

The True Witness.

AND
CATHOLIC CHRONICLE,
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MONTREAL, FRIDAY, NOV. 19, 1869.

ECCLIASTICAL CALENDAR.
NOVEMBER—1869.
Friday, 19—St. Elizabeth W.
Saturday, 20—St. Felix of Valois, O.
Sunday, 21—Twenty-seventh after Pentecost.
Monday, 22—St. Cecilia, V. M.
Tuesday, 23—St. Clement, P. M.
Wednesday, 24—St. John of the Cross, C.
Thursday, 25—St. Catherine, V. M.

NEWS OF THE WEEK.
From Florence, it was reported some days ago that the health of Victor Emmanuel had improved; since then, however, not a word on the subject has appeared in any of the telegraphic items by Atlantic cable, which the intelligent reporter sends across the ocean for the benefit of the public in America. The state of Paris is not such as to inspire confidence. Henri Rochefort, the personal enemy of the Emperor, has been greeted with a monster demonstration, and the garrison of the city has been augmented by two regiments of cavalry. In Spain matters are still in confusion.
Much activity is noticed in the navy yards of the United States, and several large men-of-war are being got ready for service with great haste. Some of the New York journals conclude from this that the United States Government is about to take a decisive course on the Cuban question, and to recognise the insurgents.

MONTREAL, Nov. 10, 1869.
(To the Editor of the True Witness.)

SIR.—Now that our daily papers have taken to reporting sermons, it offers to Catholics a most excellent opportunity of measuring the calibre of the men who are looked up to as "great guns," by our separated brethren.
A late number of the *Daily News* has been placed in my hands by a Protestant friend, containing the enclosed lecture, by the Rev. Dr. Irvine, delivered before a Sunday School Association in Montreal.
The conclusions which the Doctor defends, and which he professes to arrive at himself, are completely at variance with all that I have hitherto read on the subject; but being unable to give my Protestant friend a very concise rejoinder, I beg of you to inform me whether the tenets put forward by the Doctor were really held by the Catholics.
I have been under the impression that it was an old stock argument of the Presbyterians, which had been refuted by Catholic writers years ago.
I am, Sir, yours &c.,
ALBION.

We have read the lecture alluded to by our correspondent *Albion*, and will merely point out to him one or two replies which he may give to his Protestant friend, which completely dispose of the conclusions at which the lecturer arrives, as to the Protestantism of St. Columba, and his converts.
In the first place St. Columba and his companions were, as the lecturer recognises, "monks." But monachism is a condition that never could have arisen in a society permeated by what are known as "Protestant principles." It is the natural and legitimate outgrowth of Romanism, and Romish doctrines.
In the second place, it is evident from the lecture itself, that on all essential points, on those points especially which to-day distinguish the "Romish" from the Scotch Presbyterian religion, the form of Christianity introduced into Scotland by St. Columba, and professed by his disciples was identical with that introduced into England, by St. Augustine, and by the Romish missionaries who landed on the Isle of Thanet in the year 597. Now we also know that the Romish form of Christianity in the sixth and seventh centuries was the same as that which Catholics profess to-day: and as things that are identical with one another, are identical with the same, it follows that the present Romish form of Christianity was that which St. Columba taught, and which his converts professed.
"In 603"—so we read in the lecture—"the Easter controversy as it was called, was formally opened by Augustine in a special council called for that purpose."
This is true. There were three points, none of them however involving any question of faith, on which there was a warm, almost acrimonious controversy betwixt the Romish missionaries, and the Christians whom they found in the British islands. One had reference to the day on which the festival of Easter should be observed. The second was as to the proper form of ecclesiastical tonsure: whether it should be circular

