

The True Witness

AND CATHOLIC CHRONICLE,
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MONTREAL, FRIDAY, OCT. 9, 1868.

ECCLIASTICAL CALENDAR.

OCTOBER—1868

Friday, 9—St. Dionysius and Comp., MM.
Saturday, 10—St. Francis Borgia, C.
Sunday, 11—19th after Pentecost.
Monday, 12—Of the Perla.
Tuesday, 13—St. Edward, C.
Wednesday, 14—St. Calixtus, P. M.
Thursday, 15—St. Teresa, V.

NEWS OF THE WEEK.

The first act of the Spanish revolution is over. The Queen has been driven into exile, and the Bourbons are no more to be reckoned amongst the sovereigns of Europe. What the next act will be, yet remains uncertain. We know not if the revolution now in progress is designed to be merely a dynastic revolution, or a political revolution; whether it is directed merely against the person of the sovereign, or against sovereignty itself. If the former be the object of the revolution, if a change, not of the form of government, but of rulers be all that is designed, there are several claimants of the vacant throne. First, the representatives of Don Carlos, the legitimate heir to the Spanish throne after the death of Ferdinand, but whose rights were wrested from him by the revolution which aided by France and Great Britain put the late Queen upon the throne. Secondly, we have the young Prince son of Queen Isabella, in favor of whom she is said to have abdicated. Thirdly, the Montpensier family; and in the last place, the House of Savoy, which is said to be intruding for the vacant throne in favor of the Duke D'Aosta.—Of these several claimants the first and second may be dismissed at once. Montpensier's pretensions will be coldly looked upon by the French Emperor; and the best chance therefore seems to belong to the Piedmontese pretenders. But now-a-days revolutions are not so much made in favor of, or from hostility towards any particular dynasty, as of a principle, and that principle is democracy. In spite therefore of the declaimers of some of the leading Spanish statesmen, we may well believe that an attempt will be made to inaugurate a republican form of government in Spain; and that after having gone through the usual stages of the revolutionary fever, the distracted country will at the end seek repose beneath a military despotism.

By Catholics the late events in Spain cannot but be looked upon with some alarm. In spite of the vices of its inception—the late government had manifested a disposition to side with the Holy Father against his enemies; and as everywhere the Revolution is the enemy of the Church, it is to be apprehended that Rome has lost a friend and ally in the person of the abdicated Queen. Everything is however in such a chaotic state, and the reports that reach us are so confused, that it is idle to speculate upon the probable consequences of the Spanish Revolution. Even France may be disturbed by the shock.

It is said that a Peace Congress is to be held at Berne in Switzerland, to which delegates from the Great Powers of Europe, and from the U. States have been invited. We cannot believe that any real, or permanent good can proceed from such a body. From Rome there is nothing new to report.

LATEST TELEGRAMS—LONDON, Oct. 4.—The rumour is current that the success of the revolution in Spain has had the effect to compel France to make some concessions to Italy. It is known that Prime Minister Menzies is going to Paris, and the supposition is that he comes to conduct the negotiations rendered necessary by the alleged change in the policy of France.

It is rumoured that a conspiracy to dethrone Abdu-Azz, the reigning Sultan of Turkey, has been discovered in Constantinople. A number of political arrests has been made there. No further particulars received.

PROTEST BY THE QUEEN OF SPAIN—PARIS, Oct. 4.—Queen Isabella has issued a protest against the revolution in Spain. The document argues that the force used by the rebels to depose the Queen does not injure her rights to the Throne

of Spain, and declares that the acts of the Junta established by violence are not binding upon the people.

LONDON, Oct. 4.—Perfect order reigns in Madrid. At Barcelona the people sacked the town hall, and publicly burned the portrait of Queen Isabella.

The Count of Chaste, sought to repress the riotous proceedings. He was fired on by the mob, but fled and escaped under cover of the night.

