

The True Witness

CATHOLIC CHRONICLE

PRINTED AND PUBLISHED EVERY FRIDAY AT No. 195, Fortification Lane, by J. Gillies to whom all Business Letters should be addressed. G. E. CLERK, 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 shows the date to which he has paid up. Thus "John Jones, Aug. '71," shows that he has paid up to August '71, and shows his Subscription from that date. S. M. PETTINGILL & Co., 37 Park Row, and Geo. Rowell & Co., 41 Park Row, are our only authorized Advertising Agents in New York.

MONTEAL, FRIDAY, JUNE 11, 1875.

ECCLESIASTICAL CALENDAR

JUNE—1875. Friday, 11—St. Barnabas, Ap. Saturday, 12—St. John of San Facondo, C. Sunday, 6—Fourth after Pentecost. Monday, 14—St. Basil, B. C. Tuesday, 15—St. Francis Caracciolo, C. Wednesday, 16—St. Regis, C. Thursday, 17—St. Ubaldo, B. C.

NEWS OF THE WEEK

A private telegram received by the Scotsman from Rome says that there is not the slightest foundation for the statements which have recently appeared regarding the Pope's indisposition. His Holiness is very well, and gives audiences every day. The rumours that Austria is taking steps at Rome to have Austrian-Silesia detached from the Bishopric of Breslau, gain strength in the continental Catholic papers. The object is to avoid all entanglements regarding Mgr. Forester with the Prussian Government. The prelate had thought provided he was not interned, to take refuge in the Austrian portion of his diocese, but that intention will be now defeated. Don Carlos has written a letter to his brother, congratulating him on having been pursued by the hatred and persecution of the revolution. He says:—"It is a precious glory, and one of the most signal benefits of the holy cause we defend. The cosmopolitan revolution is logical when it fears and detests us. We are its irreconcilable enemies; they will never forgive you for having donned the modest uniform of a Pontifical Zouave, and for having afterwards, as a general in Spain, placed your sword at the service of the legitimate king." The recent peaceful intervention of the British Foreign-office at Berlin is alleged to have occurred prior to the arrival of the Emperor of Russia. The German Government on that occasion, while thanking the British Government, is understood to have pointed out that there was no ground for mediation, as no differences existed between Germany and France. The result of the voting upon the Bill for the introduction of civil marriage into Switzerland, as far as is at present known, shows that 196,000 votes have been recorded in favour of the measure, and 165,000 against it. The last report concerning the persecution of the Church in Germany is (says the Tablet) that orders have been sent to all the district authorities to treat collections made without the sanction of the Governor of the province to compensate Catholic priests for the penalties inflicted on them as offences against the law. So that if a priest is reduced, as many have been, to ruin and starvation, a subscription for his relief is to bring down fresh penalties on the subscribers. The Catholic religion would seem to be in such disfavour in Prussia that even the corporal works of mercy have become punishable misdemeanours. A priest whose "conscience," as Prince Bismarck once put it, is not "subject to the State," is such a criminal as to be put even beyond the pale of charity. The Prince Bishop of Breslau has left his cathedral city and crossed the frontier to his castle of Johannsburg, situated in the Austrian part of his diocese. According to the Schlesische Zeitung he does not intend to administer the Prussian part of his Diocese from thence, as he wishes to "avoid any difficulties between the clergy and the State"; and there will "therefore be no 'secret Papal Delegate'—not a very intelligible announcement, as if the Bishop continued to govern his Diocese no "Papal delegate" would be wanted; and if he does not govern it somebody will be wanted. In any event, if the State claims to prevent and punish all episcopal functions, as it has done at Gnesen, it is hard to see how "difficulties between it and the clergy" can possibly be avoided. There is for the clergy no alternative, unless they become Presbyterians, or accept a Bishop, without canonical institution. But according to a letter which has subsequently appeared in the same paper the Prince-Bishop has withdrawn to Johannsburg, in order that he may continue to exercise without disturbance the duties of his episcopal charge. He was, it appears, to have been arrested on the 7th, to prevent his avoiding a trial, and notice of this was conveyed to him "by the Centre Party" on the 6th. The correspondent of the Standard telegraphs that the escape of the Bishop has created "some sensation" at Berlin "owing to the mystery respecting the source from which the hint to escape was conveyed to him." ("The Prince-Bishop," continues the telegram, "notoriously has influential friends at Court.") The late debate in the Chamber at Rome on the ecclesiastical policy of the Italian Government,