after the Romish fashion; or crescent-shaped, as it was given amongst the disciples of the Scotch missionaries; the third point in controversy related to certain ceremonies used in the administering of the Sacrament of Baptism. From these controversies we may conclude to two facts:—
1. That the early Scotch Christians did observe the festival of Easter, which modern Scotch Protestants do not. For the matter in dispute was not as to whether the Festival should be kept? but as to the day on which it should be kept. Not that the British Christians were quarto-decimans, for they kept the feast on the first Sunday after the vernal full moon, according to their computation; but not having adopted the novel but more accurate cycle, which was only adopted at Rome about the middle of the sixth century, their paschal or vernal full moon did not coincide with that of Rome. The controversy was not a religious, but simply an astronomical controversy, in which every one now admits that Rome was right.
2. That on all important points affecting dogma, and the spiritual life, the form of Christianity brought by St. Augustine from Rome, and that which he found existing amongst British Christians, were identical: or otherwise on these points also there would have been controversies keener even than those on the paschal and tonsure questions, and of which the trace would be evident in history. There was a most bitter feeling of hostility, in fact, betwixt the older Christians and the converts made by the Romish missionaries; so much so, indeed, that we find Laurentius successor in the See of Canterbury to St. Augustine, complaining that a Scottish Bishop, Dagamas, would neither eat at the same table with him, nor yet lodge under the same roof. Now is it within the limits of probability that under such circumstances, the Christians whom the said Dagamas represented would not have protested loudly and emphatically against "Romish corruptions" if, betwixt the doctrines taught by St. Augustine, and those which St. Columba had taught, there had been any important difference? On the question of Easter indeed, as to the day on which the Easter festival should be observed, there was as we have seen a warm controversy; but there is no trace in history of any disputes as to the sacraments, their efficacy, the real presence in the Eucharist, the Mass a sacrifice, the invocation of Saints, or prayers for the dead. On all these points we may therefore logically conclude that there was perfect agreement betwixt Rome and Iona, betwixt St. Augustine and St. Columba.
Now what were the teachings of Rome in the sixth and seventh centuries! Upon the several points indicated above there can be no doubt.—What are called "Romish corruptions" to-day were in full vigor in Rome in the days of the great St. Gregory; and therefore again we may logically conclude that, on all the great questions of dogmas which separate Catholics and Protestants in the nineteenth century, the Scotch, the Irish Christians, and the *Culdees* of the seventh, held the same faith as do Papists do to-day.
We have indicated, rather than given the replies which our correspondent *Albion* may give to his Protestant friend. Want of space compels us to be thus reticent; but if *Albion* desire further information on the subject, we refer him to any good ecclesiastical histories in which the conversion of the Anglo-Saxons by St. Augustine, and his controversies with the British Christians, are fully treated of.

TO CORRESPONDENTS.—We are asked "What is the Protestant Canon of Scripture? In other words of what books does the Protestant Bible consist?"
We confess frankly, that we do not know, that we are at a loss how to answer this question. But we can make this confession of ignorance the more readily, since we do not believe that any intelligent Protestant could, if the same questions were addressed to him, return any other answer.
There is no Protestant Canon of Scripture that we know of, or that we ever heard of: that is to say, Protestants are not, and never were agreed amongst themselves as to what books have a right to be considered canonical, or to take their place amongst the sacred writings of Christianity. The Anglican canon, as put forth by Royal authority is, amongst English speaking Protestants, generally blindly accepted; but even in England, as in Germany, there are many Biblical critics who contest the right of many of the books therein contained to a place in the Christian Bible. The fourth Gospel for instance that called of St. John, is by many learned English Protestant critics denied to be the work of the Apostle whose name it bears: so also with the book called *Revelations*, and with the *Epistle to the Hebrews*, by some attributed to St. Paul. These are in like manner excluded, as are also several other books which we find in the Anglican bible, and that not by rationalists merely, but by men who are looked upon as most eminent for their piety, and truly Christian spirit, as well as for their erudition. For instance Neander treats the Apocalypse, part of the Gospel attributed to St. John, as well as the second epistle

