

The True Witness.

AND  
CATHOLIC CHRONICLE,  
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MONTREAL, FRIDAY, OCT. 15, 1869.

ECCLIASTICAL CALENDAR.

OCTOBER—1869.

Friday, 15—St. Theresa, V.  
Saturday, 16—Of the Immaculate Conception.  
Sunday, 17—Twenty second after Pentecost.  
Monday, 18—St. Luke, Evang.  
Tuesday, 19—St. Peter of Alcantara, O.  
Wednesday, 20—St. John Cantius, O.  
Thursday, 21—St. Hedwig, W.

THE ORPHAN'S BAZAAR.

The Ladies of the Irish Congregations have opened their "Twenty-first Annual Bazaar," in aid of the Irish Orphans, on Wednesday evening last, in the Mechanics' Institute, in Saint James Street.—When we regard the nature of that charity, its long standing and genuine importance we cannot regard it as otherwise than as one venerable for its years, endeared to the Irish heart by its benevolent ramifications and universally blessed in its works. It is evident that the hand of God is with it. All classes and all creeds extend a benevolent hand, to aid it—while in return all classes and all creeds participate in the blessings which it imparts—assuredly is charity twice blest, "He that gives and he that takes," are rewarded in the life that is, and the "All Great" knows how to reward them in the life that is to come. With the Bazaar is blended what is most agreeable. The amiable welcome, the generous feeling of deep charity which places *self* in the background and goes out to the little ones of God, the look of grateful thankfulness by which the donor is greeted by those who plead the cause of charity make all feel that the work of the Bazaar is the work of God and that it is sure of reward.

At High Mass last Sunday, a letter from His Lordship the Bishop of Montreal was read in all the churches of the city, announcing a procession of relics to take place on Sunday next. The relics are of St. Zeno and his companions; also of St. Vincent, a deacon, and St. Anastasius.

St. Zeno and his 10,203 companions, were soldiers in the Roman army; refusing to sacrifice to idols, they were at first condemned to labor as slaves in constructing the baths of Diocletian; then, after enduring various and terrible tortures, were put to death. Their remains were placed in a catacomb, close to the church Scala Cœli, in Rome, and it was from this resting place they were removed to be brought to our country to excite our faith: to incite us in the evil times in which we live, by the thought of this "cloud of heavenly witnesses," who have gone on before "to press forward to the prize of our supernal vocation, in Christ Jesus."

God is the same yesterday, to-day, and forever. That same Almighty Being who prescribed to the Jewish people to pay honor to the manna, the tables of the law, the rod of Aaron; Who chose to raise the dead to life by the very touch of the bones of Eliseus; Who healed the sick by the hem of His garment; Who caused the napkins and handkerchiefs which had touched the body of St. Paul to heal diseases; Who permitted the very shadow of St. Peter to cure infirmities, will yet to be honored in His Saints. God is unchangeable: hence what His Church taught in the beginning, it must also teach now. The teachings of that early Church, which caused Tertullian to declare it was one of the rites of the Christians to kneel to the altars of God under which the relics of the Saints were kept; which caused Constantine to make rich offerings to the shrine of SS. Peter and Paul; which enabled St. Chrysostome to exhort his hearers to often visit the relics of the Saints, to touch them with great faith, that thence some blessings might be obtained, are the teachings of that same one Church of God to-day.

In order to pay the reverence to these holy relics which the Church of God permits, and to draw down a blessing upon the faithful who wish to honor God in His Saints the Very Rev. the Administrator of the Diocese has established:—

1. On Thursday, the 14th inst., a *Triduum* will begin in Bonsecours Church, in which blessing the relics are to be exposed. High Mass will be at 7 1/2 A.M., and an instruction at 5 1/2 P.M.
2. On Sunday, the 17th inst., the Church bells will ring for 10 minutes after the Angelus at noon.
3. At 1 1/2 P.M., the bells will ring again to give notice to the clergy and faithful that the hour has arrived for the procession to form. The boys will meet at the School House of the

Christian Brothers in Coite Street. The girls at the Chapel of Our Lady of Pity, Notre Dame Street.

