

The True Witness

AND
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MONTREAL, FRIDAY, NOVEMBER 8, 1872.

ECCLESIASTICAL CALENDAR.

NOVEMBER.—1872.

Friday, 8—Octavo of All Saints.
Saturday, 9—Dedication of Basilica of St. Saviour's.
Sunday, 10—Twenty-fifth after Pentecost.
Monday, 11—St. Martin, B. C.
Tuesday, 12—St. Martin, P. M.
Wednesday, 13—St. Stanislaus Kostka, C.
Thursday, 14—St. Didacus, C.

NEWS OF THE WEEK.

The preliminary examination of the case of Marshal Bazaine, who is to be tried by the Court Martial, for surrendering the fortifications of Metz during the late war, has been resumed.

A band of about 150 persons made an attack on Friday upon the Octroi station at the town of Bessages, department of Gard, and wounded a number of the gendarmes. The latter were compelled to fire upon their assailants, several of whom were killed and wounded. Troops have been despatched to the town to prevent further trouble.

The German Government will re-establish next year the councils general in Alsace and Lorraine, in the same form in which they existed under the French Dominion.

Mr. Bancroft, the American Ambassador, soon after the Emperor's decision was rendered on the San Juan boundary question, applied to the Foreign office for an account of the expenses incurred by the German Government in the course of the arbitration, with a view of reimbursement. He was informed, in reply, that the German Government had no bill of expenses against the United States.

London files report that Messrs. Lowe and Gladstone propose raising the money to meet the American Claims by a loan—probably a cheque or bonds will be issued as a compensation for part of the fifteen millions, so as to spread the payment over a considerable period.

The mass meeting at Hyde Park, on Sunday, in favor of an amnesty to the Fenian convicts, was very large and orderly. No attempt was made by the authorities to interfere with the proceedings. Speeches were made and resolutions adopted demanding the release of the prisoners.

John Francis Maguire, the well known Irish member of Parliament for Cork city, and proprietor and editor of the *Cork Examiner*, died on Friday night. He was in the 57th year of his age.

The municipal elections throughout England on Friday, resulted in heavy Conservative gains, which are attributed to the passage by Parliament and enforcement of the licensing act.

Much dissatisfaction was expressed at the working of the new ballot act, at some of the polling places. The progress of voting was so slow that many persons were unable to cast their ballots before the hour arrived for closing the polls.

While the Court was being held on Friday, in Dundas, a parish of the County Cork, near Bantry, Ireland, the floor of the room gave way and precipitated two hundred persons a distance of 12 feet. Several persons were instantly killed and 40 were injured; some of whom may die.

The unveiling of the Sir Walter Scott Monument in Central Park, N.Y., took place on Saturday.

The corner-stone of St. Patrick's Roman Catholic Church, Washington, was laid on Sunday afternoon, with imposing ceremonies. Archbishop Bayley concluding them.

Intelligence is received from the Polar expedition that new and valuable explorations and discoveries have been made. It has been found that what were formerly regarded as separate islands in the Polar Sea, comprise one large area of land, abounding with birds, seal, and reindeer. A full report of all the discoveries will soon be given to the public.

Havana advices report that during the insurgents attack on the village of Guisa, near Bayllo, fifty houses were burned and a small detachment of Spaniards captured.

Advices from Hayti state that the French Minister threatens to resort to the same measures taken by the Germans for the recovery of \$54,000 due to the French citizens, and has sent for the French Admiral. The Haytiens appealed to the liberality and humanity of President Thiers.

THE GOLDEN WEDDING.

Tuesday, the 29th ult., was the great day of this long continued festival in honor of the Fiftieth Anniversary of the Ordination of Monseigneur Ignatius Bourget, Bishop of Montreal. The festivities, worthily inaugurated by the Parish and College of St. Therese, were continued throughout the month of October, culminating on Tuesday, the 29th. The day was bright and calm, and the celebration was everything that could be desired. The streets leading from the Episcopal Palace to the Parish Church of Notre Dame, were handsomely decorated with flags and drapery, and our Catholic citizens for the most part made the day a holiday.

