

The True Witness.

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

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MONTREAL, FRIDAY, MAY 14, 1869.

ECCLIASTICAL CALENDAR. MAY-1869. Friday, 21 - Ember Day. Of the Octave Saturday, 22 - Ember Day. Of the Octave Sunday, 23 - First after Pentecost. Monday, 24 - S. V. M. Help of Christians. Thursday, 25 - St. Gregory VII., P. C. Wednesday, 26 - St. Philip Neri, C. Thursday, 27 - Corpus Christi.

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

To CORRESPONDENTS - J. M. declined. Lord Cecil may have no authority or commission to preach; but at the worst he is as much a minister of the Gospel, and has just as much authority to preach, as has the Archbishop of Canterbury or any other Protestant minister. An Officer of Her Majesty's service, whether commissioned or non-commissioned, whether a "light" or a "heavy" is, in virtue of his military rank, as validly ordained, and as much of a priest as if he had imposed on him the hands of the whole Bench of Protestant bishops.

NEWS OF THE WEEK.

Whilst in the House of Commons they are busy in pushing the Irish Church Bill through its several stages, in the Lords the social condition of Ireland is the subject of discussion; and the Ministry is assailed with questions as to what measures it proposes to adopt for putting a stop to the agrarian outrages which have again become of late fearfully numerous. No positive answer has as yet been elicited to these enquiries: but it is probable that as soon as the Church question is disposed of, the Ministry will lay before Parliament some scheme for adjusting the far more difficult Land question, which indeed lies at the bottom of the so-called Irish difficulty. It is surmised that betwixt Mr. Bright and his colleagues serious differences of opinion exist as to the mode in which this difficulty is to be encountered; and it is hinted that these differences of opinion are so serious, that they may lead to the elimination from the Cabinet of the Quaker Minister. The Church Bill may now be considered safe, in so far as the Commons are concerned, but it will not pass the Lords this session without a hard fight. Mr. Cardwell in reply to a question addressed to him stated that the Government had no reasons for countermanding the order for the withdrawal of troops from the British North American Colonies.

The remains of the illustrious O'Connell have been removed to the cemetery at Glasnevin. The ceremony attracted a large attendance, but no demonstrations of a riotous nature took place. The visit of the Prince to the North of Ireland was the signal for an Orange manifestation.

From the Continent we learn that the elections in France are provoking much excitement, particularly in Paris. The army seems however to be with the Emperor, and so long as this remains the case, he has nothing to fear: for in France, the army is the only political institution of any weight, or which it is worth the trouble to conciliate. In Italy a great reaction in favor of the Papacy is evidently taking place. All who are not prepared to go the whole length of the extreme revolutionary party, or Mazzinians, are now becoming conscious of the fact that the Pope is the sole guardian of freedom and social order, the only barrier left to oppose the violence of democratic despotism. Victor Emmanuel is thoroughly despised by all parties: and all now see that the horrors of the threatened social revolution, can only be warded off by strengthening the hands of the Holy Father. Affairs in Spain remain in the same unsettled state, and as yet there are no prospects that political order will be evolved from the chaos into which the revolutionists, and a mutinous army, have plunged that unhappy country. The insurrection in Cuba continues, and though we are told that it is nearly crushed, we believe that the days of Spanish rule in that fine island are numbered. On this Continent the great event of the past week has been the laying of the last rail of the

Pacific Rail Road, so that now the Eastern and Western coasts of America are bound together. This is one of the wonders of the nineteenth century, which has already witnessed so many wonders—the bridging over of the ocean by means of steamboats, and the laying of the telegraph cable across the Atlantic. The newspapers report favorably of the appearance of the growing crops in the wheat producing parts of the Union, and from U. Canada the same gratifying intelligence reaches us. Owing to the late Spring, and the wet weather, farming operations in the Lower Province have been somewhat retarded.

THE DEAF AND DUMB ASYLUM, MILE END.—In the month of October last, there appeared in the Montreal Witness a communication, which we copy below:—

"THE LATE 'DEAF AND DUMB' CONTROVERSY. (To the Editor of the Witness.)

"Sir, I hope you will pardon me for troubling you again so soon upon this subject when the public have hardly recovered from their surprise at the doings among the deaf and dumb of Montreal; but the fact is, that I have been favored with two queer epistles since the appearance of my last communication, and which I have no desire to conceal from the public, and from your obstinate foe—the True Witness,—who has been so zealous in defending the supposed writers of these epistles, and attacking and contradicting me in the face of uncontrovertible facts. For the edification of your readers with your kind permission, I will publish the two letters. No. 1 runs as follows:—

"Thomas Widd vous rote safe dans montréal. I love montréal soon vous tell lies about le holy Catholique vous ma enemy. I shoot vous soon?"

