

The True Witness

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MONTREAL, FRIDAY, NOVEMBER 10, 1871.

ECCLESIASTICAL CALENDAR.

NOVEMBER.—1871.

- Friday, 10.—St. Andrew Avellina, C. Saturday, 11.—St. Nicholas, B. C. Sunday, 12.—Twenty-fourth after Pentecost. Monday, 13.—St. Stanislaus Kostka, C. Tuesday, 14.—St. Didacus, C. Wednesday, 15.—St. Gertrude, V. Thursday, 16.—St. Martin, P. M.

NEWS OF THE WEEK.

Though we have been assured, over and over again, that the Sovereign Pontiff has made up his mind to leave Rome during the continuance of the present persecution, there are not wanting reasons for believing that the Holy Father has formed no such resolution; but, on the contrary, has determined to remain in the Vatican there to meet if necessary the martyrdom which possibly awaits him at the hands of the Revolution, and the mercenaries of Victor Emmanuel. His health is good in spite of his troubles, and the scenes of brutal violence daily enacted under his eyes upon feeble women the inmates of the religious houses, who are driven forth from their quiet homes at the point of the bayonet, amidst the blasphemies and ribald shouts of an obscene soldiery.—There will come, however, a day of reckoning for all these abominations, and we pray to God that it may come quickly.

Europe, however, looks on unmoved, in so far as its several governments are concerned, though the revolution which these sanction in Italy by their silence, menaces every country in the world. The Pope as the Vicar of Christ, as the representative of God upon earth, is naturally the first victim of the revolution, since he is the representative of the highest authority. But the Pope will not be its last victim, for it is against authority in every form, against social order that it directs its blows. Against Religion first; but none the less against Law, and against Property, neither of which is expected to offer any serious obstacles to the revolution when the first shall have been disposed of. This is the reason why with unerring instinct the revolutionists have first attacked the Pope, the guardian of Religion; employing for that purpose the weapons of the politician, and the arm of a King whom they propose shortly to get rid of, when he shall have served their ends. Thus before the outbreak of the Revolution in the last century, many of the European sovereigns were to be found coquetting with Liberalism, and the Secret Societies even then intent upon undermining all the altars and all the thrones of Europe. Silly sheep, content to be crowned with flowers, they fawned upon their butchers, and licked the hands just raised to shed their blood. As it was then, so it is with them to-day; the victims of moral blindness, they cannot see that the triumph of the Revolution over the Papacy is but the prelude to its triumph over monarchy and social order.

Nor are we likely to escape the disease even on this Continent, whose material circumstances have hitherto been supposed to be such as to offer little favorable to the growth of communistic ideas. Nevertheless though labor be comparatively speaking in great demand in America; though there be laud in abundance, and though consequently the pressure on the means of subsistence be slight—the revolutionary spirit is rife even here, as may be seen from the efforts of candidates for the public vote, to enlist it in their favor. We read for instance in our exchanges how a labor reformer in Massachusetts being a candidate for the post of governor in that State, seeks to conciliate the voters by advocating the abolition of the hereditary descent of property altogether; so that at the death of every individual the whole of his property should go to the State, to be distributed amongst the public. In other words, he proposes that no man shall be allowed to make provision for the support of his widow and orphaned children; and that if he make the at-

tempt, the State shall step in and wrench the bread from their lips. This is modern Liberalism.

We have nothing very interesting to report from France. The sentence of death passed upon Colonel Rossell convicted of desertion from the French army, and of having taken part with the Commune, will, we are told, be allowed to take its course. In Germany Count Bismarck calls the attention of the Reichstag to the necessity, in the present aspect of affairs in Europe, of strengthening the country, by keeping it always ready for war. Indeed, though as yet no *census belli* has appeared above the political horizon, men are ever on the lookout for its rising, as it is generally felt that it cannot be very far off. As after Sadowa, war betwixt France and Prussia was inevitable, sooner or later, so is it to-day certain that, betwixt the latter and Russia war must break out to determine who is to be "cock" of Dame Europa's school; whether it shall be the Teutonic boy or the Slavonic boy; for the present it is supposed that the pretensions of the Latin boy are disposed of.

