

The True Witness

AND
CATHOLIC CHRONICLE,
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MONTREAL, FRIDAY, JUNE 13, 1873.

ECCLESIASTICAL CALENDAR.

JUNE—1873.

Friday, 13—St. Anthony of Padua, C.
Saturday, 14—St. Basil, B. C.
Sunday, 15—Second after Pentecost.
Monday, 16—St. John of Facundo, C.
Tuesday, 17—Of the Octave.
Wednesday, 18—Of the Octave.
Thursday, 19—Octave of Corpus Christi.

FETE DIEU.—On Sunday next, within the Octave of *Corpus Christi*, the usual Procession in honor of the Blessed Sacrament will take place. It will gather at the usual hour in front of the church of *Notre Dame*, and marching across the Place d'Armes pass through St. James street to St. Radegonde street, then by Lagachetiere street to St. Patrick's Church; returning by Lagachetiere, Bleury, and Craig streets to the Place d'Armes, where the Procession will disperse.

TO AGENTS AND SUBSCRIBERS.

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The observance of these rules will save us much trouble and annoyance.

Note—Agents wanted everywhere, to whom a liberal commission will be allowed.

NEWS OF THE WEEK.

God's mill, though it may grind slowly, grinds very fine, says a proverb of which we are reminded by the telegraphic report of the death of Signor Ratazzi, one of those statesmen of the school of Cavour, who has of late years played a prominent part as one of the oppressors of the Church, and of the Holy See. The unhappy man died on the morning of the 5th inst.; and was assisted in his last moments by one of his colleagues in iniquity, Signor Lanza, President of the Council, who administered to the dying man such spiritual consolation as was at his disposal.

The Emperor of Germany is also represented as being seriously ill. He too has acquired a name which to the last generation will be held in detestation by all Catholics, as another active persecutor of the Church, though perhaps in his case it may be that he has been to a considerable degree a passive tool in the hands of Bismarck. What this plea, if true, may avail his soul before the tribunal of the Great Judge we cannot presume to say.

In the meantime the Holy Father lives on, in spite of the many sorrows that have accumulated on his head. He has already witnessed the death of several of his persecutors, and treacherous friends—of Cavour, of Ratazzi, and Louis Napoleon; he may yet, please God, outlive them all.

From Spain the accounts are vague and confused, owing to the constant interruption of the communications. The loyal Carlists are however still holding their own against the party of the Revolution; whilst it also appears as if the troops in the service of the latter were in a very demoralised condition. For instance, on the 8th, a telegram was received at Madrid from General Valade commander of the revolutionary forces in Barcelona, to the effect that his soldiery had mutinied, and that he had resigned his command.

Cholera has declared itself in Dauntzig, and will probably extend its ravages in the course of the summer.

The SS. *Prussian*, with the body of the late Hon. Sir Geo. E. Cartier reached Quebec on Monday.

Several cases of cholera, chiefly amongst the negroes, are reported from Memphis, U. S. There are some doubts, however, as to the fact.

Our contemporary the *Witness* appears to have very strange notions as to the functions of a Judge. Commenting on the opinions emitted by the several Judges in the O'Keefe case, as to the force of a certain Statute, one of the Elizabethan Penal Laws, not formally repealed—he, the *Witness*, favors us with the following remark:—

"Our fervent Catholics of Canada cannot but be scandalized at the spectacle of three Catholic judges denying all authority to a rescript of the Holy See in the British Empire."

Not a bit scandalized. First, the alleged denial, is false in fact. The opinion of several of the judges was that the Penal Law in question was in fact, if not formally, repealed; seeing that it was passed with the view of making the practise of the Catholic religion impossible under any circumstances in England and Ireland; that this was the very end of its being; and that by subsequent acts the Catholic religion has been accepted as a *religio licita* by the British legislature, and its profession allowed. Therefore concluded some of the Judges—Judge Whiteside dissenting—the said Penal Law may be considered as no longer in force.

Secondly; the sole function of a Judge is to administer, not justice, but law; to determine, not what ought to be, but what is; not to make law, or to repeal law, but to interpret and apply law. Consequently, no matter what his opinions as to the merits of a plea, a Judge whether Catholic or Protestant, has nothing to do with those merits; and his sole duty is to determine whether it be supported by the wording and spirit of the particular Statute appealed to.

Thirdly; the Penal Laws of Elizabeth, even if unrepealed, do not extend to the British Empire. They are of no force in Canada, for instance, or in any part of the Empire except the British Islands.

Lastly. The amount of the verdict, *One Farthing*, is a moral as well as legal triumph to the defendant, the Cardinal Archbishop of Dublin.

