

The True Witness

AND CATHOLIC CHRONICLE
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MONTREAL, FRIDAY, MAY 8, 1874.

ECCLESIASTICAL CALENDAR.

MAY—1874.

Friday, 8—Apparition of St. Michael, Arch.
 Saturday, 9—St. Gregory, B. C. D.
 Sunday, 10—Fifth after Easter.
 Monday, 11—Rogation Day of the Feria.
 Tuesday, 12—Rogation Day. SS. Nereus and
 Comp., M.M.
 Wednesday, 13—Rogation Day. Vigil of the As-
 cension.
 Thursday, 14—ASCENSION, Obl.

NOTICE.

On the First of May next the Of-
 fice of the TRUE WITNESS will
 be removed to No. 195 FORTIFI-
 CATION LANE, a few doors west
 of St. Peter Street.

NEWS OF THE WEEK.

Still the telegraph from Spain is very bar-
 ren of reliable news. Fighting commenced
 near Bilbao on Wednesday, the 29th ult., the
 object of the revolutionists being to dislodge
 the Royalists from the strong position which
 they occupy. Some slight successes are claimed
 for the former, but as experience shows that
 the reports which reach us from Madrid are
 very unreliable, we attach but little importance
 to those which announce Serrano's triumph.

"It is rather dispiriting" says the London
Times, "after the triumphs and congratulations
 of the last few weeks, to be told that the worst
 of our difficulties on the Gold Coast are just
 now beginning." Such nevertheless seems to
 be the case; and the only cause for rejoicing
 over the result of the Ashantee expedition
 turns out to be that we have managed to effect
 a safe retreat. It is proposed, and it is to be
 hoped that the proposal may be carried out,
 to abandon the Coast settlements entirely, and
 to wash our hands of the whole concern.

Late telegrams report that the Carlists have
 been forced to abandon their position, and that
 in consequence the siege of Bilbao has been
 raised, and the City entered by the revolution-
 ary troops. This however is contradicted by a
 dispatch from Bayonne. The truth is hard to
 get at; but as the reports of Carlist defeats
 reach us through Spanish official sources they
 are most probably false. At the same time we
 learn that the revolutionists are enforcing the
 military conscription with great severity.

The back of the winter seems at last to be
 fairly broken, and since Sunday the severe
 cold, and almost incessant snow storms which
 have characterized the months of March and
 April have yielded to bright sunshine, and a
 mild atmosphere. As yet the navigation be-
 tween Montreal and Quebec is not open.

PASTORAL LETTER.

PETER FRANCIS OF THE GRACE OF GOD, AND APPOINT-
 MENT OF THE HOLY SEE, BISHOP OF HAMILTON.

To the Clergy, Religious Communities and Laity of our
 Diocese, Grace and Peace from God our Father and
 from our Lord Jesus Christ:—

DEARLY BELOVED BRETHREN:—

Having been appointed by the Holy Father,
 the Supreme Head of the Church on earth, to
 the onerous office of the Episcopate, it becomes
 our duty to address you, as your Chief Pastor.

We undertake this new burden with fear
 and trembling, knowing well its numerous du-
 ties and grave responsibilities, and fully con-
 scious of our own inability for so great a charge.
 But it has not been our choosing. To do the
 holy will of God is our sole object; and this
 divine will we can only discover by listening to
 the advice and obeying the commands of those
 placed over us. Our great consolation, in
 undertaking this serious charge, comes from the
 fact that God often makes use of the weak in-
 struments of this world to do His holy work.
 God acts through His agents; and the greatest
 mind and most profound intellect, unaided by
 Him, can do nothing.

In the formation of His Church, that
 glorious and imperishable work, He chose
 twelve men, poor and illiterate, who in all hu-
 man calculation, were most unfit for the ob-
 ject in view; and who, having spent three years
 in the school of Christ Himself, were still found
 with selfish and contracted ideas. But the

moment the Spirit of God descends, they be-
 come fully qualified for the great and glorious
 work of the world's conversion. It was God who
 operated in them—not Nature, but Grace.
 "Ye have not chosen me, but I have chosen
 you, and have appointed you; that you go and
 bring forth fruit, and your fruit shall remain."
 —John XV., 16.

