

# The True Witness

AND  
CATHOLIC CHRONICLE.  
PRINTED AND PUBLISHED EVERY FRIDAY

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to whom all Business Letters should be addressed.

G. E. CLERK, Editor.

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## MONTREAL, FRIDAY, AUGUST 27, 1875

### ECCLIASTICAL CALENDAR.

August—1875.

Friday, 27—St. Joseph Calascius, C.  
Saturday, 28—St. Augustine, B.C.D.  
Sunday, 29—15 P. Sacred Heart of Mary.  
Monday, 30—St. Rose of Lima, V.  
Tuesday, 31—St. Raymond Nonnatus, C.

SEPTEMBER, 1875.

Wednesday, 1—Benedict of St. John Baptist (29th Aug.)  
Thursday, 2—St. Stephen, King of Hungary, C.

### PUBLISHER'S NOTICE.

The TRUE WITNESS began its Twenty-Sixth Volume on the 20th of August. Subscribers in arrears will please examine the date after their address, and remit in full to this Office without delay. As pre-payment of Postage by the Publisher will begin on the 1st of October, all those who have not paid up arrears and renewed their subscriptions will not receive the paper after that date.

### NEWS OF THE WEEK.

Another step has been taken in Prussia towards the destruction of the episcopal government of the Catholic Church, and towards the enforcement of State interdiction on the administration of the Sacraments. The Supreme Tribunal at Berlin has just delivered a judgment, in which it is ruled that episcopal functions, such as the administration of the Sacrament of Confirmation, can in Prussian dioceses be exercised only by the Bishops appointed to those dioceses, and confirmed by the Government. By one blow the whole system by which dioceses are governed provisionally is thus knocked on the head. The Bishops in *partibus*, as the Court declares with an insulting irony, are invested with episcopal authority only within their own dioceses in *partibus* of which they bear the title. So that as the Bishops are one by one imprisoned or exiled, no Administrator, Conductor, or Auxiliary Bishop can be appointed, or if he is appointed, can do any episcopal act, such as ordaining or confirming, without suffering penalties and removal. And as by degrees the sees become vacant, and no new Bishops can be appointed—for in order to obtain "confirmation by the Government" they must break with the Church and the Holy See—inasmuch as by this judgment the performance of any episcopal act by any other Bishops is made illegal, the continuation of the priesthood and the administration of Confirmation, and eventually of Extreme Unction, to the laity will become impossible.

The Holy Father has approved of the selection of Canon Gleich, whom the Prince Bishop of Breslau nominated for the vacant place of Assistant Bishop. On the 22nd July, early in the morning in the chapel of the seminary there, the Dean of the Cathedral Chapter, Mgr. Peschke, received from the Bishop elect the Profession of Faith, having been authorized to do so by Mgr. Jacobini, the Apostolic Nuncio at Vienna. With respect to the Prince Bishop himself the Liberal papers have been lately proclaiming that at length he is about to recognize and conform to the May Laws. The strictly official papers, however, have not been indulging in any such delusions. The occasion for all these absurd reports was the announcement that he had transmitted to the Ober President of Silesia a declaration that he intended to allow the law "concerning the administration of ecclesiastical property in Catholic parishes" to take its course. It now appears that a similar declaration has been transmitted to the Provincial Government from the office of the Vicar-General of the diocese of Hildesheim. And according to the *Frankfurter Zeitung* a similar notice has been given by the Vicar Capitular of Fulda. The *Germania* observes that the German Episcopate were of one mind in this matter. They could not prevent the carrying the law into effect; they must only trust to the exertions of the good Catholic parishioners to diminish its material bad effects. As to the Prince Bishop, if he were disposed to carry out the policy of the May Laws, why did he go to Johannesburg? and why does he remain there?

