

The True Witness

AND
CATHOLIC CHRONICLE,
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M. W. KIRWAN—EDITOR AND PROPRIETOR.

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MONTREAL, WEDNESDAY, OCT. 24.

CALENDAR—OCTOBER, 1877.

WEDNESDAY, 24—St. Raphael, Archangel.
First meeting of the General Assembly at Kill-
kenny, 1642. John Knox, Reformer, died, 1572.
THURSDAY, 25—Office of the Blessed Sacrament. SS.
Chrysanthus and Daria, Martyrs.
FRIDAY, 26—St. Evaristus, Pope and Martyr.
Formation of Society of United Irishmen, 1791.
Philadelphia settled, 1682.
SATURDAY, 27—Vigil of St. Simon and Jude. Last
French Invasion of Ireland, 1798.
SUNDAY, 28—TWENTY-THIRD SUNDAY AFTER PENTECOST.
SS. SIMON AND JUDE, APOSTLES.
MONDAY, 29—Feria.
TUESDAY, 30—Feria.

THE VOLUNTEERS.

ST. JEAN BAPTISTE VILLAGE INFANTRY
COMPANY.

The members of the above Company will
MEET this (WEDNESDAY) EVENING, in the
CITY HALL, to receive their Arms; and for
DRILL, NEXT FRIDAY EVENING, at 7.30, at
the MARKET HALL, ST. JEAN BAPTISTE
VILLAGE.

M. W. KIRWAN,
Capt. Commanding.

THIS MORNING'S NEWS.

NEW YORK, Oct. 23.—The Porte charges
the Cossacks and Bulgarians with having
sacked and burned the town of Isor, and sub-
jected the inhabitants to cruel treatment.

VIENNA, October 23.—Russia has ordered
the mobilization of all Cossacks not in active
service, amounting to 91 regiments.

LONDON, October 23.—It is denied that
Colonel Valentine Baker and the other Eng-
lish officers have been sent to Constanti-
nople.

BIELA, October 23.—The Czarewitch is
pushing forward against Rasgrad, leaving a
corps to operate against Ruzhuck.

The inhabitants of Wassioivich district, in
Montenegro, numbering 21,000, are famine
stricken.

Moukhtar Pasha is safe. He occupies a
strong position at Yenikai, west of Saghlanu
Dagh. Ismail Pasha's retreat and junction
with Moukhtar is seriously threatened.

The Writ for Quebec Centre was received
by the Sheriff this morning. The nomination
is fixed for Saturday week. There will be no
contest, as Mr. Malouin's candidature has
been accepted by both sides of politics.

PASTORAL LETTER.

We publish to-day an important pastoral let-
ter from the Bishops of this Province. We
will now be curious to notice what the Protest-
ant press say about this important document.

MR. P. F. WALSH

Mr. P. F. Walsh has been appointed SOLE
AGENT for the TRUE WITNESS in this city.
He is authorized to collect subscriptions, and
to canvass for advertisements. Instead of hav-
ing several agents as hitherto we shall in future
confine ourselves to one.

THE PROPOSED CATHOLIC DAILY IN MONTREAL.

After the announcement we made last week,
our readers will be surprised to hear that we
have withdrawn from all the efforts now being
made to start a DAILY CATHOLIC PAPER IN
MONTREAL. We have gone to considerable
expense—lost a great deal of time—neglected
the interests of this paper—and failure has
been the result. What the cause of this failure
may be, we shall not now say, but we can as-
sure our friends, that we are in no way re-
sponsible for it, and that we have been the
only sufferers by the undertaking. Let it be
distinctly understood that we do not attach
blame to any one, but we think it time to set
about repairing the harm that the project has
done us. It shall now be our ambition to ex-
tend the usefulness of the TRUE WITNESS by
introducing such improvements as will, we be-
lieve, be calculated to please our readers. We
are already negotiating for correspondents in
Ottawa, Quebec, and, perhaps, Toronto.—
Meanwhile, we must request those of our
friends who have hesitated to send in their sub-
scriptions waiting for the Daily, to hesitate no
longer, and to give us that support which all
journals require.

"MAJOR MALAN OF THE BRITISH ARMY."

