

**The True Witness.**

**CATHOLIC CHRONICLE**  
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MONTREAL, FRIDAY, MAY 18.

ECCLIASTICAL CALENDAR.

MAY—1866.

Friday, 18—St. Venantius, M.  
 Saturday, 19—Fast. Vigil of Pentecost.  
 Sunday, 20—Pentecost.  
 Monday, 21—Of the Octave.  
 Tuesday, 22—Of the Octave.  
 Wednesday, 23—Ember Day. Fast and Abstinence.  
 Thursday, 24—Of the Octave.

REMOVAL.

The TRUE WITNESS OFFICE has been REMOVED to No. 696 CRAIG STREET, opposite HERMINE STREET

NEWS OF THE WEEK.

Nothing certain can yet be predicated of the Prussian-Austrian imbroglio, but the opinion gains ground that the storm will for the present pass over without injury to the peace of Europe. There is still, however, the Italian question; and the party of the Revolution are everywhere on the alert to profit by the events which the rapidly approaching period assigned for the evacuation of Rome by the French troops, is expected to bring forth.

The Fenian excitement in Ireland has been succeeded by a perfect rage for emigration which has attained gigantic proportions. From all seaports the peasantry are taking shipping for the West, where labor is in demand, and where land is abundant, and can easily be obtained. So great indeed are the material advantages, in soil and climate, of the United States over Ireland, so glowing are the accounts sent back to their friends and relations in the old country by those who have already made personal experience of the two countries, and so swift and cheap is now-a-days the passage of the Atlantic, that this is scarce to be wondered at, however much we may regret it from a patriotic point of view. No legislation, no political treatment of any kind, could indeed sensibly check this Exodus; but long continued misgovernment and neglect are the causes of the deep and general hatred to Great Britain which the Irish emigrant so often entertains, and which gives to this Exodus its most painful aspect.

Mr. Stephens has at last arrived on this side of the Atlantic. He was received by the New York Fenians with a grand demonstration; and from the language attributed to him it would seem as if he disapproved of frittering away the means of the Brotherhood in raids upon the British North American Provinces, which would be productive of no good whatever to Ireland.—The battle, according to Mr. Stephens, must be fought on Irish soil.

It would also seem that King O'Mahony the First, has been deposed, or compelled to abdicate in favor of King Stephens; who, however, is not an admirer of the sumptuous mansion in Union Square, and is inclined to condemn the extravagance of which, generally, the leaders of the movement in America have been guilty. Evidently Mr. Stephens does not believe in patent-leather boots, brandy-smashes, or gin-cock-tails, as the prime agents for the social and national regeneration of Ireland. Under the new dynasty we may therefore expect a change of measures.

The President, and the section of the Congress sitting at Washington are still at loggerheads: the object of the latter being for the present, to tie up the hands of the Executive especially in the matter of the nominations and dismissals from Government situations, which, as in all other democratic communities, is that which excites the most lively interest amongst United States politicians. Not that in this respect they are worse than we are in Canada, for place-hunting is the curse of all democratic communities; and where there is no real aristocracy, there there must perforce flourish a bureaucracy and a shoddyocracy, the twin-jets of modern society.

It is said that Jefferson Davis is to be brought trial forthwith on a charge of treason, and that increase will be adjudicated upon by a civil tribunal. There have been serious riots at Memphis betwixt the whites and the negroes, in

the course of which several persons on both sides were killed. As usual in such cases, the most conflicting statements reach us as to the causes of the row; but it is probable that one party was just as much to blame as the other, whilst the brutal outrages upon women of which the negroes are so frequently guilty, have no doubt strongly prepossessed the whites against them.

