

The True Witness

AND
CATHOLIC CHRONICLE,
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MONTREAL, FRIDAY, JULY 28, 1871.

ECCLESIASTICAL CALENDAR.

JULY.—1871.

Friday, 28.—St. Nazarius and Comp., MM.

Saturday, 29.—St. Martha, V.

Sunday, 30.—Ninth after Pentecost.

Monday, 31.—St. Ignatius, B. C.

AUGUST.—1871.

Tuesday, 1.—Octave of St. James.

Wednesday, 2.—St. Alphonsus Liguori, B. C.

Thursday, 3.—Finding body of St. Stephen.

NEWS OF THE WEEK.

If the cable speaks truly, the condition of France is improving. The majority of the Assembly is essentially Conservative, and of the Radicals there are but twenty members. Henri V. is sojourning in Belgium and a strong reaction in favor of Legitimate rule is expected during the recess.

The French Bishops are urging the Assembly to preserve the honor of France by defending the interests of the Holy Father. *Le Monde* demands of the government that it protect the Pope from the insults given to him by his Atheistic enemies.

We learn that on Sunday, 16th inst., the Socialists attacked the people in the streets of Vienna and that the military were obliged to suppress the disturbance.

Spain is in a state of distraction. On the 20th inst., the Cortes adjourned tumultuously. Serrano asked Amadeo to decree the outlawry of all members of the International Society. His request was not granted because the Spanish usurper is but a child of the Revolution.

Sixty-three members of the International Society are on trial in St. Petersburg on the charge of establishing a committee of the Geneva Association at Moscow. The monarchs of Europe have encouraged these enemies of order by allowing them to rob Pius IX. Their action is now recoiling on themselves.

A telegram from Berlin says that the Prussian troops have received orders to evacuate the French cities of Amiens and Rouen and the departments of the Somme, Lower Seine and Eure.

THE TIEBORNE CASE.—The trial of this extraordinary case—of which a few weeks ago we presented our readers with a brief sketch—has been prorogued from the 7th July to the 7th of next November. What will happen should the Judge, or any of the Jurors die in the interval it is hard to say. We suppose the whole proceedings will have to be gone over again, and the expenses will eat up the estate. These costs are by some estimated at a thousand pounds a day.

There is much difference of opinion outside the Court as to the question at issue, to wit, the identity of the claimant with the real Roger Tiebhorne supposed to have been lost in the ship *Bella* in 1854; and the mere fact that the claimant should have found it so difficult as he has found it, to establish that identity is a strong argument against his claim. If he be the real Roger Tiebhorne nothing easier for him than to prove it. Let him for instance prove that some of the crew, and passengers on board, of the lost *Bella* were in the month of July 1854 brought into Melbourne by a ship that had picked them up at sea off the Brazil coast, and he will have done much to establish his claim; and if such an event ever occurred it is certain that the records thereof exist, and can easily be obtained. The fact is—if it be a fact—on record in the Custom House at Melbourne; it is to be found recorded in the "Shipping Intelligence" of the Melbourne journals for July, 1854; it is well known to Lloyd's Agents, and to those who paid the insurance effected on the hull and cargo of the lost *Bella*; and if it be not thus on record, then most certainly no such an event ever occurred. From the simple fact that no such records have been produced in Court by the claimant, it is a moral certainty that no such records

exist; and if none such exist, it is morally certain that, no matter whether he be Baronet or Butcher, Roger Tiebhorne, or Arthur Orton, as the defence pretends, that portion of the story which relates to the foundering of the *Bella* at sea, and the picking up of some of the crew by a ship which brought them into Melbourne, is an unmitigated lie which no one but an idiot can believe.