About 9 a.m. on Tuesday amidst the pealing of the bells of the City Churches, easily distinguishable amongst which by its deep and solemn tone was the *grand bourdon* of Notre Dame. The Procession started from the Palace, to the Church of Notre Dame, in which the sacred offices of the Day were to be celebrated. The beautiful carriage—a present to His Lordship from the parishioners of St. Henri—in which was seated the Bishop of Montreal was preceded and guarded by a detachment of our honored Papal Zouaves, and was followed by the carriages of the several Prelates and Rulers of the Catholic Church who by their presence added so much *eclat* to the imposing ceremony.

THE PROCESSION.

1. The Bishop of Montreal, accompanied by the Grand Vicar Truteau and the Rev. M. Lamarche, Canon.
2. His Grace the Archbishop of Quebec, Mgr. of St. Hyacinthe, and His Honor the Mayor.
3. The Bishops of Ogdensburgh and of Birtha, with R. M. Toupin.
4. The Bishops of Three Rivers and Rimouski, with Dr. Trudel.

There were also in attendance many of our most distinguished citizens. On the arrival of the Procession at the gates of the Seminary, His Lordship of Montreal was received by the Very Reverend Dr. Bayle, the Superior, whilst the College Band struck up a March of Welcome. The immense crowd then poured into the Church whose interior presented a striking and most beautiful spectacle. Festoons with appropriate mottoes ornamented all the principal entrances. Inside the body of the building was gay with tastefully arranged banners; many colored draperies were suspended from the roof, whilst along the galleries were arranged shields and medallions, inscribed with suggestive texts from Holy Writ, and welcomes to the faithful servant of the Lord who for fifty years had served His Master with unwavering fidelity and never flagging zeal.—Every Parish in the Diocese has sent its lay delegate to take part in the action of thanks, about, in the Holy Sacrifice of the Mass, to be offered to the Giver of every good and perfect gift, for the Pastor whom He had been pleased to set over them. The church was filled to its utmost capacity, but all were accommodated, owing to the excellent arrangements of those charged with this part of the business. The Religious Offices then commenced.

HIGH MASS

Was sung by Mgr. Chas. LaRocque, Bishop of St. Hyacinthe, having for Priest Assistant, the Reverend M. Rousselot; for Deacon and Sub-Deacon the RR. MM. Chevrefils and Peladeau. The Sermon was preached by the Rev. P. Brawn, S.J., who took for his text the words "*Pertransit benefaciendo*"—Acts, c. 10, v. 38; and appropriately applied them to the Bishop of Montreal. After Mass a solemn *Te Deum* was sung, with which the religious services of the Day were concluded.

The Procession as before then moved slowly through the densely crowded streets of Notre Dame and Jacques Cartier, to the City Hall, where the Banquet had been laid out. Four long tables were stretched along the Hall, whilst at the upper end a shorter table at right angles was reserved for the Bishops and other distinguished guests. In the centre of the last named table the seat for Mgr. de Montreal was placed, being the Chair and Dais of State, used at the Coronation of Charles X., the last King of France. Arrangements had been made for seven hundred guests, and every place was filled. Actually 715 sat down to table.

The cortege of the Bishop entered the Hall amidst loud and long continued plaudits. Advancing along the centre aisle the Procession moved slowly to the upper end of the Hall, and the Dignitaries of the Church took their places in the following order:—

In the centre was His Lordship the Bishop of Montreal, having on his right hand—His Grace the Archbishop of Quebec, the Bishops

of Hamilton, St. Hyacinthe and Rimouski; on his left, His Honor the Mayor, His Grace the Archbishop of Toronto, Mgr. Guigues, Bishop of Ottawa, the Bishop of Ogdensburgh, U.S., and the Judges; there were also distributed at the same table, some on the right, some on the left, the Presidents of our several National Societies.

During the course of the Banquet some pieces of music were well executed by the Choir in attendance. At its close M. C. S. Cherrier proposed in an eloquent speech, which came evidently from the heart, the health of the "*Canadian Clergy and Episcopate*." At this stage of the proceedings a telegram was received from His Grace the Archbishop of St. Boniface couched in the following terms:—

"To His Lordship, Mgr. I. Bourget, Bishop of Montreal."

