

The True Witness

AND CATHOLIC CHRONICLE, PRINTED AND PUBLISHED EVERY FRIDAY At No. 210, St. James Street, by J. GILLIES.

G. E. CLERE, Editor.

TERMS YEARLY IN ADVANCE: To all country Subscribers, Two Dollars. If the Subscription is not renewed at the expiration of the year, then, in case the paper be continued, the terms shall be Two Dollars and a half.

The True Witness can be had at the News Depots. Single copies, 5 cts.

To all Subscribers whose papers are delivered by carriers, Two Dollars and a half, in advance; and if not renewed at the end of the year, then, if we continue sending the paper, the Subscription shall be Three Dollars.

The figures after each Subscriber's Address every week show the date to which he has paid up. Thus "John Jones, Aug. '71," shows that he has paid up to August '71, and owes his Subscription from that date.

S. M. PATTENSON & Co., 37 Park Row, and Geo. Rowland & Co., 41 Park Row, are our only authorized Advertising Agents in New York.

MONTREAL, FRIDAY, SEPTEMBER 12, 1873.

ECCLIASTICAL CALENDAR.

SEPTEMBER—1873.

Friday, 12—Of the Octave. Saturday, 13—Of the Octave. Sunday, 14—Fifteenth after Pentecost. Monday, 15—Octave of the Nativity. Tuesday, 16—SS. Cornelius and Cyprian, MM. Wednesday, 17—Ember Day. Stigmata of St. Francis. Thursday, 18—St. Joseph of Cupertino, C.

NEWS OF THE WEEK.

There is no present intention on the part of the French Government or the Commission of Permanence to convoke the Assembly a day earlier than that fixed—the 5th of November. The interval will be most usefully employed in the provinces in preparing the country for the change impending, and the transition of public opinion is already manifest in favor of Royalty, Republicanism in every form having become hateful to every class of honest and religious citizens. It is, however, possible that events may occur, or tendencies show themselves, which may render an earlier Session desirable, and, in this case, the Ministry will not shrink from a convocation. The journals of the Republicans and Bonapartist factions teem with insults and calumnies on the Princes of Orleans for the step they have so wisely and patriotically taken. The Napoleonists are, however, divided; it is not at all improbable that the more honest and religious partisans of the Empire, seeing the duty clearly incumbent on all Frenchmen to hasten the only solution possible, may vote with the Royalists for the restoration. Whether they do so or not, their vote will not be sufficient to prevent it, and a new and comprehensive group, entitled "L'Union Monarchique," is forming at Versailles of all the Royalist deputies, of which the Marquis de Trancasse will be offered the presidency, and M. de Kerdel the vice-presidency. Thus a strong and compact body, including all the ex-Orleanists, and will be ready to take the initiative at the return of the Assembly. An army devoted to the cause of order awaits the national will, to execute it to the letter, and the Duc de Broglie on his recent passage through Lyons, declared in presence of the Prefect, and a number of influential citizens, that the present laws against anti-social agitators would be severely enforced, and, moreover, that if they were insufficient, Government would not shrink from asking for fresh powers from the Assembly. There has been a difficulty between the French and Italian Governments in consequence of a call for payment of taxes having been made by the Italian authorities upon Frenchmen, who possess landed property on the heights of Mont Cenis, which belongs to Italy. The French sub-prefect at St. Jean de Maurienne (department of Savoy) has sent a notification to the rate-payers, ordering them not to comply with the demands of the Italian authorities. This difficulty is now in fair way of being settled. It has been submitted to a mixed commission of administrative authorities. The Italian Ministry is throwing itself more and more on Prussian protection, and its organs publish numerous articles on the necessity of the alliance of Italy, Prussia, and Switzerland, against what it is pleased to call the clerical reaction, that is the re-awakening of Christianity, of justice, and of honor, in the minds of a powerful body in every country. The assimilation of the Italian military and civil organization to that of Prussia is the condition of Germany, and thus at a given moment she calculates on being able to dispose of the entire Italian forces against France or Austria, or both. There are, however, great difficulties in the way, especially financial ones. Italy has overtaxed her resources, and is in no condition to undertake expensive changes of armament on the Prussian model, and has a far too extensive seaboard to fortify two coasts effectually, the only effectual defence being a strong and well-formed navy, and this no attempts have hitherto succeeded in giving her. Speculations and jockeying have entered so completely into every branch of her administrations; thrift is

so completely the rule and not the exception in her officials, that the public service is utterly neglected, and private fortunes are accumulated at the most incredibly rapid rate by every one entrusted with public funds.

