

The True Witness AND CATHOLIC CHRONICLE, PRINTED AND PUBLISHED EVERY FRIDAY BY THE PROPRIETOR, JOHN GILLIES, AT NO. 195 FORTIFICATION LANE. Editor—Rev. Dr. O'REILLY, Miss. Ap. TERMS YEARLY IN ADVANCE: To all country Subscribers, Two Dollars. To all City Subscribers whose papers are delivered by carriers, Two Dollars and a half.

MONTREAL, FRIDAY, Feb. 4, 1876. ECCLESIASTICAL CALENDAR. FEBRUARY, 1876. Friday, 4—St. Andrew Corsini, Bishop and Confessor. Saturday, 5—St. Agatha, Virgin and Martyr. Sunday, 6—FIFTH SUNDAY AFTER EPIPHANY. St. Titus, Bishop and Confessor. Monday, 7—St. Romuald, Abbot. Tuesday, 8—St. John of Matha, Confessor. Wednesday, 9—St. Raymond, Confessor. Thursday, 10—St. Scholastica, Martyr.

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NEWS OF THE WEEK. The Holy Father continues in excellent health and spirits, though he has recently undergone an amount of physical fatigue enough to tax the strength of many a younger man. During the Christmas holidays he received the homage of the Roman nobility, in whose name the Marchese Cavalletti read a loyal address; also the members of the former Pontifical Ministry at War and other officials under the guidance of General Kanzer, presented their felicitations. On that occasion, and indeed at all the receptions, the courts of the Vatican were filled with the carriages of the noblest among the Romans. Over a thousand persons attended in the Consistorial Hall, and among them were several distinguished foreigners, anxious to witness the zeal and fidelity of the Pope's subjects, and the Pontiff's wonderful tact and eloquence in touching on the distressing circumstances of the present dispensation, in which the Church is so severely tried. All the Cardinals present in Rome have visited the Vatican, and the diplomatic body likewise was prompt to join in the general manifestations of respect and love for the august Head of the Church. Their Excellencies Count de Courcelles, the French Ambassador; Count de Thomar, the Portuguese Envoy; and Viscount de Ona, the Spanish Charge de Affaires, attended in full Court dress, and with their respective secretaries and members of Legation, paid their respects to the Holy Father. Mgr. Auguste Clusel, Superior of the Lazarists, has been appointed by the Holy Father, Apostolic Nuncio at the court of the Shah of Persia. Mgr. Hofele, Bishop of Rottenbourg, has, according to the Stuttgart papers, issued a long Pastoral Letter on the duties of Catholics as regards the new law of Civil marriage, now in operation. It is announced from Munich that the Catholics there have managed, at the elections, to renew for six years the Church Committees, which were seriously assailed by the Old-Heretics in conjunction with the Liberals. The correspondent of the Univers hails this as a great victory, and says the news has given the greatest satisfaction to all Catholics throughout Bavaria. The Bishop of Ratisbon has issued a manifesto of great length, regarding the question at issue between himself and M. Lutz, the Bavarian Minister of Worship. The prelate says that he has called on the Minister either to prove his statement, made in the Landtag, that the Bishop had used his ecclesiastical position to influence the elections, or to withdraw it; that M. Lutz has not attempted to prove it, and that now he (the Bishop) calls upon the Minister, as a duty of honor as well as of justice, to withdraw the offensive allegation. The Catholics of Polish-Prussia intend to celebrate the liberation from imprisonment of the Cardinal-Primate of Poland, (Mgr. Ledochowski) by an imposing demonstration. The Prince of the Church, says the Kurier Poznanski will be set free on the 3rd of February, and deputations from Parliament and from the people will meet him when he steps forth from his goal. The Geneva correspondent of the Liberte (Fribourg) says that on the liberation of the Abbe Pissoat on Christmas Eve, after suffering an imprisonment of two months and a half, the people gave him a grand welcome. People came from all directions to take part in the demonstration, and the enthusiasm was immense. The bells were rung, fireworks were exploded, and all the whole tower which the carriage containing the beloved pastor took, escorted as it was by the happy parishioners, the popular ovations were glorious.

