

The True Witness

AND
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MONTREAL, FRIDAY, OCTOBER 4, 1872.
ECCLESIASTICAL CALENDAR.
OCTOBER—1872.
Friday, 4—St. Francis of Assisi, C.
Saturday, 5—Of the Immaculate Conception.
Sunday, 6—Twentieth after Pentecost.
Monday, 7—St. Bruno, C. (Oct. 6.)
Tuesday, 8—St. Bridget, W.
Wednesday, 9—SS. Dionysius, and Comp., MM.
Thursday, 10—St. Francis of Borgia, C.

NEWS OF THE WEEK.
The English papers continue to discuss the award of the Geneva Tribunal in favor of the U. States, but in a very moderate spirit; they seem to accept it with resignation, if not with absolute satisfaction. There is some talk of instituting proceedings against the Messrs. Laird the builders of the *Alabama*, in order to compel them to pay a portion at least of the penalty imposed on England for damages inflicted by that Confederate man-of-war on the trade of the Northern States. The ravages of the potatoe disease, have been closely followed by an outbreak of pestilence amongst the cattle. The food supplies therefore in the British islands will be very deficient this year, necessitating large importations from abroad.

On the Continent the event of the week has been the meeting at Cologne of the chiefs and the adherents of the new Protestant sect styling itself "*Alt Catholic*." There were present several Protestant bishops of the Anglican sect, for whose nostrils the smell of heresy has irresistible attractions, and who naturally hastened to the spot where the corrupting carcass was to be found. The sacred offices of the Catholic Church were sacrilegiously parodied by the sectaries; who also before parting drew up a platform as it is called on this Continent; its chief planks being, as stated in the telegraphic reports—State support; Compulsory Civil Marriage; and the transfer to themselves of the Catholic churches. The German government is more furious than ever with the Bishop of Ermeland who will not take instructions from the civil magistrate as to how he should discharge his spiritual functions; he is it seems, to be prosecuted, and his allowances are to be cut off. All these attacks upon the independence of the Church will but serve to increase the zeal of her children, and to make them hate more and more the accursed spirit of Erastianism. The millennium has not yet dawned upon Italy, nor has the conquest and forcible annexation of the States of the Church, and of the Kingdom of Naples given peace and prosperity to the subjugated Provinces. By the showing even of the Liberal press, the usurping government has thoroughly failed in the first duty of a government; that, of giving security to life and property. Crimes of all kinds, robbery, brigandage and murder, are increasing rapidly especially in Southern Italy, and nothing is done by the authorities to arrest and punish the perpetrators. The brigand openly plies his trade, in full certainty that he will not be molested; and in the language of the *Times* Naples correspondent, "the common thief snatches your chain at noonday, giving you an inch of steel if necessary." The people are afraid to interfere with the ruffians, and adds the *Times*' correspondent:—

"It is this want of moral courage which may be traced from the humblest commune through every administration of the State, which is an impediment to all social progress, and which gives crime its strength."
The truth is, that the criminal population of the Peninsula are the best allies of Victor Emmanuel, and he dare not take measures against them. Escaped jail-birds, the sweepings of the bagnios, rascals who had cheated the gallows of their due, and defrauded the scaffold, formed the triumphal cortege of the usurper as he marched through the streets of Rome, defiling with their presence the Holy City, desecrating the House of God, hunting down the priests and insulting the nuns. These are his main supporters, the props of his throne, his body guard, the champions *par excellence* of the political and religious revolution now in progress in Italy—just as in 1792, from the same classes

of society did the French revolution recruit its partisans. How then can we expect that such a government as that of Victor Emmanuel should take active measures to repress crime, and bring thieves and murderers to punishment. Signs are not wanting that soon from its own vices, destruction, swift, sure and terrible, will fall upon the usurping government whose presence in Rome is an outrage upon liberty, morality, and religion.

Sir George Cartier left Montreal en route for England on Friday night. He was escorted to the car by a large body of his friends, and of our leading citizens. Addresses were presented to him by the Attorney-General, and by M. P. Ryan, Esq., M.P., to which Sir George replied.