By the arrival of the *Moravian* and other steamers, we are put in possession of European news to the 2nd inst. The war cloud, which lately lowered over Central Europe, seems now to be gathering and about to burst, over Italy.—Austria, indignant at the conduct of Victor Emmanuel, who in expectation of war betwixt Prussia and Austria, was preparing to make an attack on Venetia—has now given signs of her design to call the king honest-man to an account; and on his side, he too seems to be ready and eager for the fray, which promises, if successful, to give him a deliverance from his financial embarrassments. He trusts to become master of the Austrian Provinces in Italy; and thus, on the return of peace, to be enabled to reduce his army to dimensions more in keeping with the pecuniary resources of his dominions. Meantime it is proposed to establish a forced paper currency in Italy, to meet the expenses of the war; but it may well so happen that the Italians, over-burthened as they are even now with a load of taxation unknown to their fathers, or to themselves during the days when they were subject to their ancient rulers, will have a word to say in the matter; that they will prove restive; and that they will show that they can make a Revolution in their own interests, as well as in those of a so-called Constitutional King.

The warlike attitude of the Continent has exerted a very pernicious influence on the funds, as well in London as in Paris. What part France will play in the bloody drama that seems about to begin, is not known, but it can hardly be expected that she will remain neutral.

The virtual defeat of the British Ministry on the Franchise Bill has not led to a resignation of the Cabinet. Mr. Gladstone has announced his determination to stick to office, and to proceed with his Bill; but he had so far yielded as to have made up his mind to lay before the House, on the 7th inst., a Bill for the redistribution of seats. The Jamaica Commissioners had returned to England, but their Report had not appeared.

A great Fenian meeting was to be held at St. John's Wood, New York, on Tuesday, 15th inst. Mr. Stephens was to deliver an explanatory and reconciliatory address, but it was thought the Roberts-Sweeney section, which represents what is called the Fenian Senate, would still hold aloof, and would refuse to accept Mr. Stephens as their leader. According to the statement of one leading Fenian, only about \$500 remain in the Treasury.

**PASTORAL OF HIS LORDSHIP THE BISHOP OF MONTREAL, CONCERNING THE SUBDIVISION OF THE PARISH OF NOTRE DAME OF MONTREAL.**

Ignatius Bourget, by the Grace of God, and of the Apostolic See, Bishop of Montreal, Assisting at the Pontifical Throne.

To all the Faithful of the City and Parish of Notre Dame, Health and Benediction in the Lord:—  
 It is time, Dearly Beloved Brethren, that We should raise Our voice to put an end to certain prepossessions concerning the changes which the service of the ancient Parish of Ville-Marie is about to undergo, and of which every one speaks after his own fashion.

We do this in all confidence because here We speak as in the family; as a father to his children whose interests are above all else dear to him. Therefore have We the full assurance that the explanations which We are about to give you, will suffice to allay certain rumors which cease not to create uneasiness in the minds of those who are not acquainted with the facts about to be accomplished.

All that We are about to lay before you, in all simplicity, and in all truth, is related to the following four questions:—  
 "In what do the changes about to be made in the service of the Parish of Montreal consist? For what reasons should these changes be made? What profit will accrue from these changes? By what course of procedure are these changes to be carried out?"

First question. *In what do the changes about to be made in the service of the Parish of Montreal consist?*

The better to understand the state of this question, we must cast a glance over the condition of the Parish from its establishment to the present day.

The Parish of Ville-Marie, to-day called Montreal, was erected, canonically, October 30th, 1678, by the first Bishop of Quebec, Monseigneur Francois de Laval de Montmorency, who in his Decree of erection, ordained that the said Parish should be served in perpetuity by M. M. the Ecclesiastics of the Seminary of St. Sulpice.

By a Canonical Decree, bearing date August 3rd, 1694, the Second Bishop of Quebec, Monseigneur Jean de La Croix de St. Vallier, established the Superior of the said Seminary as Cure, (or Parish Priest,) in perpetuity of the said Cure of Villa Maria.

By a Decision of May 15th, 1702, His Most Christian Majesty united, for civil effects, the said Cure of Ville Marie to the aforesaid Seminary of St. Sulpice; declaring, as had previously been done by Mgr. de Laval, that it should be served by one of the Ecclesiastics of the said Seminary, commissioned by the Superior, and after having received from the Bishop his Canonical institution.

