

The True Witness

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MONTREAL, FRIDAY, JUNE 23, 1871.

ECCLESIASTICAL CALENDAR.

JUNE—1871

Friday, 23—St. Margaret, V.  
Saturday, 24—St. John the Baptist.  
Sunday, 25—Fourth after Pentecost.  
Monday, 26—SS. John and Paul, MM.  
Tuesday, 27—Of the Octave.  
Wednesday, 28—Fast. Vigil of SS. Peter and Paul.  
Thursday, 29—SS. PETER AND PAUL, Ap. Obl.

NEWS OF THE WEEK.

The state of affairs in France remains unchanged. Disunion prevails among the Republican governors and the necessity of a speedy return to the system of law and order becomes daily apparent. Until France is purged of such creatures as Simon, she cannot expect that true peace which is the legitimate offspring of security. This blasphemer of the Most High defends the infidel government of National Defence in an address before the Assembly. The resolutions for Committees of investigation are timely and we believe their revelations will tend to force the manhood of France to consign to their native obscurity the charlatans of revolution.

The entry of William of Prussia into Berlin was we are told a splendid affair. Might makes Right now-a-days. The future must decide the period during which the self-created Emperor shall enact the comedy of German suzerainty.

The demonstrations in honor of the Papal Jubilee contrast strangely with the pomp and parade of Berlin. The lonely prisoner of the Vatican is receiving the homage of his faithful children everywhere. Silly stories are told of the Pope being about to retire to Corsica. Perhaps so—but we decline to believe them.

MANDEMENT

FOR THE PASTORAL VISIT OF THE YEAR 1871.  
IGNATIUS BOURGET, by the Grace of God and of the Apostolic See, Bishop of Montreal, Assisting at the Pontifical Throne.

To the Parish Priest and Faithful of the Parish of . . . Health and Benediction in Our Lord.

It is for Us, Dear Brethren, a great happiness to be able to-day to inform you that We are about to visit your parish. On account of Our long absence from the Diocese it is some time since We have been able to enjoy this consolation; and We yearn to be amongst you, to distribute to you the abundant graces of our holy Ministry and to make you share at the same time in these heavenly gifts which We have earned for you whilst assisting at the Holy Council of the Vatican.

Time, and the narrow limits which the nature of this Mandement prescribe, do not permit Us here to tell you all that Our heart feels at the mere thought that soon We shall be amongst you to bless you in the name of the Lord Jesus, who of old visited this valley of tears to shed with divine profusion the gifts of His love.—*Pertransit beneficendo, et sanando, omnes.* (Act 10, 38.)

We will then content Ourselves with communicating to you the ardent wish which in the interior of Our soul We form, and which day and night We cease not to present to heaven. That desire is that you all Dear Brethren be filled with the Holy Ghost, adorned with His divine gifts, and fed with His delicious fruits, so that your parish may become as it were another *Cenacle*, in which all are holy. *Repleti sunt omnes Spiritu Sancto.*

But on the day of a Pastoral Visit this desire becomes more vehement, for such a day is as it were a day of Pentecost to the Parish since the Holy Ghost, Who descended upon our fathers in the faith whilst gathered together in the *Cenacle*, descends also in person, though invisibly, in the church in which you find yourselves met together with your Pastors whilst therein the Bishop administers the Sacrament of Confirmation.

Nor can it be doubted that the Holy Ghost to-day, when communicating Himself to the

children of the Church, seeks to work in them the same marvels of grace that He wrought in the Apostles and Disciples of the Lord, when He visited them in the sacred house which then contained all the members of the nascent Church. We know that He changed and renewed them in a manner so wonderful as to make of them new men. Then to the letter was fulfilled the prophecy:—Lord, Thou shalt send forth thy spirit, and new men shall be created; and then thou shalt renew the face of the earth. (Ps. 103, 30.)

For this divine Paraclete proceeding from the Father and the Son has been sent on earth to dwell with men and to govern the Church to the end of the world. He is in the Church then for us, as for the Apostles and their disciples, who at the school of this great Master rose to so high a degree of perfection—that is to say He would wish to make of all of us Saints, and Elect for eternal happiness.

Now Dear Brethren, if all who compose your parish faithfully correspond with the inspirations of the sanctifying Spirit, and profit by the plentiful graces which He prepares for this fine day of our visit, they will assuredly become holy also, and will form a parish of saints.

