

## The True Witness.

AND  
CATHOLIC CHRONICLE,  
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MONTREAL, FRIDAY, JUNE 25, 1869.

## ECCLESIASTICAL CALENDAR.

JUNE—1869.

Friday, 25—St. William, Ab.  
Saturday, 26—SS John and Paul.  
Sunday, 27—Sixth after Pentecost.  
Monday, 28—Fast—Vigil. St. Leo, P. C.  
Tuesday, 29—SS Peter and Paul, Obl.  
Wednesday, 30—Commemoration of St. Paul.

JULY—1869.

Thursday, 1—Octave of the Nativity of St. John the Baptist.

## NEWS OF THE WEEK.

The Church Bill has passed the ordeal of a second reading in the House of Lords. After a long protracted debate, which excited the most lively interest as well without, as within the House, the division took place at about 3 a.m. on Saturday the 19th inst., when there appeared—for the second reading of the Bill, 179: against it 146: majority in favor that the Bill be read a second time, 33. The result was received with great cheering, which was taken up and repeated by the vast crowds in the streets. From an analysis of the division list it appears that of the Protestant Bishops, sixteen from Ireland, including the government archbishop of Dublin, voted against the Bill: that one English Protestant bishop voted in its favor; and that the others took no part in the division.

It must not be deemed however that the struggle is over, or that an immediate victory for the Gladstone policy is certain. Though they may have allowed the Ministerial measure to be read a second time, the Lords have done so with the understanding that they by no means intend to assent to all its details, and they expressly declare their intention of modifying those details in Committee. They will perhaps accept the so-called disestablishing clauses; but on the disendowment clauses they will be less pliant, and will most probably so change or mutilate the Bill in Committee as to make the measure worthless as an agent for the pacification of Ireland. The Commons, when the Bill so amended shall be returned to them, will then be obliged either to accept the Lord's amendments: or, as the session is so far advanced, to reject the mutilated Bill, so that another year at least will be lost. In the meantime agitation in Ireland will increase, and the reproach of British government, the great blot upon its in most other respects excellent institutions, will remain to produce the inevitable fruits. If there be any who should rejoice in the defeat, or postponement of Mr. Gladstone's Bill they are the enemies of Great Britain's honor, safety, and good name amongst the nations of the earth.

But though the struggle may be protracted, and though victory may be delayed, the issue is certain, inevitable. The Protestant Church, as By Law Established in Ireland, is doomed, and must fall. The patient has to be shaved anyhow, and had better submit to the operation quietly, lest he get cut, as was said in the Constituent Assembly to the Abbe Maury, what time that sturdy opponent of the Revolution, was energetically declaiming against the proposed spoliation of the Church in France. Should the Lords by their amendments succeed in putting off for another year the settlement of the Irish Church question, they will have aroused a devil in Ireland that it will be no easy matter to lay, and will have seriously endangered the Protestant Established Church in England.

The election riots in France have subsided: there is calm on the surface of the lately agitated ocean, and for the moment the danger may seem to have passed away. The government, anxious no doubt to foster this illusion, is showing itself magnanimous; and of the eight hundred prisoners made during the recent disturbances all, except some two hundred, are to be discharged.

From Spain we learn that on the 19th the oath of the Regency was taken by Marshall Serrano. There was much cheering, and a great expenditure of breath. When a nation takes to Constitution-mongering, and swearing great oaths of fidelity eternal to the idol it has set up, things are in a bad way. It is a symptom of violent political fever, for which the only

cure yet discovered is copious blood-letting. To this pass we suppose it must come in Spain.

There is nothing of much importance communicated from Italy. The preparations for the coming Council are being rapidly proceeded with.

