

The True Witness.

CATHOLIC CHRONICLE, PRINTED AND PUBLISHED EVERY FRIDAY At No. 663 Craig Street, by J. GILLIES. G. E. CLERK, Editor.

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MONTREAL, FRIDAY, MAY 28, 1869.

ECCLESIASTICAL CALENDAR.

Friday, 28—Of the Octave. Saturday, 29—Of the Octave. Sunday, 30—Second after Pentecost. Monday, 31—St. Angela Merici, V. JUNE—1869. Tuesday, 1—Of the Octave. Wednesday, 2—Of the Octave. Thursday, 20—Octave of Corpus Christi.

PROCESSION OF THE BLESSED SACRAMENT.

The Procession will form at the usual hour on Sunday next on the Place d'Armes, and will pass along Great St. James' Street, St. Peter Street, Craig Street, St. Radegonde and Lagacubetiere Streets, to St. Patrick's Church.

Returning, the Procession will take the following route:—Lagacubetiere, De Bleury and Craig Streets, passing up the Cote de Place d'Armes to the Church of Notre Dame.

The last Mass at St. Patrick's Church will be at 8.30.

REMOVAL

The Office of this paper has removed to No. 663 Craig Street, one door off Bleury.

We have received, but too late for this week's issue, a letter over the signature "Thomas Widd," in reply to one that appeared in our last signed Talbot. This reply shall appear in our next.

NEWS OF THE WEEK.

The Alabama question is, perhaps, the most important topic of the day, as on it hang the issues of peace and war. The people of Great Britain have apparently made up their minds on the subject; and whilst willing, nay anxious, to do justice, if it can be shown that their Government has failed in its duty, they will not submit to be bullied. Now the question, as stated by Mr. Sumner, with apparently the general approbation of the people of the United States, has been removed from the domain of right, to that of might; and unless more temperate views prevail, it is not easy to see how war can be avoided.

The United States assume that their view of the liability of the British Government, for the sailing from a British port of an unarmed ship like the Alabama, cannot, or rather must not, be questioned; and in like manner, having assumed this point in their own favor, they next proceed to determine to what amount the British Government is liable. There is however, an old proverb against "reckoning without one's host;" and certainly the people of England, though willing to submit the doubtful points to the arbitration of a disinterested tribunal, will never consent to abide by the judgment of its opponent as to the merits of the question at issue.

We may hope, however, that Mr. Motley and the British Cabinet shall be able to hit upon some means of setting at rest this long protracted dispute, which if much longer protracted will bring about an "unpleasantness," to use a Yankee euphemism, betwixt two countries, whose mutual interests are peace.

By this time Mr. Gladstone's Church Bill may be considered safe, in so far as the House of Commons is concerned. What treatment it may meet with in the Lords is as yet uncertain.—Great meetings are being held to protest against it, and one especially at Belfast at which the number of persons present is estimated at 200,000. The warmest partisans of the Spanish Revolutionists are now constrained to admit, that it has utterly failed in the object of conferring a settled government upon Spain. The Revolution overthrew not merely the monarch, but the monarchy itself. It was not a mere dynastic Revolution, as was that of England in the latter end of the seventeenth century, which left the monarchy intact, whilst deposing the monarch; but it was a Revolution essentially political, religious, and social—by which the institutions of the country, institutions coeval with its existence, have been overturned, and destroyed. A republic that is to say a military despotism, is now spoken of as inevitable; and that the unhappy country will have sooner or later to pass through this inevitable phase of all Revolutions, is pretty certain. Neither the adherents of the ex-Queen, nor the Carlists, the supporters of legitimacy, are strong enough to oppose successfully the ever

advancing tide of democracy and infidelity. There is nothing new from the Italian Peninsula. In all directions conspiracies against Victor Emmanuel and his government, are fermenting: the country is on the verge of bankruptcy, and a social convulsion seems imminent. In Rome only there is peace in the present, and confidence for the future.

THE GREY NUNS AND THEIR OPPONENTS.

—The desire of yielding to the generally expressed opinion of the business world of Montreal, that the property near the wharves now occupied by their Asylum and Chapel should be thrown open to commerce, has prompted the Ladies of the Grey Nunnery of this City to transfer their establishment, to the property by them held on the corner of Guy and Dorchester Streets. Here they have commenced to build, and to lay the site of their Asylum for the old, and infirm, whom it is their mission to cherish.

