

The True Witness

CATHOLIC CHRONICLE,

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MONTREAL, FRIDAY, FEBRUARY 10, 1871.

ECCLIASTICAL CALENDAR.

FEBRUARY—1871.

- Friday, 10—St. Scholastica, V.
Saturday, 11—St. Agatha, V. M.
Sunday, 12—Sexagesima.
Monday, 13—St. Romuald, Ab.
Tuesday, 14—Of the Passion.
Wednesday, 15—SS. Faustinus and Jovita, MM.
Thursday, 16—Of the Blessed Sacrament.

NEWS OF THE WEEK.

During the lull in the war storm, the pending elections for the formation of a body competent, as representing the French people, to organise a Government able in its turn to treat with Foreign Powers and to enter into engagements binding upon the nation, attract the attention of the civilised world. M. Gambetta has issued a decree of proscription against all who may have taken a leading part in public life during the Imperial regime, which decree if acted upon would invalidate the elections; but it is to be hoped that this man's insane, and arbitrary proceedings will be repudiated, or otherwise the elections may be protested against, as not fairly representing the public feeling of France.

Paris it seems did not capitulate a day too soon. Provisions were exhausted, and M. Jules Favre, greatly excited, has been compelled to appeal to the Germans for aid, to prevent the horrors of famine in the City. The late besiegers are doing their best to furnish it with provisions. The moral condition of Paris is deplorable; the life of Trochu has been attempted, and Gen. Ducrot has it is reported taken himself, and the Provisional Government, against M. Gambetta; and we have here signs of the inevitable struggle of parties in the coming Constituent Assembly. We may expect soon to see them in death grip; cutting one another's throats as in the Convention of '92, and finishing with their own hands the work which the enemy from without has commenced. To add to the confusion it is said that the infamous Garibaldi has presented himself as a candidate. With all these elements of discord we may reasonably anticipate that unless the Germans undertake to govern France, peace will be but the prelude to a disastrous and bloody civil war. Indeed at the present moment it would seem as if France were more seriously menaced from within, than from without.

The terms proposed by the Germans as the conditions of peace, are known only by rumor. They are said to consist of—besides the cession of Alsace and Lorraine, of a French colony, and of some twenty or thirty first-class frigates,—the payment of a war indemnity—amount not clearly stated. The figure given by telegram of four millions of francs is evidently absurd, and is probably a misprint of millions for milliards. Four milliards of francs would be about £150,000,000, an enormous sum indeed, but one which it is by no means unlikely that the victorious Germans will exact. It is also said that they intend to keep military possession of Champagne as a material guarantee for the payment of the indemnity. Nothing however as to the conditions of peace are yet positively known.

In the mean time the Germans are not relaxing in their efforts to keep their army on a proper footing, to enforce any terms they may elect to dictate to their conquered and bleeding foe. They have about a million of men under arms, and they declare their firm determination to carry on the war a Toutrance, should France not decide to conclude peace. There seem to be then no hopes; for neither Russia nor Austria manifest any desire to come to the rescue, and Great Britain cannot do so effectively, even were she disposed to do so.

From latest telegrams it appears that the breach betwixt M. Jules Favre, and M. Gambetta is widening. The first named disallows the

edict of proscription which the other has issued and insists upon maintaining. Here we see the old spirit of Girondism breaking out again, and the ethnological, hereditary antagonism betwixt North and South, betwixt Paris and the Provinces, reasserting itself. This antagonism is as old as France; it declared itself in the religious wars with the Huguenots, of whom the party of the Gironde in '93 were the heirs; to-day it manifests itself in the rupture betwixt Favre and Gambetta—of whom the former represents Paris and a centralised Government; whilst the latter—Gambetta—represents the Provinces, and Federalism. There is nothing new under the sun.

Thus already, before the meeting of the Constituent Assembly that is to be, we may distinguish three great parties, to all of which two subdivisions may be assigned. First we have the Imperialists: of whom some would restore the Man of Sedan, and others the Empire in the person of the Prince Imperial with Eugenie for Regent. Next we have the Royalists, in like manner subdivided into two bodies: the Orleanists, and the true Legitimists who are faithful to the elder branch of the Bourbons. Lastly we have the so-called Republicans; of whom the Northerners will stand by Favre and assert the pretensions of Paris, as against the Southerners or later Girondists who, under the leadership of Gambetta, will uphold the rights of the Provinces.

