

The True Witness.

AND
CATHOLIC CHRONICLE,
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MONTREAL, FRIDAY, JAN. 29, 1869.

ECCLESIASTICAL CALENDAR.

JANUARY—1869

Friday, 29—St. Francis de Sales, B. C.
Saturday, 30—St. Martin, V. M.
Sunday, 31—Sexagesima.

FEBRUARY—1869.

Monday 1—St. Ignatius, B. M.
Tuesday, 2—Purification of B. V. Mary.
Wednesday, 3—St. Timothy, B. M.
Thursday, 4—St. Andrew Corsini, B. C.

NEWS OF THE WEEK.

The Greek Government, we are told, has rejected the declaration of the Conference lately held at Paris. What this may bode we know not, but the Greeks would hardly dare defy Turkey unless they were assured of the support of Russia in case of war. The Viceroy of Egypt has offered his aid to the Sultan if hostilities break out.

There have been violent debates in the Parliament at Florence on the question of the oppressive mill tax which the Piedmontese Government is striving to enforce upon the wretched victims of its tyranny. Another revolution seems imminent. From Spain there is nothing new to report, but it seems that the Provisional authorities have declared that they will not even entertain any proposition for the cession of Cuba.

A Mr. Robinson, in the United States Senate, has moved that the people of the United States will approve of no treaty with Great Britain so long as United States citizens are held in prison for acts done under the United States flag.—This motion was referred to the Committee on Foreign Affairs.

The Montreal Witness finds the answer in our last, to his strictures upon the Seminary of St. Sulpice "very unsatisfactory." This is, no doubt, the reason why he, lover of "fair play" as he is, abstains from laying it before his readers: and for a similar reason, we fear, that he will abstain from inserting the replies which we give to-day to a string of questions, that he puts to us in his paper of the 21st. He asks us:—

1st. Is the relief of the poor among the objects for which the Corporation of St. Sulpice at Paris was established and endowed?

2nd. If so, was this object left out in the original charter or ordinance establishing a branch of it in Canada?

3d. If not, how did it come to be left out in the ordinance of the English Government recapitulating said original constitution?

4th. Did not the Seminary, in point of fact relieve the poor both before and after the passing of that ordinance?

5th. Is the leaving out of a comma in the English version of that ordinance, and of the word "des" in the French, conclusive evidence that the poor were left out of it when all the analogies, probabilities and facts of the case are against such a reading?

6th. Is the Seminary not bound, at all events, to provide for poor invalids and orphans without distinction of creed?

7th. Does it do so according to its means?

We assume that by the words "Corporation of St. Sulpice at Paris," the Witness alludes to the Corporation of the Seminary of St. Sulpice at Paris: this premised, we reply to his several questions as follows:—

1st. No. The relief of the poor was not among the objects for which the Corporation of the Seminary of St. Sulpice at Paris was established, and endowed. This answer evidently covers the second and third questions.

4th. Yes.
5th. No.

6th. No. The Seminary is "not bound (legally), at all events to provide for poor invalids and orphans without distinction of creed." It is at liberty to provide for them: but legally, it may do as it pleases in the premises. We will explain.

The clause about the poor was inserted in the Ordinance of 1840, at the suggestion, and by the express desire of the Montreal Sulpicians themselves, as they wished to be at liberty, legally, to appropriate to the relief of the poor any surplus income that might remain to them, after having efficiently provided for the main objects for which they had their being, and for which their Order was instituted—to wit:—"The cure of souls within the Parish of Montreal: the Mission of the Lake of the Two Mountains: the support of the petit Seminaire or College at Montreal: the support of schools for children within the Parish of Montreal." For the same

reason, and at their own suggestion was inserted the clause authorising them to contribute to "the support of such other religious, charitable, and educational institutions, as may from time to time be approved of and sanctioned by the Governor." This does not legally bind them to the support of every such religious, charitable, or educational institution; but merely recognises any one, or all of such institutions as legitimate objects for the application of the Seminary's revenues. So also with the poor. As the support of these was not the object contemplated in the founding and establishment either of the Seminary of St. Sulpice of Paris, or of that of Montreal, the Sulpicians, took care to have a special clause inserted in the Ordinance, authorising them to support the poor—lest haply in after days, some captious or rather dishonest, critic of the Witness type, might accuse them of mal-appropriation of their revenues.