Such has been the history of God's Church
 from the beginning; for St. Paul tells us that
 the foolish things of this world hath God chosen
 to confound the wise, and the weak to confound
 the strong, that no flesh may glory in His sight.
 So, of all that has been done great and glorious
 for religion, in the Old and in the New Law,
 in the Synagogue and in the Church—to God
 alone belongs the glory.

God, who desires our salvation, has made
 known His divine will to Man from the begin-
 ning. Our first parents, while they obeyed the
 commands of God, enjoyed the great privilege
 of conversing with Him; the earth spontane-
 ously produced its fruits, and peace and joy
 were Man's portion. But the moment he dis-
 obeyed the Divine Precept, that moment he lost
 the friendship of his Creator, and forfeited that
 rich inheritance which he could never re-
 cover, if left to himself. Man disobeyed but
 God's infinite mercy far surpassed Man's disobe-
 dience. When expelled from Eden, he was pro-
 mised that a Redeemer would come, Who
 would atone for the injured justice of God for
 the evil committed, and recover the forfeited
 inheritance. This was the fond and cherished
 hope of many generations; for four thousand
 years of sin and misery, it shone over this world
 of darkness like the morning star, denoting the
 coming Sun of the Eternal Justice, Who was to
 enlighten and bless the world by His pres-
 ence.

God requires from us unswerving belief in
 all revealed truth, and a faithful compliance
 with His commands; this comprises our entire
 duty, and on this depends our eternal salvation.
 We are not left in doubt concerning what we
 are to believe, for God provides a Teacher.
 In the Old Law, the patriarchs and prophets
 were inspired to make known God's will to
 Man; and Moses, when commissioned to free
 the Israelites from Egyptian bondage, was
 strengthened by miracles to establish and en-
 force his Divine Commission. And when God
 gave the Law on Mount Sinai amid thunder
 and lightning, He called to Himself His ser-
 vant Moses, to whom He imparted the written
 testimony of His Will; and by the authority
 of Moses, Aaron was raised to the Priesthood,
 which was to remain in his family till the com-
 ing of the Messiah; and through the order of
 the Aaronic Priesthood, the Law and Will of
 God were made known to the children of Israel.
 From this Chair of Authority, the people of
 God were taught; the Priests were the com-
 missioned teachers, and the authorized expound-
 ers of God's Law. The legitimacy of that
 authority was never questioned, and through
 it God's Will was made known; and in the
 days of our Lord and Saviour, we hear Him
 commanding the people to obey the Priests,
 who sat in the Chair of Moses, as being the
 only divinely appointed expounders of the law
 and the Prophets.

But the Priesthood of Aaron passed away,
 and in its stead the Priesthood of Christ was
 established; for our Blessed Lord was not a
 Priest of the Order of Aaron, but of the Order
 of Melchisedech. "The Lord has sworn, and
 He will not repent; Thou art a Priest forever,
 according to the Order of Melchisedech." The
 Priesthood of Christ was to remain till the
 end of time. Its holy and solemn office was
 to continue that tremendous sacrifice once of-
 fered on Calvary, which fulfilled all the types
 and figures of the Old Law, gave infinite satis-
 faction to the injured justice of God, and threw
 open Heaven to a redeemed world. "For in
 every place, from the rising of the Sun, till the
 going down of the same, there is offered to My
 Name, a clean oblation, a holy sacrifice; for
 great is My Name among the Gentiles."—
 Malachi.

Our Divine Lord established His Church,
 in which He instituted the Sacraments, the
 means of Grace, and the channels through
 which His merits are applied to our souls. By
 this Church, the world was to be taught all
 saving truth; and all generations, to the end
 of time, were here to learn the Law and the
 Prophets; were here to learn the will of God;
 for through the Priesthood the infallible voice
 of God was to be heard.

