

The True Witness

AND CATHOLIC CHRONICLE, PRINTED AND PUBLISHED EVERY FRIDAY. At No. 195, Fortification Lane, by J. GILLIES, to whom all Business Letters should be addressed.

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TERMS YEARLY IN ADVANCE: To all country Subscribers, Two Dollars. If the Subscription is not renewed at the expiration of the year, then, in case the paper be continued, the terms shall be Two Dollars and a half.

The True Witness can be had at the News Depots. Single copies, 5 cts. To all Subscribers whose papers are delivered by carriers, Two Dollars and a half, in advance; and if not renewed at the end of the year, then, if we continue sending the paper, the Subscription shall be Three Dollars.

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MONTREAL, FRIDAY, OCTOBER 16, 1874.

ECCLIASTICAL CALENDAR.

OCTOBER—1874.

Friday, 16—Of the Feria. Saturday, 17—St. Hedwig, W. Sunday, 18—Twenty-first after Pentecost. Monday, 19—St. Peter of Alcantara, C. Tuesday, 20—St. John Cantius, C. Wednesday, 21—St. Hilarton, Ab. Thursday, 22—Of the Blessed Sacrament.

NEWS OF THE WEEK.

The reports that reached us in the early part of last week of the wounding of Charles VII. of Spain, by a mutinous soldier, and of the subsequent death of His Majesty, soon turned out to be false. Little reliance can be placed on the accounts transmitted by cable, of actions betwixt the royalist and revolutionary forces, in which of course the latter are always victorious.

From the Continent of Europe the most important news, because of the revelations which may be expected, is the arrest and imprisonment of Count von Arnim by Prince Bismarck. It seems that the first named has, and still detains, in his possessions a number of papers, official, semi-official, and private, relating to matters of great political and diplomatic interest, the publication of which would be injurious to Prince Bismarck, by revealing to the eyes of Europe the man's double dealing and treachery.

It has been rumored that the Queen Dowager of Bavaria is about to become, or has become a Catholic. The Archbishop of Cologne has been released from jail after six months' imprisonment. It is to be feared that he will soon be a prisoner again, as we may be sure that he never will obey the Edicts laws, when these are in opposition to the higher laws of the Church.

We learn from the correspondent of the London Times that the Bishop of Breslau, though his stipend of 12,000 thalers has been stopped by the State, on account of his refusal to violate the laws of the Church by appointing successors to parish priests deposed by the Civil Power—has been required to pay the income tax on the full amount of his former stipend of which he does not receive one penny.

The ecclesiastical laws are also oppressive as towards Protestants, as well as towards Catholics; for from the same source we learn that a Protestant sect, that of the Mennonites, has just had one of its ministers fined 25 thalers for refusing to administer the Sacrament to a young man who had infringed one of the fundamental laws of the denomination by undertaking military service.

Again we learn, still through the columns of the London Times, that Dr. Delany, Bishop of Cork, was, if not forcibly expelled from Homburg by the order of the Prussian government, at all events induced to leave quickly by an intimation conveyed to him by the Burgomaster, that in a few days the law against foreign ecclesiastical dignitaries would be enforced in his case.

The wisdom of the Catholic Church in her condemnation of all secret societies, no matter by what name called, Carbonari, or Freemasons, has just received a striking illustration in the apprehension and bringing to justice of the members of one of these secret societies at Ravenna. For a long time this society has been carrying on its heinous practices undisturbed; no less than thirteen persons have within a short space of time fallen beneath the daggers of its members, acting of course under instructions from headquarters and from the Grand Masters, or whatever else may be the name of the chief dignitaries; and it was only through the defection of one of the vile lot, who denounced his accomplices, that some of these have at last been arrested, and brought to justice.

jects of the hostility of all secret societies be the Pope and the Catholic Church; their next are the throne, the family, and property. Ere long the State will in self defence be forced to assume as towards the secret societies, the attitude of the Catholic Church towards them.

The "Mafia" is the name of another of these secret societies, whose field of operations is at present in Sicily. The condition of that country is told by a correspondent of the Times. If a true description, the revolution has been but a bad bargain for the Sicilians, for it is evident that the rule of Victor Emmanuel is hated by the people, who are only kept in subjection by the bayonets of his foreign mercenaries.

