

The True Witness

AND CATHOLIC CHRONICLE, PRINTED AND PUBLISHED EVERY FRIDAY

At No. 210, St. James Street, by J. GILLIES.

G. E. CLERN, 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.

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MONTREAL, FRIDAY, SEPTEMBER 29, 1871.

ECCLESIASTICAL CALENDAR.

SEPTEMBER—1871.

Friday, 29—St. Michael, Arch. Saturday, 30—St. Jerome, C. D.

OCTOBER—1871.

Sunday, 1—Eighteenth after Pentecost. Monday, 2—Guardian Angels. Tuesday, 3—Of the Feria. Wednesday, 4—St. Francis, C. Thursday, 5—Of the Blessed Sacrament.

NOTICE TO OUR SUBSCRIBERS.—MR. JOHN GILLIES, of this office, has left on a collecting tour through the Lower Provinces: He will visit Woodstock, Fredericton and St. Johns, P. E. Island, and Halifax. We hope that our people will accord to MR. GILLIES a hearty and cordial support.

NEWS OF THE WEEK.

The constant allusions to the doings of the "International" amongst the items of news transmitted to us by cable are symptoms of the prevalence of an uneasy feeling in Europe; and of a consciousness that very soon every European Government, or rather Society, will have to meet and do battle as best it may, with the combined, and highly organized forces of Socialism. They are terribly in earnest, these apostles and disciples of the new faith, and are not to be put down by sneers at their wild theories. They rely not on argument, for success, but as the devices on the banners of one of their processions that lately marched through New York showed, are prepared to appeal to brute force, and hard blows; and that they can strike hard too, recent events at Paris have given assurance to the world. The revolution now apparently impending over Europe is neither political nor dynastic, but communistic. It aims not at the extension of the suffrage, or overthrow of any particular throne, but at the destruction, root and branch, of the existing social system. Very terrible will be the fight when the day, apparently inevitable, of battle comes.

The political news, proper, is very meagre this week. The French Government seems to have finished with the trials of its Communists, and must now try if it be possible to make a Constitution for France. Poor old M. Thiers, in whom no one can have confidence, but whom a majority of Frenchmen are willing to use as a stop-gap to keep Gambetta out, is well stricken in years, and in case of his death in the present state of affairs, civil war would, we fear, be inevitable.

The English papers still continue to give but poor reports of the Queen's health. Rheumatism is indicated as the cause of the trouble, but so uncertain are the accounts that reach us, that we can only hope that she is not seriously indisposed. In Ireland the angry feelings elicited by the, to all appearance, unjustifiable violence of the police at the Phoenix Park, have by no means been allayed. It is a hopeful sign, however, that both in Ireland and in England men of all shades of politics are calmly discussing the expediency of granting the wish of the Irish heart, in the form of Home Rule. In the present age of great political changes, we should by no means be surprised to see a paragraph in the Speech from the Throne recommending to the attention of Parliament such a modification of the terms of the existing Legislative Union as should restore in substance to Ireland, the right of self-government in all matters of purely domestic concern. Such a measure might—we will not be too sanguine and say would, but—might effect a hearty reconciliation betwixt the two countries.

It will be seen from the foreign news on our sixth page that the Piedmontese have asserted their rights over Rome by condemning to exile all Jesuits, and these whom it calls, or suspects of being, republican agents. In the case of the Jesuits, this expulsion will, we suppose, be followed up by the theft of their property. We

source needed this to open our eyes as to the despotic character of, and the contempt for justice inherent in, the usurping Government.

Our neighbors in the United States are still greatly exercised about the so-called Corporation frauds in the City of New York, and malpractices of a clique called the "ring." We see only one side of the question in Canada, and are not therefore in a position to hazard any opinion on its merits, or the guilt or innocence of the accused. We give below the telegrams from New York on this important matter, as they appear in our city contemporaries:

New York, Sept. 22.—For about two years work on the Court House, it appears that Ingersoll & Co received \$2,764,747.64 but the vouchers are gone. Vouchers for '68 and '69, of Keyser & Co., are also gone; but according to official statements now put forward by the controller, these vouchers represent a total sum of \$1,142,729.56, for about three years' work, and so on through the list. Missing vouchers, representing payments on the city account, amount to \$1,057,862. The Ring has already confessed to an expenditure on the county account of nearly seven millions, vouchers for the greater part of which, are said to be among those lately stolen. Here then is an expenditure of almost 16 million dollars in two years of the Ring rule, of which records are not to be had. It will be remembered that Peter B. Sweeney and Hugh Smith purchased the block between 33rd and 34th street, in Broadway, for over \$750,000, and that they immediately leased the hall in the building to the Board of Supervisors for an armory, at a rent of thirty thousand dollars a year, when in reality the room was not worth three thousand dollars. Also, that Sweeney and Smith, ante-dated the lease 18 months, and received forty-five thousand dollars for the use and occupation of a hall which they did not own, and which during the 18 months was not used, or occupied by the city. Within the last few days both Sweeney and Smith have conveyed the whole property to Bernard Smith, and Bernard Smith has conveyed that to another Smith, or Smyth, and so to a long list of Smiths. Several large bundles of partially destroyed vouchers have been dug out of the ashes on the flooring in the county Court house, and taken in charge by the Committee of Seventy. It is said that the Committee of Seventy, and Warren, the expert, who is assisting the Committee of citizens to examine the Controller's accounts, have secured sufficient documentary evidence to warrant the arrest and conviction of Mayor Hall. The assertions that Haggerty went to Saratoga after the robbery of the vouchers, in the company of the Police Commissioner, as shown by the affidavits, indicates that the robbery was committed with the knowledge of the Police officials, and that they had made and are making every effort to shield the robbery.

The name of the Rev. H. Ward Beecher no doubt still stinks in the memory of many of our readers, in connection with the mingling together of sacred and obscene rites, in the case of an adulteress and her partner in guilt, that occurred some short time ago in the City of New York. Having received his death-wound from the hands of an outraged husband, the victim of his unbridled lusts, and of lawless vengeance, whilst lying on his death-bed, invoked the services of God's minister!—may we be pardoned for introducing the name of God in connection with this story of blood and lust—to bless his relations with the frail woman, his companion in uncleanness. The Reverend H. Ward Beecher thereupon attended, and he it was who performed the blasphemous services expected of him, to the horror and disgust, not only of all Christians, but of all in whose bosoms existed any fragment of respect for natural morality and chastity. This same man it is who but the other day, as reported in the Montreal Witness of the 21st September, delivered an address in the Zion Church of this City, before the Congregational Theological College. A pretty exponent of Christian Theology such a man must be, to be sure!

Mr. Beecher's chief point was, that the difficulties with which the minister had now to contend, were greater than any that at any previous period may have opposed themselves to the spread of Christianity. The difficulty of to-day did not spring from persecution, from poverty, or opposition of any kind, but from infidelity. "The great difficulty now is infidelity; which dissolves the vitals out of his—the minister's—preaching so that it becomes powerless." This was the distinguishing feature of the present day, and this it was that rendered vain all the ministrations of the Protestant pulpit.

To whom, to what is this infidelity to be attributed? To men, like the Rev. H. Ward Beecher, who make answer; to the doctrines which they preach, to the principles which they inculcate, and the evil example that they give. One such a man, calling himself a minister of God, is in himself more potent to bring Christianity into disrepute than a whole army of Voltaires and Tom Paines. The scoffing, the infidel can adduce no stronger argument against Christianity, than the spectacle of a minister of Christ, or rather of one popularly held to be a minister of Christ, standing by the bedside of a dying sinner, and invoking God's blessing upon his criminal intercourse with another man's wife. If these be Christ's ministers—the true exponents of His teachings, men will argue, then indeed Christianity is a religion which we will not defile ourselves with.

Shall we give a specimen of this same Rev. H. Ward Beecher's teaching as reported in the Montreal Witness? Almost do we fear to do so, so incredibly blasphemous are the words attributed to him.

There is one creature of whom, even in the Protestant version of the Scriptures it is written, that she "is blessed among women;" that "all generations shall call her blessed;" on

whom "the Holy Ghost" came down, and whom "the power of the Highest" overshadowed; to whom the Incarnate God whilst on earth "was subject"—and it is of this glorious creature, blessed and glorified above all others, that this man H. Ward Beecher has the supreme audacity to speak in the following terms: "My mother was an Episcopalian, and I think she stands fully as high in heaven as the Virgin Mary."

We will make no comments on the above, but would rather crave the pardon of our readers for polluting our columns with such blasphemy; but we may be permitted to ask, if it be wonderful that men who are taught to believe that the mother of H. Ward Beecher was as highly favored by God as was Mary, and occupies therefore fully as high a place in heaven as does the last named—can not be brought to entertain very exalted notions of the person of whom Mary was the mother.

