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The True Witness

AND CATHOLIC CHRONICLE, PRINTED AND PUBLISHED EVERY FRIDAY...

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.

S. M. PETERSON & Co., 37 Park Row, and Geo. Rowland & Co., 41 Park Row, are our only authorized Advertising Agents in New York.

MONTREAL, FRIDAY, SEPTEMBER 18, 1874.

ECCLESIASTICAL CALENDAR. SEPTEMBER—1874. Friday, 18—Ember Day. St. Joseph of Cupertino, C. Saturday, 19—Ember Day. SS. Januarius and Comp, MM. Sunday, 20—Seventeenth after Pentecost. Monday, 21—St. Matthew, Ap. Tuesday, 22—St. Thomas, Ap. Wednesday, 23—St. Linus, P. M. Thursday, 24—Our Lady of Mercy.

TO CORRESPONDENTS.—We cannot insert personal attacks upon the gentlemen assisting at the synod of the Protestant episcopalian church now in session in Montreal. So long as they do not attack us, we have neither the desire, nor the right to say anything unpleasant about them.

NEWS OF THE WEEK.

Incredible as some eighteen months ago the statement would have appeared, Bonapartism is not only raising its head in France, but is to all appearance in the ascendancy. The cause of legitimacy seems to be utterly lost; that of the Orleansists is gone; there remain only the republicans and the Imperialists.

From Spain the news is as usual very confused. Of course the Carlists are being defeated and driven from the field with great slaughter; but the strange thing is that they constantly keep turning up again, all the better for their thresings, and the stronger because of their defeats.

From Germany and Italy there is nothing to report. In one the persecution of the Clergy, in the other the wholesale spoliation of the Church and Religious Houses, continue to rage with unrelenting vigor.

Serious troubles are apprehended in the Southern States. Betwixt the whites and the negroes there is feud originating in the outrages of the latter, and aggravated by hot headed politicians on both sides.

Several election cases have been decided in U. Canada. On the whole, the result has been unfavorable to the Reformers, of whom several have been unseated.

The death of M. Guizot, the world renowned French statesman and historical writer, is reported.

INDISSOLUBILITY OF THE MARRIAGE TIE.

"The True Witness says that for maintaining the indissolubility of the marriage tie 'the Pope is denounced as the enemy of nineteenth century civilization, as the opponent of progress, and as in antagonism with the spirit of the age.' We suppose there are some who will believe this."

Certainly there are. All, in fact, who have followed the fierce controversies raging betwixt the Catholic Church, and Liberalism, will believe it, because they know it to be true, nor can the Star venture to deny it. On the question of the dissolubility, or the indissolubility of the marriage tie, the Pope is the opponent, the irreconcilable opponent of "modern progress;" he is in antagonism with the spirit of the age, and the open enemy of what in this nineteenth century is termed civilization.

Is it not, in all courtesy we ask the Star, is it not a fact that the relations of the sexes is always one of the chief factors in civilization? and is it not a fact that the standard of civilization must vary according as the union of the sexes is held to be dissoluble, or indissoluble?

Is it not a fact that, with regard to the same question—the relations of the sexes—modern society is progressing towards a condition in which the indissolubility of the marriage tie is ignored? not only in the United States, but in England, where for centuries after the reformation era, the Old Catholic doctrine of the indissolubility of the marriage tie retained a footing.

Is it not also a fact that the Pope condemns as incompatible with Christian morality, this modern progress, and the peculiar state of civilization which this progress cannot fail to bring about? Is it not a fact then that he is in bitter antagonism with the spirit of the age, which proclaims marriage to be a mere civil contract, and therefore dissoluble? and which asserts the right of divorce?

If the Star admits these facts, it must admit the truth of our proposition that, because of the Pope's opposition to divorce laws, and to the modern theory that marriage is but a civil contract, one which the State by its legislation can dissolve—he is denounced as an enemy of nineteenth century civilization, as the opponent of progress, and in antagonism with the spirit of the age, which is in favor of that which the Pope condemns.