THE "BRITISH WHIG" ON THE RAM-PAGE.—We know not what to think of our old, and much respected Kingston friend. Some simple remarks of our's, explanatory of our reasons for not inserting a captious criticism of Lord Cecil's preachings, and, in which we asserted his right to preach, if he so pleased, without having undergone any previous form of Protestant ordination, are by our contemporary construed into an insult: and hereupon he flies at us in the most savage manner imaginable—demeaning himself more like a red skinned, paint bedizened, scalping Indian, than a respectable *British Whig*, clad in the most unexceptionable broad cloth, and nether limbs decently ensconced within the bifurcated garment. Here is the style in which our friend assails us for our innocent remarks:—

THE ABUSE OF THE TRUE WITNESS.—It is quite evident if Catholicity had once more temporal power in Protestant Countries, that that power would be exercised very arbitrarily. In Canada where all religions are upon a happy equality, it is with the greatest difficulty, that Roman Catholic journals behave with decency to their fellow countrymen of other faiths. While no Protestant newspaper is so religious or secular, ever utters one word of insult or sneer at Catholicity, it is not the case with the *True Witness*, et hoc genus omne.

The exciting cause of this fierce diatribe is this:—That we contended that, on Protestant principles, Lord Cecil, or any other officer in Her Majesty's Service, whether commissioned or non-commissioned, whether a "light" or a "heavy" or a "cavalry," was every whit as much a priest, as much entitled to preach, and to minister in things sacred, as if he had had imposed on him the hands of the entire Bench of Protestant Bishops. This is the very head and front of our offending.

But wherein we ask the *British Whig* in all seriousness, is there in this any offence at all? or any Abuse of either Protestants, or Protestantism? The zeal of the *Whig* has betrayed him into an indiscretion, and made him assume, not only an untenable, but a very anti-Protestant position.

For mark what the *Whig's* exceptions to our remarks imply:—That the laying on of hands by the Bench of Protestant Bishops does of itself confer some special sacerdotal or priestly character, does convey some particular or supernatural spiritual privilege to minister in things sacred, and to preach the Gospel. This we contend is the only logical inference that can be drawn from the indignant language of the *Whig*.

But this implied proposition, not only brands as unauthorised intruders within the sacred precincts of the sacerdotal order, all non-episcopally ordained clergymen: but it is directly opposed to one of the great principles of Protestantism itself, as laid down by the greatest champions of the Protestant Faith, and as held by the entire Protestant community of the present day, with the exception indeed, of a small party, within the Protestant Church of England, and the other Protestant sects in communion therewith. It is not so much the *True Witness*, as Luther, as the Protestant Faith itself, that the *British Whig* condemns in its ill advised denunciation of our humble selves.

It is, we say, a fundamental axiom with Protestants, with the trifling exception that we have above indicated, that in the Christian Church, there is no sacerdotal or priestly order whatsoever: that there is no distinction between clergy and laity: but that all Christian believers are alike members of a universal priesthood; and that the introduction of a distinction of orders was due to the growth and development of a Judaizing or Petrine element in the community, which in time overshadowed the more free Pauline element. All Christians were originally, according to the evangelical view, equally members of the clerical order—a "*hleros tou theou*:" all believers therefore had an equal divine right to minister to one another in things sacred; and according to this theory, ordination, or the laying on of hands, whether of presbyters or of bishops, conferred no special powers. This was, we assert, and is, a fundamental axiom of Protestantism, which in its essence, was as much an anti-sacerdotal protest, as a protest against any particular form of doctrine. In asserting for every man the right of private judgment, Protestantism protests against all divine authority, mediate or immediate, to teach: for of course when a man can say, "I have a divine commission"—mediate or immediate, it matters not—"to teach and to minister in things sacred," there also the obligation to listen, to learn, and to accept those ministrations, must be predicated.

Now the *British Whig*, and we respectfully invite his attention to this dilemma, cannot contest the truth of this fundamental axiom of Protestantism, "that in the Christian community and amongst Christian believers there is no difference of powers between clergy and laity," without condemning the fathers of the Protestant Reformation, and notably Luther himself. We

• This is no doubt strictly true of the Protestant Church.

quote the words of the latter, as given by the intensely Protestant historian Merle D'Aubigne:—

"All Christians belong to the spiritual state: and there is no other difference between them than that of the functions which they discharge. We have all one baptism, one faith, and it is this which constitutes the spiritual man. The unction, the tunic, the ordination, consecration by the bishop or the pope may make a hypocrite, but never a spiritual man. We are all alike consecrated priests by baptism as St. Peter says—'Ye are priests and Kings'."

