

The True Witness.

AND CATHOLIC CHRONICLE,
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We beg to remind our Correspondent that no letters will be taken out of the Post-Office, unless pre-paid.

The figures after each Subscriber's Address every week shows the date to which he has paid up. Thus "JOHN JONES, August '63," shows that he has paid up to August '63, and owes his Subscription FROM THAT DATE.

MONTREAL, FRIDAY, JULY 10, 1868.

ECCLIASTICAL CALENDAR.
JULY—1868.

Friday 10—SS. Seven Brothers, M.M.
Saturday 11—Of the Immaculate Conception.
Sunday 12—Sixth after Pentecost. St. John Gualbert, Ab.
Monday 13—St. Anselmus, P.M.
Tuesday 14—St. Bonaventure, B. C. D.
Wednesday 15—St. Henry, C.
Thursday 16—Feast of B. V. M. of Mount Carmel.

In calling upon such of our subscribers as are in arrears to pay up immediately the sums which they severally owe to this office, we are asking of them no favor, but are insisting only upon that which we have the right to demand, and which they in common honesty are bound to comply with. And yet, though the publisher is the aggrieved party when he is compelled to sue time after time for his dues, so peculiar, not to say lax, are the prevalent notions on the matter amongst many, so low the moral standard with regard to the payment of debts—that many defaulting subscribers who have been in the habit of taking a paper for years without paying for it, think themselves very harshly used indeed, if steps be at last taken to compel them to do that which if they were honest men they would do without compulsion.

Nevertheless we intend, no matter what our many defaulters may think, to try whether there be not virtue in law to compel them to do us justice, and to pay us what they owe. This amounts to a very large sum: for whilst of our so-called subscribers nearly one half pay very irregularly, and at long intervals, of the remainder the majority never pay at all. To those however who do pay, we return our thanks for their honesty.

This hint, we trust will suffice. We are not going to pray for our own, but we will have it, by forcible means—that is to say by legal process if we cannot have it by fair means—or in other words, by the spontaneous action of our debtors. Defaulters therefore if they wish to save themselves legal expence, must at once remit the amount of their indebtedness to this office; for we will in no case listen to excuses, or give credit to promises; knowing that the first are feigned, and that the second are never intended to be kept.

NEWS OF THE WEEK.

Our British exchanges of this week are principally taken up with the lengthy and able speeches delivered in the House of Commons on the Nova Scotia Repeal question. The claims of the Nova Scotians were placed before the representatives of Great Britain in their very strongest light, by the very able arguments of Mr. Bright; yet every man of ordinary political judgment must have anticipated the final result. Nova Scotia is bound to remain a portion of the Dominion, but it is assured that nothing will be left undone to have even the lightest grievance of which she complains entirely redressed.

The Irish Church question still continues to engross the public mind at home. The spirit of England to-day is directly opposed to the continuance of such an unjust burthen upon a nation already overtaxed; the enlightenment of the age loudly condemns such a monstrosity, and even its staunchest, illogical supporters in the House of Lords will ere long blush for shame over their palpable inconsistency in throwing out the Suspensory Bill.

On the Continent we read of nothing but speeches of everlasting peace and good will among the nations; still is each one watching her neighbor with anxiety, nor can the wisest divine law soon the din of arms may resound throughout the land.

Our friends over the Lines are putting on the armour for the coming Presidential election.—General Grant, backed by the entire Republican

party, will not be easily chased from the field; but until the Democratic nominee is known, and his claims properly discussed, it is impossible to come to a decision as to the chances of either party.

A general amnesty was proclaimed on the 4th of July by President Johnson to all who took part in the late rebellion, except those who are actually under indictment for a charge of treason or other felony.

Throughout the Dominion we have the most encouraging accounts relative to the coming harvest; indeed there is every indication of this being one of the most prosperous seasons that our country has been blest with for many years.

The *Witness* criticises the legend "*Deo Ignoto*," that appeared over the door of the church of Notre Dame beneath which passed the B. Sacrament on the Sunday within the Octave of Corpus Christi: he asks, what does it mean? and concludes that it was intended to convey the idea that modern Protestants are "like the Athenians of old, worshipping an unknown God."—*Witness*, 26th ult.