We repeat it in conclusion. It is to such men as this Rev. H. Ward Beecher and to their teachings, doubly dangerous because the teachings of those who style themselves the accredited ministers of Christ, far more than to the open hostility of professed anti-Christian writers, that the extent and virulence of the spirit of infidelity now so rife in the world, are due. "Almost thou persuadest me to be a Christian" said King Agrippa to Paul. "Altogether wouldst thou persuade us to renounce Christianity—say we to this Rev. H. Ward Beecher—could we bring ourselves to believe that thou art a minister of Jesus Christ!"

An Episcopalian, apropos of the new lectionary, or extracts from the Bible appointed to be publicly read in the daily service of the Anglican church,—remarks that, whilst "in the Old Testament history there are several chapters full of instruction, and tending to exalt the mind to all the beauties of holiness, there are others narrating occurrences not at all suited for the ears of the young," and therefore certainly not profitable for the young to read. This is true: and it follows therefore that the indiscriminate perusal of the Bible by all, young and old, should be prohibited. As a matter of fact, we believe that, amongst Protestants, in spite of their conventional "Open Bible" and we say it to their honor, such is the case. The Protestant mother will, as a general rule, refrain from reading to her daughters, the passages alluded to in the letter of An Episcopalian, and thus unconsciously does just what the Catholic Church does, when in her wisdom she imposes restrictions on the indiscriminate perusal of the Bible by all her children.

The subjoined paragraph, which we clip from the Melbourne correspondence, July 15th, of the London Times will also serve to show how little, how very little, familiarity with the words of the Bible, and a knowledge of Scripture texts, can do to preserve from the grossest, and most debasing superstitions:—

"A police-office case came off in Melbourne a few days back, surprising all who had not lost the capacity of being surprised at anything which can be done or suffered by human beings. A man named Wilson charged another named Fisher with obtaining money from Wilson under false pretences. The false pretence charged on Fisher was that he had represented himself as 'the Messiah,' and, on the strength of that character, had operated with more or less success on his believers' purses and domestic happiness. The scene of operations was a village named Nunawadding, about 14 miles from Melbourne. Fisher is a charcoal burner, who makes charcoal and proselytes with equal industry and success; and being a good-looking fellow, although, like his dupes, utterly illiterate, he contrives to make his doctrine peculiarly acceptable to his disciples of the fair sex. He professes to restore the sick to health, to work other kinds of miracles, and, in short, gives himself out as 'the Messiah' returned to earth at Nunawadding. Here he and his disciples have founded what they call 'a church;' here they preach, and trick, and squabble, and try to seduce each other's wives (and sometimes succeed), and when any one has been successful beyond what is found expedient in this direction, he is expelled for 'inconsistency,' the mild and charitable term they have invented for incontinency and adultery. Wilson was a true believer until he found that his own wife was in danger of becoming 'inconsistent' with 'the Messiah,' whereupon the scales seemed to fall from his eyes, and, against the remonstrances of the faithful, he appealed to that institution of the Gentiles, the Police-office. He was told that he was a credulous fool, and the charge was of course dismissed. Grossly ignorant as all the parties were, dupes and duped alike, they show in their very illiterate correspondence (read in Court) a familiarity with texts of Scripture only equalled by their perverse ingenuity in turning these texts to their own purpose."

In so far as intellectual culture, and literary attainments go, our French Canadian Missionaries in Lower Canada, and the secretaries at Nunawadding, Melbourne, are such on a par; and though we bring no charge of "inconsistency" against the latter, we have but too good cause for fearing lest the preaching of the very illiterate missionaries in Canada be attended with the same moral consequences as that of the Rev. Mr. Fisher in Australia. At all events it is clear that bible reading, and repeating by rote of Scripture texts, are of no worth as moral safeguards.

LET HIM ALONE.—A correspondent of the Catholic Indicator, writing over date Sept. 11th, from Watertown, informs us that the notorious Baron de Camin "could not get one hearer at what he called his second lecture here—not one * * * some of our hotels even refused him admission; so on the whole he got a big licking here by being let alone."