MADRID, Oct. 3.—Marshal Serrano, accompanied by several generals of the army, entered Madrid to-day in triumph. Great preparations were made for his reception. The streets and public and private buildings were superbly decorated, and a large civic and military procession escorted the generals throughout the city. The houses, sidewalks and public squares along the route of the procession were crowded with citizens, who received Marshal Serrano and his generals with wild enthusiasm. The procession was followed by a parade and review of the National Guard. This was a great patriotic display, and was made the occasion of striking manifestations of war. The troops carried, side by side with their regimental flags, banners inscribed—'Down with the Bourbons!' 'Sovereignty of the People!' 'Religious Liberty!' and other mottoes of a similar character. At the termination of the review Marshal Serrano made a patriotic address to the immense multitude of citizens and soldiers, in the course of which he announced that he had united with General Prim in calling Marshal Espartero, the Duke of Vittoria, to the head of the State.

The formation of a new cabinet has been completed as follows: Marshal Serrano, President; Costello, Minister of Commerce; Topete, Minister of the Marine; Aquire, Minister of Justice; General Prim, Minister of War; Olazaga, Minister of Foreign Affairs, and Madoz, Minister of Finance.

Manuel de la Concha has been arrested.

It is a painful duty that we have to discharge this day, in announcing the fatal termination of the illness under which for some time past the Reverend Father George Schneider of the Society of Jesus had been suffering. His death is a severe blow to the Catholic community of Montreal, but especially to the noble Society of which he was long an illustrious member.

The deceased was born in April 1807 in the diocese of Strasbourg, and made his studies at the College of St. Acheul near Amiens. At the age of twenty he enrolled himself amongst the soldiers of that noble army of Christian warriors who for three centuries have been waging incessant war with sin in every form; with heathenism, heresy and with ignorance—and for some years he was employed in his native land. About the end of the year 1838 his Superiors sent him out to Canada, in which country, with some few short intervals excepted, he spent the remainder of his useful life: sometimes at Quebec, sometimes in charge of the Society's Novitiate at *Sault au Recollet*, and latterly in Montreal.—To him we are indebted, perhaps more than to any one else, for the fine church of the *Gesu*, in the erection, and decoration of which he took a constant, and lively interest.

But his great work, but his chief delight was to preach the blessed Gospel. Numbers who read this will remember the power of his sermons, their Christian charity, their earnest denunciation of sin, and the proclamation of God's wrath against sinners, coupled with the gracious promises of the Gospel, of pardon and mercy through Christ to the truly penitent. To the young in whom he took the most lively interest he was the sage counsellor and loving father: and the pupils of St. Mary's College will long look back with respect, admiration and love on him by whose salutary admonitions their tender souls were guarded against the assaults of the devil.

Father Schneider was a very learned man, a great linguist, as well as a profound theologian. He would have been a distinguished man, no matter in what position, and an ornament to any society. He gave up all, however to follow his Lord, and has now gone to receive the promised exceeding great reward.

It was on Thursday, 1st inst., at the Hotel Dieu that this venerable servant of God yielded up his spirit into his Redeemer's hands. On Saturday his mortal remains were removed to the *Sault au Recollet*, and deposited in the burial ground belonging to that institution, where he lies awaiting the fulfilment of the promises in a glorious resurrection.—R.L.P.

In a Pastoral Letter to the Faithful of his Diocese, Monseigneur C. Larocque, Bishop of St. Hyacinthe, has announced his intention of leaving that city for some time, and taking up residence at Belœil. Motives of economy, and the necessity of retrenchment in order to pay off the debts of the Episcopal Corporation of St. Hyacinthe are the reasons assigned for this step by His Lordship, who deeply regrets the painful necessity. Let us hope that the cause may soon be removed, and that the sacrifices now being made by the Bishop shall have the effect of clearing the Diocese of its pecuniary burdens.

THE SACRED SCRIPTURES IN THE MIDDLE AGES.

