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THE TRUE WITNESS
AND
CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, DEC. 10, 1852.

MEMENTO OF THE JUBILEE OF 1852.

DIRECTIONS:
This Jubilee is granted to the Diocese by Pius the
Ninth, and continues for three months. Its object is,
the glory of the Immaculate Conception, and its
fruit, purity of morals.

The month of December is consecrated to the
Jubilee of this city. Each community performs the
exercises in its own chapel.

Preparatory exercises are made in the Church of
the Bonsecours, and in that of St. Patrick, for the
children. The girls make their stations on the 2nd
of December, the boys on the 5th, and children, who
have not yet made their first communion, on the 6th
of this month.

The vigil of the Conception, being the general fast
for the Jubilee, the bells of all the Churches ring just
before the evening Angelus, to announce the opening
of this grand solemnity. On the day of that festival
all the solemn and conventual masses commence with
the *Veni Creator*.

The Churches to be visited in making the stations
are those of the Providence, (re-placing the Cathedra-
l) the Parish, and St. Patrick's. They are de-
corated as for grand solemnities, and sacred relics are
exposed in each during all the time of the Jubilee.

There is public service morning and evening (to
prepare the faithful for the graces of the Jubilee) at
the following hours:

Parish Church	8 o'clock (morning) and 6 (even.)
St. Patrick's Church	8 " " " 6½ "
St. Mary's College	7½ " " " 6 "
Coleau St. Louis	8 " " " 6 "
Chapel of Good Shepherd	8 " " " 6 "
St. Peter's	8 " " " 6 "
Providence	8 " " " 6 "

On Mondays, Wednesdays and Fridays, the stations
of the cross take the place of the evening instructions
(which are given on Sundays, Tuesdays and Thurs-
days,) and the Saturdays are entirely devoted to hear-
ing confessions.

Every evening about half past seven o'clock, the
solemn toll of the great bell invites the city to say
five *Paters* and five *Aves*, to beg the five graces of
compunction, which are *shame, confusion, sorrow,*
tears, and fear. It is also to remind us of the five
last ends of man—*salvation, death, judgment, hea-
ven, and hell.*

The whole city shows itself a CITY OF JUBILEE,
by its eagerness to attend the exercises, and its fer-
vor in accomplishing all the works of a good Jubilee.

To gain the indulgence of the Jubilee, it is neces-
sary, first to confess, and receive the Holy Commu-
nion; second, to visit the three churches above
named; third, to give an alms for the poor; fourth,
to make an offering for the propagation of the Faith;
fifth, to fast one day. The works may be changed
by the confessors.

The alms for the poor, and the propagation of the
Faith, are applied to two particular works tending to
the glory of the Immaculate Conception of Mary,
and to *purity of morals.* They shall be known to
the most remote posterity as the *Jubilee offerings of
Montreal.*

General communions, acts of reparation, and so-
lemn stations, are made to re-animate all religious so-
cieties, and cement the union of all the faithful, to
the end that they may be but of one heart and one
spirit.

The time of the Jubilee shall extend to New Year's
Day, when the *Te Deum* shall be sung, and all the
bells of the Diocese shall announce its close.

THE PRAYERS.

The following prayer, which is no ways obligatory
for the validity of the indulgence, is useful for direct-
ing the intention, making known the ends of the in-
dulgence, and exciting piety; it may, at the same
time, serve to excite those sentiments of faith, of con-
fidence, of love, and of contrition, which are always
necessary for gaining the indulgence. It is particu-
larly recommended to study them well, so as to be-
come deeply impressed with their meaning.

It is good to say five *Paters* and *Aves* at each of
the three visits; some hymns and canticles may also
be sung at the stations:—

"Penetrated, O dear Lord Jesus, with the liveliest
sorrow for my sins, I offer up these humble prayers,
for Thine honor, Thy glory, and the advantage of Thy
Church. Sanctify them, and make them valuable by
Thy grace.

