

# The True Witness

AND  
CATHOLIC CHRONICLE,  
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MONTREAL, FRIDAY, OCTOBER 13, 1871.

## ECCLESIASTICAL CALENDAR.

OCTOBER—1871.

Friday, 13—St. Edward, C.  
Saturday, 14—St. Callistus, P. M.  
Sunday, 15—Twentieth after Pentecost.  
Monday, 16—St. Teresa, V.  
Tuesday, 17—St. Hedwige, W.  
Wednesday, 18—St. Luke, Ev.  
Thursday, 19—St. Peter of Alean, C.

## THE ST. PATRICK'S ORPHAN BAZAAR.

The Annual Bazaar for the support of the St. Patrick's Orphan Asylum, will open on the 19th instant, in the St. Patrick's Hall. In our next issue we shall have a word to say in recommendation of this most excellent of works of charity.

## NEWS OF THE WEEK.

The papers are very reticent as to the state of the Queen's health; any very decided improvement would we think be announced. The Newcastle strike has been for the present ended, but the labor question has assumed serious not to say very menacing proportions. Should the harvest prove deficient and the price of bread rise in consequence, troubles may be anticipated.

We are menaced with another Fenian raid, but this time the remote Province of Manitoba, selected perhaps because of its many excellent harbors, and its extensive sea-board whence to send forth maritime expeditions against Great Britain—is to be the battle field of the liberators of Ireland. They are congregating we are told in the neighborhood of St. Paul, and propose, we suppose a winter campaign. We cannot imagine that anything serious will grow out of this fresh attempt to embroil the U. States and British governments, for this after all is the only thing that Fenian raids can accomplish. The authorities of the U. States will, no doubt, if the matter become serious, intervene, and enforce their own laws, and the laws common to all civilized nations.

From Europe we learn that the brave Piedmontese soldiers, have advanced upon and taken possession of the convents in Rome, gallantly driving out the religious, and expelling the nuns at the point of the bayonet. They are mighty men of valor these Piedmontese soldiers.

Since late on Sunday night, or early on Monday morning, a terrible fire has been raging in Chicago, and has destroyed a great part of that City, which was one of the wonders of the New World, on account of its rapid progress. The fire broke out in some wooden buildings in the south-west portion of the city; and, carried by strong wind blowing from the south, the flames spread so fast as to defy all the efforts of the firemen. Everything went down before the fury of the destroyer; houses, banks, public offices, have all been swept away; the telegraph offices have shared the same fate, so that we are up to Tuesday morning, but badly informed as to the true state of affairs in the unfortunate city. It is certain, however, that the destruction of property is enormous, to which it is feared must be added a great loss of life. It is estimated that nearly 150,000 persons have been rendered homeless.

MIRACLES.—It is we know imprudent to speak of Romish miracles in the presence of Protestants. Not only are there amongst them very strong doubts as to the truth of any miracles, even of those recorded in the New Testament, but there exists also the firm persuasion in the Protestant breast that a Romish miracle must certainly be false, and a priestly imposition.

We admit of course that Catholics do well in not lending too ready an ear to the reports, often not authenticated, which sometimes reach them about cures effected by miraculous agencies, or extraordinary and supernatural interpositions of Divine Providence. Such reports are stories which, until the Church shall have spoken,

every one is at liberty to believe or disbelieve, according as the evidence may incline him; nor is it prudent in any case to assert that such or such an extraordinary event is a miracle, until it shall have been examined and declared such by the competent ecclesiastical authorities. The rigid scrutiny, and the caution, of those, are so well known as to have given rise to the proverb "that at Rome it is a miracle to prove a miracle."

We will however lay before our readers some facts that have lately occurred; and we will also remark that, however opinions as to their cause may vary, the truth of the facts as given by the Catholic press, are admitted—in one case by Protestant journals such as the London Times and the Spectator; and in the other by well known Protestant members of the medical profession. In them we think the Catholic will not fail to recognise the hand of God.

