## CATHOLIC CHRONICLE.

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### MONTREAL, FRIDAY, Nov. 26, 1875.

## ECCLESIASTICAL CALENDAR.

November, 1875 Friday, 26-St. Peter of Alexandria, Bishop and Martyr.
Saturday, 27—Of the Immaculate Conception.

Tuesday, 28-First Sunday in Advent. Monday, 25-Vigil: SS., Ireneus and Companof lafons, Martyrs, and in

Monday, 30-Sr. Andrew, Apostle. DECEMBER, 1875.

Wednesday, 1-Fost. Of the Feria. Thursday, 2-St. Bibiana, Virgin and Martyr.

The following splendid Pastoral of his Lordship the Bishop of Montreal was read in all the churches of the city on Sunday last, the Feast of the Presentation. We have no doubt that it will bring the unfortunate affair to which it refers to an end, and that by all parties it will be regarded as a master piece of pastoral eloquence and pastoral wisdom :--

"Hail to Mary, conceived without sin, the honor of our people."

"Let us greatly rejoice in this day that the Lord has made."

"PASTORAL LETTER OF MGR. THE BISHOP OF MONTREAL CONCERNING THE IN-TERMENT OF JOSEPH GUIBORD.

" IGNACE BOURGET, by the Grace of God and of the Holy Apostolical See, Bishop of Montreal, &c.

"To the Secular and Regular Clergy, the Religious Communities, and all the Faithful of the Diocese, Salvation and Blessing in the Lord.

"It is for us, very dear brethren, a duty to inform you how the difficulty of the interment of the said Joseph Guibord, which has so greatly oc | half of the indefeasible rights of the Church, and to cupied people's minds and caused fear of serious -troubles, has ended. It is not, you will observe, to make known the fact to you, since it is already known to every one, but to enable you to appreciate | country, and outraged faithful subjects to whom rethe results of it, and to allow you to see where is the triumph that was expected from it.

"In our letter of eighth September last, a day of grace since it is consecrated to the happy birth of sible that not with standing all that has been done the glerious mother of God, we declared to you that the cemetery would not find itself, polluted and interdicted by the sepulture of this unfortunate bro-ther. We exhorted you in consequence to do no act of resistance to prevent entrance to those who had undertaken to perform it at all risks in this holy

"We again lifted up our voice on the third October following on the solemnity of the Holy Rosary, In order to prove to you that the said Joseph' Guibord had justly deserved deprivation of the honors bury one of her children, who, in his life, dishonor of occlesiastical burial, for the reasons set forth in | ed her by his revolt and his injurious scorn, our letter, issued the date of that day. We explained in these two letters how we latended to make the occlesiastical law respected, while allowing the body of this man to be deposited in a part of the

we have now, very dear brethren, to signa-lize to you the facts that have been accomplished, in order that you may more and more comprehend how Divine Providence has regulated everything, so that we might attain the object we had proposed, to wit, that the law of the Church might have its course, while preserving the public peace and preventing the effusion of blood. For that is all the - triumph we were ambitious of and we need not here prove to you that this was the most beautiful. We desired to spare the blood of good fathers of families, so that they might not leave, by their death, either widows or orphans, and we triumph in having been able, through your docility, to obtain

"Let us remark, first, that, at our request, many prayers were made in communities and families, to secure that this unhappy affair, which has made so much noise even in far distant places as well as in this city and the whole of our Canada, might be terminated without any coming to blows, at the risk of exciting the most hateful passions and kindling the flames of discord between good oitizens, who have hitherto lived in peace like good bretbren.

