

The True Witness.

AND
CATHOLIC CHRONICLE,
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MONTREAL, FRIDAY, OCT. 22, 1869.

ECCLESIASTICAL CALENDAR.

OCTOBER—1869.

Friday, 22—Of the Feria.
Saturday, 23—Of the Immaculate Conception.
Sunday, 24—Twenty-third after Pentecost.
Monday, 25—St. Raphael Arch.
Tuesday, 26—St. Evaristus, P.M.
Wednesday, 27—Vigil of St. Simon and Jude.
Thursday, 28—St. Simon and Jude, A.P.

NEWS OF THE WEEK.

PARIS, Oct. 16.—There is a rumour current that owing to the continued illness of Prince de la Tour de Auvergne, Secretary of Foreign Affairs, he will be compelled to relinquish his office.

PARIS, Oct. 16.—A despatch from Madrid states that the Republican leaders Salvoche and Paul are in the neighborhood of Malaga proclaiming the Republic.

PARIS, Oct. 19.—A Council of Ministers met this morning at Compiègne, the Emperor presiding, and held two sessions.

LONDON, Oct. 16.—A Madrid letter published here to day states that the railroad and telegraph lines are destroyed a great distance around that city.

MADRID, Oct. 16.—The session of the Cortes has been suspended.

Valencia still holds out against the national troops. The attack, however, will begin this evening unless the insurgents surrender unconditionally in the meantime. The insurrection at Bjar also continues. Two Republican bands in Catalonia and Andalusia have been beaten by the national troops. The Cortes has given the necessary authority for the prosecution of the seventeen Republican deputies who have participated in the rebellion.

LONDON, Oct. 16.—Late advices have been received here from Fernando, Po. A volcano in the Cameron Range, on the mainland, near that island, was in an active state of eruption. The war news from Paraguay is important. President Lopez was still being pursued. He had arrived at San Estival, and it was thought was trying to reach Bolivia.

CHICAGO, Oct. 16.—Two trains on the Chicago, Burlington and Quincy Railroad came into collision on Thursday near Canton, and were badly smashed. The engineer received fatal and a lady serious injuries.

The Governor General has been pleased to appoint the Hon. Sir Francis Hincks, to be a member of the Queen's Privy Council, and Minister of Finance, in the room of the Hon. John Rose resigned.

PROTESTANT SACERDOTALISM.—Not in Ireland only, but in Scotland as well, a great movement is going on in the bosom of the episcopal Protestant denominations. In Ireland, as our readers know, and in consequence of the Irish Church Bill, the members of the disestablished Protestant church, are called upon to meet and reorganise themselves. This of course involves the necessity of determining the creed, or future conditions of membership of the to-be-created church, which the State shall recognise in a corporate capacity. Probably lay as well as clergy will be invoked to determine these conditions.

The Protestant episcopals of Scotland are also moved; and the laity of that denomination are to be admitted to take part in the deliberations of the society—with one important exception however:—They are not to vote upon any question affecting doctrine.

Hereupon the question is loudly asked by our Protestant contemporaries:—"Why is not a layman to vote upon doctrine?" and really, upon Protestant principles, we see not how any rational answer to such a question can be returned. For regarding Protestantism as a protest against sacerdotalism, which indeed in a great degree it was, there should be amongst its adherents no distinction of orders—lay and cleric. According to the Protestant theory all without exception have an unction from the Holy One, and know all things: all are alike members of a universal priesthood: ordination, or laying on of hands, conveys no supernatural powers or privileges: and

as all know all things, there is therefore no need of teacher or minister of any kind. It will be observed that we are using the very words of Protestants themselves when protesting against the sacerdotal pretensions of Rome, and that the argument is not our argument, but that of our opponents.

The only grounds upon which any distinction betwixt lay and cleric can be logically defended are these:—That all do not know all things, that therefore some need to be taught; and that therefore there must be some divinely appointed teachers. But as against Catholics and their argument, from the necessity, to the existence of a divinely appointed, and therefore divinely qualified or infallible body of teachers, Protestants invariably cite the words of St. John, in the first epistle general:—

"But ye have an unction from the Holy One and ye know all things. 11, 30
"But the anointing which ye have received of him abideth in you, and ye need not that any man teach you."—1b 27 v.