The Paris correspondent of the Times says:— "The rumor of Buffet's resignation is already circulated. This may confidently be declared to be only premature. If a new Cabinet is formed, it must consist of members of the Left Centre and of Ministerialists who frankly support the Constitution. Under such circumstances, the Senatorial elections will be a very reassuring pledge for a moderate republic.—The French Senatorial elections were held by the Electoral Colleges Saturday. Complete returns have been received from all parts of France except two districts of Puy de Dome and Colonies. The successful candidates—classified according to political opinions avowed in their own addresses to the electors—are divided into 65 Monarchists, 12 pure Bonapartists, 93 Republicans, and 45 who are designated as both Monarchists and Imperialists. The Mouteur says:—"Notwithstanding the defeat of Buffet and Dufaure, there is no probability that the Ministry will change before the Chambers meet. Buffet is expected to be a candidate from the Chamber of Deputies at Miracourt, and M. Dufaure at Marenes. All the Republican journals are confident that their party has a majority in the Senate, and believe this ensures the consolidation of the Republic. The leaders of the Left consider a revision of the constitution in a Monarchical, and especially in a Bonapartist sense henceforth impossible."

MIRACULOUS CURE EFFECTED BY THE INTERCESSION OF THE HOLY FATHER. Our attention has been called to an article in the Journal de Bruxelles relating to a miraculous cure effected by the intercession of our venerable and saintly Pontiff. A religious of the Sacred Heart, a community much loved and cherished by the Holy Father, was cured instantly of a nervous attack and paralysis of left side. She was the Rev. Mother of one of the Belgian houses of the Community, and daughter of a wealthy government official. Her right arm was so completely paralysed and distorted that she had to support it in splints and bandages. The physicians gave up the case after long and fruitless efforts; they finally advised a change of climate. She went to Vienna and Venice on her way to the South of Italy, longing to get to Rome, where she felt she would be cured, and through the much-beloved benefactor of her community—the Pope himself. She arrived in Rome in September, and got an audience on the 19th October. With tears of love and veneration she asked the favor. "I have not the gift of miracles, my daughter," mildly replied the Holy Father, "but," he added solemnly, "have confidence in God for nothing is impossible to His mercy."

The writer in the Journal de Bruxelles concludes thus:—"Doubtless, to the prudent and modest reserve of the ladies of the Sacred Heart, we must attribute the silence that has thus far enshrouded this wonderful act. I received the first intimation of this miracle a few days ago from the physician who attended Mother Julia in her long illness. Many who are acquainted with the circumstances have confirmed his statements. I have since traced the matter to the very sisters who were present at the audience, who adhere in every particular to the above details. Should not this extraordinary fact be known for the glory of God and his Vicar on earth?" In recording this miracle of the Holy Father we are led to anticipate a chapter in the possible history of the future. The canonization of Pius the IX. The Church requires for this grand solemn declaration, fame of sanctity, miracles before and after death, and a term of at least fifty years to sift the character from pious exaggerations and raise to the standard of history the heroic virtues of the saint. It is scarcely temerarious to assume that the venerable Pontiff, so much beloved—so holy—so mortified—and so persecuted will yet pass through the deep scrutiny of the church of which he is now the sainted and wonder working head. "Tis said the saints know each other. The venerable Anna Maria Taigi—whose case for canonization is now before the congregation at Rome—foretold among other strange events—the canonization of Pius IX. The pious Romans who have known all of Taigi's prophecies to come true anticipate a sad and dark hour when the Holy Father commences to perform miracles—for according to tradition Taigi is said to have announced this sign as the commencement of the end. Some grand and startling miracle, preceded by the donum curacionis (the gift of curing) is to put the seal of divine authority on the decrees and acts of this eventful reign. Catholics who believe in the guiding spirit over the church do not need miracles to confirm their faith, but this statement of Taigi in juxtaposition with the above miracle, must rouse a momentary fear lest the career of the great and sainted Pontiff may be nearing its grand brilliant sunset. From the life of Taigi (chez Sorlot, Paris, 1872) we find a f.o prophesies relating to Pius IX. all of which have been fulfilled. Mgr. Luquet received these prophecies from a venerable priest to whom the saint gave them "She gave him to know and understand," writes this Monsignore, "all the outrages that would one day be committed in Rome when Rome would have a sinned and extraordinary Pontiff. The priest desiring to know whom that Pontiff would be inquired if he were amongst the Cardinals then living; she replied he was not—that great Pontiff who would see Rome in the hands of infidels—himself robbed and dethroned, and the whole world in grief, was an humble priest then outside of the Pontifical States and away in a far distant country—and the Abbe Mastai was at that moment the humble good priest attached to the Nunciature of Chili. She described the future Pontiff; she said he would be elected in an extraordinary manner; that he would introduce reforms; and the few that would gratefully appreciate the blessings of this reign should be rewarded by God himself, but those who would abuse it and oppose this Pontiff would one day find the hand of God heavy on them. She furthermore stated that this Pontiff elected according to the heart of God should be assisted by special lights, that his name should be carried to the ends of the earth and loved and applauded everywhere—even the Turks would learn to respect and compliment him; he was the holy Pontiff destined to check the storm raised against the bark of Peter; that he would see his enemies humbled and confounded—that he would live beyond the days of Peter; and in the end would have the gift of miracles; and the church after its dolorous vicissitudes would obtain such a signal triumph that the people would behold it with stupefaction." (Voix prophetiques)