Strange rumors, not very credible, are in circulation to the effect that the British Government is in negotiation with the Government of the United States for the absolute and unconditional surrender of the rights of Fishery, and navigation of the St. Lawrence claimed by President Grant. This we do not believe to be true.

PROTESTANTISM A FAILURE IN ENGLAND.—A lecture lately delivered by Professor Dawson of Montreal, a gentleman well known to, and much respected by, the literary world for his scientific attainments, and in religion an undoubted Protestant—describes the actual condition of the religious world in England. It does not of course deal with the Catholic, but only with the Protestant section of that world, in which it distinguishes the following varieties and sub-varieties:—

First we have the Ritualists who are seeking to restore mediæval religion in England, "a singular phenomenon in the heart of a Protestant Church"—so the lecturer remarks.—Still the Ritualists are inspired with a Christian idea; and except to a very advanced, or very evangelical Protestant, even the Ritualistic phase of Christianity should be preferable to infidelity.

Next in order to the "Ritualists" stand the "Rationalists and Broad Churchmen." These are better types of Protestantism—not of Christianity—than are the Ritualists. They are no anachronism, and are certainly not out of place "in the heart of a Protestant Church," whose principles they faithfully carry out.—This form of Protestantism obtains "widely in high and influential quarters."

Then we have what Principal Dawson calls the "Pantheists," who rejecting the proposition that for our salvation God was made man, "homo factus est," hold "that man himself is God; that the New Testament is not abreast of the present age." This again is a perfectly logical development of Protestantism, quite in harmony with protesting principles, and—here is the important point—is the creed of "not less than four-fifths of the literary and scientific men of England." This is the avowal of a learned Protestant gentleman, who also recognises that "Rationalism and Broad Churchism were more dangerous than Ritualism since they were working with, and not against the spirit of the age;" the spirit which the Pope is so severely denounced for opposing.

To a sub-variety of these Protestant Rationalists the lecturer applied the appropriate term of Epicureans. This sect embraces the wealthy or moneyed classes, the industrial and mercantile, as distinguished from the "literary and scientific" section of English society; it also comprise within its fold "a portion of the lower classes" who were chiefly characterised by a "brutish indifference."

Thus by Protestant showing we see what three centuries of Protestantism and "an open bible" have done for England. The high and influential are Rationalists; "not less than four-fifths of the literary and scientific men of England are of the creed" of the Pantheists; whilst, as a general rule, the moneyed classes are wallowing in the sty of Epicurus, and the lower classes are sunk in "a brutish indifference." These are not our words, but the words of a Protestant evangelical!

And yet it is to this state of things that French Canadian Missionaries are doing their best—thank God that best is but of slight account—to bring the Catholics of Lower Canada; for he must be a fool indeed, blind to all the teachings of history, who does not know that when a Catholic people throws off its allegiance to the Church, it lapses sooner or later

into the condition so graphically described by Professor Dawson. "Can you"—we would ask our evangelical friends, "can you with your Tract Societies, with your Bible Societies, and all your apparatus for overthrowing the Romish superstition in Canada—can you bring to a faith in, and practice of, the doctrines of Christianity which you still hold, the wealthy and the influential of your own flesh and blood? the four-fifths of the literary and scientific men of England; the degraded Epicureans, and the brutish indifferentists of whom the majority of the remainder of the Protestant people of England is made up? If you can do this, do it; and by your acts purge yourselves of cant, and disprove the charge of hypocrisy brought against you. If you cannot do this, if you cannot make Christians of your own countrymen and brother Protestants—in God's name cease your devil's work of proselytism amongst French Canadians; who so long as they are true to their Church will be neither Rationalists nor Pantheists; who, so long as they are Catholics, and frequent these Sacraments which you seek to make them abjure, will repulse with abhorrence the deadly creed of Epicurus—whose followers nevertheless were by no means from superstition; \* and who whilst docile to their Clergy will never fall to the level of "a brutish indifferentism."

