

## The True Witness

AND  
CATHOLIC CHRONICLE,  
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MONTREAL, FRIDAY, MAY 5, 1871.

## ECCLESIASTICAL CALENDAR.

MAY—1871.

Friday, 5—St. Pius, V., P. O.  
Saturday, 6—St. John before the Latin Gate.  
Sunday, 7—Fourth after Easter.  
Monday, 8—Apparition of St. Michael, Arch.  
Tuesday, 9—St. Gregory Naz., P. C. D.  
Wednesday, 10—St. Antonius, B. C.  
Thursday, 11—St. Catherine of Siena, V.

CHANGE OF OFFICE.—The office of the TRUE WITNESS has been removed to No. 210, St. James Street.

## NEWS OF THE WEEK.

Still the fighting goes on before the walls of Paris, but as yet no decisive results have been obtained. The advantage, however, has been on the side of the Versailles Government; and every day reduces the means, or fighting powers of the Reds, or Paris Communists, who have been driven out of Fort Issy. It would seem, therefore, that though the contest may be prolonged, the Paris insurgents must be defeated, especially since no where in the Provinces do the people seem inclined to make a serious diversion in their favor. It is reported that the Archbishop of Paris has been released.

The Napoleonists are again raising their heads, and give vent to their hopes by loudly announcing that, when the actual troubles shall have been appeased, the country will again be appealed to through a plebiscite, which it is expected will re-establish the Empire. The present anarchical condition of France is the best apology that could be offered for the faults of the Napoleonic regime; since it would seem to indicate that only by a firm and strong hand could any form of order have been preserved for such a long course of years; and that therefore the ex-Emperor was justified in the use, both of the means by which he obtained the supreme authority, and of those by which he contrived to retain it. So, we suppose, we shall see the French revert to the system of strong personal government. Having no constitution, that is to say, no political institutions, no other course is open to them.

At a meeting last week of the Irish Protestant Benevolent Society, a Rev. Mr. Potts is reported as having delivered an address, in which amidst much that is highly worthy of approval, there appear a few sentences which, without being hypercritical, we cannot but condemn as in very bad taste, as very untruthful in their suggestions, and as highly offensive to all Catholic Irishmen; who, whatever the Rev. Mr. Potts may think to the contrary, do form an integral portion of the Irish nation. We cite the following passages in illustration of our meaning:—

"I see"—the Rev. Mr. Potts is reported as having said—"I see in our Island Home contrast of intelligence and ignorance, of wealth and poverty, of loyalty and rebellion, of love and hatred, and of religion and heathenism."

Of course it was intended to be understood that the "intelligence, the wealth, the loyalty, the love, and the religion," were on the Protestant side; whilst on the other, or Catholic side were ranged—"the ignorance, the poverty, the rebellion, the hatred, and the heathenism." With more of truth the Rev. Mr. Potts might have said that, in Ireland we see the striking contrast between the effects of long years of "Protestant Ascendancy," and of Catholic suffering; he might, and should, have told his hearers, that, if there were much want of education amongst Irish Catholics, it was because during the dark period of "Protestant Ascendancy" the law prohibited Catholic schools, and treated the Catholic school master as a felon; that, if Catholics were poor to-day, it is because during the same period, the law of the land denied to Catholics the means of acquiring, and the right of holding property; that the loyalty of the Protestant section of the Irish people, was only the attachment of the slave holder

to the law which conferred upon him the right to "wallop" the "Catholic nigger;" that the "love" with which he credited his friends has oft been well exemplified in Orange massacres; and that the "hatred" which this kind of "love" provoked was but the natural consequence of long endured cruel persecution.—The Rev. Mr. Potts would also, had he been truthful, have been careful to inform his hearers that, if in Ireland there be "heathenism" it is to be found, not amongst those who have remained faithful to, but amongst those who have apostatised from the faith of the Catholic Church.