Finally, May 24th, 1843, being desirous of anticipating any difficulties that the aforesaid two Canonical Decrees, and the aforesaid Decision might present, We ruled that the Superior of the Seminary of St. Sulpice should be, in perpetuity, Parish Priest of Montreal, conformably to the constant practice since 1694, in virtue of the Ordinance of Mgr. de St. Vallier.

But it must be remarked here, that it had been well understood, and clearly decreed by these three Episcopal Ordinances, and by the Decision of His Most Christian Majesty, that the said Cure of Montreal, should be, and should remain subject to the full jurisdiction of the Bishop.

Now, here are the changes which, in course of time, are about to be made in the said Cure of Ville Marie.

By an Apostolic Decree, bearing date 22nd December, 1865, the Cure of Montreal may be divided into as many Parishes as shall seem necessary to the Bishop for the good of souls; and each of these Parishes, as well as the ancient Cure of Notre Dame, shall be administered no longer by the Superior of the Seminary, but by one of his Priests whom he shall present to the Bishop for the latter's approbation. This last arrangement? it will be seen, confirms the Ordinance of Mgr. de Laval, which, as to its civil effects, was sanctioned by the aforesaid Decision of His Most Christian Majesty. Such is the radical change which this great and important Parish is about to undergo; as to its details, they will be found comprised in the answers to the following questions.

Second question — *For what reasons should these changes be made?*

They are numerous and weighty. We will insist upon the chief of these reasons.

1. That Religion which founded this City, which in its turn exerts so great an influence in our America, must not abandon it, in its gigantic progress. On the contrary, she must be associated with its marvellous developments, and for this end, must follow, step by step, its constantly growing population, on all points of its vast territory, to shelter it beneath her shrines, to promote the education of its children, take care of its poor, and, in fine, render it all those services which it has the right to expect from that divine Religion.

2. The shepherd who sees his sheep wandering so far beyond the reach of his crook that he can no longer give them his pastoral care, draws near to them, as far as it is needful to do so, in order to visit them assiduously, to know them by their names, to feed them in the pastures of truth and piety, to protect them from the fury of the wolves that seek to devour them.

3. If he dwell too far from his flock, it is impossible for him, in spite of his zeal, to lavish on them those cares of a pastoral vigilance which alone can assure its safety.

4. The same thing may be said, if his flock become too numerous. For his cares being too divided, grave inconveniences necessarily result, as may easily be perceived by what follows.

5. Everywhere, but more particularly in a City, the Faithful should have easy access to their Parish Church, for the baptism of their children, for the hearing of religious instructions, for the assisting at Mass, and the reception of the Sacraments.

6. They have also frequent occasion to address themselves to their Pastor, who has the grace of his state of life for assuaging their troubles, bearing a remedy to the grief of families, allaying intestine strife, reconciling married persons living unhappily together, bringing back unruly children to the obedience due to their parents, and of stirring up the vigilance of those fathers and mothers who neglect their most important duty, that of bringing up their children properly.

7. The Pastor has need to be within reach of his beloved sheep, above all when the supreme moment of death approaches them, at that terrible hour when they have the most urgent need of his help, because they are in risk of falling a prey to the never-ceasing attacks of the inveterate enemy of their salvation.

Leaving out of sight those details which every one can supply for himself, let us remark that together, the Catholic and Protestant populations of this Parish may be about 130,000 souls, and that the population of the City has overpassed the limits of the *hundred chains*. Can it then be exacted that a single pastor should have to serve a City nearly three miles and a half in length, with a breadth of about two miles and a third, besides several rural districts extending a great distance! Is it not therefore evident that to carry help to the 130,000 souls spread over this vast district, the pastoral action of several parish priests, who shall be responsible before

God, is requisite! Thus has the Pastor of Pastors judged; and we can but bow humbly beneath the weight of his supreme authority.