The party of the Republic is gaining ground daily in Sicily, and General Medici has been forced to resign his command of the island in consequence. Murders are of hourly occurrence all over Italy, and especially at Ravenna, Faenza, and the Marches of Fermo. In Sicily too they are of terrible frequency.

This is only the second year that the Catholics of Italy have decided to take part in the municipal elections, and in some provinces the result of the struggle has been very favorable to them. At Venice, out of fourteen municipal councillors the Conservatives have carried nine, and out of four provincial councillors three; at Verona, out of ten councillors the Catholics have secured five, and at Cividale they have carried their whole list. At Naples, according to the Correspondant de Geneve, the success of the Government party was certain, as a perfect army of civil officials were brought up to vote.

MONTREAL, 30th August, 1873.

To the Editor of the True Witness:

DEAR SIR,—Being comparatively a stranger here, I am at a loss to know who this Mr. Desaulles can possibly be. He is apparently one of those non-descripts that we sometimes meet with, one of these extraordinary beings who, to use a common expression, are neither here nor there, but always in the road. He professes to be a member of the Roman Catholic Church, yet he protests against her teachings with an ultra-Protestant vigor, and strives to make himself an obstacle on the path of truth.

I do not know him, he may be very distinguished, he may be very clever, but when I contemplate this erratic Mr. Desaulles launching forth his venom against the Catholic Church, and her recognised pastors in Montreal, I cannot but recall the description of Don Quixotte charging the windmill. But I do some injustice to the Knight errant of Cervantes; in his extraordinary combat, it was mind, however erratic, versus material. In the case of Mr. Desaulles, it is simply passion, the green venom of wounded pride wasting itself at the base of Peter's Rock.

In the vagaries of his diseased imagination he would re-organize, re-model, and completely revolutionize the Church of God founded on Eternal Truth. If this gentleman be by profession a Catholic, he must profess to believe that the Almighty promised to be with his Church all days even to the consummation of the world. Believing this, he must also believe that the Church cannot err. Nevertheless Mr. Desaulles would persuade us that the recognized Head of the Church on Earth, Pope Pius the Ninth, in solemn conclave with his bishops gathered from the four quarters of the Globe, has promulgated doctrines at variance with truth. Mr. Desaulles professes to believe the Catholic Church to be the true Church, and yet he says that Church has made a terrible blunder, has put forth doctrines contrary to Christian truth, and subversive of human liberty. If such be the case, Christianity, so far as it is represented by the Catholic Church, has failed in its mission, and conscientiously, under these circumstances, Mr. Desaulles should seek among the thousand and one sects of professing Christians anathematized by the Roman Catholic Church, for the true Spouse of Christ. He does not believe in the truth of these sects, he does not believe in the Eternal Truth of the Catholic Church, then what does he believe in? Poor man, could we but read his inmost thoughts, could we but participate in his feelings when his mind runs back to the first fatal moment of his mad rebellion, we might then fathom the depth of his present misfortune. Poor erratic gentlemen let us pity his condition and hope that ere his eyes are closed in death they will have opened to the grandeur of the truth his present moral insanity has led him to assail.

Before quitting the subject, I would wish to protest against the want of courtesy towards Catholics shown by certain Canadian Journals. They profess to be public Journals, they seek support from Catholics and Protestants alike, they maintain that they represent public opinion, notably the opinion of their subscribers, and yet, when some member of the Catholic Church, from motives of passion or interest, attacks the dogmas and discipline of that Church, he is immediately cheered by these Journals and encouraged in his obstinacy by every means in their power. Prejudice so blinds these editors that they cannot see how disgusting their conduct appears to their Catholic supporters. We Catholics are sufficiently educated, sufficiently intelligent to understand thoroughly the discipline of our Church, and recognising its value, we submit to it with cheerfulness. We are not at all afraid of "priestly wiles, Jesuitism," and all the other phantasmagoria of Protestant imaginations, and

are as little likely to submit to deception whether religious or political as any other portion of the human race. Having implicit confidence in the future of our Church we can only view with contempt the very uneducated, not to say impertinent suggestions of half educated scribblers as to what should be, and should not be, the doctrine and discipline of the Catholic Church.