reiterated his order to that effect. And as if the detail of the pretended deformities of a prince, whom the Scripture represents as beautiful, amiable, and graceful, did not suffice to make him sufficiently odious, they add that he had a red eye which is an object of horror in the East. Solomon with all his power and influence could not obliterate the page of his mother's crime from the sacred history, but tradition; which has preserved the rumours of the court of Jerusalem, justifies the widow of Urias whose son was seated on the throne at the expense of Abegail whom the sacred text represents as young, beautiful and virtuous." How does it happen that the Scripture is not filled with these mendacious fables of Jewish tradition preserved like the Scripture in the temple and universally respected, notwithstanding their enormous absurdity? How is it that these two streams which flowed so close together have never mingled in their course?—and that the limp waters of inspiration flow over a brilliant bottom, while Jewish tradition scarcely bears a few grains of gold in its turbid stream, which is surcharged with all the filth it has to traverse? There is only one hand which could have traced the line of demarcation, the same that has given a soft and shifting sand border to the waves of the impetuous ocean.

"CONVERSION" OF THE PROPERTY OF THE BRITISH AND IRISH INSTITUTES IN ROME. The British and Irish Institutes in Rome are now about to experience the benefits of what the Italian Legislature terms "conversion," a process to which they are compelled to submit under the Suppression Act of 1873. These Catholic institutes were at first said to be wholly exempt from the operation of that Act. On the 26th of February, 1873, Lord Granville, then Minister of Foreign Affairs, received at the Foreign Office a deputation of the Catholic Union of Great Britain, and asserted that "Sir Augustus Paget had conveyed to him the distinct assurance of the Italian Government that the English, Scotch, and Irish colleges were not affected by the proposed law, and he believed that the representation would prove correct." Lord Granville might have been less prompt to give credence to the "assurances," however "distinct," offered by the Government of Victor Emmanuel, had he thought of the "distinct assurances" of the same Government that the King would not invade the Pope's territory, but would defend it, that the Piedmontese would not go to Rome, except by moral means, and the independence of the Holy See would be faithfully upheld. As if to give at the earliest moment a flat contradiction to these "distinct assurances" of Lord Granville, Sir Augustus Paget, and the Italian Government, respecting the exemption of the colleges from the operation of the law, the lands of the Irish College were included in the first batch of sales advertised in November, 1873, under the Act. And as if to give the British and Irish colleges to understand that they had nothing to expect from her Majesty's Government, Sir A. Paget, on the 28th of November, told Monsignor Kirby, Rector of the Irish College, that Lord Granville had instructed him that there was no room for diplomatic interference on behalf of the so-called Irish College. This declaration of Lord Granville in November, 1873, was in strong contrast to his promise in February preceding, that he would maintain unremitting attention to "the protection of the property and interests of British subjects in Italy." However, the case of the lands of the Irish College was so glaring that the auction was suspended, and King Victor Emmanuel obtained by private sale the estate which he coveted, and which he has since added to his costly villa on the via Salara. The heads of the British and Irish institutes in Rome made repeated but futile endeavors to ascertain the real meaning and effect of "conversion." The language of the Act was ambiguous, and was open to the interpretation that the landed property of the colleges was to be sold, and that the colleges, after conversion, would be as much masters of the money produced by the sales as they had been masters of the lands before the Act. The clause in the Act giving the foreign colleges liberty to invest the proceeds of sale in foreign funds at their own option greatly favored the idea that the foreign colleges were not to be deprived of the ownership and management of the proceeds of the sale of their own lands and tenements. Neither Sir Augustus Paget, nor the *Gintra Liquidatrice*, nor the Italian Foreign Minister, could, or would, give any but delusive and vague explanations of what "conversion" really meant. Little was it thought that "conversion" in the case of the British and Irish institutes meant simple