

The True Witness

AND
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MONTREAL, FRIDAY, APRIL 7, 1871.
ECCLESIASTICAL CALENDAR.
APRIL—1871.
Friday, 7—Good Friday.
Saturday, 8—Holy Saturday.
Sunday, 9—Easter Sunday.
Monday, 10—Of the Octave.
Tuesday, 11—Of the Octave.
Wednesday, 12—Of the Octave.
Thursday, 13—Of the Octave.

NEWS OF THE WEEK.
It would be a hopeless task to endeavor to
construct from the scattered fragments of in-
formation that we receive by Cable, a contin-
uous or intelligible narrative of the Paris revo-
lution, as we must call it. For in one sense
it may be said that the attitude of the City is
that of opposition to the rest of France. Paris
desires to remain not only political capital of
the country, but to be the country; in a word,
rage at the transfer of the Seat of Legislature
from Paris to any other town or City, is one
cause of the feud betwixt the ancient Capital,
and the Assembly at Versailles. If the latter
could but be led back in triumph, as were the
King and Court in the famous *emeeutes* of
October 1789, a truce might for a time be
patched up betwixt the contending parties.

As it is, the *Reds* are masters of the situation
within the City. Their flag flies from the
Hotel de Ville. M. Thiers talks of reducing
the insurgents by force; but we remember the
ill-timed vaunt of the Girondists, that, if a hair
of their representatives were touched, the de-
partments would rise, and strangers in coming
ages would enquire "on which side of the
Seine Paris stood;" and we know what followed
the utterance of that threat. M. Thiers is not a
greater man than the Girondist *Lenard*. If
order is to be restored; it looks as if the *Prus-
sians* must interfere, and one telegram an-
nounces that if the indemnity be not paid by
the 15th inst., German troops to the number
of 80,000 will enter Paris, and put down the
insurgents. The citizens are flying to the
country in great numbers, and a general con-
sternation prevails. The temper of the French
army is not known, and though it is most pro-
bable that it will side with the Assembly, and
the semblance of legitimate authority which
that body represents, it is by no means impos-
sible that a large portion of it may, as did the
army in '89, fraternize with the insurgents,
and turn its arms against those whom it was
enrolled to defend.

By latest telegrams we learn that civil war
has actually broken out. On Saturday, the
Reds sent forward a detachment to attack Ver-
sailles, but they were encountered, and event-
ually repulsed by a superior force of the troops
that take the part of the Assembly. The
fighting was well maintained on both sides for
some time, but the *Reds* were repulsed with a
loss reported at about 200 men, and their re-
treat was harassed by a fire opened upon them
from Fort Valerien. The *Reds* also left sev-
eral prisoners in the hands of their opponents,
by whom these prisoners were immediately put
to death. This has excited the *Reds* to frenzy,
so that reprisals, and a war in which no quar-
ter will be given, may be expected. Marshal
McMahon has been appointed Commander-in-
Chief of the Army, faithful to the Assembly.

The *Commune* have published decrees, for
the suppression of all religious bodies, and sum-
moning to their bar, M.M. Thiers, Favre, and
others of their opponents, whose property also
has been declared confiscated. What may be
the temper of the people outside of Paris we
cannot learn, nor do we know how far the reg-
ular army can be relied on. It is said that
one regiment, the 74th of the line, has fratern-
ized with the *Reds*. It is very probable that
the Germans will have to return to Paris to
restore order, and some semblance of a govern-
ment.

Amadeus, the bogus King of Spain, is evi-
dently in a bad way. The republicans will

have none of him in that he is a King. The
Royalists are against him as an intruder, and
their sympathies are with the Bourbons. There
will very likely be another attempt to restore
the ancient monarchy in the legitimate branch,
that of the representatives of Don Carlos. But
anyhow, the general opinion is that the unhappy
lad now on the throne, will soon have to return
to Italy. Any thing which works disgrace and
trouble to the family of Victor Emmanuel will
be gladly hailed by the Catholic world.

CIRCULAR LETTER OF HIS LORDSHIP RIGHT
REV. DR. WALSH, LORD BISHOP OF LON-
DON, TO THE CLERGY OF SAID DIO-
CESE.