Yes! whether considered as a religion, or as a system of philosophy, Protestantism has failed—and that by the showing of its most able champions. It has failed, signally failed in England and in the United States, whose non-Catholic population have wandered even farther from the Christian type of character than have the people of England; Protestantism has failed in so far as teaching men to know God, to love God, and to conform their lives to the model given us by the "Son of God," is concerned, in the countries where it has had the longest trial, and the fairest field; how then can any be such fools as to expect that it will succeed in Canada?

\* "Novi ego Epicureans omnis sigilla numerantes." Cic De Nat. Deorum, lib. 1.

WHAT PROTESTANTISM, THE REVOLUTION, AND AN OPEN BIBLE HAVE DONE FOR ROME.—Reports, issuing from Catholic sources, as to the moral aspect of Rome since its conquest by the Piedmontese, and the consequent influx of Protestant Bibles and Protestant missionaries, are received with distrust by many, and are suspected of being tainted by prejudice. The subjoined, however, from the correspondent of a New York Protestant paper, the World, and which we clip from the Montreal Gazette of the 3rd inst., cannot be objected to on these grounds:—

It was Sunday morning when I arrived at Rome. In the Via del Corso and adjoining thoroughfares the newsboys were persistently lawling out the titles of Liberty, Il Capitale, Il Tribuno, and other revolutionary journals which have recently been started here; but the supply of papers seemed to be greatly in excess of the demand for them. In front of the stationers' shops, groups of people were attracted by the illustrated comic papers and caricatures, the staple of which is abuse of the Pope, the cardinals, the priests, monks, and nuns. Some of these caricatures, I may observe, would shock the feelings even of those Protestants who are most opposed to the peculiar and distinctive doctrines of the Roman Catholic Church, as they were designed to ridicule our Saviour, the Blessed Virgin, and the most sacred mysteries of the Christian religion. One of these, for example, was

A BLASPHEMOUS CARICATURE of the infant Jesus in the stable at Bethlehem. It is mournful to see art and literature thus degraded in order to render religion odious in the eyes of the people. Many well intentioned though simple-minded folks in England and America are under the impression that the attacks on the Church will promote the cause of evangelical Protestantism in Italy. They could not labour under a greater delusion. Bible Societies may distribute New Testaments and tracts, but it is almost certain that they will fail to make converts in Rome to any form of Protestantism.—Special Cor. N. Y. World.

That is to "Protestantism," considered as a phase of Christianity. Catholics may of course be brought to Protest against the Church and to reject her teachings; but it is morally impossible that, after having undergone this process, they should retain any faith in any distinctive Christian doctrine whatsoever. As to the Romans and Italians, the only form of Protestantism that they will ever adopt is that described by the Protestant writer in the N. Y. World. Persuade them that the Roman Catholic Church is false, and you will have convinced them that Christianity is false, its author an arrant impostor, and a legitimate object of scorn and ridicule. This is what the Reformation in Italy has already partially accomplished; this the only victory over Popery that it can ever hope to win.

WORSE THAN CATHOLICS.—Perhaps after perusal of the annexed paragraph from the Pall Mall Gazette, some of our learned and evangelical friends laboring so earnestly in the Lord for our conversion, may feel confirmed in their charitable opinion that there are to be found creatures even "worse" than Catholics. SISTERS OF CHARITY v. WORKHOUSE NURSES.—Work-

house nurses do not seem to enjoy the best of characters. At an inquest held on Thursday evening by Dr. Lankester on the body of a woman who died rather suddenly in Cumberland-street, the coroner asked Dr. Hardinge, who attended her, why he did not order a nurse from the workhouse when he saw she was dying—upon which that gentleman replied, "Medical men, as a rule do not send to the workhouses for nurses, as in my experience, as well as in that of most other medical men, it is equivalent to sending to the house for a drunkard and a thief." There must be a serious very loose somewhere in our social organization, to account for the difference which exists between our ordinary women nurses, and the Sisters of Charity, who, without hope of reward, do not grudge giving even a life itself in this work of benevolence. When we compare such clean, quiet, cheerful, attentive nurses, with the bloated gin-drinking brute who is a curse instead of a blessing in the house of sickness, we may well feel ashamed as Protestants that, with all our boasted superiority, we can produce nothing in the shape of a nurse to compete in the race of devotion with the despised but angelic Sisters of Charity. Well wouldn't we be for the sick and indigent in their distress if we put our Protestant feelings into our pockets, and handed over the business of administering to the wants of the poor, in which we so miserably fail, to our misguided Roman Catholic Sisters; who, although they may have "the mark of the beast," to use a decidedly Christian expression, at least cannot be designated "drunkards and thieves."—Pall Mall Gazette.