during which the latter was strongly attacked by members of the Left for not being sufficiently hostile to the Church, terminated in a vote affirming the Resolution accepted by the Government by a majority of 70—219 against 147. The terms of the Resolution were—that "the Chamber, taking note of the declarations of the Ministry respecting its ecclesiastical policy, has confidence that it will apply the laws with firmness to protect the rights of the State, and that it will introduce a Bill in accordance with Clause 18 of the Papal Guarantee Law, and passes to the order of the day." The question may be considered as for the present closed, but the incident serves to illustrate the precariousness of the tenure on which the Church in Italy holds the amount of liberty which is left to her. What a minority threatens a majority may some day effect. The U. S. Treasury Department has decided that fish caught in the inland lakes or Canadian tributaries thereof are not free, except when imported and entered bona fide for consumption. The Lieutenant-Governor of Quebec, on Saturday issued his proclamation dissolving the present House of Assembly, and ordering the holding of new elections. The nominations to take place on Wednesday the 30th instant and polling in contested constituencies on the 7th of July. The writs were issued on Monday, and the elections will be held simultaneously throughout the Province on the 30th of June, excepting in the Counties of Chicoutimi and Gaspé, which elections will be held fifteen days later. Some interesting and curious remains of the past have been disinterred from the foundation of a house in Notre Dame street, Quebec, on the river side at Levis, which was burned last year. A stone knife, a small cannon, evidently a field piece and a female skeleton, with gold bracelets on, and a male skeleton, ironed at the wrists, are amongst articles exhumed from beneath the ruins. Mail advices via San Francisco from Australia bring details of earthquakes on the South Pacific Islands which occurred on the 28th of May, and were followed by others next day, and on the evening of the 30th a fearful shock occurred, doing much damage to buildings. It was succeeded by a tidal wave which swept away three villages, causing immense destruction of life and property. Fifty thousand natives are reported to have died of epidemic measles in the Fiji Islands.

THE TWO CENTENNAIRS. The world will shortly witness the celebration of two centenary anniversaries. One hundred years ago a handful of American Colonists entered upon a struggle whence they were to emerge a nation. The sturdy settlers of what then formed a large portion of the British Dominions in America, feeling that their liberties were infringed, and finding their remonstrances treated with contempt, resorted to an appeal to arms. Out of the war that resulted, ushered into life amid the clash of contending armies, the roar of cannon and the rattle of musketry, the shouts of the victor and the agonizing moans of the dying, came that nation whose material progress has been a marvel to the civilized world, and who holds in her hands, as far as any human power can be said to hold them, the reins which are to guide the destinies of this North American Continent. America to-day looks back to her hundred years of existence. She scans the historic page whereon are inscribed the names of the heroes of that Revolution which gave her birth. She looks abroad over her vast dominions, and sees everywhere her sons increasing in numbers and in wealth; she sees cities rise up as if by magic throughout the land, sees, hurrying to her shores the denizens of many a distant clime, coming to swell the number of the inhabitants of this new "land of promise." She beholds her children, as they grow in wealth and as their affluence gives them leisure to devote to learning, erecting Universities and Colleges where her studious youth may find all that is fitted to cultivate the intellect and to make a refined and educated people. She sees all this, and her heart swells with joy and pride. She flatters herself that she is indeed a good mother to her children, and calling them together bids them rejoice with her. And they gather together and rejoice. Her praises are ever on their lips, her love is strong in their hearts. And it is justly so. America has indeed been a kind mother to her sons, and if their love for her be great, and their praises of her seem to us strangers perhaps a little extravagant, it is to be remembered that they owe her much, and far from sneering at, we should sympathise with and admire their love for her and the characteristic energy with which they prepare to celebrate the completion of her first century of existence. But, much as America has done for her sons, has she done everything? Has she not neglected that which is of greatest importance, that without which all the riches of this world are as nothing? Has she given her children a Religion? Has she not rather through her schools, where religious teaching is banned, through her infidel or at best rationalistic Press, eye, even from her pulpits taught them nothing but Religious Indifference and Infidelity? Let America look to this. Let her, casting her eyes on her past career, examine what answers must in truth be given to these questions, and, having done so, let her set to work to supply what is wanting. Let her remember the words of the Psalmist—"Nisi Dominus edificaverit domum in vanum laboraverunt qui edificaverunt eam,"—and then let her realize that unless she give her children a Religion which will teach them something more definite than a vague half-doubting belief in an unknown Divinity—which is about all the Faith of the sects—her labors are all in vain, her prosperity but a mockery which will pass away.—Let her convince herself by reflection, that, without Religion to guide the footsteps of her children her liberty must degenerate into license, her much vaunted Government by the People give place to something little better than complete anarchy,—a system of Government built on the corruption of the People and supported by the corruption of the People's representatives. If, amid the tumultuous rejoicing of her centennial, America, taught by experience, find time to reflect on this, and reflecting resolve to encourage that Church which has already taken root and flourishes among a not inconsiderable number of her citizens, and to open to Religious instruction the doors of the school-room which have hitherto been shut against it—then, indeed, will she have reaped good fruit from this celebration;—then indeed may she rejoice not alone over the material prosperity of the past, but also over the glorious destiny which awaits her in the future. For, as America irreligious has nothing to look forward to but universal corruption, so, America Catholic may aspire to a career both lengthy and prosperous, a career of honor before God and men. Let us hope she will choose the latter and better part. And indeed many of her people, their eyes opened to the beauties of Religion by the admirable Faith of the many sons of Erin who have settled among them, already seek with earnestness Religious Truth, and finding it where alone it is to be found, become devout members of the Catholic Church. So that in hoping that as America rejoices now over her unparalleled worldly prosperity, she may shortly be able to rejoice in a more durable prosperity, a prosperity sanctified by Faith, our hope is not without foundation. Meanwhile that she may learn the lesson of her great need of Religion from the retrospect she now makes on her past career, is the fervent prayer of her truest and best friends. Let us turn to another picture. One hundred years ago there was born into the world a man. On the sixth day of August next, Irishmen will celebrate the hundredth anniversary of that man's birth, and all men who are lovers of justice and right will sympathise with and approve their celebration. He grew up, loving God and his Country,—Catholicity and Ireland.—He was educated by those men-great themselves,—and who have been instrumental in forming so many great men—the members of the Company of Jesus. His life was spent amid the hurry and bustle, the turmoil, confusion, and strife of a politician's career. He died away from the land he loved. As he breathed his last he bequeathed his soul to that God in whose hands he had been a mighty instrument for good; his heart he gave to Rome the head of that mystical body the Catholic Church in whose Faith he had lived, and was now about to die; his body he left to Ireland, his country, in whose service he had toiled, and worn himself out,—and calmly he passed away. He was