REV. AND DEAR SIR,
It is unnecessary to inform you that our
Holy Father is still a prisoner in the hands of
his iniquitous despoilers. The revolution—the
abomination of desolation—is in the midst
of the holy places, and the heart of Christen-
dom grieves.

It is true the Florentine Parliament is en-
gaged in the force of passing guarantees, with
the alleged object of securing the liberty and
independence of the Head of the Church; but
these guarantees are the merest mockeries, in-
tended to deceive the Catholic World. They
are based on the faith of the Italian govern-
ment, but that faith is as notorious for its
treachery and mendacity as the *Punic faith* of
old; indeed, it might be well predicated of the
faithless Italian Ministers what St. Paul said
of the people of Crete: "*Cretenses semper
mendaces*"—"The Creteans are always liars."
—(Ep. St. P. to Titus, 1st chap., v. 12.)

Who, then, shall guarantee the Italian guaran-
tees? Those who blushed not at the dishon-
or of violating the September convention when
poor France was in the darkest hour of her
adversity—those who scrupled not to despoil
the Holy Father of those possessions which
were consecrated by the reverence of centuries,
and by the free choice of a people whom the
Popes had redeemed from slavery—will not
hesitate, when the time arrives, to cast their
false guarantees to the winds—" *Tinquam
folia que a vento rapiuntur*." This is what
we are told with shameless effrontery by
Bonghi, the gentleman who framed the Bill
of Guarantees, and its advocate. When lately
addressing the Florentine Parliament he said,
"Whenever the Ecclesiastical Power shall
abuse its franchises, you can diminish or take
them away, since they possess one only true
guarantee: the national conscience;" (that is,
of course, the conscience of the deputies—not
a very delicate one, as we know) "Ecclesiast-
ical power has no other guarantee with you
except your own good faith." (He should
rather have said, good pleasure.) "See,
therefore, whether these guarantees need
frighten you."

These guarantees, then, deceive nobody.
They are a mockery and a snare, and simply
add insult to the grievous injury already done
the Head and Members of Christ's Mystical
Body.

Meantime the Catholic World is moved from
its centre to its circumference with deep and
heartfelt sympathy with our persecuted Pon-
tiff, for when the Head is menaced the hands
are instinctively raised to protect it. Millions
of voices have been heard, like the sound of
many waters, protesting against the sacrilegious
and execrable spoliation of the Holy See, and
denouncing the base and flagitious conduct of
the crowned robber, Victor Emmanuel, and
his perfidious Ministers.

In other days, in the ages of faith and chiv-
ality, a Catholic crusade would have entered the
Italian kingdom, and have swept the sacrilegious
wretches from the States of the Church which
they plundered, and from the holy places which
they profaned. But as the circumstances of
the present time forbid this, and as the gallant
nation which made it its pride and its policy
to defend the patrimony of St. Peter, lies pros-
trate and wounded almost unto death, we must
make use of the moral and constitutional means
left us, to obtain the restoration to the Holy
See of its imprescriptible rights. To attain
this end, so necessary for the life and liberty
of the Church, a mighty Catholic movement is
on foot throughout the world. This move-
ment appeals to the conscience and the honor
of mankind to vindicate the sanctity of the
moral law, so shamefully outraged; and not to
tolerate the despoilment of the Holy See—the
greatest crime and scandal of the age. It ap-
peals to the kings and rulers of nations, to re-
instate, even in their own self-defence, on its
time-honored and historic throne the oldest and
most venerable sovereignty in the world; for,
in the dethronement of the Sovereign Pontiff,
it is the very principle of sovereignty that is
dethroned—It appeals to the Catholic millions
to work, and agitate, and pray, until their
liberty of conscience and their most sacred
rights are secured, in the restoration of the
liberty and independence of the Holy See,
destroyed by the sacrilegious overthrow of the
Temporal Power—It appeals, in fine, to the
God of Justice, and the invisible head of the
Church, to punish this crying injustice, to

scatter his enemies, and to protect his visible
representative and Vicar in the possession of
those rights and liberties which Divine Provi-
dence and the ages created for the free and
efficacious discharge of the sublime functions
of the Papacy.

