

The True Witness

AND
CATHOLIC CHRONICLE,
PRINTED AND PUBLISHED EVERY FRIDAY
At No. 210, St. James Street, by
J. GILLIES.

G. E. CLERK, Editor.

TERMS YEARLY IN ADVANCE:

To all country Subscribers, Two Dollars. If the subscription is not renewed at the expiration of the year, then, in case the paper be continued, the terms shall be Two Dollars and a half.

The True Witness can be had at the News Depots. Single copies, 5 cts.

To all Subscribers whose papers are delivered by carriers, Two Dollars and a half, in advance; and if not renewed at the end of the year, then, if we continue sending the paper, the Subscription shall be Three Dollars.

The figures after each Subscriber's Address every week shows the date to which he has paid up. Thus "John Jones, Aug. '71," shows that he has paid up to August '71, and owes his Subscription from that date.

S. M. PITTENGER & Co., 37 Park Row, and Geo. ROWELL & Co., 40 Park Row, are our only authorized Advertising Agents in New York.

MONTREAL, FRIDAY, DECEMBER 8, 1871.

ECCLESIASTICAL CALENDAR.

DECEMBER—1871.

Friday, 8.—*Feast. IMMACULATE CONCEPTION, O.M.*Saturday, 9.—*Of the Octave.*Sunday, 10.—*Second of Advent.*Monday, 11.—*St. Damians, P.C.*Tuesday, 12.—*Of the Octave.*Wednesday, 13.—*Feast. St. Lucy, V.M.*Thursday, 14.—*Of the Octave.*

NEWS OF THE WEEK.

The reports of the state of the health of the Prince of Wales are reassuring, and the fact that the Queen has left his bedside would indicate that the crisis is past. The Earl of Chesterfield however, who seems to have contracted the same disease—typhus fever—as that from which the Prince is suffering, and under the same circumstances has died of its effects. We learn that fresh agrarian outrages have occurred in Donegal. Mr. Pigott, editor of the *Dublin Irishman* is undergoing a sentence of four months' imprisonment for an article in his journal commenting in offensive terms on the conduct of the Court during the trial of Kelly for the murder of Talbot. Mr. Pigott though a prisoner is treated with every consideration, nor are the ordinary prison laws enforced in his case. There is nothing new to report from France or Italy.

The affairs of Cuba are about it seems to provoke the interference both of Great Britain, and the U. States. The execution of a lot of boys, for desecrating the grave of General Castanon, has provoked very general indignation, and intervention is seriously spoken of. The King of Spain has it seems proposed to visit Cuba in person, and personally direct measures for the pacification of the island.

The severe, and long continued frosts that prevailed in the latter part of last month, have done much injury to the shipping in the lower St. Lawrence. Several of the homeward bound ships have been caught in the ice, and great fears are entertained for them.

(Continued from our last.)

PASTORAL LETTER OF HIS GRACE THE MOST REV. ARCHBISHOP OF TORONTO.

JOHN JOSEPH LYNCH, by the Grace of God and the Appointment of the Holy See, Archbishop of Toronto, Assistant at the Pontifical Throne, &c.

To the Rev. Clergy, Religious Communities, and Laity of Our Diocese, Health and Benediction in Our Lord.

The Sacrament of Matrimony is also treated in the Catechism, a sacrament so often profaned. If ever during life special graces are necessary, it is when a man and a woman agree to live together as husband and wife, commencing almost a new phase of existence. There is one condition in matrimony which Our Lord Jesus Christ himself emphatically lays down, but which is contradicted by those who profess themselves Christians, and talk a great deal of the Bible. Christ has said "What God hath joined, let not man put asunder;" [St. Mark x. 9.] and yet men pretend to put asunder the man and wife whom God hath joined together! They presume to grant divorces in opposition to Christ and the teachings of the Apostles. We thank God that the Catholic Church through eighteen centuries has adhered invariably to this teaching of Christ. But this is not to be wondered at, as the Church is the pillar and ground of truth. [1 Tim. iii. 15.]

