

The True Witness

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MONTREAL, FRIDAY, NOVEMBER 6, 1874.

ECCLIASTICAL CALENDAR, NOVEMBER—1874.

- Friday, 6—Of the Octave. Saturday, 7—Of the Octave. Sunday, 8—Twenty-fourth after Pentecost—Octave of All Saints. Monday, 9—Dedication of the Basilicas of SS. Peter and Paul. Tuesday, 10—St. Andrew Avellino, C. Thursday, 11—St. Martin, B. C.

NEWS OF THE WEEK.

The trial of Kulmann, charged with attempting to assassinate Prince Bismarck was brought to a close on the 30th ult., by a verdict of Guilty, and a sentence of fourteen years imprisonment was passed on him, to be followed by ten years suspension of civil rights, and police surveillance. A plea of hereditary insanity, or at all events weakness of intellect, was set up; and it was sworn that his father was an habitual drunkard, that his mother died deranged, and that his mother's father committed suicide. The trial of the Count Von Arnim is expected to come off about the 14th of this month.

As usual the reports from Spain as to the progress of the war are contradictory, and quite unreliable. The revolutionary party have the manipulation of the telegrams, and of course avail themselves of this to represent their cause as triumphant, and that of the King as desperate.—From other parts of the Continent of Europe there is nothing of much importance.

The difficulties betwixt China and Japan will, it is said, be amicably arranged.

Lepine, arraigned for the murder of Scott, has been found guilty, but with a recommendation of mercy. What the Government will do it is hard to say but we cannot bring ourselves to believe that there is any fear that the extreme penalty will be inflicted. It is time that this sad Red River business should be brought to a conclusion one way or another.

The Legislature of the Province of Quebec is to meet on the 3rd of next month. A large meeting was held at Quebec on the evening of the 2nd inst. to protest against the condemnation of Lepine, who has been sentenced to be hung on the 29th of January. Many of our most prominent public men of Lower Canada assisted, and insisted strongly on the granting of an amnesty, if this be not done the French members of the Cabinet will, it is hinted, resign.

PROFESSION OF FAITH OF FREDERICK AUGUSTUS.

The conversion of the Marquis of Ripon to the Catholic faith has almost driven some men mad, and we notice with pain a sad change in the tone of Protestant journals, even of the highest standing, when speaking of the Catholic Church and her doctrines. Even journals such as the London Times, hesitate not to insert in their columns absurdities of which even a Montreal Witness would be ashamed; so gross, so palpable are their misrepresentations of what the Church teaches, of what she exacts of those whom, from the sects, she receives within her fold.

As an instance, we refer our readers to a long article, communicated, which appeared the other day in the Times. This article was published with the avowed intent of showing "what conversion to Roman Catholicism meant," and for this purpose it cites what it pretends was "the confession exacted from the Elector, Frederick Augustus," of Saxony, who, towards the close of the seventeenth century, became a Catholic. In this extraordinary document we read that, amongst other strange things, the royal convert professed:—

- CLAUSE 2. That any new decrees made and ordained by the Pope, whether based upon Holy Writ or not, are of Divine origin, and as such must be more highly respected by the laity than the commands of the living God. CLAUSE 4. That every one is bound to accord Divine honors to the sacred person of the Pope, and to adore him with the lowest bodily prostration such as is due to the Lord Christ Himself. CLAUSE 10. That the Roman Pope has power to change Holy Writ, to add to it, or to take away from it. CLAUSE 12. That it is a heretical and damnable practice to partake of Holy Communion in both kinds. CLAUSE 13. That those partaking of it in both kinds—as for instance the celebrant—"eat mere bread, and drink mere wine." CLAUSE 17. That the Holy Virgin Mary ought to be more highly regarded both by angels and men, than Christ the son of God. These are only a few specimens; but that a journal of the high standing, and higher pretensions of the London Times, should publish such palpable nonsense, and palm it off on its readers as a true and correct statement of Catholic dogma, and of what all who join the Catholic Church are called upon to profess, is a sad sign of the times, and shows to what a height the No-Popery fever is raging in England since the conversion of Lord

Ripon has attained. Six months ago, no journal with the slightest regard to its reputation, would have dared to publish such absurd trash.

