

The True Witness.

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MONTREAL, FRIDAY, AUG. 9.

ECCLIASTICAL CALENDAR.

AUGUST—1867.

Friday 9—Vigil of St Peter of the Shackles
Saturday 10—St Lawrence D.M.
Sunday 11—Ninth after Pentecost
Monday 12—St Clair V.
Tuesday 13—Of the Octave
Wednesday 14—Vigil of the Assumption
Thursday 15—Assumption of the B.V. MARY.

NEWS OF THE WEEK.

The political atmosphere of Europe is again changed with electricity, which it is feared, will burst in a storm of war. Again Louis Napoleon is mustering his forces, and everything seems to indicate that the thunder of artillery will again soon be heard. It is hard to say what is the ostensible cause of quarrel, but the real cause is not far to seek. Prussia is too powerful a neighbor for France, and the military events of last year have made the former more than the rival of the latter. Frenchmen feel too that they have lost much of their prestige in this Mexican business, culminating in the murder of the unhappy Prince whom their Emperor had set up. All this prompts them to seek to restore their military reputation, as holding in their hands the destinies of Europe, and the civilised world.

The Reform Bill is going through the House of Lords, not without some smart skirmishing. Some amendments in detail may be expected, but the Bill, as it came forth from the head of the great Asiatic Mystery-man, will ultimately be adopted.

There is distress, bordering upon famine, in the West of Ireland, the consequence, according to some, of a severe and long protracted winter, but according to others, the result of bad laws and government. Would to God that by Act of Parliament hay could be made to grow, and corn to ripen.

The writs for the election of the new Provincial legislatures may be expected to appear in the course of the present week.

PASTORAL OF HIS LORDSHIP THE BISHOP OF MONTREAL APPOINTING PUBLIC PRAYERS ON THE OCCASION OF THE COMING ELECTIONS.

INASMUCH as, by the Grace of God and of the Apostolic See Bishop of Montreal, assisting at the Pontifical Throne.

To the Clergy, Secular and Regular, to the Religious Communities, and to all the Faithful of our Diocese, Health and Benediction in Our Lord.

Everywhere, Dearly Beloved Brethren, do we hear the elections spoken of, and they form the common topic of almost all conversations. They are discussed in the cities and in the rural districts, in public assemblies and in private companies, in doors, and in the streets, on the railroad and in the steamboat. They form the staple of harangues addressed to the people at the church doors, and of the articles in the public journals circulated amongst all our citizens. All minds are occupied with them, and it is to be feared that this may end in divisions, and ulcerous dissensions.

You will not therefore be astonished, D. B. Brethren, if we raise our voice to-day in your churches, to speak to you on a subject which deserves so much attention; although to many it may appear out of place in the sacred tribune, more of a nature to awaken some susceptibilities. Yet do we approach it with courage and confidence, because we can bear witness to ourselves, that our sole object is to help you to the good discharge of a duty of conscience, for you are of the highest importance, and which must exert an incalculable influence on the interests of religion. For the rest you are all aware that we remain outside of all electoral struggles, and that we leave our Clergy whenever the occasion offers itself to do likewise. You will therefore easily believe that in this case, we are not actuated either by the spirit of party, or by personal motives, but solely by the principles of religion, and conscientious duty. For after all, we do but repeat and comment upon the Circular Letter which we addressed to our Clergy on the Twenty-fifth of May last.

Our only desire then is that you may be en-

lightened so as to proceed in a fitting manner, to the discharge of a duty which imposes on you a responsibility so heavy, and for which you will one day be called strictly to account. What we have to say to you concerns equally all men of all parties, because it is merely religious principle that we have to lay before you in all sincerity, and without any acceptance of persons. In this, as in all else, we try to show you how lively is our solicitude for all that may concern either your spiritual, or your temporal, interests. For it cannot be hidden that the coming elections present themselves under an entirely new aspect, with difficulties greater than heretofore, and therefore with more incalculable consequences.

