

The True Witness

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

G. E. CLERK, Editor.

TERMS YEARLY IN ADVANCE:

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

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

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

The figures after each Subscriber's Address every week shows the date to which he has paid up. Thus "John Jones, Aug. '63," shows that he has paid up to August '63, and owes his Subscription from that date.

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

MONTREAL, FRIDAY, JUNE 30, 1871.

ECCLESIASTICAL CALENDAR.

JUNE—1871

Friday, 20—Commemoration of St. Paul.

JULY—1871.

Saturday, 1—Octave of St. John the Baptist.

Sunday, 2—Fifth after Pentecost.

Monday, 3—Most Precious Blood.

Tuesday, 4—Of the Octave.

Wednesday, 5—Of the Octave.

Thursday, 6—Octave of St. Peter and Paul.

NEWS OF THE WEEK.

The demonstrations in honor of our Most Holy Father, and denunciatory of his sacrilegious assailants still continue. The heart of the Catholic world is moved to its very depths at sight of the indignities heaped upon the venerable Successor of the Fisherman. The Catholics of England, Ireland, Spain, and the United States are rivaling each other in practical proofs of their devotion, while the protest signed by the Austrian Bishops is an able exhibition of the Catholic position. France too although bleeding from every pore is not unmindful of the great old man whose prayers were ever offered for her safety, and from out of whose scanty purse was sent a substantial means to relieve her war-stricken people.

Evidences of decay are gathering fast around the Subalpine government. The people murmur at the heavy taxes imposed upon them. The deficit is enormous, and the bill for the reorganization of the army having passed, will add more burdens upon the unfortunates. Warring against Heaven is not always profitable upon earth. Victor Emmanuel may soon know this to his cost.

Amadeo is in trouble with his Spanish Ministers. Sharing the opinions of his excommunicated father he finds it difficult to ingratiate himself with the Spanish people. For this we are glad. The enemies of the Holy See may prosper for a time, but—only for a time.

The cable announces differences between Germany and England. The Germans demand Heligoland. We hope Her Majesty's government will firmly refuse to gratify the rapacity of these modern Vandals.

France is still destitute of good government. However out of the prevalent anarchy good must arise. It will teach the French people the impotence of braggadocio declaimers of "liberty." With a learning of this lesson, and the Legitimist restoration, France shall become herself again.

[CONTINUED FROM OUR LAST.]

MANDEMENT

FOR THE PASTORAL VISIT OF THE YEAR 1871.

IGNATIUS BOURGET, By the Grace of God and of the Apostolic See, Bishop of Montreal, Assisting at the Pontifical Throne.

To the Parish Priest and Faithful of the Parish of . . . Health and Benediction in our Lord.

Of this We are the more firmly convinced since the Church who is the infallible interpreter of Holy Writ gives us in the sacred Liturgy the most sublime idea of the Holy Ghost, and of His divine workings in the soul. We reproduce here some of these tender prayers to the Holy Ghost, so as to carry to the bottom of your souls such strong and lively convictions as shall make you wish, above all things, to see your parish entirely under the direction of the Holy Ghost, so that it may ever be a parish of faith and piety; a parish which by purity of morals and the soundness of its religious principles, may be in very deed, a parish of saints, and a true type of those ancient churches which have given so many saints to heaven. Here then are some of the expressions which Our Holy Mother the Church employs, when she seeks to make the Holy Ghost known to her children.

The Holy Ghost she cries out in her inspired language, is the Father of the poor, the distributor of heavenly gifts, the light of the heart. He is the best of Comforters to the afflicted soul in which He takes up His abode, and of which He is the refresher in the ardors of con-

cupiscence. He is the repose in labors, the coolness in the time of heats, the consoler of those who weep. Without His aid, in man there is no strength, naught but what is soiled; what is foul, He washes; what is arid He waters; what is sick, that He cures. What is stiff and inflexible He bends, and makes supple; what is cold He warms, and 'tis He Who brings back to the right paths all that have gone astray. To the faithful trusting in Him, He imparts the seven sacred gifts. To virtue He imparts its merits; and He it is Who gives final success in the great business of salvation, and joy everlasting.