"I desire to conform myself wholly to the pious in-
tention of the Sovereign Pontiff, who has granted this

indulgence for the good of the faithful. Confiding in
Thine infinite goodness, I beseech Thee to extirpate
heresies from the face of the earth, to establish solid
peace and true concord between Christian princes, to
the end that kings and subjects may all serve Thee
with purity of heart, mutual charity, and uniformity
of holy affections.

"Fill the heart of our Holy Father the Pope with
Thine own spirit, defend him from all the snares of
his enemies, and preserve him to life everlasting.—
Vouchsafe, O my amiable Saviour, through the merits
of Thy Blessed Mother, and of all the Saints in Hea-
ven, to make me a sharer in the treasure wherewith
Thou hast enriched the Church, shedding for her Thy
precious blood: grant me the fruit of this holy in-
dulgence.

"Grant, O my God, that the punishment due to
my sins, and which I should undergo either in this
life or the other, may be remitted through Thine in-
finite mercy. I am firmly resolved to lead, hence-
forward, a life of penance and mortification. I will
also satisfy Thy justice in so far as I can, avoid sin as
I would death itself, and detest it with all my heart
as the greatest of all evils, because it offends a God
who is infinitely good, and whom I love, and will
love, for ever, and above all things. Amen."

"O God, who art the Pastor and the Guide of all the
faithful, look down with a favorable aspect on Thy
servant, Pius the Ninth, whom Thou hast chosen for
the Pastor, and the Head of Thy Church; grant, by
Thy grace, that his word and his example may be
profitable to those over whom he has authority; to the
end that he may obtain eternal life, with the flock
committed to his care. Amen."

"O God, who watchest over Thy people with kind-
ness, and dost govern them with love, vouchsafe to
bestow the spirit of wisdom on Ignatius, our Bishop,
to whose care Thou hast confided us, to the end that
the advancement of the flock may constitute the eter-
nal joy of the Pastor. Through our Lord Jesus Christ.
Amen."

J.M.J.
† IG., Bishop of Montreal.

Given and approved at Montreal, Feast
of St. Francis Xavier, 1852.

NEWS OF THE WEEK.

The English journals by the last steamer are for
the most part taken up with the details of the Duke's
funeral, and of the fearful storms which have ravaged
the British Isles, causing great loss of life and prop-
erty, both at sea and on shore. The funeral, which
came off on the 18th ult., was a most magnificent
pageant, and owing to the excellence of the arrange-
ments, passed off without any casualties. The Em-
peror of Austria refused to allow any Austrian of-
ficer to assist, assigning as a reason the brutal outrage
offered some few years ago to Baron Haynau, by
the *canaille* of London, an outrage for which no apol-
ogy was offered, and no attempts at reparation made,
by the British Government. Kossuth, better known
on this continent as the Mr. Alexander Smith, who
cheated his landlady, and bilked his washerwoman,
has made his re-appearance in London at a meeting
of the Society of the Friends of Italy, in company
with Mazzini, and some other of the leading dema-
gogues of the day; both Mazzini and Kossuth are
beginning to find out that the people of England
have found them out long ago, to be a pair of hum-
bugs. Benjamin Disraeli, H. M.'s Chancellor of
the Exchequer, likewise has made a speech in the
House of Commons that will not redound much to
his credit; his panegyric on the Duke of Wellin-
gton has been cruelly shown by the *Globe* to have
been, word for word, taken from a funeral oration
pronounced by Mons. Thiers over the late Marshall
St. Cyr; perhaps no public speaker was ever guilty
of such an abominable plagiarism. Little has as yet
been done in Parliament. On the 22nd ult., Mr.
Napier was to bring in his four Bills on the Irish
Land Question; and on the 25th, Mr. Serjeant Shee
was to move for leave to re-introduce Mr. Sharman
Crawford's Bill. On the 16th, Sir James Fitzger-
ald moved for a copy of the report of the evidence
given before the coroner's inquest upon the bodies of
the victims of the bloody Sixmilebridge massacre;
he took the opportunity of denouncing the uncon-
stitutionality of the calling out of the military upon
that occasion, and of impugning the grossly partial
conduct of the Ministry in admitting the murderers
to bail. The Attorney-General denied that the Gov-
ernment had anything to do with the calling out of
the military, and promised that, after the decision of
the Court of Queen's Bench on the motion now be-
fore it, a copy of the evidence should be laid upon
the table. The proceedings in Convocation present
nothing remarkable, except that the members are
quarrelling and fighting like cats and dogs. Arch-
deacon Denison told Mr. Cox that his language was
disgraceful; and Mr. Cox told Archdeacon Denison
"that he was another." Dr. Sumner, in virtue of his
government situation as Archbishop of Canterbury,
wishes to prorogue the assembly, and the assembly
declares, in which declaration it is supported by Sir
F. Thesiger, that he has not the power to prorogue
it, without the consent of the members.