We wish that Catholics everywhere would take a lesson from Watertown, and adopt the policy of "letting alone" severely, all itinerant lecturers against Popery, converted priests, and brands snatched from the burning, who may chance to visit their several localities. It is always the most successful policy, it is the only policy in accordance with the spirit, and explicit teachings of our holy religion. When as sometimes occurs, one of these gentry comes along, and setting up his tub, commences thence a tirade against priests, nuns, and the confessional, no one is obliged to go and listen to him; and if he obstruct thoroughfares, or thrust his ribald abuse upon unwilling ears, the law will give redress.

Letting alone is sure to kill the No-Popery lecturer, but violence is always fatal to the parties resorting thereunto. Stones, bricksbats, and bludgeons are no argument, no refutation of malicious charges against the moral tendencies of Catholic teaching. But a holy life is; but a faithful discharge of all the duties of a good Christian, and a good subject is; but integrity is; and the fact of a sober, chaste and honest life cannot be got over. These then should be our sole arguments, our most efficacious rejoinders to the grave charges against our Church and the confessional. Let us show by our daily lives that frequent attendance on the latter bears good fruit; and the conclusion will force itself on the Protestant mind that the tree which bears such fruit is a good tree—and one of our Heavenly Father's planting.

Two things above all others do our No-Popery lecturers seek: notoriety and money. In strict truth however the notoriety is but the means to the great end, that is money. Let not Catholics then be such fools as to aid these men to the attainment of their ends; but rather, by letting them alone, help to give them the "biggest licking" that any of them ever got.

(To the Editor of the True Witness.)

Sir,—I was much surprised when, in reading in the Montreal Gazette of Friday last a report in extenso of the judgment in the Guibord case, pronounced by His Honor Judge Badgley, I came across the annexed passage:—

"It is only surprising that another rule, equally outrageous as that mentioned, drawn from the same ancient archives, was not also re-announced, that heretics non est servanda fides; no faith is to be kept with heretics."

Now, Sir, so high is my respect for the Bench in Lower Canada, so high my opinion of the learning and courtesy, as well as of the integrity of its members, that I am inclined to think that in the report as given in the Gazette, the learned Judge's language has been misrepresented—by inadvertence I am sure, and his meaning distorted. Surely Judge Badgley could not have meant that the Catholic, or Roman Catholic, Church teaches, or ever taught, or sanctioned the dogma that "no faith is to be kept with heretics." That this doctrine has been attributed to us by unscrupulous penny-a-liners of the low evangelical press, I am aware; but it has always been indignantly repudiated as a Protestant calumny. I cannot therefore bring myself to believe that a gentleman so respected for his high legal attainments, and for his strict impartiality on the Bench, as is Judge Badgley, could have meant what his words, as lastly reported in the Gazette, would seem to imply.

Yours respectfully, SCRIBATOR.

We agree with our correspondent in thinking that the Gazette's report of Judge Badgley's judgment, no doubt hastily set up, does not clearly represent the learned gentleman's meaning. We do not think that he really meant to convey the impression that the maxim "heretics non est servanda fides" is, or ever was, a dogma of the Roman Catholic Church, though we admit that the language attributed to him in the Gazette, especially in the paragraph immediately following might seem to confirm the view that he intended to do so.—How otherwise are we to understand its language taken in connection with the context:—

"The high morality and uprightiness of life and conduct of the Roman Catholic clergy of this Province have by their own personal conduct and precepts annulled and set aside this latter ecclesiastical rule, and substituted a more exalted one, that in this mixed community tolerance is not only a virtue," &c., &c.

This would certainly seem to imply that, ecclesiastical rule—a rule however set aside in Canada—enjoins that "no faith is to be kept with heretics;" and that this is, or was, a dogma of the Roman Catholic Church and is embodied in some "ancient archives," or documents recognised as authoritative by the Church; and yet with Scrutator we have too high a respect for our Judges to believe that this was the meaning that Mr. Judge Badgley intended to be put on his words. He, we are sure, would never go so far out of his way as to offer such an insult to his fellow citizens and in one sense parties to the suit pending before him. We should be glad, however, to have an explanation, or correct report of the learned Judge's actual words from some of his friends; and most gladly will we lay it before the readers of the TRUE WITNESS.