Here then Dearly Beloved, are the religious principles that should direct you in the elections so that they may be for good. For all of you without exception, would wish to make a good choice, and this doubtless is the general cry that arises from all ranks of the electors.

The first rule you have to follow, when you proceed to the discharge of a duty so important, is to banish all disorders, all calumnious speeches, all dishonest cabals, all quarrels, all acts of violence, of drunkenness, and false swearing.—(Circular of 20th May, 1867.) In like manner you must be on your guard against all corruption, which is strictly forbidden by the law of God, and moreover is a disgrace both to those who buy, and to those who sell their votes for any consideration whatsoever.

Otherwise our elections would become a source of trouble and divisions, and an occasion of great scandals which necessarily result in the demoralisation of the people. For it is a moral impossibility that a people can bear due respect to the law and to those who are established in dignity, when before their eyes, they have the spectacle of flagrant violations of the wisest rules, and when they hear the most abusive language against the reputation of their public men.

These excesses, D. B. are clearly worthy of blame and are condemned by our religion which is essentially a law of charity; which teaches all men to bear towards one another brotherly love, and to go before one another with sentiments of esteem and honor.—Rom. 12. 10.—Therefore is it the duty of pastors boldly to raise their voices to warn their flocks, as in them lies all the power of their holy ministry.—You, on your side should shew yourselves docile to their teachings, when they remind you of your duties as Christians, whilst discharging your obligations as citizens—taking heed to be on your guard against those who cry out to you that priests have nothing to do with elections. For whenever you have a duty of conscience to discharge, you will find yourselves included in that divine precept familiar to all of you—He who listens to you listens to Me; and he who despises you despises Me.

A second rule to be observed in elections is the obligation under which you all lie Dearly Beloved, of taking every precaution to make a good choice in the matter of your representatives: and as this again involves a duty of conscience, your Pastors are bound always and everywhere to instruct their flocks of their obligations in the exercise of their civil, political, and religious rights. For all should be aware that, in the matter of electing representatives in Parliament, Mayors, Municipal Officers, School Commissioners, &c., they should vote in favor of those who are deemed in good faith, to be the most competent to defend, and maintain those same rights.—Circular above quoted.

Holy Scripture is full of examples showing clearly that a man may not thrust himself into stations for which he is not fitted, whether through ignorance of the duties thereunto attached, or weakness of character which prevents him from repressing disorders. The same Scriptures show to us the terrible responsibility of all those who are placed in authority, and in the account which they will have to give to the Sovereign Judge of their stewardship. Thus the holy king David asked of God pardon for the sins committed by others, and which he had not prevented, having the power to do so. The fearful scourges of war and plague that the sins of this king brought upon the kingdom of Israel, are another proof that the people are deeply concerned that their rulers adhere faithfully to the laws of God. From this it plainly appears that the people, if called upon to take part in the election of their rulers, are responsible also for their ruler's acts.

And so Dearly Beloved, when you go up to register your votes, conceive a lively idea of the importance of that act, saying, each one to himself—"I know that one day I shall have to answer for my vote to my Sovereign Judge, and that it will lead to my condemnation if, by passion, and knowingly, I shall have elected one who is unworthy or incompetent. I must vote then with a clear conscience, and with the view to the good of religion, and of my country."

You will understand Dearly Beloved by what we have said to you, in what manner your Pastors should instruct you in the duties you incur during elections; and in what manner the Clergy should, in their public as in their private

life, remain neutral in those questions, which in no wise touch upon religious principles. (Circular.) For note it well.—There is a wide difference betwixt this direction—"Vote for, or against, such or such a candidate," and this—"Vote for the candidate whom you, in your soul and conscience, believe to be qualified to uphold the interest of your Religion and your Country."