ANOTHER LIE NAILED.

What is the use of going over the old ground? The Witness knows that he states that which is false, when he pretends that the Catholic Church denies the validity or impugns the sacramental character of Protestant marriages. Sexual unions there are indeed amongst Protestants to which—as for instance in the case of divorced persons whose first partners are still living—the Church denies the honorable title of marriage—which she brands as simply adulterous unions; no matter what the law of men may say. But the marriages of Protestants she honors as holy, and recognises as sacramental and therefore indissoluble. And the Witness knows that such is the fact, and knows therefore that he lies deliberately when he tells his readers that Catholics deny the validity of Protestant marriages. The truth is that of all men Catholics are the great sticklers for the validity of those marriages; and that though Anglicans and other Protestants may sometimes take a bold stand on the question of the indissolubility of Christian marriage, still as a general rule when questions of divorce come before the Legislature, it is Catholics who most firmly maintain the principle that Matrimony is Holy of God, and cannot therefore be set aside by man, or by man's law.—The Witness knows that this is the case; he knows therefore that Catholics are zealous in asserting the holiness of Protestant matrimony, since it is upon that ground only that Catholics always oppose the passing of Divorce Acts.

LUTHER'S TABLE TALK.

An Inquirer seeks to learn through the columns of the Evening Star where he may procure a French translation of Luther's Table Talk (Tisch Reden); and a copy of Luther's Sermon on Matrimony, preached by that eminent Reformer in All Saints Church, Wittenburg, in 1521. The Star can give no information on either of these topics but admits that it is no easy matter to get a translation of the Table Talk. The fact is that the work in question, as is also the famous, infamous would be a better word, sermon on Matrimony, is so obscene, so unmentionably filthy, that neither the one nor the other is now-a-days to be had except disguised in Latin, and secluded from public gaze in some learned libraries. It may be said that the offence of obscenity was common in the sixteenth century and that we must not be too severe on Luther for following the example of his contemporaries. True! Amongst a certain class of whom Ulrich Von Hutten—another bright star in the Protestant firmament—was an eminent light, obscenity and bestiality such as no one now-a-days would dare to publish, were held in honor. But this does not hold true of other writers of the same age, of the Catholic controversialists, of a St. Francis de Sales, and the other champions of Romanism. In the writings of these not a word offensive to female delicacy can be found. Even at the present day Protestants often cite them; and we say it without fear of contradiction that amongst the writers of the Church, no one can be taxed with indecent language. Amongst the prominent Reformers however the contrary was the case; and though Luther's Table Talk, and Ulrich Von Hutten's celebrated Epistola Obscurorum virorum were, because of their inconceivable filthiness, the delight of their contemporaries, Protestants of the XIX. century are for the most part ignorant that such works exist, or, if by chance the truth is brought before them, they seek to suppress it, and are careful not to publish it. This is why so much of Luther's writings are to Protestants a sealed book.

