

## The True Witness.

CATHOLIC CHRONICLE,  
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MONTREAL, FRIDAY, AUGUST 10.

## ECCLESIASTICAL CALENDAR.

AUGUST—1866.

Friday, 10—St. Lawrence, D. M.  
Saturday, 11—Of the Octave.  
Sunday, 12—Twelfth after Pentecost, St. Clara, V.  
Monday, 13—Of the Octave.  
Tuesday, 14—Vigil of the Assumption.  
Wednesday, 15—Assumption of the B. V.  
Thursday, 16—St. Roch, C.

## CIRCULAR

To the Clergy and Faithful of the Diocese of Montreal, on the subject of the Roman Loan.

MONTREAL, July 25th, 1866.

DEARLY BELOVED BRETHREN AND DEAR CHILDREN,—Our common Father has judged proper to have recourse to the public credit to effect a Loan of Sixty millions francs. I have been informed of it by a letter which the Apostolic Nuncio at Paris, Mgr. Chigi, addressed to me on the 24th of May last, and I hasten, on my return from the Pastoral Visit, to communicate it to you, in transmitting to you, with the present Circular, the official documents marked A and B, which will make you perfectly understand this financial question.

This Loan ought to be very easy to realise. For the sum of 60,000,000 francs which is demanded, is very moderate for the Catholic Universe which is called on to contribute to it.

This Loan ought to be very advantageous to the lender. For, as the worthy Bishop of Nîmes says: "The Bonds will be of 500 francs nominal capital, but the real payment will be only 330 francs; there will be a net profit consequently of 170 francs on the capital of each Bond, at the moment of the subscription, and for the 330 francs deposited, an annual interest of 25 francs will be received, which will really give an interest of 7½ per cent. It will be easily understood how advantageous such an investment will be for the lender." (Circular of April 19th 1866.)

This Loan is sure, adds the same Bishop of Nîmes. For "no person can be ignorant of the irrefragable exactitude with which the Pontifical Government has always satisfied its creditors. Even if some new revolution caused it to be suddenly replaced by another power, the spoilers would be obliged to respect the debt as something sacred." (Circular of April 19th, 1866.)

This Loan has nothing in it which ought to excite surprise. For, says the Cardinal de Bonnechose, Archbishop of Rouen:—"Do we not see, in our day, all the princes of Europe have recourse to the same means?" And is there a single one of them who has been deprived like Pius the Ninth, of the four-fifths of his resources? He has been, however, in that difficult situation for the last six years. Notwithstanding his difficulties, he provides for all, and punctually fulfils all his engagements. This is the prodigy which the Divine Providence works in our favor by means of the liberality of the faithful. Let us continue, my dear brethren, to serve as instruments in the hands of the Omnipotent God. Let us each day renew our sentiments of faith and hope, and never lose a single occasion of rendering to Jesus Christ, in the person of his Representative on earth, our testimonies of love and devotedness." (Letter of April 21st, 1866.)

This Loan is moreover a good work. For, as Mgr. the Bishop of Perpignan excellently says:—"What will determine you to respond the more speedily to the new appeal of the Sovereign Pontiff, is the consideration that in subscribing to this Loan, you will do more than make a good transaction; your subscription will have the character of a Catholic work; it will assuage the grief of the Holy Father, and contribute to assure, with his independence, the independence of our consciences." (Letter of May 1st, 1866.)

These considerations are more than sufficient to determine those who have capital to invest, to associate themselves to that work which is so eminently useful to the Holy See. Let each one of us make it a point of duty to labor for its success by all the means in his power, and above

all in giving good example by a generous subscription.

Communities as well as individuals, laymen as well as ecclesiastics, will hasten, it cannot be doubted, to procure for themselves the honor of being creditors of the Pontifical Government.

It remains to me to cite to you another passage from the letter of His Excellency the Apostolic Nuncio, in which you will learn how to proceed in order to make the investments referred to. The House of Edward Blount & Co., of Paris, which has several times, by its zeal and devotion, rendered important services to the Government of the Holy See, is charged to issue this Loan, the subscription to which, however, is for the direct benefit of the said Government.—Messrs. Edward Blount & Co., being authorised to open a subscription in France and wherever they may judge it proper, have willingly accepted the offers made to them by Mr. Robert Murphy, to undertake to place the Bonds of the aforesaid Loan in America.