When in the bitterness of his heart the Protestant would revile the Pope, as the enemy of civilization, progress, &c., the Syllabus is always cited in proof of that enmity, of that antagonism, because it condemns the proposition that marriage is not indissoluble, matrimonium vinculum non est indissolubile; and that under various circumstances the civil authority may sanction divorce—"et in variis casibus divorcium, proprie dictum; auctoritate civili sanciri potest" id.

PROPOSED CATHOLIC DAILY PAPER.

From a highly esteemed correspondent and friend of the TRUE WITNESS, we have received a communication urging the establishment in Lower Canada of a Catholic daily paper in the English language. The writer argues that such a paper is much needed; that it would be well supported, and would pay its expenses.

constitute the chief attraction of daily Protestant religious papers, such as the Montreal Witness.

With our correspondent we agree that a daily paper, conducted on truly Catholic principles, taking part in questions of politics in so far as the interests of the Church and of natural morality are therein involved, is much to be desired; would be very useful if properly conducted, and abstaining from mere party politics. But here is the rub. Of the secular political questions that most interest the Canadian public, almost all are mere party questions, involving no question of principle.

Greater still is the financial difficulty; and that this difficulty exists, and is very serious, is obvious from this:—That neither in Great Britain, nor in the United States, neither in London nor in New York has it been found financially possible to start and carry on a Catholic paper. It was suggested some time ago that the London Tablet should issue daily; but it was shown that it would require a capital sum of about half a million of dollars to carry out such a scheme.

But after the political and financial difficulties comes the moral difficulty, the greatest of all; and because of which it is impossible for a Catholic daily paper conducted on strictly Catholic principles, to compete with Protestant secular daily papers, or even with Protestant religious daily papers. This moral difficulty does not merely consist in the aversion of Protestants to Catholic dogma; though a conscientious Protestant parent would of course no more allow a Catholic paper to be read by his children, than a conscientious Catholic would allow his children to read a Protestant paper like the Witness; but in this chiefly—that there is much that a Protestant paper of the highest religious and moral pretensions, admits without scruple into its columns, and puts before the eyes of its readers, young and old, male and female, which no truly Catholic editor would dare to publish, on any pretext; as by so doing he would, according to the teachings of his religion, be guilty of mortal sin; and perhaps be the cause of the damnation of others.

Let us illustrate our meaning by a case in point; one too which in some shape or other is constantly recurring. We refer to the Beecher case.

Now all the details of this filthy business—details which no young person of either sex should be allowed to see, were regularly from day to day fully published, not only by the secular press, but by a journal of such high religious and moral pretensions as the Montreal Daily Witness, the only daily religious paper in the world. The publication of these revolting obscenities was necessary for the sale and circulation of the Witness; and should its circulation fall off, its value as an advertising medium would be seriously impaired, and its profits ruinously curtailed.

But this a Catholic paper could not have done. What would have been the consequence, supposing that there had been existing in Montreal during the summer season a daily Catholic paper competing for public favor with the Witness? Why this—That though offered for sale at the same price as the Witness, the Catholic paper would scarce have found a purchaser; whilst the less scrupulous Protestant journal would scarce have been able to supply the demand in the streets. It is, and ever will be, because of this moral difficulty, impossible for a Catholic daily paper to compete successfully with the Protestant daily religious paper.—The race is not equal; the Catholic editor is outweighed with conscientious scruples, and

the sense of a duty towards God, from which no imaginary duty towards the public can release him. From these weights his Protestant competitor is free, and the consequences need scarce be insisted upon to one so intelligent as our correspondent.

And so it is in almost every department of life; the prizes of which are not for the Catholic, not for him who carries with him weight, or conscientious scruples. Let us not be ashamed, or afraid to avow it. Romanism is not a good religion for this world—if wealth and social advancement be the great good. If in this world only they have hope, of all men Catholics are the most miserable. What then? shall they renounce, or be ashamed of their religion? God forbid.

These things, we say, we must take into account. We must reckon up the cost before we put on the livery of Christ; and if we find the wages too low, the service too hard, there is no place for us in the ranks of the Catholic host. In this world the service won't pay—in the ordinary sense of the word, "pay." The Catholic soldier must be content to put up with hard fare, with scanty rations, to eat of the bread of bitterness, to drink of the waters of humiliation, to see the prizes of the world carried off by Protestants, and to be scorned because of his poverty and unprogressiveness.—All these things he must be prepared for, when he takes up his cross to follow Him who also carried His cross, and whose disciple he pretends to be.

