

The True Witness

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MONTREAL, FRIDAY, JUNE 12, 1863.

Correspondents will please excuse any delay in replying to their favors, which will be attended to on the return of the Editor, who has left the city for a few days.

NEWS OF THE WEEK.

No change of any consequence has occurred in the affairs of Poland since our last; the insurrection seems, if anything, to be gaining ground on the one hand, and the determination of the Czar, on the other hand, to grant no farther concessions, appears to be inflexible. In the meantime the Russian conscription is to be extended so that within a few months it is expected to yield some 200,000 men. Prussia seems to be on the eve of an outbreak.

The most interesting domestic event has been a motion in the House of Commons on the subject of Temporalities of the Irish Law Church, brought forward by Mr. Dillwyn, who couched his proposition in the form of a demand for a Committee of Inquiry. The motion was opposed by Mr. Whiteside, and the debate was brought to a conclusion by a notice from Mr. Bernal Osborne, that on the House resolving itself into Committee of Supply he would bring forward a resolution on the subject of the Irish Establishment. The condemnation of the Anglican Bishop of Natal's work has been pronounced by Convocation, as involving "errors of the most dangerous character and subversive of faith in the Bible as the Word of God." Some of the Government Bishops seemed to dissent from the majority on this occasion, and rather deprecated the hasty action of Convocation as a committing of itself to extreme and dangerous propositions. Dr. Colenso is not, in so far as we can learn, one bit the worse. Other trials are in store for the unhappy Parliamentary religion; for that troublesome man, Lord Ebury, has again raised the question about subscription to the Book of Prayer and the Articles, a process which is very trying to tender consciences, seeing that the two are irreconcilable contradictions to one another. Upon the whole, what with the general feeling rising up against the monster anomaly of the Irish Protestant Church, and its internal feuds, the Anglican Establishment is in a very rickety condition.

On our second page the reader will find a report of a speech of Lord Henry Lennox, delivered in the House of Commons and on the affairs of Italy. His Lordship has been known hitherto as a rather warm admirer of Garibaldi, the robber-king, and the Italian liberal Unitarians; but having lately made a tour in Italy, and having thus acquired personal experience of the benefits conferred upon that land by the Revolution, his opinions have undergone a great modification. Of course a condemnation of the atrocities of the Sardinian Government by an English gentleman of such antecedents, has created a great sensation, and even an effort is being made by the Liberal press to discredit his statements. The Italian Premier, we are complacently told, has triumphantly refuted them: the said refutation consisting in their bare denial, and the reiteration of the impudent assertion that "no women" were confined in Neapolitan dungeons by orders of the Piedmontese invaders.— Lord Henry Lennox has thus convicted the Italian Revolutionary Government of atrocities not surpassed by the Convention; and the Italian Premier has convicted himself and his colleagues of wilful and deliberate falsehood.

The news from the war in the United States is made up of rumours, of which the most important is that of a victory by Kirby Smith over the Federal General Banks, at Port Hudson. The Federal telegram says that the rumour is hardly credited, though some uneasiness is felt. The Government at Washington refuses to publish the latest information from Vicksburg.

An Engineer Brigade, and one division of the Federal army, crossed the Rappahannock on the 5th. The object of the movement is said to have been a simple reconnoissance.

The Africa, from Liverpool, 31st May, with dates 4 days later, arrived at Halifax on the 9th. The news is unimportant.

Mr. Roebuck had given notice that he would move in Parliament that England open negotiations with the other Powers, for the recognition

of the Confederates. Lord Montague will move an amendment.

The Paris correspondent of the *London Morning Herald* says that Mr. Mason's presence in Paris has strengthened the report of the approaching recognition of the Southern Confederacy. The great stumbling seems to be stubbornness of a portion of the British Cabinet. The general impression is that France will take the lead in the recognition of the South, and the rest of Europe will not be slow to follow.

The English papers had received the Federal report of the fall of Vicksburg.

CONGREGATIONS.

"IGNACE BOURGET, BY THE GRACE OF GOD AND OF THE APOSTOLIC SEE, BISHOP OF MONTREAL.

"To all to whom the present may come, Health and Benediction in Our Lord.

"We have received communication of a certain Apostolic Brief, bearing date the Tenth of February last, wherein Our Holy Father, the Pope, Pius IX. happily reigning, grants to the Regular Clergy of the Company of Jesus, upon a petition humbly presented to him by their General the Very Reverend Father Beckx, certain Indulgences, Privileges and extraordinary powers, on occasion of the Third Secular Anniversary of the establishment of the Congregation of the Blessed Virgin Mary, founded at Rome by the Rev. Father Jean Leoric, Religious of the same Company.