The "Home Rule" movement continues unabated in Ireland, and having attracted the notice of the English press, generally very slow to give heed to Irish domestic matters, must ere long come up in some form or another in the British Legislature. The debates thereon will be long and arduous, for the recognition of "Home Rule," in other words the Federal principle, for Ireland involves a thorough recasting of those institutions which for the last two hundred years have been vulgarly spoken of as the British Constitution. Ireland, even if she could have it to-morrow, would not much thank Great Britain for such a modified form of autonomy as that which obtains in Canada; she would not be content to occupy as towards an Imperial Parliament at Westminster the same position as that which is occupied towards the same body by our Dominion. What shape the ultimate settlement of the old dispute may take it is impossible to tell; but this we think is certain: that before long, great changes must take place in the relations betwixt Great Britain, and all her dependencies, as well as betwixt the first named and Ireland.

An ugly story reaches us from Chicago—it is as yet but a story—that a Mr. Holden, an Alderman, President of the City Council, and candidate for the office of Mayor, has appropriated to his own use some \$15,000 from the relief fund. Mr. Holden is what is called a very "respectable" man, and doubts are entertained as to his being guilty.

The tidings from Persia of a famine and pestilence there prevailing, are fully confirmed. There has been no exaggeration; indeed the worst had not been fully told. The cemeteries are filled; the most loathsome expedients to obtain food are resorted to by the starving multitudes; and plague of the true Oriental type is said to be rife.

The envoy from the Pope to the Turkish Government has left Constantinople without having been able to obtain any guarantee from the Sultan with regard to the Catholics, subjects of the Turkish Empire.

The British Parliament has been prorogued to the 27th December. The amount received at the Mansion House, London, for the relief of the Chicago sufferers, amounted on the evening of Nov. 3rd to about Two Hundred and Thirty Thousand Dollars. It is estimated that the French wheat crop will be deficient by about 10 or 12 million quarters.

The reported coalition of the leading Conservatives and the working classes is generally discredited. The former are no doubt willing to do all that legislation can do to improve the condition of the laboring and artisan classes—and that all is at best but little; but men like Lord Derby and his colleagues know too well that legislation such as many of the working classes demand is simply revolution.

THE INTERNATIONAL AND SOCIALISM.—It is now more than twenty years since M. Louis Blanc published in the form of a rejoinder to M. Thiers, a brief history of Socialism and its origin. "Socialism," says the writer—"and it should be known," "does not date from the revolution of February. For a long time there has been going on amongst the people, a subterranean work, which no parliamentary tribune revealed, and which but feebly betrayed its existence, sometimes in the journals, sometimes in books. Whilst vulgar great men exercised their ambition over the voting urns, and filled the world with empty noise, some poor workmen whom one deemed wrapped up in the cares of their daily labor, from the depths of their workshops raised themselves to considerations of immense importance, and lived in the region of lofty thought. They analyzed their misery whilst enduring it; for this society, sick and corrupt, they substituted in hope a joyous morrow. They questioned the law of former social changes to learn if civilisation had not yet another step to take; and remembering that the laboring man had ceased to be a slave, then had ceased to be a serf, they asked themselves, inspired with a generous hope, if these same men might not cease one day to be proletaires—a term which includes all who work for wages—since proletarianism—in other words working for wages—is but a later form of slavery."

In a word: Socialism, of which the International is as it were the embodiment, proposes to abolish, by force if necessary, the actual so-

cial system or order: under which one class, the *proletaire*, works for wages; and another class, *capitalists*, furnish the funds out of which those wages are paid. We must have no more hiring, or paying of wages says Socialism; in the words of its Apostle Louis Blanc. "Plus de salaires!" No more hired work men!