Whence the Protestant conclusion is fatal, not only to the Catholic theory of an *ecclesia docens*, but to the pretensions of all Protestant ministers, teachers, or preachers; since if their hearers "know all things," and have no "need that any man teach them," what need can there be of ministers, preachers, or religious teachers of any kind? Every Protestant pulpit, every Protestant sermon, every Protestant minister, is a standing living protest against the interpretation which Protestants put upon the words of St. John.

The question therefore now acquiring practical importance in Ireland and Scotland as to the right of the laity so-called, as well as of the clergy so-called, to vote upon questions of doctrine, stirs up the question which underlies the Catholic and Protestant controversy. On Protestant principles one man has just as much right to determine a question of doctrine as has any other, for he knows all things, and has no need that any man should teach him. On Catholic principles there is in the Church an order endowed by, and in the Sacrament of Ordination with special, or supernatural powers or privileges to teach: and another order whose duty it is to listen to, learn from, and obey, their spiritual teachers. The practice of the Catholic Church in restricting the right of voting upon, or determining questions of doctrine, is in harmony with its theory; but the practice of Protestants, in refusing to any of their brother Protestants the right to determine all such questions, is absurd—because directly at variance with their boast that all know all things, and that all are equally priests or members of a universal priesthood.

The process of depopulation is not confined either to Ireland or Lower Canada. The great economic laws, over which man has no control, which compel the emigration of the Irish and the French Canadians, are in force in the United States, and with the same results. To this effect we quote the *N. Y. Tablet*.

The writer points out that under our present industrial system, small proprietors, and small manufacturers have a tendency to disappear: they cannot compete successfully with the large proprietors, and wealthy capitalists, and therefore they throw up their small farms, and abandon their business, to establish themselves elsewhere, where competition is not so keen, and where they have a better chance of success.—This process is fast going on in the United States: says the writer in the *Tablet*:—

"We see it in this country. The small farmers in the older States, unable to compete with the larger, or to maintain a respectable standing by the side of those who have acquired wealth in trade, commerce, and manufactures, have sold out and emigrated to the new States and territories. The rural population of the State has been gradually decreasing, not relatively, but positively for the last thirty or forty years. Agriculture like business, is every year falling more and more into the hands of capitalists, while the mass of laborers at wages are increasing."—*N. Y. Tablet*.

From the observation of the working of the economic laws at work in the U. States as well as in Ireland, the writer concludes that:—

"The small farms in Ireland, if owned by their cultivators, would soon be bought up and consolidated, and their owners be obliged to emigrate tomorrow, or next day."

The writer in the *N. Y. Tablet* thus clearly sees, what so many fail to perceive, that the consolidation of land in the hands of a few wealthy proprietors is the result, not of feudalism in any manner, but of the "present industrial system" which invests capital with such tremendous power: and against which the small proprietor, the small farmer, or the manufacturer on a small scale, struggles in vain. It is this fact, patent to all intelligent observers, that forms the staple of the arguments of the Socialists against "the present industrial system."

BROTHER BOWELL AND THE PALL MALL "GAZETTE"—A PEN AND INK SKETCH.—In whatever esteem Brother Bowell may be held by the stolid Orangemen of Belleville and Belfast, it is evident that, in civilized countries, he is decidedly at a discount. What the *Pall Mall Gazette* thinks of Brother Bowell and Orange "manners and customs," may be seen from the following extract which is at present going the rounds of the English press:—

"A CELEBRATED ORANGEMAN.—A great celebrity is among us, although but for the Orangemen of Belfast

we might have remained in ignorance of the fact. We need hardly say, we allude to Brother Bowell. If there breathe any man with a soul so dead as not to know who Brother Bowell is, let him read the account given of Bowell's services by Mr. W. Johnston, M. P. for Belfast at the great Orange demonstration held in that city in honour of that eminent man. When the Prince of Wales was in Canada hosts of Orangemen were present to meet him at Belleville, but his royal highness's responsible advisers declined to allow the prince to land unless the Orange flag should be hoisted. The Orangemen, foremost among whom was Brother Bowell, refused to lower their flag, and the prince was obliged to forego his intention of landing; but for Bowell the prince would actually have landed. No wonder, then, that the Orangemen of Belfast assembled to do him honour, and to present an address to him, from which and the brother's reply it is evident that he is a hero of no ordinary stamp. We learn from the address that "threats and wiles fail to move" Bowell. Bowell's motto is "No surrender." Bowell "headed the Orange hosts at Belleville," since that glorious day Bowell "has headed other hosts;" Bowell "has been ready to guard his land as to stand by his flag;" Bowell "seeks equality but does not claim ascendancy;" it is hoped that heaven "will bless" Bowell, and that ultimately he may wear "the crown of glory that fadeth not away." Bowell's reply shows us that what places him most is to "walk in procession." He has helped to get the act against processions repealed in Canada, and hopes to see it repealed here. Pending such repeal, would there be any harm in allowing Brother Bowell to walk "in procession" just once round Hyde Park—no drums, no music, only Bowell with a flag? It could do no harm, it might do some good, and it would be as great a treat to everybody as to Brother Bowell himself.—*Pall Mall Gazette*.