"In this Brief the Holy Father declares that nothing can be more agreeable or pleasing to him: whom to see the faithful, and above all the young—whom impious men every day endeavor to ensnare by means of perfidious artifices with the object of preventing them from enrolling themselves in these Congregations whose chief end is to favor and excite piety and devotion towards the Immaculate Mother of God—piously assist at the exercises preparatory to this joyous anniversary.

"To favor the devotion of the faithful towards this glorious Virgin, and to encourage them to attend at the pious exercises which will take place in the several Chapels of the said Institution, this venerable and zealous Pontiff opens all the treasures of the Church, and tenders to Confessors most ample powers for the reconciliation of poor sinners.

"As the Holy Father enjoins upon the respective Ordinaries of the districts where the said Congregations exist, to communicate to their Clergy, Secular and Regular, the powers and privileges mentioned in the aforesaid Brief, it is with pleasure and consolation that We authorize the aforesaid Priests of one and the other of the Clergy, to exercise all and each of the faculties therein expressed, according to the form and tenor of the said Brief.

"At the same time, We form our ardent vows that these pious Congregations, devoted to the honor and glory of the Blessed Virgin Mary, may multiply more and more in all places, there to spread the spirit of piety, of devotion and of religion which breathes out from this beautiful and admirable Institution which for three centuries has constantly been blessed by the Queen of Heaven.

"Given at Montreal in Our Episcopal Palace, the Second Day of the Month of June, of the year One Thousand, Eight hundred and Sixty-three, under Our Seal and Countersign, and the Countersign of Our Secretary.

"Ic. Bishop of Montreal.

"By Order of His Lordship,
"J. C. PARR, Canon Secretary."

The subjoined is the Brief alluded to in the above:—

Indulgences granted in the three hundredth year from its first establishment to the primary Sodality of the Blessed Virgin Mary, and to the other Sodalties thereto affiliated.

PIUS IX., POPE.

FOR THE FUTURE MEMORY HEREOF.

Our beloved son, Peter Beckx, General of the Society of Jesus, lately represented to us, that at the recurrence of the three hundredth year since John Leonius, a Priest of the same Society, first established a Sodality in honor of the Blessed Virgin Mary, it was his intention to cause the memory of this auspicious event to be celebrated not only with extraordinary pomp, but in such a manner as to enable the faithful thence to derive spiritual good and advantage. It is, therefore, as he has signified to us, his most earnest wish, that, for a few days previously to the titular feast of said Sodality, the spiritual exercises, and other works of piety, should be performed in the chapel of the above named Sodality, canonically established in the Roman College, and styled *prima primaria*, and enriched with numerous indulgences and spiritual graces by Gregory XIII., of happy memory, and many other Supreme Pontiffs, our Predecessors. Wherefore he has humbly and earnestly entreated us, that, of our Apostolic bounty, we would deign to unlock the heavenly treasury of Indulgences, for the auspicious commemoration of that holy institution. We, to whom nothing can afford greater pleasure and satisfaction than to see the faithful, and especially young men, whom the impious, by their machinations and guile, daily endeavor to pervert, enroll themselves in these Sodalties, the main end of which is to enkindle and foster piety and devotion to the immaculate Mother of God, have resolved to grant the request preferred to us. Wherefore we, confiding in the mercy of the Omnipotent God, and in the authority of His Apostles, SS. Peter and Paul, mercifully grant in the Lord a plenary indulgence, and the remission of all of their sins, to all and every one of the members of said Sodality, styled *Prima Primaria*, who having with true repentance confessed their sins, shall at least three times devoutly attend the spiritual exercises, and perform the other works of piety to be designated by the present Director of said Sodality, and to be accomplished in the above mentioned chapel, and who on the titular feast to be celebrated within the current year, shall receive the Holy Communion, and between the first Vespers and sunset on that festival visit the same chapel, and there pray for the concord of Christian princes, for the extirpation of heresies, and the exaltation of our holy mother the Church.

