

The True Witness AND CATHOLIC CHRONICLE

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MONTREAL, FRIDAY, October 8, 1875.

ECCLIASTICAL CALENDAR.

Friday, 8—St. Bridget, Widow. Saturday, 9—SS. Dionysius, Rusticus and Eleutherius, Martyrs. Sunday, 10—Twenty-first Sunday after Pentecost.

NEWS OF THE WEEK.

The Army and Navy Gazette says that the Admiralty has ordered a court-martial to try the Captain of Her Majesty's steamship Iron Duke on account of her collision with the Vanguard. It says further that it is rumored that the Admiralty have decided not to court-martial Admiral Tarleton, notwithstanding the opinion of the recent court-martial that the primary cause of the Vanguard disaster was the high rate of speed maintained by the vessels of the squadron, by order of Admiral Tarleton.

It is understood that Cardinal McCloskey will leave for the United States about the 10th instant. Cardinal Simeoni's said to have made a report to the Vatican of his hopefulness of an arrangement with Spain. The North German Gazette says the Emperor of Germany in his approaching visit to Italy will not go to Rome, he will only meet King Victor Emmanuel in Upper Italy.

The Spanish Government has determined to send Senor Rubi for Minister of the Colonies to Cuba, with unlimited authority to regulate the finances. A decree is published re-enacting the law of 1870, prescribing the election by universal suffrage of one deputy for every 50,000 inhabitants.

THE ORANGE RIOTS.

Once more has the fair city of Toronto been made the scene of a disgraceful riot by the men of the Lodges; once more in this free land of Canada has Orangism put forth its armed hand to stop a procession peacefully wending its way along the streets to perform the sacred duty enjoined by the Head of the Church.

the organization, to-day stands revealed in all its naked deformity a plague-spot on the land, a defiler of the laws, and a disgrace to the religion of which it is the self-appointed champion. Suppose for a moment, the Catholic procession was violating the law, was the Government of the country, its magistrates, police and militia, not enough to put it down? One of the shibboleths of the Orange body is "Protestant rights we will maintain?" Have we Catholics then no rights? Or has it come to this that in a Protestant City, in a Protestant Province, and connected with a highly Protestant Empire, a few thousand Catholics cannot march from church to church without endangering the Protestant faith and bringing the bigotry of its lowest stratum to the surface.

There is one thing connected with those riots which must strike the minds of all thoughtful men, and that is that the lot of the Irish Catholic is hard. Away back in the centuries his fathers suffered at the hands of Orangism or its equivalent for their ancient faith, they were stripped of their lands and wealth, they were driven forth into exile where they might plant anew their race and their faith, and lo! the curse has followed them across the broad ocean, and as in Limerick nearly two centuries ago, as in the Diamond eighty years since, as in Belfast a few years past, so in Toronto last Sunday. Well might Moore have written:

When will this end, ye powers of good? She weeping asks for ever, But only hears from out the flood, The demon answered, "never!"

MUST WE ARM?

"We may question the good taste of the Archbishop in obtruding upon the community, largely Protestant, a display which would be infinitely better confined to those parts of the city set aside for the religious exercises of Catholics." So writes the Toronto Mail in its issue of the 28th ult., a copy of which a friend has been good enough to send us. We had been so simple as to believe that Old Orangemen and Young Britons only could let their angry passions rise at the sight of a Catholic parish performing the exercises of the Jubilee, and we are deeply pained to learn from the high authority just quoted that this purely religious act is "obtruding upon," or, in other words, is offensive to the general Protestant community.

Plainly speaking—it is for the Protestants of Toronto to say whether we must arm in our own defense or not. Against the un-Christian hate of the Orange Lodges, Catholics ask no other protection than that which the authorities, if supported by a sound public opinion, can afford. But on their own good arms must they rely if attacked by the Protestant community at large. It is well to let that community know beforehand that Catholics will not give up their Constitutional rights without a struggle, and that struggle, if forced upon them, will depend upon it, jeopardize their Dominion. This is no threat, no boast, but a warning. In this case, as in all others of the kind, we are driven against our wishes and inclinations to assume the defensive.

Let this our position, and firm determination be widely known, and well understood. We hold certain rights under the Constitution; we value them as we do our lives; we will defend them even as we would our lives. As long as Authority can protect us in the possession of those rights, we trust in Authority, but when authority shrinks or fails, or shows signs of shirking or falling, we must arm in the sacred cause of Civil and Religious Liberty. Again we say, it is for the Protestant community of Toronto to decide whether we shall be driven to that extreme or not.

