

The True Witness

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MONTREAL, FRIDAY, OCTOBER 6, 1871.

ECCLESIASTICAL CALENDAR.

OCTOBER—1871.

Friday, 6—St. Bruno, C. Saturday, 7—Of the Immaculate Conception. Sunday, 8—Ninth after Pentecost. Monday, 9—St. Dionysius and Comp., MM. Tuesday, 10—St. Francis Borgia, C. Wednesday, 11—St. Bridget, V. Thursday, 12—Of the Blessed Sacrament.

NEWS OF THE WEEK.

The state of the Queen's health is still such as to cause much anxiety. The Court journals are reticent, and the fact that H. R. H. the Prince of Wales has, with the Hon. Mr. Gladstone, gone down to Balmoral, is not calculated to dispel the general alarm. The Continental news is of no importance. There is much distress in Rome amongst the working classes. In Turkey the cholera is making great ravages.

The Queen's state of health, which we fear is not improving, has given rise to some wild speculations as to the consequences that would ensue on her death. A Republic is to be founded of which the programme is set down as under:—

"A REPUBLICAN PROGRAMME.—A programme has been issued by the London Republicans, in which they state their object to be "the attainment of the highest standard of political and social rights for man, and the promotion of the intellectual, moral, and material welfare of mankind." The means to realise this object are set down as:—1st. The application of the Federation principle to all Republican States. 2nd. Abolition of aristocratic titles and privileges. 3rd. Suppression of all monopolies. 4th. Abolition of standing armies. 5th. Compulsory gratuitous secular and industrial education. 6th. Obligation of the State to provide suitable employment for all citizens able to work, and assistance for the incapacitated; none to live upon the labour of others. 7th. Nationalization of land. 8th. Direct legislation by the people; and among the means to carry out the principles—including the unity of Republicans, the establishment of Republican clubs, and diffusion of Republican principles, is the following:—The establishment of a high court of Republican Equity under the name of the Republican Arcopagus, which shall judge all violations of the laws of humanity and the rights of man committed by crowned heads, statesmen, Parliaments, law courts, &c."

With this before our eyes, all lovers of order and liberty have good cause to pray earnestly "God Save the Queen," and prolong her days.

Hail to Mary conceived without sin, the honor of our people, Let us rejoice greatly in the day that the Lord has made.

CIRCULAR

Of His Lordship the Bishop of Montreal, enjoining a Te Deum in thanksgiving for the good harvest this year, and giving a return of the collections taken up for the New Cathedral.

DEAR BRETHREN,—After many anxieties, and serious fears we are about to enjoy the fruits of an excellent harvest. We shall the more feel its precious blessings, in as much as we were threatened with the sufferings which scarcity, caused by a succession of bad seasons, brings in its train. For at the beginning of the season our fields presented the fearful appearance of the seven blasted ears on one stalk of corn, and the seven lean kine seen in a vision by the patriarch Joseph, prefiguring seven years of dread sterility for the whole earth.

And now, in spite of all human anticipations these same fields have, of a sudden assumed, the cheerful aspect of the seven ears of corn, full and good, and of the seven fat kine which announced to Egypt seven years of prodigious fertility.

And this is due to the beneficent showers from heaven which fecundated the earth, and loaded it with a rich harvest which to-day makes all hearts glad.

With Our own eyes we have seen this admirable change of aspect, and this great work operating, which has astonished every one. For passing through the country on the South shore, on the occasion of Our Pastoral Visit, many a time have we had occasion to admire the action of a beneficent Providence which, in turns, and as it seems good, afflicts and comforts, strikes and heals, the children of men in order to attain its end, to wit the display of its justice, its goodness, and infinite perfections.

Yes, We have seen our plains, dry and sterile, whilst the heavens seemed of brass, letting fall no drop of moisture upon them; whilst every where there were fears and misgivings for the future. Again We have seen these same plains, lately so desolate, covered with verdure and golden harvests shedding abroad that sweet savor which embalmed the holy patriarch Isaac what time, he blessed his son Jacob. Ecce odor filii mei sicut odor agrorum pleni cui benedixit Dominus. Gen. 27, 27.