MORE LABORERS IN THE VINEYARD.—The necessities of the hour for Catholics to embrace are numerous. In every conceivable form the Enemy of God is abroad and seeks to delude the faithful. The primary necessity of Catholics is organization. The laborers in Satan's service are organized; the laborers in the vineyard of the Church must organize. When we speak of organization we mean that Catholics should associate themselves in bodies having the dis-

tinct object of working for good, within the Church and under the direction of the Princes and Chiefs of the Church. Catholic Unions—more properly Catholic Union—are a necessity; not to preserve the Church, for God and the Church are one and eternal, but to preserve man; to save by prayer and good works the world from becoming more odious than hell itself in the eyes of God. It is not enough that Catholics should merely profess the Faith. Every one of us can do good, distinct practical good; and as organization is the great lever of the world's wrong-doing, so organization can be made by Catholics the effective power of well-doing. We are not in advance on this question.

Throughout Christendom the cry goes forth "Catholics organize;" organize for prayer and charity; organize to repel by legitimate means the onslaughts of Atheism, Communism, Liberalism, to sum up all, Luciferism. The dread spectre of rebellion against the Church, morality and order is abroad. It clothes itself in the tinsel of the Freemason; it tatooes the Crucifixion on the feet of Italian Reds; with methodic madness it desolates Paris; in the pagantry of the Sub-Alpine robber it desecrates Rome; and everywhere in the International it blasphemes God. "I will not serve" is shouted by the damned and its echoes on earth ring daily in our ears and in apathy we look on, we listen, scarcely hearing the voice from the Vatican calling upon us to pray. The dread spectre stalks on and fastening impure glances upon the young and innocent it assumes the vagaries of fashion, it sparkles in the maddening bowl, it plays the dominie, it affects literature, it becomes the great regenerator of man, the friend of freedom, the foe of tyranny and we coquette with it and caress it and tell it we are liberal that we are not like our fathers, that we are advanced, progressive, of the 19th century; we ape its fashions we accept its bow, we go to its schools, we read its productions, we help it to regenerate with petroleum-torches, we join in its cries of "I will not serve" not heeding the voice of the Vatican telling us to pray, and so to tear the veil from the Prophet of the Revolution and in all his hideousness to expose him before the astonished stare of an affrighted world. All that is near and dear to Catholics proclaims the necessity of organization based upon prayer and from the desert of impiety, worldliness and insane opposition to Heaven a voice asks for more laborers in the vineyard. The late Archbishop of Armagh said that "had Italy been organized into Young men's Societies the scenes over which all are lamenting would never have taken place." Why. Because the Catholic Young men's Society to which he alluded are moral organized professions of faith, upon all the members of which the reception of Holy Communion, prayers and good works are enjoined, and frequent recipients of the Bread of Life, persons who perform acts of charity and who pray are the supporters of truth and the preservers and propagators of principles of order and morality. When a Catholic receives the Holy Sacrament of Confirmation he becomes a soldier of Christ his heavenly King and it is his duty to fight for Christ. The Pope as Vicar of Christ is the Lieutenant of Heaven itself on earth. He calls upon all to fall into line, to become soldiers in reality as in name, to become active laborers in the vineyard; the weapon to defend and the instrument to work with being prayer. Catholics of Canada our special mission is with you. More workers are wanted. Workers whose lives shall practically teach the faith which they hold. Our Divine Lord died to save the least of us and shall we neglect the potent means given to us by Him, to save ourselves and our fellows from falling into the myriad snares of the enemy. Let us then have organized unions of prayer. Good men tremble at the future, for they know that evil is abroad. Prayer alone can avert the consequences. Let us all become laborers in the vineyard, praying and working at all times and together, remembering that when we are gathered together in the Name of the Redeemer, He is in our midst.—T'erna n'oge.

LETTER IV.

To the Grammar School Trustees of Trenton—to Lawyer Francis and the 26 signatories of his petition—and to the world at large these letters are respectfully dedicated.

GENTLEMEN,—It is astonishing how thoroughly a bitter anti-Catholic spirit pervades your Class Book, though your conduct towards Mr. Bond would indeed prepare us to expect it. Were I a Catholic child studying in our Public Schools, I should daily challenge my master to the proof of the thousand and one bitter aspersions thrown on the Catholic Church by our Class Books. We are told, that there is no Sectarianism in our Public Schools. How any intelligent Catholic child could fail to find Protestantism—or what is the same thing anti-Catholicism—thrust under his nose in season and out of season, every day he attends school, would certainly be a mystery.

That Queen Mary was no bigot, we will bring no less a personage than Roger Ascham—Elizabeth's tutor—to testify. We do so the more