There is much excitement in New Brunswick on account of the late vote in the Dominion House of Commons on Mr. Costigan's motion; not so much because of its influence on the School Question, but as affecting the great constitutional question of Provincial autonomy. Very strong language is used by some of the New Brunswick papers; and rather plain hints of a "Secession" movement are thrown out. The following is an extract from the St. John (N.B.) *Telegraph*:—

"We are a loyal, constitutional peace-loving people. It would be a blow to us to see the Union in which many of us have taken so much pride broken up. But be the results what they may, the people of New Brunswick will only remain in the Union on condition that good faith is kept towards them, and that they are treated as equals. Let them be so treated, and all will be well; but if their humiliation is to be affected by means of a broken Constitution, the day must speedily come when they will form no part of the Dominion of Canada."

There can be put but one explanation on this tall language. The writer means to insinuate that the Dominion has no military force at its command to subdue New Brunswick should the latter determine on Secession; that Great Britain could not interfere; but that, very surely, the United States would—for in fact, New Brunswick is geographically more akin to the latter, than it is to the Province of Ontario, or that of Quebec. Anyhow we have got ourselves into a pretty mess—and this is but the beginning of troubles! At the very first little strain brought to bear upon our constitutional system, it threatens to give way altogether!

PROHIBITORY LAWS.—There was an animated debate on the 7th ult. on this topic in the Imperial House of Commons, which ended in the rejection of the Bill. Mr. Osborne spoke strongly against it, and some of his arguments were not complimentary to what Artemus Ward would call "parties of the feminine persuasion." Mr. Osborne in short argued that it was false in fact, that intemperance was the sole, or even the great cause of crime.—Female influence he contended had as much to do with crime as had liquor; and it would be found that, with every row, with every crime, a woman was mixed up, were the matter well and thoroughly sifted. To this effect Mr. Osborne quoted the Report of the Inspector of Convicts, to the effect that:—"Experience goes far to show that it is female influence, exerted in some way or other, and not as is often supposed intoxication, which is the cause of so much crime."—*Times Report*.

Upon these grounds Mr. Osborne opposed the Bill. "Would the Hon. Baronet, its introducer," he asked, "support me if I brought in a Bill to provide that no women under a certain age,"—(over a certain age we suppose, women are not so dangerous)—"should be permitted in any district, if two-thirds of the inhabitants objected to their presence?"—*Ibid*.

The Bill was thrown out by a majority of 321 to 81. As to a "Prohibitory Young Women Bill," we do not think that there is much chance of its passing. All but the very old fogies will be sure to vote against it.

FUNERAL OF SIR GEORGE E. CARTIER.

We have been requested to publish the following notice or general Card of Invitation to all, to take part in this great national ceremony:—

"A CARD.—On behalf of my colleagues, the Honorable Members of the Cabinet, I request the public journals to lend me their assistance in inviting the people of Canada in general to take part in the Obsequies of the late Honorable Sir George E. Cartier. Being unable to address this invitation to every one in particular, I hope that all the citizens of this country which the illustrious deceased loved so deeply, will consider themselves adequately invited by the present notice."

"THEODORE ROBITAILLE, M. C. P."

"Montreal, June 7th, 1873."

The Court of Enquiry into the circumstances of the loss of the *Louis Renaud* steamboat in the Lachine rapids, has concluded its labors, and published its report. It condemns the pilot chiefly for negligence in getting the steamer on the rocks; and in strong, but not too strong language, it denounces the unmanly conduct of the captain, officers, and crew of the said steamboat, who thinking only how to secure themselves, made their escape from the wreck, leaving the passengers, men, women and children, to live or drown as chance might direct. On the whole this affair of the *Louis Renaud* is a stigma on the manhood of Lower Canada.

One honorable, most honorable, exception there was amongst the officers and crew of the *Louis Renaud*. Amongst these morally emasculated creatures, there was one worthy of the name of Man; one, and one only, for whom the proper dress would not be petticoats, but the virile garment. This one solitary exception, this one Man, was the Chief Engineer, an Irishman, of the name of Quig. He, when all the others had deserted the wreck, stuck bravely at his post to the last, encouraging the frightened women, and lending such aid as he could to the wounded. All honor to him; but what shall we say of the others? It is a sad pity that no due measure of punishment can be meted out to them.