Our contemporary is sadly astray in his conclusion. Though the legend complained of "*Deo Ignoto*" may be rendered by the words to "the unknown God," yet *ignotus* has another meaning, that of ignored, or unrecognised; so that the legend or inscription meant that He to Whom it was designed by the solemn Procession of the B. Sacrament to do honor, was the God unrecognised by Protestants, because hidden under the sacramental veil, or species of bread.

So, when on earth did the Jews treat Jesus, Who though perfect God, appeared to His contemporaries as a mere man. They for the most part ignored, or did not recognise in Him the God of their Fathers, the God of Abraham, and of Isaac, and of Jacob: so that the honors which on the day of his triumphal procession into Jerusalem were paid Him by those who followed shouting Hosannah, were paid *Deo Ignoto*; not to an unknown God, but to a God Whom the mass of the people ignored, or, through the blindness of their hearts, were unable to recognise.

So too on the cross: the dying and penitent thief bowed before, and rendered homage to *Deo Ignoto*—a God unrecognised by the great mass of those who stood mocking around the fatal tree, and who in Him Who hung thereon saw only a weak and broken man, an impostor whose schemes had been detected, frustrated, and punished.

And so again in the B. Sacrament, and with Protestants to-day. As on the cross the Godhead alone was veiled—"latebat sola Deitas"—so under the sacramental species, both the Godhead and the Manhood are veiled:—

"At his latet simul et humanitas."

Nevertheless to the eye of faith, and under these veils, both are as really and truly present, as was the Godhead beneath the appearance of the lacerated, bleeding, and dying victim on the Cross.

As the carnal Jews reasoned eighteen hundred years ago, so reasons the Protestant world to-day: and indeed many of its members—all who profess to believe the story of the Incarnation as given in the brief biography of Christ, generally attributed to the pen of an author called Luke—add the intellectual sin of inconsistency, to the spiritual sin of unbelief. They, upon purely rationalistic grounds decide that the Catholic doctrine of Transubstantiation is incredible, but shrink from applying the same test—the same measure of rationalism to the story concerning the birth of Christ, and His conception by the operation of the Holy Ghost, in the womb of a pure virgin. And yet if upon rationalistic grounds, the one is to be rejected, we cannot see how the other can be retained. That a virgin should conceive and bear a child, is, at least as contrary to those natural laws, and uniform sequences of phenomena to which Protestants appeal as conclusive against the Catholic doctrine of Transubstantiation, as are the teachings of the Church respecting the B. Sacrament: and if the arguments which Protestants employ or urge against the doctrine of the Real Presence be worth anything, the same arguments in the mouth of a Jewish sceptic would have been conclusive against the doctrine of the divinity of Christ. "See" the unbelieving Pharisee might have said—"see, and feel, and you will be convinced that this Jesus is but a man like one of yourselves. He has arms, and legs, and eyes, and ears, as you have, as God, Who is a Spirit, has not: how then can this agitator be God, or anything but a mere man?" If natural reason be the sole arbiter, then indeed must we give up our faith in the Real Presence in the B. Sacrament; but at the same time, and by the same logical process, must we cast away our belief that Jesus Christ was God, or that he was born of a Virgin: seeing that there is no rationalist but must admit that it is physically impossible that a virgin should conceive and bring forth a son.—Indeed, if such a case were to be brought before a Jury to-day, there is not a judge who would not charge them to the effect, that no amount of testimony could possibly establish such a violation of the "laws of nature."

And yet Protestants who upon rationalistic grounds reject as impossible the doctrine of Transubstantiation, believe, or profess to believe the doctrine of the Incarnation. On what grounds? On authority they will reply: on the authority of a book vulgarly attributed to one of the Apostles, St. Matthew—although all that Protestants can predicate with certainty of its authorship is that it is not by St. Matthew: and on the authority of another book attributed to a writer named Luke.