Internal dissensions very frequently occur between Protestant sects; Rev. Mr. A. is at loggerheads with his Bishop, Rev. Mr. B. is quarrelling with his congregation; but we never hear of Catholic Journals championing the cause of one side or the other. We never hear of Catholic meetings to raise funds to support the Rev. Mr. A. in his rebellion against his Bishop, or to pass a vote of sympathy with Rev. Mr. B. in his difficulty with his flock. We are above such conduct, we consider it an offence against the common politeness that should exist between man and man. It is about time that Catholics should insist on being properly respected by Journals to whom they contribute a large pecuniary support. Of course, from fanatical organs like the Witness we could expect neither courtesy nor politeness, but I must say that the frequent articles and reviews in favor of Mr. Desaulles' insane attack on the Hierarchy of Canada, which have from time to time appeared in the columns of the Montreal Herald, are not at all what the Catholics of Montreal would expect from a Journal of the respectability and pretensions of the Herald.

Apologizing for intruding on your space, I am, dear Sir, yours, J. P. S.

BAZAAR AND CONCERT AT GRENVILLE, P.Q.—A Bazaar was opened here on Tuesday, August 26th, in aid of the Catholic Church. Owing to the zeal of the ladies, the undertaking was crowned with success. The proceedings were closed by a "Concert" held in the Town Hall, at which there was a large and respectable attendance.

Several of the neighboring Clergy were present, among whom we noticed: Revs. A. Brunet, L'Original; J. T. Duhamel, St. Eugene; P. S. Mancip, St. Philip, etc.

At the termination of the programme, the Rev. Father Foley spoke in high terms of the liberal patronage that had been extended towards the laudable work; paying also a tribute of praise to the assistance received from strangers and from those of other denominations.

VIATOR.

Rev. Geo. Corbett, of the Diocese of Kingston, was ordained to the Holy Order of Priesthood, by the Rt. Rev. Bishop Fabre, at the Cathedral on Sunday last.

THE WESTMINSTER REVIEW: THE BRITISH QUARTERLY REVIEW—July, 1873.—The Leonard Scott Publishing Co., New York; Messrs. Dawson Bros., Montreal.

Of these two periodicals both distinctively and strongly Protestant, the first represents the views of the advanced or liberal section of the Protestant world; the second that of the more conservative but less logical portion of that world—and it is published in the interests of the Protestants who dissent from the government church. The articles in the Westminster are as follows:—1. Public and Private Schools; 2. The Chanson de Roland; 3. An Early French Economist; 4. Mr. Lewis' Juvenal; 5. Emigration, and the Coolie Trade in China; 6. Bishops in the House of Lords; 7. The Personal Life of George Grote; 8. France and its Government; 9. Contemporary Literature.

In the other Protestant Review we find the following:—1. The Failure of the French Reformation; 2. The Public Health; 3. Catholicism and Papal Infallibility; 4. Mazzini and New Italy; 5. Recent Travels and Explorations in Syria; 6. Miracles, Visions and Revelations; 7. The Gladstone Administration; 8. Contemporary Literature.

BLACKWOOD'S EDINBURGH MAGAZINE—August, 1873.—The Leonard Scott Publishing Co., New York; Messrs. Dawson Bros., Montreal.

The story of the Parisians, No. IX., is continued with unabated interest. This is followed by an article on Saballs, and the Carlists in Catalonia. Then comes an article entitled: A Century of Great Poets from 1750 downwards; No. 9, Johann Friedrich Schiller.—Next we have a sketch of The Scilly Islands and West Cornwall. An amusing squib on the Shah's visit, entitled a Visit to Albion, is followed by some original poetry—The North, The Land of Love and Song; and a bitter anti-Gladstone political article, Dragging Out a Wretched Existence, completes the number.

EDINBURGH REVIEW—July, 1873.—The Leonard Scott Publishing Co., New York; Messrs. Dawson Bros., Montreal.