Furthermore to the aforesaid Sodalties who at least with contrite hearts, shall on any day whatsoever, perform the above mentioned works of piety, remit three hundred days of the penances enjoined upon them, or of those to which they may in any other manner be liable. All which indulgences, remissions of sins, and relaxations of penances, we permit to be, by way of suffrage, applied to the souls of the faithful of Christ, who have departed from this world, united to God in charity. That the same Sodalties may the more readily share in these heavenly gifts, to our own beloved son, our vicar general in spirituals at Rome, we, of our Apostolic authority, concede and grant by these presents the power and faculty of delegating duly approved priests, whether

secular or regular of any order, congregation, or institute whatever, to hear their sacramental confessions, who having heard their confessions, may, but in the tribunal of confession only, absolve the same Sodalties from all excozes whatever and crimes and cases reserved to the Apostolic see (heresy, simony, duelling, violation of the enclosures of nunneries, and recourse to lay judges contrary to the Sacred Canons, being excepted); as likewise from excommunication and other ecclesiastical judgments, censures and penalties, after having, according to their judgment and prudence, imposed upon each one a solitary penance, and who, in the tribunal of confession, may, in their prudence commute simple vows into some other pious work. And as we allow that each and all the members of Congregations, or Sodalties, which are canonically united with the aforesaid Sodality *Prima Primaria*, or which are subject to the same, may and shall enjoy the same indulgences and spiritual graces above enumerated, provided they shall duly perform the prescribed works of piety, as their respected directors shall in their judgment determine; in like manner, we, in virtue of our authority, concede and impart to the respective Ordinaries of the places, where said Sodalties are established, the power and faculties, which we have granted to our beloved son, our vicar general in spirituals at Rome. Any apostolic constitutions, whether general or particular, and ordinances, emanating from general or provincial councils, or from synods, or from any other source, to the contrary notwithstanding. These presents to be valid and efficacious for one year only. We also decree that the same credit and faith be given to copies of these presents, in manuscript or print, having the sign manual of a notary and the seal of an ecclesiastical dignitary affixed thereto, as should be given to these presents, if seen and inspected.

Given at Rome, at St. Peter's, under the Fisherman's Ring, on the 10th day of February, 1863, in the seventeenth year of our pontificate.

L.S. B. CARD. BARBERINI.

These favors are granted for the present year only, reckoning from the time that the Brief is received; whence it is that the Sodalties, at least those that transfer the feast when circumstances require it, may continue to do so in this case, the Brief being silent on it.

That the *Montreal Witness* should pass its comments on the above Brief of the Sovereign Pontiff, and that it should do so dishonestly—or, not to put too fine point on it—in a spirit of deliberate falsehood—cannot certainly surprise any Catholic; nevertheless we deem it our duty to point out the dishonesty of our contemporary, and his disregard for truth. The words of the *Witness* to which we allude are these:—

"Pius IX. has therefore consented to take the old and now rather rusty key of St. Peter, and to open the treasure. 'We grant mercifully,' he says, 'plenary indulgence and the remission of all their sins to each of the confraternities on the anniversary day.' The only condition is to go three times to church on that day, take the Sacrament, and pray for three objects, namely, concord amongst Christian princes, the extirpation of heresies, and the exaltation of our Mother the Holy Church."—*Witness*.

If the reader will take the trouble of carefully perusing the Papal document, the subject of the comment of the *Witness*, he will at once see that the statement of that journal, that "the only condition" required for gaining the indulgence and remission of sins, is that by it assigned, involves a deliberate falsehood; for the words of the Brief, wherein the essential conditions upon which alone the said spiritual benefits can be gained are explicitly determined, are as follows:—

"Wherefore we . . . mercifully grant in the Lord a plenary indulgence and the remission of all their sins, to all and every one of the members of said Sodality—who having with true repentance confessed their sins, qui vere penitentem et confessi,—shall at least three times attend the spiritual exercises," &c. &c. &c.

Thus it will be seen that the *Witness*, whilst professing to give "the only condition" which the Pope exacts in return for certain spiritual advantages, purposely omits the most important of all; the condition *sine qua non*, or that without which neither Priest nor Bishop, without which not even God Himself, can give remission of sins—to wit, "true repentance," and "confession" on the part of the sinner. But "true repentance" in the sense which the Catholic Church attaches to these words, implies sincere and hearty sorrow for, and detestation of, all sin, together with a firm purpose with God's assistance evermore to flee from sin, and all the known immediate occasions of sin.—This is the one, the essential condition for the remission of sins in the Catholic Church, without which all the others enumerated in the Brief would be worthless; and therefore, with characteristic honesty, this one, all important or essential condition, though explicitly stated in the Brief, is carefully omitted by the evangelical *Witness* when professing to enlighten its readers as to "the only condition," which the Pope exacts in return for "indulgence and remission of sins." In the ordinary transactions of life, were a journalist so to malign his fellow-citizens, he would be set down as an unprincipled knave. In the conventicle greater latitude is allowed; and to the evangelical journalist, all manner of falsehood and slander is forgiven, provided that the victims thereof be Papists.