Such is Our wish. We will dwell upon this thought which possesses Us, and which forms the chief end of our Visit—to wit, to make of your parish a good and holy parish in which God will be faithfully served, by the avoidance of vice, the practice of virtue, the frequentation of the Sacraments, the exercise of works of charity, the good education of the children, and in fine by the discharge of all religious duties. Now this it will be, if, as is to be hoped, it be filled with the Holy Ghost on the day of the Visit, and if the fruits thereof be preciously conserved. But for the better understanding of the operations of the Holy Ghost in the sanctification of a Parish we must consider what are the signs by which His coming in such a parish are recognised, what the gifts He communicates to it, and what the fruits with which he feeds it.

SIGNS WHEREBY THE COMING OF THE HOLY GHOST IS RECOGNISED.

The signs which announce the advent of the Holy Ghost in a parish are, to the eyes of faith, the same as those which were worked when on the great day of Pentecost, He descended on the *Cenacle*.

"Suddenly," says the sacred historian, "there came a sound from heaven as of a mighty wind coming, and it filled the whole house where they were sitting. And there appeared to them cloven tongues as it were of fire; and it sat upon each of them. And they were all filled with the Holy Ghost, and they began to speak with diverse tongues, according as the Holy Ghost gave them to speak."—Acts 2, V. 2, 4.

These wonders are as you see Dear Brethren a great noise which made itself heard; the gust of a furious wind coming up of a sudden; the tongues of fire which rest on the heads of all who were within the *Cenacle*; the speaking of tongues, previously unknown to them, by ignorant men, and who thus show forth the marvels of the Holy Ghost.

Now in considering Dear Brethren, with the eyes of faith these great signs which announce the arrival in the world of the Holy Ghost, to sanctify it, and thus make a new world of it, you will easily comprehend what takes place in a parish when this divine Spirit designs to make of it a good and holy parish.

In fact this noise which strikes the sense, is the symbol of the mighty grace which, on the day determined in the Eternal decrees, bursts forth, and makes itself felt by a parish, shakes it, and makes it to leave its evil courses, purges it of its vices, inspires it with a holy zeal in the practice of sobriety, of truth, and justice; and in fine, establishes it firmly in the sanctifying precept "Turn from evil, and do good." *Dirigite a malo, et fac bonum.*—Ps. 33—15.

This divine breathing which makes itself heard with so much majesty, represents the celestial inspirations, which disperse the dense fogs of ignorance and sin, and makes to shine in all its brightness the sun of truth, in the minds of men created to know, praise and adore a thrice holy God. O how happy is a parish when with docility it submits itself to the teachings of this great Master; when at all hours of day and night, it is enlightened, animated, vivified, and sanctified by the adorable breathings of the Holy Ghost.

Those tongues of fire which rest on the heads, and warm the hearts of all the Lord's happy disciples are the figure of the words of the man of God who kindles in the soul the fire of divine love, and plants therein, that fervor, piety, faith, and other virtues which lead to evangelical perfection.

And lastly, the gift of tongues which enables the Apostles to make themselves understood by the multitude of strangers gathered together in Jerusalem to preach the Divinity of Him Whom they had just crucified, is communicated to all the parish wherein dwells evangelical simplicity. For the works of faith and piety

therein practised have tongues a thousand fold more eloquent than the finest discourses, dictated by the science and wisdom of men.

It is by means of prodigies like these, Dear Brethren, that the Holy Ghost desires to take real, if invisible possession of your parish on the great day of His visit. To each of you He will be as a tongue of fire, to kindle within you all the ardors of his charity, and to teach you these truths which may preserve you from the deadly errors that now, more than ever, creep and circulate through the world. He will be ever present to your spirit as a refreshing breeze which will temper that ardor, and impetuosity of imagination which expose you to so many falls. Happy then the parish to which the Holy Ghost deigns to communicate Himself by signs so striking, so as to show that verily He has there taken up His abode.

GIFTS OF THE HOLY GHOST.

What then are the gifts that the Holy Ghost communicates to a parish which has religiously prepared itself to receive Him? These divine gifts are, as you know, Dear Brethren, wisdom, intelligence, counsel, strength, science, piety, and the fear of God. These unspeakable gifts make the new man who is created according to God in truth and justice. These seven gifts are as it were a wondrous flowing forth of the divine perfections into the human soul, which lives in God, from God, and for God. All the wealth and grandeurs of earth, all the beauties and perfections of created things are as nothing in comparison with these inestimable gifts.