A paragraph in the daily papers inform us
that "Major Malan of the British army
preached in French" at the Church of Chiniquy,
on Sunday last. We are further informed that
the sermon was "a clear statement of the scrip-
tural verities of our religion" and then the
public is assured—assured too from the lips
of Chiniquy himself—that Major Malan would,
"on an early future occasion give a lecture in
that Church on his missionary experience in
India and China." If Major Malan is now in
Her Majesty's service then he has committed
a breach of discipline by "preaching" in
"Chiniquy's Church on Sunday last" and if
Major Malan is not now in Her Majesty's ser-
vice then he has fallen into bad society, and the
sooner he leaves it the better for his reputation.

VICTORY AGAIN.

The Shamrock Lacrosse Club has behaved
kindly to White Eagle. It has left no room for
jealousies between his team and that of Ker-
aronwa's. Both claim to be the best Indian team
at the game of Lacrosse. White Eagle told a
reporter of the Gazette that he was going to
beat the Shamrock's first and then he would
beat Keraronwa's team afterwards. But the
Shamrock's reversed the order of his anticipa-
tions and beat him in three stright games.
Then Keraronwa comes upon the scene, and
challenges the Shamrock's, and with the same
result, he is beaten in three straight games too.
This is kind of the Shamrock's, for they have
left the dispute between the rival Indian teams
just where it was. Now all that remains is to
play the best men of both teams combined, or let
the Shamrock's challenge the best team of
Whites and Indians combined, that Canada can
produce. There can now be no more charges of
"rough play" correctly brought against them.
Any one who saw the game between the
two Indian clubs and the Shamrocks must
admit that all the rough play was on the part
of Indians. Some men indeed are slow to do
the Shamrock's justice, but they have forced
even their enemies to acknowledge that they
are the best men in Canada at Lacrosse, and
that they play the game with coolness and self
possession. Let us once more express a hope
that they will receive some recognition of their
prowess.

"ROMANISM IN NEW ENGLAND"

The Witness is at its old work once more.
Since it failed to hang Sheehan it has gone mad
on the Catholic question again. It is at the
"priest ridden" people, the "educational sys-
tem, the tithes," and all the thread bare weapons
of assault, as of old. For a time we had hoped
that the Witness could be civil. For a period
we expected that a more generous spirit had
taken possession of our contemporary and that
we would be allowed to pursue our way in
peace. But we fear we are to be disappointed.
We are sorry for it, but it is evident that the
Witness is determined to have war to the
knife. In last night's issue it benomed the
growth of "Romanism" in the New England
States, where according to Protestant testimony,
the Catholics are one to four of the whole
population. Then it appears that the number
of births among the Roman Catholics are said
to be three to one "so that in a short time
there is danger of the Catholic population out-
numbering the Protestant and then "woe" to
the New England States. It predicts the
probable "rule" of America "by Rome" and
so on. And then it makes the discovery that
"France voted against the Pope" that Spain
adores "unbelievers," and that "only for a
time will an Italian autocrat be able to con-
vince the citizens of these countries that
they are bound to submit to him and to
make others do it." In its spleen against
"Romanism" the Witness has become jaundiced
and crazy. If "Romanism" triumphs in
New England it is because the Catholic Church
exact morality from her children, and God's
words are for ever held before the being who
is tempted to offend. Not so with some Pro-
testants in New England, where sins against
God and nature have become habitual. We
shrink from saying more upon this question,
but if the Witness wishes to prevent the growth
of "Romanism" let it advise the Protestants
of New England to practice those virtues which
are the causes of Catholic influence and Catholic
power.

PROPOSED NATIONAL ASSOCIATION.

A number of gentlemen in Montreal have
started a project for forming a "National As-
sociation" in Canada, and many of our leading
citizens have joined it. It is intended, as soon
as there are enough of members, to frame a con-
stitution which, we are lead to believe, will
have for its basis Canadian Independence.
One of the objects of this proposed Association is
to bring together men of different creeds and
to do something towards keeping down, and if
possible, to destroy religious fanaticism in our
midst. It is too early at the present moment

