer by cupidity is the rarest stretch of Bismarckian policy yet attempted. The suppression of religious establishments would be as nothing compared to the suppression of all faith and principle in their inmates, and the persecution and prostration of the Church would not have half the triumphs of the purchase of the fidelity of the priests. But it won't work.

THE CONFLICT.

During the fiery days of the first revolution, a number of the cities of France resounded with the cry of "Liberty, Equality and Fraternity." As a dark cloud sometimes obscures the light of the sun from the earth, so did Satan darken the understanding of men and caused them to construe or interpret these words into a signification the most hellish. Men, women, and even children were charmed with the illusion, and with the prospect held out to their view; there was Liberty, Equality and Fraternity to be gained by following the torch which was fed into a flame by the Evil Spirit, which was not to be quenched except by the blood of those who followed its alluring glare. These were dark days and dark nights, and Satan held high carnival in high and low places, for men believed that death was an eternal sleep. When we reflect on the monstrous acts committed during those sanguinary days, and consider how intoxicated with rage and with fury all classes of society became under the potent charms of this battle-cry. Well may we ask whether the like shall ever be seen again.

To-day we look to the past and compare it with the present, and fondly imagine that the peace, the happiness, and the fear of God which reigns about and around shall continue, that no more shall such dark days be seen again in the world. But this is a delusion; darker days and darker nights will overshadow this fair world again; the battle cries may change, and have changed, and will change again, and he who tempted Eve saying "For God doth know that in what day soever you shall eat thereof, your eyes shall be open; and you shall be as Gods knowing good and evil." That same Evil Spirit is tempting us now with as luring a bait. Already has the tocsin of war sounded; men and women are imperceptibly ranging themselves on either side, and preparing for the conflict. There are mighty influences at work. Already have the enemies of God and of religion forged their battle-cry, and that cry is not "Liberty, Equality and Fraternity"; this cry has served its turn, and has seen its principles "baptised in fire and in blood." The cry that "the State is supreme," or the Church must be subservient to the State. These are the cries which we hear from afar, and are heard at home. What a terrible principle is clothed in this cry.

It amounts to this, that when the Almighty, in the midst of thunder and in lightning, gave His Law to the Israelites from Mount Sinai, Moses should have assembled his people for the purpose of confirming or rejecting these laws. The Israelites, at this time, though in the wilderness, had a civil Government of their own, but did Moses assemble his people to consider whether the law which the Almighty had given should be accepted or not? No. The Israelites, although they were the chosen people of God, and guided in their wanderings through the wilderness during a period of forty years by a pillar of fire by night, and a cloud by day, they did not impulsively suppose that any collective or legislative act which they could perform could alter in one iota the obligations which this law had imposed upon them. But in this age of enlightenment it would be considered reprehensible that even the Almighty should take upon Himself the liberty of promulgating a law in that Prussian territory ruled by Kaiser William, and Chancellor Bismarck. But we shall be told that the significance of the words "The State is supreme" has not such a wide signification as the meaning we attach to it. But we must bear in mind that it is the war-cry of the enemy, and a wide latitude must be given in order to interpret its fearful import. What was the meaning of the words "Liberty, Equality and Fraternity?" What was the meaning of that which we have quoted in full from the third chapter and fifth verse of Genesis. The "State Supreme" is a watchword more dangerous than even "Liberty,