"Everything has passed in perfect calm, we have to thank the Divine Goodness for having listened to our vows. We have at the same time to thank devout souls who both in the religious communities and in Christian, familles have responded so our appeal in sending to heaven their sighs and ismentations in order to touch the heart of the Father of mercies and turn aside by this means the evils that might thunder upon our

"We ought now to recall to your recollection certain facts which preceded the sad event that has happened to-day, namely, the translation of the body of the said Joseph Guibord from the dear brethren, that you can honor your cemetery the Protestant cemetery, where it reposed since his death, into the Catholic cemetery, of Cote des

"The first fact worthy of our attention is that it was respect for the cometery and the fear lest it were against the sins and scandals which prevail in profaned by the burist of a man dead in the disgrace the world. It is with this object that we proof the Church, which revolted a large number of pose to construct in the cemetery each time that Catholics and led them to oppose the entrance of we are requested, the Stations of the Cross his body into the holy place 161t was zeal that pro- This is the practice at Rome, and it is also duced this spontaneous movement, but it was zeal that which we desire to see established in all the not according to knowledge. However, it passed in cemeteries of this diocese, above all since we per-

respects in sortunate day, is the accomplishment of ies it cares for and adorns it as much as possible in the threat which was made when we had in it is a made where the characteristic in the street which was made where which we exercise in another the paster of the paster of pasters, that he place where this is a Rome where the custom is to keep lighted lamps, rebellious child of the Church has been laid is now in fact. separated from the rest of the consecrated cemetery, to be no more anything but a place profane.

"This is a fact accomplished with so much solem-

nity and smid circumstances so deplorable that it will remain deeply graven in the memory of the numerous strangers who aball, visit the cemetery. as well as that of citizens who shall daily go thither to pour forth their prayers. Each in casting sadly his regards on that tomb which is not covered with the blessings of heaven because it is separated from the holy ground that the Church has blessed will give way to emotions more or less painful. Here lies, he wil exclaim, in the recesses of his soul, the

body of the too famous Joseph Guibord, who died in rebellion against the common Father of the Church, under the anathema of the Church; who could not pass the gates of this sacred place but that he was escorted by armed men, as if for battle against the enemies of the country; who but for the good disposition of his fellow-citizens would have, caused bleed to flow; who was conducted to this sepulchre, not under the protection of the Cross, but under that of the bayonets of the military; who has been laid in this grave in two feet of earth not with the sweet chant of the prayers which the Church is accustomed to make for her children, but smid the smothered curses, of the attendants for

whom, the priest obliged to be present could perform no religious ceremony; could utter no prayer for the repose of his soul; could not say a single Requiescat in pace; could not, in short, sprinkle a single drop of holy water, whose virtue it is to moderate and quench the flames of the terrible fire that parifies the soul in the other world.'

"There will issue day and night from this tomb which contains the remains of an erring man who persisted till death in his revolt against the Church a lugubrious and lamenting voice which will cry loud enough :-

"O, all you who pass through this field of death, pause for a moment before this tomb and seriously reflect upon my unhappy fate. May my example teach you that no one can with impunity despise God and His Church | Alas, the more eclat that has been raised over my dry and withered bones, the more a mark of infamy and dishonor has been attached to my name. Why was I not hidden in an obscure place, and in a ground of oblivion? I would be to-day as if I had never been born. My memory would not be a curse from age to age as it ought to be, and my name would not be in every mouth to be accursed from generation to generation. Alas, men pretended to give me a triumph and they have only succeeded in perpetuating my shame and my dishonor.'

" However it may be, our very dear brethren, it was for us a painful but rigorous duty to let you hear our pastorel voice on this melancholy occa-For it is necessary for us to witness on beprotest against irregularities which have deeply burt a clergy who have constantly shown them-selves loyal to the Government and devoted to the ligion makes it an imperious duty to obey those who govern the State in administering justice.

"We have to declare to you as solemnly as pos to the contrary, the cemetery remains holy ground and continues to be worthy of all respect. As it is the Church which has blessed and sanctified it, it is also for her to prevent its being profaned. This is what she has done, while inviting her children to offer no resistance to the entrance of the funeral correge into the holy place, which was made to day, in order that it should not be profaped by the effu sion of blood, and, at the same time, execusting the spot which was taken possession of, spite of her, to

"Nevertheless, these facts which we signalize to your serious attention have not, very dear brethren, been accomplished without causing grave injuries to our holy father the Pope, whose venerable decree men have despised; to your pastors, whose authority they have trodden under foot; to the cemetery, which they have seized by force of arms like a fortress of war; to our brethren, whose religious feeling they have unjustly wounded, and whose blood they would have cruelly shed without a visible protection of Divine Providence.