CIRCULAR.
RELATING TO THE FIFTIETH ANNIVERSARY OF THE ORDINATION TO THE PRIESTHOOD OF MGR. BOUGRET SECOND BISHOP OF MONTREAL.

MONTREAL, September 15, 1872.
SIN,—On the 30th of November next, Fifty years will have elapsed since Mgr. Bourget, Bishop of Montreal, was ordained Priest.

When in the world, a couple reach the fiftieth year of their marriage, their children and grand children gladly come together, to celebrate this family festival. When one reaches the fiftieth year of his admission to some liberal profession, his brother members make it their duty to congratulate him, and take fitting measures worthy to commemorate a circumstance that so seldom occurs. When in a Community a Religious attains her fiftieth year of profession, the happy day is kept with pious and joyful demonstrations. When the Clergy sees one of its members reach the fiftieth year of his priesthood, never does it fail to testify its joy, or to congratulate the veteran of the Sacerdotaly on his long career, and to unite with him in solemn acts of thanksgiving to God. To-day it is not merely a simple priest, nor a private individual whom we propose to feast, and to congratulate; it is our Bishop, the common father of us all, whether we be Ecclesiastics, Religious, or faithful Laics; who has devoted himself to the service of this Diocese, throughout his long career: first as Secretary, then as Vicar-General, then, for three years, as Co-adjutor, and finally, for 32 years as Bishop and Chief Pastor. What has he not done, since he has been especially charged with this Diocese, for the good and the sanctification of his clergy and his people? Does not every one recognize that he always has been, as he is still, a holy Pastor, consumed with zeal for the glory of God, and the salvation of souls! Should not then all his Diocesans make it their duty to return thanks to God for having given them such a Pastor! Should they not offer to heaven their ardent prayers to obtain for him a perfect restoration to health, and the prolongation for many years to come, of a life so precious?

A few years ago, we all beheld what the Catholic world did on the occasion of his *Golden Wedding*, in honor of the glorious Pontiff the immortal Pius IX., who for nigh 27 years rules the Church with such admirable wisdom and firmness. I venture to hope that in this Diocese, we shall witness something analogous, on the occasion of the *Golden Wedding* of our venerable Bishop.

As mentioned above, the 30th November is the actual anniversary of the ordination to the Priesthood of His Lordship the Bishop of Montreal; but because of the difficulties in travelling at that date, the celebration of the anniversary is fixed for the 29th of October next, eve of the anniversary of His Lordship's birth, who on that day will have completed his 73rd year. Here then is what it has been thought fit to rule, and to suggest, in order to give the festival that solemnity which it deserves.

1st. Sunday, the 27th October, there will be for all the Diocese a Plenary indulgence on the usual conditions. The same day the public offices will be celebrated with the solemnities of a Feast of the First Class, as respects the ringing of the bells, both on the eve and on the day of the Festival, the Ornaments, the Psalmody, &c. After High Mass, or the principal Mass in the several Communities, shall be sung the *Te Deum*, followed by the *Versicles and Responses, Benedicamus Patrem et Filium, &c.*, and the prayers of Thanksgiving; then shall be sung or said on the tone of the *Versicles*, or otherwise if deemed proper, the invocation—*Oremus pro Pontifice nostro Ignatio. R. Dominus conservet eum, &c.*, followed by the prayers *Benedicamus Domino*.

2nd. On Monday, 28th, there may be in the evening illuminations of the several public buildings, such as the Seminaries, the Colleges, the Convents, &c., and of private houses in the Cities and Country parishes of the Diocese.

3rd. Tuesday, the 29th, at 9 A.M., there will be Pontifical High Mass at the Cathedral, with all the solemnity that can be obtained in this humble church.

4th. Half an hour after noon, the Dinner, to which all the Clergymen are invited, will take place. And besides, each parish of the

several cities and rural districts of the Diocese, and every College, is invited to send one of its members as its representative in the person of its Dean or President.