4. At 2 o'clock P.M. Vespers will be intoned in the Parish Church and the Clergy will proceed to Bonsecours Chapel.

5. The children of the different schools; the different Religious Communities; the pupils of St. Mary's and Montreal Colleges; and the male Canadian Congregations will precede the relics.

6. The male members of the different Irish Societies and congregations will immediately follow the reliquary.

7. The bells will cease ringing as soon as the procession has reached the Church of Notre Dame; the Reliquary will be placed on a throne prepared for it, and sermons will be preached in French and English.

8. The procession will then be continued through St. James, St. Antoine, St. Margarets, Palace and Cemetery Streets to the Cathedral.

9. The relics will be exposed in the Cathedral on the 18th, 19th, and 20th inst. During these three days High Mass will be celebrated at 7 o'clock, Vespers at 3 P.M. followed by veneration of the holy relics, and an instruction will be given each evening at half past seven o'clock.

10. Should the weather be unfavorable, the procession will not take place, but instead, there will be an instruction followed by veneration of the Relics in Bonsecours Church, at 7 o'clock P.M.

The Montreal Witness "begs the attention of Roman Catholics" to a lengthy document which it publishes over the signatures of two gentlemen who style themselves "Moderators of the two Presbyterian General Assemblies of the United States," and purporting to set forth the views of the ministers and others of that sect. We have read the document carefully, and except that it is in tone calm and gentlemanly there is in it nothing that we can see worthy of special notice.

The object of the writers and signers of the document appears to be to put on record their reasons for refusing to accept the Pope's invitation to all Protestants or non-Catholics, to examine carefully their position, and to reconcile themselves by penitence and submission to the Holy Catholic Church, from which in an evil day, moved by the devil, their forefathers cut themselves off.

The document, though courteous and well written, assigns no other reasons for refusing to listen to this appeal from God's Vicar on earth to wandering sheep, outcasts from the fold of Christ, than these:—"We are all right, and you are all wrong, and therefore we cannot, anxious though we are for Christian unity, unite ourselves with you."

"We are not heretics," argue the writers, because we do not reject any article of the Catholic faith:—"We receive all the doctrines contained in the ancient symbol known as the Apostles Creed: we regard as consistent with Scripture the doctrinal decisions of the first six Œcumenical Councils, and because of that consistency we receive those decisions as expressing our own faith."

Out of their own mouths do these gentlemen convict themselves of heresy—for what is heresy? and wherein does it consist? Heresy consists essentially in the exercise of the right of private judgment, and in the rejection of authority. A Catholic accepts the doctrinal decisions of the first six General Councils, not because he, in his private judgment, believes them to be in harmony with the Scriptures, but because they are the decisions of the Church—a body with which he believes that the Spirit of God is, and always has been, present—according to Christ's promise—to preserve it from doctrinal error. The heretic is any one, who asserts his right of private judgment, as to the truth of those decisions, no matter at what conclusions respecting them he may ultimately arrive.

Neither does it follow that because a man accepts all the doctrines explicitly set forth in the Apostles Creed, or even in the first six General Councils, he therefore accepts all the articles of the Christian faith:—For instance in the Apostles Creed there is not to be found a word about the inspiration or infallibility of the writings contained in the New Testament—yet we doubt if the Moderators of the General Assemblies of the Presbyterian Church would give the name of Christian to one who should deny that inspiration and infallibility. On the other hand, the Apostles Creed, though saying nothing about belief in Scriptures does contain a solemn profession of belief in the "Holy Catholic Church." In what sense, we should like to know, do Protestants who recite that Creed, reconcile their profession with their practice?

Again, the writers convict themselves of heresy when they assert—"First—That the Word of God as contained in the Scriptures of the Old and New Testament, is the only infallible rule of faith and practice;" and secondly—"The right of private judgment." What authority have they for their first proposition? When, and by whom was this rule of faith established? Not by Christ Himself most certainly, in so far as we can gather from the brief records of His saying and doing, handed down to us in the biographical memoirs written during the first century. Be-

lieves, as the Christian religion is by many years older than the Scripture of the New Testament, it would follow—were the proposition true; that at first, there was no infallible rule of faith or practice for Christians to follow, unless indeed our holy religion started with one rule, and then by God's command changed it for another. This is a fact to be proved, not to be assumed.