"In this view, the following are the recommendations we believe it our duty to make to each of you, in order that the honour due to the cemetery may be repaired as much as possible by the Catholic population :-

"Therefore, be one and all of you, our very dear brethren, more and more penetrated with religiou respect for your cemetery, and enter it not except with fear and trembling. Make it not a place for walking or pleasure, but go there as on a pilgrimage as often as you can. In traversing it consider it as the parish and city of the dead.

"There, pay attention, sleep the sleep of death all the faithful of both sexes who have for more than two hundred years inhabited our city. Pause over these thousands and hundreds of thousands of tombs which hardly contain anything but fleshless bones and inanimate ashes. Hear the eloquent voices that make themselves heard from the depths of these sombre dwellings. 'To day it is our turn,' they tell you with the most startling tone; to-morrow it will be yours. Live every day as if every day you had to die, and wait not for the moment of death to prepare yourselves to die well. Let your life be pass ed in the faithful performance of all the commandments of the Lord. Oh take care that your Mother, the Holy Church, be not forced on account of you criminal negligence to refuse you entrance into this consecrated ground, there to receive the honors of

ecclesiastical burial "It will be by those plous practices, our very with a particular worship. To encourage you in this the Church makes in the boly place touching prayers, plants crosses, erects monuments which help to remind us of our last end, to forearm us

calmess, and the public peace was not troubled ceive that some men desire to make them a com.

When one considers attentively what took place at mon and profane place.

That time, one cannot but admire the guidance of the Cross attracts to the God who disposed all things so that each one might

"The pain wor the crowing therefore and excellent, means of attaching a parish to its cemetery 1 Now, what would not a parish do for the complete this sacred at Rome where the custom is to keep lighted lamps, on each tomb two were struck in visiting the St. Lawrence cometery outsider the limits . For not knowing what place this was, two took it for one of the fluestiquarters of the holy city as brilliant was it with the light of thousands of lamps that thursed in it. On it was a ravishing and startling specisolo. for us this magnificent cemetery. The opportunity, of expressing our emotions at this happy moment presents itself too naturally for you not to profit by

"We cannot terminate this letter without ardent prayers, that after the example of the holy city you may have zeal for your cemeteries in order that they may be a visible and striking proof of your de-votion to the dead. May this salutary devotion perpetuate itself in our happy country to the last generation. For with it are perpetuated in their entirety, faith, piety, patriarchal manners and relig-

"Please observe, very dear brethren, that it is under the protection of the Immaculate Virgin we write these presents, and that it was on the festival of her blessed birth, and on the solemnity of the Rosary, which is for the Church an imperishable source of graces, that we brought to your attention the serious question which has so greatly occupied us. The reason is quite plain. It is because, to overcome all the difficulties that assailed us, we felt the pressing need of casting ourselves at the feet of the Blessed Virgin who by her Immaculate Conception, has bruised the venomous head of the old serpent. For the same reason this letter, which ought, it seems to us, to put an end to this grave difficulty, will be read on the festival of the Presentation of this august Child.

"O holy Mary, bring your powerful succor to your unfortunate children. Help those who are timorous and inconstant. Invigorate those who are feeble and languishing. Pray for the people who place all their trust in you. Intervene in favor of the clergy who labor to make you known, loved and served. Intercede for all the religious communities and for all the religious women who are consecrated to you. May all those who honor and pray to you feel the wonderful effects of your powerfu

"The present pastoral letter will be published after mass in all the churches where public worship is held, and in the Chapters of all the religious communities, the first Sunday after its receipt. "Given at Montreal, the 16th day of November,

1875, under our hand and seal and the counterseal of our Secretary. "Ic. Ev. de Montreal.