In this publication we are presented with the following articles:—1. The Travelling Papers; 2. The Talmud; 3. Baron Hubner's Trip Round the World; 4. The Savings of the People; 5. Life of Sir Henry Lawrence; 6. The approaching Transit of Venus; 7. Miss

Thackeray's Old Kensington; 8. Ferguson on Round Stone Monuments; 9. The Life and Labors of Antoine Court; 10. Personal Memoirs of Mr. Grote; 11. Recent Events in Afghanistan.

THE LONDON QUARTERLY REVIEW—July, 1873.—The Leonard Scott Publishing Co., New York; Messrs. Dawson Bros., Montreal.

The contents are as under:—1. The State of English Poetry; 2. The Church of France; 3. Celtic Scotland; 4. George Grote; 5. Dartmoor; 6. Harold of Norway; 7. Liberty, Equality, Fraternity: John Stuart Mill; 8. Beaumarchais and His Times; 9. The Shah of Persia; 10. Lessons of the French Revolution.

A GREAT TEMPERANCE APOSTLE.

FATHER STAFFORD, OF LINDSAY, CANADA.—HIS GREAT WORK—HIS VIEW OF PROHIBITION—HIS TEMPERANCE SOCIETY—IMPORTANT STATEMENTS AS TO ALCOHOL BEING A MEDICINE, ETC.

When in Lindsay, from which town I wrote my last letter, I paid a visit to Father Stafford, for the purpose of laying before the readers of THE PILOT the views of this great temperance priest on various temperance matters. These views will be found below and will prove interesting, especially what he says on the prohibition question, the working of his temperance society, and on alcohol as a medicine. On the latter subject his remarks are very important, and well worthy of consideration.

When I arrived at his residence, and after I had sat down to wait for Father Stafford, I had time to glance around the room. The first thing that caught my eye was the splendid chromo likeness of Father Burke, which, likewise, decorates the walls of Pilot subscribers, and on the table was lying a volume of the great Dominican's lectures and sermons. There was also another portrait of Father Burke in the room; indeed, there was a profusion of pictures which made the place look cheerful. But what particularly showed the excellence of this reverend priest was a number of the latest newspapers which were lying about, among which, no doubt, was THE PILOT, (as Father Stafford is a subscriber, and an admirer of this paper), but before I could see, I stepped the reverend gentleman.

Let me describe this great temperance apostle. In height he is not under six feet, and is slightly stouter in proportion, having altogether a commanding form, to which is superadded a countenance to harmonize. His voice ensemble is indeed that of a man in whom seem united the qualities of firmness and energy. And his actions are well endorsed by his appearance, as his labors in the cause of temperance, education and religion, generally testify in an ample degree.

After some time in speaking over other uninteresting matters, I unfolded to him the object of my visit, and the following conversation ensued:

JAY KAY—Let me hear, in particular, Father, your views on prohibition.

FATHER STAFFORD—My views on prohibition are these: I strongly advocate the measure, but it must be a stringent prohibition, no half attempt but a wholesale prohibition. Now prohibition has never been rightly attempted, and it is not right to judge of it from the little experience that we have had. To have prohibition successful in Canada, it must first be in force in Great Britain, Ireland, and the United States, for as long as it is manufactured in those places, so sure will it find its way along with other importations from those countries. The manufacture should be suppressed as well as the sale.

JAY KAY—But you can scarcely hope for prohibition in England, in view of the strong liquor interest there.

FATHER STAFFORD—That is so. The people of England are beginning to find out that they are controlled by the liquor sellers and manufacturers. They are just waking to the knowledge of this fact and they begin to ask themselves: "Is it true that the prosperity of our country is based on one of the worst causes of its wickedness? Is it true that our riches are the fruits of our vices?" The statistics show that the liquor trade is the great staple of England's wealth. Let the people get alive to this fact and prohibition will follow. As I said, this prohibition must be wholesale. Even this local prohibition that has been tried, even it was not true prohibition, for liquor is sold in drug shops as medicine. Let it not be sold as medicine, let it be banned altogether. Let prohibition be perfect. As to Alcohol Being a Medicine.

