

The True Witness

AND CATHOLIC CHRONICLE, PRINTED AND PUBLISHED EVERY FRIDAY

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MONTREAL, FRIDAY, SEPTEMBER 6, 1872.

ECCLESIASTICAL CALENDAR.

SEPTEMBER—1872.

Friday, 6—Of the Feria.
Saturday, 7—Of the Immaculate Conception.
Sunday, 8—Sixteenth after Pentecost.
Monday, 9—Of the Octave.
Tuesday, 10—St. Nicholas Tolentino, C.
Wednesday, 11—Of the Octave.
Thursday, 12—Of the Octave.

NEWS OF THE WEEK.

ST. PETERSBURG, Aug. 30.—Cholera has appeared at Grodno, capital of the Government of the same name, in the western part of Russia. The population of Grodno is about 18,000.

NEW YORK, September 1.—A Paris despatch states that the Court rejected the appeals of five Communists for pardon, and ordered the sentence of death to be executed on them.

LONDON, September 2.—A despatch from Bombay reports that cholera is raging at many places in India, and numerous deaths occur daily.

A great public demonstration is contemplated in Dublin against the occupation of Rome by the Italian Government and the suppression of religious orders in Italy.

PARIS, September 2.—The court-martial sitting at Versailles for the trial of Communists has passed sentence of death on Lefrancois and Cluseret, by reason of their continuing to refuse to appear and answer grievous charges against them.

Advices from China say that the Chinese are strongly fortifying the mouth of the Peito with batteries and rifle pits.

The Japanese trouble with Corea is rapidly becoming critical, and China has declared that, in the event of war, she will side with Corea.

The new fortifications which the German War Department has decided to build to the north-west of Mayence have been begun, and they are to be carried out in connection with a plan for erecting detached forts as an outer circle of defensive works around the city. There will be six new forts built, three of which will command the valley of the Rhine, above and below the fortresses, beside a portion of the flat country on the opposite bank.

In the last Canada Gazette a Proclamation appeared summoning the Dominion Parliament to assemble at Ottawa, on the 12th October next.

NO DOGMAS: ONLY FAITH.—George Sala in his Introduction to the Korad, laying down rules for the conversion of the Mahometans says: "We are not to design to gain the Mahometans over to a system of dogmas but to the ancient and primitive faith." Had George Sala been a less bitter enemy to the Catholic Church, he would have been able to see, in what a sorry plight scholastically his words leave him. Bigotry blinded him. This is the cant cry of the age, "No dogmas, only faith." Now what does this mean? Analysed it means simply nothing, since the negative cancels the affirmative. What is faith? What are dogmas? Had G. S. stopped to ask himself this question he would have hesitated before penning such miserable cant. Faith is that which we believe on the authority of another—dogmas are the formularies of that faith. To object therefore to dogmas whilst admitting faith is to object to religious truth being put into words. As well might the mathematician object to the propositions of Euclid being put into words, as George Sala object to dogmas. "The three angles of a triangle are equal to two right angles." That is a mathematical dogma. Has it lost any of its truth in being expressed in words? in becoming a dogma? We think not. Does George Sala object to the Decalogue? The Ten Commandments are but ten moral dogmas—ten formulated truths which all men knew long before they were promulgated: long before they were enunciated in words. Was then their promulgation—their enunciation on Mount Sinai a mistake? George Sala must think so, if he objects to faith being formula-

riized. Does the good man think, that the knowledge that "Thou shalt not steal" should be left in each man's breast, and that it is an error to formulate it? George Sala cannot be sane and think so. Beware of cant! George Sala! beware of cant.