We, so says the paper before us, hold to the right of private judgment. "When we open the Scriptures we find them addressed to the people." Now, when we open our Bible, we find no such thing, we do not find the writings therein contained addressed to the people, generally, as their sole rule of faith and practice. We find that the greater part of the Old Testament was addressed to the people of Israel exclusively, and not to the people generally. Opening the New Testament we find that, of the four Gospels, one was addressed to Theophilus in particular, and that its writer though in the preface setting forth his motives for, and object in, writing, does not assign as one motive his having been inspired thereunto by the Spirit of God, and does not pretend to be writing for the general instruction of the nascent Christian community. In like manner passing on to the Acts we discover the same phenomenon: and the very names given to the several epistles of St. Paul, St. James, and others show that they were not all addressed to the people in general, but to particular Christian communities, and sometimes to particular individuals. That these writings have, by the care of the Catholic Church been preserved for many centuries, that they are now bound in one volume, and may be had at prices varying from fifty cents to ten dollars, from any bookseller—does not affect the question at issue:—Were the several books of the New Testament written to the people generally, or to certain communities and individuals in particular, according as their peculiar conditions and several necessities, may have called for special or peculiar exhortations?

And then arises the question:—"How do the Moderators know of what books or writings the Sacred Scriptures consist? For this they must needs fall back on something not the Scriptures; for the latter throw no light upon this vital question. Therefore even to Protestants the Scriptures are not the only rule of faith;—for they must have recourse to something outside of Scripture, to some other infallible rule, to determine what Scriptures or writings are inspired and to be taken as the Word of God? Every Protestant, if consistent must make his Canon of Scripture for himself, and is bound on this point to reject all the traditions of fallible men.

Having indicated their right to the title of Catholics, by the assumption that they are "all right," our friends whose logic consists in assuming all the questions at issue, go on to show that Catholics are "all wrong," and that therefore without laying themselves open to the charge of schism they, the Moderators, can have nothing to do with the corrupt Church:—

"Although this letter is not intended to be either obligatory, or controversial, it is known to all the world that there are doctrines and usages of the Church over which you preside, which Protestants believe to be not only unscriptural, but contrary to the faith and practice of the early Church. Some of these doctrines and usages are the following, viz: The doctrine of transubstantiation and the sacrifice of the mass; the adoration of the host; the power of judicial absolution (which places the salvation of the people in the hands of the priests); the doctrine of the grace of orders, that is, that supernatural power and influence are conferred in ordination by the imposition of hands; the doctrine of purgatory; the worship of the Virgin Mary; the invocation of saints; the worship of images; the doctrine of reserve and of implicit faith, and the consequent withholding the scriptures from the people, &c."

Though we can form no idea even of what is meant by the "doctrine of reserve and implicit faith and the consequent withholding the Scriptures from the people"—we need only remark that of the other doctrines on the list, we in our private judgment—and our private judgment is just as good as that of the Moderators, or of all the doctors of Protestantism—these doctrines are in strict accordance with Scripture and the practice of the Church from the first century. This is of course, a matter of opinion as betwixt ourselves and our opponents, we have no disputing about matters of opinion.

Should the latter presume to call in question our competence to form an opinion, we would take the liberty of reminding them of the favorite argument which they base, in their own behalf, on the words of the first Epistle of St. John, second chapter, 20th and 27th verses. "We have an unction from the Holy One, and know all things: and we have no need that any man should teach us."

ORDINATION.—On Sunday morning, 10th inst., at the Chapel of the Grand Seminary of this city, His Lordship, Bishop Pinsonneault, conferred the holy order of the priesthood on Revs. M. Coallier and T. Giroux of the diocese of Montreal; and, Deaconship on the Revd. W. Kelly of the diocese of Boston, U.S. Several of the relatives and friends of the rev. gentlemen ordained were present at the ceremony.

During the past week our city has been honored by the presence of the Rt. Rev. M. O'Connor, late Bishop of Pittsburg, U. S. Also by the Very Rev. John Bapat, Provincial of the Society of Jesus.