The "Nouvelles Mondes" of Wednesday, 7th inst., publishes the list of the several churches belonging to Catholics and Anglicans respectively, and the sums at which they have been respectively rated. Well and earnestly our learned contemporary argues against the taxing of property devoted to religious purposes, as false in principle, and as repugnant to the spirit of existing treaties.

We will not discuss the question of immunity from taxation for religious, and charitable institutions generally, as we well might, from the stand point of principle, and for the moment we waive the argument that what is given to God and to God's poor should be held sacred; this task we leave to able pens than ours. But taking our stand on the lower ground of expediency, we argue that it is inexpedient, and an unwise policy to tax the institutions referred to, as by so doing their power of rendering service to the public by taking care of the poor, the sick, and infirm, is by so much diminished.

We trust that the decision for taxing churches lately come to, may be reconsidered and reversed as contrary to sound economy, if upon no other grounds. We do not of course impute any bad motives to those who have aided in imposing the new taxes; but we think that they have not duly considered the question in all its aspects; or they would have seen that it was a very unwise proceeding on their part to tax institutions that devote their entire income to the public service.

What should we think of the policy of a railway company for instance, which should refuse to convey, gratuitously, to the scene of a terrible railroad accident, surgeons and medical men offering their services gratuitously for the relief of the wounded, on the plea that "dead-heads" were not tolerated on the line? Such in principle is the policy of the city which taxes the incomes of those of its citizens who gratuitously devote themselves, their persons, and their entire substance to the doing of a work which must be done; but which can not be done so effectively and so cheaply by any other agency as by that of private charity.

The Witness of course approves of the recent financial measures; no doubt because it sees, or fancies that it sees, in the crippling of our Catholic religious and charitable institutions, an opening for proselytism, by means of what it would call "non-sectarian" hospitals and asylums, ailment by public funds, and therefore under the direct control of the civil power—just as it is the advocate of "non-sectarian" common schools for the same reason. But for this very reason should Catholics oppose those measures; as Catholics we prefer the Sister of Charity to Mrs. Gamp, or hiring nurse—and one or the other we must have.

It is indeed strange that, whilst we cannot manage to get a small-pox hospital in spite of the constant ravages of this epidemic; that whilst, because of the heavy, and as Montreal progresses, the ever increasing pressure upon their limited resources, it is even at the present moment impossible for our charitable institutions to meet all the demands upon them—demands which of course increase as the city population increases, whilst their revenues receive but little, if any, benefit from what are called the improvements—it should seriously be proposed to place still heavier burdens upon the only agencies that exist, or can exist, for cheaply and effectually applying a remedy for the spread of pauperism. The killing of the goose that laid the golden eggs was highest wisdom compared with such a financial policy.

Though it is certainly no business of ours to chronicle the sayings and doings of our separated brethren, we feel that we are not improperly interfering with their affairs in noticing the recent meetings at Montreal of a large number of Protestant ministers calling themselves members of the Evangelical Alliance. As the name which they assume implies, the Alliance is composed, not of the representatives of all Protestant denominations, but exclusively of the adherents of those Protestant sects which style themselves Evangelical.

All the other sects, numerous and important though these be, were excluded. Thus limited, a meeting such as we have had in Montreal—a packed meeting—is only valuable as showing how great and how irreconcilable are the divergences of Protestantism. Of the many Protestant denominations to be found in this City, many—and those in point of intelligence, and the soundness of their Protestant principles the most important—were not represented at all; as for instance the large and influential body known as Unitarians, to whom we suppose even evangelical Protestants will not deny the name of Christians. These, and their ministers held aloof from the assemblage of their brother Protestants; as did also a large number of the Anglican ministers, most conspicuously Dr. Oxenden, the Anglican bishop, who (whether because he felt that it would be a lowering of his dignity to attend the meetings of the Evangelical Alliance, or because as an Anglican churchman he could not repeat the peculiar shib-

boleth of the several sects of which it was made up, without compromising himself with some of his own clergy, we cannot tell)—seems to have taken no part in the proceedings. At all events, his name is not mentioned in connection therein.