The several Parish Priests are requested to take measures with respect to the deputies from their several parishes; to send to the Episcopal Secretary the names of the Deputies during the course of the week preceding the 29th; and to transmit to the latter the card that will be forwarded from here to be presented at the door of the hall in which the dinner will be given. The same course should be adopted with respect to the Deputies from the Colleges.

At noon, all who are to take part in the Dinner, which will be given in the St. Patrick's Hall, Victoria Square, will assemble at the Episcopal Palace, there to join the suite of Mgr. de Montreal; for this end it is best that all should be in carriages, to form a cortege to the St. Patrick's Hall.

4th. In the evening there can again be an illumination, with fireworks, balloons, torchlight processions, and any other amusements deemed fit for the celebration of the feast, with this proviso that public order be not thereby disturbed.

5th. The noble festivities lately celebrated by the Seminary, and the Convent of St. Therese as preparatory to the celebration of the *Golden Wedding* of the Bishop of Montreal, on the occasion of his pastoral visit, give me the idea of suggesting to each Parish, Seminary, College, Religious Community, School, Corporation, Society, and Congregation to which the present may be forwarded, to do as much, and to draw up Addresses which may be presented here to His Lordship, by deputations, from Monday the 21st of October next, to the 28th of the same month, inclusively, and between the hours of 9 P.M. and 3 P.M.

It can easily be understood that it would be impossible to present those addresses to His Lordship in person were he to wait to the 29th for that purpose. Paper, which will accompany the present Circular, has been prepared expressly for the drawing up thereon of these addresses, and for receiving the signatures of those who present them; this paper must be written on, on the ruled side only. Should any Parish or Association run short of this paper, it can be supplied by making application here; for it is desired that on the records may be seen the names of all the Clergy, Secular and Regular, of all the members of the Religious Communities, and of all the faithful of the Diocese.

How pleasing to His Lordship the Bishop of Montreal it will be to see united in one set of columns the names of all his Diocesans of all classes and conditions, and of both sexes, may well be conceived. All this can easily be accomplished by means of timely organization, each one in the speciality or association of which he is a member.

6th. If what has been suggested above be well carried out, certainly we shall have a noble festival; but as this will last for but a few hours, it seems to me that means should be adopted to perpetuate its memory. We need a monument the sight of which shall bring back the happy circumstances under which it was permitted to us to give to our Bishop a striking proof of our respect, our love, and our gratitude. Such a monument would be the Dome of the Cathedral now building, and which is destined to cover the tomb of our Venerable Bishop.

This too was the noble idea of the generous parish of Ste. Therese, to which belongs the honor of having been the first to commence the series of filial demonstrations, which are soon to take place throughout the Diocese on the occasion of this happy anniversary.

To give effect to this idea, I take the liberty of suggesting to the several Parishes, Colleges, Associations, &c., that may present their addresses to His Lordship, to accompany them with some offering which shall be especially consecrated to the construction of the Dome.

7th. By the Canon Law His Lordship is entitled to claim yearly from the several churches of his Diocese a contribution called the *Cathedraticum*; now, as every one knows, His Lordship has never exacted this contribution. It is true that heretofore several *Fabriques* have made generous gifts to the Bishopric; still, because of the exceptional circumstances which to day present themselves, I have thought that I might venture to suggest to such of the *Fabriques* as have the means, to give by some offering a proof of their gratitude to His Lordship the Bishop of Montreal, who, during the 35 years that he has been Bishop, I may say for the 50 years during which he has been concerned with the affairs of the Diocese, has, without ceasing, devoted himself to its welfare, and to the welfare of every Parish thereof in particular.

But enough, perhaps too much of suggestions when as I am aware, I address myself to persons who know, as well as I do, the worth of the Pastor who for so many years has ruled over them; and who therefore know, as well as I do, what a sentiment of gratitude engages

them to do in order to approve themselves worthy of such vigilant and paternal cares.