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THE TORONTO RIOTS.

(Specially Reported for the Herald.) Toronto, Oct. 3.

The fears entertained that the Roman Catholic pilgrimage to take place to-day would be molested proved well grounded as the proceedings in connection with it were very riotous and disgraceful, resulting in considerable bloodshed. The programme was to march to St. Mary's church, Bathurst street, in the west end of the city, from St. Michael's Cathedral. The processionists collected at St. Michael's Cathedral about 2.30. A surging and excited crowd numbering over 10,000 had collected outside, guarded by the whole police force. The military, about 800 strong, with a detachment of cavalry from Markham and the Lieut.-Governor's Body Guards were stationed near Bathurst street, but did not come east till on the return of the procession. After mass had been said in the church the Catholics formed in line, headed by Father Shea, Archbishop Lynch's secretary. The way was cleared and they moved to Church street, but when at the corner of Queen street stones were fired from the procession and several shots were fired from revolvers. The processionists returned several shots and stones and advanced. A posse of police charged on the crowd and dispersed them temporarily. All went quietly except stone-throwing from the crowd directed at the police, until at the corner of Queen and Bay streets when the mob gathered and sent another volley of stones. Several shots were fired, but the Police succeeded in again dispersing the rioters. Several more enthusiastic enemies of the police came within throwing distance and pelted them with stones, the police standing the fire like men. The mob gaining in numbers continually, again charged on the procession in front and on the sides, but were again repulsed, revolvers being freely used on both sides. At Portland about 50 shots were fired; at Brock street, where the greatest disturbance was feared, the crowd had increased to about 20,000, but strangely, no attack was made. The really active rioters were not numerous and very cowardly, composed mostly of young men who after charging turned and ran. At Bathurst street the procession halted and the number of the processionists being about 3,000, they did not enter the church, but had prayer outside, and were then ordered by the officiating priest to disperse. The line of march was then taken up down Bathurst and along Front streets, where no attack could be made from the south of the procession. The disturbers were guarded from the north by the military who accompanied the procession east. On the next street north, when the procession was about to move, the crowd at the north charged on the police, and P. C. Riddell was struck in the pit of the stomach with a stone, and while on the ground a volley of stones struck him on the head; he was taken to a house badly wounded, and his death is feared. The pilgrims proceeded quietly down Front to Power street, dispersing at points on the way and disbanding at the Parish Church. The crowd had by this time broken into sections, and collected at points along King, Queen and Front streets, and gradually dispersed. Mayor Medcalf and Hon. J. H. Cameron accompanied the military; the former assured Vicar-General Rooney, when a disturbance was feared at Bathurst street, that the Catholics would be protected if there was power enough in the city to do so. During a charge on the police two horses were frightened by the surging of the crowd and plunged, but no serious accident happened.

About six o'clock this evening a disturbance occurred on Dunsinon street, when the house of Mr. Cosgrove, brewer, was damaged. An attempt was made to sack the Roman Catholic Church, but was prevented by the police, who suffered badly, aided by the military. All is quiet now. The military was disbanded about 7 o'clock, but are under orders. The cavalry from a distance have been billeted for the night. The records show about 30 policemen rather badly wounded by stones, one seriously. The number of citizens accidentally wounded is not known. Among the trophies found is a dangerous catapult belonging to the foremost rioter. The police are highly commended for their courage and promptness, but the military authorities are blamed for not sending a detachment to aid the police from the start. Archbishop Lynch says that members of the procession know a great many of those that attacked them and that he intends to have depositions made and cause them to be arrested. Among those hurt was the Hon. C. F. Fraser, who received a severe blow on the right arm from a stone, nearly breaking it. Thirty or forty arrests have been made and warrants were issued for more on Monday.

IN MEMORIAM OF THE LATE GEO. E. CLERE, Esq.