In this mighty movement we must have a
share. It is true, our numbers in this Diocese
are not great, nor our political influence
weighty; but as each little rivulet serves to
swell and expand the broad river that flows on
majestically to the ocean, so we, when united
with the millions of our fellow-Catholics, will
share in their strength and influence whilst
serving to augment both. At all events, we
must do our duty, and leave the result in the
hands of Him "before Whom all nations are
as if they had no being at all, and are counted
to Him as nothing and vanity."—(Is., 40th
chap., 17th verse.) and "whose justice is as
the highest mountains."—(Ps., 35-7). Our
brethren of several Canadian Dioceses have
already drawn up and signed a petition to her
most gracious majesty the Queen, praying her
to intervene with the other Powers of Europe
for the restoration of the sovereign rights of
the Papacy. It is our desire that the faithful
of this Diocese shall unite in this praiseworthy
movement. We have adopted the petition
drawn up by our brethren of Quebec, as being
at once concise and expressive, and we herewith
send you a copy of it, together with sheets for
the signatures of your people. The signatures
should be written on one side only, and in a
clearly and careful manner. These sheets,
when signed, are to be returned immediately
to the Episcopal residence, so that we may
send them without delay to the Govern-
ment-General, with the prayer that he will cause
them to be laid at the foot of the throne of
her most gracious Majesty.

But as the best efforts are fruitless without
God's blessing, we must not fail, by the exer-
cise of holy prayer, to call down the benedi-
ctions of heaven upon this undertaking. Prayer
is all-powerful with God—By prayer Moses
broke the power of the enemies of Israel—By
the prayers of the infant Church the chains
that bound him fell from off St. Peter, his
prison gates were thrown open, and he was set
free—And so, if we join prayer to action, we
may confidently hope that, in His own good
time, the Son of God, whose Almighty arms
support the Catholic Church, will restore the
liberty and independence of which the Supreme
Pontiff has been so cruelly and so wickedly
deprived. For this end we desire you to en-
join on your good people during the holy
season of Lent, the recital of a PATER
AND AVE, with the words: "St. Peter, first Pope,
and St. Joseph, Patron of the Universal
Church, pray for our Holy Father."

Please read this Circular to your people, and
believe us to be, Rev. and dear Sir, affec-
tionately yours in Christ,
J. JOHN, Bishop of London.
Given at the Episcopal Residence, London,
this 20th day of March, 1871.

The first Napoleon is said to have attributed
his political death to the "Spanish ulcer;" to
his ill-advised interference with the affairs of
Spain, and his iniquitous attempt to impose
upon the people of that Peninsula an alien
King. With equal truth might Louis Napo-
leon exclaim to-day that it was the "Italian
ulcer" that killed him.

When the time for writing the history of the
reign of Louis Napoleon shall have arrived we
have no doubt that then it will be perceived
that his fall was owing to his Italian policy:
that to his folly, his short sightedness, rather
than to the wisdom and far reaching vision of
a Bismarck, are due the events which by their
rapidity, no less than by their magnitude, have
astonished the world. If, as has often been said,
it was not so much Austria, as France, that
was beaten and humbled at Sadowa, it may
also well be said that it was Solferino and Ma-
genta that brought about the catastrophe of
Sedan, and gave to France the humiliating peace
of 1871. Herein we see the hand of a just and
retributive providence.

To Louis Napoleon more than to any other
man living are due the calamities that afflict
the Holy See, all the disasters of the Catholic
Church, and the iniquitous spoliation of the
Sovereign Pontiff by the arms of Piedmont.—
It was Louis Napoleon who made the latter
Power what it is, and gave to it that absolute
dominion over the Italian Peninsula which it
employs to rob the Pope, and oppress the
Church. But in building up Italian Unity,
Louis Napoleon laid the foundations of German,
or Teutonic unity; by raising Victor Emma-
nuel to the throne of Italy he promoted King
William to the Imperial throne of Germany; for
by weakening Austria, he in proportion exalted
Prussia, and left the latter without a rival. If
ever man cut his own throat it was Louis Na-
poleon.

Catholics have no cause to regret the down-
fall of the man, the accomplice of Cavour, the
real author of all the misfortunes that have
fallen upon the head of the Holy Father. It is

tragic that with his usual vacillating policy he
did not allow, nay did seriously try, to arrest,
the revolutionary torrent which he had let loose
in Italy; that in his egregious folly and self-
conceit he fancied that he could oppose to it
an effectual barrier, and prevent it from over-
flowing Rome, and the pitiful remnants of the
Pontifical States which for a short season after
the Italian campaign the Sovereign Pontiff was
allowed to retain in his hands. But it is
equally true that he it was who cut the dam
which had previously restrained it.