"The signature to this letter is a coffin, on which is the head of a strangled individual, and under which is written in the same hand 'Widd'."

"Epistle No. 2, which came to me three days after its predecessor, and which also was stamped, and bore the Montreal post-mark, was a coffin, on which was a skull and two bones, to imitate the picture of death. Under this ominous sketch is my name—'Widd.' Alongside the coffin is a dagger on the blade of which is 'death' written in a bold, clear hand."

"The enterprising detectives of Montreal were put to work to ferret out the writers of these letters—They were supplied with a deal of information and the names and addresses of certain individuals, whom I strongly suspected, and who openly declared their intention of putting me hors de combat by foul means. The detectives appeared to persevere in the search, and brought me the gratifying intelligence that one of the persons most suspected—to whom every one that knew him gave a bad character, and who was understood to hail from the States, and attended the meeting in the house in Margaret street—where the plot against me doubtless originated—had migrated. This pacified all my fears, and I felt quite satisfied with the detectives vigilance and skilful management of the affair; but, this good opinion of the Montreal detectives did not last long, for I was amazed to meet this very individual in Notre Dame street, returning from his work as usual! Moreover, I further learned, from a private source, that the poor, ignorant deaf-mutes were more violent than ever against me and the whole staff of the Daily Witness, for bringing to light the pernicious teaching of their 'learned and holy' instructor."

"Now, Mr Editor, I think this shows that a lamentable state of ignorance prevails among these poor outcasts, and the Catholic teachers deserve a sweeping censure at the hands of their superior and the public generally, for they (the teachers) well know that my real object is to benefit my fellow-creatures in misfortune in an intellectual point of view, and for this purpose, and for this purpose, risked a voyage across the Atlantic; but these 'blind leaders of the blind' will not see it nor will they allow others to do so. They falsely accuse me of trying to overthrow the Catholic school at the Mile End, and busily circulate this accusation causing me to be looked upon as the 'Wickedest man in Montreal' in the eyes of the Catholic de-f-mutes, and many of the Catholic people,—especially the True Witness and its diligent readers; while your valuable paper and staff of employes are regarded as the 'offspring of the lower regions!' Such expressions are not my own, and I might quote a deal more that has recently been propagated at the meeting house in Margaret street."

"If my humble endeavors to benefit mankind brings a reformation in the teaching of the deaf-mutes in Montreal, I shall be amply compensated for the trouble and risk I have undergone. The long years that have passed since the opening of that 'religious service' in the Roman Catholic Bishop's school-house have their record; and the public may now conjecture the amount of abuse and slander showered upon Protestantism by these speechless recipients of benevolence."

"Yours respectfully THOMAS WIDD."

"Montreal, Oct. 2."

With reference to the above we have received, with an earnest request to publish it, the annexed letter, to the truth of whose contents the writer, whose name is given, is willing to make oath. He invites the closest scrutiny:—

MONTREAL, April 27, 1869.

Dear Sir—Will your honor allow me a little time to talk with you on an important subject concerning the past attacks on the Roman Catholic Institution for Deaf and Dumb in Mile End by an individual—THOMAS WIDD?

Seeing in the Daily Witness a paragraph as communitated to that paper on the 17th of this month as following: "Suspicious death," &c. This subject did not suit me, so here I give you an exposure of all that said Thomas Widd meant to do. Before I go any farther in my narrative allow me to introduce myself to you. I am a deaf and dumb, and embrace the Protestant Religion, and know Thomas Widd for nearly 8 months. Been in his confidence for nearly all that time, namely, 8 months. And know all his affairs, including his private character."

On the 6th of October a letter appeared in the Daily Witness, written by Thomas Widd, giving a description of 2 letters as sent him as threatening letters. Now, Sir, I say those letters were written by himself as to throw a bad name on the Roman Catholic Deaf and Dumb Institution in Mile End—But I regret to say I wrote the other letter under Thomas Widd's dictation, under a promise of giving me a site as a reward in the proposed new Protestant Institute for deaf-mutes, if he was to be the principal, and I am sorry I was led easily to do as he ordered me. And more anon, he wrote other letters attacking the Sunday services as held in Margaret Street."