But the reader will ask, what authority does the writer in the Times adduce in support of the genuineness of this extraordinary document? We quote again from the article in question:—

"This remarkable confession of Frederick Augustus II. was published for the first time in 1770, in the Hamburg Anti-Popistisches Journal, by the Rev. R. Fiedler, once a priest in the Augustinian convent of Vienna, and subsequently a Protestant clergyman and deacon of the Lutheran church in the Duchy of Mecklenburg. The above translation is taken from Forster's well known work 'The Courts and Cabinets of Europe in the Eighteenth Century.'"

Good authority no doubt; that of an apostate priest who, about a hundred years after the occurrence alluded to, published, for the first time, in a provincial newspaper, the pretended profession of Frederick Augustus. Where he obtained, or professed to have obtained, sight of the original: how he, a Protestant minister, came to obtain access to it at all, are of course matters on which the article in the Times throws no light. The obscure priest, of whom, but for his apostasy, and breach of vows, the world would never have heard published these monstrous lies in 1770, "for the first time," and the Protestant press in 1874 accepts, and circulates them as Gospel truths! Of such stuff are the teachers of Protestantism made.

BISHOP DUHAMEL.

His Consecration.—Imposing Ceremony.

LUNCHES, FIREWORKS, &c., &c. Thursday Oct. 28th, Festival of SS. Simon and Jude, will be a day long to be remembered in the annals of Roman Catholicism in the Diocese of Ottawa. It marks as it were a second era in the history of that Church in the Episcopate. The occasion was the consecration of Mgr. Duhamel to the high and honorable position of Bishop of the Diocese.

The Right Rev. Joseph Thomas Duhamel was born at Contrecoeur, in the County of Vercheres, in the month of November, 1841. A few years later his father, who was a farmer there, removed to this city, and young Duhamel entered the St. Joseph's College, where he completed the usual literary course; and he afterwards entered the Ecclesiastical Seminary, where he pursued his theological studies with remarkable success. Having been ordained a priest in 1863, he was appointed curate at Buckingham, and was three years afterwards transferred to St. Eugene, where, as parish priest, he was remarkable for his zealousness and piety, and his rare administrative ability. The parish of St. Eugene was at the time one of the poorest in the diocese, and its parish church, the construction of which had been commenced by his predecessor still remained at the time of his advent in a half finished condition, owing to the apparent inability of the parishioners to provide funds for its completion. M. Duhamel was not however to be easily discouraged; and to his tact and energy the handsome structure of St. Eugene, reckoned as one of the finest in the diocese, owes its existence. In him the cause of education found a firm friend, and under his care educational and charitable and benevolent institutions sprung up which must remain as lasting monuments to his zeal and piety. He held a high place in the confidence and esteem of the late Bishop Guignes and accompanied him on his journey to the Oecumenical Council at Rome and afterwards to the Council held at Quebec in the month of October, 1873, in the capacity of theologian. Here he treated the subjects allotted to him with such ability, depth of thought and research, as to bring himself prominently under the notice of the assembled prelates.

His Lordship is in stature rather under the middle height, and possesses well defined features broad forehead and an expression of face indicative of energy and determination.

His replies to the addresses presented to him showed a delivery in French at once graceful and fluent; in his sentences in English he evinced equal power, but was more slow and cautious. Not having yet attained his thirty-third anniversary, many years of useful labour are, we trust, yet in store for him in this important Diocese, when his long and intimate acquaintance with its requirements, and his well known tact and ability will enable him to administer its affairs successfully and harmoniously amongst a population embracing various nationalities.

FAREWELL TO HIS LATE PARISH.