We could not but join in the prayers, public as well as private, that were offered to move heaven, and to incline it towards us, whilst we gave utterance to our sighs and groanings. And now that our prayers have been heard, we should unite in solemn thanksgiving to the Lord ever good and merciful, who has so clearly shown Himself to be Our Father. This is it that in the chief place has inspired this Our Letter.

We have besides other intentions in addressing you: We feel Ourselves constrained by the need we have to praise and thank the divine bounty for the great benedictions that have attended Our lately closed Pastoral Visit—for it seems to Us that the chief object of that visit has been attained. This object was, as you know, to cause to reign everywhere the good Spirit, which the heavenly Father refuses not to ardent prayer, and which makes every parish good and holy.

And moreover must We bless the Lord for that this good Spirit, which is also the Spirit of wisdom has presided over many works, social, civil, and judicial, which have had happy results for the upholding of good principles, and the triumph of the truths taught by Holy Church, our Mother.

And lastly, We cannot let pass unnoticed the work of the reconstruction of Our Cathedral, which naturally greatly occupies Us, and the success of which since We began it, is a most subject for Our exhibiting all our gratitude to God.

You will not have forgotten surely what We have said to you of this new undertaking in Our Letter of September last year. We laid before you the chief reasons that had prompted Us to raise our Cathedral from its ruins. We made known to you the resources We reckoned on to accomplish this design, which in the eyes of some may have appeared rash. We disclosed to you the means at Our disposal to bring this important undertaking to a happy issue, which We looked upon as the last that should crown Our administration.

You will remember also that it was on the 28th of August preceding, a day consecrated to the Very Holy and Immaculate Heart of Mary that with all solemnity We made the Benediction of the first stone of this new religious building. In one of the prayers which in these ceremonies, the Church addresses to God. She asks that special blessings may be shed upon the houses built to the glory of His Divine Majesty. Benedic Domine creaturam istam lapidis &c.

And in very deed this blessing has been poured forth abundantly on this building, commenced for the honor of Religion, and under the protection of the Immaculate Virgin, of her glorious Spouse St. Joseph, and of all Holy Angels, and of the Blessed who should therein be religiously honored. We may convince Ourselves that this is so by the following facts which are such as assuredly to indicate that God is there. For it is evidently the blessing of the Heavenly Father that has made to flow in unseen channels a multitude of little streams that have filled the fountain whence gushes forth the living water that has refreshed the foundation of the new Cathedral, and made its walls grow up as if by enchantment. In two words, here are some facts, well worthy of your attention.

The subscriptions of the Clergy, the Religious Communities, joined to the collections made in the several churches, those of the Infant Jesus, and of house to house visits, have amounted since the beginning of the work, to about Twenty-Four Thousand dollars. By means of these subscriptions, together with the contributions of the Seminaries, Colleges, Schools, Convents, and Academies, the walls have been raised to the height of about 20 feet above the flooring; and all the work both of last year, and of this year when it shall have been finished will have cost Twenty-Six Thousand and some odd Hundred dollars. All has been paid in cash, and there will not remain one cent of debt.

Several journals have already given you the opinions of artists, on the new building, which they argue will be one of the noblest monuments of our City, because of its grand proportions, and its majestic plan.

At any rate, it cannot be doubted that the excellent harvest of which We have spoken to you above is a reward anticipated by the sacrifices made to raise this fine monument to the glory of God. For always are the prayers of the Church granted. Now at the ceremony of the blessing of the first stone She put up to heaven her ardent vows in favor of all contri-

buting thereunto. Presta * * ut quicumque ad hunc ecclesiam edificandam pura mente auxilium dederint, corporis sanitatem, et animae medelam percipiant."