To the last question we reply, —
Yes: according to its means the Seminary most liberally supports the poor.

We have given short, and straightforward answers to the questions put to us by the Witness: and with these we close the controversy, leaving it to the other party thereunto to convict us of error if he can—not by bare assertions, but by proofs.

Dr. Pusey at times forcibly reminds us of a man famous, or rather infamous in his generation, the notorious Barrere, by Burke entitled "the Anacreon of the Guillotine." The great business of this man in the Convention was to make ugly things pleasant to the eye. Carlyle describes him well:—

"Sincerely Bello in the assembled Pandemonium was plausible to ear and eye. An indispensible man; in the great Art of Varnish, he may be said to seek his fellow. Has there an explosion arisen, as may do arise, a confusion, unseemliness, which no tongue can speak of, nor eye look on; give it to Barrere; Barrere shall be a Committee-Reporter of it; you shall see it transmute itself into a regularity, into the very beauty and improvement that was needed."—*French Revolution.*

Much such another man, in his generation, and almost equally indispensable to his brother High Churchmen, is Dr. Pusey. In the great Art of Varnish, or of putting a "good face" on a very ugly piece of business, none can compete with Dr. Pusey; and when from Judicial Committee of Privy Council there comes forth a decree, or judgment which, to the vulgar eye, seems a smasher to the Ritualists, who, like Dr. Pusey can detect therein a comeliness; and so polish it, as to give to it the semblance of a victory for the very party against whom it was aimed, and whose fondest hopes it had to all appearance crushed.

The late judgment in the Mackonochie Case has of course called for the exercise of Dr. Pusey's peculiar gifts. Fatal as that judgment is to all the pretensions of the Ritualists; decisive as it is against those who believe, or pretend to believe, or fancy that they believe, in a real objective presence in the Eucharist, Dr. Pusey takes the matter quite coolly, not to say pleasantly. "It does not affect the consciences of churchmen in itself," he says; nay, perhaps the condemnation that it pronounces upon those external acts, or outward and visible signs whereby the Ritualists have hitherto sought to declare to the world the faith that was in them, may be looked upon as a positive gain; since—do not laugh reader—since:—

"The loss of modes of outward expression of belief (if so be) only drives pious souls inward, and the inward devotion shines the more through."

We have pondered over this sentence, we have been in great straits as to what haply it might mean. The idea that the very reverend writer apparently wishes to convey is:—That, so strong and earnest is his faith, and the faith of his brethren in the Catholic doctrine of a real, objective presence, that like love, and the tooth ache, it cannot be hidden; but will betray itself in their eyes, in the tones of their voice, in their very dress, in the cut of a waistcoat, in the tye of their cravats, and the arrangement of their back hair. It—their faith—will ooze out of their finger ends, and impregnate the very air around them with an impalpable aroma of sanctity; too subtle indeed for the coarse organs of Low Church bishops, of Courts of Arches, and members of the Privy Council; yet nevertheless full of savor to the initiated, and of consolation to the hearts of ritualists. In short, if we understand him rightly, Dr. Pusey hints at a kind of spiritual Freemasonry or secret signs; which the law of the land shall be unable to lay hold of, but whereby Ritualists may be able to take sweet counsel together, and thereby comfort one another.

This may satisfy the ritualistic and high-church conscience, which seems to be tough as buffalo hide; if it remain callous to the lately delivered judgment of the Privy Council. What would affect it we can not even conceive, since we remember to have read in some old book about men having their consciences seared with a hot iron, and insensible therefore to any milder applications.—Besides, as in matters of taste, so in matters of conscience, there is no use disputing: nevertheless to our more unsophisticated minds, it does appear that the Ritualist who shall attempt to reconcile his belief in a real objective presence

in the Eucharist, with the law as laid down by the highest ecclesiastical tribunal known to the Church of England, will find it no very easy matter. Let us try and realise his position.