There was a good deal of talk about unity of course; but after much talking the meeting separated leaving things just as they found them, unless perhaps it may have sown the seeds of fresh divisions as was the case with the meeting of a similar body, a short time ago at New York, and of which as yet the only ostensible result has been the bringing to a head of a schism in the Protestant episcopalian sect. Nor could it possibly be otherwise.—The differences betwixt Protestants are fundamental. What religious unity can there be for instance betwixt men to some of whom the founder of the Christian religion was God incarnate? to others of whom he was but a mere creature, the son of Mary and Joseph? To talk of religious union betwixt sects holding such contradictory views of Christianity is sheer nonsense.

It will not do for the Evangelicals to ignore the existence of the Liberal Protestant denominations, composed as these are of men the most distinguished in the Protestant world for their erudition, their careful biblical researches, and their earnest gropings after truth; denominations which can boast of names like Channing, and Newton, and Milton, and hosts of others in the past; and which at the present day can point to an array of men, distinguished alike by their learning and their exemplary lives; men foremost in every philanthropic movement having for its object the social elevation of the human race. Either these men are Protestant Christians, or they are not worthy of the name of Christians at all. To deny to them the title of Christians would be a reach of impudence to which even the Evangelical Alliance can not attain; and therefore it must confess that they are Protestants, and that therefore amongst Protestant Christians it has not yet, after centuries of disputing and wrangling over an open bible been decided whether Christ be God-Man or simply man; the proper object of supreme Christian worship, or a mere creature to whom it would be most rank idolatry to offer the worship which is due only to God.

Still to hear the members of the Alliance and their friends talk, one would think that, outside of their own little coterie, of the so-called "Evangelical" sects there was no such a thing as Protestant Christianity. The traditional three tailors of Tooley Street, the artists, politicians, and other eminent citizens of Little Pedlington were, in their generation, men of eminent modesty as compared with the members of the Evangelical Alliance.—"Lord how we apples do swim," is still their cry; and so they glory themselves, and their office, not aware how absurd they appear to unprejudiced on-lookers. Yet of all men Catholics ought mostly to rejoice that periodically Protestants should be moved thus to make a sight of themselves, and their divisions before men and angels. The oftener these Evangelical Alliance meetings are held, and the greater the publicity given to their funny proceedings, the better for the cause of Catholicity and of the One Infallible Church.

THE PONTIGNY PILGRIMAGE.—The Times can see as far through a mill stone as any body, and its keenness and accuracy of vision is of course shared by its correspondents. One of these discourses of the late pilgrimage to Pontigny by a large body of English Catholics, and he naturally offers an explanation of this, to Protestants, unaccountable act of devotion.

In the Abbey of Pontigny are preserved the remains of St. Edmund of Canterbury—known in France as St. Edme. He in his day was a brave soldier of the cross and a stout Papist. He in consequence incurred the wrath of the Bismarcks of his day, and driven into exile, gave up his soul to God at Pontigny where his relics are preserved as amongst the richest treasures of the Abbey. It was to visit these, and to implore the intercession of St. Edme that so many devout Catholics from England lately visited Pontigny. In what light does the Protestant correspondent of the London Times regard this pilgrimage?

"ULTRAMONTANISM BAMPANT.—"It has been a plain and open demonstration of a strong feeling among the Roman Catholic body in England that Church and the State have each a province of its own, in which it ought to be supreme, and that in strictly ecclesiastical matters all hostile or aggressive action on the part of the State should be met by an attitude of passive resistance. That, at all events, is the light in which I am bound to read the sum and substance of what I have seen and heard during the last few days in mixing with the companions of my journey; and I am sure that it is on this ground that the pious and brave St. Edmund was chosen, so to speak, as the patron of the pilgrimage this year, rather than a greater but more worldly prelate and saint, such as St. Thomas of Canterbury."—Times Cor.

