

The True Witness

AND
CATHOLIC CHRONICLE,
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MONTREAL, FRIDAY, JANUARY 10, 1873.

ECCLESIASTICAL CALENDAR.

JANUARY.—1873.

Friday, 10.—Of the Octave.
Saturday, 11.—Of the Octave.
Sunday, 12.—First after Epiphany.
Monday, 13.—Octave of the Epiphany.
Tuesday, 14.—St. Hilarius, B. D.
Wednesday, 15.—St. Paul, Hermit.
Thursday, 16.—St. Marcellus, P. M.

NEWS OF THE WEEK.

The full in the political world still continues, but it cannot last long, for with the re-assembling of the legislators of France the storm will break out with renewed fury. From Italy, too, we may expect some lively squalls ere long.

The social question is becoming the great question of the day, compared with which political, national, and dynastic questions sink into insignificance. Society has to be fused down in the furnace of revolution, and re-cast in a new mould; but what mould shall be, and who shall have the moulding of it, no one can say. The form in which this social question most forcibly thrusts itself upon public attention in England is that of "strikes." Policemen strike, and the streets are left unpatrolled, unprotected. Gasmen strike, and for a season the streets are left in darkness. Soldiers cannot exactly strike, but they are doing the next thing to it,—they are deserting in thousands; upwards of eight thousand, so we are told, having been advertised in the *Pull Mall Gazette* during the last twelve months. And now, most portentous of all, the inferior clergy of the Anglican Church are going out on a strike, of which we find the following soul-harrowing details in one of our exchanges. On Sunday morning four of the curates—that is vicars, as we should say in Canada speaking of our parochial arrangements; four curates or hired preachers of the Vicar or Rector of the Parish of Richmond, struck on Sunday morning last week, and refused either to preach or read the prayers prescribed by Act of Parliament until their demands were complied with. Here was a terrible "go," as Mr. Squeers would say; but the Vicar, who by-the-by, seems to be no end of a pluralist, approved himself equal to the emergency. He telegraphed at once for fresh hands to take the place of his refractory vicars. In a short time assistance arrived, and he was thus enabled to run his ten accustomed services in two churches. It will be a blessing if this mania for striking do not extend to the Bench of Bishops; but most fearful of all would it be should the long suffering laity strike for shorter sermons and fewer of them.

The State in Germany still continues its war of aggression upon the Church; prohibiting certain devotions in one place, cutting down prayers in another, restricting expressions of love to God, and the Sacred Heart of Jesus, and, in a word, exercising all the functions of the supreme spiritual authority. Strange to say, Catholics manifest no gratitude for all this tender solicitude on the part of their civil rulers, and persist in praising God in their old way, and in putting their trust in Him. It is clear that the Government must have resource to more stringent measures, or retire discomfited from the combat.

LATEST TELEGRAMS.—PARIS, January 6.—New census of France shows the population to be 36,102,921, a decrease of 366,935 since 1866.

ROME, Jan. 6.—A large deputation of Catholics from Ireland waited on the Pope to-day and presented an address reciting benefits conferred upon Ireland by the Holy See and tendering His Holiness a contribution of Peter's pence. The Holy Father in responding deplored the ingratitude of the people who permitted spoliation of the Church. He made exception in favor of the Irish people whom he praised for their enduring attachment to the Church and congratulated them on the preser-

vation of their faith. He concluded by giving the Apostolic blessing to Ireland.

BERLIN, Jan. 6.—The Ministry have settled the provisions of the bill which regulated authority of superior over inferior clergy, controls livings of the latter, and sets up rules governing ecclesiastical appointments.

The *Gazette de France* reports that Don Alphonse entered Catalonia on Saturday night; 7,000 Carlists are concentrated on Spanish territory. A lot of insurgents are about to enter on a vigorous campaign.

ORDINATION.—At Kingston Ont., on the feast of St. Thomas the Apostle, His Lordship Bishop Horan conferred the holy order of priesthood on the Rev. C. J. Duffus, deacon of the diocese.

On the following morning the Rev. gentleman sang his first mass in St. Mary's Cathedral.

"Hail Mary, conceived without sin,
"Let us greatly rejoice in this day that the Lord has made."

