

The True Witness

AND
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MONTREAL, FRIDAY, FEBRUARY 20, 1874.

ECCLIASTICAL CALENDAR.

FEBRUARY—1874.

Friday, 20—Holy Crown of Thorns.
Saturday, 21—Of the Feria.
Sunday, 22—First in Lent.
Monday, 23—Vigil. St. Peter Damian, B. C.
Tuesday, 24—St. Matthias, Ap.
Wednesday, 25—Ember Day. Chair of St. Peter at Antioch.
Thursday, 26—Of the Feria.

REGULATIONS FOR LENT.

All days of Lent, Sundays excepted, from Ash Wednesday to Holy Saturday included, are days of Fasting and Abstinence.

The use of flesh meat at every meal is permitted on all the Sundays of Lent, Palm Sunday excepted.

The use of flesh meat is also by special indulgence allowed at the one repast on Mondays, Tuesdays, and Thursdays of every week from the first Sunday of Lent, to Palm Sunday.

On the first four days of Lent, as well as every day in Holy Week, the use of flesh meat is prohibited.

On all days of the year without any exception, on which the use of flesh meat is prohibited, it is perfectly allowable to use animal fat, such as lard, or drippings, in the preparation of food; for frying fish, for instance, eggs, and other Lenten diet; but it is not permitted to eat the meat, or animal fat in its natural condition.

It is permitted—1st. to fry fish, or eggs with fat, or even pork, provided the pork be not eaten; 2nd. to boil pork in soup, to add to it fat or lard; 3rd. to cook pastry in fat, or to use the latter in the preparation of pastry.

It is also permitted on the mornings of fast days—1st. to take some mouthfuls of bread, and a little tea, coffee, chocolate, or other beverage; 2nd. that on the evenings of fast days, they may take soup made with flesh meat, standing over from dinner.

NEWS OF THE WEEK.

Though there are still some constituencies to hear from, it is now established that there will be in the next House of Commons a majority of more than 40 against the Gladstone Ministry. A change of Government is therefore certain, and it is generally believed that Mr. D'Israeli will be chief of the Cabinet. From Ireland the majority will be opposed to such a Ministry, for the Liberals and Home Rulers in that portion of the Empire have returned members pledged to their way of thinking; but in England the Conservative party have carried everything before them. This is mainly due to the great influence of the brewers, and publicans, whose sources of profit were threatened by the Gladstonian temperance measures; the people of England will stand much, but will not submit to be robbed of their beer. D'Israeli has thus got a majority; what will he do with it? is now the question. Still Ireland will be his great difficulty, for there are two great measures which its people are fully determined to carry. An Education Bill, and Home Rule.

The Ashantee war is, we are told at an end, and the British troops are about to return home. This may be true, and we hope it is so; but unless we can obtain material guarantees from the Ashantee King for his future good behavior, the work will probably have soon to be done all over again.

It seems as if trouble was brewing in British Columbia. The proposed modifications in the terms on which that Colony consented to enter the Confederation are apparently not to the taste of the people. They do not approve of the proposed, perhaps inevitable, delay in the construction of the Pacific Rail Road, and in a somewhat tumultuous manner have signified their feelings to their legislature and local Ministry, who, it was thought, were willing to consent to modifications proposed. In consequence there has been a change of Ministry, and in some of our exchanges we find hints as to a secession being by no means improbable, if the terms of union first agreed to, be not fully carried out.

The Parliament of the Province of New

Brunswick was opened on the 12th. The speech from the Throne was delivered by Lieutenant-Governor Tilley, and was chiefly remarkable for the following passage on the School Law:—

"A resolution having been passed in the House of Commons, in May last, by which it was sought to secure the disallowance by His Excellency the Governor-General of certain acts of this Legislature, three members of this Government then at Ottawa, presented a remonstrance against such action of the House of Commons, as subversive of the rights secured to the Provincial Legislature by the British North America Act. This remonstrance, which was subsequently approved of by the Lieutenant-Governor in Council, I will cause to be laid before you, and I am satisfied that you will steadfastly resist every attempt to violate the constitution."

Let us rather determine exactly what the written constitution says upon the subject; what are the limits which it imposes upon Federal action; what the powers which it confers in the matter of legislation, upon the several Provinces. The Provincial Legislature of New Brunswick being an interested party, is incompetent to adjudicate upon this head, as is also and for the same reason the Federal Government; but if it should turn out that the latter has a constitutional right to interfere with the New Brunswick School Law, no more that that right may be exercised in behalf of the unjustly treated Catholic minority, no matter how unpalatable to the Protestant majority such interference may be. In the meantime, and pending the settlement by competent legal authority of this grave constitutional question, we learn from the Halifax Witness that petitions to the Dominion Parliament, to be signed by the Catholics of New Brunswick, Nova Scotia, and P. E. Island, are in course of preparation; and that on the strength of these petitions it will be moved in the House of Commons, that the Confederation Act be so amended—by the Imperial Government of course—as to compel the Maritime Provinces to grant freedom of education to their respective Catholic minorities. We doubt the accuracy of the statement made by the Halifax Witness; and with every desire to see justice done to our co-religionists we fear much that to invite the tinkering of the B. N. A. Act would establish a dangerous precedent, which might be invoked to the detriment of Catholic interests.