There is just another idea which G. S. may have had, but which lands him in an equally false position. He may object to faith being too strictly formulated. This again is another error of the day. "Our common Christianity is broad!" We all agree on essentials; say our modern Solons. More cant! George Sala! more cant! There is no accounting for taste. Some like their morals strait laced, others prefer them free and easy. So with the Protestants of the day; they like their faith loose fitting, easily put on, and as easily put off. "A broad common Christianity" is the cant phrase of the period. It is no doubt a very specious and pleasing delusion this pretence that all Christians agree at least in essentials; and one in which we should be glad to believe, if it were only borne out by facts. There is something so grandly simple in reducing our faith down to a few, perhaps to one point and making Christ's three years teaching consist only of one essential doctrine, that the idea is charming. Religious differences are such humiliating proofs of the debasement of human nature, that if it could be proved that after all, although Catholics and Lutherans and Calvinists and Wesleyans have been differing for 300 years about a hundred different things, still they are all right on some main question of Christianity hereafter to be determined, it would certainly simplify matters considerably. It would however place Protestants in a rather ridiculous predicament. If we are all right in the main" where was the necessity of the Reformation? Where was the necessity of hanging, drawing and quartering so many unfortunate papists, not to mention flogging them with such terrible fines, because they did not think as some men wished them to think? Leaving this minor question however to be solved by wiser heads than ours, let us see whether this "agreement on essentials" is borne out by facts? are there certain essential doctrines on which all agree? We fear not. For in the first place what are essential doctrines? Who is to determine what doctrines are essential and what are not? Would the Lutherans, and Calvinists, and Presbyterians, and Baptists, and Wesleyans be able, think you, to agree for one moment upon this one and preliminary consideration? We think not, for if so, where is the necessity of calling themselves by different names? "What's in a name?" Would they be able think you to agree for a minute even on this point? We fear not. Here then at the very onset and before we enter upon the matter in dispute we find a radical difficulty. Who is to determine which doctrines are essential and which are not? In fact, "who shall bell the cat?" Oh! but you say, there are surely some doctrines which all Christians believe in common; and those being believed in common must be essential ones. Very well! let us see. Is Baptism essential? We know that Christ made it essential, when he uttered the words—He that believeth and is baptized shall be saved. But do all the sects believe the same? It is a known fact that they do not. Some few think it essential for salvation—some think it a mere simple ceremony to be used, or not to be used, according to the will of the parents—some think it a piece of superstition to use it at all—others look only for a spiritual baptism. Baptism therefore according to your definition of an essential doctrine cannot be essential, since not believed in by all. Well! says a Methodist friend, "faith in a Redeemer is essential." Come to Jesus and you shall be saved." All agree in "faith in Jesus." Softly! my friend; beware of cant! Are you not begging the question? are you not quietly taking for granted that all have the same "faith in Jesus?" Define terms, I pray you. What do you mean by "faith in Jesus?" Are all agreed as to who and what Jesus is? Behold the necessity of dogmas, that is formulated faith without which it seems we cannot get on, George Sala, Author, to the contrary notwithstanding. The Catholic Church teaches clearly and in no faltering accents that Jesus Christ is true God and true Man—that as God, he is the Son of God, the second person of the Blessed Trinity; as Man he is the son of the Virgin Mary, born not by human generation but of the Holy Ghost. But are all classes of Protestants equally clearly and distinctly agreed as to their "belief in Jesus?" Some appear to admit with the Catholic Church, that Christ is true God and true Man; and yet even these by a wavering cowardly faith deny it again by refusing to the Blessed Virgin the title of Mother of God. Others look upon Christ only, as the Son of God in the secondary sense of being a good man chosen by God; a Prophet but no God. As yet then we have no agreement and therefore no "essential doctrines" according to your definition thereof. But some one else will say, "At least we all believe in God and surely that is sufficient."

More cant, my dear friend; let me beg of you beware of cant. All believe in God I admit—but do all believe in the same God. Do all agree as to what God is? Will not some tell you that there is but "one God and three divine persons perfectly distinct and equal in all things;" whilst other will deny the Trinity of God and affirm only the existence of God? "Ah well! you will say throwing away the Trinity as not essential we all at least believe in God—in one God." Another cant phrase my dear friend. Again I say beware. All believe in one God, but do all believe in the same One God? are all agreed as to the nature of God. Will not some of these men tell you that God is a distinct being, Sovereign Lord and Master of all; whilst others will tell you that God is only a set of laws which are obeyed by nature and which are eternal? Is this agreement? Again do not they differ as to this "God to us?" Do not some maintain, that God being an infinite being watches over every man, woman, and child, treating each according to a particular providence—whilst others again would tell us that God made only the laws of nature, and that those laws made man and direct its actions "his exits and his entrances." Here then even in the last and most essential doctrines of Christianity, we have an essential disagreement amongst men. Beware of cant phrases! my friend. Beware of cant opinions. In all things, George Sala, beware of cant. SACERDOS.