The *London Graphic* publishes as a supplement a set of diagrams showing the war strength of the great European Powers in the year 1874. The figures are chiefly taken from works published by the Austrian staff. Certain alterations have, however, been made. For instance, the English colonies, including India, were not taken into account either as sources of strength or weakness by the Austrian staff, but colonies and foreign possessions are included in the estimate given of each Power. In regard to the amount of territory ruled by the political head of each nation, England is first, surpassing

even Russia, when her enormous colonies and dependencies are included. With respect to the population of the various European countries, still, of course, including with each country its colonies and dependencies, England again exceeds her Continental neighbours. Russia approaches her most nearly, but while Russian subjects number 76,000,000, England owns the allegiance of 290,000,000. A diagram shows that the added population of the territory of Russia, Austria, Italy, France, and Germany amounts only to 223,000,000. In the strength of the armies are included all reserves, but not that last line known by various names which is only called out when the country is in imminent peril, and is always doubtful as to actual efficiency in case of war. In Germany we call these troops *Landsturm*, in France (new organization) territorial troops, in England volunteers, but in no country can their actual strength be estimated by their numbers. The proportion between the army and the population of the different countries also shown, and even accepting as the fairer comparative estimate the proportion of 6 which the regular army presents to the population of the United Kingdom, it is seen that England is far behind her neighbours. The number of horses in a country is given because it has a direct bearing on the readiness for war. Russia has here a great pre-eminence.

The *Central Schweizer* of Uri, Switzerland, states seriously that a proposal will be submitted to the Landsgemeinde to delay the restoration of the Tell's Chapel on the Lake of the Four Cantons and drape it in black until the day when the Catholics throughout Switzerland regain their social and religious rights. The symbol of mourning, it adds daily presented to the view of the tourists, will apprise them in mute though decisive language, that for the time there exists in Switzerland an oppressed and outlawed community—a community that hopes and prays for the hour of deliverance.

The Lucerne correspondent of the *Vaterland* says that general prayers have been ordered throughout that canton to implore the mercy of Heaven in these calamitous times. The people, says the same paper, comprehend the gravity of the exhortation to prayer, and the necessity for it is apparent to all.

The Catholics of Silesia have for some little time been back in the habit of undertaking pilgrimages to Czestochowa, in Russian Poland. Many pilgrims have, however, been turned back on the frontier by the Russian *douane* for want of passports. The Prussian Government is now likewise placing obstacles in their way which threaten to prove insuperable. The Government has discovered an old enactment in the official archives, dated June 19, 1761, strictly prohibiting religious pilgrimages to any place out of the realm. This enactment has now been revived, making it penal for Prussians to proceed as pilgrims anywhere beyond the frontier.

The Archbishop of Palermo, Monsignor Michelangelo Colesia, has been served with notice to leave the archiepiscopal residence on account of his not having applied for the *Ereque*. On the other hand, the *Ereque* has been refused to the bishop of Sessa, Monsignor Gagliardi, who applied for it. Force was used to expel the Archbishop of Syracuse, Monsignor Gaetani, from his palace. The Archbishop of Capua, who only occupied a few rooms in the archiepiscopal palace, the rest being used for accommodating the library of the seminary, has been driven out of his apartments, and the seminary has been denied access to the library.

The general meeting of Catholics of Germany, which takes place at Freiburg, in Brisgau, from the 1st to the 4th of September next, is, though ordinarily an annual event, the first that has taken place since 1872. In 1873 it was considered inexpedient to hold the meeting in the conference of Mayence, occurring shortly before the proposed date, had been so largely attended, and had practically anticipated its deliberations. Last year it was put off on account of the Kullman incident and the ensuing general excitement.

The Prussian Government has added fresh restrictions to its recent regulations concerning collections for religious or ecclesiastical purposes among Catholics. The new provisions are directed chiefly against the collection of Peter's Pence for the Pope, which is considered to have been carried beyond what could be safely allowed. Two priests have been arrested for advice given by them in the Confessional; in one instance for a warning to the penitent against the "Old-catholics."

At the Grand Saconnex, near Geneva, the church and presbytery has been broken into, under circumstances of great violence, by the police, and handed over to the new sect, of whom there are but fifteen persons in the parish, the rest of the population, which amount to 1,700 souls, remaining faithful to their religion and to the Catholic priest, who has occupied that cure for twenty-one years.