Though in the above there might be found some expressions to which Catholics might object, it is no doubt true that in a certain sense the Pontigny Pilgrimage may be looked upon as a protest against Erastianism; as the assertion of the principle that the State has no authority in or over the Church; and that Catholics are always bound to resist, even to the death, as in the case of St. Edmund of Canterbury, every attempt on the part of the State to exercise lordship over the Church. National Churches, in that they are National, are creatures of the State, and properly belong to the domain of the State; but the Catholic Church owes, and will yield allegiance to no secular authority on earth, since she holds not from the State, but direct from God.

ORDINATIONS.—On Sunday, the 4th inst., in the Chapel of the Seminary of St. Nicolet, Mgr. Lafloche, conferred Holy Orders on the following:—Tonsure—MM. James M. Givley, J. Bte. Grenier, Adolphe Blondin, Olivier Beauchene, Edmond Courval, Theophile Joyal and Norbert Pronk. Minor Orders—MM. Antoine Lamy, Raymond Caisso, Marcel Gill, Alfred Lebrun, Mederic Roy, Theophile Lemire, Exilla Janelle, J. Bte. Grenier, and James M. Givley. Priesthood—M. Elie Blais. This gentleman is the brother of the Director of the Seminary of Nicolet. The above named gentlemen are all of the diocese of Three Rivers with the exception of M. J. M. Givley who belongs to the diocese of Toronto.

PROTESTANT REVIVALS IN INDIA.—The Pall Mall Gazette tells a good story about revivals, and native conversions in India. Our readers will, we think, relish it.

A revivalist meeting, it seems, was being held the other day in the place of worship of the Rev. M. Taylor of Madras. "It is customary," says the Pall Mall Gazette, "on these occasions for the converts to rise from their seats in succession, and detail their experiences for each other's edification. Several Hindoos had been admitted to the meeting, and one of these quietly asked permission to communicate his experiences."

Leave was of course granted, and the interesting convert to the "truth as it is" &c., stood up, and commenced the enumeration of his experiences.—We continue the story in the words of the Pall Mall Gazette:—

"They"—his experiences—"were awaited with breathless attention. He then gravely stated that, having been troubled with dyspepsia for many years, and experiencing no relief from the prescriptions of doctors, it had suddenly occurred to him to try an invocation of Brahma. He did so, and was immediately cured. He had hitherto slighted Brahma, but now he was converted, and would recognise him for ever as his saviour."

These remarkable experiences, interesting as they were, and quite on a par with the usual twaddle of Exeter Hall, and Anniversary Meetings, startled the assembly not a little.

"The commotion," says the Pall Mall Gazette, "which took place on hearing this announcement was indescribable, and the meeting broke up in great disorder."

The same Protestant paper draws the following moral:—

"The story is a warning to Revivalist preachers and others not to trust implicitly to the gratifying nature of the testimony called for from a miscellaneous crowd of supposed converts."—Pall Mall Gazette.

We learn by a paragraph in the Montreal Witness of the 6th inst., that the Post Office authorities of Great Britain have classed amongst obscene publications, and consequently put an embargo upon, the reports of the Beecher case, which the editor of the Montreal Witness with a keen eye to the main chance, and to enhance his circulation carefully reproduced in all their nastiness, and did his best to circulate amongst the young men and women of Canada. How a respectable Protestant parent can allow such a paper—a family paper it calls itself—to pollute his home with its Beecher filth is to us inexplicable. However it is pleasant to learn that the British Post Office authorities have a keener sense of decency, and the requirements of public morality, than has the editor of the "only daily religious paper in the world."

The Christian at Work says: "The loose, inaccurate, over-reaching way in which some apparently sincere Christians do business, accounts for their being useless lumber in the way of sinners, and even stumbling blocks in the way of sinners."

The above reminds us of the story of the converted horse-dealer, who being on one occasion, because of his sharp practice, twitted with inconsistency, replied that, "business was business, but religion was religion; and that he did not want to have the Lord a-loading round when he was trading horses."

From Returns published in the London Times with respect to the consumption of spirits in the United Kingdom, we gather some important facts. In England there has been during the first six months of the current year, an increase in the consumption of home made spirits 586,449 gallons; in Scotland, an increase of 182,655 gallons; but in Ireland there has occurred a decrease in consumption of 106,465 gallons, as compared with the corresponding six months of the previous year.