to offer a decided opinion upon the merits of
this proposed organization, but if it prospers,
and succeeds in even scorching religious fanatic-
ism, upon that count, it will receive our hearty
assistance. We can be Catholics and Pro-
testants without being fanatics, as we can be
Catholic and Protestant without insulting those
who differ from us. If as Young said: a
"Christian is the highest type of man," then he
can only prove himself worthy of the designa-
tion by treating men of different creeds with
courteous consideration. But we warn those
gentlemen who are agitating this proposal for a
National Association, that their success will
depend upon the efforts they make to prove
that they are the open and avowed foes of
bigotry in every form. There is no hope for
Canadian Nationality until every man is allowed
to worship God according to the dictates of
his conscience, without being subjected to in-
sult. Until that day arrives Canadian Nation-
ality will never be an accomplished fact. We
would, too, be slow to violently wrench the bonds
which binds us to Great Britain, for in that
connection we have security and protection.
At present we repeat that we would be slow to
advocate such a measure. Time may come,
and no doubt will come, how soon no one can
say, when Canada will find it to her interest
to proclaim herself an independent country,
but we are not prepared to admit that that time
is just now. However in all purely political
affairs, the will of the electors must be the will
of the nation, and the truly loyal man is the one
who gives this will a faithful allegiance.

RITUALISM.

At the present moment there are thirty-nine
churches in London, against eleven last year,
where the daily communion is celebrated; there
are too 340 churches where there are supplied
choirs, against 114 last year; there are 35 with
eucharistic vestments, against 14 last year; and
39 churches display candles on the altar, while
from 1867 the use of incense on the altar has
extended from three churches to sixteen. These
figures are a remarkable testimony to the
growth of Ritualism, while we find a corre-
sponding spirit of antagonism against it, in the
lower grades of London society. It is true
indeed that neither Ritualism nor Protestant-
ism existed in the Primitive and Apostolic
Church. Ritualism although not of modern
growth yet in late years it has sprung
into existence with the limits of the Angli-
can establishment, and in the very bosom
of the most famous of her universities. At
that time the Catholic Church was not strong
in England, and it was from the centre of Pro-
testantism that this remarkable reaction against
the popular belief was to take place.—
From Oxford Ritualism obtained its nourish-
ment and its strength, and all England held its
breath in astonishment at the new departure.
Insult and calumny were heaped upon the
illustrious leaders of this movement. The roar-
ing champions of "Civil and Religious liberty"
could not allow the unoffending chiefs of
Ritualism to go their way in peace. England
awoke from its synope of astonishment and
began war, war to the knife, upon Ritualism
and its advocates. They were denounced at
public meetings, they were condemned in fur-
ious sermons, they were saterised in polemical
pamphlets, and all England cried Anathema!
Anathema! But that movement in Oxford
was God's work, and as God's work, it flourished
in spite of the vain and pompous vapourings of
men who denounced it. One after another the
leaders came into the fold of the Catholic
Church, until from that time to the present
moment, it is computed, that no less than four
hundred Protestants or Ritualists ministers of
the Establishment have become Catholics.
Time went on and the movement spread like
wild fire. Men saw that Protestantism was,
day by day, leading the world to infidelity.
Peoplesaw in Ritualism something that elevated
the mind from nature up to natures God. The
repugnance to "Romanism," which possesses
the English masses, was in some measure over-
come by the repugnance of educated men to
materialism and unbelief. They all saw that if
society was to be saved, "Romanism" should
be approached, and Ritualism became the com-
promise. Instead of demoralizing men, like the
idealistic pantheism of Hegel and the German
school, or like the materialistic atheism of John
Stuart Mill, Ritualism purified the thoughts of
men. Catholic ritual, Catholic phraseology,
and Catholic vestments were imitated.
The "Mass" was "celebrated," auracu-
lar confession became frequent and Rit-
ualistic ministers began to be called
"Father." All these things were indeed steps
in the right direction. At present they stand
between us and the Protestants of the estab-
lishment, and according to both, the Ritualists
are wrong. The Protestants of the establish-
ment in England think the Ritualists went too
far, while we think they did not go far enough.
They still hold fast to "private judgment,"
more or less. Into their errors we shall not
now enquire, but against the persecution to

which they are subjected we can protest.
The rights of the minority are guaranteed in
politics and it should be in religion also. No
man should be insulted because of his belief.
Men who about "Civil and Religious liberty,"
should practice it. But it is not so in England.
The Ritualistic minister who practices the
ritual of his order, is liable to insult, if not to
personal abuse. Ritualism is a revival but
it is no new thing in England. Queen
Elizabeth always had a crucifix in her chapel.
There were, too, lights and crucifixes in most of
the Protestant churches at that time. It was
hatred of "Romanism" and not the "open
Bible" that induced Protestant England to
abandon her ritual, and it is a better knowledge
of "Romanism" that is inducing some of the
most gifted members of the established
Church in England, to seek in Ritualism, an
attempt to guard against the infidelity of the
age.