Ravished, Dear Brethren, with all these wondrous effects which the Holy Ghost works in the soul, and full of confidence in His infinite bounty let us exclaim with our good and holy Mother the Church. "Come O Holy Ghost, and from on High a ray of Thy light, Oh blessed light fill the hearts of all Thy faithful. (Prose for the day of Pentecost.)

Not individuals alone, but the entire parish should offer to heaven these ardent desires; since, as He said in the beginning it is the whole parish which should be filled with the Holy Ghost, that as being full of saints, it may be indeed a holy parish. Actually only the children who shall have been prepared for that purpose, will, during the visit, receive the Sacrament of Confirmation, and consequently the Holy Ghost in Person Who under this sensible sign communicates Himself to the Church.

But none the less it is true that the Holy Ghost, when descending from heaven on the children of the parish about to receive the character of Confirmation, will also seek to take up His abode in all hearts well prepared—to wit, the hearts of the Just, to confirm them in good, as also in that of sinners purifying them, so as to make of them sanctuaries meet for His sanctity. Thus all who shall have had the misfortune of losing through sin the grace of their Confirmation may recover it by penitence. Penitentiam agite * * * et accipietis donum Spiritus Sancti. Act. 2, 38.

Blessed will be the day when thus you shall all have been baptised with this baptism of fire; when you all shall be clothed with strength from on High; when you shall all be filled with the Holy Ghost. Happy then the parish of which it may then be said—that none dwell therein but saints and the elect. In this there is no exaggeration for all of you have been made to serve God; all have been redeemed so that you may possess God; all have been called to the heavenly heritage, since all your names are written in heaven.

All these considerations, and many others which will be suggested to you by your Pastors, cannot but kindle in you a burning desire to partake abundantly of the inexhaustible riches which in coming to you on the great day of the visit, the Holy Ghost will bring with Him. You will not fail thence to conclude that for this you should prepare yourselves with all such diligence as the greatness of God Who deigns to come down to you, requires. In a few words here is what you ought to do to correspond with the designs of His love.

Be careful to keep yourselves in the friendship of God by preserving within you the grace of your recent Paschal communions. For it is in the hearts of the pure only that the Holy Ghost is pleased to dwell.

If unhappily it should chance that with some mortal sin you have defiled yourselves, have recourse without delay to the Sacrament of Penance therein to wash away the stains upon your souls. For the Holy Ghost has all iniquity in horror, and into the heart corrupted with sin, He enters not.

Offer, day by day, all your actions, all your prayers, your mortifications, your alms, your communions in honor of the Holy Ghost; and pray that He may come and take up His abode with you, reigning as master throughout the parish.

Commend yourselves often to the Blessed Virgin Mary, to all the Angels, and to all the Saints of the heavenly Court; and particularly to St. Joseph, and to the powerful protector of your parish so that by their salutary intercession they obtain for you the gifts and the fruits of the Holy Ghost. For these are all the master works of the Holy Ghost, Who has raised them to such lofty holiness, and Who puts in them all His delight.

With renewed fervor engage in the exercises of the Month of Mary, in union with these good souls who from one end of the earth to the other, celebrate in holy songs, fervent prayers, works of charity and piety, the greatness and the mercies of the glorious and immaculate Virgin Mother of God. This will be a most excellent preparation for the graces of the Visit, and the reception of the Holy Ghost; for it is He Who is the author of all the holy devotions approved of by the Church.

Assist as regularly as you can at the instructions and exercises which will be made at the church, during the three days of retreat which will precede the Pastoral Visit. This retreat

it is true has for its more immediate object the preparation of the children for Confirmation. Nevertheless all is arranged so that the whole parish may therein take part; for there will be preachers and confessors to satisfy the devotion of those who wish to profit thereby. It was by command of Our Lord that the Apostles, and the Disciples went into retreat together with the Blessed Virgin and the holy women, to prepare for the Feast of Pentecost; and it was at the close of this holy retreat that they received the Holy Ghost. Let us Oh my Dear Brethren do likewise, and let us follow so good an example!