The *Witness* having thus by the *suppressio veri* given its readers to understand that the Romish Church does not exact from her members "true repentance" as the essential condition for the "remission of sins," breaks out in the following strain of pious invective against the soul-deluding errors of Romanism:—

"A remission of all sins! A full pardon gained in one day without trouble, by a little easy and external performance. How good it true! What a terrible deception if false!"—*Witness*, 4th inst.

We insert this paragraph because it shows the animus of the writer; because it proves that it was not without design that he omitted from "the only condition," that of "true re-

pentance" upon which, first of all, the Brief insists, and without which, according to the doctrine of the Romish Church, even the Omnipotent God cannot grant the remission of sin.—The design of the *Witness* was to persuade its readers, who in all probability would never see the Papal document by it criticised, that the Catholic Church teaches, and that her members are degraded enough to believe, that "a remission of all sins, and a full pardon," can "be gained without trouble, by a little easy and external performance," and "in one day." That these may be gained in one day—yes, in one minute—the history of the penitent thief on the Cross shows to be the case; but that in any lapse of time, pardon for one mortal sin can be obtained, without "true repentance," without a hearty hatred of, and sorrow for, all sin, or without a sincere purpose of thorough amendment of life, is a proposition so repugnant to the entire system of the Church's teaching, that no one but an unprincipled liar could credit her with it, that no one but an uneducated dunce, ignorant of the entire history of a body which has, for nigh two thousand years, occupied the foremost place on this earth, could suspect her even of entertaining it. No doubt, however, the writer in the *Witness* takes into consideration the intellectual calibre of his readers when he presents them with such stuff as that which we have copied from his columns; just as our readers will have no difficulty in forming a correct estimate of his morality when we are able to convict him thus publicly of wilful and deliberate falsification of evidence.

On one other point, though of less consequence must we contradict the *Witness*; he says:—

"The Catholic people of the City of Rome would very soon, if let alone, drive him away forever from St. Peter's Chair."

This also is false. There is in Rome a section of the anti-Catholic population, which aided and stimulated by the alien emissaries of Piedmont, would, were it in their power, drive the Pope into exile, or better still, would gladly cut his throat in the most approved Liberal and anti-Catholic style. But the Catholic population of Rome would, to a man, shed their heart's blood in the protection of their Holy Father from insult or outrage, whether from the indigenous *sans-culottes*, or the hired foreigners whom the Liberals and Victor Emmanuel pay to foment insurrection in the capital of the Christian world.

PROCESSION OF THE FETE DIEU.—Sunday last was all that could be desired for this great act of public devotion, and solemn procession of Faith in the Real Presence of Our Lord in the Adorable Eucharist. At an early hour in the forenoon the several Societies forming part of the Procession commenced occupying their appointed places in front of the Parish Church; and about 10 A.M. that the Blessed Sacrament borne beneath the Dais had issued forth, was announced by the pealing of all the bells. Slowly and decorously the Procession moved along Great St. James Street, up by Hay-market Square, to St. Patrick's Church, where Solemn Benediction was given, and thence returned by way of Bleury Street to the Parish Church, which it reached about noon. Everything passed off well; and on this, as on all former occasions, no obstruction, no insult of any kind, was offered by our separated brethren, of whom large numbers had of course turned out to witness, to them, the novel ceremony.

The change that has come over the Catholic press of the United States within the last year, with reference to the war, its management and objects, is most striking and most gratifying. It is still almost the only section of the Northern press which dares to speak out on the present prospect of affairs; and even journals which at the commencement of the contest were most turbidly and fanatically Union, are now loud in their condemnation, not of the waste of blood and treasure only, with which the course of the war has been marked; but of the constant, ever increasing outrages upon the Constitution, upon the rights of the several States, and the liberties of the citizens, of which the Federal Government is guilty. Not to mention the *New York Freeman's Journal*, which has ever contended faithfully and honorably for the truth, and whose enlarged pages testify to the high estimation in which it is held by the educated and refined classes of society in the State of New York—we may indicate that very excellent and free-spoken journal, the *N. Y. Metropolitan Record*, and also the *Boston Pilot*, as instances of this great and most significant change. The Catholics generally, and the Irish Catholics in particular, are sick of the war; sick of the bootless bloodshed on the battle field; sick of the rascality and corruption of the Cabinet; sick of the cant and whining fanaticism of the Abolitionists who do the talking, whilst the Irish and the Germans, and the "niggers" are thrust forward to do the fighting; sick in short of the whole concern, and painfully conscious of their own transcendent folly in having allowed themselves to be duped into fighting in such a cause, and under such ignoble leaders.