Here is my experience. The most scientific medical men that I know, the men that rank high in their profession, do not prescribe it, but those of the lowest class are sure to do so. This is my general experience. Look at the declaration signed by all the leading physicians of Montreal against alcohol being used as a medicine. The English physicians have done the same; so have others, and the use of alcohol as a medicine is a false idea now getting exploded. Besides, during sickness it is far easier to contract the habit of drinking on account of the low state and weakness of the system. Then if alcohol be injurious, and be as much a poison as it is anything else, and if it be not an article of diet, the civil government should deal with it as they deal with other injurious articles of eating and drinking, such as diseased meats, and so forth, and totally prohibit it as a medicine; for why should they risk the incalculable harm that it produces for the doubtful good (at best doubtful, as has been shown) that it may effect. Let prohibition be universal, let it be perfect, and then it will succeed.

JAY KAY—On what plan is your temperance society organized, and what are your means to work with?

FATHER STAFFORD—Every one who takes the pledge against drinking must take the pledge to keep others from doing so—to be an agent in the cause. This is the great secret of success—agency. Men, women and children all work; all must be active, and use their influence to chase away drink, and bring in others. We have no officers, no meetings, no speeches, but by each one taking the pledge to work as well as to abstain, we achieve success. The pledge extends likewise to such drinks as soda water. No drink allowed but water, and tea, coffee, and such as are used to destroy thirst. There is no drink like water to do this, and we allow no drinking for pure pleasure. But in Lindsay we have the best of water.

JAY KAY—You are very strict, Father.

FATHER STAFFORD—Yes, and what's more, we are somewhat prescriptive. To discountenance drunkards we are so. We are prescriptive against them, as our members generally do not employ them in business or trade, and try to have nothing to do with them in any capacity. We prescribe them for their vice. These are the methods by which we work, and which have been found successful.

The above is in substance an account of the Reverend gentleman's remarks. That his plan of promoting temperance has been successful is well known, and therefore deserves to be well considered. It is a plan which has given this noble priest the power to boast that his whole people "drink no whiskey." By it he has so far benefited his flock that from being over a half of the prisoners in the county goal a few years ago, the Catholic prisoners at a late period were merely a thirteenth. The

Catholics, too, have wonderfully increased their property since his advent among them, as I know from the many accounts that I have received from people living in the locality, and therefore it is no wonder that they can build a fine convent, fine schools, and that they can give in return to the noble pastor who has done so well by them a residence which cost \$12,500 in gold. Yet Father Stafford's mission in Lindsay has extended over a period of five years only, in which short space of time he has wrought all this good by total abstinence in his flock. In Lindsay town I have noticed that the property owners are chiefly of our element, the leading proprietor being a Mr. Keenan, an Irish Catholic. Taking a run through the surrounding country where the Catholic population dwelt, fine farms and noble dwellings testified the prosperity that reigned amongst them, and everything bore the sign of a happy people.

—Boston Pilot.

JAY KAY.

BLESSING OF A CATHOLIC CHAPEL IN THE TOWNSHIP RESTIGOUCHE, METAPELIA.

On Sunday last the Rev. E. Langevin, Vicar General of the Diocese of Rimouski, assisted by the Rev. M. Bolche, Cure of St. Alexis of Metapedia, the Rev. M. Leonard, Missionary Priest of St. Anne of Restigouche, and Mr. Thomas Durette, of Rimouski, solemnly blessed, with all the ceremonies prescribed by the ritual a Catholic chapel at Metapedia. The erection of a chapel in this secluded spot is a proof of the faith and devotion of the Catholics of the neighborhood, who have spared no sacrifice to have a church erected where the divine mysteries of religion could be becomingly celebrated, and thereby secure to the residents of the township and numerous workmen employed on the Intercolonial Railway the opportunity of practising their Christian duties.

Only a few months ago Mr. Grant, C. E., Mr. Murphy, contractor of the Restigouche bridge, and Mr. R. H. McGreevy, contractor of section 18 of the Intercolonial Railway, conceived the idea of having a small church erected in this place. They laid the matter before his Grace the Bishop of Rimouski, who on his part gave them his full sanction and blessing on the work contemplated, and promised in the event of a church being erected to send a priest who would from time to time celebrate for them the divine mysteries. They therefore set earnestly to work, subscribed liberally themselves, and did all in their power to gain the co-operation of their friends both Catholic and Protestant. Mrs. Grant on her part, assisted by the other Catholic ladies, organized subscriptions along the different sections of the line, and by that secret which ladies seem alone to possess succeeded beyond expectations. All the works under the direction of Mr. Grant, supported as he was by the other gentlemen, who carried wood and all other things necessary in the erection free of charge, made rapid progress, so that the main building is entirely completed, the ground around the church, including a small graveyard, levelled and enclosed and in the course of the year they hope to see all the interior of the church neatly finished and embellished.

