

The True Witness.

AND
CATHOLIC CHRONICLE,
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MONTREAL, FRIDAY, JULY 2, 1869.

ECCLIASTICAL CALENDAR.

JULY—1869.

Friday, 2—Visitation of the Blessed Virgin.
Saturday, 3—Of the Octave.
Sunday, 4—Seventh after Pentecost.
Monday, 5—Of the Octave.
Tuesday, 6—Octave of SS. Peter and Paul.
Wednesday, 7—Of the Feria.
Thursday, 8—St. Elizabeth, W.

NEWS OF THE WEEK.

The past week has been singularly barren of interesting events. The chief news will be found compressed within the following telegrams by Atlantic Cable:—

PARIS, June 27.—The Emperor has written a letter to M. Schneider, President of the Corps Legislatif, in which he says the policy of the Government has been made manifest with sufficient clearness to prevent equivocal interpretation now as before elections, and it will continue to perform the task of reconciling strong power with sincerely liberal institutions.

BREXST, June 26.—Advices have been received through the cable from the steamship "Great Eastern," up to this afternoon. Some difficulty had been encountered, but everything was favorable at the last accounts. At noon on Friday the steamer had made 497 knots from Brest, and paid out 542 knots of the cable. At 4.30 to-day a fault was detected in the communications through to the shore. The steamer was instantly stopped, and measures taken to find out where the fault lay. This was found impossible, but, as the signal soon afterwards became perfect again, it was resolved to proceed, which was done. The signals since, up to this time, have continued good.

MADRID, June 26.—There was an exciting debate in the Cortes to-day on the policy of the Government towards the Republicans, and the arbitrary conduct of the civil Government. Sagasta said that the Government was determined to punish all unconstitutional manifestations.

MADRID, June 27.—In the Cortes yesterday the republican members were warned that their presence in the Chamber was permitted as an act of patriotism, but they could not be tolerated as the accomplices in a scheme for building up a republic; that the present condition of affairs could not long continue as it would be soon necessary to repress the people or anarchy would result.

General Dulce has arrived after several days detention in quarantine at Santiago.

Changes in the ministry are imminent.

FLORENCE, June 26.—The official newspaper contains the following:—The country is tranquil everywhere,—the attitude of the population and the vigilance of the authorities will prevent further disturbances.

ZURICH, June 26.—In consequence of the order forbidding Mazzini to reside in certain parts of Switzerland, he to-day departed for London.

Quite a lively controversy betwixt the Very Reverend the Vicar General Bruyere, and a Protestant minister of the Anglican sect, a Mr. Hellmuth, is published in the columns of the London Free Press. As a specimen of evangelical logic, and of good faith, we think that our readers will be amused by a short analysis of it.

The Reverend Mr. Hellmuth, having in a lecture by him lately delivered, reiterated the ancient calumny, long ago however repudiated by a well educated, and honest Protestants—that "Indulgences" are understood by Papists "to imply the remission of sin;" and that such pardons, or remission of sins have been, and are, openly announced for sale—was taken to task by the Rev. M. Bruyere: who called upon the Protestant minister to state upon what authority he based his assertions, "that indulgences are the remission of sin?" and that such indulgences are advertised for sale on the doors of all the churches in Rome, and throughout Italy?

To this challenge the Rev. Mr. Hellmuth replied in a very long communication to the Free Press, of which the greater part carefully shirks the two questions at issue: but in which never-

theless, he does cite his authority for asserting that, Catholics teach and believe that an indulgence implies not only the remission of temporal punishment due to sin, but the remission of the sin itself: and that such indulgences are openly advertised for sale on the doors of all the churches in Rome and Italy. For the first assertion he quotes St. Liguori:—

Whatever definition Protestant divines may have given to the word in question, it is clear from positive and implied teaching of the authorities of Rome, that by "Indulgence" something more is meant than what Mr. Bruyere says, the mere "releasing of the debt of temporal punishment which remained due on account of those sins, which, as to the guilt and eternal punishment, had been already remitted by repentance and confession."