Besides, has not God promised to Solomon who had raised to Him a temple that was one of the seven wonders of the world, that He would hearken to the prayers of all who should come up there to pray? Has He not declared to him, that He would incline favorably and be merciful to all who should implore His help, in all times of trouble, in the evil days when the heavens should be closed, so that no rain fall—when the locusts should lay waste the fields—or the pestilence destroy the people?

These are the facts which We point out to your serious attention, in the full conviction that you will appreciate them at their full value. They will suffice to convince you that what you sacrifice to the building of God's temple is given to God; that God returns a hundred-fold what is given to Him, whether in raising His Churches, or in succoring the poor; that the smallest sacrifices offered to His Divine Majesty are always generously repaid even in this world; that if tenderly united, we can do great things with small means; that the blessings already shed by God on those who have cordially contributed to the new Cathedral, are but the prelude to those which He reserves for them in the future, if they persevere in their good will; that no one has as yet been made poorer by their sacrifices for this work; that we must thence conclude that it will be the same in the future; and that very certainly when this Church shall have been finished, every one will say that it has been built without any other manifest effect than that of the abundant benedictions shed upon its benefactors.

It is then supremely advantageous to encourage a work undertaken under such happy auspices. In consequence, that which We prescribed in Our Circular of the 5th September, 1870, and which in these Our Present Letter, We in part reproduce, shall be adhered to:—

1. In the season deemed fittest in each parish of the City and the country a collection from house to house, shall be taken up by the Parish Priest or his Vicar or some other priest and the churchwardens or other members of the Committee appointed to accompany him. The collection of the Infant Jesus in the parishes where it is made, shall stand in lieu of this house to house collection, but shall be applied to the same end.

2. Churches and Chapels in which are celebrated the public offices shall apply once a month to the reconstruction of the Cathedral, the amount of the collection or collections of one Sunday (if it be the custom therein to take up several collections the same day). This collection shall be announced the Sunday before, and also on the day when the collection is to be taken up. The church wardens, or others with the consent of the Parish Priest may be charged with the duty of taking it up, so as to attach greater importance to it.

3. So that all may be able to respond in a fitting manner to these appeals, every one is invited to apply a small portion of his revenue to this work—for instance such a portion of his commerce, or of his fields.

4. In the Seminaries, Colleges, Houses of Education, Convents and Schools, there may be formed little committees to receive the offerings of the pupils after the manner of the parishes.

It should be well understood that in thus generalising these contributions to the profit of this enterprise, it is proposed to be as little burdensome as possible to any one, whilst at the same time laboring to ensure its success.

That which is desired above all is, to obtain that there be applied to this good work the sums spent uselessly on private indulgences, amusements, excursions &c.

The result, truly happy, of this mode of action shows clearly that union is strength; and that with a good understanding, great and noble works may be accomplished, without much cost to any one.

But all these things We leave to your pious consideration in the firm conviction that the practical conclusions which you will thence draw, will not fail to inspire you with fresh zeal to pursue with ardor, an enterprise whose success cannot but redound to the glory of God, and the good of your souls. It remains to Us therefore only to point out to you the duties that all of us have to discharge in bringing to its close a season that has been to us so rich in graces and in benedictions.

1. This Present Circular Letter shall be read in all the Churches in which the public offices are celebrated, and in the Chapter of all the Communities, on the First Sunday after its reception.

2. The day on which it shall be read and explained there shall be sung the Te Deum together with the Versicle and Prayer in Thanksgiving, with the above mentioned intentions, either after the parochial Mass, or the Mass of the Community, or at the Salut which shall be sung in the afternoon.

3. The Te Deum shall be followed by the Anthem Sancta Maria Succurre Miseris, etc., together with the proper versicle and prayer in order to implore, through the intercession of the august Mother of God grace to make a holy use of the good things with which Divine Providence has laden us, and the success of all works done in the Diocese in His honor.

4. The whole shall conclude with the anthem Ecce Fidelis with the proper versicle and prayer as for the suffrage of St. Joseph, so as to place under the protection of this glorious and powerful Patron all these works, and in particular that of the Cathedral the construction of which has been specially confided to his care.