PASTORAL LETTER OF MGR. DE MONTREAL, ON THE FORTY HOURS OF 1872-73.

LEXANDRE BOURGET, BY THE GRACE OF GOD, AND OF THE APOSTOLIC SEE, BISHOP OF MONTREAL, &c., &c.

To the Clergy secular and regular, to the Religious Communities, and all the faithful of our Diocese, Health and Benediction in Our Lord.

Since the institution of the Forty Hours, Our Lord in His infinite goodness has been pleased N. T. G. F. yearly to make the tour of the diocese, passing from town to town, parish to parish, from one religious community to another, to evangelise souls, and to run after the wandering sheep of the fold of Israel.

Everywhere He shed the benefits of His love, and His presence is marked by great wonders which announce the presence of a God as good as He is powerful. For sinners are converted, the just fortified, the lukewarm re-animated, the weak strengthened, the afflicted consoled. Must we not then conclude that this incomparable Master works to-day in the "Forty Hours" as during His mortal life He worked when passing through the towns and hamlets of Judea? The same virtue that then went out from His adorable person visible to men, does it not to-day breathe from His divine body hidden beneath the sacred host? *Virtus de illo exibat, et sanabat omnes.*

Thus, N. T. G. F., a happy experience has taught you that the Forty Hours are indeed times of extraordinary mercy; *tempus acceptabile*, veritable days of joy and salvation, *dies salutis*. It is then with you that with the close of each year joy see them return, and that you prepare yourselves with all care for the great solemnity so as to share plentifully in the precious advantages thereunto attached. We have then nothing to say to you, to engage you to celebrate piously the Forty Hours, since you have already acquired that holy custom.

Still We will not let pass the ordinary epoch of the opening of the Forty Hours for all the Diocese without lifting up Our voice to speak with you about these holy exercises. For this purpose We are about in this Pastoral Letter to pause and consider the touching ceremonies observed in this great solemnity. For, to pious souls they are sacred symbols that enclose treasures of grace, beneficent clouds which distil their celestial dew into hearts well prepared, never drying streams flowing with milk and honey, that is to say with abundance of spiritual sweetness. May this instruction be as the sounding trumpet that announced to the Jews the return of the great national festivals, and supply the place of the Preacher. For as you know during the Forty Hours Our Lord alone is preacher. Thus you will listen in the interior of your souls with attention; for He is about to speak to your hearts, and to draw you to Himself by the ravishing spectacle of the holy ceremonies.

Now all these pious ceremonies have been instituted by the Church to teach that Our Lord should be honored in the Most Blessed Sacrament as our God and sovereign master, as Our Saviour and Redeemer, as our father and friend, as the companion of our voyage in the pilgrimage of life. It will then be easy in the contemplation of these august ceremonies for us to be penetrated with the religious sentiment that should animate all in offering to the King of Ages, to this God invisible because hidden in His adorable sacrament, all honor and all glory. *Regi seculorum immortalis et invisibili soli Deo honor et gloria in secula seculorum. Amen.*

We will enter then into the spirit of these holy ceremonies and try and seize their meaning, so that they may be as it were the symbols of our faith, the images of our piety, the teaching of our religion in the pious practices which we have to pursue, to honor, glorify and love Our Lord Jesus Christ in the adorable Sacrament, the most wonderful invention and the most incomprehensible work of His Love towards men.

OF THE RINGING OF THE BELLS.

The Forty Hours both in the towns and rural districts, are heralded by the joyous sound of the bells of the church in which they are to take place. The blessed sound of these

bells takes amongst Christians the place of the sounding of the trumpets that proclaimed to the Jews the feast of their nation: *cantate tuba in Sion*. Summoned by these sonorous instruments they met together in the holy place for prayer and sacrifice: *Quibus * * * populus monitus, ad adorandum fieret preparatus et celebrandum sacrificii conveniret, &c., Pont. Rom.*

So the Church when blessing the bells fails not to warn her children that one of the sacred ends to which they are destined is the summoning of the faithful to give to God due honors. *Ut per illarum tactum fideles invitentur ad premium.* But N. T. G. F. what are we to understand by this *premium*, this reward here in question except that true devotion, the affectionate sentiment of a lively faith; the delicious peace of a good conscience, in a word, all those emotions and interior delights which can only be known by tasting them.