He is standing at what he calls the "altar," ministering; he consecrates the bread and wine; in virtue of that consecration, and either under the appearance of these consecrated elements, or together with them, or at all events in some mysterious and undefinable manner, he believes that Our Lord Jesus Christ, the Second Person of the ever blessed Trinity, is verily and indeed present. How, under such circumstances, shall he so demean himself as not to break the law? so as to reconcile the promptings of his conscience, with the requirements of an Act of Parliament? In what language will he apologize to God for his want of reverence towards Him Whom he believes to be really and truly present on the altar under the appearance of bread and wine? Gladly, no doubt, would he bow down and adore: but Lord Cairns decides that he shall not, and that, by Statute, no external honors are to be given to the Lord of Hosts.—This certainly would be a strange dilemma to men ordinarily constituted, and yet Ritualists make nothing of it!

It is a blessing that the Christians of the first centuries of our era were of sterner stuff, and had consciences more tender than those of the Ritualists, or there would have been no Church in the XIX century. What silly fellows the martyrs must appear to the Ritualists—with their false scruples about saluting an image of the reigning Cæsar; about burning a grain or two of incense to the Capitoline Jupiter; about trampling upon the cross, or giving up their sacred books to a heathen magistrate! Our ritualistic friends would have done all these things, according to their avowed principles, without any qualms. Nay! almost might they have gloried in them, upon the grounds that, by concealing their belief, by smothering their feelings of love and veneration for the Lord Who had bought them, by their outward expressions of adherence to paganism, and by their sensible denial of the Christ—their pious souls would only be the more driven inward; and thus their inward devotion, invisible of course to the State authorities, would but shine the more through.

This is putting a gloss on the matter, with a vengeance. This is a sight far outstripping the wildest efforts of a Barrere. Great as he was in the Art of Varnish, he must yield the palm to Dr. Pusey, and we acknowledge that, in sublimity of impudence, the Anglican doctor of divinity soars to heights that he could never hope to reach.

IS PROTESTANTISM A FAILURE?—We clip the following paragraph from the Montreal Gazette of the 25th instant. Remembering that "Divorce" is essentially a Protestant institution, held in abhorrence by the Catholic Church, we can hardly concur with Dr. Ewer that Protestantism is a failure. It has many a victory to boast of, both in the U. States and in Canada. It has to a great extent triumphed over the prejudices in favor of monogamy and conjugal chastity; and in U. Canada, *Restellism* as the *Globe* has it, is becoming one of the fine arts:—

THE "FAMILY DISMEMBERMENT BUSINESS"—A Western paper uses the above term in speaking of the divorce cases that are crowding the Court dockets. In Chicago 460 persons applied for divorce the last year, which was 122 more than the preceding year.—Of these 284 were women, and 176 men. For drunkenness and cruelty the men lead, but as to adultery they yield the superiority to the women. This is a sad record for one town, and affords a spectacle of terrible import, when it is considered how vast a territory this case covers.

The "Family Dismemberment Business" is essentially a Protestant institution, for in no Catholic country could it be practised. "Who then shall dare assert that "Protestantism has Failed?"

The annexed paragraph which under the caption of "A Very Distressing Case of Suicide," appears in the Toronto *Globe*, brings to light a fearful amount of immorality in that section of the Dominion, and reveals the general prevalence of a hideous vice, for which juries as there composed, seem to have an especial tenderness. If hitherto "Restellism" as the *Globe* styles it, "has been mostly confined to the other side of the lines," this Yankee crime is now getting "sadly common in Canada"—as indeed we may see any day by referring to the columns of our U. Canadian contemporaries: where side by side with denunciations of Romanism, and Popish schools, we shall constantly find advertisements announcing how mothers may destroy their own progeny in the most efficacious manner, and without danger to themselves. We leave the paragraph from the *Globe* to speak for itself:—

A death has lately occurred at Peterboro. A married woman of the name of Stinson had been drugging herself for two months, "to prevent her having children," and the result has been death. The jury have hushed up the matter in a way not very creditable and the Peterboro *Examiner* comes out very strongly in condemnation. It says that a dozen of women in Mrs Stinson's neighbourhood are known to have been using such drugs for a like purpose, and that professedly Christian ladies instruct their younger sisters in the secret of destroying their own progeny. Restellism has been mostly confined to the other side of the lines; but from all accounts it is getting sadly common in Canada. We do not by any means take Dr. Workman's estimate of the extent to which this sin is carried on in Toronto;

* And by very many Protestants.

but there is enough of it to make anxious those who are concerned for the honour and prosperity of Canada.