of St. Peter, and other writings included in the Anglican canon, as spurious, or at best very doubtful. We need not go back to the days of Luther, who as it is well known rejected the Epistle so-called of St. James, to show that there never was any universally received Canon of Scripture amongst Protestants.
Such being the case we are not ashamed to confess that we are not aware of the existence of any "Protestant" Canon of Scripture. Perhaps, the *Witness* may be able to enlighten our correspondent on the subject.
Another correspondent is informed that in the Catholic Church a man can marry his deceased wife's sister, and a woman can marry her deceased husband's brother with a dispensation, such marriages not being prohibited by natural law. For excellent disciplinary reasons the Church imposes restrictions upon, or impediments in the way of such marriages; but these restrictions or impediments which she imposes she also has the right to remove under particular circumstances which to her may seem to require it.
Catherine of Aragon was married to Henry VIII. in virtue of a dispensation, though she had been previously married to his brother Arthur.
The Irish Establishment at last yielded to, and was crushed by a pressure from without.—The Established Church in England is menaced by a fermentation from within, which threatens to burst it up one of these days, and perhaps at no very distant day.
This fermentation, or violent internal action, has been much accelerated by the appointment of Dr. Temple to the situation of Protestant Bishop of Exeter. The High Church party protests indignantly against the subordination of the church to the State, and its organ, the *Church News*, comes out pretty strongly for disestablishment. It says:—
"Every day it becomes more apparent that, with Bishops appointed by the State picked and chosen for their inability to see the necessity of adaptation, for their readiness to sacrifice the welfare of the Body of Christ to the pleasure of the State, the Ark is being wrecked through a miserable eagerness to hug the land, and a fear of standing out into the deep open sea."
The *Ark* as the *Church News* calls the Protestant Church of England, is in a bad way. If on one side it is menaced by the breakers of Erastianism, the gales of Voluntaryism which it would have to encounter were it to haul off from the land, and to stand out into the open sea, would soon cause it to founder altogether.—Emancipation from the State would be but an exchange of masters for the poor *Ark*: and indeed it is clear to every one that has studied its log book, that nothing but the strong hand of the State, has hitherto preserved it from destruction. Left to itself it would perish by internal dissensions within a year, and the fable of the Kilkenny cats would soon become a fact.
COMMON SCHOOLS IN THE U. STATES.—The agitation on the question of State Schoolism in the U. States is by no means on the decline, and the *Tribune* of New York fears that even the exclusion of the Bible from the common schools, and the elimination of all religious teaching from the education therein given, will fail to satisfy the Catholic party. "How shall we preserve our Common Schools?" the *Tribune* exclaims, alarmed at the prospect of the approaching overthrow of State-Schoolism.
"How shall we preserve our Common Schools?" The answer is simple enough. By paying for them out of your own pockets, and not by filching the funds required for their support from the pockets of those who will have none of them: who are as heartily opposed to State-Schoolism, as you profess to be to State-Churchism. Leave education free in the same sense as you leave religion free: deal with the School as you deal with the Church: be just, be honest, if you can; pay for your own schools, but don't tax others for their support.
By adopting these simple rules, the School Question would at once be solved, and the angry passions to which its discussion has given birth, would be at once killed off. This it is strange that the *Tribune* does not see; whilst at the same time it can perceive that it is not to the details but to the fundamental principle, of State-Schoolism that the Catholics, not of the United States only, but of the entire world are opposed. Education it cannot too often be repeated is no more the legitimate function of the State than is Religion: and a Common School system such as that of the U. States is as much a nuisance as was the Church of Ireland as By Law Established. It must be razed to the ground.
The question of the right of women to preach will ere long have to be discussed by the Scotch Presbyterians. Already, so it appears from the *Scotsman*, ministers of the Free Kirk in the Orkney islands, have opened their pulpits to preachers of the "female denomination," whose discourses have powerfully affected the young men of the congregation. The Presbytery have interfered to put the practice down, but it finds many ardent supporters amongst the laity.
Skating commenced at Ottawa last week, and the ice was considered good for the season.