I shall now quote Roman authority which will prove to any one of common sense that the teaching of the Church of Rome in reference to "Indulgence" is exactly what I stated in my lecture.

To "Duffy's Catholic Library, Part 3, translated from the Italian of St. Alphonsus M. Liguori" (Dublin 1845), we read in page 31:—

"Let us also endeavor to gain as many indulgences as we can. Holy indulgences abridge the pains which we must suffer in purgatory."

Admirable logic! St. Alphonsus Liguori an approved theologian and doctor of the Catholic Church, defines an Indulgence as a means by which the pains which we must suffer in purgatory—that is to say temporal pains—and temporal pains only—may be abridged: therefore the Church teaches that by "Indulgence" something more is meant than the mere releasing of the debt of temporal punishment which remains due on account of those sins, which as to the guilt and eternal punishment, had been already remitted by repentance and confession!—Excellent reasoning!

Mr. Hellmuth's authority for his other allegation, that even to-day Indulgences are sold, and advertised for sale, is as good, and as much to the purpose as is that which he finds in the writings of St. Liguori, who expressly limits the effects of an indulgence to the remission of the temporal pains or penalties for sin. Thus does the Rev. Mr. Hellmuth with logic and good faith worthy of the conventicle, support his second thesis:—

"2—I am called upon to give authority besides my own as to the sale of indulgences for sins and crimes."

"Surely Father Bruyere will not deny the fact that the sale of indulgences are advertised in print, and in letters of gold in the churches in Rome and in Italy generally, in these bold words:—'Indulgentia plenaria quotidiana perpetua pro vivis et defunctis.' 'Full Indulgences daily and perpetual for the living and the dead!'"

Yes Mr. Hellmuth! But the question, as by you stated, is not whether Indulgences are proclaimed and granted by the Catholic Church? but this:—Are such Indulgences for sin and crime sold for money? Are they advertised for sale, at the doors of all the churches in Rome and Italy?

The Rev. Mr. Hellmuth, who has apparently been "cramming" for his lectures out of some of the vile trash known as "Hand Books of Popery," &c., has got hold of some second hand and garbled quotations from the Canon Law, touching the functions of an official, the Great Penitentiary; and his power to absolve from, and raise, ecclesiastical censures and canonical impediments, imposed by Canon Law upon offenders, who by confession and true repentance have however become reconciled to the Church. But as this official's functions have nothing whatever to do with the remission of the guilt of sins, and relate only to those canonical pains and censures which the Church as a matter of discipline inflicts upon certain notorious offenders, and which she can remit at her pleasure, since she imposes them—this part of the Rev. Mr. Hellmuth's long reply to the Reverend Vicar General, is but an attempt on his part to divert the attention of the readers from the two questions at issue—to wit:—Does the Catholic Church teach her children that by an Indulgence sin may be remitted? Does she authorise or tolerate the sale of such indulgences?

How the Rev. Mr. Hellmuth attempts to sustain the affirmative reply to both these questions, we have seen: and really it almost seems to us, from these replies, and from the view which they give us of the moral and intellectual calibre of the respondent, as if in noticing the man at all, and his slanders, the Catholic were condescending too much. Only amongst the lowest and most ignorant of the Protestant community are there to be found any who still cling to the notion that Catholics look upon indulgences as giving a remission for sins committed, or immunity for sins contemplated: only by very ignorant or very dishonest persons could such absurd calumnies be repeated: and we must confess, that it does surprise us that in this enlightened nineteenth century, there are still to be found persons occupying prominent positions in the ministry of the Anglican denomination, whose members (though Hellmuths may occasionally be found amongst them) are for the most part gentlemen and scholars—repeating the silly stories and lying legends of past ages, stories long ago abandoned by all Protestants who have any respect for themselves, or those whom they address. That there may have been abuses in the XVI. century we are by no means prepared to deny; but however numerous or flagrant the abuses may have been even in the darkest days of the dark ages as they are called, never was it taught or held that a plenary indulgence could be ob-

tained without true repentance, comprising heartfelt contrition for sin, and confession: never was any priest so wicked as to preach that a man could obtain remission of sin by the mere payment of money. In support of this assertion we might quote authority *ad infinitum*. We will content ourselves with two authorities, both Protestants, and both of some repute in the literary world.—Their names are Ranke and Neander, of whom perhaps even the Rev. Mr. Hellmuth may have heard, and whose testimony in support of our thesis is a little more to the point, than is that adduced by the Protestant minister to prove that the Church sells the remission of sins. First we quote from the German historian Ranke's "History of the Reformation in Germany" lib. 2, cap. 1: where speaking of the plenary indulgence preached by Tetzel, and its essential conditions, the writer admits that:—