(Continued from last week)

OFFERING TO MARY IMMACULATE.

Hail Mary, conceived without sin, the honor of our people. Let us rejoice much in the day which the Lord hath made.

CIRCULAR.

Of His Lordship the Bishop of Montreal to the Clergy Secular and Regular, the Religious Communities, and to all the Faithful of his Diocese, announcing that he has sent them many Relics of Martyrs

ROME, the 9th July, 1869.

BELOVED BRETHREN AND DEAR CHILDREN IN JESUS CHRIST—

2.—Martyrdom of St. Zeno and of his 10,203 companions.

In visiting the holy place of which we have just rapidly given you a description, and on contemplating with deep emotion this battle-field, a very natural desire possessed us: that of knowing something of the lives of these valiant soldiers of Jesus Christ, together with some details of their heroic deaths. To this end, we have, as well as we could, examined history, consulted traditions, and read through old annals, to arrive at a knowledge of such facts as would interest us. We desired in making these researches, to obtain a good knowledge of these generous children of the Church militant, so that we might be able, whilst loving and imitating them ourselves, to induce you also to love and imitate them with a holy ardor and a noble emulation. Behold, then, what we have been enabled to learn, on recurring to these various sources.

It was in the year 300 of the Christian era, under the Emperors Diocletian and Maximian, that St. Zeno and his companions suffered martyrdom. Those cruel persecutors of the Church had sworn, in their sacrilegious hatred, to annihilate the Christian name. Aware that there were many Christian soldiers, they desired to know who they were, in order to compel them to renounce their Religion. They therefore commanded, that in all the Roman Legions, then scattered throughout the world, there should be held a great festival in honor of the false gods, in order that all the soldiery should be compelled to offer sacrifice to those gods of the Empire.

This was a sure means of ascertaining who were the Christian soldiers dispersed through the various Roman legions. For all who refused to take part in that abominable sacrifice, were known as the disciples and adorers of Jesus Christ. They were consequently all arrested, degraded, and disarmed; which was in itself, for brave men, a stigma of disgrace. They were then loaded with chains, like malefactors, conducted to Rome, under a strong escort, and there, against all military laws, which ensured to Roman soldiers honorable privileges, they were reduced to the rank of slaves and condemned to hard labor in those "Thermes," of which the immense ruins are still to be seen in Rome, and which are known by the name of "Thermes of Diocletian."

The construction of these "Thermes" which cost so much tears and blood, lasted for seven years, notwithstanding the incredible numbers of workmen employed upon them. When they were completed, new attempts were made to compel these generous soldiers to deny the name of the Lord Jesus. But far from showing themselves dejected by the long and severe labors by which they had been so long oppressed, they showed themselves firmer than ever in the faith. Their great numbers generating fears, lest they should stand on their defence, (which however was not to be dreaded), they were all condemned to be beheaded at the same time, and led, through the "Trigemine" gate, to the place of execution, called as we have said before the "Fountain which ever runneth."

It is narrated by some authors, that previous to their decapitation, they were submitted to horrible tortures, which is well worthy of belief, for the courage of so great a number of brave soldiers could not fail to infuriate their persecutors. Thus, whilst they were cutting off the heads of some, the others were kept chained

waiting to be led to the place of execution.—These chains may still be seen attached to the prison walls, within which they were confined, up to the fatal moment. A portion of these chains will be seen amongst the Relics you are going to receive. These sacred links shall be carefully kept for exposure to your veneration.

Among that multitude of confessors of the faith, there were some who were pierced with swords and daggers, or had their legs broken, whilst others were mutilated by having their hands and feet chopped off. Some were suspended by the arms and obliged to breathe a thick smoke, which ascended from under them; and were made to undergo, at the same time other very cruel tortures. Lastly in order to augment and prolong the sufferings of others, they were burnt at slow fires.