Again the Rev. Mr. Potts, apostrophising his *Island Home* thus delivered himself:—

"I would bring thee beneath the healing, and saving influence of the Cross of Jesus the Christ. I would place thee where the rays of the Sun of Righteousness would fall upon thee, and illumine thy moral darkness."

This, if it imply anything, implies that Ireland, in so far as, and because she is Catholic, is not "beneath the healing and saving influence of the Cross of Jesus Christ;" that to the same extent, and for the same reason, Catholic Ireland is plunged in "moral darkness" and unwarned by the rays of that Sun of Righteousness which shines with undimmed splendor upon the Vineyard of the Lord in Belfast, and the Protestant section of the British community.

The Rev. Mr. Potts, since he saw fit to allude at all to such topics on the occasion of a festive meeting, which gentlemen—members of the Church to which his sneering and offensive allusions were made, had been invited to attend—a thing in very bad taste to do, as Protestants are themselves quick to perceive when aimed against in like manner—the Rev. Mr. Potts, we say, should have told the plain truth about the matter; which is this;—That that side of Ireland—the Catholic side, which is according to his theory, not beneath the healing and saving influence of the Cross of Jesus Christ; on which the Sun of Righteousness has not yet risen; and which is therefore still plunged in what he calls "moral darkness"—is, without exception, the most moral, and the most virtuous portion of the British Empire.—That therein, in spite of violent political and social agitation, which stimulates to deeds of blood and violence—crimes against person and property, murders, burglaries, outrages upon women, unnatural crimes, child murder, wife and husband poisonings, &c., are, in proportion to population, much scarcer than they are in Protestant England; and that the "purity of the women, dwellers in outer moral darkness," whose situation the Rev. Mr. Potts commiserates, and would fain alleviate by shedding upon them the light of that Sun of Righteousness whose rays so marvellously illumine, and make fertile the adjacent land of the "open bible"—is spoken of throughout the world, aye even by Protestants, as something almost incredible.—Really when we contrast the moral condition of Catholic Ireland, with that of Protestant England as revealed by contemporary criminal statistics, we cannot avoid the conclusion that the former is in every respect the better for her want of the rays of that very questionable "Sun" which shines upon her neighbor.

Better, however, would it have been, if the Rev. Mr. Potts had altogether abstained from all allusions whatsoever, to topics which whenever mentioned, vividly recall, and cannot but so recall to the Irish mind, visions of cruelty and persecution, and Penal Laws now happily repealed, and memories of retaliation which all good men should seek to bury in oblivion. Protestants long cruelly persecuted Catholics in Ireland; the latter, we admit, often—for they were but men, with human passions and human feelings which even their religion, which teaches patience, and forbearance, could not altogether subdue—fiercely retaliated, and inflicted wrong for wrong. On both sides there have been done things to be forgiven; many things upon which neither Catholic nor Protestant can dwell with pleasure. We would not, for our part, allude to them, were we not provoked to so doing by the ungenerous, untruthful taunts and insinuations of this Rev. Mr. Potts; who, if competent to sit in judgment at all upon the vices and virtues of the Irish Catholic, would know—that the former, which we seek not to extenuate, are the natural results of long years of cruel misgovernment, such as no other Christian people was ever exposed to from another people calling itself Christian; and that the other, the virtues, which we love, honor, and cannot by any language, however strong, exaggerate, are the direct, but supernatural fruits of that religion for whose sake he suffered, and which the Rev. Mr. Potts by his innuendoes foully slanders.

The Church of England is in what our neighbors would term "a fix." In a recent editorial, the London Times presents us with the following gloomy picture:—

"It must be acknowledged, indeed, that an institution which has thus come to a deadlock, and which exhibits a total incapacity of modification, is in a perilous position. Unless some authority be found to whose judgment Churchmen are willing to defer

in disputed matters, the only remedy may lie in withdrawing the nominal authority which still maintains some degree of external harmony. Submission to the existing law may, on the whole, be secured, and even interpretations which provoke dissidence for the moment may, by tending to greater uniformity, ultimately diminish the occasions of dispute and ill-feeling. But the passions now evoked by an explanation of the old law on a point of ceremonial are alone enough to prove how little chance there would be of any peaceable acceptance of a new law in such a matter as the use of an ancient Creed."