5. In virtue of an Indult of the Holy See under date 20th June, 1869, We authorise all priests employed in this Diocese to bless, and give to the faithful entrusted to their care, the cord of St. Joseph, with the indulgences thereunto attached by the Holy See.

May this pious practise so easy, and at the same time so profitable, unite us by indissoluble bonds to devotion towards the Great St. Joseph.

Given on the Feast, and under the protection, of the glorious Archangel St. Michael and of all the legions of Angels who make up the celestial host, of whom he is the chief and the captain.

Montreal, 29th September, 1871. † G., Bishop of Montreal.

LETTER V.

To the High School Trustees of the Village of Trenton— to Lawyer Francis and the 25 signatories of his petition—and to the world at large these letters are respectfully dedicated.

GENTLEMEN,—Another proof that Mary was not of that sour disposition and bloodmindedness which your class book asserts may be found in the following facts. For more than a year and a half Mary actually held the then despotic authority of Supreme Head of Henry VIII's Anglican Church, "during which period had her disposition been as bloody and implacable as commonly supposed" (popular idea) "she had ample time and opportunity to have doomed some of her religious opponents to the flames or at least to have inflicted personal punishment on some of her numerous libellers." And yet it is a known fact that she did not. The only case brought against her and preserved in Foxe—that of Dr. Edwin Sandys, is rather to her credit than otherwise. Sandys had been guilty of high treason by attacking Mary's title and insulting her worship as Head of the Church. For this he was put into prison by due process of law. Some time after one of Mary's ladies of the Bed Chamber having asked his release the Queen, replied that she would grant it, provided Gardiner had no objection. When Gardiner arrived the Queen asked "Winchester what think you about Dr. Sandys? Is he not sufficiently punished?" "As it please your Majesty, answered Gardiner. "Then," said the Queen "truly we would have him set at liberty" (Foxe's Martyrology B. III p. 76.) This action says a Protestant historian, "which redounds to her credit, it may be perceived was only performed by permission of Gardiner."

I am thus anxious to quote at all times protestant authorities, because I know that your honourable body has such a horror of Popery and Popish Priests that any thing I might advance would at once be looked upon with the utmost suspicion. We have heard so much of late from one of your honourable body and from Lawyer Francis your aider and abettor, about "rabid" "stubborn" "dogmatic" Jesuitical eccentric Priest—wolf in sheeps clothing &c., &c.—that we prefer to allow protestants to proclaim the truth rather than ourselves to undertake the dangerous task.

Were we inclined to give historical parallels or rather contrasts between Mary and Elizabeth, we would contrast Mary's conduct to Northumberland, with Elizabeth's conduct towards Leicester. Elizabeth's Leicester was great grandson of a carpenter. His enemies used to say of him, that "he was son of a duke, brother of a king, grandson of an esquire, and great grandson of carpenter: that the carpenter was the only honest man in the family and the only one that died in his bed."

As an example of "that terrible persecution of Protestants which has given to the first Queen regnant of England the name of bloody Mary" your Class Book informs its pupils that "more than a thousand ministers were driven from their pulpits." With all due "esprit de corps" we feel this is a grievous crime; and yet the Good Queen Bess of blessed memory appears to have had even less reverence for your reformation preacher than her papist sister. "Two or three" she said, "were enough for any country. (Mrs. Jameson) and in very sooth if we are to hold as authentic one tithe of the specimens of reformatory rhetoric and logic, which Strype has embalmed in history, we are inclined to think that two or three such preachings, would be all too many. In one thing however your Class Book is not honest. It forgot to tell its pupils, that the law forbidding any

one to preach without licence extended to all both Catholics and Protestants. Probably it would have been dismissed as Popish had it done so.