The first case to which we would refer is that of the sudden, and in so far as the agency of man is concerned, the spontaneous, and immediate, conversion to Christianity and Romanism, of a body of Syrian Mahometans who have given proofs of their sincerity by their fidelity to their newly adopted faith under cruel and unremitting persecutions from their government. The story that these converts tell, and which is published by the London Tablet at length is to this effect:—That about two years ago some forty Moslems of a sect known as Shadili were in the habit of meeting for prayer in a suburb of Damascus; that difficulties had often presented themselves to their minds, and that they often prayed to God for light and guidance; that on one such occasion a trance came upon them; in the course of which appeared to them a vision such as was once vouchsafed to St. Paul, of Our Lord, of His Blessed Mother, and of an old bearded man, whose leading they were ordered to follow. That awakening from this trance, each one told his neighbor what he had seen, or fancied that he had seen; and that in consequence they hunted all Damascus and the neighborhood for the teacher whom they were to follow, and at last found him in the person of the Fray Emmanuel Forner, Superior of a monastery of Spanish Franciscans. By him they were more fully instructed in the faith of the Church, into whose fold they were gathered by baptism.

The evidence in support of the truth of this story, in so far as the mysterious vision is concerned is simply the word of the converts; but the fact of their sudden conversion, and of the consequent prolonged sufferings from the Mahometan rulers are historical facts, which cannot be impugned, and which are as miraculous as the vision which explains or accounts for them. As the London Spectator—for these things have not been done in a corner, but have attracted the gaze of the world—as the Spectator says:—

"whatever may be the truth about the asserted miracles, the subsequent persecutions seem to be historical enough; for, all marvel apart, would it be otherwise than a very remarkable history, if it turns out, as it seems likely to do, that the movement really began spontaneously in the heart of a company of Mussulmans who had no knowledge of Christianity?"

The reader who remembers how, in a vision, the centurion Cornelius was instructed to send to Joppa for one Simon whose surname is Peter, Acts x. c.; how also in a vision there appeared to St. Paul a man of Macedonia calling upon the Apostle of the Gentiles to come over and help them, Acts xvi. 9, will see nothing out of harmony with God's dealings with His creatures in the tale of the Syrian converts; and all will admit that their sudden and spontaneous conversion is of itself a miracle in the moral order not without precedents. We, however, content ourselves with laying the bare facts before our readers; they will thence draw their own conclusions.

The next case to which we will advert is that of a sudden cure that lately occurred at St. Louis, and is testified to by three medical men, Drs. Yarnall, Papin and Cooper.

Theresa Schafer aged 22 was admitted in the month of April last as an outdoor patient of the "Female Clinic of the Sisters of Mercy on the recommendation of Dr. W. H. Cooper. She was visited, and her case was carefully diagnosed by, amongst others, Drs. Papin, Pailen, Boishniere, Bond, and Dulanoy. All agreed that the seat of her disease was the liver, in the region of which was a large and well defined tumor. Many modes of treatment were tried but the patient got worse and worse; and on the morning of the 26th August last, Dr. Yarnall, M.D., who was one of her medical attendants, testifies in his certificate that he "found her in an unconscious and dying condition," adding, "it was my impression that she might survive as much as twenty-four hours, hardly more." This report is also counter-signed by Dr. Cooper.

This was the state of affairs on Saturday, 27th of August. On Monday, the 28th, her condition is thus testified to by Drs. Papin, Cooper, Quarles and Yarnall:—

"On Monday, August 28th, she was examined by Drs. Papin, Cooper, Quarles and myself: the tumor was gone; the functions of the body were evidently

in a very healthy condition and properly performed, and the patient was well.

"M. YARNALL, M.D.,  
"North Ninth Street.

"St. Louis, Mo., Sept. 9, 1871."

Dr. Cooper testifies that "so far as the above came under my observation it is correct;" and Dr. Papin in his certificate says:—

"I saw Theresa Schafer the day before she recovered. I am satisfied she was then in a dying condition, and that no human skill could cure her—I saw her again the Monday following, i.e., two days after her cure. I examined her then thoroughly, in the presence of Drs. Cooper, Quarles and Yarnall. She was perfectly well, and no traces of her disease left."

"Dr. TIMOTHY L. PAPAN."