The Bishop of Paderborn has left Wesel, where he had been arbitrarily "interned," leaving a letter to the Governor stating that his health and his duty to his diocese obliged him to go where he could take care of the one and more freely perform the other. It is supposed that he has taken refuge in Holland or Belgium, more probably the former.

A personage of high distinction has arrived at Paris. This is no other than the second son of the Grand Lama of Tibet, who it is said, has gone to Europe in order to embrace Christianity. He is accompanied by a French Missionary, the Rev. Pere Debut, and has already begun to acquire fluency in speaking the French language.

The Catholic *Volksfreund* of Munich, confirms the statement made by several newspapers that the Bavarian Government had refused permission for the Franciscans formerly established at Fulda (Prussia) to settle in monasteries of the same order in Bavaria.

A Naples correspondent states that the Municipal Elections have resulted in a great victory for the Catholics. Out of 66 seats, the Catholics took 46 the Radicals 8, and the members of the Centre 12. At Albano the Catholic list passed in its entirety. French Catholics are commenting upon the fact that while Don Carlos, who is comparatively speaking very poor, sent 2,000 francs to aid the

wonder of Haute-Garonne, his "little cousin" of Madrid alias "King of Spain" has not sent a farthing!

The *Memorial Diplomatique* states that the negotiations between Russia and the Vatican on the Russian Catholic Church are for the moment abandoned.

Science threatens to deprive the public of an old-standing subject of dispute. According to a *Frankfort Journal*, a chemist of that city has given an exhibition of his ability to make delicious beer at a moment's notice out of nothing but a small quantity of brownish powder and a pail of water. It seems that some brewers present at the exhibition could not distinguish between the beverage thus made on the spot and that drawn from the regular cask. The new beer powder can be sold at five pence an ounce, and one ounce is sufficient to produce a gallon of beer; so that by means of the new invention a glass of ale will cost a farthing. And see how simple and ready the process is. All one has to do is to get some cold water, put the powder into it, stir it well, and the beer is ready for consumption. And more than this, the inventor declares that, by a slight change in his ingredients, he can alter the quality of the beer and produce any kind that may be desired. If all this be true, the difficulties and perplexities of testottlers and drunkards are at an end; for how can the friends of temperance interfere with tipplers when they can carry their beer in their waistcoat pockets? Public-house legislation, the *bona fide* travellers' short measure, and all other matters of dispute are threatened with annihilation.

### ASKING FOR BREAD, AND RECEIVING A STONE.

We have before us a "Copy of a Minute of Council made by his honor the Lieutenant Governor of New Brunswick, on the sixth day of August, A.D. 1875, approving of the Replies made by the Committee of the Executive Council to certain Propositions submitted by Messrs. Burns, O'Leary, Blanchard, Theriault and Johnson, Members of the Assembly, as the basis of a Present Settlement of the School Question." It is a curious document, and reads as follows:—

PROPOSITION 1.—That the pupils residing in all populous places where there may be a sufficient number of children to form two or more schools, should be permitted to attend schools outside of the districts in which they may reside.

REPLY.—The power to admit to the schools of a district children residing in another district, is vested in the Trustees. In the case of districts where there are two or more schools, the Trustees may—subject to proper provision for grading—allow children from any part of the district to attend any of the schools within the bounds of the district.

PROPOSITION 2.—That regulations be made to provide for the granting of licences to persons holding certificates from the Superior of any Religious Order, or where such persons hold no such certificates, that provision be made for the examination of such persons at their place of residence or school rooms.

REPLY.—Any person who has undergone training at a recognized or Normal School in another country, or who holds a diploma from a chartered College or University is eligible for examination for license under Regulation 30 of the Regulations of the Board of Education. The certificate of the Superior of any of the Roman Catholic teaching Orders is recognized as rendering the holder eligible for such examination, and it would not be necessary for such persons to attend the New Brunswick Training School. Where such certificates are not held, attendance upon the Training School is required.

PROPOSITION 3.—That in schools taught by the Christian Brothers and Sisters of Charity, or which may be attended by Roman Catholic children, the teacher shall not be compelled to use any books which may contain anything objectionable to them in a religious point of view (referring now more particularly to the History and Readers, prescribed by the Board of Education.)