The defence is apparently that the claimant is the son of a Wapping butcher of the name of Orton, who has become possessed of the knowledge of some few facts connected with the early days of the lost Roger. It is however for the claimant to prove that he is Roger Tiebhorne, not for the defence to prove that he is Arthur Orton; but it is affirmed that numbers of witnesses, members of the Orton family, will be brought forward to identify the claimant with their relative. It has also been elicited in cross examination of the claimant, that he, during his residence in Australia, corresponded with the Orton family; and that he sent to the latter photographs, in reality photographs of his own wife and child, and which he in his letters asserted were those of Arthur Orton's wife and child. The strange ignorance of circumstances and events which the real Roger Tiebhorne could not have forgotten, but of which the claimant has no recollection, tends greatly to convince the public that he is an impostor. The mystery may never be cleared up; but as yet certainly the claimant has not made good his case though the defence has not satisfactorily identified him with Arthur Orton the Wapping butcher.

THE RULE OF LIFE.—Such is the title of a little sheet issued by an Anglican publishing house, circulated to a limited extent amongst Protestants of the Anglican denomination in Montreal; and which, having been brought before the notice of the Anglican synod by some of the so-called evangelical members of that body, has led to the formal censure of the Protestant ministers circulating it, by the Protestant bishop. For so small a sheet, and so harmless, it has caused no small commotion amongst our Protestant fellow-citizens.

The Montreal *Gazette* in order to satisfy the public curiosity as to the contents of this spiritual explosive that has so disturbed the Protestant camp, publishes it *in extenso*: and though regarded from a Christian and Catholic standpoint it appears not only harmless, but in many respects very praiseworthy, considered from a Protestant point of view, it is no doubt very dangerous, and worthy of condemnation. There is a great deal too much about God in it, a deal too much about holy living, about praying, self-examination, and doing one's duty, to suit the Protestant palate. Indeed—and herein no doubt is the very head and front of its offending—it takes as its motto the words of an ancient writer—"Faith without Works is dead," thereby repudiating the fundamental doctrine of Protestantism—"Justification by faith alone."

Other faults, glaring faults in Protestant eyes, has it. It recommends daily examination of conscience, contrition for sin, confession, and prayers for the dead; speaks of the Eucharistic sacrifice, wherein the Body and Blood of Christ under the forms of bread and wine, are offered for all; and seems to recognise the seven sacraments of the Catholic Church. In a word, it breathes throughout a humble and devout spirit; and as the *Gazette* says "a perusal of it will convince our Protestant readers, that whatever opinion may be entertained concerning it"—the Protestant bishop was obliged to pronounce a "strong condemnation of its circulation in connection with the Protestant Episcopal Church." Of course he was; no one can contest this; but so much the worse for the Protestant Episcopal Church, which cannot tolerate the Christian piety, the ardent love of Jesus, and hatred of sin, with which the condemned *brochure* is inspired. Very anomalous indeed is the position of a minister of such a Protestant sect. If he circulate works which, like those of the authors of *Essays and Reviews*, or those of the Protestant Bishop, Dr. Colenso, either sneer at, and try to sap the fundamental doctrines of Revelation, and call in truth the primary truths of Christianity; or if he denounce them openly as palpable falsehoods he is left unmolested; but if by chance, yearning after the realisation of the Catholic's daily life within the bosom of the same Protestant sect, he venture to approve and recommend the imitation of the Catholics daily exercises, his so-called Bishop, whose chief functions seem to be, the suppression of zeal and piety amongst his fellow sectaries, and the encouraging of swaddling among French Canadian Catholics, is down upon him with a vengeance, and visits him with the severest punishment. Would we know what manner of thing it is that calls itself the "Protestant Episcopal Church" and what stuff its office bearers are made of, we have but to refer to the "Rule of Life" and to bear in mind that that Church and its Bishop have strongly condemned it. *Deo Gratias.*

ORANGEISM IN NEW YORK.—What is the vital principle of Orangeism? Ask this question of an Orangeman in Ireland, and he will probably reply that the vital or essential principle of Orangeism is "loyalty to the House of Brunswick, and the Protestant succession as settled by Act of Parliament." But if loyalty to the House of Brunswick be the essential characteristic of Orangeism, what the mischief has Orangeism to do in New York?