The earth was flooded in the amber haze That renders so lovely our autumn days; The dying leaves softly fluttered down, Bright crimson and orange and golden brown; And the hush of autumn, solemn and still, Brooded over fair valley, plain and hill. Yet still from that scene with rare beauty rife And the touching sweetness of fading life; From growing foliage and sun bright ray, My gaze soon mournfully turned away To rest, instead, on a new-made grave, Enshrouding a heart true, loyal and brave. At rest for aye! cold and pulseless now That high throbbing breast and calm earnest brow; Laid down for ever the quick gifted pen That tolled but for God and his fellow men; Silent that voice free from hatred or ruth, Yet so boldly raised in the cause of truth. Strangely checkered was his long career By lines of promise—of danger and fear: From his birth in his proud, patrician home; His sailor life mid wild winds and foam; And his long sojourn 'neath Australian skies Where was given to him earth's highest prize. That prize was our faith, most grateful he proved, Breaking from ties and from scenes once loved: From rank and fortune, and the lures of pride That tempt the gifted on every side; To devote his genius—his pen of fire To aims more holy and thence far higher: He was true to the land he had made his home; And true to the grand old faith of Rome At whose feet he laid powers, rarer than gold, As Knights laid their lances and shield of old; That church on whose loving maternal breast He peacefully sank to eternal rest. Oh! no tears for him who passed away Ere time had o'er his knee touch of decay; Ere time had deadened one feeling warm, Or his genius robbed of one single charm. As he was born death struck, his image shall dwell In the countless hearts that loved him so well. Mrs. Legros.

The Joint Pastoral Letter of the various Bishops of the Ecclesiastical Province of Quebec was read in all the Catholic Churches of Quebec on Sunday last.

MAYOR MEDCALF'S LETTER.

Is it Mayor Medcalf's crass ignorance, or his Orange insolence that is to be held responsible for the uncourteous dictum of the letter addressed by him to the Archbishop on the Saturday preceding the riot? If the former, we would recommend his Worship to purchase a "Letter Writer"—he can get one for 10c—so as to avoid disgracing his position; if the latter, we tell him that whatever his feelings may be as an Orangeman, as a civil magistrate he is expected, when addressing a member of the Catholic hierarchy, to give him his legal title of "My Lord." The following is the letter complained of:

"MAYOR'S ORRIS," TORONTO, September 28th, 1875. "To His Grace Archbishop Lynch, St. Michael's Palace: "SIR,—I wish to call your Lordship's attention to the enclosed requisition which has been forwarded to me, and respectfully ask if it is your intention to have such a procession to parade the public streets of this city on Sunday next. If such is your Lordship's intention, I would respectfully suggest for your consideration the advisability of well considering the consequences that are likely to arise from the same. "An answer by the bearer, who is instructed to await your Lordship's convenience, will much oblige, "Your humble servant, "F. H. MEDCALF, Mayor." "P.S.—Please return with your answer the requisition now sent to you, that I may preserve it with the several others that are now in my possession. F. H. M."

"A LIBIDINOUS ECCLESIASTIC."

Under this heading the Providence Daily Journal of Sept. 28th, published a telegram from Montreal announcing that one "Abbe Joseph Chabert, a prominent Catholic ecclesiastic principal of the government school of art and design was arrested Saturday afternoon on a charge of rape" etc—giving the name of the alleged outraged party. "Is this true?" we are asked by a subscriber in Providence, Well, it is partly true and partly—the uglier part—untrue. The said Joseph Chabert was arrested on the said charge and is now undergoing trial, but the said Joseph Chabert is not a "prominent Catholic ecclesiastic," is not a priest at all, not a member of any religious or ecclesiastical body that we know of. We believe he studied theology in France, but that is no reason why the press agent in this city should style him a "prominent Catholic ecclesiastic." It is, though, what we would suspect from the well-trained libeller.

"DOWN WITH YOUR STAMPS!"

"The way for the Protestants of Canada to prevent the recurrence of any more Guibord cases, and to put some limits to Ultramontaniam, which is their deadly foe, is to contribute one hundred thousand dollars to L'Institut Canadien."—Witness, Oct. 1. Just think of it! One hundred thousand dollars invested in the Institut Canadien—(where's Desaulles?)—will bury both Guibord and Guibordism once and for ever, and "fix" Ultramontaniam where it ought to be. Come down with your stamps gentlemen! Now's your time to go in and win! But isn't this "cutting" the Loyol Orange Association of Canada?—the O. Y. B.—C. Chiquiquy?—Gerdeman?—the French Canadian Missionary Society?—and the French column of the Witness? If the Institut gets the monopoly, what will pay them? Echo answers—where? oh where?

RATIONALISM.