Let us all then, Ecclesiastics, Religious and Faithful Laics, respond to what this Diocese, I may say the Country at large, expects from our sentiments, as devoted and grateful children.

In this hope I subscribe myself, with respect, of you all, the very humble servant,

A. F. TRUTEAU,
Vic.-Gen.

PROTESTANT DIVISIONS.—Were it not too serious a matter for jesting, the divisions of Protestantism would furnish abundant matter for mirth; as it is there is in them more to provoke to tears than to laughter. If unity be a characteristic of heaven, the special mark by which the world may know the true disciple of Christ,—St. John, 17, 21,—and the note of the Kingdom of God, then surely we can have no difficulty in determining the head-quarters, the birth-place, and *habitat* of Protestantism.

The divisions of Protestantism—divisions not confined to matters of church discipline, of forms and ceremonies, but extending to all the essentials or fundamentals of Christianity—were brought out in striking relief by the proceedings of the lately held Synod of "The Reformed Church of France;" the 38th Synod, so we are told, and held under the Presidency of the learned M. Guizot. These divisions have existed, it is true, ever since the inception of Protestantism: they were congenital with, and are inseparable from, it; for, since according to the Protestant theory, Christianity is but a system of religious thinking; and as it is almost impossible to get any two men to think alike on religious subjects, so unity is impossible amongst those who adopt the principle of private judgment, and make religion a matter of opinion. But never have these divisions been more strikingly displayed, and their importance, as involving the essentials or fundamentals of Christianity, than they were in the 38th Synod of The French Reformed Church. The *Witness*, of a recent date, acknowledges and mourns over these divisions:—

"The French Protestant Church is, like nearly every portion of the Christian world at the present day, unhappily divided."

For "*Christian*" read "*Protestant*," and omit the word "*nearly*," and the above is a strictly true description of the state of affairs. The fact cannot be called in question—but the *Witness* continues:—

"The constituent parties"—(to these divisions)—"being what are known in England as the 'Broad Church' or 'Liberal,' and the 'Orthodox' or 'Conservative.'"

Any one who has studied the state of religious parties in England must know that the differences which separate Protestant sects from one another, nay which obtain amongst members and ministers of one and the same sect,—for instance, of the Church by Law Established—are as great and fundamental, as are the differences which separate Christianity and Mahomedanism, or Judaism, from the idolatrous systems of India. It is the same in France, and all these differences or divergencies of opinion were represented in the Synod of The French Reformed Church. The Conservative, or orthodox party were therein the more numerous; but the intellect, but the logic were entirely on the side of their more consistently Protestant opponents.

For instance, M. Guizot, the head of the so-called orthodox, and by far the ablest man of the party could defend his position only by appealing to "tradition" much to the dismay of the *Witness*, who thinks that he—M. Guizot—appeals to it "rather more often than one could expect of a Protestant." What would the *Witness* have? Is not all Christian dogma, a tradition? What are the Inspiration of the Bible, the Canon of Scripture, the Incarnation, but traditions, authenticated indeed by the Church, but entitled to credit only because so authenticated? From the lips of a Protestant an appeal to tradition is indeed a supreme absurdity; but without appealing to tradition there is no way of defending any of the characteristic doctrines of Christianity, considered as a supernatural revelation. M. Guizot did the best he could, and does not merit therefore the Protestant strictures of the *Witness*.

The contest between the two parties in the synod of the Reformed Church raged long, "and"—again we quote from the *Witness*—"the open schism amongst its members which was the termination of the synodal controversy places the Protestants of France in a humiliating position in the eyes of those who know too well the Roman maxim *divide et impera*." By a majority of 61 to 45 in the synod the so-called orthodox party carried the day at last; but, so we learn from the *Herald* which gives an abstract of the proceedings "the minority represent the larger number of persons; and the majority the larger number of churches."