# " Jos. Oct. Pare, Chanoine, Sec."

LOUISE LATEAU. The readers of the True WITNESS are already familiar with the general circumstances which have made Louise Lateau notorious. At a not very distant period we ourselves propose to treat her case in ampler detail. But just now, as we have already warned our readers, we are so pressed by a variety of duties, that we cannot do much more than excuse ourselves for declining to undertake what we cannot accomplish in the manner which our readers have a right to expect. Their patience, however, shall be tested only for a little time.

But we cannot help noticing, though we must do so hurriedly, a late editorial of the Witness on the subject of Louise Lateau. That editorial we must regard as simply astounding. Journalists are often obliged to say sharp things of one another. But that society can hardly be considered civilized where one journalist is found to give another the lie. And yet in some cases, even in Montreal one hardly knows what else one can do. We beg the it says about Louise Lateau's exposure is altogether untrue; the untruth was immediately discernible by any one who had the most distantly conscientious desire to discover it; and yet the Witness makes its false statements with a greasy hypocrity worthy of Peksnig and a valor of imagination that would make the fortune of any mountabank in Montreal. We ourselves deprecate, as the Witness already knows, every and any importation of mere low reviling into the columns of our city journals. and nothing shall induce us to transgress the bounds of fair and enlightened discussion. But witnesses sometimes give evidence with a reckless ness that demands not reprisals but retribution. As their Lordships in our law courts have some-

times to say, we warn our Witness to "take care." For the present we must allow the statements of fact made by our contemporary in regard to Louise Latenu to pass with this gentle protest, remitting it in the meantime to the study of The New York Freeman's Journal of the week before last. But we must in conscience call its attention to the dangerous character of the reasoning which, in speaking of Louise Lateau, it sees fit to endorse. Catholic writers have cited the case of the Belgian girl as a case of miracle. They have not indeed, in so far as we know, used the instance "to bolster up" Catholie doctrine; Catholic doctrine stands in need of no sich support; but they have challenged all manner of criticism to discover in it any satisfactory explanation of its phenomena except that its phenomena are caused by direct supernatural intervention. To such a challenge one of the Physiologists (and him the Witness finds after its own heart) answers substantially that the laws of nature are unchangeable, and that no man of science need concern himself, to enquire whether in any special instance these laws have been changed. The burthen of proof, proceeds this scholar, is on the shoulders of those who assert the change. And because that is the case Physiologists may remain

allielsimito, miraculeus interventionimia vor of it members : awhen 1000 vic bitterly deniss such inter vention to one and to all, there is no surer significant that that sect has lost all hold on Himwho said that in His Name His followers should east out devils

that we defend ourselves in the first. Such an oc currence (and we much regret it) compels us to write, now: the state of the at the second of the In our lecture on Henry Grattan delivered on

Monday evening and soon to be published at full length, we with regard to the most serious event in Grattan's career, his conduct in '82; took the following line. The act of Legislative Independence was passed under the influence of physical pressure; it was gained not by the actual eloquence of Grattan but by the possible eloquence of the cannon of the Volunteers. Now the Volunteers were authorized to enrol solely for the defence of Ireland against invaders foreign to the British Empire; and it was only on the understanding that for that purpose alone they would be employed that Henry Grattan could become their real, or Lord Charlemont could become their nominal commander. But out of this, two questions, closely connected but clearly distinguishable, arise. The first is, was not Henry Grattan in using the Volunteers for a purpose which had never been bargained for and which he had carefully concealed, guilty of a political duplicity, well worthy of that un-Irish race from which he sprang. The second question is, if the action of the Volunteers in '82 was morally lawful, would not the action of new Volunteers, say the members of the Fenian Brotherhood, be lawful in later years.