His obvious policy was to strengthen Aus-
tria, as a counterpoise to the growing force of
Prussia from whom alone France had anything
to dread. Instead of pursuing this his proper
course, he waged unjust and wanton war with
the first named; and unfortunately for France,
unfortunately for the Church and for the peace
of the world, the gallantry of his soldiers, in
spite of his military incapacity, gave him the
victory—a victory which as we now see ruined
him, and has inflicted injury incalculable upon
the country whose destinies he controlled.—
Well would it have been for France if her sol-
diers had been defeated in Italy, and driven
back in discomfiture by the troops of Austria.
She would not to-day be lying prostrate be-
neath the feet of Prussia.

THE COMMUNE.—This name, now by the
occurrences at Paris brought prominently be-
fore the world, is fraught with terrible associa-
tions; it brings to mind the most bloody days,
and the most brutal acts of the first Revolu-
tion.

It was the *Commune* which after the events
of the Tenth of August assumed the direction
of affairs in France, and set the Assembly at
defiance. "It was no longer" says Louis Blanc
treating of these events, "the Assembly that
was at the head of the movement, it was the
Commune."

It was the *Commune*, subject sometimes to
the influence of Robespierre, sometimes to that
of Marat, that issued the terrible decrees that
made France and the world tremble; that filled
the dungeons with every one suspected of loy-
alty, that organized the revolutionary tribunals,
that sharpened the edge of the guillotine. In
a word it was the *Commune* that played the
most important part in the massacre of priests
and other prisoners which has rendered the month
of September for ever infamous in the annals
of France. Was it a chance that in Septem-
ber also occurred the catastrophe of Sedan?

What then may be anticipated if once again
this dread *Commune* should become master of
the situation, and of the destinies of the coun-
try? Is the world doomed again to witness a
Reign of Terror? Already the word "Guil-
lotine" has been pronounced; already the
war against the priests has been revived. Mass
is no longer to be celebrated for the prisoners
in the prisons; the "law of the suspect" has
been re-enacted; and the cry "death to the
rich" has again been shouted in the streets of
Paris.

From the minute subdivision of the soil, al-
most every man in the rural districts of France
is himself a proprietor; and it might be hoped
therefore that amongst the rural population of
the country, the rights of property would find
staunch defenders. Unfortunately, however,
this minute subdivision of the soil has had an-
other effect; that of leaving the proprietor of
the soil head over ears in debt, bound hand and
foot, and at the mercy of the greedy usurers
who speculate upon his poverty. He grows
the wheat indeed, but with difficulty can he by
his daily toil find a sufficiency of the coarsest
food for himself; if it be his labor that pro-
duces the wine, not to him is it given to partake
of its fruit, or to drink of its juice. In every
material respect the French peasant proprietor
of the nineteenth century is worse off than was
his grandfather in the eighteenth. How then
can it be expected that he, the slave of the
capitalist, the serf of the usurer, shall in the
hour of trial be very zealous in defence of those
proprietary rights which weigh so heavily upon
him—in defence of capital, and of high rates of
interest?

It is no enemy of the Revolution, no reac-
tionary royalist, no eulogist of the *ancien regime*
who paints in such dark colors the actual posi-
tion of the French peasant proprietors. It is a
revolutionist of revolutionists, Louis Blanc
himself whom we quote, and to whose well
known work, *Du Travail*, we are indebted for
our facts. "What matters it," he cries out,
"that he—the peasant—be no longer the serf
of a Seigneur, if he still be the serf of a monied
man—*homme d'argent*—of a lawyer, of a vil-
lage speculator, of the usurer?" Not much
indeed; he will be the natural enemy of those
proprietary rights which enable the monied
man, the speculator, and the usurer to keep
him in bondage; he too will be ready to join
with the Parisian *proletariat* in the cry "down
with the capitalists: death to the rich."