REPLY.—The greatest care has been taken to keep the school books free from matter objectionable to any one on religious grounds, and it will continue to be the aim of the educational authorities to render the text books suitable to all. In reference to the prescribed History of England, the Council are prepared to recommend to the favourable consideration of the Board of Education the adoption and insertion of notes, compiled from Lingard, upon such portions of the Text as may be deemed objectionable in a religious point of view, when presented to the Board on behalf of the Roman Catholic minority.

PROPOSITION 4.—That provision shall be made that the Trustees shall allow religious instruction to be given in the school rooms under their control after regular secular school hours to be shortened to the extent allowed for religious instruction.

REPLY.—It is obvious that if the Trustees be required to allow the teachers to give denominational instruction after school to the pupils assembled for public purposes under the authority of the School Act, the direct tendency of such a provision would be to render the selection and appointment of teachers a matter to be determined rather by their denominational views than their fitness to discharge the specified duties required of them during school hours.

Where by arrangement with the governing bodies of schools existing at the passage of the School Act, arrangements are made by the Trustees under 36 Vic. act. 12, sec. 58, no restriction is placed upon the use of the building after the close of the school.

Certified,  
F. A. H. STRATON,  
Clerk of Executive Council.

This is asking for bread, and receiving a stone. "No Surrender" is the policy of the Local Government. Let us meet it with the counter cry of "No Surrender." We must continue to agitate, peaceably but unceasingly for the restoration of the rights and privileges enjoyed prior to Confederation and up to the year 1871 by the Catholic minority of New Brunswick. The 93d section of the British North America Act was framed for the protection of that minority as well as for the minorities of Ontario and Quebec. Sir Alexander T. Galt, one of the framers of the Act, distinctly said so in 1864, immediately after the Quebec Conference, addressing a meeting at Sherbrooke:—

"It was clear that in confiding the general subject of education to the local legislatures, it must be accompanied with such restrictions as would prevent injustice from being done to the minority. Now this applied to Lower Canada, but it also applied and with equal force to Upper Canada and the other Provinces; for in Lower Canada, there was a Protestant minority, and in the other Provinces a Roman Catholic minority. The same privileges belonged to the one of right here which belonged to the others of right elsewhere. There could be no greater in-

justice to a population than to compel them to have their children educated in a manner contrary to their own religious belief."

No doubt whatever in Sir A. T. Galt's mind about the purpose of the 93d Section of the British North America Act. It was to protect the Catholic minority of Upper Canada and "the other Provinces," as well as the Protestant minority of Quebec, from a foreseen and possible injustice—that of "compelling them to have their children educated in a manner contrary to their own religious belief." And Mr. George Brown, another of the framers of the Act, sustained Sir Alexander's opinion without limitation, referring to his speech as follows in the *Globe*:—

"We published yesterday a splendid speech by the Hon. A. T. Galt, in which he gave a more detailed account of the Confederation scheme than has heretofore appeared." We hope that it will be faithfully read by the people of Upper Canada, etc."

The opinion of these gentlemen, who took such a prominent part in bringing about Confederation and who are, happily both still living, we reprint in order to encourage our co-religionists in New Brunswick to persevere in the good fight which must, sooner or later, end in a triumph for justice and Right.

Agitate! Agitate! Agitate!

\* The Italics in these quotations are ours.

### "NEWS" FROM CENTRAL AMERICA.

It is not without a feeling of regret and impatience that we read under the head of "News from Central America," a statement of this kind:—

PANAMA, August 1, 1875.

In San Miguel, Salvador, where the recent fanatical mobs took place, order has been re-established. President Gonzales had about fifty of those engaged shot in squads at the different towns between San Miguel and the capital, causing the padres, who occasioned the outbreak to witness the executions. Many of the criminals confessed that they were assured by the padres that they might rob the rich, provided they gave a part to the Church.