"In order to obtain plenary indulgence it was necessary not only to confess, but to feel contrition."

Secondly, we quote from Neander, describing how in the eighth century, Boniface, the apostle of Germany, the Papal Missionary, addressed his rude converts in just such terms as a modern Romish Missionary of the nineteenth century would use:—

"We address you, not as the messenger of one, from the obligation of obedience to whom you can purchase exemption with money, but of one to whom you are bound by the blood he shed for you."—Neander, Vol. 5, Bohn's Edition.

Thus we see by the testimony of Protestants, that in the days of Luther, as in those of the Rev. Mr. Hellmuth, repentance—*i. e.* confession with heartfelt contrition—was the condition, *sine qua non*, on which the Catholic Church granted a plenary indulgence; that in the eighth century, as in the nineteenth, the emissaries of the Pope protested against the idea, so easily entertained by rude communities amongst whom a pecuniary penalty had always attached to every crime—that forgiveness for, or remission of, sin could be obtained by the payment of money.

* An indulgence might sometimes confer certain privileges, such as those of the right of selecting a confessor from amongst the clergy, the commutation of one good work, such as giving alms to a church, to some other good or pious work. But these privileges or indulgences which Ranke says might be obtained without confession or contrition, were never so much as treated of by any Protestants as in any sense conveying a remission of sin.

THE "WITNESS" AGAIN.—Our contemporary has given the Catholic Deaf and Dumb Asylum at Mile End a respite for a season, not relishing apparently the reception that he has lately received in that quarter. By way of compensation for his enforced silence he falls foul with redoubled zeal, of the Sulpicians, the proprietors of the Seignory of the Lake of Two Mountains. The pith of his charge against these gentlemen is this:—

Some of the Indians whom the owners of the said Seignory allow to live on their property, not content with the privilege kindly allowed them of cutting what wood they want for their own use as fuel, have taken it into their heads, probably at the suggestion of others, that the timber belongs to them, and have made free with it accordingly. The gentlemen of the Seminary did what all other owners of land in Canada would do under similar circumstances. They invoked the protection of the law against these depredators on their private property; whereupon several of the guilty parties were arrested, and six of them were sentenced to a penalty which, with costs, amounted to a sum of about £31 5s. 9d.

It is hard to see how out of so simple a transaction the *Witness* or its correspondents can make a case against the Seminary. The Seignory of the Lake of Two Mountains is absolutely the property of the Sulpicians, with every stick of timber on it: and no man, white or red, has any better right to cut a tree thereon, without the permission of the legal owners, than he would have to walk into the garden of the editor of the *Witness*, and there to gather his flowers, or to steal his fruit and vegetables. If it be urged that the ancestors of the present Indians were once the lords and masters of the country, and its contents, and are therefore entitled to set at naught the proprietary rights of the Sulpicians, the plea is a dangerous one to urge: for upon the same grounds, the Indians would be authorised to enter upon the land of every other proprietor in Canada, and work their will with the timber thereon growing. Whatever may have been the case centuries ago, the land is now in many instances held as private property: and the State is bound to protect the actual holders in their claims against all intruders, whether white or red.