SAUCE FOR THE GOOSE NOT SAUCE FOR THE GANDER.—The Rev. Gentlemen of the various discordant Protestant conferences, who have been in late session throughout this happy Dominion of ours, have been profuse in self-gratulations over the spread of Protestant principles on the Italian peninsula. As Protestant principles admit infidelity into their ranks, these Rev. Gentlemen have doubtless great cause for gratulation. Islamism, Buddhism, anything but Catholicism—as a little Catholic girl put it to her Common School Teacher the other day. "What are Protestants?" asked the teacher of a little bright-eyed Irish Catholic girl of some fourteen summers in one of our Common Schools a few days ago. "ALL those who protest against the Catholic Church," answered the child with a certain wicked twinkle playing about the corner of her mischievous eye, and a certain emphasis on the ALL. "No," said the teacher. "YES SIR," said the Miss with the air of one who knew she was right. "Well! you are right," said the teacher after a moment's consideration—"but you tread hard on my corns."

However much these Rev. Gentlemen may find to congratulate each other on this spread of a liberal theology in Italy, they have certainly small cause to rejoice over Protestantized Italy's appreciation of political liberalism as formerly understood by the so-called liberal reformers of this Canada of ours. When George Brown found he could not oppress the Catholic minority of Upper Canada so long as Lower Canadian influences were unbroken, he suddenly became enamoured of Representation by Population. The Protestant majority had a right to increased representation according to its numbers. The Clear Grits of Italy fearing the preponderance of a Catholic peasantry in Italy are as much opposed to this clear grit principle as George Brown is enamoured of it. What is sauce for the goose with them is not sauce for the gander. The Liberta an Italian paper of the true Protestantized stamp comes out boldly against any further extension of the franchise. Its arguments against Representation by Population are exactly the arguments used by George Brown for it; thus showing that expediency in favour of self interest, is the only rule of liberal ethics. The Liberta says "The latter system would have but one result and that a fatal one; it would put us at the mercy of the clerical party. The Italian peasantry is devoted to the Pope and had it a voice in Provincial elections two thirds of our Municipal Councils, would be composed of men avowedly and fiercely opposed to the new order of things." How far those clerical gentlemen who at our Canadian Conferences congratulated each other on the spread of liberal ideas in Italy, dare avow at home in their various parishes, these same ideas as expressed by the liberal Liberta we know not, but we suspect they would be somewhat surprised to hear them enunciated from Canadian lips. "Representation by Population would have but one result and that a fatal one; it would have put us at the mercy of the Methodist party. The Ontario peasantry is devoted to Methodism, and had it a voice in Provincial elections two thirds of our Legislative Councils, would be composed of Methodists avowedly and fiercely opposed to the present order of things." Such words as these from the lips of an Ontario politician, would we suspect, be liable to make those same clerical gentlemen, who so cordially congratulated each other on the spread of liberalism in Italy, stare in amazement. Be this as it may, it is a valuable addition to our stock of Italian liberal ethics, this courageous avowal of the Liberta. Two thirds of the

country are "avowedly and fiercely opposed to the new order of things." This is an important admission, because it shews us that Victor Emmanuel's hold on the Italian people, is about the same as England's hold on Ireland as admitted by Goldwin Smith. "The hold of England on the affections of the Irish people is a garrison of 20,000, (he should have said 40,000) men." We used to be told that the Pope's throne was only propped from falling by French bayonets. It would appear from this avowal of the Liberta, that Victor Emmanuel's throne is scarcely in a better plight; in fact that Protestant Freemason rule in Italy, is a mere forced occupation. We had long suspected this truth; we have it now confirmed, on the no less reverend authority, than that of the Italian Liberta. Nor is this the only value of the avowal. It gives us an insight into those plebiscita, which that "modern progress" condemned by the Encyclical, has invented as a cloak for its rapine and usurpations. With two thirds of the Italian peasantry avowedly and fiercely opposed to the new order of things, it is hard to see, how a majority of votes was obtained at the ballot box, unless liberal bayonets surrounded the won. Verily, Modern, Progress, thou reignst a queen. SACERDOS.

LESSONS IN ORANGE HISTORY.