But how could the writer of the work called the Gospel according to St. Matthew, and how could St. Luke have had any knowledge of the facts which they relate? Granting their credibility as witnesses, as honest and intelligent men, when testifying to matters of which they had personal cognisance, their testimony of itself is worthless when treating of matters of which they could have had no personal knowledge whatsoever. "Oh," rejoins the Protestant, "they were inspired: the facts of the case were supernaturally or miraculously made known to them by the Holy Ghost." But this is to be proved, not to be assumed: and neither the unknown author of the so-called Gospel of St. Matthew in its present form, nor the author of St. Luke's, puts forward any pretensions to such supernatural means of information. Indeed St. Luke who professedly assigns the reason for writing his gospel, does not assign as amongst those reasons, his having been moved to do so by the Holy Ghost. Reviewing therefore, and analysing all the evidence that Protestants can urge in justification of their belief in the Catholic doctrine of the Incarnation, we can find nothing therein better or stronger than what might have been urged by a respectable Roman tradesman in the days of Augustus, for believing that the founder of his city was the joint offspring of a vestal virgin, and the God Mars. It is no wonder therefore that with the majority of intelligent and consistent Protestants, Jesus is looked upon as a mere man, the child of Joseph and of Mary.

In short, like all the other mysterious dogmas of Christianity, the doctrine of the Incarnation rests entirely on the authority of a Church appointed by Christ Himself, to teach all nations; and infallible in her teaching because guarded from error by His continual presence, and the indwelling of the Holy Ghost, the Spirit of Truth. Renounce the authority of this teacher, and you reject all reasonable grounds for believing either the doctrine of the Real Presence, or of the Incarnation; for in the last analysis, both depend upon the infallible authority of the Church. Unless you can show for example, that the authors of the biographies of Christ attributed to St. Matthew and St. Luke respectively, were inspired, and that their compilers were instructed in divine mysteries by the Holy Ghost, there are no grounds whatsoever for accepting as true their version of the miraculous birth of Christ—of which naturally they could have known nothing: and it is morally impossible by reason alone, or without the authority of the Church, to prove that either of the biographical memoirs alluded to were inspired. If any of our Protestant friends are of a different opinion, let them try it: and they will then see on what a rotten foundation their whole religious system rests.

* "Matthew's Gospel, in its present form, was not the production of the Apostle whose name it bears."—*Neander's Life of Christ*, Bohn's edition.

FIRE MARSHAL.—Messrs. Austin and Desnoyers have been appointed joint Fire Marshal for the City of Montreal. The gentlemen are both lawyers, and some objections against the appointment are urged by the *Montreal Gazette*, which hints that the *Insurance Companies* will refuse to pay the fees, since their recommendations have been set aside, and since upon them will fall the burden of paying the salary of the Fire Marshal.

The long prayed for rain has come at last, and it is to be hoped that it may fall in sufficient quantity to restore the parched up crops. By orders of His Lordship the Bishop of Montreal, prayers have been offered up in his diocese for rain.

DISTRIBUTION OF PREMIUMS AT THE MONTREAL COLLEGE.

The Annual Public Distributions of Premiums to the Students of the above Institution, took place on Tuesday, 30th ult. At half-past 8 a.m. the College Band invited the many who had come from the city and country to witness it, to repair to the large and spacious Hall destined for such purposes. The latter was beautifully decorated for the occasion with festoons, evergreens and other hangings.

Amongst those present, we noticed, besides the parents and friends of the Students, Rev. M. Bayle, Superior of the Seminary of St. Sulpice, Very Rev. M. Billaudelle, V.G., Rev. M. Delavigne, Superior of the Grand Seminary, Rev. M. Tranche-montagne, the most of the Priests of St. Sulpice, and several of the Jesuit Fathers of the City; M. Oumet, Atty.-General for Lower Canada; M. C. A. Leblanc, M. M., M. P. Ryan, M. P., C. Therrien, M.P.P., and several others

composing the elite of our French Canadian citizens whose names we do not at present remember.