RECORD OF THE BI-CENTENNIAL.—At the request of the Irish Catholic people of Quebec, Mr. W. Leslie Thom, of the Quebec Morning Chronicle, is preparing in book form, a comprehensive review of the celebration of the two hundredth anniversary of the erection of the Episcopal See of Quebec. The volume, which will consist of 100 pages, will appear next week, and will be sold at the very reasonable price of 25 cents. His Grace the Archbishop of Quebec has given his approbation to the work undertaken by Mr. Thom, and we have every reason to believe that it will prove a welcome volume to the faithful. We may remark that a special edition, embellished with photographic illustrations, will be published at 50 cents per copy.

BLESSING A BELL FOR COTE ST. PAUL CATHOLIC CHURCH.—Owing to pressure on our columns this week, we are unable to give an account of the ceremonies at this church on Sunday, but in our next number we will give a full report of the proceedings, as well as the eloquent sermon of Revd. James Murphy, Wicklow, Ireland.

TO CORRESPONDENTS.—We would inform our highly esteemed Correspondent, M. T. W., that his communication is unavoidably crowded out of this issue but it shall appear in our next.

ROSA D'ERINA AT ST. PATRICK'S AND THE GSW.—Two magnificent musical treats were given by this gifted and versatile artiste, in the above churches on Sunday last to immense audiences. The selections were of the most sublime character, embracing compositions from Rossini, Cherubini, Haydn, Zingarelli, &c. The glorious voice of "Ireland's Queen of Song" was heard to great advantage in her Sacred Solos; whilst her organ-playing was simply superb.

ROSA D'ERINA AT THE THEATRE ROYAL.—Arrangements are being made for the appearance of the above distinguished Artiste in Concert and Opera at the Theatre Royal, on Monday evening next, 19th inst. Only one evening's performance can be given, and we are sure the numerous friends of "Rose of Erin" will give her a bumper house.

ROSA D'ERINA'S two evenings entertainment at the Mechanics' Hall last week were very successful, the Hall being crowded each night.

DISGRACEFUL TO MONTREAL.—CITY MORTALITY.—During September there were 577 interments in the cemeteries.

A STRIKING CONTRAST.

If the greatest orator belonging to the Home Rule camp were to make a speech defining what the Irish people require when they demand Home Rule and why they require Home Rule at all, he would speak for a long time before he could so plainly show, as an incident that happened during the last few days in this Province. We have all read of the numerous meetings that have been held throughout Ireland demanding Denominational education, tenant right, and the release of the Fenian prisoners. Resolutions have been sent to the various Prime Ministers on the subject and the matter has been brought forward in the Imperial House of Commons but all is of no avail, the government will do what they please, not what will please the people. What a difference there is here. In consequence of meetings having been held demanding the action of the government in the "Tandernies Land Swap" transaction, together with the censure of the Press the Provincial government were forced to resign. This shows plainly that if a Local government was sitting in College green, they should do the same thing, and at all times obey the voice of the people. The majority of the votes of the Irish members during the past session have been in every case in accordance with the feelings of the Irish people, but there is no use in that as the English and Scotch members vote with the minority and leave the representatives of the people nowhere. In the appointments to the several places in the Ministry whoever is chief secretary of Ireland is always sure to be a man who was never in that country in his life and knows nothing about it except what he reads out of the bigoted London Press. No wonder that the Irish people are discontented under such circumstances; finding their wishes entirely ignored except in a few cases in which by constant agitation they wrench some little concession. Catholic education was the cause of turning the Gladstone Ministry out of office and we have not the slightest doubt that other ministries will share a similar fate if they do not show practically their intention to act fairly towards that country without using the iron rod of coercion. The education of the Catholic youth of Ireland would be in a deplorable state if left to the government. They have plenty of "National" schools, but if a crucifix is seen hanging up or a catechism seen around when the Inspector or any other of the authorities visit it will be very soon thrown into the fire. It is to the good Christian Brothers and the Nuns that the poor and middle classes owe their religious education. We have never sympathized with the acts of the political prisoners but even the organs of the government admit that they have been sufficiently punished, and no one denies the want of "Fixity of Tenure" asked by the farmers throughout the country. Still every petition and resolution on the subject is put off either with an entire refusal or an evasive answer and will so, we are in dread, till self government is attained whenever that will be. Even Bismarck is trying to conciliate Alsace by every means in his power, and has refused them no favour, but the following will show their feeling:—