On the whole, that was a falsehood, as I have been attending that service every Sunday, and am conversant with the deaf-mutes signs; and Thomas Widd's intentions are as following: He wants to overthrow the Roman Catholic Institute so as to have all the deaf-mutes parents send them to the proposed new Protestant Institute for the deaf-mutes. Foremost, he is only trying to get an easy living out of his slanderous attacks. I am willing to undergo any scrutinizing ordeal in the hands of the legal officers of the law. Having participated in all Thomas Widd's infamous work, to compensate the deaf-mutes

of the city of Montreal, I humbly give you this confession, hoping to heal up that heartless wound that my assistance gave to Thomas Widd to do it.

If any question asked me shall be willingly answered by

NELSON M. TALBOT, No. 18, St. David's Lane, Montreal, P. Q.

The author of the communication in the Witness signed Thomas Widd is, or till lately was, one of the employes in the office of that paper. We leave our readers to draw their own conclusions as to the origin and motives of the persistent and virulent attacks in which for some time past, it has indulged against the Catholic Deaf and Dumb Asylum.

If half that is said of the Ritualists in the Protestant press be true, they must be the most extraordinary creatures that the world ever saw. Of their delusions there is no end. Never were men so indefatigable in their pursuit after the unattainable. No rebuffs can daunt them; the sternest of facts cannot suffice to destroy the hopes that, crushed to-day, spring to-morrow in their breasts.

The latest report as to the designs of our deuded Ritualistic friends is to the effect, that a body of them propose assisting at the approaching General Council of the Catholic Church at Rome, in the hopes of obtaining therefrom a recognition of the validity of their Orders, of their ecclesiastical status, and therefore of the status of the body to which they belong, and from which they received their pretended Orders.—For, of course, since one form of Ordination obtains for all the ministers of the Church of England, whether they be High Church or Low Church, whether they be Ritualistic, or Evangelical in their views, if any of them be validly ordained priests, all are equally so: all their bishops are real bishops, their ministers real priests, and their Eucharistic celebrations, are real celebrations, even though performed by schismatics.

The story to which we allude is thus told in our Protestant exchanges:—

An important movement is on foot among the Ritualists of England which will probably end in the Catholic Church receiving a considerable number of Episcopal clergymen into its fold. The British newspapers of the latest date received, assert that many Anglican ministers are anxious to become united to the Holy See, and to renounce their allegiance to the Established Church. This class of advanced Ritualists have made preparations to attend the great Ecumenical Council in Rome to open negotiations which they hope will close with their admission to Papal favour and recognition. They find, it is said no difficulty in accepting the ceremonies of the Breviary and Missal; but the principal difficulty they apprehend is in relation to their opposition to second ordination.

They hold that the orders they received when ordained are valid, and that the ceremony need not be repeated; that, in fact their ordination was as valid as Episcopal baptism, which the Catholic Church recognizes. It is believed, however, that if they should desire to join the Catholic Church in their clerical capacity they will have to submit to second ordination, as the ceremonies and vows of Catholic ordination are very different from those of the Episcopal Church.

Ritualists, the most advanced, if they wish to be acknowledged as children of the Catholic Church and to be received into her Communion, must first become as little children, humble and docile, submitting themselves to their spiritual mother without reserve: bearing in mind that they bring nothing to her but their sins, their imperfections, and we trust their sincere penitence for having rebelled against her. They must come, not to offer terms, or to propose conditions; but to make unconditional surrender of themselves to the one infallible teacher of all revealed truth.

The Ritualists seem to forget that they are not a church, or even a denomination by themselves. They are at best but a sect, within a sect: and the recognition of their Orders would carry with it the recognition of the Orders of the lowest of their low church brethren. Now what connection can there be betwixt these, and the Catholic Church? The Ritualists may try to buoy themselves up with the idea that they are altogether different from the evangelical clergy, but the Church cannot see the difference, or discriminate betwixt them. In her eyes they are all alike laymen, members of a Protestant or heretical sect. We know that the Ritualists repudiate for the most part the term Protestant as applied to them and their school; but what are the facts of the case? and can any repudiation alter or affect these facts?

Now is it not the fact, patent to the most careless observer, that the Church of England is Protestant? that all its proclivities are Protestant? and that betwixt it, and the Catholic Church, there is a great gulf? Take this fact, as determining the essentially Protestant and anti Catholic character of Anglicanism.

When the Queen, the Supreme Head of the sect, visits Scotland, she makes no scruple of attending constantly a Presbyterian form of worship, and of accepting the spiritual ministrations of a body which repudiates bishops, and scouts all episcopal Ordination. This Her Majesty does with the general approbation of her Anglican subjects, who in her conduct see nothing inconsistent with her status as Head of their Church.