Confirmation has also its explanation. This sacrament confers grace and strength on the baptized Christian to fight his way as a true soldier of Christ, through this world of sin and temptation. It was generally administered by the Apostles soon after Baptism. (Acts 8.)

The last Sacrament called Extreme Unction is also explained. That ministration of peace to the dying Christian, that holy unction and prayer and forgiveness of sin in that last solemn hour in which all the powers of darkness are aroused, to make the sinner despair and curse God as in the case of Job, merits all our reverence, thankfulness and love. We need cite only the word of St. James, (Chap. v.) They are clear, simple and consoling: "Is any one sick among you? Let him bring in the priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick person; and the Lord shall raise him up; and if he be in sin, they shall be forgiven him."

A man is suddenly struck down with one of those daily accidents. Confession is impossible since he has not his speech; but knowing in his heart that he has often outraged God, and feeling now the hand of the Almighty weighing heavily upon him, he is sorry for all his misdeeds, and willing to confess if able. It may be true that this sorrow is not perfect through infirmity, but joined with the merits of Christ's, applied to his soul through this sacrament, his sins are forgiven, and his soul is rendered worthy of partaking of the joys of eternal bliss. The words of St. James are clear on this: "If he be in sin they shall be forgiven him."

We can hardly have patience with those false teachers who try to persuade people who believe in the Gospel that those divine institutions of Christ administered by the Apostles and handed down to us by an uninterrupted succession are useless or superstitious. Our Blessed Saviour foretelling the coming of false teachers, says: Beware of false prophets who come to you in clothing of sheep, but inwardly they are ravenous wolves. (Matt. vii. 15.) The Apostles also predicted that heresies must be. (Cor. xi. 19.) "There shall be lying teachers among you who shall bring in sects of perdition." (2 St. Peter, ii. 1.) "Some shall depart from the faith, giving heed to spirits of error, and doctrines of devils, speaking lies in hypocrisy, and having their conscience seared." [1 Tim. iv. 1, 2.] Against such St. Paul warns us in the most striking language repeating twice successively: "But though we or an angel from Heaven preach a Gospel to you beside that which we have preached to you let him be anathema!" [Gal. i. 8, 9.] How sad is the condition of those who reject the doctrine of Christ delivered to the Apostles, and transmitted by the Holy Catholic Church, the depository of all truth to the end of time; "And I will ask the Father, and he shall give you another Paraclete, that he may abide with you forever. But the Paraclete, the Holy Ghost whom the Father will send in my name, he will teach you all things, and bring all things to your minds, whatsoever I shall have said to you." [John xiv. 16, 26.] This brings me to speak upon the chapter on the true Church, One, Holy, Catholic and Apostolic, founded by Our Lord Jesus Christ, having as its cornerstone or earthly head St. Peter and his successor. "Thou art a rock," said Christ to Peter, "and upon this rock I will build my church." [St. Matt. xvi. St. John xxi.] The other Apostles are the foundation stones or co-labourers, "Built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone." [Eph. ii.] Notwithstanding that Christ instituted but one Church, and St. Paul says "there is one faith, one baptism, one God and Father of all," still we find scattered over the world hundreds of so-called churches jarring one with the other, differing in creed and discipline. New formulas of faith are invented every day, so that it is worth while for an editor to compile a dictionary of religious denominations, telling when they commenced, by whom they were instituted, their peculiar tenets, and in what they differ from other sects. Alas for the aberrations of the human mind, when tossed to and fro by every wind of doctrine, [Eph. iv. 14.] ever shifting and ever restless, condemning to day what it approved yesterday. However, at this hour in which we write, thousands of earnest minded seekers after truth, especially in England and the United States, many of whom hold high positions both in Church and State, are finding their way to the true fold; "other sheep I have" says Christ "that are not of this fold; I must also I must bring; and they shall hear my voice; and there shall be one fold and one shepherd." [St. John x. 16.] Thus people who are anxious for the salvation of their souls, trample under foot human respect and worldly considerations, and seek after the true faith "which is in Christ Jesus," [1 Tim. iii. 13.] will find truth and peace for their souls.