DEPARTURE OF THE BISHOP OF MONTREAL—On the afternoon of Wednesday last, the 20th inst., Mgr. Bourget, Bishop of Montreal, started for New York by the cars, thus commencing his long journey to the Holy City, to take part in the General Council of this year. Previous to his departure Monsigneur received and entertained at luncheon, a number of the Clergy of the city and rural districts of the diocese, together with a large body of our most distinguished citizens. About 3 p.m. the ringing of the bells of all the Catholic Churches announced that the Bishop was leaving the Palace for the Bonaventure Depot, to which he was escorted by a dense crowd of his attached people, whose prayers for his safe voyage, and speedy return will accompany him across the ocean.

The Montreal *Herald* urges "compulsory registration" upon the unknown parents of the children left at the door of the Foundling Hospital, as likely to "exercise a great and whole some influence." But how are the parents to be got at? The unfortunate children, sometimes in bags, sometimes wrapped up in old newspapers, are left often in *articulo mortis*, at the door of the Hospital; a bell is rung, and the bearer runs away; and when the door is opened there is no one to be seen. It is therefore impossible to ascertain the parentage of the child, unless as sometimes happens, when certain marks have been left for the purpose of subsequent identification. From all parts of the country, from U. Canada, from the U. States the unfortunate fruits of vice are brought to the asylum, and great pains the *Herald* may be sure, are taken by the bearers to avoid observation: how then can any system of "compulsory registration," be generally enforced? It would be easier by far to enforce a law requiring all writers of anonymous letters to sign their real names in full, and to give their places of address, at the bottom of their several epistles.

The *Herald* is not one of those who join in the unfair outcry against the Foundling Hospital, and would not knowingly we are sure misrepresent the Sisters in charge: but he will pardon us if we take the liberty of assuring him that he evidently knows nothing of the conditions under which the children are left at the door of the Hospital, and found by the Sisters, when he speaks of applying to them a system of "compulsory registration."

THE WHELAN CASE.—Judgment was given in this case at Toronto on Friday last 22nd inst. Of ten judges, six were in favor of sustaining the judgment of the Court below, and four for setting it aside, and granting a new trial. Mr. Cameron, the prisoner's counsel is trying to obtain an appeal to the Privy Council.

The question on which the Judges had to decide had nothing to do with Whelan's guilt or innocence, but had reference to the manner in which the jury that convicted him was composed. This point of law has been decided by a majority against Whelan; but that decision does not give universal satisfaction. The *Evening Telegraph* of the 23rd inst., has the following remarks:—

"It is with feelings of the profoundest regret we learn that the Court of Appeal and Error has rejected Whelan's appeal. We have no compassion for him personally, for so far as we can judge, the jury rightly decided that he was the assassin; but it is impossible to pretend that he had a fair trial. The Chief Justice admits that his ruling as to the peremptory challenge was wrong; but he tries to shift the responsibility of his error to the shoulders of the accused. He says, yes, my law was bad, but you suffer no wrong by it. This is a question of arithmetic which any one who can count twenty can decide as well as (the result would show better than) the Court of Appeal and Error. We have heard much of the Upper Canada Judges being superior to ours. We should willingly believe it, but the Whelan case completely dispels that pleasing delusion."

The news of the conversion of the Marquis of Bute is confirmed: he was received into the Catholic Church at Nice, by Monsignor Cabel on Christmas Eve last. This young nobleman has been much spoken of for his excellent qualities as a landlord, and the interest which he displays for the well being of the residents on his large estates which yield an income of £300,000 stg. per annum. The Protestant press discuss this conversion at length: some are surprised at it, others are vexed, and some profess to regard it with indifference. The London *Daily News*, opines that "it is of course a pity when a man believes too much in religion;" but consoles itself and its readers with the sound Protestant reflection that "men who can exercise far more influence over their fellows than the Marquis of Bute will ever do, are dropping silently out of faith altogether." Evidently the *Daily News*, taking into consideration the youth of the Marquis of Bute, is much of Dame Quickly's opinion, that "a should not think of God yet."

In reply to an invitation from the City of Montreal, His Excellency the Governor General has sent word that he will arrive in Montreal by the night train of Monday next. The event will be celebrated by a public dinner, and a ball.