The great social evil, the evil *par excellence* of the existing social system, is called *la concurrence*, or in English, competition. This must be put down altogether. There must no longer be workmen underbidding brother workmen, thereby lowering the rate of wages; merchant shall no longer be allowed to try and undersell his brother merchant; neither shall rival manufacturers strive by a ruinous competition, to secure, each one for himself a monopoly of the world's markets. Instead of competition, all things, all business, all transactions are to be conducted on the principle of "Fraternity." To be sure, a considerable cutting of throats, and shedding of blood will be necessary before this principle can be set a-running, or the era of brotherly love inaugurated; but of course this is a mere trifle in the eyes of social reformers, and of philanthropists generally.

The pulling down side of the Socialistic programme is simple enough. Its advocates tell us in plain language what it is they propose to pull down; but when we come to the building up side, the case is different, and we confess ourselves unable to understand what is the system which they propose to erect in lieu of that which it is their design to overthrow. Indeed they are not yet agreed upon this head amongst themselves.

So far only are all parties amongst them at one. They will all agree that under the new regime, all individual enterprise is to be abolished, and that all shall be done by the State, that is to say, by "Society organised." The State thus considered, is to furnish every one with work suitable to his or her capacity; but, and here the difficulty presents itself—how are the proceeds of, or profits accruing from, this State directed labor, to be distributed amongst the workers, amongst its producers?

Two different, or contradictory solutions of the problems are offered. To every one according to the work by him done" is one solution—that which most obviously presents itself. But to adopt it would be the death-blow to Socialism; for thereby in a very few years all the social inequalities which it is its object to abolish: all these accumulations of wealth in the hands of a few; all that poverty and social degradation of the many, which now under the actual system present themselves, and form the topics of Socialistic invective—would again be rife. As men are not all equally strong, equally intelligent, equally capable, equally industrious, there would of course be inequality in the work by them respectively done; and were they to be remunerated each "selon leurs *services*," or according to their work, there would be inequality of remuneration also.—Some would receive much, others little. Property would again accumulate in the hands of a few. Society would again divide itself into two classes, the rich and the poor; and in a short time the Socialists would wake to find all their fond dreams of equality dissipated, and themselves living, not under the regime of Fraternity, or Brotherly Love, but under that of a hated Political Economy.

The other solution offered to the problem propounded for consideration—"How shall the products of labor be distributed amongst the workers?" is—"To every one, not according to his work, but according to his wants." But who under such a system, and knowing that his remuneration would not be in the ratio of his labor, would care to work at all? Who would fardels bear, who would consent to groan and sweat under a weary life, unless assured that as his toil, so should be his reward, that as he sowed so also should he reap?

We may then safely say that, to the most important of all the Social problems there is no possible solution offered. Socialism may be powerful to destroy, but it is impotent to construct; it may, and probably ere long will, bring about bloody revolution in Europe, and a *culture generale*; but from that chaos it is idle to suppose that any new form of social order will be evolved. If all the property of the British Empire were to-morrow to be equally distributed amongst all its subjects, in a few years it would have passed again into and accumulated in the hands of a few; who would again exercise the same authority or social tyranny over those from whose hands it had slipped, as is now exercised by capital over labor. Human nature being what it is, competition must ever be the rule; and the desperate struggle for life, in which according to the laws which Darwin tells us, obtain amongst the lower animals, the weakest go to the wall, will still continue to rage. The race will still be to the swift, and the battle to the strong.

Wild and visionary however as are their schemes the men of the International are very soberly, and seriously in earnest. They feel that the mass of mankind are wretched; that they are daily becoming more wretched, and

their wretchedness more hopeless; that the rich are becoming richer, the poor poorer; that it is the tendency of wealth, of property of all kinds, and not of landed property alone, to accumulate in the hands of a few; and having no faith in a world to come, or hope in another life, they have sworn that this state of things shall last no longer. If they cannot raise themselves, they can drag down those whom social circumstances have placed above them; if they cannot better themselves,—they can at least avenge themselves on the rich, whom they look upon as their enemies, and their persecutors; and though not believers themselves in Christianity, still to themselves, and to their antagonists respectively, they freely apply the words of the Apostle:—"Go to now rich men, weep and howl for your miseries that shall come upon you * * * behold the hire of the labourers who have reaped down your fields, which is of you kept back, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth." The devil can quote Scripture for his purpose, and the above text from St. James is a favorite one with the Socialists, who expect ere long—through the instrumentality of their world wide organisation the International!—to reduce it to practice.