Mr. Murphy, who resides in New York, has written to me to ask me the name of a citizen who would wish to act as Agent for this Loan in Montreal, and I have recommended to him, as duly qualified for that object, Alf. La Rocque, Esq., one of the Directors of the Savings' Bank of this city,—a gentleman who is well known to you all. It will be then to this gentleman that you will address yourselves in order to depose your subscription, and receive therefrom, every six months, the interest. As the subscription to this Loan will be closed on the 15th of September next, I pray each one of you to hasten, in order not to lose this occasion of favoring so good a work.

I confidently hope that the Rev. Parish Priests of the towns and of the country will, on coming to the Pastoral Retreat, be bearers of numerous subscriptions to the Roman Loan. In forming these ardent desires for the full success of this grand and noble enterprise, I cheerfully grant you my benediction, and I remain your very humble and obedient servant,

† Ig. Bishop of Montreal.

## A. ROMAN LOAN.

AMERICAN ISSUE—FOUR MILLIONS OF DOLLARS.

To insure the Treasury of the States of the Holy See complete independence during the negotiations pending between the Governments of France and Italy for the liquidation of the Papal State debt, His Holiness, Pope Pius IX., by Pontifical Act of the 11th April 1866 decreed the emission by subscription of the loan now offered to the public.

Although former loans have commanded nearly par, His Holiness, in view of the present condition of monetary matters, not wishing to impose a sacrifice upon those willing to assist him in surmounting his present temporary embarrassments, as well as to present inducements to capital has decided to issue this loan at sixty-six (66) dollars gold for the one hundred dollar gold bond.

The Bonds, payable to bearer, are of 500 francs, or one hundred dollars (gold), each bearing 5 per cent. interest per annum, in gold, the coupons payable semi-annually, on the 1st of April and the 1st of October, in Paris or in New York, Philadelphia and New Orleans, at the current rate of exchange. The issue being at 66 dollars (gold) will give more than 7½ per cent. interest on the investment. From 1870, \$12,000 will be annually appropriated for the purchase of the bonds; the amount of interest of those cancelled will be applied to the further reduction of the debt.

It is believed that this loan will commend itself to capitalists generally, and undoubtedly will to all good Catholics having at heart a desire to prove that His Holiness never addresses himself to them in vain.

No investment can present greater security than one guaranteed as this is, by the pledged faith of a State which has always punctually fulfilled every engagement of its Pontifical Head.

Subscriptions received and Coupons paid at the following Banking Houses.  
Messrs. EDWARD BLOUNT & Co., Paris, France.  
Messrs. DUNOAN, SHERMAN & Co., Nassau street, corner Pine, New York.  
Messrs. DAZZLE & Co., 34 South 3d street, Philadelphia.

Mr. JOHN B. MURRAY, No. 18 Nassau Street, New York.

Apostolical Nunciature in France.  
PARIS, May 20th, 1866.

Mr. Robert Murphy, Paris:

Sir,—Messieurs Edward Blount & Co., entrusted with the emission of the new loan that the Holy Father has just ordered by His Sovereign decree of the 11th of last April, have apprised me of the offer that you made them to place the bonds of the aforesaid loan in America, and of the motives that they have for believing in the success of your efforts.

Receiving this intelligence with great satisfaction, I myself desire, Sir, to encourage you in your good intentions and to entreat you to omit nothing that may facilitate your attainment of so just and useful an object to the Government of the Holy Father as that you propose. To this end you are specially invited to call, above all, on our Most Rev. and Right Reverend the Archbishops and Bishops, and on the venerable members of the Clergy, whose moral support is indispensable in order to obtain numerous subscribers among the faithful. And I by these letters, which you may exhibit to the Most Reverend Prelates and to all Ecclesiastics, myself earnestly entreat them to have the goodness to receive you with all kindness and to lend you all the aid that circumstances may require for the more successful accomplishment of the enterprise. For this purpose I declare to them that you are, under the orders of Messieurs Edward Blount & Co., alone authorised to negotiate the bonds of the Pontifical loan in America, and I add thereto that the subscription is for the immediate account of the Government of the Holy Father.

It would, Sir, be especially agreeable to me to earn the names of those persons who have either subscribed to the loan or aided the subscription.

With the hope that your efforts may speedily be crowned by the most ample success, I am happy to assure you, Sir, of my sentiments of the most distinguished consideration.