His Lordship in like manner proceeds with an explanation of the ceremonies employed during the Forty Hours Devotion to the B. Sacrament; and insists most seriously upon the *amende honorable*, or reparation to be made by all the faithful to Our Dear Lord for all the outrages and insults offered to Him by heretics, sinners, and worst of all by bad Catholics, whose offences are of all the most malignant. On this head our beloved Bishop addresses his people as follows:—

"The main object of the Church in the institution of the Forty Hours is to engage her children to make reparation for the outrages which Our Lord receives in the sacrament of His love."

"Alas! He is daily insulted by the impious who to such lengths carry their fury as to trample under foot the holy species; by heretics who obstinately refuse to believe in the real presence in this venerable sacrament; by bad Catholics who receive it unworthily; by ungrateful Christians who prefer rather to yield to their shameful passions than to correct themselves of them, so as to render themselves worthy to receive it; by ungrateful men who display towards Him distaste, or indifference."

To excite us the more to this duty of reparation the Pastoral bids us—

"Consider carefully what is passing in the world, and to observe the fearful ills prevailing everywhere. Alas! Our Mother Holy Church more than ever is in suffering. Our holy pontiff, Pius IX., is still a prisoner in his own palace. The nations rage, and the people conspire vainly against the Lord and His Christ. The gates of hell move and open with great tumult; from the pit arise swarms of locusts, that is to say monstrous errors which darken the intellects of imprudent men of whom so many will follow only the false lights of their bewildered reason."

"Everywhere is God blasphemed, religion insulted, justice oppressed, impiety triumphant; whilst the shameful vices of impurity, libertinage, and drunkenness overflow as a flood. Luxury, vanity, pride, and every kind of excess extend their ravages everywhere, and corrupt all society."

"The entire world is as it were on a volcano; and the international dragging in its train all the damnable secret societies, is waiting the moment to let loose on all governments, the frightful monster of revolution, to overthrow them at a given time."

"And whilst in attend of this dread catastrophe, foreseen and decreed by all, from one end of the earth to the other devastating scourges make themselves felt. Here large cities fall a prey to fire; there the sea is lashed to fury and swallows up multitudes of vessels. Rivers overflow their banks carrying everywhere terror and death; contagious diseases show themselves with symptoms that appall our nature; rumors of war give reason to dread that all nations will soon be at death struggles with one another, and that human blood will flow in streams in all parts of the world."

"Such, N. T. G. F., are the manifold evils which should engage our attention during the Forty Hours, and chiefly whilst making humble reparation to the B. Sacrament. Let us try and divert by our prayers our sacrifices, our fasts and alms, these lamentable calamities. With this intent let us offer all the exercises made during these days of benediction."

His Lordship concludes by prescribing the exercises of devotion during the Forty Hours, reiterating the regulations previously in force.

There has been quite an amusing row in the Church by Law Established in England—one which cannot but seriously affect it, though for the moment the *Times* may affect to treat it as of little consequence. It had its origin in the following circumstances.

It is the custom at the University of Oxford to appoint a person as Select Preacher before the Undergraduates and, we suppose, other persons connected with the institution. The nomination is vested in certain officials who constitute the Board; but its confirmation rests with the larger body of Convocation which has the right, a right but rarely exercised, of putting its veto on the appointment.

This year it seems that the University Board entitled to nominate, appointed for the office of Select Preacher, Dr. Stanley, Dean of Westminster. Now Dr. Stanley, though a Dean and high dignitary of the Church of England, can scarcely be called a Christian. He is a distinguished scholar, a most amiable gentleman no doubt; but if to be a Christian it be necessary to hold certain dogmas as revealed truth—then most decidedly the Dean of Westminster is no more a Christian than was Hume, or Voltaire, of the last century, or than is M. Renan of the present day. A Protestant he is no doubt; but certainly he is no Christian if belief in certain dogmas be an integral part of Christianity.