Here, in this moral difficulty, without more words lies the great obstacle to the pecuniary success of Catholic daily journalism. The Catholic editor could not lay before his readers the obscene details of the Divorce Courts, or the foul particulars of an investigation into the life of a Beecher or a Tilton—details and particulars which the editor of a Protestant daily religious paper publishes at length without scruple, on the plea that his duty to the public obliges him so to do; in fact because otherwise his circulation would fall off, and his profits come to an end. Of such a plea the Catholic knows nothing; he knows of no duty except his duty towards God; and if he hearken to the voice of his Church, these words, these words of awful import are ever ringing in his ears.—"Quid enim prodest homini—for what doth it profit a man, if he gain the whole world, and lose his own soul!"

Is the editor of the London Times who does the Colonial business to be numbered amongst the prophets? If so whence does he derive his inspiration? or is he but an ordinary mortal after all, evolving the future of the Colonies from the depths of his inner consciousness? These are questions suggested to us by the perusal of a lengthy editorial in the Times of the 26th ult., on the subject of The Dominion, and the conversion of its Federal Union, into an amalgamating, incorporating, or legislative Union of all the several Provinces of which it is composed.

This is the fate that the Times prophesies for us, and at no distant date; and if we may credit the writer this is the scheme for which Canadian politicians, and Canadian statesmen are even now working. Indeed according to intelligence that has reached the Times "from well informed persons in Canada, we are likely very soon to hear of measures designed to draw the confederated communities much more closely together than they are brought by the Act of Union of 1867."

Is this indeed so? We cannot say, but it is well for us to be on our guard. To Lower Canada, or the Province of Quebec, such a measure implies death; to which without being guilty of political suicide, it can never give its assent. How Catholics would fare in the matter of education under such a political system as that at whose establishment according to the Times "Canadian statesmen" are aiming, any one can tell who has noticed how in this matter Catholic minorities are invariably treated by Protestant majorities—as for instance in New Brunswick and throughout the United States. We should be subjected to an accursed system of State Schoolism, the most cruel, injurious and degrading tyranny that man has ever groined under; and were it only on this account, never, no matter what the consequences of their refusal, never should the Catholics of Lower Canada assent to any measures whose effect would be to bring about a legislative or incorporating Union betwixt the Provinces of B. N. America. For Lower Canada, as for Ireland, "Home Rule" is a measure of justice; the last named is striving after it; we in Lower Canada have it, and are bound to keep it.

The Toronto Globe notices the editorial in the Times from which we have quoted; and makes some comments thereupon, which we give below, and which we hope are true:—"The London Times has an article which speaks of a movement in Montreal on behalf of a Legislative Union for Canada. We cannot recall any movement of the kind. Sir John A. Macdonald, it is notorious, preferred a Legislative Union, but he has long ceased any open advocacy of his scheme, and we do not know any influential man who be more would be more courageous than he. Certain it is, no one Province shows any tendency towards the Legislative Union of the Dominion."

Mr. P. O'Meara, of the Commercial Hotel, Ottawa, has been appointed Chief Messenger of the House of Commons, at a Salary of \$1,200 a year.

SHUBBING THE GOVERNMENT BISHOPS.—Some ill advised persons having challenged for the gentlemen of the Establishment, a direct divine authority and the power of exercising spiritual functions, Sir Veran Harcourt, one of the first lawyers of the day, the whom none is better acquainted with the history of the Church by Law Established, since its inception in the 16th century, comes down upon them with the force of a sledge hammer, crushing them and their absurd spiritual pretensions at a blow. Thus he deals with them.—

"Whatever bishops may regard themselves as—and that it is a matter on which they must exercise their own discretion—Parliament regards them as overseers of the Church which has been established by the State, and which is subject to the laws of the State. They are recommended to the Crown by the Prime Minister, who is elected by the House of Commons. They are nominated by a *conge d'elire* which issues from the Crown, and which is an imperative mandate. They hold their offices on terms prescribed by Parliament and by the State. It is not by divine right that an eminent clergyman however excellent and however learned may occupy Farnham Palace or a fine house in St. James' square. It is not by divine right that a prelate has £8,000 a year secured by act of Parliament. It is not by divine right that the bishops sit in the House of Lords. They sit there, as we all know, by barony, and a barony is not of divine right."