Respectfully dedicated to the Orange Orator, by the Professor McLaren or James A. McLellan, Esq., LL.B., and Government Inspector of High Schools.

In his speech before the intelligent Orangemen of Toronto, Professor McLellan, Inspector of High Schools for the Department of Education in the Province of Ontario, apologizes for the Orange Usurpation of the British throne, by accusing King James of having "implored some continental despot for 100,000 crowns to grind down the people of England." Never was there a more left-handed advocacy—never did advocate injure his client's cause by more damaging admission—never did Professor shew more miserable ignorance of history. "King James lost his right to the British throne by asking foreign aid. Granted, most learned Professor; but if so—what did the Orangemen do when they called in Dutch William? Was not that calling in foreign aid? was not that asking not only money but men? nay more; was not that "implored some continental despot, (not indeed for 100,000 crowns to grind down the people of England but) to come himself to do the grinding?" If indeed King James did wrong, how much more execrable was the conduct of those Orangemen, who deposed a British King and set up a continental despot on the British throne? James only asked a paltry bag of crowns—these intelligent Englishmen, asked a Dutch army to come and destroy an English army!—a Dutch navy to destroy an English navy!! and a Dutch King to destroy a British throne!!! Forty regiments—"a standing army," says Macaulay, "such as had never before marched to battle under the royal standard of England" is permitted by its Orange leaders to retreat precipitately before a continental despot. An army of 40,000 well trained soldiers with a militia of 130,000 men, not to mention a splendid fleet, is allowed by these patriotic Orangemen to surrender without one siege or battle to 15,000 Dutch invaders! In the whole history of cowardice, treachery, and poltroonery, where shall we find a sample like to this? SACERDOS.

THE BRITISH QUARTERLY REVIEW—July, 1872.—Leonard Scott Publishing Company, New York; Messrs. Dawson Bros., Montreal.

This is a very excellent number, the articles being all of a superior quality. We give the list of the contents:—1. William of Ocean; 2. Wit and Humor; 3. Report of the Commissioners on Coal; 4. Marco Polo's Travels; 5. An Ecclesiastical Tournament in Edinburgh; 6. The Agricultural Laborer's Strike; 7. Germany: Prussian Influence on its Literature; 8. Results of Disestablishment in Ireland; 9. Contemporary Literature. From the article on the Disestablishment of the Protestant Episcopal Church, we make a short extract which well sets forth the peculiar position which that body occupied in Ireland:—

"It is a curious fact that nearly all the traditions of Irish Episcopacy are political rather than religious, mostly identified with struggles which call up the names of Derry, Aughrim, and the Boyne; that unlike other churches it has no traditions of persecution, no chronicles of martyrdom to endear it to its adherents; for, through 300 years of national history, no Protestant bishop ever died at the stake, no faithful clergy perished on the scaffold, no pious members of the flock were shot down by bloody persecutors. If some of the clergy and laity died in the massacre of 1641, we must in justice remember that that insurrection was a dreadful act of retaliation for past cruelties and confiscations."—p. 114.

The British Quarterly it will be borne in mind is the organ of the evangelical sects, and its testimony cannot therefore be impugned when testifying in favor of the non-persecuting tendencies of Irish Romanists. Their ranks furnished hundreds and thousands of martyrs; their Bishops perished amidst cruel tortures; their clergy were hunted like beasts of the field: their men, their women, eye even children at the breast, have oft perished at the point of the sword; and when they rose against their cruel persecutors, maddened by suffering, their retaliation was but an act of severe justice,—of justice though wild and irregular.

WRITTEN FOR THE TRUE WITNESS.

SHORT SERMONS FOR SINCERE SOULS. No. XII.

"But if any man have not care of his own and especially of those of his house, he hath denied the faith and is worse than an infidel."—I. Tim., V. 8.