Bishop Duhamel paid a farewell visit on Sunday, 25th Oct. to his late parish, St. Eugene. He was accompanied in this visit by several other clergymen from the diocese. The people of the parish were rejoiced to have the opportunity to bid their late pastor a fervent farewell. The splendid church which was completed by his exertions was crowded with people eager to honor their pastor, now elevated to a position of such eminence. On ascending to the pulpit he took the following words of Jesus Christ for his text:—"Go ye into all parts of the earth and preach the Gospel to all people."—St. Mark, ch. 16. He spoke in English and in French with more than ordinary force and eloquence, referring to his departure from among them, but only to preach the Gospel in the vast diocese of Ottawa. His concluding words were very pathetic and impressive, so that tears flowed freely down the cheeks of many present. His Lordship himself being unable to restrain his emotion on the occasion. After Mass, addresses were presented to him in French and English, to which he replied. On Saturday, the 24th October, an address was presented to him by the people of Rigaud at Bourget College.

THE CONSECRATION.

Mgr. Duhamel was on Thursday morning 28th Oct., amidst the most imposing ceremony consecrated in the Episcopal chair as successor to the late lamented Bishop Guignes. The ceremonies began about ten o'clock with a Grand Mass accompanied with a fine choral service under the direction of Chevalier Smith.

The following eminent and distinguished prelates were present to assist in the solemn service: Archbishop Taschereau, Quebec; Mgr. De Saufelles, Vercheres; Mgr. Langevin, Rimouski; Mgr. LaFleche, Three Rivers; Mgr. Fabre, Montreal; Mgr. LaRoque, St. Hyacinthe; Mgr. Racine, Sherbrooke; Mgr. Walsh, London; Mgr. Wadhams, Ogdensburg, N. Y., and a host of others. The Consecrator seated himself in a chair in front of the High Altar, and the Bishop elect, invested with the various vestments, approached between the assistant Bishops, who both wore their white mitres, and uncovered making a profound salutation. They then were seated for a moment, and rising, the senior assistant, turning towards the Consecrator, said "Reverendissimo Pater, postulat unctio mater Ecclesie Catholica ut hunc presbiterum ad omnes episcopatus sublevari." The Consecrator, Archbishop Taschereau, asked in Latin, "Have you an Apostolical mandate?" The Senior responded, "We have." The Consecrator said: "Legatur." (Let it be read.) The Notary of the Consecrator then took the mandate and read it, saying "Deo gratias." The Bishop then took the oath of office, upon