But suppose that the Queen were in the habit

of annually residing for some months in a Catholic country, in a country of which the Catholic religion was the established religion, in the same sense that Protestant Presbyterianism is the established religion of Scotland; and that under these circumstances, Her Majesty were in the constant habit of attending Mass, and of accepting the religious ministrations of a Catholic Clergy. Would not the Protestantism of the British Empire be inflamed to madness by such a spectacle? Would not the press give vent to sentiments of indignant reprobation? Would not the Queen be taunted with apostasy, and reproached with having been guilty of conduct unbecoming both her civil status as Sovereign of a Protestant Empire, and of her ecclesiastical status as Head of a Protestant Church? What would Mr. Whalley say? what would Mr. Newdegate say? what would the company of Anglican Bishops say to such proceedings? The throne of Her Majesty would be endangered by such conduct on her part; though not only without risk, but with general approbation, may she attend the religious services of any avowedly Protestant country in which she may chance to find herself. Does not this simple fact determine whether the Church of England should be classed amongst the Catholic, or the anti-Catholic denominations?

How then any sane person can entertain the idea of a corporate union of the Church of England with the Catholic Church; of that body of which the Queen is the only head upon earth, with that which recognises the Pope as the successor of St. Peter, as its head is—to us inconceivable, and incredible did we not know that the heart of man is deceitful above all things. The Ritualists wish to be deceived, and they are deceived. They wish to find some plausible excuse for withholding or keeping back their individual submissions to the Church of Christ: and so they say, "let us wait for a corporate union, when we can all go over in a body, and be received in our corporate capacity as an acknowledged branch of the Church Catholic." That day, the Ritualists, may be sure, will never come; and if in spite of the grace that has been vouchsafed them, they persist in waiting for it, there remains for them only a fearful looking forward to a judgment to come. Of all Protestants, the Ritualists appear to Catholics as in the most anomalous and perilous condition. Let us then pray for them; but let us be most careful not to say or do anything to encourage them in their monstrous delusions that they are, in any sense, anything but Protestants.

CHILD MURDER IN THE UNITED STATES. The extent to which this horrid crime prevails amongst the non-Catholic portion of the people of the U. States, and the rapidity with which the practice is spreading, have called for the notice of the Fathers of the Tenth Provincial Council of Baltimore. They devote a separate chapter to the subject, which we lay before our readers as illustrative of the morality of one of the two great Protestant countries of the world—Great Britain and the U. States. Here are the words of the Prelates of the Provincial Council of Baltimore, in which they do but re-echo the statements of numbers of medical men of the highest standing, and possessed of the best information:—

III. MURDER OF THE INNOCENTS.

The abiding interest we feel in the preservation of the morals of our country, constrains us to raise our voice against the daily-increasing practice of infanticide, especially before birth. The notoriety which this monstrous crime has obtained of late, and the hecatombs of infants that are annually sacrificed to Moloch, to gratify an unlawful passion, are a sufficient justification for our alluding to a painful and delicate subject, which should not even be mentioned among Christians.

We may observe, that the crying sin of infanticide is most prevalent in those localities where the system of education without religion has been longest established, and been most successfully carried out. This inhuman crime might be compared to the murder of the 'Innocent,' except that the criminals in this case exceed in enormity the cruelty of Herod.

If it is a sin to take away the life even of an enemy; if the crime of shedding innocent blood cries to heaven for vengeance; in what language can we characterize the double guilt of those whose souls are stained with the innocent blood of their own unborn, unregenerate offspring!

The murder of an infant, before its birth is, in the sight of God and of His Church, as great a crime as would be the killing of a child after birth, with this aggravating circumstance in the former case, that the unborn child dies deprived of the essential grace of baptism.

No mother is allowed, under any circumstances, to permit the death of her unborn infant, not even for the sake of preserving her own life; because the end never justifies the means, and we must not do evil that good may come from it.

We confidently believe that you, beloved children in Christ, are strangers to this unnatural vice. Our words therefore are the language rather of warning than of reproof. Let these sins, dearly beloved, be no so much as named among you, as if beneath Stains. . . for know ye that, that no one who doeth such things, hath any inheritance in the Kingdom of Christ and of God. Let no man deceive you with vain words, for because of these things cometh the anger of God upon the children of unbelief. Be ye not therefore partakers with them. . . See therefore how you walk circumspectly, not as carnal but as wise, redeeming time, for the days are evil."