Now the fact of the existence of Orangeism in the U. States, a fact which cannot be called in question, is a proof that loyalty to the House of Brunswick is not the essence of Orangeism, but only an accident; that it is an accident which may be altogether dispensed with; nay, that as these Yankee Orangemen clearly show, may co-exist with strong anti-monarchical proclivities, and democratic or republican leanings. Loyalty at all events, is not as the existence of Yankee Orangeism shows is the case, a characteristic of Orangeism.

Its vital principle is hatred of Catholics—no matter of what country or of what shade of politics. The loyal Catholics of La Vendee in France, fighting for the Altar and the Throne, would be as much the objects of Orange bitterness, as are Irish Ribbonmen or Fenian insurgents. Orangeism embraces in its ranks, and receives to its bosom men of every shade of politics. North of Ireland aristocrats—the descendants of the sutlers and camp followers of the Cromwell's army, and that of the Prince of Orange; democrats of the rabidest and rowdiest type such as these who swarm in the low dens of N. York, and perambulate its streets making night hideous with their cries of "To Hell with the Pope;" it is in short of no politics, of no country, but is simply an anti-Catholic society which, in some places known as *Curbarani*, elsewhere, as the *Marianne*, sometimes as Fenians, sometimes as Orangemen, displays its existence to a horrified world by brutal outbursts such as that which lately enveloped Paris in flames, and distinguished itself by the cruel massacre of priests and religious. Orangeism is in short but one of the instruments of the Revolution.

English Protestantism cannot be fair to the Catholic Church, and the *Saturday Review* in particular appears to have made it its speciality to be as personally offensive to the Pope—as illiberal to the Catholic Church and as illogical when discussing its tenets as is possible for even the most vulgar mind. An atheistical theory—a Darwinian or Communistic problem, it will discuss with all the polished acumen of an educated mind, but the doctrines and especially the decrees of the Catholic Church appear to stir up from the lowest depths of its lower nature a certain latent innate vulgarity peculiarly its own. Like the unfortunate and irrepressible Mr. Whalley, it can discover nothing but a question of artillery in everything pertaining to the Papacy. Writing of the late Encyclical in which the Holy Father takes credit for a fact evident to every unprejudiced mind—the grand and superhuman and indeed supernatural fact of the unanimity of the Universal Church on the religious questions of the hour, the *Saturday Review* says "The unanimity of the members of the Roman Catholic Church at this moment is the unanimity of a packed meeting in which it is understood that every one in the room is to submit to the decision of the Chairman." Than this, nothing could be more unjust—nothing more contrary to facts. Magnify the numerical strength of the Oppositionists as you will—add together the Non-opportunists and the Oppositionists *pure et simple*, as you like, and when that numerical strength in spite of the strongest microscopes and the most lively imaginings still appears insignificant, then laud the Opposition for its intellectual ability as you may, you have still before you the fact that they are only as a single drop against the great ocean of assent that greeted the Holy Ghost in its decision on Papal Infallibility. The *S. R.* may choose to call the Council of Rome a *packed meeting*, but it was a packed meeting in which none who had a right to be present were excluded, and in which the dissentients were allowed the utmost liberty of expression, and were only cried down, when speaking against time, they reiterated *usque ad nauseam*, arguments already a thousand times refuted by their opponents. "Bring us one new argument," cried out a French Prelate to an Oppositionist "and we will listen, but if not, pray excuse us the infliction." If the decision of the majority overruling the minority renders a meeting "packed" the *S. R.* must remember that the British Houses of Parliament are, every night of their assembling, as much "packed meetings" as was the Council of Rome. Bishops from all and every corner of the earth journeyed to Rome to discuss the great question of Papal Infallibility, which all had long felt was but a corollary from an *Infallible teaching Church*. Is the Head of an Infallible Church himself Infallible? They came perhaps less to discuss, than to affix to the doctrine the seal of the Fisherman. Arrived in the eternal city the deliberations of these Bishops presented one of the