his knees, promising to visit the tombs of the Apostles, to render account to the Pope and his successors concerning his diocese, the state of the Church and the discipline of the clergy, and the cure of souls, to humbly receive Apostolical mandates, etc., etc., and following, word by word, the reading of the oath with the Consecrator, he kissed the Gospels, held open in the hands of the latter, saying Sic vos Deus adjuvet, et haec Dei Evangelia. After this came the examination, conducted by the Consecrator, into matters of faith, doctrine, dogma and discipline, and to each principle the Bishop elect responded, "I believe it with my whole heart." After the examination the assistants led the Bishop elect to the Consecrator, whose hands he kissed. The Consecrator then, deposing his golden mitre, turned to the altar and repeated the Creed, the other Bishops doing the same in their turn. After this the Consecrator kissed the altar and sensed it. Returning to his throne the choir sang the "Hallelujah." The Bishop elect then proceeded to his altar, where the acolytes placed upon his feet white sandals, embroidered with gold. He was then invested with the Episcopal crozier, and the stole was flung over his shoulders. He was then invested with the tunic and dalmatic, the chasuble and maniple; thus vested he approached his altar and read the mass, never turning to the congregation except to say "Domine vobiscum," as in ordinary masses. The office of the day went on as usual. The Bishop elect was then conducted before the Consecrator, who, wearing the mitre, had taken his place in front of the altar. All being seated the Consecrator said "It is the duty of the Bishop to judge, interpret, consecrate, ordain, offer, baptise and confirm." Then, all rising, the Consecrator advancing said "Let us pray, my dear brethren, that for the glory of His Church the Almighty may communicate to this Elect the abundance of His Grace." All then knelt down except the Bishop elect, who prostrated himself on the left of the Consecrator. The Litany was then commenced with the Kyrie Eleison. At the words "Et omnibus," the Consecrator rose, and taking the Episcopal staff, made, while chanting the Litany, the sign of the cross on the Bishop elect, and the same was done by the assistants, still kneeling. Then, when the litanies were concluded, the Consecrator silently placed the Gospels upon the head and shoulders of the Bishop elect, so that they might be held in place by a Chaplain, and then with the assistants, laying both hands upon his head, he said, "Receive the Holy Spirit." An instant of prayer intervened, for the benediction of sacerdotal grace upon the elect. After this followed the anointing, the Consecrator dipping his finger into the chrism and circling the head of the elect, (bound with a linen cloth) with it, and saying "Unctur te consecratur caput tuum celestibus benedictione, ordine pontificati." He made the sign of the cross three times on the head of the elect saying In nomine Patris et Filii et Spiritus Sancti Amen. After the unction, the Consecrator cleaned his fingers with bread crumbs. After further chanting of the service, the Consecrator, the Bishop elect being kneeling before him, anointed his hands consecrating them to episcopal service. The Bishop elect having been asperged with holy water, he knelt before the consecrator, who vested him with the mitre, and placed the pectoral cross in his hands, blessed the ring of office and placed it on the third finger of the right hand. Then taking the Gospels, which the Bishop elect received without parting his hands, he said, "Receive the Gospel; go and preach it among the people confided to you; God is strong enough to augment in you His grace." This having been done, the Consecrator admitted the Bishop elect to the kiss of peace, and each of the Assistant Bishops doing the same and saying, Pax tibi (Peace be with you), he replying, Et cum spiritu tuo (and with thy spirit). Then the consecrated Bishop having returned to the altar his head was cleaned with bread crumbs and a linen towel, his hair arranged, and his hands laved in a silver basin. The Consecrator returned to his chair, washed his hands also, and continued the mass to the Offertory.

DECORATIONS.

The interior of the Cathedral was very beautifully ornamented with red, green, white and blue festoons, which were arranged with a degree of taste and good judgment, which we never hitherto have seen surpassed. It formed a striking contrast with the decorations on the occasion of the obsequies of the late Bishop Guignes. It presented a scene very enchanting, and blended a harmony that reflected creditably upon the designer. The altar was beautifully decorated under the direction of Father Bouillon. The apex was a draped muslin crown topped with a simple silver cross. The next in order of beauty was the Bishop's throne. It was a large mantled and red cushioned seat, and was surmounted by an oval canopy with the coat of arms of the Holy See above all. The canopy motto encircling the whole was "Prae nos virgo immaculata." Around the entire circumference of the altar in large white letters, reised on a red background, where the words "Secundum ordinem Melchisedec Pontifex Sacerdos latic costatus ut nobis esset Pontifex, Archibishop Taschereau associated as Consecrator, and the sermons were preached by Bishop Langevin, of Rimouski, in French, and the Rev. Father Mylan, of Montreal, in English. Mgr. Langevin preached an elegant discourse, and we regret that want of space prevents our giving a translation of it.

ENGLISH DISCOURSE.

The Reverend Father Mylan then ascended the pulpit and spoke as follows:—"As my Father has sent me I also send you."—John x. 21. My FRIENDS,—How beautifully these words reflect the greatness of the Divine Redeemer in his goodness towards his creatures redeemed. How sweetly do those words which flow from the lips of Jesus Christ himself, and how deeply and how brightly do they impress our souls. All nations of the earth except the Jews, were immersed in the thickest darkness and corruption. And ever since our first parents partook of the forbidden fruit and thus transgressed the law of God, no ray of hope save from the above could suffice. The Divine Redeemer was at last given; the Son of God became the son of man. He had sanctified with His Divine Person this sinful earth, placed the germ of truth among men, and watered it with his own blood. The Divine words "As my Father has sent me I also send you" were spoken by the Redeemer himself. Here is the charter of the Divine authority of the Catholic Church and the warrant of her Divine mission to teach all men. This blessed sentence of the Son of God has removed the cloud which veiled from sinful man the knowledge of divine truth: "As my Father has sent me I also send you." No text in the whole Scripture is more appropriate to our present ceremonies than this. Citizens of the Episcopal See of Ottawa, on this bright day we behold your flourishing city—we view the parish who lately mourned the demise of a venerable episcopal predecessor. You, who have been thus deprived now see, the imperial manifestation to come from the Eternal City—a mandate from the representative of the Incarnate Son of God, whose power is now visible amongst you, concentrated by that mandate in the person of your new Bishop. A new teacher, you have; a pastor to teach the same doctrines which the poor shepherds and fishermen taught nineteen hundred years ago. No finer text than that which I have chosen to address you briefly on to-day. Brief shall we be, for the length of the ceremony renders this necessary. The mission of the Catholic Church is seen bright-