LOOK TO IRELAND.

In the English House of Commons on May 20th, Mr. Sullivan put a question to the Prime Minister relating to a speech recently delivered at the dinner of "a political Club" by Count Munster, the German Ambassador, who, in speaking of the severe laws now being enforced in Germany with reference to the Catholic religion, was reported to have said, "I hope that struggle will be spared to this country for some time; but I think you had better look out in time. I think you see in Ireland what is going on. I think you have not to look far to see what is preparing and what will be the case in this country." (The Count is, evidently, one of the "advanced thinkers" of the age, called thinkers, says Dr. Brownson, because they do not think, and are incapable, through their own fault, of thinking.) The Club referred to by Mr. Sullivan was the National Club, and the hon. member wished to know whether the presence of Count Munster there and his delivery of such a speech was in accordance with diplomatic custom, and if the Government meant to take notice of the affair, Mr. D'Israeli replied that he had read the newspaper accounts of the proceedings; and that it appeared to him to be a private and personal remark. The hon. member described the Club as "political," but he should have rather thought it religious. As to whether the conduct of his Excellency was in accordance with diplomatic Custom, he should say that it was not, but it was a custom which he did not wish to discourage. He thought it hardly became a British Minister to discourage free speech under any circumstances, and with respect to those particular observations he should say that it was not impossible that his Excellency might pay a visit to Ireland in the course of the autumn, when he would find that there was no analogy between the situation of the Roman Catholic subjects of the Emperor of Germany and that of the Roman Catholic subjects of the Queen. Referring to the above proceedings in the House of Commons the London Standard says:—"As Mr. D'Israeli hinted on Thursday night a little better acquaintance with Ireland, and the present temper of its people, would have preserved Count Munster from the indiscreet reference upon which he

gone, but his works remained behind him. A nation wept for his loss, wept and would not be comforted; a Church—we should say, the Church—prayed for him in tears, but as she prayed her tears almost gave place to joy for something told her that her faithful son had left the Church Militant to join the Church Triumphant. We need hardly name that man,—O'Connell.—Having named him we have told his work for when one says O'Connell, one cannot but remember "Catholic Emancipation." His task was the task of a giant, his triumph the triumph of right; but his work gigantic as it was was carried out by moral force alone, his triumph was secured without the wasting of a drop of blood, or the shedding of a single tear. Good men look upon his career with a feeling of entire approval, and rejoice that as his end was noble, so also were the means he used. His life was an unmixed benefit to the world. Other men indeed have obtained liberty for their country, have vindicated the rights of an oppressed people, but their liberty has been bought with human life, the hands with which they have built up the edifice of their country's freedom have been stained with blood. He alone of all liberators has triumphed by moral force. He fought the good fight for liberty manfully and well, but his struggle was bloodless. Nor did he descend to the petty devices of the politician; Working for an honourable end, he worked in an honourable manner, and no persuasion could induce him to deviate a single hair's breadth from that path of scrupulous rectitude which he had marked out for his feet to follow. He loved the end for which he worked and prized it highly but he would have esteemed it too dearly bought if purchased at the price of the smallest sacrifice of principle. He was indeed the living impersonation of that ideal man of whom the Roman poet wrote:—"Justum et tenacem propositi virum Non civium ardor prava jubentium Non vultus instantis tyranni Mente quatit solida"

He being such a man, the centenary of his birth should be celebrated not alone by those who profited directly by his labours, but by all who hold virtue in esteem, and who wish to see our public men not politicians but statesmen, not partisans but patriots. Thus our Irish Centennial can hardly be said to be ours alone, for though indeed the direct fruits of his labours have been ours, the fruits of his example are the world's. His success encourages us to hope for Ireland, but it encourages also all those who strive for a good cause, and teaches them that might does not always conquer right. Our centennial is the world's centennial, and a greater one by far than that of which we have spoken above in the first instance. The rejoicing of our American Cousins is the rejoicing of a nation over a liberty bought with blood, a liberty which borders so closely on license as not to be wholly an unmixed good. Our rejoicing is over the birth of one who achieved a triumph which cost nothing but determination and perseverance; a triumph, which, if its immediate results haven't been so striking as those of the American Revolution, nevertheless marks a greater epoch in the history of human liberty, for it proves the immense power of right when championed by naught but intellectual ability, and indomitable perseverance, even against the most powerful Empire of the world. Such a triumph is a triumph in which all should rejoice. The man who achieves it is a benefactor not of one people alone but of his kind.