To the Editor of the TRUE WITNESS. SIR,—At the present day, when the Church is assailed on every side, not only by her avowed enemies as in Germany, but even by her own children in the Old and in the New World, it seems to me to be the duty of every Catholic, who prides himself on being her son, and who in the Sacrament of Confirmation was enrolled a soldier of the Cross to do battle in her Sacred cause, and not throw the whole burden of the fight on the shoulders of the Captains of the host. The London Times commenting on certain remarks of Cardinal Manning—to the effect that "when people refuse to believe the teachings of the Church, they soon become examples of the confusion—the contention—the contradiction and the perishing of every thing separate from that one Church,"—the writer retaliates by laying the chief blame of the growth of rationalism at the door of those, who have reduced dogmas to the absurdity of papal infallibility, &c. "The Roman Catholic Church—according to the Times—has been its own worst enemy, and there are good reasons for regarding it as the worst enemy of all religions and Churches." This dictum of the Thunderer appears so convincing to an evening contemporary, that he is at a loss to divine what rejoinder Cardinal Manning can possibly offer Under these circumstances, it may seem presumptuous in me to attempt a reply; I will however do so to the best of my humble ability. All religions have for their foundation some dogma or truth, which emanating from the Infinite need not be comprehended by the limited human intellect. For example the dogma given to our first parents was a prohibition to eat the fruit of a certain tree. By an exercise of their reason on this dogma, they came to the conclusion that the forbidden fruit was as good as—perhaps better than any other fruit that grew in the garden. They ate thereof and became rationalists. I would ask the Times if their rationalism was to be laid at the door of the Almighty. Again when our Saviour said to the disciples who followed him into the desert: St. John Chap. VI, Verily, verily I say unto you, except you eat the flesh of the Son of man, and drink his blood you have no life in you. He propounded a dogma or divine truth, which, after having witnessed the miraculous multiplication of the loaves and fishes, they were bound to accept on his word. Did they do so? "Not all," but many of his disciples, from that time went back and walked no more with Him. Their descendants are to be found in all Protestant churches at the present day. The former were as the latter are, rationalists; the motto of both is alike—"It is a hard saying, and who can hear it," and if modern rationalism is to be laid at the door of the Catholic Church, the rationalism of the Jews must be laid at the door of the Saviour. Hence it has come to pass that Protestantism is fast ceasing to be a religion. Almost every Christian dogma has been eliminated. The Trinity is gone—the Divinity of Christ is denied or believed ad libitum. Baptism is nearly extinct. The Real Presence is regarded as an absurdity. The power to forgive sins is considered blasphemy. One faith has become an impossibility. Is there any thing left? Yes. The resurrection of the body (which seems an absurdity) is still generally believed. I say generally—because a few days ago

an intimate friend of mine who has gone through a variety of phases of Protestantism restricted the resurrection to the just only. This extraordinary proposition; he proved to his own satisfaction at least, from diverse texts of the Bible, one of which, though I cannot quote chapter and verse, was the following: "They shall die the death." And another—"I shall be no more." But argued my friend would always exist. Thus, Mr. Editor, not only are the dogmas of Christianity, but her once beautiful garments fast "perishing" and going to rags in Protestant lands. In that part of Scotland whence I hail the only celebration of Christmas day consists or consisted sixty years ago, in getting up at 3 o'clock in the morning to drink, *poona*, a mess of sour oatmeal. This custom undoubtedly dates from the good old Catholic times, when Catholic Scotchmen were wont to partake of that simple refreshment on their return from midnight mass. In the same country the only celebration of Easter consisted in dying eggs of different hues. On Good Friday blacksmiths abandoned the forge for the public house. In England that solemn day is devoted to pleasure parties and to the eating of hot cross buns. When the London Times triumphantly points the finger of scorn to modern Italy, and lays the blame of its rationalism on the dogmas of the Church, it forgets or pretends to forget that the rationalism in question is confined to a few large cities, where the spoiler has been at work, as in the days of Henry VIII. It carefully keeps in the background how the morals of the rising generation have been systematically sapped by bad books, obscene photographs and caricatures of sacred things now broadcast among that once happy people by the enemy of mankind and all his sympathizers. Yet is there some truth to be extracted from the comments of the London Times. The Catholic Church is the enemy of all other religions, and she is her own worst enemy. Yes, she is the uncompromising antagonist of all falsehood, whether pagan or Protestant. It is her mission to uproot both though she may, and often does, lacerate her fingers in the struggle. That the Church is her own worst enemy is easily proved. Were she to retrench one single step—were she to declare through the mouth of the Vicar of Christ, that the dogma of Papal infallibility was erroneous, then would Bismarck, and the whole Protestant world hold out the right hand of fellowship; for then would the words of her divine Founder have become an unmeaning sound: "Heaven and earth shall pass away, but my word shall not pass away." A. G.