confiscation of the property of British subjects. Before the Suppression Act the Superior of those institutes could freely administer, exchange, or sell, their lands or tenements according as the interest of the institutes might demand, and they were subject only to the control and interference of their Spiritual Head, the Pope. Before the breach of Porta Pia it was quite within the power of the British or Irish colleges to sell off their lands and tenements, with the consent of the Pope, and either close their colleges altogether, or transfer them elsewhere. After the passing of the Suppression Act the ownership of the property of British subjects passes to the Government of Victor Emmanuel. The lands and houses are sold by compulsory auction under the direction of the *Gintra Liquidatrice*. The sums realized by the sales, after paying the expenses of the Government auctions, are invested in the name of the Government in whatever securities the institutes may select. But from the date of sale all control over the property or its purchase-money passes over to the Italian Government. If foreign bonds are bought with the produce of the sale those bonds must be kept by the Government bankers, and the British subjects who were formerly lawful owners of real estate in Italy become pension-holders under the *Gintra Liquidatrice*. Of course the Italian Government will take a handsome percentage, under colour of expenses, out of the produce of the auctions, and will also charge heavily for trouble in re-investing and registering, and keeping the securities purchased by the proceeds of the sales. For handing over the half-yearly interests a charge will be made; and eventually a Government official will be appointed to look after the administration of the half-yearly interests, or perhaps to administer it himself. Thus the colleges will be deprived of the management as well as of the ownership of what once was their own, and at the next revolution or change of Government in Italy the complete and total confiscation of the property of British subjects will be easily effected, without the chance of diplomatic interference on the part of the British Government. Indeed the British Government has taken pains to inform the British and Irish Catholic institutes in Rome that they have no claim upon the sympathies of her Majesty's Government. It is notorious that her Majesty's representative in Rome approves, highly of the policy pursued by Victor Emmanuel's Ministers, and his speech at the Turin banquet was enough to show British and Irish Catholics that from him personally they had nothing pleasant to expect. But a more formal and official declaration of the sentiments, not of Sir Augustus Paget only, but also of her Majesty's Minister for Foreign Affairs, was issued in February, 1875. On the 8th of that month a circular letter was sent to each of the Superiors of the six or seven Catholic Colleges in Rome, which were founded for the benefit of British subjects, and whose property was almost entirely bought by the money of British subjects. This circular was thus worded:—"Sir,—Her Majesty's Government, having had under their consideration the circumstances connected with the foundation and endowment of the so-called (here the nationality of the institute is mentioned) College, have come to the conclusion that the establishment in question must be considered to be an Italian or Roman institution, subject to the laws of Italy or Rome, and English only in so far as being a place founded and endowed for the education of British subjects. I have consequently been instructed by her Majesty's Principal Secretary of State for Foreign Affairs to inform you that her Majesty's Government will no longer feel justified in extending protection to the ... College as a British establishment, and I am to state to you that the decision thus arrived at has been formed upon the most ample information obtained, by her Majesty's Government in regard to the past history and present position of this college; and in accordance with the opinion of the law officers of the Crown after a careful consideration of the whole case.—I have the honor to be, Sir, your most obedient and humble servant (signed) A. Paget." To this missive of Sir Augustus Paget no rejoinder was made. It was deemed useless to point out the inconsistency of the British Foreign Minister's description of an Italian or Roman institution as "a college which at the same time is, specifically, a place founded, and endowed, for the education of British subjects." Nor was it worth while to try to mark that "the most ample information" by her Majesty's Government in regard to the past history and present position of the colleges, was not derived