These facts cannot be controverted. Let us now see what passed in the interval betwixt Saturday when Theresa Schafer was lying unconscious, and beyond the power of human skill to cure, and the Monday following when she was perfectly cured, and free from all traces of disease. In fact the cure, whether natural or supernatural, was effected Saturday 11 a.m. at which time the moribund patient sat up, declared herself perfectly well, and having called for dinner of which she ate heartily, rose, dressed herself, went to chapel to return thanks, and afterwards walked home in perfect health, and with no tumor about her, to see her parents with whom she now remains performing the usual duties of a daughter in a household. Here is the explanation of these unimpeachable facts, as given by the restored moribund herself:—

About 11 o'clock, a.m., the priest came to administer extreme unction. She was then entirely unconscious, but scarcely had the reverend father left the room, accompanied by the attendant Sister when, he was recalled. Theresa sat up in the bed, and said, in a clear, natural voice, "I am well; I wish to go home."

It was manifest that something extraordinary had happened. The Sister asked her who had cured her? "The Blessed Virgin," was the reply. Theresa then related with great simplicity that before receiving extreme unction she had awoken from her unconsciousness, and opening her eyes, saw to the right of her, and close to her bed, the Blessed Virgin in the midst of a beautiful light, clothed in white garments, wearing a white veil and a golden crown on her head, with stars, her right hand being held on her bosom.

Theresa at first was afraid, but her fear left her as the Blessed Virgin addressed her, saying, "Do you promise to do what I ask you, if you are cured?" "I will," was the reply. "Will you promise to become a Sister in this convent, or if you do not like that, to attend the sick?" "Yes," said Theresa, "on the death of my mother." The Blessed Virgin then said: "On the same day your mother is buried you must enter;" and with these words she disappeared, and Theresa became again unconscious, in which state she was anointed.

During the time of the apparition there was no one else in the room except her friend Miss Anna Wentz, who has since entered the Convent of the Good Shepherd. This young lady never saw nor heard the Blessed Virgin, but she noticed in the face of the patient something heavenly and extraordinary, and she heard distinctly some of her answers.

The reader is at liberty, to believe, or to disbelieve, as he pleases, this explanation of the phenomenon; but the fact remains unimpeachable, and is admitted by the medical men, that whereas on Saturday morning Theresa Schafer was beyond the reach of human skill, on the afternoon of the same day she was perfectly well, and that in the enjoyment of robust health she walked home to see her parents.

Of course the professional men are much exercised at these facts, so repugnant to medical, as well as to Protestant traditions. The Medical Faculty at St. Louis have sat upon the case and having discussed it in all its bearings, have come to the conclusion that they can make nothing of it. Here is a brief report of their deliberations as quoted by the N. Y. Freeman, from a St. Louis paper, the Republican:—

The matter was called up by Dr. Hammer, who said he would like to hear an explanation of it by the physicians whose names had appeared in connection with it in the public prints.

Dr. Montrose A. Pallen said he had no hesitancy in stating what he knew about it. He considered it an abscess of the liver, which burst and discharged itself through the alimentary canal.

Dr. Hodgen and Dr. Hammer thought this could not be the case, as the discharge would, in all probability, cause death; and even if it did not, the recovery of the patient could not be so rapid.

Dr. Cooper related the history of the case substantially as it appeared in the papers.

Dr. Bond being called upon, said that from his examination of the patient, he considered the case to be one of a cystic tumor, or hydatid of the liver—a membranous sac or bladder filled with a pellucid fluid. This had burst, and the fluid had discharged, in natural courses, and been absorbed by the system.

Dr. A. Kueckelbahr said that he had seen the patient when she first complained, and that he had made a diagnosis of the case, ascribing it to hydatid of the liver. He substantiated Dr. Bond's theory.

During the discussion, Dr. Hammer asked Dr. Cooper if he thought there was anything miraculous about the case.

The President, Dr. Gregory, decided the question out of order.

A general discussion then ensued, in which Dr. Hodgen and others related several similar cases, which appeared at first to be miraculous, but in which it was determined that the cures had really been effected in such a manner as Dr. Bond described.

The meeting adjourned without taking any formal action in the matter. The general sense of the Society, as obtained by conversation with its leading members, seemed to be in favor of ascribing the cure to natural, and not to miraculous causes.