Third question — *What profit will accrue from these changes?*

They are many and great, and We will proceed to indicate some of them. Some concern the Church of Notre Dame, and its Fabric; others concern the Seminary which is the customary parish priest thereof — *Cure habituel*; the remainder concerns the parishioners.

*Advantages to the Parochial Church of Notre Dame.*

1. The existing Cure of Notre Dame is declared, by the Apostolic Decree of the 22nd December, 1865, cited above, to be the *Mother-Parish*—the *Mother Church* to which all the new Parochial churches, engendered in her bosom will have to pay a tribute of honor. It is the common Father who himself thus consecrates the maternity of Notre Dame, and confers on her this glorious crown of which doubtless she will be exceedingly jealous.

2. In any division that shall be made, there shall be reserved for her a territory and a population befitting her quality of *Mother Church*.— Thus the daughters about to be born to her will but serve to increase her joy by contributing to her prosperity.

5. The projected subdivisions will deprive her of none of her property which, put to profit, may enable her to discharge her debts, and to defray nobly the expenses of divine worship.

4. The Faithful under the existing discipline of the Church being at liberty to hear Mass where they please, it cannot be doubted that many wealthy citizens, though annexed to new Parishes, will lease pews in the *Mother Church*, in order to be able to assist at her pious *Novenas* her solemn processions, and these great assemblies which are held for the celebration of the joyous Festivals which the country seeks for at the hands of religion, to consecrate the patriotism of her children.

5. For the same reasons, many parishioners will be well pleased in procuring to be sung the funeral services, High Masses, and other offices, in her vast church, after having paid their dues to their particular parish church.

*Advantages for the Seminary:*

It is recognised by the Sovereign Pontiff himself as *Cure Habituel* of the Parish of Montreal; and this alone is a magnificent recompense for the secular services which it has rendered to this Parish.

2. By its Superior, it has the right of presenting to the Bishop those of its members who are to govern the Parish of Notre Dame, and all the other Parishes which may be constructed out of its division. This privilege, well deserved by the sacrifices of all kinds which for the two centuries past that it has cultivated this vineyard, it has never ceased to make, raises it to a great height, and consolidates whilst consecrating its importance in a City whose birth it witnessed, which has grown up under its care, and which to-day assumes beneath its astonished eyes such gigantic importance.

3. To it therefore will still belong the administration of the ancient Parish of Ville Marie, no longer indeed by a single parish priest, but by as many parish priests as there shall be erected new parishes. For it, it is then a new era that dawns, and a new career that is opened to its zeal.

4. In the division of the Parish, the Bishop will have respect for the churches already built by the Seminary, so as to make of them Parish churches, in preference to all others. This is but a most legitimate acknowledgment of the services rendered to this City, and to the entire Parish, and a solemn act which will assure to those churches, a regular and canonical existence.

5. It will continue to enjoy all the revenues of the Parochial churches it has built, to aid it to defray the expenses of the parochial service, of divine worship, and other charges.

*Advantages for the parishioners of Montreal:*

These are the same as the above mentioned.

1. They will still remain the parishioners of the Seminary of St. Sulpice, which but multiplies, for their spiritual and temporal good, those successors which in all times they and their forefathers have received from it.

2. They will therefore still have for their Parish Priests, the Clergy of the Seminary—with this difference; that instead of one, they will have as many as the greatest good of souls shall require.

3. These Sulpician Parish Priests thus establishing themselves as it were at their very doors, will be able more easily, and far more efficaciously, to lavish on them those cares of all kinds, which good shepherds lavish on their sheep.

4. It will be far more easy for them to have resource to them for baptisms, marriages, funeral, and other, services which they have the right to expect from their zeal.

5. These Sulpician Parish Priests, thus spread over the large district which now forms the Parish of Montreal, will continue to make an honorable use of their wealth in building every

where, churches, school-houses, places of refuge for the poor, orphan asylums, and in fine in carrying on all those great and noble works which we, with so much edification to ourselves, have beheld them working at for two centuries.