most, if not the most magnificent spectacle of the world's history. If the barbarians invading pagan Rome were struck dumb and motionless by the august assembly of the Roman Senate, how great would have been their awe and veneration could they have seen this greater senate met to deliberate and give laws not to Pagan Rome and its dependencies but to the Universal Church embracing every square foot of the world. In no hurried or indecent manner—with all due notice and preparation in presence of the 700 representatives of the Universal Church, the great question was asked "Granted an infallible Church—is its Head of necessity infallible too? We know the depth of research which was brought to the discussion of this great question—we know the minuteness of detail entered into in consequence of the Thomas like denial of the Oppositionists: "Except I shall see in his hands the print of the nails and put my finger into the place of the nails and put my hand into his side, I will not believe;" we know the subsequent act of faith "My Lord and my God" made by all after the Holy Ghost had spoken, and yet the *S. R.* dares with its puny logic to call this "a packed meeting."

And the absurdity of all this is even more glaring when we consider that the *S. R.* does not for a moment call in question the power of the Catholic Church to pass her own laws and to promulgate her own decrees; it never for one moment denies the infallibility of the Church. It is the infallibility of the Pope as Head of that Church to which he alone takes exception. But if a General Council ever made decrees for the Universal Church certainly that of Rome had a right, and as a matter of fact did so too. In the Council of Rome the case stands thus. The Universal Church in council assembled was asked to define whether she, besides being infallible in her body, was infallible also in her Head. Her power to answer this question, remember, is not called in question by the *Review*. Implicitly or explicitly it is admitted. She answers in the affirmative. Rome—universal Rome—a Rome of 700 Bishops has spoken. The cause is finished, *Saturday Reviews* and English protestantism to the contrary notwithstanding.

Let the *Saturday Review* remember one thing, *Revelation cannot exist one moment without Infallibility*. All religionists claim it. By virtue of private judgment the Methodist makes the human heart infallible—"feel that you are saved and you are so." The Anglican makes his reason infallible, "Read the Scriptures and, as your reason interprets them, that to you is revelation." The Catholic founding his faith on that promise of God, "Behold I am with you," &c., both *knows* and *feels* that his Church, both collectively and in its Head is infallible. If, as the *Saturday* would have us believe, the *one-man-infallibility* be absurd, how much more must the *every-man-infallibility* be so too?

SACERDOS.

A SUGGESTION.—Will some one give a hint to our Canadian Banks that there are dark days in Canada as well as bright ones and that on a dark day it is often very difficult to distinguish a five dollar bill from a ten dollar bill, especially when it has arrived at that stage of clammy greasiness, which forebuds dissolution. All this would be obviated by adopting different tinted paper for the different amounts—red for tens, green for fives, blue for ones &c. This has been carried out in the postage stamps, though not with that distinctness which is desirable. Why not adopt and improve on it in our currency?

H. B.

The festival of our Blessed Lady of Mount Carmel was honored, in this ancient parish, (St. Raphael's, Glengarry, Ont.) by a special "Triduum." The neighboring clergy kindly assisted the parish priest—the revered and beloved Father Masterson—at the Confessionals and on the close of the "Devotion" had the satisfaction to learn that about one thousand persons had received Holy Communion.—*Com.*

LACROSSE.—*The Champions of the World, Vs. The Caughnawaga.*—On last Saturday, the Shamrock Lacrosse Club contested with the Indians on the Montreal Grounds. The Shamrocks enjoyed a complete "walk over," taking three straight games in less than an hour; the second game having been taken in one minute.

P. J. O'S., ELGINFIELD.—Your communication received. It is entirely unsuitable for our columns. You may be a respectable man but our journal is too respectable to be made a medium of vulgar abuse. You should also remember that our time is precious and that we cannot afford to waste it, in correcting the orthography and syntax of a letter interesting only to yourself.

A. T.—We entirely concur with you in your opinion of the subject of your letter, but we deem the matter unworthy of notice.