On the 17th ult., the great evangelical demon-
stration came off at the Free Mason's Tavern, London;
the Earl of Shaftesbury was in the chair, and a
Rev. Mr. Marsh did the prayer; the object of the
meeting was to protest against Convocation and Con-
fession. The noble chairman came out strong, and
talked the Man of Sin, and poor Dr. Philpotts, the
Government Superintendent of Exeter, into fits;
as to Convocation, he merely expressed the hope
that Her Majesty would be pleased to "sprinkle a
little dust on the angry insects" there assembled.—
The Rev. Canon Stowell, one of the big guns of the
evening, was for reforming the episcopacy, which he
admitted to be "God's ordinance." "The tone of
sentiment which he heard out of doors amongst mer-
chants and manufacturers, made him tremble, lest the
episcopal bench should lose its influence;" he there-
fore proposed to reform it, not by overthrowing it,

but by giving the people a voice—by making, in fact,
the people the superintenders, and the poor govern-
ment bishops the superintended. The chairman con-
cluded the proceedings by expressing his conviction
that, though two years ago the danger to Protestan-
tism was great, "the peril at the present time was
still more imminent." Having returned thanks,
through his nose, and Mr. Marsh having whined out
the usual nasal benediction, the meeting separated.
No great results have as yet been announced as hav-
ing followed: His Eminence Cardinal Wiseman is
still Archbishop of Westminster, and Pope Pius IX
is still the Father of all the Faithful upon earth.—
We begin to fear that the Man of Sin is incorrigible,
and that all Lord Shaftesbury's eloquence is as much
thrown away upon him as if, instead of being an Earl,
he were only some ordinary Stiggins, or Washpot of
the conventicle.

We publish the Comte de Chambord's protest
against the re-establishment of the Empire. The
"Revolutionary Societies," the "Democratic So-
cieties," and other organs of the Republican party,
have issued their protests likewise, full of the ordinary
democratic jargon, about "chained hands,—aveng-
ing hemp—universal republic—brotherhood—peace
—blood, and thunder," all of which protests have
been allowed to appear in the *Moniteur*. This has
excited some surprise; but the explanation of the
matter is, that Louis Napoleon, or the Emperor as
he may now be called, feels himself strong enough to
despise the bellowings of the rabble. A reduction in
the army to the extent of 30,000 men is spoken of
as about to take place immediately.

President Millard Fillmore has issued his last mes-
sage to Congress—the contents are interesting, but
the document is too long for insertion. The most
important passages are those relating to the "Fish-
ery" question, and the annexation of Cuba. In the
first, Mr. Fillmore has contrived to make his meaning
as unintelligible as a speech from the throne; in the
second he is more explicit; the government of the
United States has declined to join Great Britain and
France in guaranteeing the integrity of the Span-
ish West Indian possessions; but Mr. Fillmore is
inclined to regard its—Cuba's—incorporation into
the Union at the present time—not as an act of in-
justice and robbery—but "as fraught with serious
peril." When the roguery can be accomplished
without "serious peril," then we suppose even Mr.
Fillmore's scruples will melt away. In the mean-
time, every thing seems to indicate that another pir-
atical attempt against the liberties of Cuba is in
meditation. A letter from the Washington corres-
pondent of the *Commercial Advertiser* says:—"I
think it not improbable that the secessionists, and
abolitionists may yet combine in a new filibuster party
for stealing Cuba." If they do, we sincerely trust
that they may meet with the fate of the thieving
scoundrels who were shot some months ago at the
Havannah.