THE "GUIBORD GRAVE" SITUATION.

MR. DOUTRE AND THE FABRIQUE. (From the Miner of September 29th.)

Yesterday we announced that the Fabrique of Notre Dame had paid Messrs. Doutré the sum of \$6,044 without any other comment. Since that we have learnt two circumstances which deserve prominence. The Messrs. Doutré will be, without doubt, irritated against us if we do not make them known to our readers. These gentlemen have had the extreme delicacy to threaten the Fabrique with a seizure if it did not immediately pay the sum asked for; after representations and after having been informed that Monseigneur had not yet given permission to the Fabrique of Notre Dame to borrow, &c., they have had the generosity to wait till Monday last. Another circumstance worthy of remark is a letter that the Cure of Notre Dame has written to these gentlemen; we have it before us and publish it. It reveals to us more and more the good faith of Mr. Joseph Doutré, the warm champion of Guibord, who knew well that the Fabrique had no interest in these difficulties, and therefore it was against it that he instituted his action. After having made it spend fabulous sums, he makes it pay this last sum of \$6,044, and as the appetite increases with eating, he prevented the burial of Guibord on 2nd Sept. last. How honorable and advantageous it is to have a fellow-countryman, a co-religionist of this stamp. Also, we are tempted to give Cures a piece of sound advice; which is, to carefully watch over the children of their parishes, and give every one of them a classical education. In walking in the glorious steps of their predecessors, what services will they not be able to render both to the country and to religion.

The following is the letter of M. le Cure Rousselot: MONTREAL, 23rd Sept., 1875.

To Messrs. Doutré, Doutré & Hutchison, Advocates. GENTLEMEN.—Some few days since you sent your account to the Fabrique of Notre Dame. You claim by virtue of a judgment of the Privy Council, six thousand and odd dollars—costs of Court in England and Montreal. You demand, I was yesterday informed, the immediate payment; if not, by the day after to-morrow (Saturday, 25th inst.) you will make a seizure on the goods of the Fabrique (*saisie des biens*). Allow me, gentlemen, to ask you how, in honor and conscience, you can exact this sum. What has the Fabrique of Notre Dame done that is illegal or culpable concerning the demand for the burial of the late J. Guibord? Nothing; absolutely nothing. It is not the Fabrique that refused the ecclesiastical burial, but the Episcopal authority. It is not even the Fabrique who notified this refusal, but the Cure, in the name of the Episcopal authority. The Fabrique had absolutely nothing to do with this affair; in fact, it could not interfere with it. What is a Fabrique? . . . but a corporation composed of the Cure and Churchwardens, charged only with the administration of the Temporalities of a Church, and that always under the care or superintendence of the Bishop. To the Cure only, who otherwise holds all his jurisdiction from the Bishop, belongs the spiritual government of the parish. Leaving this question so clear and simple, and admitted to-day by all authors, I will ask you three questions:— "Does it belong to the Fabrique, in a parish, to determine those among the sick, worthy of the Sacraments?" "Does it belong to the Fabrique to determine who, after their death, deserve the last ceremonies for the dead?" "And, consequently, does it belong to the Fabrique to assign to each the part of the cemetery where he ought to be buried; to declare if it is in that part where are buried those who deserve ecclesiastical sepulture, or in that where are buried those who do not deserve it?" You, gentlemen, are men of law, you know well that the Fabrique is in all these cases totally incompetent. You ought not then, as I have had the honor to tell Mr. Joseph Doutré from the commencement of the proceedings, you ought not then to address yourselves to that of Notre Dame, to attack and prosecute before the tribunals for refusing to bury, and the Privy Council, deceived by your false allegations, have condemned it for "not doing that which it ought not and could not do, as also it has prescribed it an act it has not the power to do." Therefore, the Fabrique is in no way guilty, and merits no condemnation. Therefore, you can, in honor and in conscience, neither receive nor keep that which it is clear you have no right to. The principles I have laid down are elementary in our Canadian laws, and the conclusions will be perfectly comprehended by every man of ordinary sense. I have the honor to be, gentlemen, your very humble servant, M. le Cure Rousselot, Priest of Notre-Dame.