THE NON-NATURAL SENSE.—Our readers are, we suppose for the most part, aware that one of the points on which the High Church party amongst our Protestant friends of the Episcopal denomination insist most strongly is that of Baptismal Regeneration; whilst on the other hand, the other or Low Church party as strongly protest against it, as a raze of popery; as a doctrine which, if admitted, leads by inevitable logical necessity to the admission of the entire sacramental system, or system which recognises the sacraments as the divinely instituted means of grace.

Yet the word "regenerate," offensive though it be to many, retains its place in the office of baptism of children, in the liturgy of the Episcopal sect. To eliminate the word would create schism, and it is therefore now the object to do away with its meaning, to emasculate it, or deprive it of all force. For this purpose a meeting of Protestant Bishops has lately been held in the United States, and these gentlemen have put forth a new interpretation of the obnoxious term "regenerate":—"We, the subscribers, Bishops of the Protestant Episcopal Church in the United States, being asked, in order to the quieting of the consciences of sundry members of the said Church, to declare our conviction as to the meaning of the word 'regenerate' in the offices for the administration of baptism of infants, do declare that in our opinion the word 'regenerate' is not there so used as to determine that a moral change in the subject of baptism is wrought in the Sacrament."

This attempt to fritter away the obvious meaning of the word "regenerate" as understood by the founders of the Anglican sect—of which the Protestant episcopalian church in the U. States is an offshoot—and the compilers of its doctrines, and form of worship, will avail but little against the plain words of the Anglican catechism, wherein the intent and effects of infant baptism are set forth in the strongest words possible. For instance, in one of the answers to the question on the effects on the recipient of baptism, it is expressly asserted that,—

"being by nature born in sin, and the children of wrath, we are hereby made the children of grace."

We know how it would be possible more clearly to affirm that a moral change is effected by infant baptism on the recipient, and that, as theologians would say, *ex opere operato*: nor do we see how all the quibbling in the world can deprive the word "regenerate" as used in the baptismal service, of the meaning imputed to it in the catechism. The Protestants in the U. States belonging to the Episcopal denomination are likely to have a lively time of it.

RELIGIOUS LIBERTY IN ROME UNDER ROBBER RULE.—The correspondent of the N. Y. Herald writing from Rome gives some details of the expulsion of the nuns from their homes by the brutal soldiery of Victor Emmanuel:—

As early as half-past six in the morning the chambers of the nuns were disturbed at the Convent of Santa Teresa by loud knocks at its door, and upon its opening by the pastor of the establishment, the government commissioners, accompanied by a posse of royal carabinieri and a notary, were ushered in. In all these operations the government sends a notary, on the idea that the thing must be done in accordance with all the forms of law, although it strongly smacks of a piece of irony to the ousted parties, who declare that consuetudine *non est lex*, but mere might. The invaders of other people's houses being introduced in the parlor, a priest asks their business and informs them that he has been charged with the direction and the keeping of the convent by no less a personage than His Holiness himself by positive and direct orders from the Vatican. Those orders are for the occupants to be put out of doors only by force, and not to consent to any mere walking away. In this we have an inkling of that strong, uncompromising will which animated the old temporal sway over the city and which animates still the spiritual sway over the faithful. Three nuns, completely veiled, are visible. The first solemnly and piously enjoins upon them to retire into their private rooms, where the balance of the sisters are, and this they immediately proceed to do, after piously kissing the hand of the Pope's agent. They are to go and wait to be shoved out of the house; nor do they have to wait long, for the mere inspection of the apartments by the royal carabinieri effectually drives the pious ladies into banishment

into the outer world of the streets, the priests following at their heels. The notary, by order, makes a process-verbal of the operation, and to Victor Emmanuel has another convent, but without any nuns. No one can tell where they went, or who took them in, weary and abandoned; but it is generally believed that they scattered and took refuge in other convents which have not been "expropriated." A similar operation was gone through with at the monastery of St. Antonio Abate.