"Respect, love, and gratitude, in my own name, and in that of the Clergy, of the Religious Communities, and the Faithful."

"ARCHBISHOP TACHE."

The Bishop of Montreal rising made a few graceful remarks in acknowledgment, after which the assembly broke up, and retired to make arrangements for the illuminations.

THE ILLUMINATIONS.

In the evening, at about 7 p.m. these commenced, and the spectacle was grand and imposing. The Bishop's Palace was one blaze of light; the Seminary of St. Sulpice, the College St. Mary, the Academy St. Antoine, under the charge of the Ladies of the Congregation, and in a word all our public Catholic buildings were beautifully decorated; whilst the houses of the citizens generally were also brilliantly lit up in honor of the festive occasion. The streets were thronged with spectators; and the general effect was very fine indeed. In the course of the evening His Lordship of Montreal, received the following telegram from Rome:—

"The Reverend Canon Pare, Montreal:—"

"The Sovereign Pontiff gives to the Bishop of Montreal, Priest for Fifty years, His Apostolic Benediction. He offers His vows that God may multiply faith in his virtues, and may grant him fortunate years."

"DESAUTELS."

"Rome, 29th October, 1872."

The Bishops of the Church present in Montreal on this grand occasion were as under:—

Archbishops—Mgr. of Quebec; Mgr. of Toronto.

Bishops—Their Lordships of Ottawa, Hamilton, Birtha, St. Hyacinthe, Three Rivers, Rimouski, Ogdensburgh, U.S., and Mgr. Rapp, formerly Bishop of Cleveland, U.S.

In all—Two Archbishops, and Eight Bishops.

Thus was brought to a conclusion the great Festival which the Diocese of Montreal has had the privilege of celebrating; the only one of the kind we believe that has ever been celebrated on this Continent, and which we are sure will long be held in remembrance by all who have had the privilege of taking part therein.

To the Editor of the True Witness.

SIR,—The London Times publishes in its columns a letter from one who calls himself *A Sixty Years' Old Catholic*, on the subject of the apparition at Lourdes of the Blessed Virgin to a young girl; and in connection therewith the writer in the Times puts the following queries:—

"It is upon these considerations that I would request your permission, Sir, to address through your columns, and with all due reverence and submission these few questions to the teachers of the Roman Catholic religion in this country, trusting that their answers will be given in the same spirit as the questions are put.

"1. Do they think that the Bishops of Grenoble and Tarbes really, honestly, and unreservedly believe the apparitions and miracles of La Salette and Lourdes to which they have given their solemn sanction; and do they think that the Pope believes them?"

"2. If they think that these apparitions and miracles are believed in France and Italy by Bishops and by the Pope, do they—the Roman Catholic Priests and Bishops in Great Britain—consider themselves entitled to disbelieve them? And do they think it their duty to tell the faithful from the pulpit or from the Confessional that they are not bound to believe them? I am, Sir, your obedient servant."

"OCT. 8. A 60 YEARS' OLD CATHOLIC."

I also should be glad to hear your answer to these questions, as they relate to a matter on which all Catholics must take a deep interest.

Yours truly,
PAPIST.
Montreal, Oct. 28, 1872.

1. For our part, we are morally sure that the Bishops of Grenoble and Tarbes—together with the Pope and the great majority of Catholics who have looked into the evidence by which these miracles are authenticated, do firmly believe them—but with a purely human faith.

To the second question we reply that as the truth of the apparition of the B. Virgin at La Salette and Lourdes, and of the miracles at the last named are not articles of faith. At the same time, to disbelieve the story on the grounds, not that the evidence is insufficient, but that all miracles are *a priori* incredible, and therefore never susceptible of proof, would be tantamount to a negation of the grounds on which historical Christianity itself rests; and therefore on the part of a baptized person would be an implied act of apostasy.