To two questions the *Canada Temperance Ad-
vocate* wishes us to reply—First—How is it that
Catholics and Non-Catholics have no first principles
in common? Second—How is it possible to recon-
cile the theory of the TRUE WITNESS that "de-
mand causes supply," with the infallible dictum of a
Mr. J. H. Burton, who maintains that "supply
causes demand"—which decision is moreover en-
dorsed by the editor of the *Temperance Advocate*?
We will endeavor to reply to both these questions.

In answering the first, it is necessary for us to beg
our opponent to bear in mind, in what sense, and under
what limitations, we asserted that Catholics and Non-
Catholics have no "first principles in common" to
which they can alike appeal as decisive in all contro-
versies. The questions we were discussing, when we
asserted this, were questions in the moral order—
whether the use of Alcohol were essentially evil,—
and whether the State, as simply State—that is, as
divorced from the Catholic Church, had any inde-
pendent moral or spiritual jurisdiction. Now to these
problems, the Catholic can obtain a solution *only* by
appealing to the Catholic Church, the *only* moral or
spiritual authority on earth which he recognises. The
"first principle" of every Catholic is—that in all
problems involving questions of faith and morals,
the Catholic Church is the *sole* authority given by
God to man; that it is through her teaching, and
through her teaching *alone*, that man can attain to a
certain knowledge of the Divine will, which is the
highest law, and the highest reason. This, the "first
principle" of the Catholic, the Non-Catholic denies,
or protests against, whence his designation of Pro-
testant, or Non-Catholic. Consequently, as between
Yes and No, as between an affirmation and a bare ne-
gation, there can be nothing in common, so also be-
twixt the Catholic and the Non-Catholic, in the moral
and spiritual order, there can be nothing—that is,
"no first principles," in common. Or in other words
—morally is the obligation that man is under to
obey the will of God as Supreme Law-giver; but
Non-Catholics have no means in common with
Catholics, of arriving at a knowledge of that Divine
will, or Divine law—which is the basis of all mor-
ality; consequently, in the moral order, Catholics
and Non-Catholics have "no first principles in com-
mon;" there may be accidental coincidences, for, ar-
guing illogically from false premises, Non-Catholics
do sometimes contrive to stumble over true conclu-
sions; but these results are purely accidental; they
are attained solely by Non-Catholics being false to
their "first principles." Our opponent cites to us
the "Natural Law" as containing "first principles"
common both to the Catholic and Non-Catholic. To
this we can make no reply: we know of no "Natural
Moral Law" distinct from the Law of God, nor can
we conceive of any moral code which has not God,
as Supreme Law-giver, for its author. When our
opponent shall have furnished us with an authenti-

cated copy of his "Natural Law" we shall consider
it time enough to hazard our opinion as to its provi-
sions: till then we shall content ourselves with the
Law of God, as revealed to us through the Catholic
Church, the source from whence we derive *all* our
knowledge of our moral obligations.

Secondly—we are called upon to show, how it is
possible to reconcile our theory that "demand causes
supply," with the opposite theory of Mr. J. H. Bur-
ton and the *Canada Temperance Advocate*, that
"supply causes demand." The most satisfactory way
of doing this will be to quote the words of Mr.
Burton, and our cotemporary, and thereby show that
they, unconsciously, assert all that we assert, viz: the
logical antecedence of demand to supply—or in other
words, that "demand causes supply." Mr. Burton
says:—

"If we carry the principle any further, so as to include the
proposition that the demand must precede the supply, and that
when it does the supply is always forthcoming, we are at once
contradicted by all that we see around us, and are driven to the
opposite conclusion, that in the market the supply precedes the
demand. If we examine the germs of these great schools of
labor, we will find that they have had their first vitality from
the enterprise of individuals, who have opened new sources of
industrial enterprise, and have supplied desires which never
sleep, though their external development, in the shape of de-
mand, has not appeared until the method of supply has come
into existence."