Thus thought and reasoned a large body of those clergymen of the Anglican denomination; of those at least, who still hold as essential to the Christian character some of those mysterious dogmas which were not officially repudiated at the time of the Reformation, and which are still actually embodied in certain un-

repealed Acts of Parliament. They therefore with Dean Goulburn of Norwich at their head, a gentleman whose official position is equal to that of Dr. Stanley, warmly opposed the nomination of the latter, and provoked a meeting of Convocation to test the sense of the Anglican community on the subject. Warm, not to say angry, letters appeared in the *London Times*, some advocating the appointment of Dr. Stanley; others loudly condemning it, as incompatible with the distinctively Christian character of the University and the Anglican Church.

On the day appointed Convocation met, and the vote having been taken, it appeared that the appointment of Dean Stanley was sustained by a majority of 349 to 287. Hereupon Dean Goulburn who was also one of the Select Preachers to the University, has thrown up that post in disgust.

Can he stop there? Not if he be consistent, which alas few Anglicans are: for were they consistent, how could they remain where they are? If the appointment of Dr. Stanley to an office or function at the University be a good reason why the Dean of Norwich should throw up a similar appointment, the retention by the former of a high post in the Anglican establishment is a sufficient reason for Dr. Goulburn to separate himself from the Church of England. For of two things one. Either Dean Stanley is a true Christian, or he is not. If he is, why should Dean Goulburn refuse to occupy conjointly with him the situation of Select Preacher? If he is not a true Christian, how can Dean Goulburn reconcile it to his conscience, to remain a member of, and to hold high office in a Church, which not only tolerates within her fold, but advances to her highest offices of trust and dignity, men who are not true Christians? This argument cannot fail to present itself forcibly to the minds of many of these gentlemen who conscientiously opposed the nomination of Dr. Stanley; and as of these, many of course are not bound to the Parliamentary establishment by ties quite so strong as those which impede the free action of a Dean, it is reasonable to expect that this business will lead to many serious defections from Anglicanism.

PROTESTANT SCHOOLS IN ROME.—We hear a good deal about these institutions, and could we believe the glowing accounts of their numbers, their prosperity, and of the large numbers of pupils by whom they are frequented, we should come to the conclusion that the next generation of Romans would be composed of evangelical Protestants.

We do not however believe the accounts in the Protestant press, because we well know what are the agencies actually at work in Rome, as elsewhere, to procure attendance at the Protestant schools. It is of no use, however, for Catholics to denounce the system actually in vogue, as a system of bribery; as an appeal, not to the heart or conscience, but simply to the back and the belly; our statements though strictly true, are rejected as slanders, and the proselytising business is stoutly maintained to be indeed the work of God, in which the butcher and baker have no part.

But when Protestants themselves, yea Protestants of Protestants, endorse the so-called slanders of the *Romish* calumniators; when journals such as the *London Times*—a journal far above any suspicion of a bias towards Popery, or the *ancien regime*—come forward to reiterate the statements of the Catholic press on the subject of Protestant schools in Rome, and the influences actually at work to procure a show of pupils in those schools—the case is different; and the Protestant evangelical press will have a hard battle to fight to persuade the world of the reality of the conversions from Romanism to the "truth as it is in Jesus," of which it boasts.

Well then, here is what the Roman correspondent of the *London Times*, writing under date December 6th, says upon the matter. It will be seen that this, to us, hostile witness fully confirm all that Catholics have said on the subject of *Souperism* and "*Belly-Conversions*."

"I confess," says *Our Own Correspondent*—"to have felt some surprise at the great zeal for learning or Protestant tendencies thus manifested by the lower order of Romans, until I noticed a passage in the speech of Signor Mussi, the Opposition champion on this occasion, in which he mentioned that, besides spiritual nutriment, food for the body was also provided for these children of the poor who attended these schools. On these terms"—adds our informant in the *Times*—"I suspect that missionaries, and schoolmasters in Italy will have no difficulty in gathering around them numerous flocks, and in retaining them—as long as the macaroni lasts."—*Cor. of London Times*.—(The italics are our own.)

Here as in a nutshell lies the entire story of "*Missions to Romanists*." They are in Rome what they are in Ireland, in Canada, and in every country where they have been established. The Gospel or good news that they preach, and for which alone they are valued is the "*Gospel of the Belly*." Whilst the oatmeal or the macaroni lasts, they make converts. This be it remembered is not the reckless and malignant assertion of Papists, but the candid avowal of Protestants themselves.