Some of the proprietors of the neighborhood, and land speculators, however, have taken it into their heads, that the Institution which the Ladies of the Grey Nunnery propose to establish on the site above indicated, will interfere injuriously with their speculations, and tend to lower the price of building lots in the vicinity. They have therefore with characteristic modesty petitioned the City Council to interpose, and by a special law to prohibit the desecration, by the erection of the buildings of a Catholic charitable institution, of the quarter in which their "lots for sale" are situated. How the value of property in the vicinity of such an Asylum as the Grey Nuns are in charge of, could in any manner be thereby injuriously affected, we do not understand, and this the petitioners have neglected to point out; or upon what grounds a Catholic convent with its appropriate buildings should be dealt with as a nuisance by our City legislators, we are at a loss to conceive—seeing that there stands in the very heart of the City, a Hospital under Protestant management, wherein diseased persons of all descriptions are admitted, and to which it is in contemplation to add a small pox wing; and that real nuisances, stink producing and fever generating nuisances are to be found in almost every street. We therefore suspect that the petition against the right of the Grey Nuns to avail themselves of their property as they please, has its origin in some motives which the petitioners deem it more prudent to conceal. Perhaps certain speculators seek, by rendering the Nun's property on Dorchester Street unavailable to the present owners for the purpose of their institution, to compel those owners to sell it on terms favorable to the land speculators. But however this may be, and whatever the motives that have dictated the petition to the City Council, we trust that the inhabitants of the City will see to it, that the Grey Nuns be protected against the threatened attack upon their legal rights.

We give below two letters that have appeared in the City papers upon this subject. One from the Ladies of the Grey Nunnery, in which, most effectually, the several allegations of the petitioners are disposed of: the other from a correspondent of the Montreal Gazette, who signing himself A Proprietor In Guy Street, shows how unfounded are the fears expressed by the petitioners, and how unreasonable is their prayer:—

THE GREY NUNS' ESTABLISHMENT.

The following is the answer of the Grey Nuns to the petition against their proposed establishment in the St. Antoine Ward:

To the Chairman and Members of the Health Committee:

GENTLEMEN.—We feel deep regret in not being able to accede to the request you were pleased to address to us; but we expect from your sense of justice and high-minded sentiments, that you will appreciate the true motives by which we were guided, and of which the following are the principal ones:

1st. Our establishment was founded by the Seminary in the year 1699, in that section of the city which we at present occupy. It is there we have spent our industry, our resources, nay, our very existence, in visiting and relieving the poor, the sick, the infirm, the orphan, the aged and helpless,—in a word, misery of all kinds. Our feeble efforts, we flatter ourselves, were not unavailing to the community at large. During the epidemics of cholera and typhus our humble services were speedily called for and gratefully received. We cannot believe there is a wish in this same community now, to cast us away from its midst. A few individuals, who enjoy the wealth and happiness of this world, may, perhaps, wish it; these however will always constitute but a small portion of society; whilst in a large city like Montreal, the poor and the wretched, left to our care, will ever be counted by thousands. The latter may be apprized by worldly delicacy, but Christian charity will never cease to open its arms to them. Our Merciful Saviour, we always see in the Gospel surrounded by these poor afflicted creatures; it is His wish that they should have free access to His Divine Person, and in no instance does He allow them to be cast away from Him.

2nd. The merchants of Montreal have given us to understand for a number of years past that they considered our present establishment, from its close proximity to the harbor, as an obstacle to the development of trade. To satisfy the legitimate wishes of this respectable body, we, of our own accord have resolved to abandon the site we have occupied since 173 years, and which was so dear to us, and to establish ourselves elsewhere. Is it possible that in return for our good will and services we shall be deprived of the right to which we are entitled as well as any other citizen, of establishing ourselves in any other section of the city that we may choose? We cannot believe it.

3rd. You will allow us to observe, gentlemen, that our Hospital, is not open to contagious diseases, nor even to ordinary diseases; but solely to the poor, and the aged and helpless persons, to the poor, and infirm, afflicted with incurable diseases; so that there is nothing to fear for the public health from such an establishment. The poor and the sick of all categories it is true are the principal objects of our solicitude;

but we go and visit them at their own places, and give them, there, all the care and assistance in our power. We know by experience that were our establishment removed beyond the city limits it would be very difficult, if not impossible to continue this charitable ministrations.