PHILOSOPHY OF RITUALISM.—We would again call attention to the Lecture upon this subject, to be delivered on the evening of Wednesday next, 24th inst., at 8 P.M., in the Academic Hall of St. Mary's College, by Dr. J. W. Rogers, late a minister of the Protestant episcopal sect in Memphis, United States.—We trust the gentleman will have, as he deserves to have a good audience; and we think that we may venture to assure those who attend, that they will hear the subject discussed in a gentlemanly, Christian, and philosophic spirit.
Sight goes in Montreal have during the past week been much excited by the exhibition of a strange phenomenon called on the placards "A Girl with Two Heads." This we humbly submit is a misnomer, for that which is exhibited is "Two Girls with only one trunk." There are two distinct intelligences, and wills, and we should say two distinct persons, who by a singular freak of nature are joined together. It is not that nature has been too liberal in giving to one person two heads: but that she has been niggardly, in that to two persons she has assigned only one trunk and alimentary canal. Something of the same kind occurred in the case of the Siamese twins: but in that of the girls now exhibited the union is closer, and more astonishing.
EATING HUMBLE PIE.—In spite of all their blustering and tall talk, the chapter of Exeter—so we learn by telegram—have met, and like good boys whom the master's cane keeps in order, have freely elected Dr. Temple, Bishop of the diocese. It is a capital joke, and would furnish material for a cartoon in *Punch*.
NORTH RENFREW.—After a hard fight victory has declared itself on the side of Sir Francis Hincks. His total majority over his opponent Mr. Findlay was 113; the numbers being 553 to 440.
THE "OPEN BIBLE."—What the "open bible" has done for England, we will not pretend to say; what it has not done is this:—It has not prevented the growth of a social condition than which nothing more hideous is to be found in the records of ancient or of modern heathenism. So at least Protestant writers themselves tell us:—
"Fearing"—says the *Echo*—"that the newspapers may not bring out the facts with sufficient clearness, we wish to have it known in all its naked hideousness, that a trial at the Middlesex Sessions has this week established the fact that a system of murdering children by wholesale is carried on in London under the very noses of our vigilant police. The plan is worked out by a conspiracy, in which the criminals are so divided as each to seem without guilt or bloodshed. Thus there is a den for lying in matrons *à secret*, somewhere in Cold-Harbour Lane in Camberwell as the evidence showed. Secondly there are nurses—(so called the bags!)—who receive such children, and get them adopted by ladies at £8 per head, on condition that no further questions shall be asked. These 'ladies' drop the children in the fields or suburban ditches, having first drugged the poor little creatures to sleep. Of the woman detected it was said by Throughton, S. T., 'that five children had been found in Fulham since January, and twelve in Kensington since April—an unprecedented large number for that district; and it was during this time only that the prisoner lived in the neighborhood!—Can any of the evils said to be consequent on a Foundling Hospital as encouraging immorality be worse than this? . . . The abominations of heathen sacrifices are not more hideous in detail than these criminal records of England's metropolis in the last half of the nineteenth century.'—*Echo*, Oct. 2nd
The world progresses no doubt; but we see not how this progress is to be reconciled with Christianity, and the Catholic Church. Certainly not by means of an "open bible."
CHILD MURDER AND FETTERING IN THE U. STATES.—These horrid crimes, so prevalent in the United States, are telling fearfully upon the population of that country, and their consequences are thus expressed by the *Philadelphia Ledger*. It will be noticed that the crime is almost exclusively confined to the native population, whilst the foreign population, for the most part Catholic, is free from it. The reader will draw his own conclusions:—
[From the *Philadelphia Ledger*.]
In 1855 the census of the State of New York was taken by families. In one-fourth of the families not a single child was found, while in the remaining three-fourths there was only a fraction over one child to each family. This included but the foreign and native population, and the race are so greatly mixed in New York that it is difficult to draw the line, but the compiler of the census, Dr. Hough, became convinced that there is no natural increase in population among the families descended from the early settlers of that State. In Massachusetts, while in 1855 one-half the population was under twenty years of age, at the present time scarcely one-fourth of the purely American class is under sixteen. Indeed, the birth rate of the American portion of Massachusetts is but one in fifty per annum, while in France, where the population is said to be stationary, the native birth rate amounts to one in thirty seven: in Connecticut, the school report for 1856 states that the relative number of children had been steadily decreasing for the past forty years; and in Vermont the birth rate, when separated from the foreign element, was only one half as large as that of England.
Not only in New England and New York, but in all communities where foreigners and Americans are living side by side, the most surprising difference in the size of their families exists—the former often averaging two or three times as many children as the latter.