There can be no doubt that this is the correct view of the Anglican Bishop. He is simply a well educated gentleman, who dresses differently from the rest of the community, and who holds a situation of some dignity, and of much emolument in the government ecclesiastical department; but with nothing more spiritual about him than environs a Custom House Officer, with no more claim to any divine right than has a policeman, or a parochial beadle.

The Gazette calls attention to the case of an old man, a confirmed paralytic cripple, sent by the police doctor, first to the Hospital in Dorchester Street, where he was refused admittance, as being a fitting subject for a house of refuge, or permanent asylum, and not for a hospital whose beds were all full, and whose duty it is to receive only such cases as under medical treatment are deemed susceptible of cure. From the Dorchester Street Hospital he was conveyed to the Hotel Dieu where, for the same reasons, he could not find admittance, and was then taken back to the Protestant Hospital. What ultimately became of him we are not told.

Neither the Protestant nor the Catholic Hospital is worthy of censure; the fault was, the sending a man in such circumstances to such places at all; as well might he have been sent to a Lying-In Hospital. The only place fitted for him is a permanent house of refuge, such as that of the Grey Nuns, who, at their own cost, shelter and support a large number of old and infirm persons, besides their orphans. Unfortunately the means at their disposal are limited, whilst the demands on them are not. Hence the trouble.

J. E. M. in the Baltimore Catholic Mirror gives a very interesting and well written account of his experience of "Canadian Travel." In the issue of the 29th ult., the writer describes Montreal, whose early history he has made himself well acquainted with. His vindication of the Canadians against the charge of having corrupted their mother language, and of speaking a bastard sort of French, or *patois*, does them no more than justice. Some foreign words of English, Indian, and even perhaps Carib origin—as for instance *boucan* for smoke—may have crept in; but on the whole, the language of the educated French Canadian of to-day is the language of Cornuaille, of Made, de Sevigny, and of the educated classes in France in the days of the great King. Where it differs from Parisian French of to-day is in its not having adopted the novel phrases with which, since the revolution, the French language has become considerably corrupted.

MYSTERIOUS.—The Witness has reasons to believe that M. De Boucherville is a "lay Jesuit." This is the more alarming since no one knows what it may mean, or what a "lay Jesuit" can be. The Witness cannot mean that M. De Boucherville is, or ever has been, one of the Jesuit lay brothers, who do the work of the house; what then can the good man mean? Do tell!

On Sunday last was read in all the Catholic churches of Quebec, a Circular from His Grace the Archbishop, announcing the approaching celebration of the Two Hundredth Anniversary of the creation of the Diocese of Quebec. A great and most imposing demonstration is expected.

On Sunday after Vespers there was a large Procession, or Pilgrimage, in honor of the Blessed Virgin, from the Parish Church of Notre Dame to Bonsecours Church. The streets were handsomely decorated, and the attendance large. Mgr. Fabre, Bishop of Gratianopolis, officiated.

The Marquis of Ripon, whose conversion to the Catholic faith, and reception into the Church, we mentioned in our last, is by no means a young or an unknown man. His age is about 47, and he has repeatedly held high office in the Government, as a Secretary of State, and as President of the Council.

As a precaution against what may be called *Beecherism*, the New York Herald recommends that Protestant ministers, when visiting the female members of their flocks, should—if married—be accompanied by their wives; and if single, by a discreet friend of their own sex.

WILLIAMSTOWN.—During the "Forty Hours" devotion, celebrated last week in St. Mary's church, Williamstown, nine hundred and seventy nine persons approached the Holy Communion.