It is evident that Our Lord Jesus Christ is not the author of all those contradictory creeds and churches. It is said as an excuse, by those founding them that the Church of Christ erred, and that consequently they are justified in instituting other churches. If this be so, then Christ has failed in his promises wherein he told his disciples, [St. Matt. xvi.] that "the gates of hell [or error] could not prevail against it, [the church,] and that he would be with it [his church], all days till the end of the world" [St. Matt. xxviii.] Christ could not have said, "He that heareth not the Church let him go to thee as the Heathen and the Publican," [St. Matt. xviii.] if that church could lead its members into error. Christ never gave permission to men to found churches according to their own fancies and natural inclinations, and absurd interpretations of certain texts of Scripture. True faith is necessary for salvation for St. Paul says, "without faith it is impossible to please God" [Heb. xi. 6.] and Christ says "he that believeth not shall be condemned" [St. Mark xvi. 16.] But outside of the Catholic Church, the depository of all truth, true faith in all that Christ has taught cannot be found. It is a common remark that all those different churches are as so many various roads, all leading to heaven, as roads that converge to a city. No reflection could be more false. There is one road to heaven, pointed out by Our Lord Jesus Christ, and that road is himself: "I am the way, the truth, and the life;" [St. John xiv.] and "and how narrow is the gate and straight the way which leadeth to life, and few there are who find it." Many roads pass by a city, and lead by a city, but do not lead into it. The founders of those various religions did not receive from Christ the extraordinary mission of improving on his work, and establishing a new church. The sects thus established, generally speaking, regard as the chief observances of religion, the reading of the Scriptures, or the listening to them when read, together with interior repentance and confession to God, who after all knows our sins in advance of this act; and an occasional partaking of the Lord's Supper, which after all they look upon as only bread and wine.

They put aside as useless the severe practices of penance, satisfaction for sins, confession, frequentation of the sacraments, the indissolubility of the marriage tie, fasting and other painful observances, besides the subjecting of the intellect to the mysteries of faith, and of the will to the regularly constituted authority of the Church: "Obey your prelates and be subject to them." [Eph. vi. 1.] "He that heareth you heareth me, and he that despiseth you despiseth me." [St. Luke x. 16.] We have studied the doctrines of many of those churches, some of whose tenets are anti-Scriptural, nonsensical and absurd, though sometimes based upon texts of Scripture badly understood and misinterpreted. This system is rather a fragmentary Christianity of pieces torn from the seamless garment of Christ. I again ask, can it be supposed that God is the author of all these various sects? Certainly not; for St. Paul warns the Romans against them in the following striking words; "Now, I beseech you, brethren, to mark them who cause dissensions and offences contrary to the doctrine which ye have learned, and to avoid them; for they that are such serve not Christ Our Lord, but their own belly; and by pleasing speeches and good words, seduce the hearts of the innocent." In the Acts of the Apostles, also, we find that St. Paul condemned them: "I know that, after my departure, ravenous wolves shall enter in among you, not sparing the flock; and of your own selves shall arise men speaking perverse things, to draw away disciples after them" xx, 29. And St. John brands all such false teachers as Antichrists: He says, "Even now there are become many Antichrists—they went out from us, but they were not of us; for if they had been of us they would, no doubt, have remained with us; but that they may be manifest that they are not all of us." [St. John ii. 18.]