AN ALLEGORY. Is there anything more frail than life? The very things that maintain it become its enemies. Too much food, too much exercise, too much air, too much drink, are often fatal. The sting of the scorpion, a drop of poisonous acid, a globule of pestiferous gas, destroy it. To those who pay little attention to the inevitable destinies of the future life it is the greatest treasure and its loss the greatest evil. It is said 80,000 die every day and therefore twenty nine millions and some hundreds of thousands pass away every year. It has been asked what is the greatest enemy of life—what is the baneful source of this widespread mortality? We find the ancients, nearly two thousand years ago asked the same question and Seneca, the first perhaps of the great philosophers of old, who fearlessly attacked the divinity of Bacchus and recognized amongst the virtues that enoble our manhood, the sublime and necessary virtue of temperance, has left us a beautiful answer to the question in the following allegory. Queen death wanted a prime minister for her kingdom and she called her courtiers around to plead their cause. In the brilliant fancy of a modern poet Queen death has been described. "This phantom leaped from the inexorable portals; she seemed like a dark spot upon the flames of the burning dungeons behind her; the livid rays of infernal light passed between the hollow of the bones of her skeleton; her brow was adorned with a sparkling crown, the jewels of which were stolen from the nations and princes of the earth. Now she wings her flight; now she drags herself slowly along; she takes all forms even that of beauty; she seems dead yet she hears the least noise that betrays the presence of life: she appears blind yet she discovers the smallest insect that creeps on the earth. With one hand she holds a sickle like a reaper, with the other she hides the only wound she has yet received and that the conquering Christ inflicted in her bosom on the summit of Golgotha." (Chatabriand.) "All the diseases and ills that decimate the human race, gathered in a motley crowd around their terrible queen. Plagues, famines, pestilences, and the most fearful epidemics, put forward their claim with powerful statistics. Fever pleaded her ubiquity and success in the back slums of the great cities; cholera, and smallpox proved how justly they were dreaded by suffering humanity; consumption, with the hectic blush on her faded cheek, showed how she immolated to her dreadful queen the fairest flowers of earth. The terrible god of war, whose martial plumes nodded in all the pomp and circumstance of glorious war, prided in his privilege of cutting down the bravest of men, like ripe corn before the reaper; he reminded the queen of Marathon, Pharsalia and Cannaa, and a thousand and one battle fields on which he had written in human blood his unquestionable triumph over life; the demons of fire wreck and the casualties of accident, pleaded with eloquence, their thrilling ruin and havoc in the human race. Queen death waved her wily hand, and called silence: she was about to decide to whom the honor had fallen, when a bustle was heard among the assembled diseases, a new applicant appeared on the scene. She was a sempstress, dressed in the faded finery of a dancing saloon; she rudely pressed forward and presumptuously mounted the throne of Queen death herself and in a loud voice addressed the assembled foes of mankind. "Avant!" she cried, ye upstart brood of tyrants, I alone can claim this dignity, for I am your mother; without me you would not be in existence. I reign supreme in the large cities of the world; the hospitals, the prisons, and police cells, are all my creation; I am powerful in the homes of the poor and there is scarcely a family amongst the rich, where I have not at least one member to whom I will give an early tomb; my agents work day and night in every country under the sun, the world is enveloped in the sombre shadow of my destructive power." The assembled diseases loudly accorded their vote in her favor and whilst they proclaimed her superiority, she slowly unfurled a banner on which was written ill-shaped letters her hated name, INTemperance.—(From Unpublished Notes on Intemperance.)

REVIEWS. On arriving in this city we found on the Editor's table a number of works awaiting our notice. If they could speak they might perhaps tell their anxieties and fears like school boys awaiting the arrival of a new master. Those works have sweet names and tidy dresses; we hope on examination they will prove equal to the hopes first impressions suggest. When we have clear of off as rust from our pen and brushed off the dust from our magnifying glasses we will come to the great task of commendation and castigation. Amongst the works that may look forward to a friendly greeting are the following:—

COLLINS'S POEMS—Published by P. Kennedy, New York. POPULAR LIFE OF O'CONNELL—Published by Patrick Donahoe, Boston. THE HOLY HOUSE OF LORRETTO—By Most Rev. Dr. Kenrick, St. Louis. New edition published by Eugene Cummings, Philadelphia. MATILDA OF CANOSSA—Translated from Bresciani, by Anna T. Sadlier, Sadlier & Co., New York and Montreal. GENTLEMAN—By Theband, Sadlier & Co. THE DEVIL'S CHAIN—By Edw. Jenkins, M.P., author of "Gin's Baby," Dawson Bros, Montreal. CANTONAL OF THE CHURCH—Fourth Edition, Kelly, Flet & Co., Baltimore. Amongst the serials we have to give a special notice to the *American Catholic Quarterly*. (For this latter we claim the indulgence of the publishers that we may look over it carefully.) THE MONTH—For January, Burns, Oates & Co. THE CATHOLIC WORLD—For February, The Catholic Publication Society, New York.