Stir up constantly within you the devotion to the Holy Ghost. Read such books and listen to such instructions as shall make you know and love Him. Humbly ask pardon of Him for having so often outraged Him, by not heeding His instructions, and by having perchance trampled under foot His most excellent gifts, and scorned their precious fruits, casting them unworthily from your hearts. Make amends to Him for the insults you may have offered to His infinite goodness. Invoke Him with confidence, and consult Him in all your undertakings. Labor to spread the knowledge of that God of love, to cause Him to be loved and served; and by a happy experience you will yourselves learn how sweet is the Spirit of the Lord:—O quam suavis est, Domine, Spiritus tuus.

Impress yourselves thoroughly with the consoling truth that if the parish be devoted to the Holy Ghost, He will come and take possession to govern, enlighten, and protect it. This good Spirit by reigning therein will preserve it from the evils which everywhere the evil spirit causes, who is a spirit of trouble, of division, of impiety, sensuality, and of irreligion. Alas! Dear Brethren, you know well that the many great calamities which make the world desolate are caused by this evil spirit, who is the avowed enemy of the Holy Ghost. Let us then with the Prophet, pray without ceasing that we may conserve carefully this principle Spirit Who upholds all things. Spiritu Principali confirma * * * Spiritum rectum innova in visceribus meis * * * Spiritum Sanctum tuum, ne auferas a me.

Oh Virgin Immaculate, we are at your feet, offering and consecrating to you this instruction, made with the sole desire of everywhere establishing the reign of the Holy Ghost. Remember that you are filled with the graces of this sanctifying Spirit; that by His divine operation you conceived God's only Son, Our Lord Jesus Christ the Eternal Light; and that on the great day of Pentecost all the tongues of fire reposed in your holy heart, before distributing themselves amongst the Apostles and Disciples of the Saviour, for in that solemn moment you were established the treasury of all the graces designed for the children of the Church. Deign then to bless this Mandement, that it may bear happy fruits to the greater glory of the Holy Ghost, and the greatest good of the souls entrusted to our care. Amen.

For these causes—the Holy Name of God invoked—We have ruled, appointed, ordained, and rule, appoint, ordain, as follows:—

(1.) We will arrive at the parish of * * * the * * * day of the month of * * * next, about four o'clock in the afternoon.

(2.) The three days preceding our arrival shall be devoted to the exercises of a Triduum preparatory for the graces of the Visit; in the afternoon at the hour deemed most convenient there shall be an instruction, the more closely to prepare the faithful for the reception of their first Pastor. All who can should assist thereat; and for this they should refrain from going out to meet the Bishop.

(3.) Within half an hour of our arrival in the parish, We will make a solemn entry into the church, with the ceremonies prescribed in the holy liturgy.

(4.) Having sung the proper prayer of the Holy Patron, We will solemnly bless the clergy and the people and give general absolution; after which will be published a plenary indulgence granted by Our Holy Father the Pope to all who being properly disposed, and having confessed and received Communion, shall during the Visit pray in the intention of the Sovereign Pontiff.

(5.) These religious rites accomplished We will return to the Presbytery. We will examine the accounts of the church-wardens, the inventory of the moveables and immoveables of the Fabrique, the baptismal, the marriage, and interment Registers—the books of the proceedings of the parish and fabrique. We will inspect the sacred vessels, the ornaments, the linen and books devoted to divine worship. We will also visit the church, the sacristy, the cemetery, the presbytery, and all their appurtenances—to assure Ourselves that everything is in good condition.

(6.) The next day about 6 a.m. We will celebrate Mass; and We will hold the assembly of church-wardens to be announced the evening before.

(7.) About 8 a.m. there will be an instruction, after which We will administer Confirmation to those who shall have been prepared to receive this great Sacrament, and who shall present a ticket signed by the Parish Priest or his Vicar, and drawn up in the form enjoined by the Ritual, to be registered in the book kept for this purpose.

(8.) After Confirmation there will be Mass, at which the newly confirmed will receive Holy Communion.

(9.) This Mass will be followed by a visit to the cemetery and prayers for the holy souls of the parish whom the Church charges Us to absolve by granting to them the remission of the pains which they suffer in expiation of their sins.