FRENCH CANADIAN MISSIONARY SOCIETY.

After the expose of the "French Canadian
Missionary Society" made by Mr. Court, one
would think that modesty would be the most
becoming characteristic of the followers of the
Rev. Dr. Wilks. But such is not the case.
Last week they ventured into press again, the
occasion being, "a devotional meeting" in the
lecture room of Erskine Church where, we are
informed "the attendance was not large"—
which means that perhaps about a dozen souls
responded to call for the "devotional meet-
ing." To be sure, one of the speakers, Mr. G.
Bourgoin by name, principal of the Point aux
Trembles school spoke "encouragingly" al-
though he meekly admitted that he was "weak
and needed the Spirit of the Lord." During
the year, he said, that "130 pupils went
through the school; 50 of them came in Roman
Catholics; very few of them went home be-
lievers in that faith." The "Principal of
Point-aux-Trembles school" is a careful man.
He does not inform the public of how many
of the "50" became perverts—it was only a
"very few of them went home believers in that
faith." Would the Principal of the Point-aux-
Trembles school kindly inform the public as
to the number he "converted"—what are there
local habitation, and what are their names.

"Had they a father;
Had they a mother;
Or was there somebody;
Nearer and dearer than all others."

His "French-Canadian Missionary" friends
will rejoice to hear of genuine "converts"
crowding into the saintly arms of the "Prin-
cipal of Point-aux-Trembles school." All
Evangelism will rejoice, and great shall become
the name of Mr. G. Bourgoin, "Principal of
Point-aux-Trembles school." But this is not all.
After "Mr. G. Bourgoin" had addressed the
meeting "where the attendance was not large,"
the Rev. Mr. Beaudry comes upon the stage,
and speaks of "this great work of French-Can-
adian Evangelization." From this gentleman's
remarks, we infer that he is a pervert, for he
said that "he stood as a monument to God's
mercy to prove the fact," that "even the most
bigoted Roman Catholic could be saved." It
is thus the Rev. Mr. Beaudry opens hell to our
gaze. He is "a monument to the fact" that
he was going to hell, but now, like Mr. G.
Bourgoin, he has the "Spirit of the Lord"—
heaven opens to his view and he "will be saved."
Of all this the Rev. Mr. Beaudry "stood as a
monument." We would suggest that under-
neath this "monument of God's mercy" should
be inscribed the exposure of Mr. Court, the false
entries, the squandered money, and the fac-
simile of the writing of the special "monument
of God's mercy," who suddenly became pos-
sessed of the "Spirit of the Lord." Then,
too, he informed the public, at the meeting
where "the attendance was not large," that
"the Roman Catholic hierarchy were getting
afraid of the progress of the work" of "French
Canadian Evangelization,"—that is that the
Church was alarmed at the "very few" pupils
who "went home" from Point-aux-Trembles,
"believers in the Roman Catholic faith," and
that the "Principal" who needed the "Spirit
of the Lord," and the "Rev. Mr. Beaudry
who stood as a monument of God's mercy,"
were making the "Catholic hierarchy afraid"
at the progress they were making. Then comes
the Rev. Mr. Black, who in sombre mood,
deplored the scarcity of funds, and "measured
the zeal of the various churches composing the
four denominations," according to the paucity
of their subscriptions. This means that the peo-
ple who compose the "four denominations"
have seen the folly of French-Canadian Evange-
lization, and they have refused to subscribe as
liberally as they used. But if it is possible,
as the Rev. Mr. Beaudry said, "that even the
most bigoted Roman Catholic can be saved,"
of which let us remember that he "is a monu-
ment," why do not these gentlemen start an
"Irish Evangelization Society" and rescue
those poor Irish "Papists" from the jaws of
the devil. There is plenty of room in Mont-
real, and we would rejoice to see the "Mis-

