

# The True Witness

AND  
CATHOLIC CHRONICLE,  
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MONTREAL, FRIDAY, NOVEMBER 28, 1873.

## ECCLIASTICAL CALENDAR.

NOVEMBER—1873.

Friday, 28—SS. Ignace and Comp., MM.  
Saturday, 29—Vigil of St. Andrew.  
Sunday, 30—First in Advent.

DECEMBER—1873.

Monday, 1—St. Andrew, Ap. (Nov. 30).  
Tuesday, 2—St. Bibiana, V. M.  
Wednesday, 3—Fast. St. Francis Xavier, C.  
Thursday, 4—St. Peter Chrysostom, B. C.

## NEWS OF THE WEEK.

If telegrams may be believed, and newspaper reports relied upon, war betwixt Spain and the United States on the *Virginus* affair is highly probable. The people of the United States are much, though not unnaturally, excited at the insult offered to their flag. The Spanish Government stands upon its dignity; and feeling no doubt that it has good cause to complain of the encouragement given in the United States to Cuban filibusters, is naturally unwilling to make any concessions. It is said that the American Legation at Madrid has been assailed by a mob, and that General Sickles was wounded in an attempt to assassinate him. This however lacks confirmation.

There can be no doubt, however, that a very angry feeling obtains betwixt the two nations; and though the sounder-minded portion of the people of the United States cannot be desirous of war, and thus checking the nation's progress in the path of financial reform, there are numbers, and these the most noisy, the least reputable, and therefore the most politically influential, to whom a war holds out glittering prospects of loans, and of contracts, and other contingent advantages. Shoddy is bold and warlike, and in the United States Shoddy is king. At the same time we are told that their navy is far from being in a state of efficiency; whilst the Spaniards have some very fine iron-clads at their disposal, to whose number the expected surrender of Cartagena would add considerably. Of the ultimate issue of a war betwixt Spain and the United States, however, there can be little doubt. In a few months the Yankees would drive their adversaries off the face of the seas.

More immediate interest is taken in France in the Bazaine trial now pending, than in politics. Whether Marshal MacMahon will be able to preserve order in France is very doubtful; and yet the French have no other man betwixt them and Gambetta—that is to say the Commune.

It is thought highly probable that our new Dominion Ministry will soon appeal to the country, and that we are on the eve of a general election. The Legislature of the Province of Ontario will meet in the course of the month of January.

The St. John, N.B., *Freeman* is very confident that the Local Government has no reasons to expect, that, at the approaching general elections, they will command a majority by means of the School Question; on the contrary, says our contemporary, "the School Question will inevitably destroy them." He also expects that the City and County of St. John will pronounce against the present system, because of the difficulties therein arising. "To this day," he observes, "a very large portion of the school-tax of 1872 remains uncollected in the City; and as the school taxes are now confounded with the other taxes, it will be found difficult to enforce payment of any taxes for 1873. Every year the opposition will spread more widely and grow more intense." This is cheering news, and encourages us to hope that by persevering in their dogged opposition to the present school system, the Catholics of New Brunswick may yet compel their oppressors to withdraw their unjust law. "We should much prefer to see justice done," says the *Freeman* in conclusion, "by the Local Government and Legislature, rather than through the intervention of the Dominion Parliament, or by the decision of the Judicial Committee. In either of the last two cases much ill-feeling may possibly be engendered." To which we may add that the

intervention of the Dominion Parliament with acts of the Provincial Legislature of New Brunswick, would give the death blow to the Federal element in our Constitution, and thus prove fatal to Provincial autonomy. Better, a hundred times better, a Legislative Union of all British North America at once, than a mock Confederation with its heavy expenses. These we cheerfully bear for the sake of the right of local self-government, or "Home Rule." But if "Home Rule" is to be but an unmeaning phrase; if, after all, the Dominion Parliament is to exercise lordship over the Provincial Legislatures, the sooner we cast off the burden of our local governments and legislatures, the better.