LYNCE.

After the imposing ceremonies of the consecration were concluded, the many Church dignitaries were entertained to a luncheon in the French Canadian Institute. The affair was a grand success and passed off very satisfactorily. The brass band of St. Joseph's College was in attendance and played some fine selections during the dinner. After retiring the party repaired to St. Joseph's College where the afternoon and evening was spent in examining into the status and condition of the institution.

FIREWORKS, &c.

In the evening, Mgr. Duhamel entertained at dinner, or supper, as it was called, upwards of one hundred and fifty clergymen of the diocese in the refectory of the Peres Oblats, in St. Joseph's College. The dining room was tastefully decorated, and the refreshments all that the heart could desire. Outside there were five bands, a great multitude of people, and fire works—Roman candles, rockets and fireworks—illuminated the air for miles around. The College was illuminated, and a fire-balloon was sent up and only disappeared after the light had assumed the appearance of a star of the third magnitude. The people present seemed to be exceedingly pleased with the fête, and, indeed, had reason to be so, for all went merry as a marriage bell.

The dome of the building occupied by the Ladies of the Congregation Notre Dame was finely illuminated, and many of the private residences in the neighbourhood of the College exhibited Chinese lanterns, so as to add greatly to the general excellence of the demonstration, speaking highly as it did for the religious zeal of the people. A statue of the Blessed Virgin was placed at the south end of the square, where the band of the College discoursed most eloquent music.—Ottawa Times.

MONTREAL CENTRE.

The decision of the Judges in this Election case is to the effect that the late return of M. P. Ryan, Esq., was null and void, owing to the irregularity of the voters' list, and illegal expenditure; but Mr. Ryan is, by all the Judges, declared innocent of all complicity in the illegal acts. The consequence is that there must be a new election when Mr. Ryan will again present himself. It is however much to be feared that the voters' lists will again be open to legal objections, for the authorities to whom is entrusted the task of preparing these lists seem to be sadly ignorant of, or indifferent to, what the law requires of them.—There is, and can be, no excuse for mistakes on such an important matter. Several candidates are spoken of for Montreal West. Amongst others Mr. McKenzie, whose election has just been declared void, and Mr. Stephens. Mr. Clendinning is also spoken of.

ly, enough in these words. "As my Father has sent me, I also send you." But a certain and precise idea of her mission are obtained from Christ's farewell in these words: "All power is given to me in Heaven and earth. Go, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the consummation of the world." The Divine mission of the Church therefore imposed on the Church the onus of preaching to all nations throughout the entire globe. The Church was to preach the same faith, to prove the truth of which Christ suffered the agonising death of the cross. The truth of God is unchanged and unchangeable, like Him who gave it to us. The unity of existence by all things visible and invisible, must also be shown the greatest of all God's greatest work—the Church. For the purpose of unity all the powers of the Church were centred by Almighty God in the person of the Pope, His vicar upon earth. "Thou art Peter, and upon this rock I will build my Church, and to thee I will give the keys of the kingdom of Heaven."