If it be of any interest to our querist to know our own private opinion of the matter—we frankly confess that we believe firmly in the story both of the Apparition at Lourdes and of the miraculous cures reported as having

been effected by means of the waters of its miraculous spring or fountain. We do so, however, simply on human grounds, and by an exercise of our private judgment. It is true that by the action of the distinguished Prelates alluded to, by the *Times*' correspondent, the result of our private judgment is much strengthened; still as the matter is not of faith, we presume not to judge those who differ from us, and who pending further enquiry and the production of further evidence, are content to hold their judgments in suspense provided only that they recognise that miracles are possible and can be established by human testimony.

The evidence in the case of the miraculous events reported as having occurred at Lourdes is very strong; the details are, if false, easily susceptible of refutation; for it must be remembered that these things were not done in a corner but in the face of day, before numbers of sceptical witnesses; and that the local ecclesiastical authorities have always challenged the most searching examination into their truth; so that all the world may be assured that, in crediting the story, they have not followed cunningly devised fables. These are facts, we repeat, which cannot be got over or explained away—as for instance the breaking out of a spring there where in a well known and long frequented locality no spring had ever been seen, no traces of a spring had ever been known to exist. On a sudden, on the touching, or as some have it, on the scratching with her fingers, of the surface of the earth, by the little girl to whom it is said the B. Virgin under the title of "*The Immaculate Conception*" revealed herself—a spring of water gushed forth and has continued to steadily flow in a considerable stream from that day to this. This is a fact whose worth can easily be tested. There are at Lourdes as elsewhere those who hate Catholicity. Ask them then, and they must admit that up to a certain day no water had ever been known to flow there, where now the miraculous stream of Lourdes sends forth its never failing supply of water. There can be no delusion, no room for subterfuge here.

Again. Some of the most eminent medical men and chemists in France have given their testimony that many diseases by them deemed incurable, occurring in patients whom they had carefully examined, have been instantaneously, thoroughly and permanently cured, after an application of the Lourdes' spring water to the afflicted parts; and many first class chemists also depose that the most careful and exhaustive analysis of the waters, can detect nothing to which those cures can be attributed. Were the waters charged, as are many of the waters in the district, with mineral substances, whose curative virtues are well known to physicians, the cures might, since they cannot be denied—and indeed are not denied,—be attributed to those substances; but science steps in and proves that no such mineral substances, that no natural curative qualities reside in the water; therefore—the intelligent reader may here draw his own conclusions. The facts, however, are as we have stated, and cannot be argued away.

To resume:—The spot where the Blessed Virgin is said to have appeared, but a few years ago, was a dry arid rock, and presented no appearance of the existence of any spring, or water course. From that spot on a certain day, at a certain hour, in the presence of many spectators, many of them disbelievers in the supernatural, a stream suddenly gushed forth, and has kept on flowing abundantly ever since. Many people suffering under diseases which had baffled the skill of the ablest physicians, have drunk, or washed in the waters of that spring, and, *post hoc*, have been instantaneously, radically, and permanently cured. Science has failed to discover in the water itself any natural substances that can account for those cures; therefore the Catholic concludes that as no natural cause can be assigned for them, they must be attributed to a supernatural agency.

But Catholics are so credulous! How can they believe such silly stories? say Protestants and infidels. Well; they have some learned men to keep them in countenance. St. Augustin, for instance, was a learned man in a very learned and enlightened age; in an age, to say the least, fully the intellectual equal of the XIX. century. St. Augustin was one accustomed by his early training to carefully balance evidence and was well qualified to detect error; and yet St. Augustin fears not to endanger his reputation for honesty and intelligence by relating as true, stories fully as marvellous as this of Our Lady of Lourdes. We refer the reader curious in such matters to the learned Father's well known work *The City of God*, 22nd book, and 8th chapter, in which he replies to the infidel objection that miracles are not wrought in our days. Facts upon facts of miraculous cures, by the intercession of saints, by the application of the relics of martyrs, as for instance of SS. Protasius and Gervasius, does the learned Father adduce as patent to all the world; as having fallen under his own personal cognisance. Well, we say, we are no more credulous than was St. Augustin; and unless he were either fool or liar, we see not

why the miraculous cures said to have been wrought by the water of Lourdes should be rejected as *a priori* incredible. They must, so Catholics argue, be submitted to evidence, and admitted or rejected according as the testimony is sufficient, or insufficient to establish their truth. If Protestants reject the story of the said cures as false, it is not because they find the evidence in their favor inadequate for they never examine the evidence; but because they start with the assumption that the Roman Catholic religion is false; and conclude therefore, that God has not given testimony to its truth. This mode of arguing may be convenient, but it is not scientific.