(10.) The whole will finish with a visit to the Tabernacles and Altars, and the solemn Benediction of the Blessed Sacrament, during which We will examine the Ciborium, the glass of the Ostensorium, and the box containing the Reserved.

(11.) After this Benediction there will be a solemn Consecration to the glorious Mother of God, to implore her special protection, so that by her aid the parish may conserve the graces of the Visit, and thus be always filled with the Holy Ghost.

(12.) We will then return in procession to the Presbytery, singing the Te Deum in thanksgiving for all the heavenly gifts obtained from the divine bounty during the Visit.

(13.) About 2 p.m. We will leave the parish accompanied only by the persons charged with escorting Us and our suite to the next parish. We fully appreciate the honors which under such circumstances some might wish to tender Us as representative of Our Lord; but in declining them, We wish to obviate the grave accidents, and other serious inconveniences, often most prejudicial to souls.

(14.) At the times judged most convenient. We will hear all those who may have any matters to communicate to Us; so also We will have to give Our attention to any such Confraternities, and other pious associations as may happen to exist in the parish.

The present Mandement shall be read from the pulpit at the Parochial Mass on the first Sunday, or other Festival after its reception.

Given at Montreal this * * * day of the month of * * * in the year One thousand eight hundred and seventy * * * under our sign and seal, and the countersign of Our secretary.

† Ig., Bishop of Montreal.

[L. † S.]

By Command of His Lordship,

JOS. OCT. PARE,
Canon Secretary.

We copy from Worcester's Dictionary:—

"Privilege—An exemption or immunity from some general duty or burden: a right peculiar to some individual, or body."

Having marked and inwardly digested the meaning of the word "privilege," the reader will be the better able to appreciate the justice and truthfulness of the annexed paragraph, taken from the Witness of the 17th ult. The Italics are our own:—

MANITOBA.—The exemption of all Church property from taxation by the Legislature, reported in our Manitoba letter, is the commencement of that submission to ecclesiastical dictation, and that raising up of a privileged ecclesiastical aristocracy in that fine new province, which have been the curse of Lower Canada.—Witness, 14th inst.

Now how any particular religious body can said to be privileged by an act which places "all" on the same footing as before the law, is a question which it would much bother any one, not a disciple of the Witness school, to answer. Had Catholics alone been exempted from the burden of taxation on their Church property, then indeed the Witness would have had cause to complain; but he himself tells us that "all Church property," whether Catholic or Protestant, Methodist or Anglican, is equally exempted. Where then is the "privilege?"

And the "curse of Lower Canada!" We can understand how journals conducted in the spirit of the Montreal Witness, with utter disregard of truth, courtesy and charity, can be a "curse" to the community in which they circulate; but till we were told of it by the Witness, we did not know that we were, and we do not suppose that the majority of our Protestant fellow-citizens knew either that they are, laboring under a "curse" of any other kind than that above indicated. We thought, in our happy ignorance—ignorance as profound apparently as that of M. Jourdain who had been speaking prose all his life without knowing it—that we were, barring some physical inconveniences, such as climate and geographical position, a singularly blessed community in Lower Canada; that, in the moral order we could congratulate ourselves upon a remarkable immunity, in proportion to our population, and as compared with other countries, from serious crime; from free love, and divorce laws; and in the material order, upon the general prosperity, and the security for person and property that obtain amongst us. Nevertheless, so we are told, we have been laboring under a "curse," for

which however in the words of the Ingoldsby legend, "no one seems a penny the worse." It may appear harsh to say so; but still we take the liberty of hinting to our contemporary of the Witness, that bad, as Lower Canada may appear to him to be, and heavy as he may feel the "curse" under which she labors—if he do not change his manners, he may some day go farther, and fare worse.

What the Manitoba Legislature has really done we learn from the *Minerve*: it is this. It has passed an Act of Parliament authorising the Protestant Bishop and the Catholic Bishop to hold real estate to the extent of 5,500 acres each; and no doubt if application be made for that purpose by any of the Protestant sects now in the Province, the same power to hold real estate will be accorded to them.