The gates of hell shall never prevail against the Church. The Church of Peter therefore having been occupied by the Roman Pontiff, having been protected by the Almighty hands of God's only Son stands thus unchanging and unchangeable as a rock. As being thus forever confirmed in infallible truth, was sent forth to teach all nations. In the sincerity of its faith, in the true teachings of the Shepherd, it stands therefore before the vast universe as a symbol of unity in doctrine. Such is the constitution of the Catholic Church, the Son of God, the Father of our Church is thus represented by his terrestrial representative, the Pope. The Church has the mission, therefore, of carrying out the teaching of those principles of virtue and truth which brought down the Son of the Eternal to give in person to all men, and the language of the Saviour to His Apostles, "As the Father hath sent me I also send you," will be evidenced, practically in the Church of God from the preaching of the Apostles to the end of time. This fact is as visible to our faith as the light of day to our sense of light, and deservingly according of the most serious consideration on our part. The reverend gentleman then brought his sermon to a very forcible conclusion by deducing from the facts thus laid down the necessity of the laity of the Diocese of Ottawa of proving their attachment to the Holy See by obeying the Christian command of the new Bishop in every respect. The eloquent addresses of the reverend speaker were listened to with marked attention, and the greatest interest was manifested by his large auditory in his remarks.

PINACE.

At the conclusion of the sermons the consecrating Bishop seated himself before the altar, and the consecrated advanced from his chapel, supported by acolytes bearing immense tapers, and knelt before him, and presented two salvers of "pain benit," and two small casks of wine, one silver and one gold, and then reverently kissed the hand of the Consecrator. The Consecrator and the consecrated Bishop then received the Holy Communion in both kinds. After this the Archbishop gave his benediction to the new Bishop who remained half kneeling on the Epistle side of the altar. After asperging him with holy water, he blessed and placed upon his finger the Pontifical ring, and then taking him by the left hand, he enthroned him in the Archbishop's chair on the highest step of the altar, and placed the crozier in his left hand. The Consecrator then turned towards the altar and commenced the Te Deum, which was taken up by the choir and sung with wonderful effect. As soon as the Te Deum was commenced the consecrated Bishop, preceded by cross bearer and acolytes with lighted tapers, and supported by the assistant Bishops, left the throne, and walked slowly through the Church blessing the people on both sides, who knelt low to receive his benediction. On the conclusion of the Te Deum the new Bishop returned to the altar and resumed the seat. The Anthem was repeated and then the Consecrator prayed that God might be pleased to bless the Pastor and Rector and all the faithful, to extend His propitious care to His servant elevated by his will to the Episcopate.

LUNCHE.

After the imposing ceremonies of the consecration were concluded, the many Church dignitaries were entertained to a luncheon in the French Canadian Institute. The affair was a grand success and passed off very satisfactorily. The brass band of St. Joseph's College was in attendance and played some fine selections during the dinner. After retiring the party repaired to St. Joseph's College where the afternoon and evening was spent in examining into the status and condition of the institution.

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FUNERAL OF A DECEASED MEMBER OF THE SHAMROCK LACROSSE CLUB.—One of the largest funeral corteges we have seen for a considerable time followed the remains of James Nowd from his aunt's (Mrs. Quinlan's) residence, Elleanor street, Sunday, to the R. C. Cemetery. Deceased was an active member of the Shamrock Lacrosse Club and of the St. Patrick's Benevolent Society, and was a universal favorite from his kind and gentlemanly demeanor through life. The Benevolent Society's band also attended and played the Dead March in Saul, along the route.

THE SYLLABUS.

As approved English text with notes compiled from the Dublin Review. BY M. J. W. III.—Indifferentism, Latitudinarianism. Prop. XV.—Every man is free to embrace and profess that religion which, led by the light of reason, he may have thought true. Prop. XVI.—Men may in the practice of any religion whatever find the path of eternal salvation, and attain eternal salvation. Prop. XVII.—At least good hopes should be entertained concerning the salvation of all those who in no respect live in the true Church of Christ. Prop. XVIII.—Protestantism is nothing else than a different form of the same Christian religion, in which it is permitted to please God equally as in the true Catholic Church.