We cannot understand why correspondents, especially those intrusted with a mission so important as furnishing the news to all the papers, should indulge in such silly and impossible trash as is contained in a despatch of this kind. The idea that a clergyman of any church, Catholic or Protestant, would deliberately instruct his penitents that they "might rob the rich provided they gave a part to the Church," is a slander of the worst kind. These slanders come from political animosity. It is not the first time that we have observed them in despatches from these constantly excited countries of Central America. We allude to them now to express our reprobation of this whole fashion of news giving and to express the hope that those who are intrusted with the business of informing the press of Central American events will not take advantage of their position to throw into general circulation scandals impossible on their very face and only calculated to wound and annoy good Christian people.—*N. Y. Herald*, Aug. 15.

The political party opposing the Church in Central America is composed of Liberals or Freemasons. They monopolize the news-furnishing department, and as long as they do, it will be useless to hope that the truth and nothing but the truth will be reported from that country. It wouldn't pay; it wouldn't be appreciated by such journals as the *Witness*, whose circulation increases in proportion as their capacity for telling lies enlarges. There be some "good Christian people" who relish nothing better than one of those "slanders of the worst kind"—"silly and impossible trash"—which after all can't hold a candle to some of Gerdeman's statements published in the *Herald*, over which the errors, corruptions and abominations of Popery are bemoaned and bewailed with true camp-meeting earnestness. The strongest way to express reprobation of scandal mongering in newspapers is to exercise a strict supervision in the several departments and preclude all libelous matter, and the *Herald* should give it a trial.

### "THE SIXTH" IN DUBLIN.

The celebration of the O'Connell Centennial in Dublin was slightly marred by two disorderly outbreaks of popular feeling—one after the grand procession, when the Lord Mayor attempted to read Lord O'Hagan's address,—the other at the national banquet, when the toast of the Legislative Independence of Ireland was proposed, coupling with it the name of Sir Charles Gavan Duffy. Both were the result of gross blundering on the part of the management. It was a mistake—a regular "bull"—to offer to read the address which Lord O'Hagan, owing to family trouble, could not deliver in person. Public reading is too tame by far for the Irish nature: an ordinary Irish audience is sure to betray impatience before twenty minutes of it; and it was altogether unreasonable to expect tens of thousands, assembled in the open air on such an occasion, to listen patiently to the Lord Mayor, or any other man, reciting page after page of manuscript. No wonder the people clamored for popular orators there present to address them extemporaneously. It was another mistake—one too that requires explanation—to couple the name of Charles Gavan Duffy, instead of that of Isaac Butt, with the toast of Legislative Independence. Mr. Butt is the acknowledged leader of the Party pledged to support in Parliament the agitation for Home Rule, and it was his right to respond to the toast. It was not through disrespect for Mr. Duffy, but to assert this right, which he himself would, we are sure, be the first to concede, that the assemblage set aside the ruling of the Chair. Such is our interpretation of the disorderly manifestations in Dublin which have been exaggerated into a riot by the American press correspondence.

### A MARE'S NEST.

The *Witness* has made the startling discovery that an immense sum of money is hoarded in the vaults of the seminary for some purpose not known but possibly to blow up the Messrs. Dougall's Printing establishment, and thus inaugurate "the inquisition such as it was in Spain" with "Jorge," the famous Bishop of San Salvador, as Grand Inquisitor by special request; what does the All-mighty say?

The Congregation of St. Patrick's Church will be pleased to learn of the arrival of the Revs. Fathers Bentley and Callaghan.

### THE IRISH AND FRENCH CANADIANS.

There appeared during the course of last week in the columns of our excellent contemporary "*The Star*" a series of letters under the above heading. In the first of these letters signed "Heremon" the writer accused the French-Canadians of being prejudiced against the Irish people, and then went on to make several other charges against them. The other writers denied the existence of such a prejudice, and also the truth of his other accusations. Into their discussion we do not wish to enter; we see no good result to which the prolongation of such a discussion could lead. What we wish to speak of is what we consider the duty of Irish Canadians towards their French-Canadian fellow-citizens, a duty which the tone of at least the first of these letters is certainly not calculated to induce them to perform. This duty is the same whether French-Canadians be prejudiced against us or not, and it is only in order to impress this upon our readers that we have alluded to these letters at all.