With us, the Church is an organic body, hav-
 ing its own divine life, which it imparts to its
 members. It is the Mystical Body of Christ,
 and the Soul of that Body is the Holy Ghost;
 and consequently, the faith and doctrine of
 that Church are divine, for they proceed from
 a Divine Person.

The Church is in Christ, and Christ is in
 the Church;—nothing less than the Eternal
 Son dwelling on earth and teaching men; and
 this being so, it necessarily follows that any
 appeal from the faith and the doctrine of the
 Church, is an appeal from God to the individ-

ual; from the Infallible Voice of God to the
 weak and fallible voice of Man;—two judges:
 God on one side, and Man on the other. Di-
 vine Revelation, whether written or unwritten
 is of no value unless interpreted by the Spirit
 that gave;—fallible reason cannot sit in judg-
 ment upon God's infallible decrees—the stream
 cannot rise above its source.

Now if it can be seen that the Church is the
 Mystical Body of Christ, and the Holy Ghost
 is the Soul of that Body, it decides all contro-
 versy;—it precludes all further investigation;
 for then the Living Voice of the Church is the
 Living Voice of God, which all are bound to
 hear and obey. All this is sustained by
 Divine Revelation and the teaching of the
 Universal Church, from the beginning.

Here are solemn words of our Divine Lord:
 —"I will ask the Father, and He shall give
 you another Paraclete, the Spirit of Truth,
 Whom the world cannot receive, because it
 seeth Him not, nor knoweth Him; but you
 shall know Him, because he shall abide with
 you, and in you. The Paraclete, the Holy
 Ghost, Whom the Father will send in My
 Name, He will teach you all things, and bring
 all things, to your mind, whatsoever, I shall
 have said to you. It is expedient for you that
 I go, for if I go not, the Paraclete will not
 come; but if I go, I will send Him to you.
 When He, the Spirit of Truth, is come, He
 will teach you all truth, for He shall not speak
 of Himself, but what things soever He shall
 hear, He shall speak, and the things that are
 to come, He will show you. All things what-
 ever the Father hath are mine; therefore I said,
 He shall receive of mine and show it to you."
 —St. John, XIV. XV.

The foregoing are the solemn promises of
 God, the Eternal Son; they were solemnly ful-
 filled on the Day of Pentecost, ten days after the
 Lord's Ascension, when the Holy Ghost de-
 scended personally on the Church, the body of
 Christ to remain therein forever. The Holy
 Ghost was not given to the Church, depending
 on the will of Man, but absolutely depending
 on the Divine Will of God. The Church is
 the body of Christ, and the Holy Ghost is the
 Soul of that Body, and they are inseparably
 united. Now, this is the point ever to be re-
 membered, that the Holy Ghost descended on
 the Church by the will of God the Father and
 Son, to teach Her all truth, and to remain
 with Her forever. Her voice, therefore, is the
 Voice of God, from which there is no appeal.
 "It is not you who speak, but I speak in you"

The same doctrine is taught by St. Paul.
 He calls the Church "one body and one spirit,
 as you are called in one hope of your calling.
 One Lord, one faith, one baptism. One God
 and Father of all Who is above, and through
 all, and in us all." And again he says, "He
 gave some to be apostles, prophets, doctors
 and pastors, &c. For as in one body, we have
 many members but all have not the same office,
 so we being many, are one body, Christ. You
 are members of the Body of Christ, and in one
 Spirit you were all baptized; whether Jews or
 Gentiles, bondmen or free, the same Spirit wor-
 keth in all." From the above you can see
 how clearly he teaches this doctrine; that as
 in the body we have many members, and only
 one soul that governs all, so we are many mem-
 bers, forming with Christ His Mystical Body,
 and the one Spirit animates all.

And this has been the doctrine of the
 Universal Church from the beginning. The
 Fathers of the Church ought to be of great
 authority with us; for they are the faithful
 witnesses of her teaching in their day. Some
 of them were taught by the Apostles themselves.
 St. Irenaeus, a disciple of Polycarp, who was
 a disciple of St. John the Evangelist, speaking
 of the Church, says:—"Where the Church is,
 there is the Spirit of God; and where the
 Spirit of God is, there is the Church and all
 grace. Those who are not nurtured at the
 breast of the mother, which is the Church,
 have not the Holy Spirit."