The entire City is then interested in a lively manner in these changes; and doubtless all good parishioners and citizens will in their hearts applaud. Therefore do We entertain the firm hope that all will be done quietly, in peace, in unity of minds and hearts, and that the Lord will be with us all, so that we may dwell and breathe in the bowels of His love.

Fourth question—*By what course of procedure are these changes to be carried out?*

In two words We will say what shall suffice, We trust, to satisfy and calm all minds, for they will perceive in the course of procedure that is to be followed, the wisdom of the Church, who to attain her ends—that is the sanctification and the salvation of her children—foresees all difficulties, and in so far as is possible has regard for the interests of all. For all her workings, like those of God Who animates her with His Spirit, are not for pulling down—but for building up. *Non ad destructionem, sed ad aedificationem.*

1. For this reason the Bishop must set about the erection of parishes with a sovereign discretion, and in the sole design of procuring for the souls confided to his care, those helps, which in his conscience he believes to be necessary for them.

2. So as to proceed more ripely, he must comply with the laws which the Church under the Holy Spirit has drawn out for him, in so far as these are applicable to the circumstances of time, place, and persons.

3. Above all, he must take the advice of the Canons of his Cathedral, who by the very nature of their institution, are men of the Church, for the wants of the people, and for the help of the Bishop.

4. This precaution taken, he must take another which consists in instituting upon the spot a legal inquest to establish the truth of the facts that interested parties may allege, and to assure himself that there are just grounds for proceeding to the erection of a new Parish.

5. The *Jure habituel*—(i.e. the Seminary of St. Sulpice)—as well as the actual Cure or Priest of the Parish which it is proposed to subdivide, and other parties interested, are cited to appear before the Bishop, or the Commissioner who represents him, to show the reasons which they may have to allege for, or against—the subdivision of the former Parish, and the erection of a new one.

6. In his Decree of erection the Bishop determines the limits of the new Parish, and assigns to it its particular district, so that the Faithful may attach themselves to the Church in which they must discharge their religious obligations, and which thenceforward they must cherish as their mother: and in order also that they may know to whom to address themselves in their several spiritual necessities.

7. The Bishop must in his wisdom, establish a fair equilibrium betwixt the Parishes that he establishes, so that they be neither too large nor too small; and so that therein may be found all the elements of prosperity, and of encouragement both for the pastor and for the flock.

8. He must take counsel, so as to assure to the new church the resources that may be required for divine worship—and for a decent maintenance to the Parish Priest.

Such Dearly Beloved Brethren are the chief precautions to be taken in order to proceed regularly to the subdivision of any ancient Parish, and the erection of a new one. The simple sketch of them we here lay before you must make you understand that it is Our intention faithfully to comply with them; for We well understand that We owe to you an example of strict filial obedience to the wise laws of Our Holy Mother the Church. On your side, you will approve yourselves docile as children in all that may be ordered for the greater glory of God, and the greater good of souls. You will not fail to appreciate, as it should be appreciated, this paternal disclosure of Our heart, which would have you ignorant of nothing that has to be done for the common good of a tenderly loved family.

But one word remains for Us to utter, but one vow to make, but one hope to express. *May the peace of God which passeth all understanding keep your hearts and minds in Christ Jesus.*—Phil. iv. 17.

May the Immaculate Virgin our august Patroness Whom we this day honor under the title of *Our Lady of Bon-Conseil* deign to direct all our operations for the greater good of a City which is Her's by so many and so just titles.—May She make Herself known, by the powerful help which She is about to grant to Us, as the *Most Prudent Virgin*, and as the *Seat of Divine Wisdom*.

The present Letter shall be read at the Office of the Parochial Church of *Notre Dame de Ville-Marie*, Sunday next the 29th of the present month, and in the churches of the Parish in the Fifth Sunday after Easter, the Sixth Day of May next.

Given at Montreal in Our Episcopal Palace