For if you consider it, in this your Pastors do but remind you of the words of the Eternal Wisdom—"Give unto Cæsar the things that are Cæsar's, and unto God the things that are God's."—Matt. 22. 21. God has established in this world both the religious society and the civil society, that both with one accord may work together for the good of the people. Thence it follows that these two societies owe to one another mutual support, and that they are bound to uphold and defend one another, without encroaching one upon the rights of the other.

This rule laid down for all the children of the Church by her Divine Founder, determines the duties that they owe to their several governments, whatsoever the nature or form of the latter, so long as they are legitimately constituted. And so this Holy Church has always accepted, and still accepts the various governments that succeed one the other. Without going further for examples—the Church in Canada remained submissive to the King of France, until such time as Divine Providence saw meet to place the country under the rule of Great Britain.—She then accepted, without force, and as a conscientious duty, the new Government beneath which she has happily enjoyed all her religious rights. Then came the Constitution, then the Union of the Provinces: to these also the Church submitted, preaching to all her children the duty of obedience to constituted authority. To-day, without a word, she accepts the federal government, as emanating from the same authority.

So you perceive, Dearly Beloved, the changes in government were not for our fathers, and should not be for us, a reason, for opposition to the powers in being. Our Lord, when tracing out for His Church her course throughout the ages, has imposed on us a duty towards every form of Government by these ever memorable words. "Render to Cæsar the things that are Cæsar's: For it is to be borne in mind that Cæsar had changed the ancient Republican form of Government of Rome into an Empire, to which the Province of Judea by right of conquest was attached. Some amongst the Jews questioned the legitimacy of this Government, and it was to incur the risk of unpopularity, to pronounce in favor of the actual government. Nevertheless, the Divine Legislator, without a word more of explanation, insisted that it should be accepted, and obeyed.

His Apostolic letter to the Romans holds the same language, c. 13, v. 1, 2, 5, 7. Let every soul be subject to the higher powers: He who resists the powers resists the orders of God; and they who resist, bring condemnation on themselves. So therefore you must submit yourselves not only from fear of punishment, but by duty of conscience. Give therefore to all their due, that is to say respect, obedience, and that fidelity which all good and loyal subjects owe to their respective governments.

One therefore of the true principles for all sincere Catholics is, Dearly Beloved, this:—That all subjects are in conscience obliged to submit to every legitimately established government; and that to labor to overthrow it by force, or other improper means would be a condemnable excess.—Circular.

There is yet, Dearly Beloved, a third rule we must lay down for you, to help you to make good elections. You must have recourse to prayer so as to incline favorably towards you the Father of mercies. For it is a principle of our faith that without Him we can do no good things; but that with His help we can do all things.

In tracing out this rule for you Dearly Beloved, we do but repeat the powerful exhortation of the Apostle to his cherished disciple—(1. Tim., ch. 1. v. 1, 2.) I exhort you therefore before all things, the supplications, prayers, and thanks be made for all men, for kings and all who are in dignity, that we may lead peaceful and quiet lives in all piety and chastity; for this is good and comely before God our Saviour.

Yes Dearly Beloved, we ourselves pray, and we make it our custom to have offered up prayers in all the churches of this diocese for our august Sovereign, and for all those who partaking of her royal authority, assist her in the government of her vast empire; so that having destroyed those monstrous vices which seek to spread themselves, she may arrive at last adorned with all virtues, to Him who is the Way, the Truth, and the Life.

We will redouble our humble prayers in these days of the elections, that everything may pass in peace, in union, and in charity. For this cause we appeal to our Religious Communities, that from their calm retreats they may raise to heaven their sighs and ardent aspirations, so as thence to obtain a powerful help in these times

of popular excitement. We invite all pious congregations, all charitable associations, and fervent souls scattered throughout the world, to unite together so as to offer holy violence to the Father of Mercies.