And again, as if to enforce more strongly the proposition that, *per se*, ordination, or the laying on of hands confers no especial spiritual powers, rights, or privileges, Luther again says:—

"Hence it follows that laity and priests, princes and bishops, or as they say, the clergy and the laity, have in reality nothing to distinguish them, but their functions."—*Mind: not "powers" but "functions."*

We might multiply our proofs *ad infinitum*; but we have adduced sufficient to establish our thesis: That the proposition that ordination, or the laying on of hands, whether episcopal hands, or the hands of presbyters, of itself confers no powers, privileges, or special priestly character, was a fundamental axiom of the Protestant Reformation: and the *British Whig* cannot contest it without pronouncing anathema upon his spiritual fathers.

But if he admit the truth of the principle as laid down by Luther—and here is the other horn of the dilemma on which we propose to impale him, should he dodge the first—he must with us admit that every officer in Her Majesty's Service, (being a baptised Christian of course)—whether commissioned or non-commissioned, whether a "light" or a "heavy," is thereby just as much a priest, just as much entitled to minister in things spiritual, as if he had had laid on his head the hands of the entire Bench of Protestant Bishops. It is the function, *i.e.* the preaching, the ministering—not the ordination, or laying on of hands, that, according to the Protestant theory, alone distinguishes the clergy from the laity: and, according to another Protestant theory, every man who feels that he has a "call" to exercise these functions—and of the reality of that "call," no one save he who professes to have received it can be a judge—has the right and is bound to exercise them. His "call" is direct from God, and so also is his right to preach, teach, and minister in things sacred. The laying on of hands, the putting on of the customary suit of solemn black, the swathing of the throat with the traditional white choker, the windy aspirations of forced breath, and the dejected behaviour of the visage—as Hamlet bath it—together with all forms, or modes, or shows of sacerdotalism, are but the outward and visible signs of the inward and spiritual call, are but the trappings of sanctity, and of themselves are neither proofs, nor channels of grace. This is the Protestant theory: and as we fully admit that Protestants are, in respect of matters Protestant, and as to the *non* value of Protestant ordinations, competent witnesses, we see not why the *British Whig* should fall foul of us simply for reiterating undoubted Protestant doctrine. If this doctrine be true, every baptised Christian, whether a soldier or a civilian, whether a commissioned or a non-commissioned officer, whether a light infantry man, or a heavy dragoon, is as much a priest, as much a minister of the Gospel, as if he had had imposed on him the hands of the entire Bench of Protestant Bishops. If the *British Whig* deny this—he is a bad Protestant.

What then does Anglican ordination convey? what privileges does it confer upon the recipient? It conveys the legal right to hold a benefice within the Church as By Law Established: it confers an important civil status—and no more. It is a *quasi* certificate that the recipient is a person legally competent to have the cure of souls; but it no more confers, or by Protestants is supposed to confer, that spiritual competency, than a Diploma to a medical student confers, or is supposed to confer, the competency or power to heal bodily disease. Now Lord Cecil lays no claims to the endowments, or to the peculiar status of a duly licensed practitioner: he has no episcopal diploma to show: and any cures that he may effect are very irregular indeed. In this sense, but in no other, do we admit his inferiority to his fellow Christians on whom Protestant episcopal hands have been laid: but in so far as his spiritual status is concerned, he is just as good a priest as is the Protestant Archbishop of Canterbury, and his ministrations are as profitable to the soul as are those of any regularly ordained clergyman of the Anglican Protestant Church. This we reiterate: but we disclaim any intention of saying anything disrespectful of a body of gentlemen who, as a rule, are conspicuous for their natural virtues, their scholarly attainments, and their faithful performance of all the duties of good citizens.

PROTESTANTISM IN SPAIN.—The *Times* hopes, but with trembling. What strange monster the Reformation either in Spain or Italy may give birth to, it knows not; but that the thing brought forth will bear no resemblance to English Protestantism, it is well assured of.—It says:—

"We venture to express an earnest hope that so good a work may not be marred by ill-advised efforts of missionary propagandism. No people are so jealous of foreign interference as the Spaniards, and nothing

would be so likely to check the religious movement now in progress as an incursion of Scripture readers and colporteurs, especially from Gibraltar, armed with Bibles and Protestant tracts. Our English form of Bible-religion, we believe, the purest existing type of Christianity, just as the British Constitution is, we believe, the most perfect model of representative government; but it is quite certain that neither is adapted, in all respects, to all varieties of national character. If Romanism is destined to fall in Italy and Spain, there is no reason to suppose that English Protestantism is destined to succeed it."