The Irish have hitherto formed the strength

of the Federal army, and any successes which the latter may have won are due to the valor and good conduct of the Brigade with the Green Flag. But that Brigade, exists no longer; it has been cut down on the bloody fields of Fredericksburgh and Chancellorsville; and of the entire number who some few months ago went forth to do battle for the Union, not enough remain to-day to form a single regiment, and do not exceed three hundred men. Nor can the gap be filled up. The ardor for enlistment is, in so far as the Irish are concerned, at an end; and their minds are made up to fight no more in an unholy cause. Hear what even the *Boston Pilot* says upon the subject, in its issue of the 30th ult. He asks the question:—

"Is the Irish spirit still the same?"

and to this question he thus replies:—
"Ah no! no! It is impossible for it to be Fremont, Banks, Pope, Burnside, Hooker, General Lee and Stonewall Jackson have put the Irish spirit for this war under the sod. . . . But the Irish spirit for the war is dead! Absolutely dead! There are a great many Irish yet. But our fighters are dead."

The scurvy treatment which the brave soldiers of the Irish Brigade have experienced from the hands of the Yankee, in like manner provokes the indignant comments of the *Boston Pilot*:—

"The Irish will never forgive this extreme want of decorum. It will remain in their memory with national bitterness, as the deaths of their warriors will with national regret. Such sentiments will have their effect."—*Boston Pilot*, May 30.

When, even in Massachusetts, the head-quarters of Abolitionism, and Yankee Jacobinism, a journal dare utter such language, it is but reasonable to conclude that a great change has taken place throughout the North in the state of public feeling; and it is from such a change alone, and not from any prospects of the triumph of Yankee arms, that we can expect the termination of the hideous and bloody war now raging. To the obstinacy of George III, is attributed the unnecessary prolongation of the War of Independence in the last century; but in the Northern States there are some millions of Georges all as obstinate, all as bent upon conquering the South, and of restoring the Union by force of arms, as was the Third George King of Great Britain. But as the latter was at last compelled to yield to circumstances, and to recognise accomplished facts, so also we may hope shall be the case with the many-headed sovereign of the Yankee republic. Of this happy and most devoutly to be wished for change we think that we see symptoms in the tones of the Northern press.

The relative positions of the belligerents is well and succinctly defined by that excellent paper, the *N. Y. Freeman's Journal* of the 6th instant, in the following sentence:—

"The State of New York is, at present, at war with certain other States lately belonging to the Union. That is the fact."

Such is the simple fact. The States of New York, of Massachusetts, Connecticut, and other Northern States, are at war with the States of North and South Carolina, of Virginia, Georgia, and other sovereign States near the Gulf of Mexico. The latter are on the defensive: the former wage war with the object of subduing their opponents, and of bringing the South into subjection to the North.

The latter can therefore have no legitimate claims upon the sympathies of any lover of freedom; for the war which they are recklessly carrying on is as much prompted by sheer lust of conquest, as any war waged, either in ancient or in modern times—in the Old World. The people of the North fight in order to impose their rule, their will, and their social and political customs upon the people of the Southern States. The latter demand only to be allowed to govern themselves in peace, to develop their own institutions according as to them seems best; and they pretend not in any manner to interfere with the liberties of their Northern neighbors.

So clear is the case in favor of the South, that it is only by misrepresenting the issues involved in the present war and by treating it as a struggle for the enslaving and degradation of the negro race on the one hand, and for their emancipation and elevation in the social scale, as the other—that the shadow even of a case can be made out for the North. It is wonderful, however to see to what an extent this dishonest artifice has succeeded with some weak and ignorant minds, deluding them into the belief that slavery, and no-slavery, are the real issues involved, and that the great war now desolating this Continent had its origin in the "nigger" question. The *N. Y. Freeman* fairly puts the case when he describes it as a war of some of the States of which the late Union was composed against the other States, and as having its origin in the inevitable collision between Federal rights, and State rights.

In the irreconcilable antagonism between these two opposing rights, or rather claims, is to be found the simple solution of the struggle now raging; and if there be aught therein to excite our wonder, it is that it should have been so long delayed. That the war was inevitable, that the seeds of war were latent in the Constitution itself, and required only certain favorable conditions to germinate, were facts long ago patent to the most superficial observer. Between the se-