Twelve years ago this good devotion was established in this parish, and upwards of ten thousand communions has been the result. The Revd. the parish priest, was most ably assisted by the Very Rev. Canon Leblanc and the Revd. Fathers Mathieu, Masterson, McDonald and Murray. Thanks to the good ladies of the convent the music—vocal and instrumental—was very fine and the decorations of the sanctuary beautiful in the extreme.—Com.

THE ASSAULT ON CONSTABLE BAIGNET.—Cornelius Deery, John Murray, Daniel Mackenzie, Stephen Cooney, and James Joyce have been committed for trial at next Court Queen's Bench for aggravated assault on Constable Baignet some weeks ago.

THE ONTARIO TRIBUNE

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INSOLVENT ACT OF 1869. CANADA, In the SUPERIOR COURT, District of Montreal.

JOHN PATERSON, Plaintiff. DAME PHILOMENE BEAUDIN, wife of PAUL DUPUIS, Farmer, of St. Philippe, in the District of Montreal.

JOHN PATERSON, Plaintiff. DAME PHILOMENE BEAUDIN, wife of PAUL DUPUIS, Farmer, of St. Philippe, in the District of Montreal.

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JOHN GELINEAU, Buckingham. 44-3m

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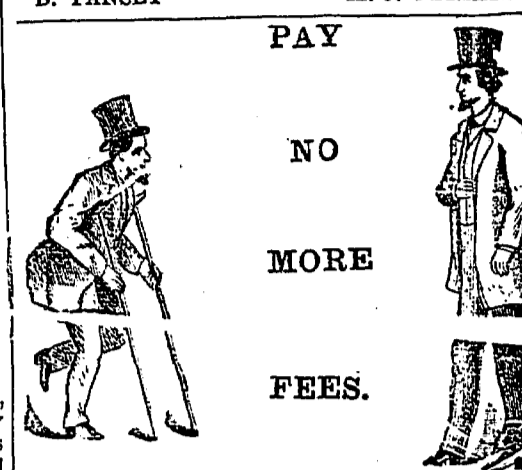
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Messrs. DEVINS & BOLTON: Gentlemen—I have suffered much with rheumatism, so much so that I was obliged to stay at home a certain time. I heard Mr. O'Neill, of the St. Lawrence Hall, speaking of your remedy. I asked him to get me a bottle immediately, which he did with great kindness.

Messrs. DEVINS & BOLTON: Gentlemen—Having been one of the many martyrs of rheumatism that I meet on my every day rounds, I was induced to try the celebrated DIAMOND RHEUMATIC CURE. I had suffered the last five or six weeks the most terrible acute pain across my loins and back, so severe indeed that I could hardly walk with the help of a stick.

Messrs. DEVINS & BOLTON: Dear Sir—After suffering for the past two years with Rheumatism, I can truly say that, after using two bottles of the DIAMOND RHEUMATIC CURE I find myself free from that terrible disease. I have used all kinds of remedies and Doctor's prescriptions without end, but your simple remedy surpasses all. The effect upon me was like magic. It is a great pleasure in recommending your medicine to all.

Messrs. DEVINS & BOLTON: This medicine is prepared by a careful experient and conscientious physician, in obedience to the demand of numerous friends in the profession, in the city and among the people. Every bottle is warranted to contain the full strength of the medicine in highest state of purity and development, and superior to any medicine ever compounded for rheumatic complaint.

Messrs. DEVINS & BOLTON: In simple cases sometimes one or two doses suffice. In the most chronic case it is sure to be effected by the use of two or three bottles. By the use of a simple remedy hundreds of dollars saved to those who can least afford to throw it away as surely it is by the purchase of useless prescriptions.

Messrs. DEVINS & BOLTON: This medicine is for sale at all druggists throughout the Province. If it happens that your drug has not got it in stock, ask him to send for it to Messrs. DEVINS & BOLTON, NOTRE DAME STREET, MONTREAL, General Agents for Province of Quebec.

Messrs. DEVINS & BOLTON: NORTHROP & LYMAN, SCOTT STREET, TORONTO, General Agents for Ontario. PRICE \$1 PER BOTTLE. May 22, 1874.

DR. M'LANE'S Celebrated American WORM SPECIFIC, or VERMIFUGE. SYMPTOMS OF WORMS.