These Piedmontese braves seem to be more successful in their military enterprises when opposed to nuns, and unarmed women, than when brought face to face with Austrian soldiers who carry muskets with bayonets at one end of them. The troops of Victor Emmanuel are now engaged in a service for which they seem specially fit.

Our new contemporary the Northern Journal will permit us to congratulate him on his article on The Queen, and the rebuff he therein administers to those who making great profession of loyalty, scruple not nevertheless to indulge in very uncourtous language towards one who both as their Sovereign, and as a Lady, is entitled to be treated with respect by every loyal subject, and by every one who pretends to be a gentleman. The Northern Journal professes democracy; we fear that there is some of the true old Tory leaven about it; and indeed the following paragraph which we clip from its columns, has a strong Tory flavor about it, in its ill-concealed contempt for *Sheddy*, one of the indigenous products of the neighboring republic:—

We object to the use of the terms "respectable" and "poor" in contra-distinction to one another. Respectability has nothing to do with wealth or poverty. The rich man may or may not be respectable. The poor man may or may not be respectable. Respectability depends upon character alone. Do you call this quibbling about words? Words are things. It is no trifling matter whether we use words rightly or not. Most men are the victims of words; a few only are masters of them. Let a man use this word "respectability" twenty times to express the possession of a certain income or a certain style of living, and he will come to think this to be the true idea of respectability, to look upon poverty as disreputable, something the appearance of which must be avoided at all costs. He will try to "keep a gig" even at cost of character and honesty.

The Lindsay Warder says:—A very interesting ceremony took place last Friday in the Catholic Church in this town—the ordination, by Bishop Horan, of Kingston, of Rev. T. Spratt, eldest son of our townsman, Mr. Thomas Spratt. The Bishop was assisted by the Very Rev. James Farrelly, V. G., of Bolleville, and Rev. Messrs. O'Boyle, Bruyere, Brown, McWilliams and Dr. Chisholm. The other reverend gentlemen present were the Rev. Messrs. O'Connell, Coyle, Davis and Stafford. The Bishop entered soon after ten o'clock and the ceremony commenced in the usual form, the choir singing in excellent style *Gloria in Excelsis*. After the ceremony an eloquent address was delivered by the Rev. Dr. Chisholm on the meaning of the ceremony and the duties of the priesthood. Mass was afterwards celebrated by the Bishop, and the services terminated about noon.

L'Avenir Nationale is the name of a new paper published at St. Alban, Vermont, in the interests of the French Canadians settled in that State. We give a hearty welcome to our French contemporary, and wish him all success in his design of keeping alive within the bosom of his compatriots the sacred fire of religion and nationality. It is sad that so many of our people should expatriate themselves; sadder still that so many should adopt the habits of those with whom a hard fate compels them to dwell. There is not on the wide earth a more pitiable sight than that of a Yankeeified French Canadian.

The Chicago Times gives circulation to a story attributing the late calamity to the members of the International Society. The story comes before us in the form of a letter, no name attached, but purporting to be from a member of the Society, and one who himself took an active part in the conflagration. We know not where evidence to attach to the story; for if there be in it nothing improbable, and with the acts of the incendiaries of Paris fresh in our recollection—it is quite unsupported as yet by any reliable testimony. All that can be said of it is, that though it may be true, it is certainly "not proven."

A writer in the Montreal Witness over the signature of Humanity asks "why it is that the Indians"—of the Lake of Two Mountains—are now prohibited from cutting any wood in any part of the Seigneurie, for any purpose whatsoever, even though it be for fuel for themselves and families?"

We cannot say "why it is," and for the simple reason because "it is not." The proprietors of the Seigneurie allow the Indians, whom they entertain thereon, to cut as much wood as they, the said Indians, may require for fuel, and their own use; but the latter are not allowed to cut down trees not their own, with the object of selling the timber.

The International Railway Guide for November, published and for sale by C. R. Chisholm, has been received.