AN INTERPRETER WANTED.—Will any one acquainted with grammar and an expert in the English language, be kind enough to interpret the following extract from a speech which, in the Toronto Globe of the 2nd inst., we find attributed to a Rev. Mr. Burns of Montreal:—

"It was a deplorable fact that there were no less than 400 Protestant girls in Montreal Convents. This was one of the means Romanism employed to sap the very foundations of Protestantism." "This" "This" what? we ask; to what does the pronoun "this" refer? To the "fact" that there are "no less than 400 Protestant girls in Montreal Convents?" But this is the spontaneous act of the Protestant parents of the aforesaid 400 Protestant girls; who of their own free will and with their eyes open, place their children in those convents. "This fact" then is not the work of Romanism, but of Protestants, and cannot therefore be one of the means it—Romanism—employs to "sap the foundations of Protestantism."

The Rev. Mr. Burns being unable to think clearly, is consequently unable to express himself logically or grammatically. He strews his unhappy pronouns broadcast on the world with a prodigality and a reckless disregard of grammar characteristic of Mrs. Gamp. The idea which he meant to convey was we suspect this:—

Protestant parents, having found out by experience, that they can obtain for their daughters a better education in a Catholic convent, than in any existing Protestant institution, prefer sending their children to the first named place of education; this higher moral and intellectual training, which the Catholic convent imparts to its pupils is then one of the means, and a very legitimate one surely, which Romanism employs to sap the foundations of Protestantism. But why does the Rev. Mr. Burns complain? He and his friends, may, if they can, start an opposition to the Convents; and all we Catholics ask for is—A fair field and no favor.

THE GHOULS OF MONTREAL.—We published yesterday very full details of the atrocious crime which was recently committed at Lachine in the theft of three corpses from the dead-house of that village, not for the use of science, but confessedly for the purpose of sale. Our report conveys to the Government police all the information which it was their duty to ascertain for themselves. That information either was or was not in their possession before they read yesterday's Gazette. If it was, they have disgracefully neglected their most obvious obligations in failing to make use of it. If it was not, their detective system is worse than useless.

We now call upon these police authorities to bring to justice the consummate scoundrels who committed this ghastly outrage. We demand that the ruffians who desecrated the repose of the quiet dead, and who subsequently hawked round the several medical colleges of this city their remains for sale, be punished with all the severity of which the law permits. It is not our business to identify the offenders, but it is our business, in our position as public journalists, to insist that identification shall be made. A more outrageous crime has never scandalized this city, and it is imperative that the perpetrators be brought to prompt and exemplary punishment.

The above, from the Gazette of Thursday, refers to an outrage lately perpetrated at Lachine by some scoundrels, upon whom the law has not yet laid its hands. The vault at Lachine was broken into, and the bodies of two nuns and a young girl were abstracted, and apparently brought to Montreal as articles of merchandise. By the exertions of the Parish Priest, aided by the people of Lachine who, Protestants as well as Catholics, were indignant at this outrage, the bodies were recovered on payment of a sum of money to the blackguards who abstracted them. It is to be hoped that the Police will at last do their duty, and not cease from efforts to bring the criminal perpetrators to justice. We cannot believe that this matter will be hushed up; but if such should unfortunately be the case, it will be generally believed that the officials whose duty it is to repress crime, without distinction of person, have been corrupted. It is a disgrace to the police authorities that the guilty parties have not yet been arrested, and, with the Gazette, we call upon them to do their duty.