We have an amusing illustration of this reverence for the study of the Sacred Scriptures, and fear of the Manichean Classics, which pervaded the whole Catholic mind of the Middle Ages, in a story told of our countryman Alcuin. Born probably about the year 735, and devoted to the church as soon as he was weaned, he appears to have been brought up as it were almost within its very walls. His biographer, who was his contemporary, tells us that when yet a child, he frequented the daily services of the church, but was apt, poor little fellow! to neglect those which were performed in the night. When he was about eleven years old, it happened that a lay brother who inhabited a cell belonging to the monastery, and at some short distance from it, was one day, by some accident, (was it design on their parts?) deprived of his usual companions, and petitioned accordingly the schoolmaster of the monastery that one of the boys might come up and sleep there that night. Our young Alcuin was sent, and they retired to rest; and when about cock crowing, they were waked by the signal for service, the rustic monk only turned in bed, and went to sleep again as he had doubtless had done before. Not so our boy Alcuin; who soon perceived with horror and astonishment, that the room was full of demons. They surrounded the bed of the sleeping rustic, crying "You sleep well brother! you sleep well!" He woke immediately, and they repeated their salutation: "Why sleepest thou here whilst all your brethren are watching in the church?"—What ensued everybody may guess. Being probably very decidedly flesh and blood demons, and inclined to be correctional withal, they ended with giving him a sound drubbing, which we are assured by our historian proved not only very beneficial to him, but was also matter of warning and rejoicing (cautelam et canticum) to others. In the mean time poor Alcuin as he afterwards related, lay trembling, under the persuasion that his turn for demoniacal correction would come next; and said in his innermost heart "O Lord Jesus if thou wilt deliver me from their bloody hands, and if afterwards I am negligent of the vigils of the church, and of the service of lauds and continue to love Virgil more than the melody of the Psalms, then may I undergo such correction; only I earnestly pray that thou wouldst: this time deliver me." Alcuin escaped punishment; but probably to impress his good resolutions upon his memory he was subjected to some further alarm. The demons, having finished the castigation of the older and probably more hardened offender, looked about them only to discover the boy completely covered up in his bed-clothes, panting and almost senseless. Who is the other who sleeps in the house? said the chief of the demons. "The boy Alcuin is hidden in that bed" replied the others in one voice. Finding himself discovered, his long suppressed grief and horror burst forth in tears and protestations of future amendment. Deterred from treating him, by his promises, they yet after a brief consultation conclude to turn up the clothes at the bottom of the bed and to cut his corns, by way of making him remember his good resolutions. Already were the clothes thrown back, when Alcuin jumped up, crossed himself, and sang the twelfth Psalm with all his might; the demons as in duty bound vanished, and he and his companion set off to church, wiser though sadder men.

SACERDOS.

RELIGIOUS FREEDOM.—The evangelical world is jubilant over the late politico-changes in Austria. There are Protestants, however, who see not therein much matter for glorification—as for instance, the well known writer who over the pseudonym *Cornelius O'Dowd* addresses the public through the pages of *Blackwood*.—Thus he speaks of these changes which have ushered in the reign of Liberalism in Austria:—
"Representative government means a dozen or so of men really able, in a gurgile vast of ambitious adventurers, and peasant proprietors."—*Blackwood's Magazine*, September, p. 342.
"Press freedom, in its infancy, is chartered libel."
And of Austria's rupture with Rome, which mostly delights the evangelical world, the same writer thus speaks:—
"It is little else than an occasion for triumph to all infidelity in religion, and libertinism in morals."
—16.

by these marks alone is the essentially Protestant character of recent legislation, and therefore the growth of an earnest and powerful Protestant party in Austria, divulged. The retractions of Christian morality have not only been raised, but heavy shackles have been imposed, on the Romish Church, as witness the subjoined communication from Vienna:—

The Minister of Justice has notified the Civil Courts that in case the Clergy refuse the necessary certificates for civil marriages, they must be enforced to comply by civil process.