Amongst these sects may be numbered the followers of Simon Magus and Cerinthus, the Arians, Donatists, Pelagians, Eutychians, Albigenses, Lutherans and all the sects that spring from them, Anti-Trinitarians or Socinians, and Latter-Day Saints or Mormons. In the midst of all this confusion of religions and religious opinions, we are asked will they be saved who are sharers of this Babel of religious opinions? To this we answer: God is their judge, and will punish and reward each one according to his faith and his works, [Matt. xvi. 27.] and according to the opportunities he had of knowing the truth. Some may be saved who are in invincible ignorance of the true Church; we mean those who have earnestly endeavoured to find out the truth, and have followed the dictates of an upright conscience, and performed all the good acts they could, and kept themselves from mortal sin; these may be saved, though not externally belonging to the Catholic Church; yet they belong to its soul. In this category we claim all baptized children who have not arrived at the age of discretion to find out anything better than they are taught by parents or guardians. How many persons are living in Catholic communities, who having all means of dispelling their errors within their reach, through carefulness, human respect and worldly motives, remain in their errors, is known only to God. St. Paul says, with the heart we believe unto justice, but with the mouth confession is made unto salvation. [Romans, x. 10.] We hear it said again, "I am an honest man, and injure not my neighbor, and therefore I shall be saved." We say that such a one guards only half of the precept; for Christ says, "Thou shalt love the Lord thy God with thy whole soul, and with all thy strength and with all thy mind;" [Luke, x.] and how can any one love God and his Son Jesus Christ whom he knoweth not? If any man loveth me he will keep my commandments. [St. John, xiv. 15.] But all the commandments are not comprised in being honest towards our neighbour.

There are also in the Catechism explanations of indulgences, which are not indeed a permission to commit sin, or condonation of restitution, or even a forgiveness of sins; but they are a relaxation of the temporal punishment due to sin after the eternal punishment due thereto has been remitted by the mercy of God and merits of Christ through the Sacrament of Penance.

Devotion to the Blessed Virgin, the Holy Mother of God, is also explained. Catholics do not pay her divine worship, which is due to God alone; but they reverence her more than any other creature; and love and respect her, because of her was born Christ the Son of God. [St. Matt. i. 16.]

We need not mention other points of doctrine that are expounded in the Catechism; but we exhort our Beloved Brethren, most earnestly to read it often, and to meditate upon it, and to instruct your children in it, especially on Sundays, that you may be able also to give a reason of the faith that is in you. (1st Peter iii. 15) Our Lord Jesus Christ thus addresses His eternal Father: "I give thanks to thee O Father, Lord of heaven and of earth, because thou hast hid these things from the wise and prudent, (of the world,) and hast revealed them to little ones. Yea; Father, for so hath it seemed good in thy sight." [Matt. xi.] Seek God with simplicity and humility of heart. Be earnest for the kingdom of God suffereth violence, and the violent bear it away [St. Matt. xi. 12.] We must besides do good works, often painful to nature and unite them with the divine actions of our Lord Jesus Christ on earth, filling up, with St. Paul those things that are wanting of the sufferings of Christ. [Col. i. 24.] Thus you shall draw waters with joy out of the fountains of your Saviour. [Is. xii. 3.] We earnestly exhort our co-labourers of the clergy to be diligent in employing three months, each year, in explaining the Catechism as our synodical decrees direct, as also to get a supply of catechisms for their people, who are surrounded for the most part by those who have a very false idea of the Catholic Church and her doctrines, and who do not hesitate to give free expression to their ill conceived ideas. We should be very sorry

indeed to belong to the Catholic Church were we obliged to believe the absurd doctrines attributed to it; but as our Lord was maligned so must be his disciples. We are consoled with the assurance of our Lord "Blessed are you when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake."

Rejoice and be exceeding glad, because your reward is very great in Heaven; for so they persecuted the prophets that were before you." [St. Matt. v. 11, 12.]

This Pastoral letter is to be read in all the Churches and chapels of Our diocese the first Sunday after its reception.

Given at St. Michael's on the Feast of St. Gregory Thaumaturgus, Nov. 17, 1871.