And what is true of Anglicanism in particular, is true also of Protestantism, considered as a phase of Christianity, in general. It too is torn to pieces by, and is dying of, its internal dissensions; and "unless some authority be found to whose judgment Protestants are willing to defer in disputed matters," its dissolution as a religion is inevitable, and cannot be long postponed.

Yes! "That's what is the matter," both with Anglicanism in particular, and with Protestantism in general. Neither has, nor can have, any authority to which all are willing to defer in disputed matters—as for instance, in disputes as to the nature and person of Christ. It is strange, passing strange, however, that the London Times, having made the discovery of the absolute necessity for such an authority, and of its absence in the Anglican establishment, does not draw the obvious conclusions:—That any society, deficient in such an authority, cannot be the Church of Christ, if Christ gave to the Church He founded all that that body required for its well-being; and that the Roman Catholic Church, in which, and in which alone is to be found "an authority \* \* \* to whose judgment" all Catholic "Churchmen are willing to defer in disputed matters," must be, if there be in existence a Church by Christ Himself appointed, the Church to whose judgment all are bound to defer.

Nor—strange again,—does it seem to strike the Times that, as reasonable beings, men cannot, even if they would, defer on disputed matters of religion or conscience, to any authority which they do not believe to be infallible. No one but a fool, or an irrational being, could internally submit his judgment to a tribunal, or authority which he held to be fallible, and therefore no more competent to sit in judgment upon the disputed matter, than he was himself. Reason spurns, and rightly spurns, the pretensions of any fallible tribunal, no matter how constituted, to "authority" in matters of religion, or of conscience. To recognise, or defer to any such authority would be an abnegation of reason, an abnegation of manhood, the vilest kind of intellectual treason, of moral debasement and slavery. No! as against any not infallible authority in matters of religion, the man worthy of liberty, or possessed of a soul worth the saving, will always assert without limitation or qualification his absolute right of private judgment. Protestants may deny the infallibility of the Pope, and of the Church, of which he is the head upon earth; but if susceptible of the least glimmer of intellectual light, they will admit that, outside of that Church, there is, there can be, no authority in religious matters, to which a man, or any thing intellectually above the level of a hog, would defer, or to whose utterances he would attribute the slightest importance; since outside of the Catholic Church, there is no collective body which so much as professes even to be infallible, or competent to adjudicate in matters of religion, or of conscience.

Nothing more excites the surprise, not to say the contempt, of Catholics, than the deference which some Protestant sects profess to show to their ministers. To this strange phenomenon, Buckle alludes in his chapter upon the ministerial condition of the people of Scotland in the seventeenth century, and the intellectual and moral degradation which in consequence ensued. The submission of Catholics to their Church, is logical, because it is the logical consequence of their premiss, that that Church is infallible; whilst again that premiss itself is the logical deduction from the premisses, that Christ Himself founded the Church, giving to her authority to teach all nations, and giving therefore to her all that was absolutely requisite to enable her to discharge that commission—that is to say, infallibility. But where will the distracted Anglicans find such an authority? The Queen in Council is the highest authority in matters of religion, of faith and conscience that they can adduce: and men as at present constituted, will never be persuaded to attach any great importance to the utterances of such a tribunal.

REPUBLICANISM IN ENGLAND.—If we may believe the English journals, there is a rapid growth of what is called republican sentiment amongst certain classes in England. We must not however be misled by words, or run away with the silly idea that to the English ear, the word Republican, conveys the same meaning that it does to the American ear on this Continent.