This is why too much reliance must not be
placed upon the conservative tendencies of
the peasant proprietors of France. There is
great danger that they too may be carried away

with the Communistic torrent, and aid to swell
the flood which threatens to sweep everything
before it. Religion however still exercises its
influences upon them; and it is religion there-
fore which inspires the deadly hostility of the
Parisian insurgents to the priest and the
Church—the only institution in France surviv-
ing, and which alone can resist the fury of the
storm now menacing the unhappy country.
The throne, the aristocracy, the Parliaments,
the army, all have disappeared; nothing is
left but a people unorganized, and the Church;
and it is against her that the first fury of the
Revolution will be directed.

MIXING THINGS UP.—The Montreal *Wit-
ness* has a vicious habit of mixing up things
which have no connection, and he thereby does
no little damage. For instance under one head-
ing—"Sabbath Desecration and Rowdyism"—
he complains in one breath of the playing of a
game of Lacrosse on Sunday, 26th ult., on a
piece of unoccupied ground at the West end of
St. Antoine Street, and of a fight that did come
off—or was to have come off, on the same day
and on the same piece of ground. Now what
connection is there between these two things?
One, the Lacrosse game, a perfectly innocent
amusement on any day of the week; the other
fighting, which is always an offence on every
day of the week!

Heartily can we concur with the *Witness*
in his call upon the Police to do their duty by
putting down fighting; but we will always op-
pose every attempt that may be made to inter-
fere with innocent amusements. According
to the amiable superstitions of the sect to which
he—*Witness*—belongs, Sunday Lacrosse play-
ing, and prize fighting may stand in the same
category; and so long as he does not attempt
to enforce by law his silly prejudices upon
others, we content ourselves with pitying the
man for his folly. But we will not permit him
to impose his superstitions upon the commu-
nity. In his private judgment, Sunday La-
crosse playing may be sin, and we give him
free permission to hold that opinion. In our
private judgment—which is worth as much as
that of all the Doctors of Protestantism put
together—Lacrosse playing on Sunday, if it do
not disturb others, if it be not carried on where
it becomes a nuisance to the attendants at
places of worship, is a perfectly innocent amuse-
ment, and to be encouraged rather than frowned
down; since it takes the players away from the
town with its saloons, its sly grog shops, and
all its ineffable abominations, to the fields, and
the open country. Besides, to those who are
engaged in their shops and factories from Mon-
day morning to Saturday evening, Sunday is
the only day of the week on which they can
indulge in any athletic sport, and healthy exer-
cise. Shall we then, to gratify the morbid fan-
tasties of an ignorant set of fanatics, deprive the
children of toil of the only chance of relaxation
that their conditions of life permit them to
have?

We would also remind the *Witness* that, ac-
cording to his own principles, there should be
no connection betwixt Church and State; and
that the latter therefore is morally incompetent
to enforce the observance of any religious ob-
servances whatsoever. Violations of the natural
law, drunkenness, fighting, and every thing
evil of itself, it is bound to suppress; but with
innocent amusements, carried on even on Sun-
days at a distance from places where men
meet together to worship God, and so as to
cause no disturbance to the worshippers—it has
no right to interfere. We invoke the funda-
mental principles of civil and religious liberty,
against the impertinent efforts of a clique of
uneducated fanatics, to interfere with the in-
nocent amusements of the people.

The question of erecting dwelling houses
upon the site of the former Catholic cemetery
near Dorchester Street, is exciting much atten-
tion. That the danger of such a step is great,
that the health of the City is thereby seriously
menaced, cannot be doubted; and it would be
well if even now the Corporation could acquire
the land in question, and devote it to the pur-
pose of a public square, or garden. The soil
is impregnated with the decomposing flesh of
several generations; it stinks; and the foul
emanations thence arising when disturbed, are
not only most offensive but are laden with
disease, with the germs of typhus, small pox,
and every other pestilence.

But if in default of means, or of intelligence
to foresee and prevent the consequences which
will ensue from the threatened action of land
jobbers and speculators, our Civic authorities
take no steps in the matter, it is to be hoped
that the public will exercise its judgment, and
leave the houses that are to be built unaten-
ded. There is not one of these houses about
to be erected but what would be dear as a gift,
if that gift were coupled with the condition of
living therein. The physical laws can no more
than the moral laws, be violated with impunity.
If people will make their homes over the graves
of the dead, if they will persist in living in the
midst of filth and rotteness, and impurity; if