Our subscribers will take notice that the present volume of the *True Witness* is approaching its completion. We trust that all our friends, will forward their subscriptions therefore, in due time. Apart from other considerations there is one that ought to influence a subscriber. It is that his next door neighbor can, by looking at the paper, see the amount owed to us—Thus—"Hiram Smith may get John Jones' paper and thereon see, that Mr. Jones has paid to July, 1870, and consequently is indebted to us one year's subscription. It being a notorious truth that the newspaper depends upon its subscribers, then delinquency in payment for value received becomes a great moral wrong. We have had no great cause of complaint with the mass of our friends, but there are a few, whose worldly sense of honor, at least, ought to impel them to forward the amounts due to us without delay. To our subscribers at large we return our thanks for their support in the past; and we believe we merit its hearty continuance. Twenty-one years ago, we entered the field of journalism, invoking the blessings of God's Holy Mother, and in no case since then, have we deviated one iota from the platform presented by us to the Catholic community. We have tried to do our duty, and a want of zeal can never be said to have marred our effort. Let our subscribers then be on the look out for marked papers, and by sending us without more ado their subscriptions, it will save us a deal of useless trouble.

We regret to learn the death of Madame Tache, which event took place at Boucherville, on the 23rd inst., at the advanced age of 73 years. The deceased lady was the mother of Mgr. Tache, Bishop of St. Boniface, of Sheriff Tache of St. Hyacinthe, and of the Deputy-Minister of Agriculture, and aunt of His Worship Mayor Coursol.—*Requiescat in Pace.*

(To the Editor of the True Witness.)

The *Globe's* Montreal correspondent, writing on July 20th, says that "the *True Witness* has a severe article on the riots" and quotes that the "Orange scoundrels would have been given food for hungry fishes in the North River if the Roman Catholics had chosen." The *True Witness* did not say anything of the kind. *Tierna-n-oge* in defending the Catholic clergy of New York from the charge advanced by the *Witness* that they were the promoters of the riot, asked "Had the priests of New York advised resistance or even acted passively would the tale be told to-day that all the Orange miscreants escaped. No the Archbishop of New York and his worthy priests are the saviours of the scoundrels," for the Orangemen of New York would to-day be feeding the fishes, "if the entire Irish Catholic population had determined to repel force with force." That is what *Tierna-n-oge* said and not the *True Witness*. If the correspondent of the *Globe* read the article—and I must presume he did—he would have seen the signature at its foot.

TIERNA-N-OGE.

Last week, the Catholic ladies of Lochiel, gave a grand Picnic for the benefit of St. Alexander's Church. Nothing was left undone to afford pleasure and satisfaction to the patrons of the good work, among whom we were happy to see numbers of our separated brethren who—at least in this part of Western Canada—the good old County of Glengarry—never fail to encourage by their presence and with their purse their Catholic neighbors.

The many friends of the beloved parish priest—Father MacDonell—will be delighted to hear the efforts of the devoted ladies were attended with the most gratifying success.

During the day thousands visited the grounds which were beautifully arranged and partook of the delicacies dispensed by the fair caterers with lavish profusion.

We understand upwards of \$1200 are the proceeds of this Picnic which reflects the greatest credit on all connected with it.

Com.

Lochiel, July 21st, 1871.

PATRON SAINTS.—By Eliza Allen Starr. —Published by J. Murphy & Co., Baltimore, Md. For sale by Messrs. Sadlier & Co., Montreal.

The gifted lady whose talented pen has given to our children a rich treat in the Lives of Patron Saints, deserves the hearty thanks of the Catholic community. The volume before us is charmingly written, and is illustrated by twelve wood-cuts. We recommend Catholic parents to encourage the pious authoress in her good work, for one of the principal duties that devolve upon parents in this generation, is to educate their children in love of the Saints, whose lives were ever models of obedience to the Church. Messrs. Sadlier will send Patron Saints free by mail on receipt of \$2.00.

It is stated that the Ontario Salt Association have sent a deputation, consisting of Dr. Coleman (Secretary), Mr. Ramsford (Clinton), and Mr. Platt (Goderich), to the States with a view of making arrangements with American wholesale merchants for the purchase of all the surplus salt of the Canadian wells.