It is said that Mgr. McIntyre, of Charlottetown, P.E.I., who, together with the Rev. Mr. Macdonald, has lately been in communication with the Ministry at Ottawa on the subject of denominational schools, has been well received. It is to be hoped that the result of his Lordship's mission may prove satisfactory to the Catholics of P. E. Island; but—and this should be remembered—nothing less than the denominational system will satisfy.

By latest accounts from Spain and the United States, the excitement created by the *Virginus* affair was subsiding. There will be much talking, no doubt, but there will be no war.

There was a great Home Rule demonstration in Dublin on the 23rd inst. Sixty thousand persons are supposed to have taken part therein; but in spite of the large numbers assembled, everything passed off quietly.

The London press continues to take a lively interest in our Dominion politics, and the recent Ministerial changes. Mr. D'Israeli, during the Parliamentary recess, has taken up with the prophet line of business, and in a speech at Glasgow, on the 21st inst., announced a great struggle in Europe, betwixt the spiritual and secular authorities as imminent, of which conflict he feared that the result would be anarchy. Mr. D'Israeli has in part made a good *debut* as a prophet; that such a struggle as he anticipates is imminent, nay, that it has already begun, is very clear to any one whose eyes can read the signs of the times. When it will terminate, no one knows; but that it will terminate, not in anarchy, but in the triumph of her against whom the gates of hell shall never prevail, is not doubtful to any Catholic.

It is announced by telegram that by the German authorities the explanations given by the French Government in regard to a late Pastoral of the Bishop of Nancy, are regarded as unsatisfactory. The Bishop in his Pastoral had exhorted his people to pray for the restoration of Metz and Strasbourg, and of such prayers Bismarck does not approve; prayer within certain limits, he is disposed to tolerate, but in the true spirit of modern liberalism, he insists that to the State belongs the right of dictating how and in what manner Catholics shall address themselves to their Father Who is in Heaven.

But in France he is not as yet as powerful as he is in Germany; so if he cannot dictate to Mgr. of Nancy, how, or for what object he shall address heaven, the unfortunate Archbishop of Posen is at hand, and on him—he, Bismarck, can wreak his vengeance. He has accordingly ordered the seizure by bailiffs, and confiscation of all the Archbishop's household furniture, and next step will, we suppose, be to shut up the refractory prelate in gaol. In such a contingency, no doubt, prayers for the liberation of the refractory Bishop such as were offered up by the Church for St. Peter's liberation when he fell into the hands of the Bismarcks of his day, will be strictly prohibited.

**THE IRISH RACE, IN THE PAST AND PRESENT.** By the Rev. Aug. J. Thebaud, S.J. New York: D. Appleton & Co.; Messrs. D. & J. Sadlier & Co., Montreal.

Nothing could have been more opportune than the appearance of this book, nor could we have desired a more thorough refutation of the open slanders, and covert insinuations with which Proude and others have of late years endeavored to blacken, or at least tarnish the fair fame of the Irish Race. Irishmen owe a debt of gratitude to the Rev. M. Thebaud for his efforts to do their country justice, and to vindicate the character of its people.

His thesis is that the Irish Celts were, of all the races inhabiting Europe before the coming of Christ, the least corrupted by the idolatries into which, with the exception of the Jews, the entire human race had fallen, and were therefore the best fitted to receive Christianity in its simplicity and integrity. Of this, the facility with which the new religion was introduced into Ireland by St. Patrick, the rapidity with which it spread, and the promptitude with which it was embraced when preached to them, are striking proofs. In one generation an entire people were converted to Christianity.

Secondly—That from their geographical position, isolated from the rest of Europe, the

Irish Race have hitherto enjoyed almost perfect immunity from those errors and heresies, social, philosophical, and religious, with which, more or less, all their neighbors have been infected. The tenacity with which the Irish in all ages, and under the most cruel and unrelenting of persecutions, have clung to the faith introduced by St. Patrick, is not less remarkable, and unique in the history of mankind, than was the rapidity with which they embraced it when first proclaimed to them.