Thus then with common accord we will all together Dearly Beloved, pray that the elections may be made in harmony with divine and human laws; that God be not offended; that His holy name be not outraged by false swearing; that there be no tumults, no disgraceful intrigues, no divisions fit to draw upon our heads the curse of heaven; that the elected may be men strong of heart to fear nothing when the interests of religion, and of the country are at stake: disinterested men, so as always to prefer the public weal to their private interests: zealous men, so as to be always ready to renounce their own ease and advantage, the moment the good of the people who have trusted them, requires it.

These then Dearly Beloved, are the practical rules which you must follow in order to make good elections.

For this end we will observe as follows:—

1. On the Sunday immediately before the general elections, shall be sung before the Parochial Mass, or Mass of the community, the *Veni Creator*, with the Collect of the Holy Ghost, which shall be said before all prayers, *de mandate*.

2. On the same Sunday there shall be Solemn Benediction of the Blessed Sacrament, at which shall be sung the *Salve Regina*, with corresponding versicle and prayer, so as to obtain from the Mother of Mercy, that the elections may pass off without offence being offered to her Divine Son, and that they may have a happy result.

3. On the days of election all priests shall recite before their Mass, the *Veni Sancte*, and the Collect of the Holy Ghost as above enjoined, so that the electors may be enlightened by Him who is the light of the heart.

The Holy Relics shall be exposed throughout the day, during the time of the said elections, with all customary ceremonies, so as to obtain through the intercession of the Saints, that there be no excess of drinking.

And thus it is Dearly Beloved that to attain to a conscientious selection of our representatives, we must all, shepherds and flock, "have recourse to God, the Father of lights, the giver of every good and perfect gift, to obtain through prayer and other religious exercises, the sage counsel which is one of the excellent gifts of the Holy Ghost, and which teaches every one his duty.—(Circular.)

Let us hope, Dearly Beloved, that God will deign to bless our zeal, if so be that we have in view only the greater good of His divine religion, and the greater advantage of our dear country. For this end He will place us in the most Holy and Immaculate Heart of His Glorious Mother, and entrust us to the care of His Saints and Angels, so as to make us pass prosperously through those days of storm. And that this happy end may be attained, let us have often on our lips, and still oftener in our hearts, this beautiful prayer of the Church:—

"O God, from Whom proceeds every good thing, grant to Thy servants that by Thy inspiration they may entertain good thoughts, and under Thy direction may do that which is right."

We cannot close this Letter, Dearly Beloved Brethren, without calling to your memories some passages of Holy Writ which will enable you to understand the basis of true happiness which God reserves to a Christian people that is obedient to, and puts its confidence in, Him. For, no doubt, you all desire that your nation, yet young, may become a great and noble nation under the protection of heaven, which alone can work this wonder.

Happy the people that, serving faithfully the Lord, deserves to be his people, and to have part in His blessings. *Beatus populus cuius Dominus Deus ejus.*—Ps. 14, 3, 15.

Happy the people who have faith, and works of charity, and also by their trust in God obtain those helps which are needful to reach that true greatness which a people with noble sentiments has the right to hope for. *Beatum dixerunt populum cui hæc sunt.*—Ps. 14, 3, 15.

Justice alone can exalt a nation to its real greatness, whilst sin makes a nation wretched. *Justitia elevat gentem, misericors autem facit populos peccatum.*—Prov. 14, 34. For it is on her that the throne rests, and by her is established the power that men exercise. *Quoniam justitia firmatur solium.*—Prov. 16, 12.

The Lord, Who is King of Kings, rules the nations by His Providence, which disposes of all events with wisdom equal to its strength and sweetness. *Gentes in terra dirigit.* Ps. 66, 5.

The Lord promises to the people who keep His commandments plenty of all good things, and above all that peace which protects their frontiers, driving far off the foe, and making them to rest in peace and quiet in a land flowing with milk and honey. *Dabo pacem in finibus vestris; dormietis, et non erit cu exterreat.* Auferam

malas bestias; et gladius non transibit terminos vestros.