The meaning of this is, that not only will the State in Austria recognise as civil marriages the adulterous unions of persons divorced, of perjured priests, and of unchaste nuns, but that it will do its best to enforce, by civil process, the recognition of these unclean and disgraceful unions, as truly marriage in the Christian meaning of the word, upon the Catholic Clergy. These of course, cannot, will not comply, and to all appearance, therefore, an era of cruel persecution of the Church in Austria, as well as of open infidelity in religion, and of unbridled libertinism in morals, is about to be inaugurated. To use the vile cant of the conventicle, the day of the Lord is at length beginning to dawn upon that benighted country so long plunged in the darkness of Romish errors.

The writer in *Blackwood*, who is above all suspicion of being tainted with Romish proclivities thus describes the great practical reforms which have followed the late Liberal reform.
"I do not desire to speak of how the great changes which have been of late effected are likely to work for the advancement and power of Austria. I limit myself to the task of telling how Austria is no longer the country it once was to live in, and how where there was once obedience, there is now revolt; where there was courtesy, there is now rudeness; where there was safety to life and property there is now danger, and an amount of theft and robbery, I will venture to say, not to be equalled in any State of the Continent. Where once you walked the streets with all the security in life, you now go forth armed, and prepared for encounter."—16.

This, upon the showing of an unexceptionable, because Protestant witness, is what the late Liberal changes have effected for Austria in the moral, the religious, and the social order. Whether therein there be aught in which the man who calls himself a Christian can find matter for rejoicing, or for hope for the future, we need scarce stop to discuss; but outside of Exeter Hall, we are sure, most will recognise the fact: That what has been won by Liberalism, has been a loss to the cause of Christian civilization; and that the triumph of the anti-Catholic party in Austria, is a triumph of the devil over God.

CHARITABLE CONCERT.—A grand Concert in aid of the Red River settlers is to take place about the middle of this month. Mr. Jules Hone and his amateur orchestra of "Les Commis Merchants" have taken the lead, and are sparing no pains in fostering the affair, so as to assure a good and substantial aid to the poor settlers.

His Honor the Mayor has promptly given his high patronage, and no doubt the concert will be a success. The name of Mr. Hone as the organiser is a guarantee of a musical treat. We were present at one of the rehearsals of this musical society, and we can vouch for the novelty and excellence of their music. One of their pieces is on Canadian airs, and is composed by their leader, Mr. Hone, and how to convey our impressions of it to those who did not hear it, we don't know! It culminates in a grand amalgama of Canadian songs, with the "God Save the Queen" in the basses: not a note is disturbed in either melody, and it seems to us that "one being a quick air and the other a slow one," that it is a musical *tour de force*.

But yet better, and a really musical gem was the "Irish Festival," also by Mr. Hone; but this brings us to the end of the space we can afford in this number; suffice it to say that who will go to this Concert will get value for his quarter dollar.—Com.

The concert given on Thursday evening of last week at the St. Patrick's Hall, by the Young Men's Catholic Society of this City was a great success, and reflects great credit upon the President, and Executive Committee for their good taste, and admirable arrangements.—The music selected was Rossini's *Stabat Mater*, which was given in full by a large body of amateurs, assisted by Mde. Petipas, and an orchestra composed of the band of the 100th Regiment. The Hall was crowded, and we have reasons therefore for hoping that the Society were remunerated for their trouble, and their outlay of money.

We hope also that this may not be the last Concert with which this most excellent Society will favor us during the season. It is the noble mission of its members to encourage a sound Catholic feeling amongst the rising generation, and to inspire it with good moral and religious principles. As a means to this end we hope that it will continue to furnish us from time to time with innocent and elevating amusements, such as concerts of good music. By so doing it will foster a pure taste in the public, and do a good deal towards putting down those exhibitions of very doubtful morality, and indebitable bad taste which are of common occurrence in Montreal. In cultivating

a taste for good music, our Catholic Young Men will greatly promote the higher objects for which their Society was instituted.

THE IRISH BAZAAR.