Thus finished their course those ten thousand two hundred and three Christian soldiers, of a seven years long martyrdom passed in building the "Thermes of Diocletian." Through all that time what acts of heroic resignation, of mildness, and of patience must they not have shown? What fervent prayers did they not send up day by day to implore the mercy of the Lord? What oblations did they not offer to God, in immolating themselves thus for his love and the honor of his holy religion?

On contemplating this holy place, bathed with so much blood, and recalling the great combat fought on this battle field, which lies before you, it is impossible not to give way to indescribable emotion. It is here, we exclaim, in our inmost hearts; that ten thousand two hundred and three soldiers have fought unto death to preserve their faith. Alas! Are there not so many amongst us now who sacrifice it for a vile interest!

It is here that they triumphed against the world and hell leagued against them. Ah! there are so many Christians now-a-days who give themselves up to that worldly spirit which the gospel reproves and curses! Here they washed their robes in the blood of the Lamb to attain to the sojourn of the blessed. Alas! how many are there, who, forgetting their baptismal promises, abandon themselves to the most criminal excesses! It is on this spot that the Lord has tried them, as gold is tried in the furnace.—Alas! how many will endure nothing for the love of Jesus Christ! It is here that they shed their blood for the Lord, that they loved Christ in dying for him, and having all but one mind and one faith, have merited those dazzling crowns which now encircle their majestic brows. Alas! these beautiful and admirable examples which our brethren in Christ give us awaken in our hearts but little Christian feeling. The happiness which they have so dearly purchased, moves us not much. We are ever looking earthwards; and the Saints who ascend to heaven, by their immolations, and dying sacrifices, can no longer reanimate our courage, or withdraw us from our languors to the service of God.

3.—Virtue of the Relics of St. Zeno and his companions.

After the dreadful slaughter just mentioned, the bodies of these ten thousand two hundred and three martyrs were hurled into one common pit, which was then carefully closed up, in order that their holy bones might neither be profaned nor stolen.

This cemetery, so rich in relics, forms, as we have already said, a part of the sanctuary or crypt of the Church of Scala Caeli. There, annually, on the 9th of July, the anniversary of the glorious death of those generous martyrs, a pious concourse of Roman pilgrims assemble to implore the help of so large a number of protectors.

Now we should here notice, this Divine Providence which is so admirable in its relations with its Saints, allows some of them to remain almost unknown to the faithful, during a longer or shorter time. But when the moment fixed in the councils of the Almighty arrives for revealing to the world their eminent sanctity, He prepares all things, with amicable order, so that they may be invoked, and that the example of their virtue may shine before the eyes of the faithful called more especially to honor them; and that their Relics may be transported to various places and serve as instruments of astonishing wonders wrought in favor of those who confide in their powerful intercession.

If such be, as we do not doubt, the order observed by the Almighty, for the glorification of his Saints, we may firmly hope, that the translation of the Relics of St. Zeno and his companions which we send you, will be accompanied by wonders that will shew the faith and excite the confidence of the faithful. For it cannot be doubted that God is pleased to scatter his gifts, (even the most excellent), and make them known to our distant country, that they may be honored in an especial manner. There are, for this, believe us, special reasons, which time does not allow to specify now. But we hope to be able to speak about them at the first favorable opportunity which may present itself. What then are the special graces which God attaches to devotion to holy Relics? The Church, which is never deceived in its teachings and ever obtains what it asks in its prayers, clearly points them out in its liturgy. We must then inform you that ourselves and companions were, this year, the first visitors to the venerable sanctuary which contains the precious and innumerable Relics of St. Zeno and his fellow-martyrs, exposed to the public veneration on their festival day. We went for the express purpose of receiving, with the kind authorization of Cardinal Milesi, the Ordinary of the place,