St. Augustine, on the same subject says:—
 "What the soul is to the body of a man, the
 Holy Ghost is to the Body of Christ, which is
 the Church." Elsewhere he remarks, that
 when a member of the human body is amputa-
 ted, the soul does not follow the severed part;
 so, in like manner, the Holy Ghost does not
 follow the Christian who has been separated
 from the Church, the Mystical Body of
 Christ.

Such, beloved brethren, is the teaching of
 our Holy Mother the Church; when we hear
 her voice announcing the truths of Salvation,
 we hear the Voice of God, for She is His
 Spouse and representative in this world.

But it is not enough for Salvation to be
 members of the Church, although without being
 such, we can have no hope of Salvation, for St.
 Paul expressly tells us that "without faith it is
 impossible to please God." St. James tells us
 that, "As the body without the soul is dead,
 so also faith without good works is dead;" and
 so our Blessed Lord declares that, "It is not
 he who says, 'Lord Lord' shall enter the
 Kingdom of Heaven, but he who does the will

of My Father, Who is in Heaven." And
 again, "He who would enter into life must
 keep the Commandments." So faith and good
 works are indispensable for salvation. Faith
 is the foundation on which we must build our
 spiritual edifice, if we hope to reach God and
 be saved; and the sole end of all the teaching
 of the Patriarchs and Prophets, of the Apo-
 stles and Confessors, is to lead Man to God;
 for this alone we were created and redeemed,
 and whatever draws us from it, is an evil to be
 avoided.

Let us then, dearly beloved brethren, exhib-
 it in our lives the sanctity of our faith by the
 purity of our morals. Let us confound the
 enemies of our Church, by showing in our daily
 acts the salutary effects of her teaching. It is
 thus, and only thus, that we can please God,
 and aid our Holy Mother the Church in these
 evil days of her affliction; now, when wicked
 men are leagued together for her destruction,
 her faithful children should unite in prayer,
 beseeching God to scatter these enemies and
 bring them to repentance, that peace and order
 may again be restored to the world.

Dearly beloved brethren, if God spare us, it
 will be our pleasing duty to visit the Missions
 of the Diocese this year, and to labor with our
 beloved priests for your spiritual welfare.

As the first act of our administration, we ap-
 point with pleasure the Vv Rev. Father Heenan
 our Vicar-General. This good priest deserves
 well this mark of our confidence for the serv-
 ices he rendered our predecessor, the late and
 much lamented Bishop Farrell.

Place your trust in God, and in the infinite
 merits of His Beloved Son; stand perfect in
 every good work, walk as children of light; let
 your "good example so shine before men, that
 they may glorify your Father Who is an Hea-
 ven."

Peace unto you, brethren, and charity with
 faith from God the Father and the Lord
 Jesus Christ and the Holy Ghost.—Amen.

This Pastoral shall be read in all Churches
 and Communities of the Diocese on the first
 Sunday after its reception.

Given at Stratford, on the 19th day of April,
 1874, Feast of the Holy Family.

† PETER FRANCIS,
 Bishop of Hamilton.

BABEL—THE LONDON MISSION.—Great
 things were anticipated from this spasmodic
 effort of the established church to wig back to
 Christianity the heathen myriads of Protest-
 ant London. Now that it is over, we may well
 ask, what has it accomplished?

"The Mission is an utter failure," says a writer in
 the Protestant *Manchester Guardian*. "There is no
 doubt about it." And its only result has been, so
 the same authority tells us, "to bring out more
 clearly the sectarian bitterness which exists between
 the parties within the Establishment."

So also was it with that farcical "Evangeli-
 cal Alliance" held the other day; of which
 the only permanent tangible result has been
 the starting of a new Protestant sect, the Cum-
 minites.