To appreciate them, as much as in us, with our feeble lights, it lies to do so, let us consider what a parish may be, what it ought to be, which has been laden with them, and which rejoices in them as in a precious treasure.—Wisdom teaches it to scorn the things of this world, and teaches it to seek after only the things of heaven; Intelligence makes it feel, and taste the truths of faith, which in spite of their obscurity will appear to it bright and luminous; Counsel will discover to it the straight road which it must follow, so as not to go astray in the troubles and difficulties of life; Strength will make it firm and steadfast in the practice of good, and in the exercise of the works of piety and charity; Science will teach it what is the good that is to be done, and point out the means to do it; Piety will inspire it with these pure and simple affections, which should animate it in all the exercises of religion; Fear of God will pierce it with a lively horror for all that is evil and offensive to God.

Now for a people of faith, what rich treasures flow in torrents from these perfect gifts which descend from the Father of Lights, in the bosom of a parish which is full of the Holy Ghost! In such a people what delights, seeing itself thus charged with such spiritual blessings! To what height and sublimity of perfection may it not speedily reach from its fidelity to the great lessons that the Holy Spirit gives to all who respectfully and with docility hearken to Him!

This is what strikes us in the case of the Apostles and the first Disciples of Our Lord. Scarcely have they received the Holy Ghost, and already they are new men. They are so thoroughly detached from the things of earth, that they sell all they have to distribute the price amongst the poor. In joy and singleness of heart do they take their repasts, living in community together as do fervent Religions.—They are filled with joy when dragged to prison and cruelly scourged for the name of the Lord. They are all of one heart, and of one soul; and the heathen are so struck with the charity that animates them, that in their astonishment they cry out "see how these Christians so love one another, as to be ready to die, one for the other!" In public calamities they generously tax themselves to pour into Jerusalem the stream of charity. They are full of courage when the interests and principles of Religion are at stake; "better is it," they say to their tyrant persecutors, "to obey God than man." They are animated by an ardent zeal for the propagation of the faith; and when scattered by persecution, they carry with them whithersoever they go, the glad tidings of the Gospel.

With these good examples before our eyes, you, Dear Brethren, may more and more convince yourselves of the excellence of the gifts of the Holy Ghost, and of the happiness there is for a parish to possess them, and to yield itself up to His divine guidance. For what our great Master has done for our fathers, that He desires to do for us who are their heirs in the faith.

But the Holy Ghost when forming new men in the Church to whom He communicates His excellent gifts, undertakes moreover to feed them with the most delicious fruits. For you understand that men must live a life which is their own; and that consequently they need a food suited to their kind of life.

FRUITS OF THE HOLY GHOST.

What then are these fruits? The Apostle St. Paul in his epistle to the Galatians, 5, v.

22, 23, reckons up twelve. "But," so he says, "the fruit of the Spirit is, charity, joy, peace, patience, benignity, goodness, long animity, mildness, faith, modesty, continence, chastity. Against such there is no law."

Now is it not evident that a parish is perfectly happy in the practice of the most sublime virtues, if the hearts of its people are full of charity, if peace and joy reign in all its families; if therein be exercised patience, mildness, goodness in the midst of insults and evil treatment; if long animity and moderation be displayed amidst long sufferings and hard adversities; if faith be the principle of all its actions; if in the households continence be held in honor, and if chastity be the brightest ornament of the young.

All these things become to us more striking, and in some sort tangible if We invoke some memorable examples and notorious facts. Is not this in fact what took place in the Church at Jerusalem, and of which St. Luke gives us so touching a description; in that at Alexandria which presented so ravishing a spectacle to an astonished world as to force even from the Jew Philo magnificent eulogy; in the new churches which from year to year have since been formed on these admirable models; and in particular in the Paraguay Missions, about which so many admirable things have been written?

And therefore Dear Brethren—after all these oracles of Holy Writ which attest the wondrous effects of the working of the Holy Ghost—in those societies which have placed themselves beneath His guidance—and those admirable examples which fully demonstrate the power of this God of love in the sanctification of His faithful people, in all times and in all places—may not We, as your pastor, legitimately appeal to your piety to invite you, with all the warmth of Our heart which but seeks your greater good, to prepare yourselves to receive the visit of the Holy Ghost, in the full assurance that He will deign to take possession of your parish to make thereof a holy parish and a parish of saints? Now, of this We have the firm persuasion, the visit which We announce to you may, and should have this happy result.