The Apostolical Nuncio in France.

(Signed),  
FLAVIO, Archbishop of Myra.

## TO OUR READERS.

In entering upon the seventeenth year of our editorial existence, we may be permitted to refer the readers of the TRUE WITNESS to the line of policy which we had resolved to pursue when first we had the honor of making their acquaintance; with this assurance that it is our intention in the future as in the past, strictly to adhere to the principles with which, sixteen years ago, we published the first number of our journal.

We promised that the TRUE WITNESS should be strictly a Catholic, though not exclusively a religious journal; that it should not be a political paper in the ordinary acceptance of the term; but that, eschewing mere secular politics, it should discuss such politico-religious questions only as affected the interests of the Church. To these promises, we may affirm, without boasting, that we have faithfully adhered.

If then the TRUE WITNESS has, for the past, been ever faithful to its engagements, and has strictly adhered to the path traced out for it from the commencement, we trust that we may, without presumption, confidently appeal to our Catholic friends for their support in the future. To those of our subscribers who have fully discharged their obligations to this office, and they are many, we return our sincere thanks; but to the class of defaulters, also very numerous, we would address a few words of remonstrance.—The latter category of readers seem scarcely ever to think that there is such a virtue in the Moral Law as Justice, or that they are in the least obliged to render us a return for the paper which we send them punctually every week. If we have undertaken obligations towards them, so have they towards us, and the sooner they understand this small matter the better. The moderate yearly subscription which we demand of each subscriber is very trifling when divided among so many, but when united, it makes a very important item. This, we trust, is enough upon this painful subject, and we hope that our delinquent subscribers will save us the trouble and themselves the expense of carrying into effect the resolution which we have firmly taken, of banding them over without pity, if the arrears due to this office be not immediately forthcoming, to the tender mercies of our legal adviser.

## NEWS OF THE WEEK.

Our latest advices from Europe per steamer *Moranian* reach to the 26th ult. Her news is devoid of much interest. It appears, however, that the armistice of the 22nd, agreed upon by the belligerents, may not be succeeded by as speedy or permanent a peace, as some have supposed. For Austria, we are told, did not accept, without evident pain and reluctance, the basis of peace involving her withdrawal from the German Confederation. She also insists on the restoration of the King of Saxony, and here it is possible that the Prussians, flushed with victory and conquest, shall not hearken to a request from a humbled foe, which, if granted, would deprive them of some of the best advantages won by their successful arms. Yet the Atlantic Telegraph, which brings us dates up to the 3rd Aug., informs us that a peace Conference is to be held at Prague, and that the preliminaries there agreed upon are as follows: Austria is to withdraw from the German Confederation, and is to lose Venetia and her part of Schleswig-Holstein. Austria is also to pay ten millions of dollars to her adversaries as expenses of the war. The German States, North of the Maine, are to form a union under the guidance of Prussia. The German States, South of the Maine, are to form an independent Union.

Now, we foresee much serious trouble to peace operations in the elements which compose the Prussian demands. And we would not be surprised if Austria, after some delay obtained by negotiation and armistice, would suddenly break off all further conference on some one of the points at issue—take advantage of the breathing time thus afforded her to recruit her shattered forces, and resume hostilities with a more vigorous onslaught. There is some semblance of probability, too, given to these surmises from the fact that, on both sides, military preparations are still being carried on with untiring energy, and that orders have been issued that would be almost unintelligible if war were considered at an end.

On the other hand, we must not forget that the settlement of the dispute in question is confided to able hands, when left as they are in a great measure, to the arbitration of Louis Napoleon, who is justly considered one of the ablest diplomatists of the present day. It would look like underrating the splendid abilities of this great statesman and politician entirely to despair of his resources in this emergency to effect a reconciliation between the belligerent parties, by reducing their various pretensions within the possible bounds of adjustment—an ultimatum which is much to be desired, so far at least as the interests of humanity are concerned.

From England the news is barren of interest. The recent riots had been quelled, and tranquillity once more restored. But some of the journals seem disposed to condemn the action of the Government in bringing about this result, for they contend that the government have placed them-

selves in a false position in wishing to compromise, with the mob, their serious infraction of the law, which these papers say they do by submitting it to the Courts, as a question for judicial inquiry, whether or not the Government had a right to hinder a disorderly rabble from taking forcible possession of Hyde Park for a reform meeting; and thus turning it from its legitimate and originally intended use—that of public amusement and recreation.