† JOHN JOSEPH,
Archbishop of Toronto.

THE BIBLE IN THE COMMON SCHOOLS OF THE UNITED STATES.—They are carrying matters with a high hand in the New York Common Schools. The Commissioners, determined to enforce the reading of the Bible in these schools, have caused to be ejected therefrom in several instances, the children of Catholic parents, who, in the exercise of their inalienable rights have refused to allow their children to take part in this bible reading, but who nevertheless are, in virtue of an execrable system of State Schoolism, still compelled to pay for the support of these obnoxious, and proselytising institutions. For a Catholic under any pretext whatsoever to take part in any Protestant religious exercise such as this Bible reading is intended to be, is as much an act of apostasy, as it would have been on the part of the early Christians to have burnt incense before the image of a heathen Emperor. It was but a small thing to take betwixt finger and thumb a pinch of incense and throw it on the fire; but then the act, trifling in itself, symbolised a good deal; and rather than be guilty of it, thousands of all ages and conditions preferred to suffer torture, and loss of life. So with bible reading in the common schools. No Catholic parent can ever consent that his child shall in any manner, or on any pretext, take any part, in common with Protestants, in any act of worship, or of religious instruction.

The same spirit that animated the Catholics of Ireland in their opposition to Protestant State-Schoolism in the land of their birth, will we are sure continue to animate their descendants in their opposition to State-Schoolism on this side of the Atlantic. Yield they will not; and as in Ireland their stubborn resistance has at last led to the overthrow of State-Schoolism, so we may reasonably hope that in America it will at last compel the abandonment of the equally odious system of State-Schoolism, and inaugurate an era of Free Education.

And herein we see the benefit that Catholics in U. Canada derive from their legal right to establish separate schools. The full benefit of that privilege is not to be estimated merely by the number of separate schools which they have established and support, but by the limits which it imposes to the tyranny of a Protestant majority. What, when it has unlimited power, that majority is capable of, we see by the New York school laws; and if in U. Canada, it does not proceed to the same lengths, it is because the Separate School law, imperfect though it may be, acts as a kind of safety valve, through which, when raised to too high a pressure, the steam of Protestant tyranny leaks out, and expands itself innocently.

Our readers may remember how some short time ago much scandal was occasioned to our High Church Anglican friends by the announcement that two of their bishops had officiated in Presbyterian pulpits in Scotland, and taken the lead in the usual services of the Established Church of Scotland. The Anglican dignitaries whose conduct was thus impugned tried to shuffle out of the scrape, by pleading that though they had officiated within the walls of a Presbyterian place of worship, they had done so for the special accommodation of the Protestant episcopals of the district, and that the services by them conducted were on the Anglican, episcopalian, not Scotch Presbyterian model. This flimsy excuse has been effectually disposed of by a Resolution passed by the Presbytery of Abertaff, published in the *Scotsman*, and couched in the following terms:—

"The Presbytery find that Mr. Cameron fully authorized, in terms of the Act of Assembly, 1871, to avail himself of the services of the Right Rev. the Archbishop of York and the Right Rev. the Bishop of Winchester, inasmuch as they are both ordained ministers of the Church of England—the other established Church of this Empire—and conducted the said services according to the usual forms of worship observed in the Church of Scotland."

Mr. Beecher the notorious Protestant minister at New York made a remarkable announcement in the course of a lecture lately delivered by him on the subject of Science and Theology. Speaking of the Scriptures, he had the modesty to confess that "although his whole life had been spent in the study of the Scriptures, he was not competent to investigate them;" and that "if he were obliged to choose between a book, a record,—and a living church made up of living men interpreting God's providence, he would say 'Give me the church by all means.'"