(To be continued in our next.)

MEETING AT KINGSTON.

On the 11th June the Catholics of the City of Kingston assembled in St. Mary's Cathedral, His Lordship the Right Rev. E. J. Horan, D.D., presiding, unanimously adopted the subjoined Address for presentation to the Sovereign Pontiff, Pope Pius IX., on the auspicious occasion of the XXV. anniversary of his Pontificate.

It was unanimously resolved that the Address should be accompanied by an offering.—In all the missions of the Diocese the Address is being signed, and a collection taken up:—  
TO HIS HOLINESS POPE PIUS THE NINTH.

MOST HOLY FATHER:—

On the anniversary of the auspicious day when it pleased Divine Providence to commit to Your solicitude the government of His Church, We, the Bishop, Clergy and Faithful of this Diocese of Kingston, as beloved faithful children, place at Your feet the best homage of our filial affection and sincere felicitation on the recurrence of this festive time.

We, with gratitude, render heart-felt thanks to God Who for the last quarter of a century has preserved You in uninterrupted vigor and health for the immense good and advantage of the Church, and we pray the same Giver of all good gifts that He may for many years to come prolong the life of our cherished Father and Pontiff. When we call to mind the many vicissitudes, through which the Church has passed, to how many tempests and dangers the burque of Peter was exposed—from all of which, with You at the helm, she has escaped safe and uninjured, we know not whether more to admire Your imperturbable patience in suffering evil or Your invincible fortitude in resisting the dangers that appeared to overwhelm Her. We therefore wish Your Holiness all happiness and prosperity and we congratulate You on having attained to an age so venerable and so full of merit. We also, prostrate at Your Feet, beg that You would favorably receive this expression of our love and dutiful homage.

We cannot, however, but express the deep grief and affliction that fill our hearts in view of your suffering, and we unite our feeble voices with those of the entire world in the expression of our sorrow, so that by commingling our sighs and tears with theirs, we may bewail together the evils which You endure.

If we have hitherto been silent, that silence was not owing indeed to any carelessness or unworthy indifference of ours with respect to these momentous events, which, in the present unhappy days, have caused a cry of anguish to resound throughout the world. But amidst the noise of conflict, the din of arms and all these other horrors, which have so universally prevailed and which have so rudely shaken society in Europe, as to have thrown it into the greatest confusion and to have almost reduced it to chaos, we deemed it fitter to suppress our lamentations, until a more opportune occasion should afford us a time to weep.

Your sorrows, Most Holy Father, are ours! perils, from whatever quarter they threaten you, alarm us; impious and sacrilegious attacks upon your sacred Person and upon those who are so justly beloved, affect us as well; so much so that in order to force you from afflictions such as these, we profess our readiness to sacrifice all that we have, even to our very lives.

We saw, and seeing we rejoiced, that you hold, by the most just of titles, that sovereignty, which without the slightest bloodshed, without injury to any one's rights, Your predecessors had formerly acquired amid the unanimous acclamations of the whole universe. How great the benefits which resulted to the Christian Commonwealth from this dispensation of Divine Providence requires from us only the merest passing allusion. Religion everywhere propagated; the name of the true God proclaimed and adored; the darkness, that had over-spread the earth, entirely dispelled; the light of the gospel beaming far and wide; corrupt morals

reformed; the divine commands observed—these with all their attendant blessings, have, as everyone well knows, flowed from that, their fountain-head.

We remember too the splendid proofs of love and reverence for religion, which were given by those illustrious and truly Christian Princes, most justly styled great, who with intensest zeal labored to have the name of Emanuel, made known and adored. Those magnanimous heroes, though surrounded with all this world's pomp, though renowned for their genius and science and graced with every accomplishment, omitted nothing in order that they might exalt on high that new Jerusalem which they had beheld descending from Heaven, that they might render it lovely and attractive, resplendent with every brightest ornament. Alas! how unlike them are they who now sit on their thrones and sway their sceptres! Regardless and unmindful of the virtues of their ancestors, these exhibit to the eyes of the world a disgraceful spectacle. For what can be more disgraceful than that Princes, abusing the name of Christian, should endeavour with all their might to overturn the Church of God, should heap on You, its head, the foulest outrages and should strive, if so they may, utterly to abolish the very name of Christianity and blot it out forever from the face of the earth!