The Quebec Legislature was opened at Quebec on the 20th inst. by the Lieutenant Governor. It is expected that the Province will be able to show a surplus of \$750,000 of revenue over expenditure. The Montreal *Gazette* believes that in the course of the Session a School Bill for quieting all differences between Catholics and Protestants will be introduced: our contemporary believes also that it is of high importance that this should be done, lest agitation, and ill-feeling should spring up.

These are to be deprecated: and it would be well we think if our Protestant contemporary would state clearly what it is in the existing system of which his friends complain, and what changes would content them. That our present School system is perfect we by no means pretend, and that it may in some instances, encroach upon the sacred rights of the Family, we will not positively deny: but we are confident that on the part of the Catholic majority there is no desire to prolong this state of affairs if it really exist, which we neither deny nor affirm: and the promptness of the Catholic majority of Lower Canada, to redress all proved grievances, and to do justice to their Protestant fellow subjects, will we are sure stand out in striking contrast with the injustice and dishonesty of the Protestant majority of the Upper Province.

WHO IS IN FAULT.—A correspondent of the Montreal *Witness* thus writes:—

"I have just returned from a tour in the country, and among a people hospitable indeed, but veritable Mary worshippers. Before going to bed a family will kneel down, and, instead of reading the excellent prayers addressed to Jesus, which their prayer book contains, they pray to Marie once, twice, thrice, five and six times that she will pardon them, just as if Jesus had not done the whole work of reconciliation. —P."

Were this true, which it is not, since no Catholics pray to Marie to pardon them—the fault would not be in the teachings of the Catholic Church; since, even by the admission of her enemies, she puts into the hands of her children, and commends to their use, "excellent prayers addressed to Jesus," as may be seen from the passage that we have italicized in the above extract from the Montreal *Witness*.

RELIGIOUS LIBERTY—WHAT IS IT?—In its review of the leading events of the past year the London *Times* gives a very satisfactory answer to this question:—

"In Continental countries, religious liberty means antagonism to the clergy, and especially to the religious orders."

This is the "religious liberty" which, had they the power to do so, Liberals would establish in America.

A good citizen, a good Christian has passed away from us. On the morning of Sunday last M. Hubert Pare, brother of the Reverend Chanoine Secretary, was found dead in his bed. The cause was heart disease.

M. Pare was about 56 years of age, and had long enjoyed the esteem of his fellow citizens by his virtues, public and private. An active benefactor of the poor, his charities, though hidden from the world, were large and numerous; and the Society of St. Vincent de Paul has to mourn the loss of one of its most useful and active members. The mortal remains of the deceased were committed to the grave on Thursday.—R. I. P.

The death of Lieut.-Col. Ermatinger is announced. The deceased was a well known, and generally popular citizen of Montreal. In his younger days he served with much distinction in the revolution which placed Isabella on the throne, in lieu of Don Carlos the lawful or rightful heir to the Spanish crown.

DRAMATIC AND MUSICAL SO'REE.—On the evening of Shrove Tuesday, the 9th prox., will be given, in the Academic Hall of St. Mary's College, a dramatic and musical entertainment, the proceeds of which will be applied to the aid of the Deaf and Dumb Asylum, Mile End.

YOUNG MENS' SODALITY.—The following gentlemen were elected at the Jesuit's College, on the 23rd inst., as officers for the ensuing term:—Henry Lanning, President; J. Gibbons, 1st Vice do; Dr. Grenier, 2nd do do; J. McIntyre, Treasurer; Charles F. Smith, Secretary.

The proceeds of the Bazaar held by the ladies of the St. Mary's Church, Williamstown, amounted to the handsome sum of \$1044.44, instead of \$972.55 as published in our last.

We see that at Ottawa Mr. Friel has been re-elected as Mayor for the ensuing year.

SONGS OF IRELAND, AND OTHER LANDS.—New York and Montreal: Messrs. D. & J. Sadlier:—

This is a collection of songs, sentimental, patriotic, and comic, making a goodly sized and well printed volume. There is in it something to suit all tastes. Price, 75 cents.

Mr. David Walker, has kindly consented to act as our Agent, for the County of Victoria.