Such being the *Past* and the *Present* of the Irish Race, what will be its *Future*? In the divine economy, the Rev. M. Thebaud deems them to be God's Missionary people, destined to spread the true faith over the entire earth; and in whom the promise that Japheth shall dwell in the tents of Shem shall receive its ultimate and most glorious accomplishment. Already to a great extent has this promise of the patriarch to his children been realized. Japheth even now occupies the tents of Shem; Europe is asserting its dominion over all Asia, more especially in the case of England, whose Asiatic exceed her European subjects, and are now not far from two hundred millions. But whilst through their great material power two European countries England and Russia, are thus encroaching on the domain of Shem, there is a third whose people, though destitute of all human appliances, without army or navy at their command, are spreading over America and Asia, carrying with them, wherever they go, their strong fervent spirit of nationality, their ineradicable attachment to their old social customs, and traditions, and above all, their unquenchable zeal for, and devotion to, their Church. We transcribe below the passage from our author in which he develops his idea: "England," he says, "stands at the head of the Japhetic movement;" he then continues:

"Unfortunately, her first aim after acquiring wealth and securing her power is, to exclude the Roman Catholic Church as far as is practicable, from the benefit of the system, to oppose her whenever she would follow in the wake of her progress, and either to allow paganism, or Mohammedanism to continue in quiet possession wherever they exist, or to substitute for them as far as possible her Protestantism."

"After a few years the Irish Celt would show himself as active and industrious in his new country as oppression had made him indolent and careless on his own soil; the shanty would be replaced by a house worthy of a man; above all, the humble dwelling which he first raised to his God would disappear, to make room for an edifice not altogether unworthy of divine majesty; at least far above the pretentious structures of the oppressors of his religion. The eyes of men would be again turned to the city built upon a mountain; and the character of universality instead of being wrested from the true Church, would become more resplendent than ever through the steadfast Irish Celt."

"Thus the spreading of the Gospel in distant regions would be accomplished without a navy of their own. As their ancestors did in pagan times, they would use the vessels of nations born for thrift and trade; the stately ships of 'the Egyptians' would be used by the true 'people of God.'"

"For them hath Stephenson perfected the steam engine, so as to enable vessels to undertake long voyages at sea without the necessary help of sails; for them Brunel and others had spent long years in planning and constructing novel Noah's arks capable of containing all clean and unclean animals; for them the Burings and other wealthy capitalists had embraced the five continents, and the isles of the ocean in their financial schemes; the Jews of England, Germany and France, the Rothschilds and Mendelssohns, had accumulated large amounts of money to lend to ship-building companies; for them, in fine, the long hidden gold deposits of California, Australia, and many other places, had been discovered, at the proper time to replenish the coffers of the godless, that they might undertake to furnish the means of transportation and settlement for the missionaries of God."

"The phenomenon is surely curious enough, universal enough, and sufficiently portentous in its consequences to deserve a thorough inquiry into its causes, and the way in which it was brought about."

"It will be seen that it all came from the Irish having kept themselves aloof from the other branches of the great Japhetic race, in order to join in the movement at the right time and in their own way, constantly opposed to all the evil that is in it, but using it in the way Providence intended."—pp. 56, 57.

These extracts—we wish that the space at our command permitted us to extend them—will give some idea of the spirit and purport of the work. Much of it is of course the history of Ireland from the time of the earliest authentic records, to the present day; but it is, as become a Catholic priest, from a Catholic standpoint that the writer chiefly delights to study Ireland and her people.

In a word the book is a most interesting and most instructive, and we heartily recommend to all who wish to know something about Ireland and the Irish to study it. In the breasts of those who already know something of that much oppressed and much maligned country the study of P. Thebaud's work will increase the sympathy which all generous hearts must feel for a "Race" that has suffered so long and so severely. To those, and these we fear constitute the vast majority of the English speaking people, who know nothing of Ireland but what they have heard from the lips of her enemies, the work will be almost as a new revelation; and will explain many of those apparent inconsistencies and anomalies in Irish character upon which those enemies delight to insist, but the solution of which they either cannot, or will not give.

We take our leave then of the Rev. M. Thebaud with the expression of a sincere hope that his work may be extensively circulated, and carefully studied by all who wish to rise above

the level of a *Proude*. Exception to some of the views therein set forth may of course be taken; but it is impossible to rise from its perusal without the conviction that it is the work of an able and scrupulously honest historian who has carefully studied, and thoroughly mastered his subject. Of the manner in which the Messrs. Appleton & Co., have brought the work out, we can only speak in terms of the highest praise; it is worthy of that celebrated firm for the excellence of its type, and general beauty of execution.