The *Times* pleads strongly against Disestablishment. Its strong point is that the Establishment offers an Asylum for every conceivable shade of religious opinion, from simple Deism to extreme Ritualism. It never insists upon any thing as true; and if it have a dogma, or fixed principle at all it is this:—That two and two make three, or five according to the taste of the accountant. But a Disestablished Church would have its rigid formularies; it would assert that two and two make four, and would in consequence exclude from its pale the more liberal calculators, the men of "moderate opinions." The idea that there is such a thing as religious truth, that a certain knowledge of that truth is obtainable, and that every thing which does not agree therewith is error, never seems to enter the head of the Protestant champion and apologist:—

"Suppose the Church of England broken up, as in the event of Disestablishment it might probably be, into three great bodies, each of these would inevitably develop its distinctive peculiarities, would modify the formularies, and require stricter pledges from its members or ministers. Low Churchmen would see that every phrase was excluded which could give shelter to a High Church sentiment, and High Churchmen would take care to render untenable within their ranks any sentiments incompatible with their peculiar Sacramental theory. The consequence would be that there would be a very great variety of sects with which men of extreme opinions might unite, but there would be no shelter anywhere for the man of moderate opinions. Whether minister or lay member, a man would always have to identify himself with the fully-developed opinion of one sect or the other. He would be free to profess any one of a great number of strongly-coloured beliefs, but if he preferred a faith of blended colours he would have to profess it in comparative solitude. The influence of the Nation upon the Church is most legitimately exercised to counteract this tendency. The endowments and privileges of the Church are designed for the use of the whole Nation, and for that reason the law can allow no such restriction in the doctrines of the Church as would render its teaching and its practice acceptable to only one part of the Nation. Such a system has, no doubt, the inconvenience of exposing parishes and congregations to considerable fluctuations in the doctrines inculcated upon them. But, at any rate, one valuable result of this National control is that the Church becomes a body to which men may attach themselves without taking any extreme or one-sided view of truth or practice; and to this advantage the great mass of the clergy of the Church of England owe a characteristic moderation which favourably distinguishes them from the Clergy of most other Communions. Their tolerance is compelled to be nearly as wide as that of the Nation itself. They may have their own opinions, but they hold them subject to the consciousness that persons with very different opinions have none the less a claim and a place beside them. A man may be a Minister in the Church of England without being a party man, and may thus retain all his independence of thought. Break up the Church into sects less wide than the Nation, and every one must become a party man."

The worst enemies of the Establishment have never said anything harder than this against it. It does not so much as pretend to teach the truth, or indeed that there is any truth to teach.

Small-Pox is said to be again making progress in the City. Rowdiness is also on the increase. Burglaries are of almost nightly occurrence, and street robberies and insults to females are so common that it would almost require a special journal to recount them. This is a sad change. A short time ago and Montreal enjoyed justly the reputation of being one of the most orderly Cities on this Continent, if not in the world.

His Honor Mayor Cassidy has, we regret to say, been seriously ill for some days past, and at the time of going to press his position was considered precarious.

ORDINATIONS.

His Lordship, Bishop Fabre, conferred various Orders at the grand Seminary, of this city, on Saturday last. The following is the list of the gentlemen promoted:—

To PRIESTHOOD.—The Rev. Messrs. R. J. Barry, H. L. Kinealy, diocese of Boston; O. C. Chaput, Montreal, 3.

To DEACONSHIP.—The Rev. Messrs. M. T. Kavanagh, A. Larion, diocese of Montreal; J. C. McDonald, M. J. McMillan, Charlottetown; S. J. Wadel, Hamilton; J. H. Duggan, D. F. McGrath, Hartford; J. Egan, F. F. Rohleder, Arch-diocese of Toronto; 9.

To SUB-DEACONSHIP.—The Rev. Messrs. L. O. Harel, F. X. J. Lerville, N. Beaudry, J. C. Coallier, C. L. Ducharme, J. Gaudet, diocese of Montreal; W. Murphy, Burlington; J. M. G. Manning, Arch-diocese of Halifax; P. J. Maddigan, diocese of Hamilton; G. Corbett, Kingston; P. Lennon, London; T. J. Sullivan, Springfield; T. F. Walsh, St. John; D. Donohoe, Vincennes; O. A. Roy, order of O. M. I.; 15.

To MINOR ORDERS.—Messrs. A. J. Daig-neault, T. Allard, P. Giroux, diocese of Montreal; D. P. Driscoll, Boston; E. McCarthy, J. E. Scott, Arch-diocese of Halifax; T. Joynt, diocese of Hartford; G. deBouillon, Ottawa; J. F. McKenna, Portland; D. Curran, T. F. Logan, Vincennes; T. Harraun, Order of Holy Cross.