May these divine utterances Dearly Beloved be accomplished to the letter for your happiness, and that of your children to the latest generations. May you become a great nation by works of righteousness and charity, what will cause you to prosper in the paths of commerce and agriculture. This is the prayer that from the depths of Our soul we offer up for you day and night. It is in this fond hope that we desire to close our career, and to fall asleep in the Lord. "In pace in idipsum dormiam et requiescam. Ps. 4. 9. Insuper et caro mea requiescet in spe."—Ps. 135, 9.

The present Pastoral shall be read at *prone* of all churches, and in the chapter of all communities, the First Sunday after its reception, and again on the Sunday immediately before the elections.

Given at Montreal, the Feast of the Blessed Apostle St. James, Titular of Our Cathedral, and thirtieth anniversary of Our Episcopal Consecration, the Twenty-fifth day of July, One Thousand, Eight Hundred, and Sixty Seven, under Our hand and seal, and the countersign of Our Secretary.

† IG., Bishop of Montreal.

By His Lordship,

JOS. OCT. PARE,

Canon Secretary.

THE THREE WANTS OF ITALY.

"But the greatest want of Italy is a religion which shall deliver the people equally from superstition and from unbelief."

But Italians are Catholics; they believe what the Church teaches, and all that she teaches—nothing more, nothing less. And, from the very moment they should attempt to add to, or suppress from, her teaching one *iota*, they would cease to be Catholics. In that they are Catholics then, they are no more superstitious or unbelievers than the French, the Spaniards, the Irish, the Austrians, the French Canadians. If a change of religion is necessary for them, it must be, in like manner, necessary for these nations.

Italians are Catholics; they believe all that the Catholic Church teaches; what christian truth then is wanting them? The Church believes in all that is revealed in the Holy Scriptures: she is in possession of all revealed truth, and every one of her children must profess to believe all that she teaches; we put once more the question—what revealed truth then is wanting them? . . . It is long since Protestant writers speak of Catholics being converted, and receiving the Gospel. But in vain do we call on them to point out to us one single christian truth, contained in the Sacred Records, that we Catholics do not believe. We never had, nor never shall have an answer. Since we, Catholics, believe all that the Holy Scripture teaches, it is only nonsense to speak of Catholics receiving the Gospel.

Italians, in that they are Catholics, are in full possession of all the truths necessary to salvation. They believe in one God; they believe in the Blessed Trinity; in Jesus Christ, Saviour of mankind, by whom alone we can enter the Kingdom of Heaven. They believe in a future life, eternally happy for the good, eternally unhappy for the wicked. They believe that to enter Eternal Life we must keep the Commandments, &c. &c. In a word, we challenge once more our opponents to point out one single truth necessary to salvation which they as Catholics do not believe.

Still our correspondent asserts that they are in want of "a religion which shall deliver them equally from superstition and from unbelief."—Therefore, according to him, they believe things they should not believe, and do not believe things they should believe. What those things are, he does not attempt to say, and dare not say. We will do it for him.

And first, as regards incredulity, they do not believe in *Statolatry*, that is to say, in a God-State, invested with supreme authority. They do not believe that an action becomes moral because the State pronounces it lawful. They do not believe in baptism administered in the name of Garibaldi. They do not believe that the atrocities perpetrated in the dungeons of Naples are in any way justifiable. They do not believe in saints like Achilli, Gavazzi and other impure animals of that stamp, although canonized by Protestantism. They do not believe that robbery, even when perpetrated in the name of liberty, is lawful. They do not believe that the State has the right to waste the funds of the public treasury in order to pursue an unjust and most atrocious war, and afterwards to overtax the people, and rob the Church, in order to make up for the deficiency. On all these topics they are openly and stubbornly unbelievers, and God grant they ever be so.

As regards superstition, they believe many a thing, for which, in the eyes of Liberals they are to be pitied. Thus, they believe that it is better to obey God than man. They believe in the indissolubility of the marriage tie; that man must not separate those whom God has united. They believe that Victor Emmanuel, being excommu-