It is complained in the *Witness* that the magistrates in giving judgment against the Indians, did not adjudicate upon the proprietary rights of the Seminary. They had no call to do so; for those rights have been finally adjudicated upon by the highest tribunal—the Privy Council; and the claims of the Seminary to be the absolute owners of the Seignory of the Lake of Two Mountains, and therefore of course of all the timber thereon growing, have been declared good and valid in law. If the Indians are not content with the conditions upon which they are allowed to reside upon the property of the Semi-

nary, they have the remedy within their own hands. They have but to retire to the large Reserves secured to them by Government, where they will be at home: where they will be lords and masters, and quite at liberty to do as they please with the timber. But if for the sake of the benefits which they daily receive at the hands of the gentlemen of the Seminary, they elect to reside upon the lands the property of the said gentlemen, they must abide by the conditions which the latter see fit to annex to their liberality.

The question really at issue, the sole question is—To whom does the Seignory of the Lake of Two Mountains legally belong? To the Seminary in trust for the Indians? or to the Seminary as absolute owners? These questions have already been determined by the Ordinance of 1840, and in favor of the Seminary; and this the *Witness* well knows, though perhaps many of his readers are ignorant of the fact.

IMPERIALISM IN THE UNITED STATES.—The English readers of the journals of the Great Republic, may have been surprised at the open advocacy of Imperialism in the U. States, as the only remedy for the many and sore evils with which the body politic is afflicted. True, that, as yet the agitation in favor of Imperialism is neither very wide spread, nor very active; but that it should exist at all, and that it should dare to display itself, are signs of the times, of no slight importance. It is a sign that what is called Republicanism is a failure.

The vast extent of the Republic, the weakness of the Executive, the corruption prevalent in all departments of the government, and with which the Supreme Court alone seems untainted; the destruction, radical and complete, of the old Constitution bequeathed to their political children by Washington and the great men of the revolution; the growing depravity of the people, their irreligion and immorality—are to be reckoned amongst the many causes at work, which have elicited this expression of a desire for a stronger, and more highly centralized form of government. Having suddenly attained the proportions of a first rate Power, and with the prospect before it of being, together with Russia, one of the two greatest Powers of the world, the Yankee Republic feels that the political garments which were well suited to it in its infancy, and in its boyhood, are not adapted for it, now that it has attained to the stature of the full grown, and well developed man.

But the great cause that prompts the agitation for Imperialism, seems to be the vice inherent in the elective principle—in this, that the head of the U. S. Executive is but the nominee of a party, and not the head, or representative man of the entire nation, or political community. Now as this vice is inherent in, inseparable from the elective principle, the mere substitution of an elected Emperor for an elected President, would not meet the evil complained of; and we must suppose therefore, that though they do not as yet openly avow it, the Imperialist party in the U. States propose the substitution of the hereditary for the elective principle.

But to this change, all the social conditions, all the traditions of the U. States are opposed. As we have often insisted, the hereditary principle in the political order, presupposes the existence of the hereditary principle in the social order: since, where the one order is not in harmony with the other, a cataclysm called revolution is the invariable and inevitable consequence.

On the other hand, one reason why any attempt at the present time to establish an elective Imperialism in the United States, must fail, is this—That in the United States there is no one City which stands to the rest of the proposed Empire in the relation that Rome stood to the Roman Empire, in which Paris stands to France—of which it may be said, it is the U. States, in the sense in which it is said, "Paris is France." There is no one City in the United States which is at once the political, and the intellectual, or social capital of the country. If Washington be the political capital, New York is the commercial capital, and we should say that Boston is its intellectual capital, where all the tall thinking is done, and whence proceed the ideas which vivify and bear fruit. The local, or sectional jealousies of the several great cities of the U. States seem to be unfavorable to the establishment even of an elective Empire, which implies an Imperial Court, and an Imperial City. Each State would naturally aspire to create the Emperor; and the history of Rome, after the fall of Nero, shows us what such Provincial pretensions invariably lead to. Spain tried to give the Empire a head in the person of Galba: the Imperial City set up its Otho; the German legions proclaimed Vitellius; and within a few months revolution followed revolution, until at last exhausted by the sanguinary strife, all parties agreed to receive their chief from the army of the East, which first saluted Vespasian as *Imperator*. Some such interdictive strife would be the result of a non-hereditary Imperialism in the U. States, and at last the armed citizen, or prætorian guards

would be the sole electors. Elective Imperialism of simply means Cæsarism, or the substitution of short personal for representative government.