In the House of Commons the Bill for the removal of the suspension of the *Habeas Corpus* in Ireland obtained a second reading, notwithstanding Mr. McGuire's resolutions in opposition to it, which were negatived by a large majority. There is nothing of interest from the United States.

As we go to press, we learn that the Hon. Mr. Galt has resigned his seat as a member of the Executive Council, in consequence of the withdrawal from Parliament of the Lower Canada School Bill, to which, it is said, he had several times pledged himself.

The Hon. John A. Macdonald lately declared that Parliament would be prorogued on Saturday next.

## INSTALLATION OF THE RIGHT REVEREND CHARLES LAROCQUE, BISHOP OF ST. HYACINTHE.

On Tuesday, the 31st ult., the town of St. Hyacinthe was the scene of a most solemn and imposing ceremony, the installation into his See of the Right Reverend Charles LaRocque, new Bishop of St. Hyacinthe. We have already described to our readers the magnificent ceremonial which took place at St. John's on the 29th ult.; two days afterwards the newly-consecrated Prelate entered into possession of his See, rendered vacant by the resignation of his venerable and illustrious predecessor, the Right Reverend Joseph LaRocque. On the day following the splendid demonstration of which we spoke in our last, the new Bishop of St. Hyacinthe took his departure from the Parish which he had so long and so faithfully served. From Montreal to St. Hyacinthe, His Lordship was accompanied by all the venerable Prelates who had assisted at his consecration. On the arrival of the distinguished party at St. Hilaire, the first Parish of the Diocese of St. Hyacinthe through which they passed, an address was presented to the new Bishop of the Diocese by the inhabitants of that Parish. His Lordship thanked them very kindly for this mark of their respect and filial obedience, and earnestly besought them to pray the Author of all Good that He might condescend to bless the labors of the Office which he undertook at the will of the Supreme Pastor of the Church.

On the arrival of the train at St. Hyacinthe, an immense multitude awaited to bid welcome to their venerated new Bishop, and the splendid display of ornaments which adorned the streets, left no room to doubt of the joy which filled every heart in that enthusiastic assemblage. Soon the immense congregation thronged the Church, which was brilliantly ornamented for the occasion, and there, in the midst of a very large concourse of clergy, the solemn ceremonies of the Installation commenced. His Lordship, Right Rev. Dr. Tache, Bishop of St. Boniface, was the preacher of the day, and the able and eloquent manner in which he spoke of the magnificent ceremonial in which they were engaged proved how appropriately he was chosen for that important part of the day's proceedings. The imposing ceremonies of the occasion being performed according to the requirements of the Pontifical, the Clergy retired to the Bishop's Palace, where the Mayor of St. Hyacinthe presented an address in the name of the Catholics of the whole Diocese, to their new and respected Bishop. His Lordship replied in a lengthy and feeling speech, after which the Mayor read another address to the former Bishop of St. Hyacinthe, Rt. Rev. Joseph LaRocque. This drew forth from His Lordship an eloquent reply, in which he congratulated his former dear Diocesan on having so zealous and talented a Chief Pastor, and thanked the Divine Providence for having entrusted the direction of his beloved Diocese to a firmer hand than his. Thus terminated the ceremonies of one of the most interesting days which the good people St. Hyacinthe probably ever witnessed.

ORDINATIONS.—On Sunday morning last, the 5th inst., Rev. Thomas F. Barry, of Chatham, New Brunswick, for the last three years a student of the Grand Seminary of this city, was ordained Priest by His Lordship, Rt. Rev. Dr. Bourget, Bishop of Montreal. At the same time and place, Rev. Joseph Aubin, of the Diocese of Montreal, was ordained Deacon.

OBITUARY.—We are sorry to have to chronicle to-day the death of one of our oldest Irish fellow citizen Mr. John Garrahan. About forty-two years ago Mr. Garrahan came to this city and during his long stay amongst us he won for himself the respect and esteem of all who knew him.

STORM IN ST. REMI.—A letter to the *Minerve* states that on Thursday last a portion of the parish of St. Remi was visited by such a severe hailstorm, that in some places the harvest was destroyed, and the cattle left in the fields to eat it.