5th. Mention is made in your petition, gentlemen, not only of the inalienability which you seem to believe, attaches to the neighbourhood of hospitals, but also of the deterioration in value caused to the surrounding properties; and as a consequence you would have it believed that such establishments cannot be located within the limits of a city, without infringing upon the first principles of justice. Nevertheless, gentlemen, in Liverpool, London, Lyons, Paris, Rome, New York, Philadelphia, Boston, and every where in the principal cities of the new, as well as of the old world, magnificent Hospitals are to be seen, erected by religious or civic Corporations, or by Government. It is impossible to suppose that in so many and so diversified cases, men should have set aside the first principles of justice, or ignored public salubrity, or even the material value of property. Our forefathers, who were French, thought they could not do better than place our establishment within the precincts of the city, where it was most needed; and your own ancestors, who were English, thought likewise; for when they wanted to found an Hospital for their special benefit, they located it in the centre of the city, although it was to be open to all sorts of diseases; and but recently, if we are well informed, a considerable addition was made to the same, for the use of those afflicted with contagious diseases.

The question, therefore, appears to us sufficiently clear and definite. We are convinced that after mature reflection you cannot fail to approve of our motives and conduct. Furthermore, and we take pleasure in saying it, we expect from your well known spirit of justice and liberality, that should occasion require it, you will not refuse to aid our institution by your influence and generous contribution.

Please accept the expression of respectful consideration, with which we have the honor to be,

Gentlemen, Your very humble servants, (Signed) SIEPPE J. M. SALGOMME, Superior General, Sr. M. J. HAINAULT, DECHAPEL, Assistant Genl. Sr. E. FORBES dit McMULLIN, Assistant.

General Hospital, Montreal, 3rd Mar, 1869.

To the Editor of the Gazette.

Sir,—I see, with great pain, that an attempt is being made to prevent the erection of a home for helpless old people at the corner of Guy and Dorchester streets. Some of our wealthy folk appear to think that no one else ought to live near them. The very slaveholders had more Christianity than that; for, close to every Southern mansion, you used to see a collection of hovels where people made in the image of God, but said to have a peculiar smell, and not tended with scrupulous cleanliness (as the Sisters do those whom they receive in Christ's name) were gladly housed, and considered to be worth about \$1000 per head. Have not the Sisters the same right to buy and build on a piece of good land that you and I have? If the petitioners have a right to nurse their own old parents at home, and even their children if they catch fever or small-pox, (although they could pay for having it done outside the city limits) have not these Christian ladies a good right to make a home for the desolate, and nurse them with their own loving hands? If any persons have a right to the enjoyment of the delicious air of this beautiful neighbourhood, surely it is Christ's helpless ones, and Christ's Sisters who are doing His will in ministering to their wants.

For my own part although I have been obliged to leave a house where I would gladly have remained to make room for the Hospital, and although my property in the neighbourhood may be "deteriorated in value," I shall consider our street honoured exceedingly by the presence of these ladies; and doubt not that the Good Shepherd will bless their works which they do for the love of His dear name.

If the petitioners wish to get rid of unhealthy influences in their neighbourhood, why do they not begin at the corner of Guy and St. Catherine streets where even casual passers by can often hardly bear the stench? If they wish to prevent public hospitals, &c., in the city, why do they not labour for the removal of the Dorchester street Hospital, and House of Refuge and the Protestant Orphan Asylum in St. Catherine street?

If the Council are in earnest in wishing to remove from the city all bad smelling establishments, why do they not drive "outside the limits" all slaughter-houses, tanneries, varnish-works, and a variety of places where the neighbours are often made sick by the summer stenches, to say nothing of the fish market near their own Hall?

Your readers, are I presume, aware that the Fours Grises have three separate establishments under their management, (1) the Almshouse (to use the English designation) for sick and infirm old people; (2) the Asylum for the children whose parents leave them during the day while they go to work; and (3) the Foundling and Orphan House. It is the first of these which it is proposed to remove from the river side. I enclose my name

I am, yours, &c, A PROPRIETOR IN GUY STREET. Montreal, May 17, 1869.

As champion of the Protestant Church As By Law Established in Ireland, Mr. D'Israeli has a hard task imposed upon him; nor is it to be expected that the manner in which he does his best to discharge it, will raise his reputation as a statesman, or as a logician. He speaks eloquently, and like a powerful orator in defence of the Establishment, but his arguments are unworthy of his great abilities.

In substance they amount to this:—That it would be a grievous wrong to disestablish the Irish Protestant Church, since thereby it would be at once placed in a position of inferiority to the Catholic Church in that country, which is established. 'This will startle most readers, but Mr. D'Israeli has a theory of his own as to what constitutes an Establishment.