NOTES.

In order to show the more clearly the exact meaning of Prop. XV, we will quote the entire passage which censures that Proposition. It occurs in the condemnation of a certain Spanish book, on June 10th, 1851; and it runs as follows:—

"The author, although a Catholic, and as is reported, a priest, in order that he may more securely and with impunity follow out that indifferentism and rationalism with which he shows himself infected, denies that the Church has power of dogmatically defining that the religion of the Catholic Church is exclusively the true religion; and teaches that it is free for every man to embrace and profess that religion which, judged by the light of reason, he may have thought true."

This, then, is the tenet which Pius IX., here condemns as Indifferentism: a denial that Catholicism is exclusively the true religion, and a consequent affirmation that every man may freely choose whatever religion his reason prefers. The context alone, then, interprets the condemnation. Yet even apart from the context, its meaning is surely clear. Let us suppose some moralists to maintain that "it is free for every man to fight a duel under those circumstances in which he judges that reason would sanction it." Every one would understand them to mean that there is no divine precept against duelling, and not merely that a man may be invincibly ignorant of that precept. Just so this censured proposition obviously means that there is no divine precept against embracing any religion other than the Catholic; it cannot be understood merely to state that a man may be invincibly ignorant of such precept. It is the former thesis, then, which is censured, and not the latter.

To Prop. XVI., also, we will give its one legitimate illustration, by quoting the entire passage which condemned it:—

"To this appertains that shocking system, extremely repugnant to the natural light of reason itself, concerning the indifference of any particular religion (cujuslibet religionis indifferentia), whereby these sophists, removing all distinction between virtue and vice, between truth and error, between goodness and turpitude, pretend that they can obtain eternal salvation in the practice (cultu) of any religion: just as though there could ever be any participation of justice with iniquity, or any fellowship of light with darkness, or any agreement of Christ with Belial."

Now the character of a man's worship absolutely depends on the character of his belief. And since no one can advance towards Heaven except by exercising faith in a greater or less portion of Catholic doctrine, neither can he advance thither except by practising at least some integral portion of Catholic worship.

But the misbelievers here denounced profess that the Hindoo can gain salvation by offering human victims and practising foul impurities, no less than the Catholic by fasting and prayer; "as though," well may the Pope add, "there could be any participation of justice with iniquity, or any fellowship of light with darkness, or any agreement of Christ with Belial."

The two Papal pronouncements in which Prop. XVII. is condemned are so momentous, that we will quote them at length; beginning with the later (Epist. encycl. Quanta conficiamur, 17 Augusti, 1863), which is the clearer and more explicit of the two. We will put into italics the more important sentences in either direction.

"And here, our beloved sons and Venerable Brethren, we must again mention and condemn that most grievous error in which some Catholics are unhappily plunged, who think that men living in errors and external to the true faith and Catholic unity can arrive at eternal life. Which, indeed, is opposed in the greatest degree to Catholic doctrine. It is known, indeed, to us and to you, that those who labor under invincible ignorance concerning our most holy religion, and who lead a virtuous and correct life, sedulously keeping the natural law and its precepts engraven by God on the hearts of men, and prepared to obey God—(that these men)—are able, through the operation of Divine light and grace, to obtain eternal life; since God Who clearly sees, searches, and knows the minds, dispositions, thoughts, and habits of all men, according to His supreme goodness and mercy, does not suffer that anyone should suffer eternal punishment who has not on him the guilt of voluntary fault. But the Catholic dogma is also most notorious; namely, that no one can be saved outside of the Catholic Church, and that those men who are contumacious against the authority and definitions of the same Church, and who are pertinaciously divided from the unity of the Church herself, and from Peter's successor, the Roman Pontiff, to whom the custody of the vineyard has been entrusted by the Saviour—(that such men)—cannot obtain eternal salvation. For the words are most clear of Christ the Lord, 'If he hear not the Church, let him be to thee as a heathen and publican.' He that heareth you heareth Me, and he that despiseth Me despiseth Me; but he that despiseth Me