Notwithstanding the heavy rain on Sunday night, St. Patrick's Church was well filled. The Rev. James Hogan preached an eloquent and substantial sermon. At its conclusion the Temperance pledge was administered to about one hundred and forty people. Seldom have we listened to more beautiful singing at Benediction.

We learn that Bishop McIntyre, the zealous and enterprising Bishop of P. E. Island, has lately set out on a voyage to the Holy Land. His Lordship intends to visit the East before the opening of the Œcumenical Council in December next.

The Rev. A. McDonald, late Rector of St. Dunstan's College, will also leave for Rome about the middle of the present month, where he will remain for some time. The rev. gentleman travels for his health and to be present at the opening of the approaching Council of the Church.

A correspondent, writing from Crysler, Ont., states that the foundation stone of a Catholic Church was laid in that village, on the 15th of September, the Church to be of stone, and to be 40x60 feet in length, and returns thanks to his Protestant friends, for their kind assistance towards the building, particularly Mr. Crysler, who has kindly given a beautiful site of 1 1/2 acres for the Church and burial ground, together with over \$100 worth of sawed lumber.

PASTORAL LETTER

OF HIS GRACE THE ARCHBISHOP OF QUEBEC, Announcing His Approaching Journey to Rome, in Order to Assist at the Œcumenical Council.

CHARLES FRANÇOIS BAILLARGUON,

By the Mercy of God and the Favor of the Holy Apostolic See, Archbishop of Quebec, Assistant at the Pontifical Throne, &c., &c., &c.  
To the Clergy Secular and Regular, to the Religious Communities and to all the Faithful of our Archdiocese, Greeting and Benediction in Our Lord.

You know, Dearly Beloved Brethren, that the voice of the Holy Father calls us, together with all the Bishops of the world, to the Œcumenical Council which is to open at Rome, on the eight of December next, the day of the Feast of the Immaculate Conception of the Most Holy Virgin, Mother of our God.

The call of the Head of the Church is for us a command. As a child of the Church, and still more as a Bishop, we owe Him obedience; this obedience we have sworn to give Him on the day of our consecration. His command is for us the command of the Vicar of Jesus-Christ: we accordingly receive it as coming to us from Jesus-Christ Himself.

We shall therefore obey with joy. Yes, in spite of our advanced age and the weakness of our health, it is with a holy joy that we shall set out for the eternal city; happy to have it in our power to answer this call of the successor of Peter; happy to be enabled to contemplate once more that majesty so grand and so calm amidst the tempests which torment the Church, that majesty so gentle and so holy of Pius IX, that man of the right hand of God, that Angel of the earth, and to offer to him your and our homage: the homage of our filial piety, of our profound respect, of our love and of our perfect devotedness, happy to be present, in company with all our brothers of this province, at that august assembly of all the princes of God's people; happy in line to press with them, in those great Assizes of the Church of God, round Her Visible Head, in order to fight with Him and under his orders the fight of the Lord: the fight against the spirit of error; the fight against the spirit of evil and of untruthfulness; and to proclaim and to cause to triumph at last the eternal truth which alone can save the world.

For such is the object of this great Council, and that is the end which the Sovereign Pontiff has proposed to himself in convoking it.

To procure the greatest glory of God, the honor of his worship, the integrity of the faith, the eternal salvation of men, the holiness of discipline in the clergy, the purity of morals among the faithful, a christian education to youth, the instruction of nations, to remove every evil from the Church and from society, to put down vice, to repel error, to bring back strayed men to the path of truth and of justice, to enlighten and to save the world: that is what the council has in view: that is its great object: that is the work which it proposes to itself, and on which it is about to deliberate.

You see therefore, Dearly Beloved Brethren, that this work of the Council is the work itself of God; the work of the Son of God in the world:—the work of the salvation of the world which He has confided to his Church, yes, that is what the Holy work which it seeks to accomplish with the all-powerful assistance of the Saviour of the world who will preside over it as supreme head of the Church, and under the inspiration of the Holy Ghost who will enlighten it. For He has promised to His apostles and to their successors "to be with them all days, even to the consummation of the world," to be in the midst of them where they shall be gathered together in His name, and to send them His Holy Spirit to

teach them all truth, and to suggest to them all they must do for the salvation of men.