To TONSURE.—Messrs. J. Brouillet, J. Charette, W. Duckett, O. Hebert, F. Laliberte, J. Veronneau, J. Viger, L. Lageunasse, R. Hamel, J. B. Croteau, diocese of Montreal; J. L. Meagher, Albany; J. J. O'Halloran, C. Swiesler, Alton; P. J. Sheedy, J. Twigg, Boston; J. J. Hanulman, J. M. Galvan, Brooklyn; E. J. Bannan, Chatham; J. D. Bray, Dubuque; M. F. Delany, P. Donohoe, J. Galligan, T. Mulvany, Hartford; T. F. Tierney, Providence; J. McCarthy, T. Beaven, J. Boyle, J. Kelly, J. F. Madden, Springfield; A. T. Leblanc, St. John; J. W. Doyle, P. Portz, Vincennes; T. Harraun, Order of Holy Cross.

Total seventy-eight (78) representing twenty-two (22) dioceses.

The *Montreal Gazette's* London correspondent writes a very sensible letter on the O'Keefe case, and the probable consequences on the National School System of Ireland, should the Board of Managers treat Mr. O'Keefe, after his suspension, as if he were still parish priest. Should the Board be so ill-advised the National System will be broken up:

London, Saturday, May 17.—The O'Keefe case, of which I gave an outline last week, is still under trial at Dublin, but it has also occupied the attention of the House of Commons. Mr. Bouvier, a Scotch member, and, though a nominal Liberal, a well-known hater of the present Government, had given notice of a vote of censure upon the Irish Board of Education, which removed Father O'Keefe from his post of manager of the National schools of the parish of which he is, or was, the priest. The Government, unable to abandon a Board upon which two of its own members sit, cleverly interposed with a motion for the appointment of a select committee to enquire into the subject, hoping that delay might take the sting out of Mr. Bouvier's censures. The Government motion was made on Thursday night, and carried by the narrow majority of 28, the minority including a great many usually steadfast supporters of the Ministry. This, it must be remembered, was not a vote on the merits of the question, but only on the expediency of postponing it; hence it is ominous of disaster to the Board, when the question itself is argued out after the report of the Committee—and, of course, to the Government, if the latter continue to support the Board. But the probability is that, under cover of deference to an unfavorable report from the Committee, the Government will more or less throw over the Board and save itself. Of course, the committee may not be unfavorable, but anti-Catholic spirit runs high just now, and on Thursday the House vociferously cheered Mr. Bouvier's rather absurd description of the members of the Board—Protestant as well as Catholic—as "ecclesiastical serfs of Cardinal Cullen." Moreover, the Conservatives are naturally anxious to make the most of the opportunity of damaging the Government, and go heartily with the extreme Protestant party. But the alliance is a little strained and unnatural, for ecclesiastical principles are dear to them as to Roman Catholics are at stake. They get over the difficulty by saying that if the Board had removed Mr. O'Keefe because his own bishop had suspended him, no fault could have been found with him, but that they ought not to have recognized a suspension proceeding from a person who claimed to act with exceptional authority from the Pope (Cardinal Cullen pronounced the suspension, by virtue of a special "rescript" from Rome). Seeing that every Roman Catholic bishop derives his ecclesiastical authority from the Pope alone, the absurdity of this quibble lies on its surface, but it seems to satisfy one of the two great parties of the State. On the other side of the House the non-Confessionists and the Evangelical Protestants, of course, will go any length to throw a stone at the Pope, and the Secularists go with them. Probably, Father O'Keefe will be holding forth at Exeter Hall, as the Protestant heretic, before long, and all because he has beard the Pope's legate. Altogether the opposition to the Board is very strong indeed, and the glass points to storm. Unhappily, in the opinion of many good judges, the injury will be less to the Government or the Pope's legate than to the cause of mixed education in Ireland, which has been working so much good for more than a generation. If the Board is compelled to keep as manager of the schools in a Catholic parish a priest who has been, according to the rules of his Church, lawfully suspended, there will be an utter breach between the heads of the Church and the schools of the Board, akin to that which has long existed with regard to the undenominational (or "godless") colleges of the Queen's University. The people will be compelled, by ecclesiastical censures, to withdraw their children from the schools under the Board's control; their costly fabrics will be left untenanted; and rival and inefficient, because poor and ill-conducted schools will be set up in every parish, solely under priestly rule. That at least, will be attempted; but unfortunately even that programme, unsatisfactory though it be, will hardly be carried out, for many parishes are too poor to maintain a school unless largely

helped from imperial resources—as the national schools now are through the Board. The priests' schools, of course, will be solely Catholic, and the benefits of the joint education of the children of different faiths, now insisted on by the Board as a condition of assistance, will fall through. This is only too likely to be the result of the zeal of the ultra-Protestants and of Mr. Bouvier's innate love of making himself disagreeable to his nominal leaders.