This is very characteristic of that spirit of propagandism which pervades the Protestant Missionary world. Any "work" that makes Catholics to discard their faith is "good work," no matter what its other consequences; though grossest infidelity, or foul idolatry be the result it is "good," so that Romanism be destroyed.

True—the form of Protestantism that in Italy and Spain will succeed Romanism, will bear no resemblance to English Protestantism, which according to the *Times* is the purest existing type of Christianity. It will bear no resemblance therefore to that which the *Times* regards as truth: nevertheless the work is a "good work" which prepares the way, not for English Bible religion, but a form of religion which will bear no resemblance to it. The *Times* moreover warmly deprecates the attempts to spread English Protestantism in Spain. The attempt it sees, must fail, and might probably, so jealous are the Spaniards of other nations, entail the failure of all Protestantism, considered as the rejection or denial of all that the Catholic Church believes and teaches:—

"At all events," adds the *Times*, "the attempt to spread English Protestantism by the direct agency of Missions is eminently liable to defeat its object. Even in Ireland it has met with a very doubtful success: in Spain its failure would be almost inevitable, and might be very disastrous."

The *Times* puts its trust in the corruption of the human heart, in its natural propensities to evil, and in the lusts of the flesh—which, after all, are the most powerful adversaries of Romanism, the real agents in the great Reformation now in progress in the Spanish and Italian Peninsulas. Bible readers, Tract distributors, *et hoc genus omne*, do but provoke the contempt and the ill will of these Spanish and Italian Protestants: their national pride revolts at the idea of accepting such fellows as those whom Exeter Hall sends forth to them, as teachers, and apostles; and though there be many amongst them well disposed towards Protestantism, it is to a Protestantism after their own hearts, and which shall make them free, not only from the superstitious of Rome, but from the galling fetters of morality. Herein lies the entire secret of the modern Reformation in Spain and Italy.

TO CORRESPONDENTS.—We have received two other communications on the subject of the Procession of the Blessed Sacrament: but as we think—with all due respect to our correspondents—that no good would result from continuing the discussion, we decline publishing them. We do not suppose that the *TRUE WITNESS* will, at this time of day, be suspected of liberalism, and, therefore, we may express our opinion to the effect that the best way for Catholics to win respect for their rights is, when in the majority, to manifest a scrupulous respect for the legal rights of their Protestant fellow subjects: and that the surest way to provoke insult is to exact too much, or to presume upon the power of numbers. Numbers confer no rights, it should be remembered, on the majority: and a minority, however, small, loses none of its rights because of its numerical weakness.

When a principle is at stake, Catholics cannot approve themselves too rigid; but in all other circumstances, their policy, especially when in a majority, should be a policy of conciliation, as that best becoming the disciples of Christ; and when they are too prompt to take offence they may well fear that the spirit of the Holy One is not in them. And Catholics in Lower Canada should bear this in mind: that though in a majority here, they are in a minority in other parts of the Province; and that they should therefore be careful not to say or do anything here that might provoke to the bad treatment of their coreligionists in Upper Canada.

The Benediction of the Corner Stone of a new Catholic Church, Almonte, Ont., will take place on the 29th inst., St. Peter and St. Paul's Day, at 2 o'clock P.M. His Lordship the Bishop of Ottawa is expected to be present, and the Rev. John O'Brien, of Brockville, will preach on the occasion.

It is generally reported that the Rev. Mr. McMahon, now in the Penitentiary for having been present with the filibusters of June, 1866, when they made their raid upon Upper Canada, will be released immediately after the prorogation of the Legislature. We hope that this may be true!

ST. PATRICK'S SOCIETY'S ANNUAL PIC-NIC.—We beg to call the attention of our readers and the public in general to the St. Patrick's Society's Annual Pic-Nic, to be held, on Dominion Day, on St. Joseph's Island, opposite Boucherville.