Let us then go about this celebration with a due sense of the important event we are about to commemorate. Let us endeavour to show in a fitting manner our esteem for O'Connell, that man whose name, if ever the history of our age be impartially written, shall hold first place on the list of her patriots and lovers of true liberty, just as certainly as the name of our present Pontiff, Pius IX., shall rank first among that higher order of men, the Church's sainted Ministers.

ASHAMED OF 'EM?

A correspondent—apparently, a very bad case of State-Schoolism—wrote to the St. John Telegraph:—"If not asking too much, I would like, as I have not a copy of the official debates, if you would through the Telegraph inform the public as to the New Brunswick M. Ps. who spoke out on the question, as well as those who were silent." To which the Editor replied:—"We will bear our correspondent's request in mind and gratify it when we can. Our telegrams and extracts, at the time, contained the information now requested." This very modest request and very ungracious reply appeared in print on May 25th. We have carefully examined every number of the Telegraph since that date, expecting to find in some one of them the honored names of the M. Ps. from New Brunswick who spoke out during the debate in March last, but we have been repeatedly disappointed. Why this extraordinary reticence on the part of the Telegraph? It does not require the least exertion to tell who spoke out, and there is no need to mention who didn't. The Telegraph knows well that Mr. Appleby was the only one who spoke out, and he put his foot in it every time. He said that the Catholic minority opposed State-Schoolism because it was their object to set up a State-Church; and every one present smiled at the "orator's" woeful ignorance of the fact that the State-Church principle is exactly the same as the State-Schools principle. He also said—in a braggart way—that the majority of Mr. Costigan's constituents could not read; and it was audibly remarked on the floor of the House as well as in the galleries that they were less to be pitied than Mr. Appleby, for better far not to be able to read than to read to one's own stultification. Mr. Appleby, in speaking out, made such a mess of it, that two other New Brunswick men, who took the floor after him, were very careful not to speak out, and their addresses were so conspicuous for non-reference to the subject under debate, that they might have been delivered, with just as much profit to the House and the country, on the saw-dust nuisance or the manufacture of Beet-Root sugar. As we said before, the Editor of the Telegraph knows all this, and we can't understand why he is so shy about telling it—he who is always in harness, ready to fight for the cause—unless—if such a thing can be—he is ashamed of the whole lot of 'em, Mr. Appleby who spoke out, and all the others who didn't. And if he isn't ashamed of 'em, there is no shame in him.

OUR CHOIRS:

WHAT THEY ARE, AND WHAT THEY MAY BECOME. (Concluded.) We want musicians; boys who can understand music in all its various styles, who will grow into a competent knowledge of the science, and so be able in after life to continue in the choir and take office as choir masters, or, it may be, organists. And in these "various styles" we include Gregorian as well as modern music. Now there was a more entire mistake than that which treats Gregorian music as characteristically old in comparison with later compositions. To modern ears and capacities it is most difficult, requiring a peculiar training to render its execution all what it ought to be. But mere musicians will not content us, however accomplished they may be; because the office they have to fill is one of higher and holier character than a simply musical one. As ministers of a holy Church, they have to apply their peculiar gifts and knowledge to the service, and in the especial way she has pointed out. Hence it is at once evident that we must train them as thoroughly for their especial office as we would train a priest for the duties of the sanctuary. Thus Latin becomes an essential feature in their course of study; the least we can require is that they should understand what the singing; but over and above this, they must understand what they have to do; no amount of drilling will fit them for assisting in the divine offices and functions of the Church so well as familiar acquaintance with those offices and functions themselves; they must be taught the meaning of all which they take a part, and know why the Church requires this elaborate ceremonial, and why she so precise in details. Thus, must they be reared in her courts and trained in her ways; and then consciously they will imbibe her spirit, and go on to what she would have them to be. The musical talent will be duly fostered and healthily developed. Educated in a spirit of devotion, they will learn to offer to God their best, and so will understand that all that art and science can render their service acceptable must be carefully sought after and diligently used, that music fill its appointed place—and that a high and important one—in the service of the altar. It is pressed with a just appreciation of the holiness of the work in which they are engaged, how can