Equality and Fraternity." Already confiscations, fines and imprisonment have been inflicted upon our clergy. The same things which the mob did in its fury in France during the days of the first revolution, the Chancellor does calmly in Germany under the specious pretext that the exigencies of State require it. Darker acts and darker deeds will yet be enacted, which will dwarf the horrors of the first revolution into insignificance. We have already remarked that it may be objected that the cry that the State is supreme does not possess such a terrible significance as that which we attach to it. Then what does it mean? Bismarck will tell us that the Church must be subject to the State. Well, in what? Simply that the Divine Commission which the Church received to "teach all nations" should be modified to the extent of teaching simply Bismarckian ideas! or in other words, to refrain from teaching that which the State would prohibit, and teach that which the State would command. In the Divine Commission there is authority given "to teach," and by natural inference it should be presumed that where authority is given to teach, an obedience to this teaching must be inferred. Let the Church teach what Bismarck wants, and Bismarck will enforce the obedience. It must be confessed that the conflict is approaching, and nearer at hand than many may imagine. We are slumbering on the margin of a mighty volcano which will soon emit its lava, its flame and its smoke; and however tempestuous the waves may be, the Church shall ride in safety through the storm. Already has the Church seen the birth and the death of nations, and she will be in the vigor of youth when the Empire of Germany will be a thing of the past. Bismarck is not the first, nor probably will he be the last tyrant who will persecute the Church; he may under the cry that the State is supreme, imprison our clergy, confiscate the property of the Church and demolish its altars, but let him take heed. History furnishes us with numerous instances where the Divine wrath had overtaken them in their impieties. Josephus tells us that Herod who attempted to destroy Jesus Christ, had long and grievous sufferings, a burning fever, ulcers within and without breeding vermin; Claudius Herminianus, a cruel persecutor of the Christians in the second century, was eaten of worms while he lived. Decius who persecuted the Church about the year 250, was killed in battle; Gallus succeeded him in his persecutions and was killed the year following; Amelian, governor of Egypt in 263, was another persecutor, and was soon after strangled by order of the Emperor Aurelian, who afterwards himself persecuted the Christians, and died a violent death; Dioclesian persecuted the Church in 303, his senses became impaired and he quitted the Empire; Severus, another persecutor of the Church, was put to death in the year 307; Urbanus, governor of Palestine, also persecuted the Church. He was slain by the same hand which raised him to the post of governor, Huneric, the vandal, a christian, persecuted the Church in 484, died with all the marks of Divine indignation; Julian with Felix and Elpidius, had orders to seize the effects of the Church at Antioch and carry them to the Treasury, they threw the sacred vessels on the ground and sat upon them in an impious manner; so soon as Julian had profaned the sacred vessels he fell into an unknown disease, cast out his liver and excrements not from the ordinary passages, but from his mouth; he threw up worms without ceasing; Felix, burst suddenly in the middle of his body and died of an effusion of blood in one day; Elpidius was stripped of his effects and died in prison. Hundreds of instances could be collected where the Divine wrath had overtaken those who persecuted the Church, and in the words of the psalmist, we too may say: "Be wise, now therefore, O ye kings; be instructed, ye judges of the earth, serve the Lord with fear and rejoice with trembling."

"CANADA FIRST."

There is a powerful charm in a name. The most atrocious tyranny is admired as "Liberalism"; the most arrant nonsense respected as "science"; a return to Paganism vaunted as "Progress"; and our old acquaintance Know Nothingism tries to look harmless and inoffensive as a lamb in the guise of "Canada First."

When, about two years ago, a new party with the above name, but without any clearly defined principles, was started in Toronto, we, guided by the sound, expected that it would go in strong for separation from Great Britain, and a purely Canadian nationality, and be led by those few prominent public men who were supposed to be in favor of such a departure.

In a short time, however, we dropped that suspicion, perceiving that the accredited spokesmen of the party, instead of advocating the independence of Canada as "Canada First" naturally suggested, were filling the columns of a certain weekly newspaper, conducted by a certain late Professor in a certain American University, with invectives against the Catholic Church—"foreign Church of Rome"—more slanderous and libelous than even the *Witness* had ever dared. There the cloven foot appeared to us in all its hideousness; in "Canada First" we recognised the Know Nothingism of "Native Americanism." To-day, though still trying to conceal itself in its name, the party opens its journalistic batteries against the "foreign Church," and all "foreigners" who are Catholics hoping to excite the worst passions of the Protestant people and unite them in a league of hate against their Catholic fellow-citizens. It would change the existing order of things, do away with all distinctions and differences between the two generally recognised political parties, and create a powerful extreme Protestant faction to repeat Lord Gordon riots, and apply the incendiary's torch as they did at Charleston.

But we have too much faith in the patriotism and good sense of the great majority of the people of Canada to fear these "Canada First" Know-Nothingism, and would not notice them but to warn young Irish Catholics, who indulge fond dreams of Canadian Independence and a Canadian national spirit, to beware of inducements held out by individual members of the Party; who would entangle

them in its meshes—as they have already entangled a few—teach them to be ashamed of their old fathers and mothers, to disrespect their priests, to laugh at confession, and then—*finis coronat opus*—to be ready and willing "Liberals" to follow Bismarck or the Commune.

THE O'CONNELL CENTENNIAL CELEBRATION.

At last, matters have assumed a practical and promising shape in regard of the O'Connell Centennial Celebration in this City. It had been a long time spoken of, but nothing appeared to be achieved; meeting after meeting was held and resolutions were passed, and some attempt to give them effect made, but the matter did not appear to progress, and at length we had begun to despair of success. We never doubted the peoples' inclination; we knew that the great heart of the masses was sound; but we felt that to utilize this sentiment into action, an earnest movement was required on the part of those who assume popular leadership. We care not now for the doubts or despairs of the past—it is none of our duty to rake up shortcomings in any quarter—in view of a popular success we have no right to impair the effect of the promised good by any review of the dangers which impended; and now our only duty is to accept the new spirit displayed at the public meeting on Monday night, and mingle our appeals with those of our brethren of the press to use every effort to make the O'Connell celebration in Montreal worthy of Montreal—worthy of Irish and Catholic sentiment the world over—worthy of the great principle of Civil and Religious Liberty—worthy of O'Connell!