Here the word implies simply a political fact; a form of government, or organisation of the State for the purpose of defending the country against attacks from enemies abroad,

and for the protection of person and of property at home. The American republican, except in some rare instances, as yet has no idea of violating, or in any manner interfering with, the existing established rights of property. He does not dream of confiscating, or declaring national, the property of the landholder, or of the wealthy merchant; to the word "republican" in short, he does not attach the idea of the spoliation of the wealthy, and of a forcible redistribution of the lands, houses, and other goods, held actually by individuals as their own.

It is the very contrary in England. There too of course the Republican aims at sweeping political changes, or revolution; at the abolition of the Monarchy, the Aristocracy and the Established Church. But with him these are not an end, but only means to an end. It is not an equal distribution of political power, amongst all classes of the community that he proposes as his end, but a new distribution of wealth and property. What he aspires after, what he avows as his main object, is the spoliation of the wealthy classes, especially of the wealthy landed gentry; the confiscation of their property, which is to be proclaimed national, and to be redistributed by means of the new political organisation which he proposes to build up. Here then we see the essential difference betwixt cis-Atlantic, and trans-Atlantic Republicanism. The one is simply political, and as a rule, conservative of the rights of property.—The other is essentially social, and aims at the overthrow of proprietary rights. Except in name, American Republicanism, and English Republicanism have nothing in common.

The Republican movement in England would therefore, were men guided by reason rather than by feeling, and did they attach more importance to things than to names, provoke but little sympathy in America. Were a large body of men to make their appearance in the States of New England, advocating the principles set forth by the speakers at the recent meetings in London, proposing the assumption of the real estate of the present proprietors, and its redistribution on socialistic principles—they would either be hooted down, or put down by force; for the American republican is generally as staunchly conservative of the rights of property as can be the British aristocrat. It is therefore strikingly illustrative of the ignorance that so very generally prevails, to see American republicans, men who would deem it a monstrous outrage upon themselves were the State to seize upon, confiscate, and redistribute, their property, acknowledging as their brothers the so-called Republicans of England. Republicanism in England in short means "Communism," and nothing more.

We are happy to have it in our power to announce to our Catholic readers, that Dr. Marshall, justly celebrated as one of the most illustrious of the band of converts to the Church from the Anglican sect, is about to make his appearance in Montreal; and will, on the 9th inst., deliver a lecture in the St. Patrick's Hall.

Dr. Marshall has long been famous as the author of the unanswerable work on "Catholic Missions;" and some few years ago, the literary world, Catholic as well as Protestant, was startled, and violently driven into roars of laughter, by the appearance of, "The Comedy of Convocation," one of the best farces in the English language, and no less remarkable for the soundness of its theology, than the pungency of its wit. The world was for some time in doubt as to who was the writer; but in time it came out that the author was Dr. Marshall, the already celebrated author of Catholic Mission.

The subject of Dr. Marshall's lecture will be "Liberty, and the Catholic Church;" and we look forward with confidence to a large attendance of our fellow-citizens to hear so interesting a subject, treated by one so competent as is Dr. Marshall to do it justice. Protestants may be sure that their ears will not be offended by one harsh or ungenerous expression; and there are amongst our Catholic population none but may expect to gather from the lips of Dr. Marshall profit, as well as amusement.

The Montreal Witness publishes some of the antecedents of the brace of watch-swindlers whose recent exploits in this City have excited much attention. From what the Witness tells us, it would seem that the fellow who styles himself the Rev. Dr. Sackville, is the making of a "brand" snatched from the burning," and is admirably suited for the post of a French Canadian Missionary; to which dignity he may reasonably aspire, when he shall have completed the term of hard labor in the Penitentiary, which, we trust, awaits him and his colleague, the honorable Captain De Chantillon—who, we fear, is still unregenerate. The other party, Sackville, however, is just the stuff of which your clerical converts from Popery, to the "truth as it is in Jesus," are invariably made.