If the readers, professional or non-professional, can make anything out of the above verbiage they are welcome to do so. For our part we find it harder to believe that the suddenly discharged contents of a tumor; or as the medical men—who not being intelligible to themselves or to one another seek to impose themselves upon the non-professional public as men of great erudition, by the use of Greek terms, and words two-fathom long—call it, "hydatid of the liver or membranous sac filled with pellucid fluid," should immediately have been discharged

in natural courses, and absorbed by the system, than to admit that God has again done what, when Incarnate upon earth it was His custom to do. The one thing clear in the middle of words splashed up by our Medical Faculty in their floundering, and unwieldy struggles to explain the inexplicable is this:—That Theresa Schafer was instantaneously cured of an incurable disease in a most unprofessional manner.

CIVIL AND RELIGIOUS LIBERTY.—"All Jesuits and Republican agents"—so the papers report—"have been expelled from Rome."—This is a specimen of the liberty inaugurated by the invasion and conquest of the States of the Church by the Piedmontese. Without form of trial, without any specific charges brought against them, with no opportunity allowed them of meeting their accusers face to face in open day, and refuting their accusers, men whose supposed religious and political opinions, are supposed hostile to the usurping government, though unattended by any overt acts, are condemned as criminals, and sentenced to exile. It is the application of the law of the "suspect," for by what visible signs is the Jesuit or the republican to be distinguished from other men? And if distinguished, why if no overt act be proved against him, should he be punished for his religious or political opinions?

In Italy neither Church nor State is free under Piedmontese rule; neither in the religious nor in the political order is there liberty. In the case of the Jesuit Religious Liberty, in that of the Republican Civil Liberty is outraged. In the Provinces lately wrested by Prussia from France in fair and open war, those who refuse to become German citizens are allowed to remain undisturbed by the new Government; they are not compelled either to take an oath of allegiance to the new rulers of the land, or to abandon their homes and property; and yet the Prussian Government makes no pretensions of liberalism, and indulges in no self-glorification of its love of freedom! It belongs to the usurping and perjured Government of Italy, the violator of the most solemn Treaties, the unprincipled aggressor, without so much as the semblance even of a grievance against them urged in excuse of its treachery, on its weaker neighbors, to proclaim itself to the world as the champion of liberties which it tramples underfoot.

How long shall this accursed tyranny endure? From every Catholic heart throughout the world, goes up the prayer to the Lord God of Sabaoth for its speedy and ignominious overthrow; and that these prayers of the Church shall in due time be signally answered we doubt not, because for this belief we have the promise of the Highest. The Lord will yet arise in His might, and His enemies, and the enemies of His Church will be confounded.

We gather from our exchanges,—we have no personal knowledge of the matter,—that the Catholics of the Province of Ontario, wearied out by the difficulties they have experienced in their efforts to effect an amelioration of their school system, have it in contemplation to organize, against the Conservative party with whom they have hitherto acted, and in favor of their opponents, the so-called Clear-Grits.

Far be it from us to pretend to dictate to our brethren in U. Canada, the political course they should pursue. No one so well knows where the shoe pinches as he who wears it; and we must presume that the Upper Canadian Catholics are the best judges as to what measures they should adopt in order to obtain the concession of their just demands. But viewing the position from a distance, it does seem to us as if the contemplated alliance of Catholics with Clear-Grits were a very dangerous measure, or at all events, one of doubtful expediency. We have for years written against it, and insisted that, not the Clear-Grits or Protestant Reformers, but the Conservatives, are the natural political allies of Catholics, as those with whom Catholics have most in common. True, the last-named may not be all that we desire them to be; but in politics, as in everything else in this world, we, if wise, must put up with imperfections, and of two evils elect the less. Even if the Conservatives be guilty of all the shortcomings attributed to them—and this proposition we neither defend nor condemn—will the Clear-Grits do better? will they if in power do more to render justice to the Catholic minority, than do the Conservatives?