BUNCOMBE.—The Montreal *Witness* is, or pretends to be, in great anguish, or tribulation of spirit over the fate of a young lady, the daughter of Protestant parents, and a pupil at the Convent of Pointe Claire, who it seems has made profession of the Catholic faith, and has been received into the Church which numbers amongst her devoted children, a Fenelon, a St. Vincent de Paul, a St. Charles Borromeo, a St. Francis Xavier, and an innumerable multitude of Saints. Now whence this anguish? we ask our contemporary: Do you really believe that all these are amongst the damned; and that the young lady whose fate you pretend to deplore, over whom you shed your tears as over one "insulated with the virus of Popery"—has lost her soul, or even imperilled her salvation, by the step that she has taken? and if so, why? That her material prospects may be impaired by her reconciliation with the Catholic Church; that her worldly interests may in consequence be seriously affected—is very possible—for such is necessarily the case with all converts from Protestantism to Catholicity. We admit frankly that, if clothes for the back, and food for the belly; that if what is called social position, and the esteem of Mrs. Grundy generally, be the main objects of human existence, the convert to Catholicity is the greatest fool, and the most pitiable wretch in creation; and that there is but too good cause for the grief manifested by the *Witness* over the sad fate of the young lady whose conversion to Catholicity he records, and holds up as a warning to all Protestant parents against sending their children to a Catholic school or convent. But why he should profess anxiety for her spiritual welfare we cannot see, nor can he explain.

The *Witness* urges as a reproach against the Canadian government, and against Sir George Cartier in particular, that no action has been taken to punish the parties guilty of an assault upon Mr. Muraire last summer. That assault certainly ought to have been punished; but it seems to us that it was, and is, for Mr. Muraire himself to take the first steps towards that end, by identifying and lodging complaints against those who threw potatoes and beef bones at him. In short the case appears to us to be one rather for the police magistrate than for the Minister of State, to deal with.

We see that our Catholic friends at Lindsay, acting under the inspiration and guidance of their excellent pastor, the Rev. Mr. Stafford, have lately opened a Gymnasium in connection with their Separate School. This building is in length 104 feet, 38 feet in width, and 22 feet in height. His Lordship, Mgr. Iroan, Bishop of Kingston presided at the opening, and expressed his high satisfaction. We hope the example of Lindsay may be generally followed.

Small-pox, we are sorry to see by reports from all parts of the country, is again becoming very prevalent as well in Canada, as in the U. States. This must in great measure be attributed, either to the neglect of vaccination, or the employment of defective vaccine matter. The mortality from this cause in Montreal during the past week was eleven, of which ten cases occurred in the Eastern district of the City, where, whether it be from ignorance or prejudice we know not, the practice of vaccination is greatly neglected.

WHICH IS THE LAND OF LIBERTY? CANADA, OR THE UNITED STATES?—A respected correspondent puts this question, and furnishes the following facts, which are suggestive of the answer:—

THE BIBLE IN SCHOOL.—What took place at Hunter's Point, N.Y., cannot take place in Canada. At Hunter's Point, N.Y., a teacher undertakes to eject from school a scholar who refused to join in the exercise of reading the bible. In Canada, no child is required to be even present at any religious exercise objected to by his parents. Which is the land of liberty?

The City of Montreal is to be honored with a visit from the Grand Duke Alexis who may be expected on Monday the 11th inst. The illustrious stranger will also extend his visit to Ottawa, where he will become the guest of His Excellency Lord Lisgar our Governor General.

A woman, the wife of a man named Bisson etc, died the other day with every appearance of having been poisoned. A warrant has been issued for the arrest of her husband, who it is reported has been arrested.

We see by the Quebec *Mercury* that Mr. Gahan, known to many of our readers as *Tierna N'Oge* has been lecturing with much success at Quebec on the subject of *Homo Rube* for Ireland.

SYRIAN MISSIONS.—The sum in aid of the funds of these Missions, taken up in the Parish of Longueuil amounts to \$1,020.

The first examination of the Pharmaceutical Association of the Province of Quebec, was