The *Richmond Guardian*, of the 18th ult., gives a report of a lecture lately delivered in England on the subject of Canada, by Mr. Jones, Canadian Commissioner of Emigration. Certainly this gentleman does not seem to be aware that Lower Canada is in any manner "cursed by an ecclesiastical aristocracy," or that there exists therein any "privileged" class or body. We make some extracts, as bearing upon this matter:—

I now proceed to speak with especial reference to the province of Quebec: It was formerly called Lower Canada or Canada East. The capital is the old, grim and venerable city of Quebec, where the gallant Wolfe bled and died. The chief city is Montreal, the commercial capital of the Dominion—one of the handsomest and wealthiest cities on the Western Continent. Founded by the French, the majority of the inhabitants of Quebec are of that race. They speak their mother tongue, and still retain many of their old customs. In faith they are Roman Catholics. But neither their language nor their religious belief stand in the way of English principles nor militate against the thrift and push which characterise the people who sprang from the sons of Mother England. The most fertile and prosperous divisions of the province are now pre-eminently by the English speaking race. There is a friendly rivalry between the two races which is producing the happiest results. Anything worthy of the name of farming is almost solely confined to the English people—our French neighbours know this, and are doing their best to keep abreast of us. It is the same in education and enterprise generally. During the last few years a great revival has taken place amongst the French who are a very industrious people—and they are not very far in rear of us. On this subject of the happy admixture and co-operation between the races, very interesting particulars are given in the pamphlet which I purpose to distribute at the close of my lecture.

The pamphlet also contains much valuable information which time obliges me to omit giving you to-night. I proceed. Our judiciary is very similar to your own. Law is cheap and its execution speedy and direct. Trial by jury prevails, and the common law of England is the common law of Canada. In the French districts the parochial system is retained; but it applies only to the Roman Catholic residents. All our counties, townships, towns, cities, and incorporated villages have their local councils, whose duties are similar to those exercised by your own councils. They are elected triennially, and the property qualification of a councillor is very low. There are also Boards of School Commissioners, who take charge of schools for elementary education. They also are creations of the popular will. We are far in advance of you in this matter of education. All our children are educated more or less, and primary education is obligatory in the sense that every one contributes by law to the school rate. This fund is supplemented by a grant from the Provincial Treasury, and all the educational establishments of the country are under a supreme head who is called Minister of Public Instruction. Elementary education is practically free, and our system has been pronounced to be the most elastic and perfect in the world. The "conscience clauses" of our education law are very simple and very effective. We experience no "jar" in carrying out our system, Protestants and Catholics having their own separate funds and distinct organisations. We have no State Church in Canada.

THE UNFROCKED PRIEST.—Pere Hyacinthe writing from Italy, thinks that the Church has failed in her mission to the Commune. Herein he is in accord with another Protestant minister writing from Paris, who thinks that the "winking statues" &c., &c., ad nauseam have reproduced in 71 the horrors of 93. Pere H. is right. The Church has failed in her mission to the Commune. She did so likewise to Judas surnamed the Iscariot—to Martin Luther and to Paul Loyson alias Pere Hyacinthe of fallible memory.

The worthy Padre still has confused ideas of Infallibility. The Church has received a divine mission to teach—"Go teach all nations" but not, that we are aware of, to thrust her truths down the throats of the nations. Our divine Saviour appears to have merely said "teach" and not "force" people to believe.—Hence it is for the Church to offer—for others to accept. We have read our theology amiss, if Infallibility extends to the cramming of divine truths down the throats of Freemasons, free thinkers and freebooter Communists who shoot Priests and Archbishops "pour encourager les autres." It may do for the bigotry and superficial reading of the day to assert, that the denial of God by the Commune is the fault of the Church. Such assertions may do for the loose logic of Exeter Hall Parsons earning their pay, and for unfrocked Monks. But the facts are against them. It is precisely where the teaching of the Church is most fully developed and least restrained—it is exactly where "winking statues" most do congregate that we find the fewest Communists. There appears to be an exact and never failing inverse ratio between Communism and Catholicity—between Freemasonry and Faith—between the denial and assertion of God. In the Provinces Communism, Freemasonry, and the denial of God are comparatively unknown; Catholicity, Faith,