RELIGIOUS LIBERTY IN ROME.—As a specimen of the religious liberty that the conquest of Rome by the Piedmontese has inaugurated, and that the Liberals applaud, we reproduce the following from a correspondence in the Gazzetta d'Italia, and copied by the Montreal Gazette of the 1st inst.:—

"On the King proceeding to Santa Maria Maggiore several hundreds of men belonging to the lower classes preceded him, and rushed into the Basilica, summoning the priest with loud noises to have the bell rung and the tapers lighted for His Majesty's reception. They were answered that this was never done for any Sovereign, but only for the Pope. Upon this a great tumult ensued among the dimostranti; the sexton received a box on the ear, the crowd made an attempt to enter the vestry by force, and various shouts of Viva Vittorio Emanuele! were heard within the church. On hearing the clamour His Majesty decided on remaining in his carriage, and drove on to San Giovanni Laterano, when he arrived there an official, wearing the tricolor scarf, summoned the canons to open the chief entrance, &c. The Chapter answered that this was not possible without an especial order from the Pope's Father. Either on account of this refusal, or from some other reason, the King declined entering San Giovanni. About midday there arrived in the Basilica Liberiana (Santa Maria Maggiore) the First Secretary of the Prussian Embassy, sent by Count Arnim, to draw up an official report of what had happened, the Minister having orders to transmit a detailed account to Count Bismarck. The canons, the sexton whose ear had been boxed, and the entire personnel of the Basilica were subjected to severe cross-examination. The Prussian note upon the event was, I believe, despatched to Versailles on the second of January. I hear it is indicted in terms of great hostility in Italy."

Our readers will understand from the above, what the cant liberal phrase, "a free Church in a free State" really means.

"Our Own Correspondent" of the Montreal Witness writing from Manitoba under date Jan. 6th, gives us some insight into the manner in which justice is administered to the more French in that section of the Dominion. It seems that "one of the parties who last winter was imprisoned by Riel and his gang," was robbed, or pretends to have been robbed, of a valuable horse by some person unknown, or at all events not indicated by the correspondent of the Witness. Whereupon this political opponent of "Riel and his gang" proceeded to appropriate—steal is the coarse vulgar expression—a horse from a French Canadian half-breed—a mere Papist, one of the inferior race, whom the noble volunteers from Toronto propose to put down, or improve from off the face of the country. Now this unhappy man, "French," and "half-breed" though he be, had the audacity to complain of the theft of his horse. How he fared in his quest of justice the writer in the Witness shall tell us in his own words:—

"One of the parties who last winter was imprisoned by Riel and his gang, and robbed of a valuable horse, finding it impossible to get any satisfaction, a short time since took a horse from a French half-breed to replace his own. The Frenchman at once got out a warrant for his apprehension; the Chief of Police and several men went to execute it (a distance of some twenty miles) but found on arrival that the bird was flown, and were met at the door of the house by the father, mother, and sister of the culprit, fully armed with rifle, knife, and revolver, and ordered at once to leave the premises. Not wishing to go to extremities, they complied with this request, so forcibly urged, and returned to Fort Garry, where, in the meantime, the young man had gone and delivered up the disputed horse to the magistrate, after which the matter was allowed to drop.

Mark well the beauties of language. A stolen horse is a "disputed horse;" thus does evangelicism know how to soften down, or explain away the little peccadilloes of its friends. After this, however, we can readily believe the stories that in the French newspapers we have read of the brutalities exercised towards their fellow countrymen in the Red River district by the drunken thieving rowdies let loose upon them by our authorities; we can understand too why the French agitate for the recall of the Volunteers.

"TOUING" FOR A CONGREGATION.—Any one who has arrived by cars in this good City of Montreal must be familiar with the cries of the different agents or "touters" for the several hotels, who crowd under the gates of the depot in Bonaventure Street. "St. Lawrence Hall—Here you are, Albion Hotel,—Montreal House, gentlemen." These, and a thousand other discordant cries of similar import evince the keen competition that exists amongst our City hotel keepers, and their desperate efforts to obtain customers for their several establishments.

This mode of bringing custom to one's shop is by no means confined to hotel dealers. Evangelical ministers with small congregations have adopted it, and find it pay; so at least we learn from a speech delivered at one of the late Anniversaries by the Rev. Mr. Pitcher, and reported in the Montreal Witness of the 28th Jan. —

"A minister of Toronto had for several months taken his stand, early in the morning, to catch men as they were going to their work, and gave them a tract, on which was inscribed the name of his church, and by this means his congregation and church-membership had been greatly increased."

Smart chap that "minister of Toronto," and a good hand, no doubt, to run either a church or an hotel.

"WHO WANTS TO MUZZLE THE PRESS?"—This question was solemnly propounded by Dr. Dawson in an address by him lately delivered, and reported in the Montreal Witness of