The Ladies of Charity of the Irish Congregations, beg to inform the public, that their Twentieth Annual Bazaar, will be held in the new St. Patrick's Hall, on Wednesday, the 7th of October, and following days.

As many persons anxious to promote the success of the bazaar, and yet not able to make lists themselves, are in the habit of sending in pieces of work and objects of *virtu* to the bazaar while being held, the Ladies beg to suggest that such persons would have the goodness to send their donations to the St. Patrick's Asylum, as soon as possible, in order that they be placed in the hands of young ladies who will open lists upon them, and thus turn them to the best advantage. The Rev. Director of the Bazaar, who is also Treasurer of the St. Patrick's Asylum, assures us that the funds at his disposal are lower at the close of the present financial year (August 31st) than they have ever been since he got charge of them some ten years ago. Up to the present he had always more or less of a balance in his favor at the close of the year—while this year closes with a considerable balance against him.

We therefore request the Irish Congregations generally to take an active part in the present bazaar. All who are in the habit of making lists will, we trust, do so this year without fail: we trust also that many new collectors will be added to the number of the old. There is of necessity an occasional falling off in the number of the old collectors, were no new ones to come in there would in a short time be a great falling off in this grand and necessary work of charity. New collectors will therefore we hope come to the assistance of the old, and unite with them in their common efforts for the destitute Irish orphans.—For such we would bespeak a kind and generous reception: they have up to the present been in the habit of receiving such reception—ever since the bazar has been established—from persons of every creed, denomination and nationality. All feel that destitute orphans must be clothed and fed, and that the Institution which does so, which keeps them from the streets, from the haunts of vice, and instils into their young minds principles of Christian morality is a common blessing, and all cheerfully come to the aid of such an Institution.

The history of the St. Patrick's bazaar establishes this truth—we therefore the more confidently appeal to the citizens of Montreal in general, knowing that our appeal in behalf of the orphans will not be in vain.

Signed on behalf of the Ladies of Charity,
CATHERINE AUSTIN, Sec.

(To the Editor of the True Witness)

DEAR SIR,—As I am fully aware of the deep interest you manifest in the progress of Catholicity, I offer it as an apology for sending you this correspondence, trusting you will insert it in your next issue.

This section of the Diocese of Hamilton, Ontario, had the honor and happiness of a visit from his Lordship the Rt. Rev. Bishop Farrell, D.D., last week, he having arrived by boat at Kincardine at three o'clock A.M., on Tuesday the 15th. Having celebrated Mass and administered the sacrament of Confirmation to some twenty, he then proceeded to the residence of the Rev. Father Kelly (the priest of the mission) Riversdale. His Lordship having arrived in the afternoon, on the following morning he heard Confession, and administered Holy Communion to thirty-two and Confirmation to about twenty; he left in the afternoon for the township of Carnick (which is almost exclusively Catholic,) after having remained with the Rev. Father Smiths for two days giving Confirmation to one hundred and sixty, and Holy Communion to three hundred and seventy-five; he left for Ferguson's Mission, township of Brant, in company with the priest of the mission, the Rev. Father Kelly, and after giving Confirmation to many, his Lordship and the good priest left Brant for this mission on Saturday afternoon. The good Catholics of this mission prepared to hail his Lordship; all around the altar was beautifully festooned with evergreens; trees were planted inside and outside the Church, and for a quarter of a mile was the road well lined with evergreens; the most respectable portion of the community turned out in their carriages, and met his Lordship some five miles from Chepston. The following morning, Sunday, many were they at an early hour who entered the Church, and among them were some non-Catholics who were guided by the laws of decorum and conducted themselves orderly.

His Lordship celebrated second Mass, and took his text from the 14th chap. of St. Luke; he preached a very forcible, eloquent and impressive sermon, exhorting his people to guard against the vices of intemperance and impurity; then cited scriptural proofs in support of the ancient and orthodox dogmas of the Catholic Church. One hundred and ten received Holy Communion, and forty five the sacred rite of