A large and numerous congregation assembled on the occasion, including a number of the most influential gentlemen and ladies of the vicinity, Protestant as well as Catholic. Amongst those present we remarked Mr. and Mrs. Grant, Mr. and Mrs. Murphy, Mr. McGreevy, Miss and Master McGreevy, Mrs. Dan Fraser of Metapedia, Mrs. A. D. Fraser, Mr. H. Lodge, Mayor of the Township of Metapedia, Capt. Aight, Mr. Morrill, Inspector of Fisheries, Mr. and Mrs. Hamelin, Mr. and Mrs. McLeod, Mr. and Mrs. Doherty, Mr. and Mrs. Ennis, Mr. Zellet, C. E., Mr. Lomario, Inspector, &c., &c.

The sermon was preached by the Vicar General Langevin.

After service, Mr. and Mrs. Grant entertained the Vicar General, Rev. Messrs. Bolche, Leonard, Durette, and a number of other friends at dinner at their residence, and every one seemed pleased to have been able to assist at the ceremony.

In conclusion we must not forget to mention that the piece of ground occupied by the church and grave yard was generously given free of charge by Daniel Fraser, Esquire, of Metapedia, and the Catholics of the Township hereby desire to express the great debt of gratitude they owe Mr. Fraser for this and many other acts of liberality and kindness they have received at his hands.—Communicated to the St. John (N.B.) Freeman.

HOUSE OF PROVIDENCE.

This benevolent institution, so well and favorably known in Kingston and elsewhere, as a refuge for the destitute of both sexes, as well as of a large number of orphan children, is making an appeal to the charitable for assistance to enable it to continue its good work, and also to liquidate the debt which remains upon the commodious building recently erected by the Sisters of Charity in this city, and which will be a lasting monument to their industry and perseverance. The total cost of the building has been about \$20,000, of which \$9,000 was realized from the lottery held here a few years ago. A large portion of the balance has been collected elsewhere at times, but there still remains a debt of several thousand dollars, which it is now proposed to liquidate. For this purpose it was some six months ago decided to get up a bazaar, to which contributions were invited and a committee of ladies were named with a view of canvassing the city, and soliciting assistance either in money or in fancy or other work appropriate for such an object. The committee went to work with a will, and their efforts have been so far well seconded by the charitably-inclined, not only of their own religious denomination, but in many cases, as we are informed, by their worthy Protestant friends; the result has been that a vast number of articles, both of a useful and ornamental character, and of the most varied description, has been collected and placed at the disposal of the committee, and will be exposed for sale at the coming Bazaar. In many instances the donors preferred contributing in the shape of money, and with the sum thus collected, purchases have been made of very valuable articles which, with the work contributed by the ladies of Kingston, well known as they are for their ability in such departments, will make altogether a display such as has rarely ever been seen in this city. It may not be out of place to append a few statistics with a view of giving some idea of the good work performed by the House of Providence, and of the amount required even for the daily support of such an institution:

Average number of infirm 100
Average " " children 30

Of the above infirm the greater number are quite helpless, requiring constant and careful attendance, some being blind and others very aged, and it would be indeed no small calamity if from any cause this excellent institution should unhappily be unable to prosecute its object. Its claims are very strong upon all classes of the community, irrespective of creed or nationality, as it is quite liberal and cosmopolitan in its character. We might mention that, unlike some other institutions of a similar character, it receives no aid from Government, but is supported entirely by the exertions of the Sisters, and the contributions of the charitable. The Bazaar, as will be seen on reference to our advertising columns, will be opened on the evening of the 8th inst., and continuing very likely throughout the entire week. The Band of the Garrison will be present at the opening and on some other nights of the week. We hope, therefore, that the bazaar will be well patronized, and that the labors of the committee will be crowned with success.—British Whig.