**TO CORRESPONDENTS.**—All baptised persons actually are, or at some period of their existence have been, members of the Catholic Church. It is therefore the rankest humbug to speak of a convert from Protestantism to the Catholic Church as having abandoned the Church of his baptism.

There is, and can be but one baptism, as there is and can be but one Church; as the Creed says, "*confiteor unum baptisma*." By that baptism the recipient becomes a member of the one Catholic Church, a spiritual subject of the Pope; and should the baptized person die before the age of reason, or without having been guilty of actual sin, he or she dies in the peace of the Church, no matter what the religion of the parents, and is an inheritor of the kingdom of heaven. If, arrived at the age of reason, the baptized person knowingly and of free will renounces communion with the Church, and contracts any alliance with any of the sects, this does not absolve him or her from the allegiance due to the Pope: and of course should such baptized person seek reconciliation with the Church there is no necessity for a fresh baptism. Under no conceivable circumstances therefore can baptism be reiterated; and the Pope in claiming the German Emperor as one of his subjects—though a subject in revolt; as one from whom spiritual allegiance to the See of Peter is due—does but proclaim an old truth with which every Catholic child is, or should be familiar.

**MORE SPLITTING.**—Our readers may perhaps remember that, during the sessions of the Evangelical Alliance, at New York, a Protestant bishop, Dr. Cummins of Kentucky, took part in the proceedings, and also assisted at a celebration, or so called communion in which all manner of Protestants also took part. For so doing he was much censured; and the consequence is that he has left the older Episcopal sect to which he belonged, and is going to start a new Protestant sect, which he proposes running himself.

In Ireland the schism threatens to be more serious. One of the first and most important reforms to which the Synod of the disestablished Protestant church had to apply itself was the revision of the Prayer Book, and to it it went with hearty good will, expunging one passage here, another there, in the hope of thereby purging it of Romanism. But this done it is found that some of the clergy will not accept this expurgated liturgy, and refuse to be bound by the decrees of the Synod. Dr. Lee of Dublin is at the head of this contumacious body; and if, as is probable, he be expelled, he will carry with him in his exodus a considerable body of the Irish Protestant clergy, who will of course proceed to set up another Protestant Episcopal church of Ireland for their own use.

What will the Anglicans say now that their own Head has actually communicated in a Presbyterian church, and at the hands of a Presbyterian minister? What will they do? is a question easy to answer; for they will cling on to the loaves and fishes of the Establishment till the last fragment thereof be consumed. But what will they say? how try to justify their position before the world; how continue to claim for their sect the name and character of Catholic?

For it seems from the reports in the public papers that the Supreme Head of the Church of England, when in Scotland, took part in a Presbyterian communion at Crathie, near Dundee, thus committing the very act for which Dr. Cummins of Kentucky has been so severely censured. Now of two things one. Either the act of worship in which the Head of the Anglican Church joined, was a valid, or else a sacrilegious act. If valid, then Episcopal ordination is not necessary to the valid administration of the Sacraments; and the sole *raison d'être* for Anglican bishops no longer exists. If invalid, then was the Head of the Anglican Church guilty of sacrilege, in receiving a mock sacrament from the hands of one incompetent to administer validly, because not episcopally ordained. From this dilemma there is no possibility of escape.

**A LIE NAILED.**—Our readers may remember how at one of the meetings of the Evangelical Alliance a pretty story was told by one of the "men of God" present, and to the intense delight of the audience, to the effect that, the late martyred Archbishop of Paris sent for the Rev. Mr. Forbes, a Protestant minister to

prepare him for the death which stared him in the face. Dr. Forbes has taken the pains of writing to the London *Times* in contradiction of this interesting legend. The subjoined is the letter:—