sionaries" prosecuting labour for the "spread
of the Gospel" in the "foreign parts of Griffin-
town." If they are possessed of the "Spirit
of the Lord," these little trifles would be noth-
ing in their way, and with "monuments" of
God's mercy among them, it may be possible
to save even the "bigoted Roman Catholics"
who surround St. Ann's. But we are not yet
done with the meeting at the Erskine Church.
It appears, according to the report, that the
meeting being "of a social character, those pre-
sent were kindly provided with refreshments,"
paid for, we presume, out of the funds of the
"French-Canadian Missionary Society." If
we are to judge of the mental calibre of the
men who spoke at this meeting, we should re-
commend the next time they require "refresh-
ments"—that they should be furnished with a
sugar stick, and we would advise the caterer
to be careful and give them a slobbering bib
as well.

"ROME'S FUTURE."

The Witness has assailed "Rome's Future,"
It thinks that the Protestants of Canada would
"emigrate" if they did not expect the "decline
and fall of Romanism" in the Dominion. It
says that "the utterances of the Pope are quite
distinct to the effect that Protestant are not to be
allowed to exist in the exercise of their natural
rights wherever the Catholics can prevent it." Will
the Witness kindly inform us where it
obtained its information? We are not aware
that the Pope has ever "uttered" anything of
the kind, and the Witness will confer a favour
upon ourselves, and a special blessing upon Pro-
testantism, if it can show us where, when or how,
the Pope has said that "Protestants are not to
be allowed to exist in the exercise of their natu-
ral rights wherever Catholics can prevent it." We
had a different opinion of the old
man who guides the destiny of the Catholic
world, and we shall require something more
than the mere assertion of the Witness to alter
our opinion. Is it practiced in France where
Protestantism is as free as Catholicism and
where the Church of the minority has the
amplest guarantees of Religious Liberty? Could
not the Catholics of that County prevent the
Protestants from "the exercise of their natural
rights" if they were so disposed? Is it practiced
in Austria, where there is no restriction upon
religious freedom and where the Catholics
could, if they wished, prevent the Protestants
from "existing" at all if they were so inclined.
Nay coming nearer home—what restriction is
there upon Religious Liberty in this Province
of Quebec where the Catholics could, if they
liked, seriously impede the efforts of insulting
evangelizers? Will the Witness come down to
fact, and not thus blind some of its readers
with vague generalities? If the Witness will
not do so, then we will. It is then in Pro-
testant countries that you must look for unadul-
terated intolerance. It is Protestant countries
where Catholics are not allowed to "exist" politi-
cally, and where "the exercise of their natural
rights" are denied them. Look at the intolerance
of the Talk law of Prussia; look at the intoler-
ance of the English people in not sending a
single Catholic M.P., to represent the 2,000-
000 of Catholics in Great Britain; and look at
our own doors, at Prestiant Ontario, where
200,000 Irish Catholics are unrepresented in
the Parliament for the Dominion. In this
province the Protestants have more, far more,
than their legitimate representation according
either to numbers or wealth, while in Ontario
the Catholics have no representation at all.
How does the Witness account for this? We
have often asked the question and we have
never yet received a reply. We are thus left
to assume that the Witness is unable to give a
satisfactory answer, but it continues its vague
assertions all the same. Does the Witness read
history? Does it remember what Lingard—
himself an Englishman—said of the way Pro-
testant England persecuted Catholic Ireland? Who
persecuted the Church in Switzerland—
who but Protestants? Does it remember any-
thing of Farel and the famous Bernese decree.
Are we to trace the history of the "Reforma-
tion," are we to hold up the doings of its
chiefs? England has always been intolerant
to Catholics. Other countries may be intoler-
ant too, for intolerance, more or less has existed
in every government in the world which
professed a religion. Rome was intolerant
when she would not admit the Gods of
Egypt, any more than the Jewish or Christian
Religion. But we hold to our opinion, which
we think we can prove, that there has been
less intolerance in the Catholic Church than
there has been in any Church in the world.
Then the Witness continues its assault about
"relics," "saints," and "martyrs," and all
the stock-in-trade of assertion. It quotes Hallam,
against Macaulay, but it forgets to quote
Spalding, Balme, Milner, Preston, and a host
of others against Hallam, and by way of advan-
tising the *Nova Dominion* Monthly gives a
quotation from its pages, in which the writer
predicts the fall of "Romanism." He has re-
peated the old cry, with which sectaries have