By the law of nature all men are equals.—As he issued from the hands of his Creator, man was endowed with a body and soul, which constitutes his humanity; and each man receives at his conception the same gifts. As men, then we are all equal. Riches, nobility, authority enter no more into our humanity, than do the accidents of color, or stature, or the geographical accident of our birth. The negro, the Patagonian and the Icelander are as equally men, as the white man, the dwarf and the Spaniard. Before God each has a body and soul, and each therefore is equally man.—Each was redeemed equally by the blood of Christ. Whence then this inequality of station and authority, which now obtains upon earth? What has constituted some masters and others servants. Alas! it was sin, that first brought labour into the world; and it was sin consequently that made some to be masters and others servants. In that malediction uttered by an offended and outraged Creator against an erring creature, "thou shalt earn thy bread by the sweat of thy brow," we hear the divine command ordaining servitude in its manifold degrees. Had man persevered in his state of primeval innocence, riches, poverty, authority, servitude, would have been for ever unknown to the world, since each would have shared alike in its goods—each would have been equally rich, equally noble. Disparity of station, disparity of strength, disparity of genius came into the world with sin and death. Hence there is no greater fallacy for Christian men than the modern aphorism, "All men are equal." "Jack is as good as his master." In one respect only are all men equal; in having each been endowed by God with a body, and a soul, and in having all been equally redeemed by the blood of the Lamb. In all other respects men are unequal. In his soul he is unequal. To some have been given two talents—to others ten. In his mind, he is unequal.—Some are shrewd, others dull. In his body he is unequal. Some are giants, others dwarfs; some are Samsons, some weak and puny. And so in our stations of life; some have been ordained to command; others to obey. That Almighty God acknowledges this inequality of persons, is evident even so early as the delivery on Mount Sinai of the tables of the law, where in he enumerates the different stations of master and servant, "thou and thy man servant, and thy maid servant." And Jesus Christ confirms it, when as man he allowed himself to be called "Master," and when he constituted Peter the Head of his Apostles. Yes, Christian Masters! you have been constituted to command; but remember, if to you the ten talents have been given, other ten will be strictly required of you. Yes, Christian servants! you have been commanded to obey; but Jesus Christ himself has shewn you to be obedient unto death, even the death of the Cross.

Christian Masters! you have Jesus Christ as your model. Such as He was to his disciples, such must you be to your servants. What two words comprise your Saviour's whole conduct to his disciples? Piety and charity; instruction and love. Behold here then your duty. First to instruct them in the faith and law of Jesus Christ—to admonish them of their faults—never to command anything contrary to God's law; and secondly to have towards them a love like unto that which Jesus bore His disciples. That is a terrible denunciation Christian masters! contained in those words of the Apostle to Timothy which we have taken as our text—"If any man have not a care of his own, and especially of his domestics, he hath denied his faith, and is worse than an infidel." And yet terrible as it is, we now see the full force of it. If your duty towards your servants, be that of Jesus to his disciples, to neglect that duty is to deny Christ and to be worse than an infidel. Tremble Christian masters, at the ten talents entrusted to your care. As your Saviour was, so must you be.

Our Saviour came to teach. Even at the age of twelve years, he fulfilled this paramount duty. Your first duty then is to teach,—to see that your household is instructed in all that pertains to the faith and law of God. And yet alas! how few masters and mistresses are there, who trouble themselves about this duty? In spite of the inspired words of the Apostle—in spite of the terrible denunciation therein contained "ye have denied the faith and are worse than infidels" how few alas fulfill this important obligation? "Have a care," see that they know God's law, preparatory to doing it; else shall thou have denied thy faith—else shall thou have become worse than an infidel.

But is not this a new obligation? Are you not imposing on us something which the world never heard of before? We hired our servants to work and to serve us—we pay them what we agreed to—what more do you require? Are we bound to teach them their catechism? are we bound to inquire if they frequent the Sacraments? or whether they live holily? Are you not exacting too much? Christian masters! it is not I, that exacts it. It is God. Listen to his words in the Decalogue wherein he extends this duty to thy ox and thy ass and to the stranger within thy gate. Six days shall thou labor and do all thy work. The seventh is the Sabbath of the Lord. Thou shalt not do any work therein, thou nor thy son, nor thy daughter, nor thy man servant nor thy maid servant, nor thy ox nor thy ass nor the stranger that is within thy gate. Christian masters! it is not I that command this duty; it is Christ's Apostle—"If any man have not a care of his own, especially of those of his household he hath denied the faith and is worse than an infidel." Christian masters! it is not I, that admonish you; it is the Great Austin, one of the Doctors of Holy Church. "Govern your household; govern your sons; govern your servants. As it is your duty to admonish you in the churches; so like-