To the first question we gave a distinctly negative reply. The action of the Volunteers was lawful; and that for two distinct reasons; in the first place because England treating with them not as rebels but as independent belligerents formally acknowledged the legality of their assumed position ; in the second place because in the period of '82 the that rule nations as well as individuals are suspended. They were dying from the effects of evil -Self Preservation. And when Ireland has again adopt the same stern course.

admires more than we do the literary talent of Mr. Meany, and no one more than we ought to be more grateful for that large Irish generosity with which he always treats the men whose efforts he reviews. But if he cannot see how a change in circumstances makes a change in moral obligation, how most men must let the law take its course and yet some men in severe necessity may take (or seem to take) the law into their own bands. that deficiency in his vision is a thing over which, for his own sake and for the sake of his Irish readers, we must be allowed to sinceroly

One other word and for this week we shall have done. It is hinted by the Editor of the Sun that in our opinion to follow the faith of '82, while then it made men demigods, would make men demons now. with vigor, but quite as certainly with a want of subclastic precision. It is an axiom with theological metropolis; and yet, so hushed in expectancy of gians that what is in general sinful can be deterular person is a particular sin, can be determined by shuffling of the shoes of Harry Flood. The mother person's conscience and by it alone. Ignor ment is indeed one big with the fate of Ireland. It is now more than two years since the Irish Parliament, under the intelligible inspiration and stern leadership of the Volunteers has declared that Ireland was never made to both province, and the impatient from personal crime. We object to a system province she shall never be; that the claim to lequietly, at home; "coldly" decline to investigate are we impudent enough to condemn. And we power on earth can make laws to blind her but her facts alleged on the best of testimony; and control ourselves are not afraid to say that among those own parliament and her your That declaratinue to deny with Olympian impertmence what who participate in Mr. Meany's opinions there are tion has been transmitted to the folk at Westmins-

FATHER MURPHY'S LECTURE Contraction of the contraction o Grattanland the Irish Volunteers of 1782 **建筑的**是一个一个

MECHANICS HALL MONDAY EVE NOV. 22

in His Name His followers should command the mountains and the mountains would obey should be a supported by the mountains would obey should be a supported by the mountains would obey should be a supported by the mountains would obey should be a supported by the mountains would obey should be a supported by the mountains would obey should be a supported by the mountains would obey should be a supported by the mountains would obey should be supported by the mountains would obey should be supported by the support

this evening has appounced that "the proper study of mankind is man" and the poet Browning of whom I should like to speak to you at some other time has recorded that on the earth there is nothing worth seeing but a human soul. The announcements are substantially the same, and they are both true. A great man is the greatest of all earthly productions, and to see a great man is the greatest of all mere y earthly blessings. Our better brother he it is that can make us good. Godhood in human shape

He it is that can lift us to heaven.

Now a great man I have this evening to let you see. Not by merely telling you his history and repeating little anecdotes of his life can my object be accomplished. They are interesting and they are useful too but unless they have been employed as so many windows through which to catch a vein of his naked soul, for all the high purposes of instruction they will be found to tail. In this latter office only have I employed, in this latter purpose will I to-night employ them. For this lecture as for all the lectures which I address to the inhabitants of Montreal I have prepared myself with much labour and sore auxiety as one who knows he is addressing a cultivated and a generous people whose cultivation should seem to be against the imbecility of platitude and whose generosity should secure them against the impudence of deception. As I myself through all the varied light which speech and story, history and biography, have shed on Henry Grattan have managed for my own bettering to get to see him so also shall I to the best of my ability present him to you now.