The French-Canadians like ourselves are a Catholic people; their interests, like our own, are inseparably linked with those of Catholicity. He who strives to weaken their influence strives indirectly to weaken the influence of Catholicity in Canada; he who is their enemy can hardly claim to be the friend of Catholic advancement in this Country, and the man who has no valid claim to that title deserves not the friendship of the Irish in Canada. Thus our very "oneness of Faith" is in itself a bond which should make us friends forever, and the greater our love for that Faith in which we are one, the stronger will be the bond of Union between the Irish Canadian and his brother of French descent. For we live in an age when Catholic ideas are by no means the ideas of those in high places. Even in our own Dominion any one who watches the course of public affairs cannot but perceive that Catholic interests are anything but the first consideration with our rulers whatever their political party may be. Such being the case it becomes the duty of all Catholics to insist upon their rights being respected, and to do this effectively we must do it unitedly; but to do this unitedly we must first be a united people. So it is that he who loves most his Faith will love most his fellow-Catholic whatever his race or tongue, seeing in him the trusty ally with whose assistance he is to achieve the triumph of that Faith; so it is that the true Irish Catholic cannot but believe it his duty to extend the right hand of good-fellowship to his French-speaking co-religionist.

And if it be true that French Canadians cherish against us an unreasonable prejudice—and from a not inextensive acquaintance among them we do not think it is—then let us make it our business to "live down" that prejudice, to show by our every day lives that we are their friends, and not less desirous than worthy of enjoying their friendship in return. If, on the contrary,—as we believe—they have no such prejudice and are anxious to meet us half-way, let us not be found unwilling to do our part—let us wish to surpass them only in the sincerity of our friendship, showing them that it is indeed something to call an Irishman friend. Let us be ready at all times to defend them, and let us not be too ready to pick up and make a cause of quarrel of the stray words of some boys, who have about as much claim to represent the sentiment of the French Canadian people as had the famous "three tailors of Tooley street" to represent those of "the people of England." Doubtless they have their faults, but are we faultless? Are the other races among whom we live faultless? May we not accuse others with more reason of being prejudiced against us? And, to speak plainly, are we not some of us perhaps just ever such a little bit prejudiced against them; and if all the truth were told, does not the readiness to impute prejudice to them come from prejudice in the accuser?

We might give many other reasons why we should be friends and stand together in defence of our common Faith, as our fathers before us were friends and stood together in many a struggle where the same interests were at stake; but we have said that it was our duty as Catholics to do so, and no Irishman will ask farther reason.

We cannot conclude without offering that tribute of thanks which Irishmen owe to H. J. K. for that able letter which proved that an Irishman is always ready to defend his friend, let the attack come whence it may, as well as to that great man who has lately come among us, the Editor of the *Star*, whose article of last Saturday proves him to be in this, as in all other things, the truthful exponent of the sentiments of the Irish in Canada.

### TROUBLE AHEAD.

The situation of Europe augurs unfavorably for the peace of the world. There may not at this moment be any diplomatic complications which would hurry on the course of events; but the experience of the past has taught us that but little noise is heard before the first booming of the cannon begins. It is scarcely possible that the next conflict will be confined to two hostile powers alone, and there seems well grounded fears that the next shock will perhaps be the most terrible that has ever taken place in Europe. On the one hand we see Russia coveting England's possessions in the East,—that Russia which, in 1535, had but 37,200 geographical square miles of territory, had increased between that time and the year 1725 to 280,000 square miles, and swelled to 343,000 square miles between the last mentioned date and the accession of the present Emperor. With a population of nearly seventy six millions, and with six millions of men fit to bear arms, Russia is by no means a contemptible power. During the last three hundred years she has increased her territory to over nine times its original extent. Now, bearing this fact in view, it is scarcely possible that she has as yet quenched her thirst for territory.—Russia on the sea could not cope with the naval power of England, but what she lacked in that respect she lately tried to make up by "fire." It will be remembered that some time ago she endeavored to "humanize" inhuman warfare, and endeavored by every possible means to induce the powers of Europe, and particularly England, to