WRITTEN FOR THE TRUE WITNESS.

SHORT SERMONS FOR SINCERE SOULS.

No. XXIII.

"THOU SHALT NOT KILL." "LOVE YOUR ENEMIES."

Let not a false honor, Christian soul, deter you from the love of your enemies. What will become of my honor, you ask, if I take not vengeance upon my enemy? Your honor then is sacrificed, if you neglect to chastise your enemy who has insulted you. What sort of honor is this Christian soul? What sort of honor can only be preserved at the price of your soul and the loss of your eternal salvation? It would indeed be deplorable for human nature, if it could not free itself from disgrace except by a manifest disobedience and great crime against Almighty God. But let us examine your objection. According to whom, pray, do you lose honor in loving your enemy and forgiving injuries? According to the world? Yes, but according to which world? Certainly not according to a wise and sensible world, for the man who is not vindictive is loved and honored by all good and sensible men. It must then be according to that world which has no fear of God, no love of his divine maxims, no religion, no faith. It must be according to that world which revolts against the teaching of Jesus Christ and His benign and holy law and which impudently dares to usurp that divine prerogative: "Revenge is mine, I will repay." It must be according to that rowdy world which looks upon the gratification of its passions and lusts as the sole end of man, and which knows no law but might and self. And this is the world, Christian soul, whose opinion you value so greatly, that you prefer rather to lose your soul, than its esteem: that you prefer to follow its degraded maxims rather than the elevating maxims of Jesus Christ. This forsooth, is the world whose disciple you would be! Where will honor be, Christian soul, when you have become its disciple? Yes, indeed, where?

O glorious Patriarch of Constantinople! O holy Chrysostom! thou who, from thy pulpit of St. Sophia hast by thy eloquent praises held up the great king David to the love and veneration of mankind, tell me which was the most heroic—which was the most admirable—of all his actions? which covered him with the greatest glory? Was it his victory with sling and pebble over the giant Goliath? Was it his victories over his numerous enemies, who sought his destruction and the annihilation of his people? No, you tell me, his most illustrious action, his greatest glory was his not revenging himself upon Saul, when he had him in his power; his greatest victory was his victory over self; his stifling his resentment, his suppressing his desire of revenge (II. 2 de Saul et David). Yes, Christian soul, "this is true honor—not to avenge but to forgive." It was the meekness of the first Christians towards their enemies and their forgiveness of their tormentors, that won the admiration of the pagan world, and drew it towards our holy religion. Amidst the most bloody persecutions; amidst the most terrible torments and barbarities, they suffered with patience, praying for their persecutors and kissing the hands of their executioners. And did they lose honor by this? Certainly not in the eyes of a just and sensible world. Nay! even the rowdy world, whilst it has not the moral courage to imitate their example, yet applauds in its secret heart their high and holy conduct. Even the pagan world knew how to appreciate the beauty and comeliness of this heavenly virtue. "True honor is in forgiving; vengeance alone is infamy." And indeed it must be so. For how, Christian soul, can that be an honorable and glorious action which dishonors and offends Almighty God? Can there be any honor in offending the King of Heaven? Can there be aught but contempt and infamy for the pigmy puppet who insults the Great Creator of the Universe? And even if you lost your honor, Christian soul, which, I pray you, is of more account? thy honor before a vile and senseless world? or the eternal honor of God? Dare you for one moment prefer the one to the other? thy honor to the honor of God? But where can you find honor in revenging? Where can you find disgrace in doing good to those that hate you? Not depend upon it, even the damned in hell bow their heads in awe and astonishment when they behold the Christian soul "doing good to them that hate him, and praying for them that persecute and calumniate him."

There is no dishonour but in sin alone. To lead an unchristian life,—a life unrestrained by the teachings of Jesus Christ and the promises made in Baptism; to satisfy the passions and lusts of the flesh; to live in rioting and wantonness; in chamberings and impurity; to usurp the rights of others; to rob your neighbour of his goods; to oppress the poor; to crush the weak; to enrich oneself by extortion, these are dishonour. Dishonour consists in giving oneself up to a life of debauchery and gambling; in luxury of dress at the expense of the merchant, the artisan, the domestic or the workman whose salary you retain. In one word dishonour alone consists in breakin God.