THE countenance is pale and leaden-colored, with occasional flushes, or a circumscribed spot on one or both cheeks; the eyes become dull; the pupils dilate; an obscure semicircle runs along the lower eyelid; the nose is irritated, swells, and sometimes bleeds; a swelling of the upper lip; occasional headache, with humming or throbbing of the ears; an unusual secretion of saliva; slimy or furred tongue; the breath very foul, particularly in the morning; appetite variable, sometimes voracious, with a gnawing sensation of the stomach, at others, entirely gone; fleeting pains in the stomach; occasional nausea and vomiting; violent pains throughout the abdomen; bowels irregular, at times costive; stools slimy; not unfrequently tinged with blood; belly swollen and hard; urine turbid; respiration occasionally difficult, and accompanied by hicough; cough sometimes dry and convulsive; uneasy and disturbed sleep, with pinching of the teeth; temper variable, but generally irritable, &c.

Whenever the above symptoms are found to exist, DR. M'LANE'S VERMIFUGE Will certainly effect a cure. The universal success which has attended the administration of this preparation has been such as to warrant us in pledging ourselves to the public to RETURN THE MONEY in every instance where it should prove ineffectual.

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Grateful Thousands proclaim VINEGAR BITTERS the most wonderful Invigorant that ever sustained the sinking system. Bilious, Remittent, and Intermittent Fevers, which are so prevalent in the valleys of our great rivers throughout the United States.

Dyspepsia or Indigestion, Headache, Pain in the Shoulders, Coughs, Tightness of the Chest, Dizziness, Sour Eructations of the Stomach, Bad Taste in the Mouth, Bilious Attacks, Palpitation of the Heart, Inflammation of the Lungs, Pain in the region of the Kidneys, and a hundred other painful symptoms, are the offspring of Dyspepsia.

For Inflammatory and Chronic Rheumatism, Gout, Bilious, Remittent and Intermittent Fevers, Diseases of the Blood, Liver, Kidneys, and Bladder, these Bitters have no equal. Such Diseases are caused by Vitiating Blood.

Mechanical Diseases.—Persons engaged in Painting and Minerals, such as Plumbers, Type-setters, Gold-beaters, and Miners, as they advance in life, are subject to paralysis of the bowels. To guard against this, take a dose of WALKER'S VINEGAR BITTERS occasionally.

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The Aperient and mild Laxative properties of DR. WALKER'S VINEGAR BITTERS are the best safeguard in cases of eruptions and malignant fevers. Their balsamic, heating, and soothing properties protect the humors of the fauces. Their Sedative properties allay pain in the nervous system, stomach, and bowels, from inflammation, wind, colic, cramps, etc.

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To Nervous Sufferers. Dr. J. BELL SIMPSON'S Specific and Tonic Pills, the Great English Remedy for all nervous debility from whatever cause arising, have already been so thoroughly tested in Canada as to require little to be said in their favor.

GRAY'S SYRUP OF RED SPRUCE GUM FOR COUGHS, COLDS, LOSS OF VOICE, HOARSENESS, BRONCHIAL AND THROAT AFFECTIONS. THE GUM which exudes from the Red Spruce tree is, without doubt, the most valuable native Gum for medicinal purposes.

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PAIN-KILLER THE GREAT INTERNAL AND EXTERNAL REMEDY. TAKEN INTERNALLY it relieves instantly the most acute pain. USED EXTERNALLY it is the best Liniment in the world.

A MAN OF A THOUSAND. A CONSUMPTIVE CURED. When death was hourly expected from CONSUMPTION, all remedies having failed, accident led to a discovery whereby Dr. H. James cured his only child with a preparation of Cannabis Indica.

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On and after MONDAY, June 1st, trains will run as follows: DAY EXPRESS leave Montreal 8.50 a.m., St. Johns 10 a.m., West Farnham 10.35 a.m., New Port 1.02 p.m., arrive in Boston at 10 p.m. NIGHT EXPRESS AND MAIL leave Montreal 3.15 p.m., St. Johns 5.00 p.m., West Farnham 5.35 p.m., arrive in New Port 9.20 p.m., Standstead 9.50 p.m., arrive in Boston 8.40 a.m.