The *Seance* opened with a piece of music entitled, "*Fuyons le fracas de la ville*," by the College Choir. Then followed a brilliant series of experiments on electricity—that powerful and wonderful agent which, in these modern times, either by new inventions or the perfection of older ones, has served as a medium to promote the science, commerce and civilization of mankind. What rendered these experiments highly interesting was the fact that they were about subjects familiar to many, and important and instructive to all present, namely, the nature, cause and effects of thunder and lightning, the theory of the Aurora Borealis, &c.; and secondly, that before their production they were clearly and distinctly explained.

The experiments, which occupied upwards of two hours, were produced principally by the use of the "*Bobine de Ruhmkorff*," constructed the first time in 1851. It was imported lately from France and added to the already handsome and valuable apparatus of the College. It is a very powerful instrument of the kind, giving in the open air an electric flash ten inches in length with proportionate breadth.

The Rev. John Moyer, the learned Professor of the Chemical and Physical department of the College, stood on the platform assisting at and directing the different experiments as they took place. His reputation in these branches is already too well known to be mentioned here.—We consider it, however, only just to observe that the tact and efficiency displayed by the students in the different roles assigned them, some of them indeed in themselves intricate and complicated enough, reflected the highest credit both on themselves and on their learned Professor.

The whole was interspersed with music, vocal and instrumental. The vocal music held a very important feature in the programme and as such was highly appreciated. The Choir was under the direction of the Rev. M. Desrochers, Professor of music in the College. The selections were from the best authors. The College Band, too, is in a very efficient state, and at intervals, played some excellent airs.

Mr. O. Martel, Professor of instrumental music in the College, afforded peculiar delight to the audience in playing on the violin a piece composed by himself for the occasion, entitled, "*Hommage a Mon Pays*." It was given on the air of the "*Canadienne*," and frequently and loudly applauded.

The last selection on the programme, immediately before the distribution of the premiums, was one which is well known to our Canadian friends: "*O Canada! Mon Pays! Mes Amours*"—the words by Sir George and the music by the late Rev. E. Beaubien. It was rendered in six different parts by the Choir and admirably executed both as to time and measure. It frequently called forth the loud and prolonged plaudits of those present.

Then followed the distribution of premiums to those of the Students who had more particularly merited than by their application and good behaviour during the year. They were quite numerous and valuable, especially for the different religious exercises. The Rev. M. Bayle presented them, being assisted on the left by the Rev. M. Lenoir, Rector of the College.

At the conclusion of this interesting part of the programme, the Rev. Rector of the College rose and in a few appropriate words tendered his kind thanks to the parents of the pupils and the friends of the institution for their presence. He also informed the Students that the entrance this year would take place on the 1st September next.

We think we only express the opinion of all that were present when we say that this year's *Seance* was one of the most successful and brilliant ever held in the Institution. The inestimable advantages which the pious and self-denying priests of St. Sulpice are rendering to the cause of Religion and Education, cannot be overrated, and will be felt long after the present generation shall have passed away.

ST. MARY'S COLLEGE.—The annual Exhibition and distribution of prizes at the close of the academical year of this noble institution took place on the forenoon of Wednesday the 1st inst., and was rendered very attractive by the musical and literary display that accompanied it. The *seance* commenced soon after the celebration of Mass, and an address from the Reverend Rector of the College. Then the pupils assumed their places in the large hall beneath the church, the seats of which were crowded with an attentive and deeply interested audience.

The Reverend Rector accompanied by the Prefect and Professors of the College, by the Rev. MM. Lemauf and Rion, and a large number of the Clergy of the City, having taken their places, the well drilled College Band led by Mr. C. Burroughs opened the performance by a well executed piece of music. An able address, listened to with profound attention on the subject of the Christian Institution of Chivalry was next

delivered in French, by M. Raymond Prefontaine. After another piece of music from the Band, an address in the English language was delivered by Mr. Wm MacKay, who had selected for his topic—*The Education, Life, and Trials of the Knight*, which thus formed a most appropriate sequel to the discourse previously delivered by M. Prefontaine. Then came more music, after which took place the great event of the day, in the shape of the distribution of prizes and literary honors, to the pupils of the establishment. We regret that from the limited space at our command we cannot give the names of all the successful competitors, and it would be invidious to publish those of some, if we excluded those of others. Much against our will, therefore, are we compelled to omit the names of the victors in the glorious strife.