MILITARY.—We are glad to learn that orders have been given for the issue of Armstrong 12 pounders and suitable equipments to Major Stevenson's other- wise splendid battery.

ROMAN LOAN.—We have much pleasure in drawing the attention of our Catholic readers to the Circular published in to-day's impression, and lately issued by our Venerable Chief Pastor, the Bishop of Montreal. The subject of this Circular,—the Roman Loan,—has now been before the Catholic world for some time, and we earnestly hope that the friends of the Papal cause in this quarter of the globe will show their sympathy, by subscribing liberally, for the cause of justice and civilisation everywhere. The trials which have so severely afflicted the Sovereign Pontiff for the last few years, are far from being at an end, and he sees himself now obliged to have recourse to a new Loan necessitated by the sad state to which he has been reduced by a system of brigandage unparalleled in the world's history. It is quite unnecessary for us to point out how profitable this investment would be, considered merely as a pecuniary transaction; the motives, whether of religion or of profit, which could induce us to subscribe to that Loan, are pointed out with remarkable clearness in our venerable Bishop's Circular, to which we beg to draw the serious attention of the reader.

Some of our readers may perhaps have noticed a statement going the rounds of the journals, that there is about to be made a new translation of the Bible—Old and New Testaments—on a purely philosophical basis, and on critical and philosophical grounds exclusively, without any regard to dogmas, or ecclesiastical traditions or creeds of any kind. It is moreover asserted that Catholics and Protestants are about to join in this work, and the names of some of the most distinguished members of the Church are mentioned as having promised their co-operation.

It would seem almost unnecessary to remark that the story as given above bears the marks of falsehood on the face of it—that it is preposterous to suppose that any real Catholics would co-operate with non-Catholics in such an enterprise as that set forth. Yet the statement must have won for itself a certain amount of credence since some of the Catholic gentlemen and scholars whose names have therein been most unwarrantably made use of have deemed it necessary to come forward with an explicit and public denial, in so far as they were personally concerned. Were anything further required to prove the falsity of the alleged complicity of Catholics in this Bible translation scheme, it would be found in an explanation lately put forth, as to its object, by a M. Pastor Petavel, a French minister of some sect or other, in *L'Evangeliste*, a non-Catholic journal published at Paris. In this explanation M. Petavel says:—

"Our Society pretends not to fix a Canon. We will translate the deuterocanonical as well as the proto-canonical books."

But till the canon be fixed or determined, it is impossible to fix, or determine of what books or writings the Bible or Sacred Scriptures should be composed. Till the Canon is fixed, the Bible is an unknown, or fluctuating quantity, of which nothing, therefore, can be predicated with certainty. To make a translation of any book, as a preliminary indispensable, the contents of that book must first be determined.

Some of the most important parts of the New Testament are of disputed genuineness: and every translation of the Bible must therefore be more or less dogmatic, since in some manner or another it must deal with those disputed passages; it must either omit them altogether, thus deciding against them; or it must give to them an absolute admission, thus asserting their genuineness; and the dogma which they inculcate, or it must give them a qualified admission, thus asserting a doubt as to their genuineness and the truth of their teaching. For instance, how would translators of a non-dogmatic version deal with the famous text of the "Three Heavenly Witnesses?"

In a word, in order to translate the Bible, it is absolutely necessary to know of what, and wherein, the Bible consists; to be able to discriminate between the different versions of the Hebrew text, as held, respectively, by Jews and Christians, and which seriously effect the force of the Messianic prophecies in the Old Testament; as well as between the different versions of the New. Until this be done the translators will not be able to tell whether they are translating Sacred Scripture or non-Sacred Scripture; and thus can be done according to the Catholic view of religion, only by the dogmatic authority of a living and infallible Church. To the Catholic, every separate book of which his Bible is composed rests upon one and the same authority—to wit, the teaching of the Church. To him the genuineness, authenticity, and inspiration of one Book are not more certain, or less certain, than are the authenticity, genuineness, and inspiration of any other Book of which the Catholic Canon is composed. He has the same respect for those of Tobias and the Machabees—which most Protestants reject—as he has for the Pentateuch or the Psalms which Protestant, in common with him, receive as having God for their author. How then could the Catholic take public part in a translation of the Bible in which the first mentioned Books would, unless his Protestant fellow-translators, were to abjure their