Indeed if Babel—which means confusion—be
 a proper term to apply to the jarring sects of
 Protestantism in general, it is no less applica-
 ble to the Anglican Establishment in particu-
 lar.

"Nothing," says the *Montreal Gazette*, speaking of
 this long heralded Mission and its results, "has oc-
 curred of late in connection with the Established
 Church which proves more clearly the need of some
 standard of church teaching, than the free outspoken
 announcements of radically different schools of
 thought so characteristic of this period of Christian
 work."

Here, from one pulpit, were taught the ne-
 cessity of Confession, and Absolution, and the
 doctrine of the Real Presence; there from an-
 other pulpit a so-called priest of the same
 church denounced these teachings as soul-de-
 stroying. Some preachers says the *Gazette*
 "taught a compound of Romanism and Ply-
 mouthism; at one moment enantiating doc-
 trine peculiar to Rome, at another doctrine
 peculiar to Mr. John Darly and his followers;"
 whilst yet again, we still quote our Montreal
 contemporary "Methodism was developed so
 earnestly as to lead people to believe that, if
 such views became common in the church" it
 was going over to Methodism,—

"No Kaleidescope could furnish more contra-
 dictory shades than those furnished by the various
 churches of either party."

Had such a picture been drawn by a Cath-
 olic, it would have been denounced as a cari-
 cature. Coming as it does from a Protestant
 hand, we see in it a faithful representation of
 Babel, that is Confusion.

Mr. D'Israeli seems to have out but a sorry
 figure in the House of Commons, on the 14th
 ult., when questioned by Lord R. Montagu,
 as to his intentions with respect to mitigating
 the severity of the Coercion Laws now in force
 in Ireland. We copy from the *Times*' report
 of the debate:—

"COERCIVE" LEGISLATION FOR IRELAND.
 Lord R. Montagu asked the First Lord of the
 Treasury whether he was correctly reported by *The
 Times* to have said at Buckingham this year that
 Ireland was "being ruled by coercive legislation of
 the most severe and stringent kind. I
 call it severe and stringent legislation because I can
 find in no Coercion Acts ever passed for Ireland
 provisions of so severe a character as I find in the

existing legislation, and which will go on until the
 year 1875." Also, whether he was correctly re-
 ported to have said at Newport Pagnell,—"Ireland
 is really governed by the most stringent coercive
 Act that ever yet has existed." Ireland at this
 moment, I believe I may say, is governed by these
 laws, which in severity—I am not saying that the
 severity is not necessary; I refrain from entering
 on any question of that kind—but is governed by
 laws of coercion and stringent severity that do not
 exist in any other quarter of the globe." And, fur-
 ther, to ask whether he now judges that "laws of
 coercion and stringent severity that do not exist in
 any other quarter of the globe" are "necessary" for
 the government of Ireland by the British Parlia-
 ment.

Mr. Disraeli.—It is some time since the observa-
 tions referred to by the noble lord were made, and a
 good deal has happened in the interval. (Laughter.)
 I have not had an opportunity of examining the
 report of these observations in *The Times* since
 the noble lord gave notice of his question, but I am
 perfectly ready to assume, from the general reputa-
 tion of that journal for its reports, that it was sub-
 stantially correct. With regard to the second, or
 rather the ultimate question of the noble lord, as to
 whether I now judge that "laws of coercion and of
 stringent severity that do not exist in any other
 quarter of the globe" are "necessary" for the gov-
 ernment of Ireland, the noble lord will remark that
 in saying what I did—although I believe that they
 are probably as necessary in the month of April as
 in the month of February—yet, in the month of
 February, I gave no opinion whatever about their
 necessity. And I am not disposed to give any
 opinion respecting it now. (Laughter.) It ap-
 pears to me that it would be extremely inconvenient
 for a Government to express its opinion upon a
 subject so important as that which has been intro-
 duced to our notice by the noble lord merely in
 answer to a question, and before the Orders of the
 Day.

Lord R. Montagu.—I wish to ask whether the
 Prime Minister does not think it his duty to remove
 from the legislation of the country any severity
 which is unnecessary. (Cries of "Order.")