Leprosy is said to be very common in San Francisco, especially amongst the Chinese, who, in their native land, are very subject to the disease. The Chinese are filthy feeders, eating freely all sorts of unclean meats from pigs down to rats. No wonder these filthy diseases are common amongst them.

The Colony of Prince Edward Island may now be looked upon as forming part of the Dominion; its Legislature having unanimously adopted the proposed terms of Union.

St. Peter's, Dartmouth, N. S., 29th May, 1873.

To the Editor of the *Montreal "True Witness."*

Dear Sir,—Since I last had the honor of addressing you, the world has had many mutations. In the political order everything of the passed—good and evil—has been changed. The change of the bad is, for the most part, for the worse; the change of the good must be, from the nature of the case, bad. However, in the midst of the political, social and moral *bouleversement*, we have the great consolation of knowing that Christ shall always be with the Church, and that, in point of fact, the members of the Church have, at no time, been more united than at this very time. This is, to us, more consoling! for, where we are, as Catholics, united not only to the body but the spirit of the Church, princes and rulers may rage—against "God and His Christ," but their rage and malice can have no serious effect—nay—all their evil designs shall turn on themselves;—prostrate them: kill them, and result in favour of the everlasting institution which they, in their folly, seek to destroy.

Indeed, we have in our time, proofs of the divine vitality of the Church. The avarice and disobedience of princes and states have anathematized and beggared them; and those states and rulers are now tottering towards the graves where they shall have to remain, till the end of time, execrated by every just and good man: but the Church lives by its Divine life, and shall be grand and glorious in the future, as in the passed!

We, then, have the great consolation of knowing and feeling the Divine life of the Church. We know and feel that, "The gates of Hell shall not prevail against her," and that, therefore, when Bismarck and the unfortunate Victor Emmanuel shall be forgotten—infamous though they be—the Church shall be young, vigorous and successful as ever.

In those days of darkness, it becomes our duty, as Catholics, to ignite the charity that is within us, and prove to the world that we are Catholics to all intents and purposes. The independence of the Church of all human control should be the principal design of every Catholic heart. I believe the design is as Catholic as the Church itself: and this belief fills my soul with consolation. Yes, Catholics shall not be lukewarm in the day of our trial, but will concentrate their energies and establish, as far as they can, the independence of the Holy See. For some time passed, the Catholics of the world have given positive and practical proofs of their determination to sacrifice all their stake in this world in order to secure to the Church her policy and free action—what they have done in the passed, they will do in the future, and God will help them and bless them for their devotion.

Whilst on this subject, I feel great pleasure in informing you that, His Grace, the Archbishop of Halifax, yesterday had a large number of his priests at a theological conference: the conference over, His Grace addressed his priests in terms worthy of his good heart and high intellect. He said that, until the Holy Father shall have secured to himself the temporal power—providentially necessary—every Catholic is bound in conscience to contribute to his support—that, he should soon name a day on which, in every mission, every year "Peter's pence" should be collected, that, every priest ought to second him in this good necessary and obligatory work." I am quite sure, the Archbishop's address shall produce the effects intended, and that, the diocese of Halifax shall most cheerfully contribute its mite to the treasury of the Church.

I have the honor to remain, Dear Sir,
Yours very sincerely,
JOHN CANON WOODS.

The worst kind of blackguard is, in our opinion, the man who cannot behave decently in church. On most minds—even on those of the rowdy class—there is something in the sanctity of a building devoted to the service of God which has a quieting and hallowing influence. Put your genuine rowdy in church—in a church of any denomination—while service is going on, he is instantly quieted. If he does not behave exactly *comme il faut*, his conduct is at least decorous. Put a man of the "gent" class—one of the fraternity who indulge in intensely loud neckties and impossible waistcoats—in the same place and he will behave like the cad he is. An illustration of the latter case occurred only last Sunday in the Jesuit Church in this city which terminated in what might have been, had the scene been laid anywhere else, a most ludicrous discomfiture of the "gent." It was Whitsunday and a large congregation were present at the evening service. A member of the "gent" cad who happened to be present indulged in some unseemly and altogether high-toned remarks respecting the decoration of the altar. His observations were made in so loud a key that they attracted the notice of a great part of the congregation. Finally the talking became so loud that an ecclesiastic came down and informed our cad that two policemen were in waiting on the steps of the church to convey into durance vile any blackguards who might happen to interrupt the service. Our cad subsided at once, and several of his confederates who had been during the service persistently staring at the choir at the back of the church assumed the position which gentlemen usually take during divine service. Perhaps it was the first time they ever took their position as gentlemen. Who can say?—*Mont. Illustrated News*.