A FOOLISH THREAT.—The Montreal *Gazette*, from which we expected better things, indulges in very foolish threats against the Jesuits:—

"The countries of the Old World, even the Catholic countries of the Old World, have been compelled to expel these Jesuits from their midst, in order to save the liberties of the people; and the time may come in Canada, when similar reasons may render necessary similar action."—*Gazette*, 2nd inst.

It is false in fact that any Catholic country has expelled the Jesuits; though it is true that in the eighteenth century when the principles which were carried out in the French Revolution of '89, were greatly in vogue amongst statesmen of the Pombal class and King's prostitutes such as Pompadour—the Jesuits were expelled from countries that had at one time been Catholic but which had for the time fallen beneath the sway of infidel and arbitrary rulers. The result of the process has exemplified in the Reign of Terror are not such as to encourage others to follow the example.

Before, however, the Jesuits can be expelled from Canada our present free constitution must be thoroughly subverted. At present, thanks to the liberties which have been handed down to us from our Catholic ancestors, no man can be visited with pains or penalties without a fair trial, without having been heard in his own defence, and convicted of some particular offence against the laws of the land. Does the *Gazette* desire then that this safeguard of our liberties be abolished; that the sound principle that every man has the right to be treated as innocent of any offence until in due course of law he be proved guilty, shall be suspended in the case of the Jesuits. This would be to set up a dangerous precedent, and to inaugurate a rule beneath which no man would be in surety.

Louis XIV. banished or expelled the Protestants from France, with as good cause, and as much of justice on his side as had the modern German Pombal, Bismarck, when he without form of trial expelled the Jesuits from Germany. What then! Shall we urge the conduct of Louis XIV. towards French Protestants as a reason why say the Methodists or Presbyterians should be expelled from Canada? How for instance would the editor of the *Gazette* feel were he to read in some Catholic journal such a paragraph as this:—

"France was compelled to expel these Protestants in order to save the liberties of the country, and the time may come in Lower Canada when similar reasons may render necessary similar action."

Would not the *Gazette* deem a paragraph like this very silly and very wicked?

ANOTHER PRETENDER.—We see by the papers that another claimant to be the son of the unhappy Dauphin, son of Louis XVI., has again turned up in France, in the person of a respectable gentleman who calls himself the Comte de Bourbon, and whose pretensions to be the grandson of the prisoner of the Temple, are, it is said, to be legally investigated into, in the course of the current month.

What became of the Dauphin? Did he die in the Temple? or was he, when about 9 years old, smuggled out, shortly before the death of Robespierre? and if so, by whom and how was the unfortunate victim of democratic brutality, subsequently disposed of? are questions that have been long discussed, and have never yet been satisfactorily answered. There is a mystery about the fate of the Dauphin which has never yet been, probably never will be, cleared up. Louis Blanc in his History of the French Revolution under the caption *Mysteres du Temple*, devotes to its discussion a long chapter of his twelfth volume. He does little to make that which was dark, clear, but leaves the mystery as he found it. That the child who died in the Temple 20th Prairial, an 3—(8th June, 1795)—was the son of Louis XVI. and Marie Antoinette seems highly improbable, almost impossible; that the Dauphin should before the death of Robespierre have been smuggled out of the Temple, nobody can say by whom, or for what intent, seems perfectly incredible. And yet the fact that during the reign of Louis 18th, there were so many pretended Dauphins brought to the front, coupled with the strangely reserved action, both of the King Louis 18th, and of the Duchess of Angouleme, would seem to indicate that the belief in the Dauphin's escape from the Temple was very generally believed and was not repudiated entirely in the highest quarters.