"A demand for Home Rule has been made by Alsace. The local District Council of that unfortunate French province, elected though it was under the direct Bismarckian coercion, on Saturday the 29th ult., adopted a resolution expressing a hope that the people it represented would shortly be placed in possession of a separate constitution and of a local parliament. The Governor immediately protested against this resolution, and no doubt Bismarck will be vastly annoyed by it; for he has lately, in the hope of reconciling them to German rule, been absolutely showering material favours upon the Alsacians."

There have been no favours "showered" on the Irish people still they are asked to be contented. It was also said in Germany that it was only ecclesiastics who were opposed to the Bismarckian persecution of the clergy. The same is said by the organs of the English Government that Home Rule is Rome Rule, but the following will show how one assertion is as false as the other:—

"It has been frequently said that it was only ecclesiastics who were opposed to those laws, and that the Catholic bishops and priests of Germany would soon be deserted by their flocks. But when on Sunday, the 30th ult., at Xionz, the new archdeacon, who owes his appointment to his acceptance of Bismarck's terms, attempted to celebrate his first Mass, a large crowd assembled and prevented him! Popular indignation, in fact, ran so high that the troops had to be called out to quell the disturbances."

With regard to the comparison between Canada and Ireland, English Journalists have often read the lesson of Canada as the true exemplar for the settlement of "the Irish difficulty" and we believe the contrast drawn at the commencement of this notice makes that statement more clear and true.

PRESENTATION.

A deputation from the St. Bridget's Total Abstinence and Benefit Society, and a few of the Parishioners waited on the Rev. Jno. H. O'Rourke, C.C., late of St. Bridget's Parish, at the residence of his mother, and presented him with a purse.

Mr. Donovan, 1st Vice-President of the St. Bridget's Temperance Society made a stirring address. In the course of which he remarked that the sorrow felt by the English speaking portion of the parishioners of the St. Bridget's parish at the removal from amongst them of so good and zealous a priest was very great indeed.

The St. Bridget's Society more especially would miss him, as his every effort was directed to the advancement of the noble cause of Temperance and the furtherance of the usefulness of the Society of which he was Rev. Director.

That he was known from his boyhood by the older members of the congregation, and it gave them great pleasure and happiness when he was appointed to St. Bridget's Parish. But the Priest was like unto a good soldier when ordered by his superior to another field of action willingly and without a murmur obeyed the command.

In conclusion after returning his sincere thanks on behalf of the Society and the Parishioners for the many acts of kindness and benevolence, performed by the rev. gentleman. He said: Before parting, Rev. Sir, you will please accept of this purse which I have been deputed to present you as a slight mark of the esteem and regard in which you have been held by our Society and Parishioners.

To which the reverend gentleman made a feeling reply.

IRISH HOME RULE LEAGUE.

The regular monthly meeting of the Montreal branch of the Irish Home Rule League was held on the 6th inst., in the Hall of the St. Patrick's Society, corner of Craig and St. Alexander streets. There was a good attendance of the members and friends of the cause.

The President Edward Murphy Esq., occupied the chair; the minutes of last meeting were read and approved.—It was then suggested by Mr. Carroll, Mr. Curran, and others, that they adjourn as a compliment to their fair and talented countrywoman Rosa D'Erina, "Ireland's Queen of Song," and to enable all present to attend her concert that evening. Mr. Carroll then proposed, seconded by Mr. Callahan:—

"That they adjourn to next monthly meeting as a compliment to Rosa D'Erina and to enable them to attend her concert."

This was put by the chair to the meeting and carried by acclamation. The meeting adjourned and those present proceeded to the concert.