Therefore, if, as we believe, an hereditary Imperialism be in the actual social condition of the U. States morally impossible,—and as an elective Imperialism would certainly only be the prelude to civil wars, in the course of which the fighters or soldier would absorb all political power, and as the government would become a simple military despotism, or Cæsarism—so we do not believe that for the present generation at all events—anything serious will proceed from the novel agitation. What changes time may bring forth, first in the social order, and then in the political order of the great country whose fortunes we are discussing, he would be a very bold man, or rather a very ignorant man who should venture to predict. But this we think we may venture to assert: that the substitution of an elected Emperor, though chosen for life, for an elected President whose term of rule expires every four years, would not only utterly fail to apply a remedy to any one of the political evils, and social sores of the U. States, but would only aggravate them. If the office of Emperor were to be made of greater importance and dignity than that of President, in functions and in emoluments, the competition for its attainment would be more bitter than ever. In elective Imperialism there is therefore no prospect even of safety; and if hereditary Imperialism be impossible—what other form of government than that which they already have, is possible to the U. States?

Nevertheless, though it may have no immediate practical results, this Imperial agitation in the Great Republic is a curious political phenomenon, the study of which should, and we think will have the effect of making the subjects of an hereditary monarchy more content with, more sensible of, the political advantages which they actually enjoy. Theoretically hereditary rulers may be an absurdity: practically they deliver us from the evils of elected, and therefore party rulers. In this consists their great advantage.

ALEXANDRIA, Glen'y, Ont., June 26, '69.

(To the Editor of the True Witness.)

Dear Sir,—It may perhaps interest some others of your readers, but it certainly will those residing in this locality, and therefore I forward you for insertion in your next issue, the following data regarding the *Quarante Ore*, and the *Jubilee*, both of which were brought to successful close in this Parish on Wednesday, 23rd inst. Various circumstances intervened to prevent several of the neighboring Priests, who had been invited, from coming to the assistance of Father O'Connor; but nevertheless with the aid of his indefatigable brother diocessans—Fathers McDonnell, Masterson, and MacCarthy, he has the satisfaction of being able to put up something over one thousand communions as the united results of their labors. Nor in this connection must I forget acknowledging the debt of gratitude which the parishioners of Alexandria owe the zealous Cure of Newton, P. Q., who on this, as on former occasions, gave our Parish Priest the benefit of his valuable assistance in the Pulpit and in the Confessional. To meet the requirements of all the members of the Parish, we had sermons in English, French, and Gaelic, from Fathers MacCarthy of Williamstown, Vezina of Newton, P. Q., and McDonnell of Lochiel, respectively.—Thus ended a season of grace and benediction, the salutary effects of which are now vividly marked, and let us hope will be long deeply engraven upon the hearts of the Catholics of this Parish, whose reputation for obedience to their Pastor, and fidelity in the observance of their religious duties, in the eloquent words of Father MacCarthy at the close of the exercises, "has gone far and wide,"—that this may ever be their happy lot while in this life, is the earnest prayer of

ONE OF THEM

THREE SEASONS IN EUROPEAN VINEYARDS.

By W. J. Flagg. Messrs. Harpers, New York. Messrs. Dawson Bros., Montreal:—

This is a very entertaining and instructive volume, describing the several famous vineyards of Europe, the modes of culture followed, and the processes of wine making.

OBITUARY.—We regret to announce the death of Mrs. Munroe, the widely known and highly respected wife of Dr. Peter Munroe, of this city. She was much esteemed for the benevolence of her character, and her many kind deeds in the noble cause of charity.

THE CHRISTIAN BROTHERS.

The following is taken from Maguire's "Irish in America," showing how the Christian Brothers' schools in the United States and Canada are conducted, and to which we referred in our last issue:—

As the Brothers of the Christian Schools are amongst the most successful promoters of Catholic education in America, something may be said as to their progress. They were first established some thirty years since in Montreal, to which city they were invited by the Sulpicians; and last year, 1866, they had in Canada 19 houses, 170 Brothers, and 9,000 pupils. The