A WELL-MERITED REBUKE.

Lord Justice Christian is well known in Ireland both for anti-Irish and un-Christian views, and there was no little astonishment amongst the people when it was announced in the press a few weeks ago that his lordship had subscribed five pounds to the O'Connell Centenary fund. Men reading it rubbed their eyes and looked again, but there it was in black and white—a resolution of the Centenary Committee thanking the subscriber for his liberality. But—would you believe it?—the Lord Justice was the most astonished man of all, and actually as mad as a hatter, when he read the resolution and the laudatory remarks made by the Lord Mayor of Dublin and other members of the Committee in reference to his donation. He, Lord Justice Christian, subscribe to the O'Connell Centenary fund! What would they think at the Castle! And he took his pen and wrote the following letter to the Lord Mayor:—

"Mount Dillon, Roebuck, July 2.

"My Lord,—About a week ago I had the honour to send you a check for £5 as a contribution to the fund which was being raised for the sufferer by the late fire, that purpose being distinctly expressed upon the inside of the envelope. But this morning I read in a Dublin newspaper (*Daily Express*), to my no small surprise and amusement, that you had announced at a meeting of some body called the O'Connell Centenary Committee, that I had subscribed £5 to some fund under the control of that body, and that you had done so with some accompanying remarks so diverting as to make me think that the whole thing must be a hoax played off by some one on the newspaper. For precaution's sake, however, though believing it to be quite unnecessary, I write merely to say that I am sure you will see that the subscription shall be placed to the proper credit. I should add that I have sent a contradiction to the newspaper.

"I have the honour to be your Lordship's obedient servant
J. CHRISTIAN.

"The Lord Mayor."

Since there was a mistake, his lordship could have pointed it out in a manner becoming a Lord Justice without going out of his way to offer a gratuitous insult to the Lord Mayor, the gentlemen connected with the Centennial celebration, and the Irish nation at large. His impudence—it was crass ignorance perhaps—richly deserved a rebuke, and the Lord Mayor administered it to him freely and soundly in this reply which it gives us great pleasure to publish:—

"Mansion-house, Dublin, July 1.
"My Lord,—I have the honour to acknowledge the receipt of your Lordship's letter of this date, and to state in reply that a check signed 'Jonathan Christian' was received here a few days ago, under cover, without note or comment, or the least indication whatever of the object for which the remittance was intended.

"Arriving by the same post with a number of other checks courteously addressed to me for the purpose of aiding in the celebration of the centenary of the birth of a great Irishman, I concluded that your Lordship, following the example of several distinguished Protestant gentlemen, had even at the eleventh hour, recognized the eminent services rendered by a Catholic champion to the sacred cause of civil and religious liberty, without distinction of creed, class, or race.

"Permit me to remind your Lordship that O'Connell was not only the emancipator of the millions who professed his own religion, but also of Jew and Protestant Dissenters. Nor did he ever withhold either his eloquence or influence when the cause of humanity was pleaded in behalf of the down-trodden slaves of Jamaica. In this light I had hoped that the memory of Ireland's greatest son would have been so regarded by all Christians of every denomination. Now, however, I learn for the first time that I have been mistaken in my interpretation of your enclosure, and that your contribution was intended for another purpose. I willingly comply with your Lordship's request, and will forward the donation in accordance with your wishes. At the same time I most emphatically state that neither the envelope, nor the draught, nor the 'virgin page,' in which your gift was enclosed, contained even a line or a word to indicate the purpose of the donor.

"I notice your Lordship's sneer at 'some body' called the O'Connell Centenary Committee, of which 'body' you must be aware that I am chairman—a body, I respectfully state, that possesses not only the respect and confidence of the Irish people generally, but of many of the highest and most distinguished men in the country.

In conclusion, I am not accustomed to the scintillating wit which your Lordship has deemed proper to employ, my Lord, 'Your most obedient servant,'

"To the Right Hon. the Lord Justice of Appeal."

CAUTION.

We hereby inform our subscribers in Peterborough and vicinity, that JOHN DOHERTY is no longer Agent for the *True Witness*, and would warn them against paying him their subscription henceforth.