

The True Witness

AND
CATHOLIC CHRONICLE,
PRINTED AND PUBLISHED EVERY WEDNESDAY,
AT
662 1/2 CRAIG STREET.
M. W. KIRWAN—EDITOR AND PROPRIETOR.
Terms—\$2.00 per annum—in Advance

MONTREAL, WEDNESDAY, OCT. 24.

CALENDAR—OCTOBER, 1877.

WEDNESDAY, 24—St. Raphael, Archangel.
First meeting of the General Assembly at Killenny, 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 subjected 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 English officers have been sent to Constantinople.

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

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

Moukhtar Pasha is safe. He occupies a strong position at Yenikai, west of Saghanlu 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 letter from the Bishops of this Province. We will now be curious to notice what the Protestant 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 having 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 assure our friends, that we are in no way responsible 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 extend the usefulness of the TRUE WITNESS by introducing such improvements as will, we believe, 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 subscriptions 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 scriptural 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 service 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 Keraronwa'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 anticipations 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 system, 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 bemoaned 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 outnumbering the Protestant and then "woo" 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 admires "unbelievers," and that "only for a time will an Italian autocrat be able to convince 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 exacts morality from her children, and God's words are for ever held before the being who is tempted to offend. Not so with some Protestants 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 Association" 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 constitution 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 fanaticism, upon that count, it will receive our hearty assistance. We can be Catholics and Protestants 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 designation 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 insult. Until that day arrives Canadian Nationality 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 surpliced 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 corresponding spirit of antagonism against it, in the lower grades of London society. It is true indeed that neither Ritualism nor Protestantism 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 Anglican 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 Protestantism that this remarkable reaction against the popular belief was to take place.—From Oxford Ritualism obtained its nourishment 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 roaring 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 furious 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 overcome 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 compromise. 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," auricular confession became frequent and Ritualistic 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 establishment, and according to both, the Ritualists are wrong. The Protestants of the establishment 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 exposure 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 meeting." To be sure, one of the speakers, Mr. G. Bourgoin by name, principal of the Point aux Trembles school spoke "encouragingly" although 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 believers 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 habitations, 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 "Principal 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-Canadian Evangelization." From this gentleman's remarks, we infer that he is a prevert, 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 underneath 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 possessed 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 people who compose the "four denominations" have seen the folly of French-Canadian Evangelization, 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 monument" 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 Montreal, and we would rejoice to see the "Mis-

sionaries" prosecuting labour for the "spread of the Gospel" in the "foreign parts of Griffintown." If they are possessed of the "Spirit of the Lord," these little trifles would be nothing 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 present 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 recommend the next time they require "refreshments"—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 Protestantism, 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 natural 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 gifts" 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 Protestant countries that you must look for unadulterated intolerance. It is Protestant countries where Catholics are not allowed to "exist" politically, and where "the exercise of their natural rights" are denied them. Look at the intolerance of the Falk law of Prussia; look at the intolerance 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 Prestant 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 Protestant England persecuted Catholic Ireland? Who persecuted the Church in Switzerland—who but Protestants? Does it remember anything of Farel and the famous Bernese decree. Are we to trace the history of the "Reformation," are we to hold up the doings of its chiefs? England has always been intolerant to Catholics. Other countries may be intolerant 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 Maquay, but it forgets to quote Spalding, Balmea, Milner, Preston, and a host of others against Hallam, and by way of advertising the "New Dominion Monthly" gives a quotation from its pages, in which the writer predicts the fall of "Romanism." He has repeated the old cry, with which sectaries have