TERRIBLE INTRIGUES OF THE JESUITS.—Can any fellow understand what it means? In a report given by the Montreal Witness of the 13th inst. of a meeting of the Presbytery of Montreal, we read as under:—

"Mr. McKay (elder) referred to the gigantic efforts being made by the Roman Catholics to train their students in English, and by having at the Jesuit Church, every Sunday evening, a Church of England service, they attracted large numbers of Protestants to them, who insidiously became in time Roman Catholic."

This is dreadful, and should be put a stop to by the Police. "Church of England service, at the Jesuit Church, every Sunday evening!" We tremble as we read of such an outrage upon the Holy Protestant Faith.

THE FORTY HOURS.—Boston: Patrick Donahoe. Approved by the Bishop of the Diocese:—

This little work contains a short and simple explanation of the different ceremonies of the Holy Sacrifice of the Mass, and of the well known devotion to Our Lord present in the Blessed Sacrament, known as the Forty Hours Devotion.

FEMALE ACADEMY—OPENING CEREMONIES: (From Ottawa Paper.)

The Academy of the Congregational Ladies was opened on Saturday morning at eight o'clock, in the building formerly known as the Victoria Hotel, by his Lordship the Bishop, assisted by the clergy, and in presence of a number of ladies and gentlemen. We noticed several of the hon. the Senators and members of the House of Commons present. His Lordship blessed the building, and celebrated Mass in the chapel of this institution, in the same apartments which the Prince of Wales occupied on the occasion of his visit to Ottawa.

During the service the ladies, assisted by their pupils, played and sang several pieces of sacred music in a style of rare excellence.

After the conclusion of Mass, his Lordship addressed the audience, in French, in a forcible and pathetic manner, dwelling particularly on the joy and consolation that the inauguration of such educational institutions in the city afforded him in his pastoral solicitude for the moral and religious education of the rising generation. There were already here, the Ladies of the Grey Nunnery, with boarding and day schools established in three sections of the city, where a very solid and useful course of studies was pursued under their tuition. But the city was rapidly increasing in wealth and population, and such increase required corresponding educational facilities, and hence the advantage, and even necessity, of the ladies of the well-known accomplishments and high reputation of a superior teaching order, who devoted themselves exclusively to education.—His Lordship concluded a most touching and interesting discourse, by wishing the new educational institution a full measure of success in their new home.

Rev. Father Dawson, in English, then made a very able and eloquent address. He dwelt at length on the efforts of these ladies and those of their order for the promotion of education. He assured them that whilst the rules of their institutions for uniformity of discipline and order required certain general religious instruction, they were neither intended nor calculated to shake the religious convictions of their pupils as instilled into them by their parental training. They were taught obedience and respect for their parents, and those lawfully constituted in authority over them. And the best proof of the correctness of the principles they were taught here, was the amendment shown in their lives and conduct.

His Lordship followed by those present, then entered the large class room, where the young ladies were assembled in front of their respective desks, when Mlle. Pellant advanced and read an address of welcome to his Lordship in French, to which his Lordship replied in a most gracious manner, thanking them for their kind words of filial regard and devotion.

Hon. Mr. Chabreau expressed the great satisfaction that the proceedings afforded him. Although from the Province of Quebec he felt a great interest in all that tends to benefit the capital of the Dominion, which was a common or central ground for all. With the development of the city new wants spring up, and this institution would largely tend to improve the educational facilities. There was an ample field for this new house of education without infringing on the ground already occupied by the worthy religious ladies who have been established here in the early days of the old town of Bytown.

Afterwards his Lordship and others were entertained at a dejeuner in the refectory.

LETTER APOSTOLIC GRANTING TO ALL THE FAITHFUL A PLENARY INDULGENCE IN THE FORM OF A JUBILEE, AND ORDERING PRAYERS FOR THE GENERAL COUNCIL.

To all the Faithful who shall see this letter.

POPE PIUS IX.

Health and the Apostolic Benediction.

No one can be ignorant that we have decreed the opening of an Ecumenical Council in our Vatican Basilica on the 8th December next, the day consecrated to the Immaculate Conception of the Blessed Virgin, Mother of God. Since that time we have never ceased humbly to pray with fervour, and to supplicate the Father of lights, from whom cometh down every best gift, and every perfect gift, to send down the wisdom that sitteth by His throne, to remain with us, to work in us, that we may know what is agreeable to Him. That Almighty God may deign to listen to our prayers, and incline His ear to our supplications, we have determined to excite all the faithful to greater piety and devotion in order that by uniting their prayers to ours, we may obtain the aid of His all-powerful arm, and the heavenly light, that so we may establish in this Council all that can contribute to the salvation of Christians, and to the greater glory, happiness, and peace of the Catholic Church. And