life of the great navigator and discoverer whose virtues as a Christian were as eminent as his courage and nautical skill. Mr. Barry has himself accomplished his task, and has presented the reader with the best life of Columbus in the English language. The old, yet ever new, story of the marvellous voyage across the dark unknown sea, the *mare tenebrosum* of our forefathers, of the first sighting of the land, the wonders and riches of the newly discovered world, are told with power, and elegance; and throughout the work breathes a truly Christian spirit. For it must ever be borne in mind that if with the many the fading of gold and silver was the great object that prompted to voyages of discovery, Columbus was chiefly actuated by the desire of winning fresh souls to God, and of extending the Kingdom of Christ upon earth. Christopher Columbus went forth essentially in the spirit of a crusader.
We trust that this work may have an extensive circulation in Canada, and we may add that it is handsomely printed, and illustrated by a portrait of the great man.
THE LOST ROSARY; or, Our Irish Girls, Their Trials, Temptations, and Triumph. By Con O'Leary. Boston: Patrick Donahoe.
A pretty Catholic story which we hope may realize the desire of the author, in that it may contribute to banish from the family circle, the trashy and pernicious literature so common at the present time.
MARY MI KA, a Tale of the Holy Childhood with an Account of the Institution. Boston: Patrick Donahoe.
This is another story which Catholic parents with all confidence may place in the hands of their children.
PRINCE ARTHUR'S MARCH.—O. Pelletier.—Published by DeZouche Bros., Montreal: .
A very pretty piece commemorative of the visit of the son of our beloved Queen, and highly creditable to our talented fellow-townsmen, O. Pelletier, Esq.
ST. PATRICK'S BENEVOLENT SOCIETY.
The semi annual meeting of this Society held in St. Patrick's Hall, on Thursday the 4th instant the following gentlemen were elected office-bearers for the next half-year.
President, Edward Spelman.
1st Vice President, Michael Bergin.
2nd Vice President, George Murphy.
Secretary, Thomas Harding.
Assistant Secretary, Wm. Rafferty.
Treasurer, Bernard McNally, re-elected.
Collecting Treasurer, John Whitty.
Assisting Collecting Treasurer, James Murphy, re-elected.
Grand Marshal, Thomas Bowes.
Assistant Grand Marshal, William Rowland.
Assistant Grand Marshal, Thomas Clarke.
Committee of Enquiry, St. Ann's ward, Joseph Phelan, Thomas Phelan.
St. Antoine ward, Michael Mahony, Samuel Greer.
St. Lawrence ward, Henry Heaton, Jeremiah Carroll.
West ward, John Burke.
Centre ward, William Grace.
St. Mary's ward, Patrick Kehoe.
This Society is steadily increasing in numbers; its object is to assist the widows and orphans of its diseased members. All such societies should be encouraged. The Treasurer's semi-annual report shows the handsome sum on hand of \$1,894.45.
THE IRISH CATHOLIC BENEFIT SOCIETY OF MONTREAL.
The above Society is newly formed. Its object is threefold—namely:—
The Union of English speaking Roman Catholic and Merchantile men.
The Assisting of Members of the Society during illness; and their decent waking and burial after death.
To support the Widows and Orphans of deceased Members.
The following gentlemen were elected Office-bearers for the ensuing half year:—
President—Mr J D Kennedy.
1st Vice do—Alexander Woods.
2nd do do—Patrick Doran.
Secretary—James Maher.
Assistant do—Martin Newall.
Treasurer—Thomas Buchanan.
Collecting do—James McKillopp.
Assistant do do—Patrick Jones.
Grand Marshall—John Lawlor.
1st. Assistant do—John Dwyer.
2nd do do—Robert Callaghan.
COMMITTEE OF ENQUIRY.
Messrs. Michael Clune, John McKillopp, John Curry, Patrick Corbett, John Burns, Felix McIver, Arthur Jones, Patrick Burke, James Quinn, and Michael Feron.
JAMES MAHER, Secy.
KORN KOBB ON THE "HINCK'S APPOINTMENT."
From "The Ottawa Citizen."
MR. EDITOR.—I received a note from the managing director of the *Toronto Globe*, the other day, requesting me to furnish his journal with some "opinions of the press," concerning the appointment of Sir Francis Hincks as Finance Minister, for which, if he opinions were satisfactory, I should be liberally paid. A windfall like that doesn't come in the way of a gentleman of the press every day, so I set to work with the most undying industry to earn my money. I dashed right and left into the columns of the

THE LIFE OF CHRISTOPHER COLUMBUS.—Compiled from the French of Roselly de Lorgues, by J. J. Barry, M.D. Published by P. Donahoe, Boston: .
None but a Catholic can properly write the