Therefore, in this Council, as in all the general councils which have preceded it in the Church of God, every thing will be done under the presidency and influence of Jesus Christ, and under the inspiration of His Divine Spirit. Jesus-Christ will Himself labour with the Bishops and direct them; and the Holy Ghost will enlighten them. They will be enabled to say, with confidence, like the Apostles in their council of Jerusalem, "it hath seemed good to the Holy Ghost and to us": He has judged with us, and we have judged with Him. Their sentences will be the sentences of Jesus Christ, their decrees, the decrees of Jesus-Christ: their definitions will be the definitions of the Holy Ghost, their judgments the judgments of the Holy Ghost.

All the definitions and all the judgments of this Council will therefore be infallible; all its sentences and all its decrees without appeal. That which it will have approved and decreed shall be approved and sanctioned by God Himself: that which it will have condemned and reproved shall be likewise condemned and reprovved by God.—That which it will have loosed upon earth, shall be loosed in heaven; and that which it will have bound here below, shall be bound also in heaven. Its judgments, its definitions and its decrees will apply to all men, and will oblige them all. For all are subject to the sovereign authority of God and of his divine Son Jesus Christ Our Saviour: and those decrees Jesus Christ will have enacted conjointly with the Fathers of the Council: and those judgments and those definitions the Holy Ghost will have pronounced by their lips. He who hears them will hear Jesus Christ: he who hearkens to them will hearken to Jesus Christ: he who rejects them will therefore reject Jesus Christ: he who despises them will therefore despise Jesus Christ, and God the Father who has sent him into this world, and the Holy Ghost who is one and the same God with the Father and the Son, and by whose inspiration all will have been regulated, judged and defined in the Council.

Happy therefore, happy all those who shall lend an attentive and docile ear to the teachings of this great Council; who shall receive them with faith, and observe them with fidelity! They will find therein truth, justice and eternal life.—Happy the nations who shall listen to, and embrace, them: they will see the light, they will be enlightened, they will know what can heal and save them, they will adhere to them, and live.—But woe to the men, woe to the nations who shall refuse to listen and to submit to them: they shall dwell in the darkness of death and they shall perish.

As for you, Dearly Beloved Brethren, rejoice at seeing the moment at hand when the Council will begin its labors. Christians, Children of the Church, bless the Lord of Mercy for that He vouchsafes to be Himself your preceptor, and to teach you all truth by the lips of his ministers, whom he has given you as pastors.—What happiness! "Beatus quem tu erudieris, Domine, et de lege tua docueris eum." "Yes, Lord, blessed is the man whom thou shalt instruct: and shalt teach him out of thy law."—And this happiness you have found, it has been given to you, in the Catholic Church, in the Church of God, which you call your mother. Love her therefore, that holy mother; cling to her from your very entrails; do not cease to thank the Lord for having granted you the grace to be amongst her children; be always docile to her voice: her voice is the voice of God: that voice she is about to raise in her approaching Council, to speak to you in the name of God: and by that voice of his Church God Himself will speak to you and will reveal to you his divine teachings and the precepts of his holy law. Lend an attentive ear that you may hear them; prepare your minds and your hearts to receive them with love; and pray, redouble your prayers for the Fathers of the Council: conjure the Lord to give an all powerful virtue to their words, "that they may be heard unto the utmost parts of the earth," that they may awaken all men and all nations; that they may enlighten all minds; that they may penetrate all hearts, and make them all enter into the paths of truth, justice and salvation.

It is with this holy thought that the Sovereign Pontiff, has convoked the Œcumenical Council. Such is the wish of his great soul: it is the prayer of all the children of the Church, of all the just of the earth; it is the most ardent of our prayers; let it be therefore also the most fervent of yours.

This unanimous concert of prayer of all the saints which constantly ascends from all parts of the earth, to the throne of God, is just what consoles the heart of the Holy Father, what fills him with the hope of obtaining all the good he expects from his Council, and to see at last what he does not cease to ask of God day and night: the end of the evils which he endures, for the cause of truth, and the triumph of the Church. He has heard and he has meditated those words of the Saviour of the world: "Think you that God will not revenge his elect who cry to him day and night? and will he have patience in their regard? I say to you that he will quickly