His definition of an Established Church is—Any religious body recognising the authority of, and subject to, one visible head upon earth, that head possessing at once territorial, and spiritual jurisdiction. "Argal!"—as the Catholic Church has such a head—therefore the Catholic Church is an Established Church in every country or nation to which she reckons any adherents.

It will be seen of course that Mr. D'Israeli ignores that which is the characteristic difference betwixt such an Established Church as the Catholic Church in Ireland, and the Protestant Church of the same country. The latter is established "By Law," and the other is not: and what the Catholics complain of as unjust is, not an establishment in the moral and ecclesiastical order—but an establishment in the legal and political

order. When disestablished, in so far as Act of Parliament can disestablish it, the Protestant domination heretofore known as the Church as By Law Established, will still be free if its ministers and people see fit—to submit themselves as implicitly to the authority, to the spiritual and ecclesiastical jurisdiction of the British Sovereign—as do Catholics to the authority and jurisdiction of the Sovereign Pontiff. They will still be free—if it so please them—to accept their bishops, their discipline, their ritual and liturgy, their faith and doctrines from the Queen, or her successors; and may therefore, if Mr. D'Israeli's definition of an Established Church be correct, remain as much an Establishment after the passing of Mr. Gladstone's Bill as they were before, as much an Establishment as is the Catholic Church in Ireland.

But this will not, cannot be, for the so-called Protestant Church has simply a legal, and not at all a moral existence. It is the mere creature of the law: and when the creator withdraws, it necessarily dies, and the process of decomposition, or disintegration sets in. Herein consists the difference betwixt the Church as "By Christ" Established—and a Church as "By Law" Established. Whether the State acknowledge and protect, or whether it disavow and persecute, the former it is still the Established Church: but if from the other the State for one moment withdraw its protecting hand, it immediately falls, and can no longer be distinguished from any of the other Protestant sects, which the Law never has established.

We have evidence before our eyes of the truth of this in those Colonies, where the Anglican domination is, in so far as law is concerned, on an equal footing with the Presbyterians, Unitarians, the Methodists, and other Protestant bodies—and more especially in the so called South African branch of the Anglican Church. Dr. Colenso, Protestant bishop of Natal, our readers will bear in mind, having published his private views as a Protestant upon the Pentateuch, and other religious matters, and these views having given great offence to some of his brother Protestants, was deposed by the authority of another Protestant bishop, the bishop of Capetown. The deposed bishop sets the bishop who deposed him at defiance, and is sustained by the Privy Council: and the fact elicited by these strange proceedings is thus summed up by the London Times:—

"It follows that in many cases a Colonial Bishop is independent of all authority in the exercise of his episcopal functions. He may commit any enormities within his own diocese, and no one has any jurisdiction over him. He may deny the essential doctrines of Christianity, or even of religion, and if he pleases, he may still hold his post, and exercise the functions of his office."

Such being the case it is no wonder that Mr. D'Israeli and others look upon the disestablishment of the Protestant Church of Ireland as equivalent to a sentence of death pronounced upon it.

A REQUEST.—The readers of this are requested by the family friends, and executors to the last will of the late Patrick Hackett, Esq., of the village of Granby in the Eastern Townships to offer a prayer for the intentions of his friends, and eternal repose of his soul.

Mr. Hackett was one of the pioneers of Catholicity in the Townships. To his exertions and generosity the Catholics of Granby are indebted for their first church, and some valuable real estate that the church is now in possession of. Even by his last will he made them a princely donation. In his death the poor lost a good friend, and morality and religion a staunch supporter. Mr. Hackett lost his life on the 21st of April last with several others by drowning in the river that flows through Granby village. He was crossing the bridge, when unfortunately one of the abutments gave way, and precipitated the bridge with its precious living freight into the chasm below, to meet with watery graves. The body of Mr. Hackett was recovered next day. It now rests in the Catholic cemetery of Granby, whither it was followed by a large concourse of mourning friends of all classes.

Good reader in your charity offer a prayer for the eternal repose of his immortal soul.—R.I.P.

In our last issue, it was our melancholy duty to chronicle the death of Bridget Fernand, wife of Mr. Patrick McGoldrick, Grocer, of this city, which took place on Saturday, the 15th inst., in giving birth to her seventh child.