To continue our contrast between Elizabeth the great and good, and her bloody Sister (both popular ideas) we would remind your honourable body, that Mary at her accession remitted two heavy property taxes, one on land, and the other on goods, called in the financial language of the day "two tenths" and "two fifteenths." The debts, to liquidate which these imposts had been levied, although they had been chiefly incurred by Northumberland's misrule, she promised to endeavour to pay off from her own resources; (a most antiquated idea and one little thought of in our present reign.) Elizabeth on the contrary sold all the monopolies, she could create. Even the permission to export old shoes was restricted by letters patent to one who had bought the privilege. If we are to believe the lively pen of Rowland Whyte in his secret diary, our good Queen Bess was troubled with that modern failing, which when indulged in by a lady, is called kleptomania, but when practised by a drab is called thieving. Having dined at View and having received costly presents from my lord Keeper she stole "a salt, a spoon and a fork of fair agate." But it is not Elizabethian but Marian history as recorded by your Class Book Collier, that we are discussing. Of course, if the Department is to rule supreme, and history as doled out by the Chief Superintendent is all that is to be allowed to our rising generation, then "causa finita est," the case is settled—Toronto has spoken. But we cannot believe that your Head Master has to be only a puppet, and that all enlightened criticism has to be carefully avoided under pain of instant dismissal.

Let us now approach the subject of Mary's "terrible persecution of Protestants." In order to obtain an intelligent idea of the subject, we shall be obliged to view it by the light of comparison. Was Mary's persecution of Protestants of so "terrible" a nature compared with the butcheries of Henry's and Elizabeth's reign, as to entitle Mary to be called Bloody, whilst Henry was called the "Bluff King Hal," and Elizabeth "the great and good?" We will see. Harrison, chaplain of Lord Brooke, who speaks as a contemporary, has computed that under Henry VIII, 72,000 persons were executed on the gibbet. Contrasting the Elizabethian persecutions with those of Queen Mary, Agnes Strickland has this remarkable passage:—"Nor was it till after as much Catholic blood had been shed by Elizabeth as would have fairly extinguished the hateful fires of the Marian persecutions," &c. We feel that with these two testimonies, we might leave the subject of that "terrible persecution of Protestants which has given to the first Queen regnant of England the name of Bloody Mary." But we have no intention of doing so. Your class-book estimated the number of men, women, and children burnt for their Protestantism during Mary's reign as 288.—Another Protestant writer puts it at 277, whilst Priest Lingard says: "After every allowance has been made, it will be found that in the space of four years almost 200 persons perished in the flames for religious opinion; a number at the contemplation of which the mind is struck with horror," &c. Taking, however, the highest number, that of your Class-book, and comparing it with the butcheries of Henry's and Elizabeth's reign, it is insignificant as a tale of blood. Hentzner, the Dutch Ambassador, affirms, that he counted on London Bridge at one time no less than 300 heads of persons who had been executed by good Queen Bess. If we want a parallel under Elizabeth for the Smithfield fires under Mary, we shall find it in Elizabeth's massacres after the "Northern Rebellion," when, besides the execution of such of the leaders as fell into her hands, Elizabeth allowed, (to use a mild term,) no less than eight hundred of the working classes to perish by the hands of the executioner. Sir Cuthbert Sharpe has brought to light some curious and hideous facts concerning this rebellion, amongst which the following letter indicating her Majesty's (Elizabeth's) pleasure is not perhaps the least hideous. It is Essex, the favorite, writing to Sir George Bowes:—

SIR GEORGE BOWES.—I have set the number to be executed down in every town, as I did in your other book, which draweth near to two hundred; wherein you may use your discretion in taking more or less in every town, as you shall see just cause for the offences and fitness of example; so as in the whole, you pass not of all kinds of such the number of two hundred, amongst whom you may not execute any that hath freholds or noted wealth, for so is the Queen's Majesty's pleasure. By her special commandment, 10 Jan'y, 1569-70. T. ESSEX.

This cool "polling their tops" as the Queen herself elegantly styled it, of 200 good men and true, by special commandment, with the careful proviso that freholders and the noted wealthy be spared, is certainly refreshing. Nor does it lose any of its point when we consider that "her majesty's pleasure" was that of the good Queen Bess, not that of Bloody Mary.

SACERDOS.