"Sir,—Allow me to correct a mis-statement made by one of the speakers at the meeting of the Evangelical Alliance at New York, as quoted in the *Times* of the 23rd inst. It is stated that the late Archbishop of Paris, when condemned to death, sent for me to have a consultation with him. What really did occur was as follows:—Being a member of the Lord Mayor's Committee for the relief of Paris after the siege, and the Archbishop being the same, I had occasion to visit him in prison, and took the opportunity of assuring him of our sympathy and prayers on his behalf. As we parted, he was pleased to say, 'Your visit has been a bright ray in my prison house, and if my head be left on my shoulders I hope it is not the last time we shall meet.' The next I saw of him was when I beheld his lifeless body lying in his palace.—I am, Sir, your obedient servant,  
EDWARD FORBES, D.D.  
Paris, Oct. 24."

**IT IS A POOR RULE THAT WON'T WORK BOTH WAYS.**—Some of our Catholic contemporaries in the U. States are improving the occasion of the capture of the *Virginus*, by giving a little sound advice to the people of the U. States on international obligations. In fact, there is not one of these obligations which the U. States Government to-day insists upon, that during the war betwixt the Northern and Southern States, the government of the former did not openly repudiate. The laws that it lays down for others, it refuses to abide by, when they restrain its liberty of action.

The case of the *Virginus* for instance, in that she was captured on the high seas, certainly beyond the limits of Spanish jurisdiction, may, perhaps, be an outrage; but as its worst what is it compared with the outrage in the *Trent* affair. An outrage which the press and the people of the U. States gloried in, and for which they only made a grumbling sort of satisfaction at the cannon's mouth? What is it in comparison with the outrage on the rights of nations offered by a war-ship of the Northern States in the case of capturing a Confederate cruiser in Bahia harbor, and sinking her, accidentally of course, in order to shirk demands for her restoration. In fact the U. States, when engaged in hostilities never have consented to be bound by that international code, to which it to day appeals, but to which it has no right to appeal. The *Western Catholic* concludes an able article on the subject by the following very sensible remarks and forcible condemnation of the encouragement given by the U. States to filibustering expeditions against nations with whom they profess to be at peace:—

"Apply now the rule of doing to others as you would that others should do unto you. The people of the United States would think it very wrong for Spain to seek reparation for capturing and executing pirates. Other nations have rights which we are bound to respect. If we become lawless, lawlessness may be turned against us. We cannot afford to allow our citizens to violate the laws of nations, and then participate in their crime by taking their part when punished. Let filibustering be put an end to, and we will have none of these troubles. It is unworthy of a great nation to be the asylum of pirates. Law is one thing, feeling is another. Treaties are a portion of our Federal laws; we must uphold them."

We learn from the *Times'* Correspondent in the North of Spain, that desertions from the Republican army are frequent, and that "the Royalist army is being largely recruited from the enemy's lines."

The retort of the German Bishops to the charge of disloyalty urged against them in justification of the persecution to which they are now exposed, is unanswerable. "If we, or any of us have violated any law why have we not been prosecuted and brought to trial? but if we have been guilty of no act for which we can be indicted or tried, why are we branded as disloyal? why are we subjected to this penal code? To this no answer is possible. Had any individual Jesuit, had any one of the Catholic Bishops of Germany, been guilty of a single traitorous act, we may be sure that he would have been arrested and brought to trial; but hitherto though repeatedly challenged to cite a single traitorous or disloyal act committed by any of the authorities of the Church, the Imperial authorities have produced none. Not one specific charge has it dared to urge against those whom it persecutes."

It is true that since the passing of the Penal laws, the acts of the German Bishops are in open violation of the law as it stands. But what is the law? is it not one which all Protestants would disobey were it enacted that the Lords Lieutenants of the several counties should alone appoint the ministers to preach and officiate in the Methodist and Presbyterian chapels of their several counties; and that without the permission of the said officials no Presbyterian or Methodist minister should dare to baptize, to preach, to pray with, or for, any of his congregation we should have in England an exact counterpart of the laws now in force in Germany, and obedience to which the Catholic Bishops withhold; but would not the Presbyterian and Methodist ministers of England feel themselves justified in refusing, nay bound to refuse obedience to such laws? This is the sole offence this the sole act of disloyalty of which the Catholic prelates of Germany have been guilty.