Sad, too, and shameful does it seem, that such crimes are committed under the eyes of other Princes who assuredly, are not seized and possessed with a like infatuation; who, nevertheless, witnessing all these misdeeds, are silent, whilst their silence is, by the impious construed into approval. They see Your Sacred Person an exile in Your own country, the Holy City, a prey to Vandals, those temples, erected and adorned by the piety of former ages, desecrated by the impious; the Patrimony of St. Peter, founded and completed by their munificence forcibly wrested from you, and become the scene of plunder and pillage, in a word they behold the impious laying violent hands on all your most precious possessions; those Princes see this and are silent.—There was once indeed that happy time, when the Vicars of the Supreme Deity could place reliance in Kings and in their difficulties appeal to them with confidence; but nothing now remains for us, but to follow that Counsel of the greatest of Kings; "Put not your trust in Princes."

Let those, however, who now rule the earth, arise at length from sleep; let them keep before their eyes the evils which are now so widely spread—the law of nations nowhere observed; the most sacred treaties despised and trampled under foot; faith universally broken and betrayed, and whilst reflecting on the injustices inflicted on the meekest of Princes, let them be wise for themselves and take heed lest the same fate await them, and their thrones, by a similar calamity, totter and fall to the ground, because that forgetful of their duty, they neglected to succor an oppressed Prince and defend a most righteous cause.

Though burthened, Most Holy Father, with such great cares and anxieties, be still of good heart, whatever be the vicissitudes through which you may have to pass; should persecutions endure, should dangers threaten, should you be even forced to wander forth a fugitive from Your own Dominions the profounder only shall be our reverence, the more vehement our affliction for you; and as was said of the Master whom you serve: "Quanto pro nobis vilior, tanto nobis carior."—Animated with these sentiments we earnestly implore the Almighty that He may hasten the dawning of that longed-for day when Your chains burst asunder and Your sufferings at an end You may be able as heretofore to rule the Church with full liberty and to guide it with infallible doctrine and teachings.

Prostrate at your feet, we implore for ourselves and all those committed to our care the apostolical Benediction.

"FETE DIEU" IN OTTAWA.

Yesterday, (11th inst.) we expressed our Catholic feelings in a twofold manner; first, by paying public homage to the Adorable Sacrament of the Eucharist; and, second, by congratulating the illustrious occupant of the Chair of St. Peter upon the twenty-fifth anniversary of his glorious Pontificate.

The Procession which was announced for 11 A.M., was deferred until evening, on account of the unfavorable state of the weather. Immediately after Vespers, about five o'clock, the congregations of the three City Parishes, the members of the various Religious and National Societies, the scholars of the College, the Convents, and public schools, formed in one long and solemn line, and preceded the Blessed Sacrament, with their banners and bands.—The Fire-Brigade acted as guard of honor to His Lordship, who bore the Ostensorium under a gorgeous canopy. Flags, arches, evergreens, and sacred inscriptions ornamented the favored streets, while four grand Repositories, dazzling with countless lights and gems, and fragrant flowers of every species, were honored with the presence of the Most High.

PIUS IX. AND THE ROBBER KING.

At eight o'clock, a mass meeting was held in the Cathedral, at which the Right Rev. Dr. Gingués presided, having on his right Sir George E. Cartier, and R. W. Scott, M.P.P., and on his left Dr. Tache, and R. S. M. Bonchette, Esq. His Lordship briefly explained the object of the meeting, which was wholly connected with His Holiness the Pope; we were there to express our joy on the completion of his twenty-fifth year in the important position in which God had placed him, and at the same time to protest in the name of law and order against the invasion of Victor Emmanuel. He then introduced Sir George E. Cartier, who referred at some length to the functions of the Papacy, and maintained that they could not be exercised without the most unlimited freedom; and consequently the Pope should be himself a king and not the subject of a king.

R. W. Scott, Esq., followed in an appropriate speech, in which the sentiments of a true Catholic were clearly exhibited. He concluded by moving the first resolution:—"That the Catholics of Ottawa hasten to avail themselves of this opportunity to express to His Holiness the Pope their heart-felt congratulations, in common with their fellow-worshippers throughout the world, on the completion of the 25th year of his Sovereign Pontificate."