Mrs. McGoldrick was of that class of respectable Irish Catholics who are a blessing to those who have the happiness to enjoy their society, fitted by head and heart to hold a place much higher than that which she occupied.—Blessed by nature with that high mind which ever adorns the true Catholic wife and mother, and which we so rarely meet with in this frivolous age. Notwithstanding the many duties consequent on her large family, she was always ready to snatch an hour to serve the cause of the poor; being one of the Catholic Ladies of Charity, the Irish orphans, with many others, will sadly feel her loss.

The Canadian Parliament will now scarcely be in a position, to adjourn until the 1st July.

(To the Editor of the True Witness.)

DEAR SIR.—The following obituary appears in the Londonderry Standard of the 21st ult. "Died, on the 19th April 1869, at her sister's residence, Sackville Street, Elizabeth Mary, wife of J. B. Ziegler, and eldest daughter of the late John P. Grant, Esq., of this city."

The above through the columns of your widely circulated paper, will be a sad announcement to the many acquaintances and Catholic admirers of the young lady, whose demise it so briefly notices; and will also be a cause of heartfelt sorrow, to those, whom by her charitable life and holy example, she brought to the feet of Jesus, by the intercession of his Blessed Mother, whom from the time of her conversion, she constantly supplicated on their behalf; and also to the poor, aged and infirm, whom she assisted by her bounty, and many of whom she fed and clothed in the cities of Quebec, Montreal, Kingston and Toronto.

To those of your many readers, who were not blessed with a personal knowledge of her, it will be necessary to say, that she became a convert to the Church in 1834 in Kingston, partly through reading a pamphlet, written by the late Bishop Strachan of Toronto; written on the occasion of the conversion of the Honorable Mr. Emsley of that city.

Having read the work, as far as the passage, "How can Christ be on so many altars at the same time?" she put it down. Such a question from an Anglican Bishop and pastor of her own Church, so astonished her, that to use her own words, "I felt so horrified, by the expression, that limited the power of the Omnipotent and Omnipresent to the standard of our weak and humble reasoning capabilities"—and she never took the work in her hands again.

That pamphlet which was intended by its author to destroy the faith of all Catholics, and confirm the unbelief of Protestants, who might read it, proved to her the steel that struck the flint, of her whole life, education, and produced a spark of enquiry, that soon kindled in her mind, and increased until it rose to that fervid flame of faith, which supported her, while on this earth, and led her after anxious enquiry, into the bosom of the Church, which proved to her a haven of rest, and cleared from her mind all clouds of doubt, even as the rising sun dispels the darkness from the earth.

She was prepared for her religious change, and received into the Church, by the late saintly Vicar General McDonald of Kingston, whose able works, particularly that on the Divine Presence in the Blessed Sacrament, and other subjects, she constantly studied and disseminated, amongst those who were enquirers after the great truths she so zealously professed; for this many are indebted under God to her for being to-day in the true fold of Christ. On being confirmed she took the holy name of Mary in addition to that of Elizabeth, as proof the great love she then conceived and always had for the Blessed Virgin, who was her special patroness.

Mr. Ziegler was then Music Master of the 66th Regiment, and for many years after, stationed in the Canadas, and afterwards at different times with several other corps in this country, in the same professional capacity. He had to leave Montreal last October, to try as a last resource and remedy the native air of his beloved wife's home, and also, on the urgent invitation of his wife's sister, in the fond hope that it might preserve her to him, who was the solacing gem of his declining years. But God willed otherwise, and to His decision, though to him hard to bear, her beloved husband, as a true Christian, humbly submitted.

The charity of deceased to the needy was unbounded, and she was often known to deprive herself of what she called, unnecessary comforts, to give to those whom she called the Lord's poor, without distinction of creed, class or country. During the dreadful Irish famine of 1846, she was then in Birr. Through that dreadful time she suffered the greatest mental agony, through witnessing the horrors caused by the starvation around her, and which, assisted by the officers and men of the Regiment, she and her husband did all in their power to alleviate; but to her as principal was given the palm, for promoting and forwarding every charitable act, that could by them be done for the starving and fever stricken sufferers, and she became to them a ministering angel indeed.

She was a constant reader of the London Tablet, and of the True Witness, and always spoke of those papers in the highest manner, as Catholic organs, and defenders of the faith, and wished that every person had an opportunity to read and profit by their very able articles, in the defence of our holy religion.

Here was the death of those whom the Psalmist has written: 'Blessed are the dead who die in the Lord.' Her end was peace, fortified by all the holy aids of that religion of whom she was so ardent a follower for 35 years.—Requiescat in pace.

I am, Mr. Editor, yours respectfully,

S. W.

Intelligence has been received from St. Boniface, Red River, that fever was prevalent there.