The Society could not have made a better choice in the selection of a place for their

Pic-Nic. St. Joseph's Island is a convenient distance from the city, and just sufficiently far to make the trip by water pleasant without being tiresome. The Committee of Management, we are informed, are sparing no pains or expense to make the occasion an agreeable one. They have engaged a line of steamboats to ply between the St. Joseph's Island and the city, at such intervals as to allow persons an opportunity of going or returning at any time they may think proper.

The object of the Society's Pic-Nic is a charitable one—to aid the poor and friendless immigrants visiting our shores, and to relieve the wants of the too many poor persons now residing amongst us.

It is not necessary to state that a vast amount of suffering was relieved by the St. Patrick's Society during the past winter and spring; and we trust that our fellow-citizens of other nationalities will take advantage of the present occasion to declare their approval of the St. Patrick's Society's philanthropic conduct towards their afflicted fellow-countrymen.—Com.

VILLA MARIA.—At the kind invitation of the benevolent Sister St. Ursula, Superior of the "Ladies of the Congregation" in Canada, I had the pleasure, recently, of paying a short visit to their excellent educational establishment at Villa Maria, or, as it is sometimes called, the Monklands.

The better to appreciate the picturesque scenery, and to inhale a little fresh air after weeks of suffocation from the clouds of dust of our thoroughfares, I took a somewhat circuitous route around the mountain. After a brisk drive of about fifteen minutes, we reached the watering place. The driver, a very genial man, let me say, *en passant*, drew up that his steed might slake his thirst in the limpid waters that gushed forth from the weather-beaten crags. To my surprise the noble animal refused to taste the tempting liquid. The driver facetiously remarked that perhaps the inscription—O. K. Bitters—plastered along the facing of the rock, was the cause of his abstaining, as the horse-family do not, generally speaking, indulge in such beverages. Be that as it may, he seemed quite determined not to drink, and, at the signal of his master, was off again with the fleetness of the wind. A few moments more brought us to a beautiful plateau known as "Cote des Neiges." Having, at length, arrived at the grounds belonging to the Convent, the driver very ingeniously shortened the distance at least a mile by traversing a little forest. This circumstance delighted me most sovereignly. As we neared the institution the scenery became more and more enchanting. On one hand may be seen a beautiful expanse of crystal waters—another Lake Como in miniature—with six or eight tiny barks silently sleeping on its glassy surface, which have been built, no doubt, that the favored inmates of the Convent may while away in a most healthy manner the pleasing hours of recreation.

Forth from this lake issues a murmuring streamlet which strays away and loses itself in the forest; thus the lake making a delightful interchange, its mild waves bathing the woods and they, in turn, overshadowing the waves. On the other hand mountainous peaks rear their heads like so many giants standing to sentinel this almost fairy land. Aloft may be seen the pine, the ash, and the warrior oak, with anchor cast in the rifted rocks, where they have braved the storms of ages.

The Convent occupies a conspicuous position amidst all this natural grandeur, and commands an extensive view of the surrounding country.

In contemplating all those beauties, the fairy lake, the gigantic mountains, the vast lawns extending like sheets of vivid green, the clumps of shady trees, heaping up piles of foliage, and listening to the gurgling of the streamlet, the carolling of the feathered tribe mingling with the soft strains of the Harp, the guitar, and the piano from within, one would be inclined to ask if this is not the spot which the deep thought, ever bubbling, richly-worded tender Tennyson, England's Laureate, chose for the residence of the "Princess" in his "medley."

On entering the drawing-room I was kindly received by the Directress, Sister Nativity. After a short conversation she conducted me through the class-rooms, library, refectory, dormitory, chapel, &c.

As we traversed the music-rooms it was pleasant to witness the devoted disciples of the melodious muses busy at their tasks—some drawing forth magic strains from the dulcet chords of the venerated instrument bequeathed by the descendants of the royal Prophet, to the Bards of Erin, while others were discoursing different lively "morceaux" on the pianos.

While visiting the divers apartments the Rev. Superioress, informed me that the building is wholly inadequate to accommodate the numbers that apply for admittance. A new wing is, therefore, being added which will contain a chapel and half a dozen of class-rooms. The work is advancing rapidly; and, that every thing may be in readiness for the re-opening, will close on the 30th inst., on which day I predict a real intellectual treat for all who shall have the good fortune to be invited.

A FRIEND OF YOUTH.