Mr. Newdegate.—I respectfully ask you, Sir, whether
 it is within the understanding upon which
 questions are permitted to be put in this House that
 questions involving the gravest subject of legislation
 should be thus submitted to Ministers when the
 House has no legitimate opportunity of expressing
 its opinions upon the Ministers' replies. (Hear,
 hear.)

The Speaker.—The question put by the noble
 lord was not out of order. At the same time, the
 Prime Minister would have been quite entitled to
 decline to answer a question of that character, as an
 answer might involve argument and debate.

Lord R. Montagu.—I wish to ask whether the
 Prime Minister declines to answer me. (Cries of
 "Order.")

No answer was given.

The London *Times* publishes some extracts
 from letters of the late lamented Dr. Living-
 stone. The following paragraph throws some
 light on Protestant Missions, not only in
 Africa, but throughout the world. It is not
 by running away from danger, or by looking
 through a telescope at the "mission field"
 white though it may be to the harvest, that the
 nations will be brought to Christ. This is
 evidently the opinion of Dr. Livingstone.

PLACING AT MISSIONARIES.

It is a sad pity that our good "Bishop of Central
 Africa," albeit ordained in Westminster Abbey, pre-
 ferred the advice of a colonel in the army, to re-
 main at Zanzibar, rather than to proceed into his
 diocese, and take advantage of the friendliness of
 the still unspoiled interior tribes to spread our faith.
 The Catholic missionaries lately sent from England
 to Maryland to convert the negroes might have ob-
 tained the advice of half a dozen army colonels to
 remain at New York, or even at London. But the
 answer, if they have any Irish blood in them, might
 have been, "Take your advice and yourselves off to
 the battle of Dorking; we will fight our own fight."
 The Venerable Archbishop of Baltimore told these
 brethren that they would get "chills and fever,"
 but he did not add, "When you do get the fever,
 then take to your heels, my hearties." When any
 of the missionaries at Zanzibar get "chills and
 fever" they have a nice pleasure-trip in a man-of-
 war to the Seychelles Islands. The good men de-
 serve it, of course, and no one would grudge it to
 save their precious lives. But human nature is
 frail. Zanzibar is much more unhealthy than the
 mainland, and the Government by placing men-of-
 war at the disposal of these brethren, though mean-
 ing to help them in their work, virtually aids them
 to keep out of it. Some eight years have rolled on,
 and good Christian people have contributed their
 money annually for Central Africa, and Central
 Africa diocese is occupied by the lord of all evil.
 It is with a sore heart I say it, but recent events
 have shown that those who have so long been
 playing at being missionaries, and peeping across
 from the sickly island to their diocese on the main-
 land with telescopes, might have been turned to far
 better account.

His Grace Mgr. Tache was presented on
 Sunday, the 26th ult., with an address from
 the Catholic population of Ottawa and Hull,
 congratulating His Grace on his services to
 his country as well as to his Church, and es-
 pecially approving of his judicious conduct
 when, at the earnest instance of the Canadian
 government, he undertook to bring about peace
 at the Red River. His Grace made a suitable
 reply; after which the assemblage was ad-
 dressed by the Revd. PP. Ritchot and O'Con-
 nor.

COME TO GRIEF.—Our readers will re-
 member how, in Geneva, the civil authorities
 have driven out the Catholic Clergy, and
 handed over the Catholic Churches to Pro-
 testants who have hired as ministers to do their
 religious business for them, a lot of priests
 under canonical censures, such as Loyson and
 others. One of these gentry has, so we read
 in the *Tablet*, just come to grief—the French
 Government having made a demand for his
 extradition on charges of theft, swindling, and
 offences against public morals; the fellow has
 been arrested. Another of these fellows, one
 from the Seminary of Chartres, it is said was
 expelled from that institution before having
 received Orders at all. Such is the staff of
 which the reformed pastorate at Geneva is
 composed.

TO OTTAWA CORRESPONDENT.—Your
 communication received too late for this week,
 will appear in our next issue.