It is so please you, Ladies and Gentlemen, not the year of grace 1875 but the year of grace 1782; not an evening towards the close of a rigorous November but an evening towards the close of a genial May; and we are, so please you, not in Montreal on the banks of the Saint Lawrence but far across the seas in Dublin on the banks of the Liffey. I am, after many wanderings, again at home and there ten miles away my own mountains strong and stern, gaunt and grim, gather up their hearts to ponder as they pondered in the days of Art MacMorrough and Irish were in that state of extreme necessity (we Fisck MacHugh and out beyond them use a scholastic phrase) in which the ordinary laws stretch those Wexford fields where large limbed men are toiling quiet, homely, but with dreadful purpose in their mouths and eyes. pended. They were dying from the effects of evil. But on this evening of more than ninety years ago legislation and they had no hope, could have no it is the city itself that I come to see. Its streets hope, in human laws. They were therefore justified are literally packed with noisy masses, of excited in following that clearest of all the laws of nature people and no matter in what way we walk we find the masses all converging in one set direction and the centre to which all bear is that magnificent the same stern necessity there is no theologian who reproduction of Grecian art, the Parliament House with proper limitations would not permit her to on College Green. But it is not the wast numbers of hurrying men nor yet this extraordinary enthusiasm that makes Dublin this evening so remarkable. But she has no such necessity to day. The cir- It is this the land is all at peace but the city has cumstances, which existed to justify Grattan exist about it all the insignia of war; her ordinary garrinary serious sense no more. We are not partition is not above three thousand and yet in her streets and within her walls this evening cularly in love with the British parliament as a her streets and within her walls this evening are at least four times twenty thousand troops trained and aprepared for battle : wants to reason and not merely to talk brag one she is the capital of a British province and must acknowledge facts even though the does not the 80,000 do not march under the English flag; love them; and this fact is large and underiable that her people hate the English soldiery and yet they love them; and this fact is large and underiable that foully fraternize with the new troops; her walls Ireland is not starved or starving, not dead nor dy so used to the echoes of English martial music no ing now; and that the wisest and best among her longer filing back that tow de row for which the children, they too who know her wants much bet British grenadiers, have been distinguished but her Witness not to be so galiantly careless about the ter than the self-constituted Liberators of New York very skies are rolling and resounding with the Witness not to be so gallantly careless about the ter man me sent-constituted inversions of new rork strong stern melody of the Irish Volunteers. These truth of its stories. It is very provoking. What are very willing to attend her peaceful progress to Irish soldiers, racy of the soil, keep easy order in Legislative Independence. We are decidedly of the vast crowds. Round about the Parliament their opinion. No other opinion could-we in con- House the crush is dreadful; but the civilians love science hold. Revolution, meaning revolution ef. the soldiers and the passage to the House requires fected by force of arms is, as a rule, against God's no bayonet pushing nor horse forays to keep it clear. Carriage after carriage each with its legislaw. In particular circumstances the law is sus- lative occupant rolls by, and cheer succeeds cheer pended and the Revolution, is legitimized. But as member follows member for on this evening of these circumstances do not exist in Ireland now: We are profoundly grieved that the distinction hark! what is this? A shout arises loud and joy tween ancient friends and ancient foes. But which we made between 1782 and 1875 is a distinction out and mighty as if all the oppressed of earth had tion which the Editor of the Montreal Sun failed to found one voice to welcome their Deliverer; even see. We are so grieved for many reasons. No one the Volunteers forget the systematic silence of their soldier training; and the whole heart of an entire nation and the whole strength of a nation's army thunders forth the name of GRATTAN. In comes the carriage with the chosen man; slowly, proudly. solemnly it moves between lines of the Volunteers. Its solitary occupant worn with illness, white with toil bows awkwardly and abruptly to either side the small sharp eyes of him are struggling not to soften; the curved strong mouth of him locks teeth and lips in a stern effort to see unmoved ; but as the carriage stops and the solitary occupant swinging his long arms struggle hurriedly up the granite steps, on through the granite corridors, the ushers and the men at arms can see that instinct is more powerful than will, and that those eyes which never eared the face of man are now streaming with overpowering tears. Ah! dear dear Grattan, kindly Irish of the Irish—all our own!

Inside the House of Commons the scene is even for that brilliant period particularly magnificent. Every member is in his place and the representative of royalty, the courtly cunning Duke of Port-That hint is a result of his being aconstomed to land is on the throne. Round about the yest Rotunspeak and think, certainly with eloquence, certainly da of the Commons Room the galleries are througed some great event, is all that vest assemblage that as an eye witness describes it one can hear the nervmined by a scholar; but that what for any partic ous fidgets of Portland's fingers and the impatient but no man, till we know his conscience, is as illegaliasit is impudent; and that for her no that time, one cannot, but admire; the "guidance of the Oreas attracts to the second of the Oreas attr