Thus Mr. Burton explicitly asserts the antec-
edence of the "desire which never sleeps" to the
supply: all he contends for is, that, until the inge-
nuity of man has discovered the method by which
that desire or demand (for the terms are synonymous)
can be best supplied, the method or *supply* in which
that never sleeping desire or demand can best be
supplied, has not been specifically expressed. Thus,
until the applicability of gas to the purposes of arti-
ficial light had been discovered, the desire or demand
for artificial light—a desire or demand which never
slept—had not found specific utterance in the shape
of the three letters which make up the word *gas*—
but the demand was previously in existence; it
was that pre-existing desire or demand for artificial
light, which led to the discovery of the applicability
of gas to that purpose, and it is merely that pre-
existing desire or demand for artificial light, which
the discovery of the method of gas has supplied. But
for that pre-existing desire or demand for artificial
light, the method of producing artificial light by
means of gas, even if discovered, would never have
been supplied; and thus, though the discovery has
caused the "never sleeping desire" or demand, to ex-
press itself in the method of gas—still it was that
pre-existing desire or demand which has hitherto
caused the method of gas to be generally adopted, and
to continue an article of supply—until such time as
at least as the method of supplying the demand for arti-
ficial light by gas, shall have been in its turn superseded
by some better method of producing artificial light
than that supplied by the present method: when that
better method shall have been discovered, it also will,
in its turn, become an article of supply, not in virtue
of any new demand which it will cause, but in virtue
of the at present existing demand for an improved
method of producing artificial light. In like manner
we might show how, in every new discovery, it has
been the pre-existing desire or demand that has led
to it—how the desire or demand for rapid locomotion
and communication betwixt remote places, has led to
the discovery of the steamship—the steam car—the
railroad, and the electric telegraph;—and how, in
consequence of this pre-existing desire or demand,
steamships—steam cars—iron rails, and electric tele-
graphs—have become articles of supply; but it is
unnecessary to pursue this subject any farther: we
will turn to the *Canada Temperance Advocate*, and
shall there find him as implicitly asserting the logical
antecedence of demand to supply—the Italics are our
own. He says:—

"In respect to all manufactures of articles of mere *con-
venience*, or positive luxury, it is the supply which primarily
produces demand. Accident, or skill, or enterprise, originates a
new article of commerce. This article is found to be *useful*,
or *ornamental*. There is a demand, and as all human beings
are imitative and competitive, the demand increases, and the
supply goes on. It is exactly thus with some articles of man-
ufacture which minister to the gratification of human *concupis-
cence*."

Now, if our cotemporary had taken the pains to
reflect upon the meaning of the words—"con-
venience—useful—concupiscent"—he would have
seen that, in employing them, he implicitly asserted
the logical antecedence of demand to supply, or in
other words—that "demand causes supply." What
is demand, but—desire, want, craving after, or concu-
piscence? Unless concupiscent *previously existed*,
no article of manufacture could "minister to it." He
may use the long word *concupiscent* if he will: we
prefer the shorter one *demand*—but our meaning is
the same. So with the words "convenience and
useful"—these are not absolute expressions, they are
merely relative; their relative is an antecedent, want,
demand, or desire. That which ministers to no want,
to no demand—that which is not adapted to satisfy
any pre-existing desire or appetite—is neither useful
nor convenient, it is simply useless, or inconvenient;
for it is only in reference to an antecedent, want, de-
mand or desire, which it supplies, satisfies, or minis-
ters unto, that utility or convenience can be predi-
cated of anything that ever has been, or ever will be,
invented. The same with the words "luxury" and
"ornament;" that only is an article of luxury which
gratifies some *pre-existing* appetite—that only or-
namental which gratifies the demand or desire of our
senses for embellishment. The South Sea Islander
who seizes eagerly upon the glass beads which he sees
for the first time, does so, not in virtue of any *new*
demand or desire, which their appearance has called
forth, but in virtue of the *old pre-existing* demand
which had previously prompted him to tattoo himself,
to stick shells and parrot's feathers in his hair, or to
thrust a piece of stick or bone through the cartilage
of his nose—and it is the certainty of the pre-exist-
ence of this demand or desire for ornament in the
breast of every savage, which causes the trader to