He was, so the Witness tells us, picked up,

when quite young, and educated by a venerable priest in the United States, who detected in him signs of ability. Later, he was placed in a Seminary of Foreign Missions, where he received an ecclesiastical training; and taking minor Orders, was sent out to Florida. At this period of his life the eyes of our interesting hero were apparently opened; and convinced of the errors of Popery, he robbed his companions in the Mission—no doubt from the purest of motives, and as a sort of spoiling of the Egyptians—of a considerable sum of money, and commenced a series of swindling adventures, which were abruptly terminated by his arrest the other day at Quebec—another melancholy instance of the persecuting Popish spirit rife in Lower Canada, and to which so many eminent "men of God" of the same stamp as Mr. Sackville, have been also subjected.

His comrade, Captain De Chantillon, is by birth a Canadian, and commenced his career as a grocer's assistant in a store of this City.—Having been detected in "irregularities," which is, we believe, the term officially applied to thefts on a large scale perpetrated by Government and Bank employees, he naturally crossed over to the United States, where he fell in with the other vessel of election, with whom he entered into partnership; and in company with whom, it is to be feared, that he will yet have to undergo a species of martyrdom in the Kingston Penitentiary.

On Tuesday morning, His Grace the Archbishop of Quebec, Metropolitan of the Province of Quebec, and Apostolic Delegate, arrived in Montreal at 7 A.M. His Grace proceeded to the pro-Cathedral, where he said Mass, and where a solemn *Te Deum* was sung.

We learn from the Hamilton Times, that His Lordship the Bishop of Hamilton, Mgr. Farrell, proposes to erect a magnificent cathedral on a splendid site lately acquired for that purpose on Upper James Street. We hope that the labors of the Bishop, and the Catholics of the Diocese, may be crowned with success.

There is a report in circulation—we attach little credit to it—that Lord Lisgar will be succeeded as Governor General of Canada, by either His Royal Highness Prince Arthur, or by the Marquis of Lorne, lately married to the Princess Louise.

CEMETERIES.—The deleterious influences of a cemetery upon the health of the adjacent districts, especially when the said cemetery is situated on a hill side, or on a level from whence water flows—are pointed out by the Daily News of Friday last; in which we read that, "already the streams flowing from the Mount Royal, and Cote des Neiges cemeteries, are said to be injurious even for cattle." If this be true, houses built upon soil composed in great part of rotten human remains cannot be anything but injurious, even for men, women, and children, to dwell in.

The City carters went on strike on Monday; their object being to get from the Council a change in the law which obliges them to wear a number on their breasts. The carters of Montreal are, in general, a very excellent body of men, honest and orderly, and are well entitled to a respectful hearing. That their carts, and vehicles of all descriptions be conspicuously numbered, is but reasonable; but we do not see the necessity of compelling the men to wear a badge which shocks their feelings.—Though the strike was general, we have not heard of a single disorderly act as having occurred amongst the carters.

THE REV. MR. VOYSEY.—Her Majesty has been pleased to confirm the sentence of deprivation pronounced against this gentleman by the Privy Council. Mr. Voysey was a little too Protestant for the established church, or indeed for any so-called Christian church; but it is funny nevertheless to see judgment pronounced on him for a spiritual offence by a secular tribunal, and sentence carried out by command of a most amiable lady. However as Queen Bess somewhat profanely used to remind her precious Bishops, "I made you; and by—I will unfrock you, if you do not behave yourselves." Queen Victoria does the same thing, only in a ladylike manner.

In the N. Y. Freeman's Journal of the 29th ult., we find a well-merited tribute of praise awarded to our gallant fellow-countryman who so nobly distinguished himself at Montana—Lieutenant Hugh Murray, late of the Pontifical Zouaves, and Chevalier of the Order of St. Pius. Mr. Murray is, as we suppose that many of our readers are aware, a nephew of His Lordship the Bishop of Kingston, who may be justly proud of his gallant relative. The annexed is the article from the N. Y. Freeman:—

THE PONTIFICAL ZOUAVES.

Hugh Murray, Chevalier of the Order of St. Pius,