The same process of dividing is conspicuous already in Rome, where but so lately the poison of Protestantism has been introduced. In the same issue of the *Witness* as that from which we have already cited the divisions of French Protestants, is given a letter from a Protestant minister of the name of Newman Hall, de-

scriptive of a "Sunday in Rome." He it seems was struck by the numbers of sects into which already the handful of Italian Protestants are split up; he and a brother minister exhorted them to unity, but to what purpose, when the English Protestants around them were equally split up? We quote from the letter:—

"It is to be regretted that the English people have set them so poor an example; there are no less than six different gatherings."
He enumerates:—

English Episcopal:..... 3
Scotch Presbyterian:..... 2
American Episcopalian:..... 1
Do Congregational:..... 1

And yet all these six different sects do not number together as many adherents as would suffice to fill one of their places of meeting. He goes on:—

"The Italian Christians"—for Christians read Protestants—are similarly divided. There are Waldensians, and Baptists, and Methodists, &c. Mean while Rome, in its imposing ancient unity, looks with contempt on the seceders thus divided amongst themselves."

It is long ago since the multiplicity of religions, and the scarcity of saucers in England provoked the amazement of the intelligent foreigner. Since then the sects have multiplied to such an extent that it is no longer possible to enumerate them; and unhappy Italy already presents as strange an aspect as did England some years ago. Surely that religious system cannot be from God, of which the first and the most conspicuous fruits are schisms and divisions.

The Court of Appeals has lately heard, and given judgment in a most important case, involving a point of constitutional law, to wit:—The power of our Courts of Law to set aside as null and void, the Acts of a Local Legislature in excess of the powers conferred upon the several Provincial Legislatures by the Act of the Imperial Parliament known as the British North America Act. This case arose out of the following circumstances.

A certain charitable or mutual benefit Society, sought relief from the Legislature of Quebec in as much as it found itself unable to fulfil its engagements, by virtue of which it was bound to pay to a certain widow the weekly sum of one dollar and a-half during her life time, in consideration of certain payments made into its chest, during his life time, by the deceased husband of the said widow. The Society offered her a lump sum of \$200 in lieu of the weekly allowance to which she was entitled; this compromise she refused to accept; the Society then obtained from the Quebec Legislature an Act in its favor authorizing it so to compromise. Still the widow held out for the terms of her bond, and sued the Society for arrears. Judgment was at last given in her favor, on the grounds that questions of bankruptcy belonged exclusively to the Federal legislature, and that consequently the legislation of the local legislature of Quebec on that subject was *ultra vires* and null and void. The Court gave judgment in the widow's favor, and the case was appealed.

The decision of the inferior Court was, after a lengthy hearing, been confirmed by the Court of Appeals, the highest tribunal in Canada; the rule therefore has been laid down by our Courts of Law, that the legal tribunals are not bound to recognize, as law, or to obey the enactments of a local legislature when the latter passes beyond the limits assigned to it by the Act of the Imperial Parliament called the Confederation Act.

But this rule is equally applicable to a case in which the Federal Parliament should pass beyond the limits to it assigned by the same Act of the Imperial Parliament. The functions of the Federal Parliament are in that Act marked out and strictly defined; it has no lawful powers or authority whatsoever except those expressly conferred on it by the British North America Act, from which same source also the several local legislatures derive their powers; and its legislation is therefore not a whit more beyond the reach of the Law Courts, than is the legislation of any one of the Provincial Legislatures.

This is a point it is well to insist upon; for the Federal Parliament is no more seized of the attribute of legislative omnipotence, predicated indeed truly of the Imperial Parliament alone—than is any one of the local legislatures. The Federal Parliament has no legal power or authority whatsoever, except what it derives from the British North America Act. The same Act confers their powers upon the several Provincial Legislatures; and if the latter are not to be obeyed when trespassing on the domain of the Federal Parliament, so neither is there due the least respect or obedience to the acts of the last named, when—exceeding the limits traced out for it by the Imperial Parliament, whose creature it is—it encroaches or trespasses upon the territory assigned by the same supreme authority to the legislatures of the several Provinces. These in their own spheres, and when strictly confining themselves within the limits marked out for them, are perfectly independent of the Federal government; acknowledge in it no superior; and recognise no