These are important questions not to be answered in a hurry. They involve also grave religious questions which it is for the Church, speaking by her chiefs, to answer. We strongly doubt the wisdom and the expediency of any united political action, or action of the Catholics as a compact organized body, which has not first received the sanction, and the blessing of the Church. When she speaks, when she moves, then it is the duty of the laity to raise their voices, and to make their power felt.—She is our best guide; and it is our's—and a most honorable function too it is—not to as-

pire to lead, but zealously and with pure hearts to follow there where she in her wisdom is pleased to show the way. With regard to the grievances complained of by our Ontario brethren we presume not to offer any opinion. It is for them to indicate—after careful discrimination betwixt those grievances which proceed from social causes over which legislation has no control, and those which are the result of positive and unfair laws—the necessary remedies, and to embody them in a Bill, to be laid before Parliament; but, as we said before, we fear that more harm than good would accrue to the best interests of the Catholic Church, were her children, as a body, to ally themselves, and make common cause, with the Clear-Grits, or political party of which the Globe is the recognised organ.

THE CATHEDRAL.—The from house to house collection for the Cathedral commenced this week in the Parishes of Notre Dame and St. Joseph of Montreal, and will be continued till every family has been visited. The collectors will be citizens accompanied by members of the Clergy, and it is hoped that they will be warmly encouraged in their good work by the citizens of Montreal.

On Friday last His Lordship the Bishop of Montreal, solemnly blessed and consecrated with the usual rites of the Catholic Church the new Asylum of the Grey Nuns at the corner of Guy and Dorchester Streets. There were present a large number of the Clergy, and a great concourse of our Catholic fellow-citizens, to whom the event was one of deep interest. We must all pray that God will continue to bless the heroic labors of our Grey Nuns.

We understand that the Rev. J. Salmon has been directed by His Lordship, Bishop Bourget, to take up his residence in the immediate vicinity of St. Gabriel's Church, in which he has for some time ministered as one of the Priests from the Tanneries West. The new arrangement was announced on Sunday last by Father Salmon, who told the Congregation that it was dictated in His Lordship's mind by a fervent desire for their greater good; a desire characteristic of His Lordship's spirit towards his flock at large. The announcement was received by the congregation with the most lively feelings of satisfaction and gratitude; and immediately after Mass a large number waited upon Father Salmon to testify their appreciation of the kindness shown to them, and to congratulate him upon his new position. Mr. McKeon spoke on behalf of his English speaking brethren, and Mr. Lesage for the French Canadian portion of the congregation.

Father Salmon feelingly replied, acknowledging the courtesy and kindness then evinced towards him, and expressing his ardent wishes that under the new arrangement, as in the past, their common interests as Catholics, subject to a holy and devoted Bishop, would be promoted.

In compliance with many requests Tierna Noye, writer of "Sketches of Ireland" for the TRUE WITNESS has consented to deliver a lecture in the Lower St. Patrick's Hall, on Tuesday Evening, 24th inst. We learn that the subject chosen for the occasion is "Hugh O'Neil." There can be no doubt that the hall will be filled and therefore all those who are anxious to hear of the Great Hugh should be there early. Tickets can be obtained of the prominent members of the Irish Societies or at this office.

The lecture, announced in our columns, which was to have been delivered on Friday last, the 6th inst., by the Rev. C. Dallet, Missionary, on India &c., was unavoidably postponed owing to a serious attack of illness. Father Dallet has been obliged to leave on Tuesday, for the Brazils and Spanish South America, and so we have been deprived of an intellectual treat, but we hope that we may have the Revd. gentleman amongst us next year.

Our friends in Woodstock and Neighbourhood, N. B., are informed that PHILIP MCCAFFREY Esq., J. P., has kindly consented to Act as Agent for the TRUE WITNESS and is prepared to receive subscriptions and give receipts. We hope our friends in the locality will give him a call.

The marriage of the Hon. Thos. Ryan with Made. D. W. de Montnach, widow of the late M. O. Perrault de Linere, is announced in the journals, as having taken place at Fribourg, on the 16th of last month.

The City authorities of New York have had civil suits instituted against them, for the recovery of monies asserted to have been fraudulently paid out of the City Treasury.

It is said that the Legislature for the Province of Quebec will meet for business on the 7th of next month.