and aided by the good Trappist Monks, guardians of the sacred deposit, that considerable part of these sacred relics which we send you. We returned to the Holy City, with our precious burthen, with the firm conviction that it was the will of God that those Saints should be specially honored in Canada, and that our Canada could count upon their powerful intercession with God. We find these graces in the Church liturgy, which we continually repeat with ever increasing confidence. Give them more and more of your attention; that you may always the better feel and taste how admirable is the Lord in His Saints, and with what ineffable favors He deigns to load those who sincerely honor them. For holiness is a common good, in which we may all participate if we will. Blessed martyrs, (say we with the Church to St. Zeno and his companions), you are on the eve of departure for a distant land, which will specially honor you, and which you will powerfully protect. Your holy souls will not be distant from those bodies they have dwelt in and sanctified during your mortal course. You are about to travel unknown, and across the great space which divides the Eternal City from that new world wherein you are about to establish your dwelling. You are about to abide amidst a faithful and unfaithful people. Guard then your mortal remains against the dangers of so long a voyage. Cause them to spread everywhere a sweet odour to draw all hearts to divine love. May a holy power exhale itself from your sacred bones, by which men may be drawn to the knowledge and love of truth. "Movete vos sancti Dei, de mansionibus vestris. Ad loca festinate quæ vobis parata sunt. Via sanctorum facta est recta et iter eorum præparatum est."

Holy friends of God, it is now 1569 years since your souls entered heaven in triumph, and your bodies were reverentially placed in this tomb. On a like day, you depart for a faithful land, where a people who will bless your arrival await you. Over your route the tutelary Angels of the places you are about to pass by will meet you, to salute you, and lead you with honor across the great ocean and vast lands. "Cum jucunditate exhibitis et cum gaudio dedecemini; nam et montes et colles exultant expectantes vos cum gaudio."

Valiant soldiers of Jesus Christ, rise at the call of that Holy Church which was your Mother; quit the resting place which was your battle-field; go to sanctify a distant country, bless a faithful people devoted to you, and preserve in the peace of the Lord poor sinners sincerely converted, who will not fail to raise towards you their supplicating hands. "Surgite, sancti Dei, de mansionibus vestris; loca sanctificate; plebem benedicite, et nos homines peccatores in pace custodite."

You form together a holy battalion, for the defense of the faith and good principles to the extremities of the earth. Heaven and earth will unite to celebrate your victories, and will say of you: "Behold a nation which observes faithfully the commandment of the Lord, and dwells inviolably attached to the truth." They have hoped in the Lord even to the end. "Ecce populus custodiens judicium et faciens veritatem; in te speraverunt Domine, usque in aeternum."

All children of the Church, in the land of your adoption, will echo the celestial accents. They invite you, O amiable protectors to enter their towns and take possession of their fields. They offer you with heartfelt simplicity and joy, their Churches and Chapels as well as their private dwellings, supplicating you to make them your abodes, and in due time, will raise others to your honour. "Ambulate, sancti Dei, ingredimini in Civitatem Domini, edificata est enim vobis ecclesia nova, ubi populus adorare debet majestatem Domini."

Behold the consoling truths which flow from those touching prayers, like rays of light darting from the sun.

The Saints, without ceasing to contemplate God face to face, quit their ancient dwellings, to take up their abode where their holy Relics rest. See then already one great advantage assured to us, viz:—the presence of so many saints whose remains we are about to receive.

This presence of the Saints, both in town and country, is more especially felt in the church and other places of piety dedicated to them. What a powerful motive for us to contribute to the erection of churches and chapels, destined to become the palaces of Saints, who, whilst reigning in heaven with the Holy of Holies, deign also to have thrones on earth.

Therein their eyes are ever open to see our wants, and their hearts never cease from pitying our sufferings, in this vale of tears.

These good friends, whom we have in our midst, are very sensible of the honours we pay them on earth, whether interiorly by prayer, or externally, by our zeal, our acts of faith in assisting at processions and other pious devotions in their honour. Oh! How this should encourage us how to do all that can be pleasing to them!

The fruits of this presence in our towns and villages are most precious; and the Church sums them all up by teaching us that the Saints sanctify the spots where they abide, bless and keep in peace the people who honour them, and preserve from all threatening dangers poor sinners who would have everything to fear from divine justice.

Such are the principal advantages which we derive from the presence amongst us of the Relics of Saints. St. Vincent of Paul, that mirror of faith and good works, believed he beheld the souls which had animated the sacred bones before which he was accustomed to pray. Do we the same, and endeavour to receive the same spiritual benefits from the presence of the Holy Relics.

IV.—Conclusions and practices for Honoring throughout the Diocese St. Zeno and his companions.

But, as you will not have failed to observe, the Church which shows us so well the advantages we may gather, for our bodies and souls, from the presence of the Relics of Saints, teaches us also, what we have to do, to merit their protection. Behold then the acts which we would