The prizes were distributed by the Rector, or person by him appointed to confer the honorable distinction. As a rule, however, it was from the hands of the revered and beloved Rector himself that the pupils preferred to receive the wreath, or book which was the testimony of their application and good conduct during the closing scholastic year. We may add, however, that on the Hon. M. Chauveau, who was present, and who, in his new post, has not ceased to take a deep interest in all that appertains to the educational interests of the Province, devolved the pleasing duty of, in many instances, awarding the prize to the delighted student whose name was called.

The proceedings were brought to a close by more music, and the performance of the National Anthem which was delivered with enthusiasm, and was manifestly an expression of that true loyalty to the Sovereign, which as well as that higher loyalty to the King of Kings and ruler of princes—the Reverend Fathers make it their business to impress upon the hearts of their pupils. We may add that much admiration was excited by the proficiency in English which the young gentlemen of the College displayed, thus showing that this very important branch of education is not neglected, whilst classical studies are being prosecuted.

ACADEMIE ST. ANTOINE.—The annual distribution of prizes at this excellent institution under the charge of the Ladies of the Congregation took place on Tuesday 30th ult., and Wednesday 1st inst. Though only a year has elapsed since it was opened, so highly are its merits appreciated by the residents of that quarter, that the *Academie* already numbers upwards of one hundred pupils, who by their proficiency in French, English, Arithmetic, Geography, and Music, vocal and instrumental, show what pains have been bestowed by the Sisters upon their education. The annual exhibition was presided over by the Very Reverend Grand Vicar Truteau of the Cathedral, and several others of the Clergy. There were also present a large number of the parents of the young ladies, pupils of the Academy, who were all highly delighted with the progress of their children.

We understand that on account of the great increase in the number of their pupils, the Sisters propose shortly to take a larger house, as that at present occupied by them is too limited in its accommodation. We are glad that such is the case, as it shows that the citizens of Montreal are awake to the importance of securing for their children the benefit of such an education as the Ladies of the Congregation give to their charges, an education which has the heart as well as the intelligence of the young for its object.

REGIOPOLIS COLLEGE KINGSTON
ANNUAL DISTRIBUTION OF PRIZES.

The annual distribution of prizes at this Institution took place on Wednesday last, the 24th instant. The large Recreation Hall was tastefully fitted up for the occasion with flags and evergreens. Shortly before two o'clock, His Lordship the Bishop of Kingston, accompanied by the Vicar General and several Priests of the Diocese, entered the Hall, which was already filled with a large and appreciative audience. The pupils of the College, numbering some seventy, accompanied by their respective Professors, then entered.

An introductory speech on 'Poetry' was delivered by Thomas Spratt, of Lindsay, Ontario. This was a highly finished and beautiful piece of composition. After defining the origin, nature, beauty, effects and the several extracts from ancient and modern poets, he finished by giving some beautiful selections from Moore, and on taking his seat was loudly applauded.

The second speaker was D. Casey, of Smith's Falls, Ontario. His subject was 'Irish Patriotism,' and he did it ample justice. He pictured in glowing colors the virtues and patriotism of the Irish people—and concluded a magnificent speech, amid the loud applause of all present, by passing a high eulogium on the late Daniel O'Connell, who, besides being the greatest statesman and orator of his day, was one of Ireland's truest and best patriots.

Then followed a recitation by Master George A. Nicolari, of this city, who delivered in capital style 'an original translation from Sallust.'

The great speech of the occasion, if we may be allowed to individualise where all was good, was delivered by Edward O'Brien, of Perth, Ontario. The subject of his speech was 'Oratory.' This young gentleman is an accomplished and graceful speaker, and delivered his speech in an admirable manner. He traced the early origin of oratory, and drew an eloquent parallel between the oratory of the Greek and Roman school, comparing that of demosthenes to the