Pending the nomination of a successor to the late Bishop of Ottawa, the Diocese will be administered by the Very Rev. M. Dandurand, Vicar General.

WRITTEN FOR THE TRUE WITNESS.

THE LATE BISHOP GUIGUES.

OTTAWA, Monday, Feb. 9th.

As we write, the sad toll of the church bells announces to the city the death of Ottawa's first Bishop, the saintly and well-beloved Dr. Guigues. In the presence of a large number of clergy and laity he breathed his last towards half-past ten yesterday night. Agony he had none, and until the dissolution his mind was clear and senses perfect, although he spoke but little and then only with difficulty. His attendant physicians opine that the immediate cause of death, profuse bleeding from the nose, was the result of general debility and fatigue occasioned by excessive pastoral duties. On Christmas day, when he offered the Holy Sacrifice for the last time, he began to fail seriously, thence to decline rapidly, and a month ago was pronounced beyond recovery. The announcement of his death, though not unexpected, loads every heart with grief; so that Catholics who loved him as a Father, and Protestants who esteemed and admired him as a citizen, mourn his loss in the midst of their families, in public meetings, and in the Press.

SKETCH OF HIS LIFE.

Joseph Eugene Bruno Guigues was born at Gap, in France, on the 25th of August, 1805. His father, Bruno Guigues, was an officer of Dragoons under Napoleon I.; his mother, a pious and educated lady of respectable family. The spirit of discipline, strict adherence to principle and duty of the one parent, and the mildness, gentleness of disposition, and piety of the other, were inherited by their son. While studying at the Seminary of Forcalquier, these qualities and the richness of his intelligence attracted attention and won distinction, which his humility and modesty attempted in vain to avoid. In 1828, on the 26th day of May, the young Levite was ordained Priest; and soon afterwards, led on by a zeal for the conversion of souls, he joined the Missionary Congregation of Oblats de Marie Immaculee which had been just founded by Monseigneur de Mayenod, Bishop of Marseilles. In this new field he labored faithfully until the month of August, 1844, when he was sent out to Canada as Perpetual Visitor or Provincial to the small community of Oblats established at Longueuil, near Montreal. About the same date a Pastor was stationed for the first time at the little village called Bytown, now Ottawa, the Capital of this vast Dominion. Four years later Bytown was created an Episcopal See, and Father Guigues was named its first Bishop. On July 30th, 1848, he was consecrated, and immediately began the organization of his Diocese. This was no easy task. From Bytown

inclusive to Lake Temiscamingue, there were but five Priests, and an equal number of wretched huts which served the purpose of chapels. But the country began to thrive, and the Bishop redoubled his energies. Difficulties which appeared unsurmountable were conquered; a Cathedral was first erected, then a hospital, next a College and Seminary, school houses, chapels in new missions, and so on until all wants were at least temporarily supplied. In all these undertakings he was ably supported by his little band of clergy who worked with his will and energy. As the settlers increased in number so did the missionaries; not in equal proportion, but, thanks to God and their own stout hearts, sufficiently to spread the Faith and preserve it. It must be remembered that at this period bigotry was rampant along the Ottawa. The immigrants were chiefly Irish, and they brought with them all the traditions, good and bad, of the old land. That of Orangism was not left at home. It flourished on the new soil, and it led to riot and blood-shedding. The year '49, a year of troubles throughout the old province of Canada, was a year of bitter and bloody encounters between the two parties frequently took place, and several lives were sacrificed to the demon of hate. Bishop Guigues, though unacquainted with the nature of the unnatural strife, yet knew how to crush it. He preached peace to his flock, and the flock obeyed their Pastor. Discord fled before his voice; man ceased to hate his fellow-man; the village grew into a town; the town into a city; the city was raised to the dignity of a Capital; and to-day, with its population, environs included, of over forty thousand, half Catholic, and half Protestant, it is a city of peace and good-will. This, under God, is mainly due to the illustrious dead whom we mourn in common, and of whom the Citizen newspaper so justly observes:—

"A man of liberal views, a kind-hearted friend, an upright judge, he ever cast the mantle of charity over weaknesses and errors committed by those who manifested antagonism to the doctrines promulgated by him, and endeavored to instill into the minds of his flock that liberality of thought which would forbid the use of harsh language towards opponents. In his discourses he was clear, logical and forcible; in his demeanor frank, candid and noble; in public he was courteous; in private liberal and affable. There was no bigotry to mar his undying belief in the doctrine of his church or the manner of sustaining that belief. He was a good man, a true friend, and a sincere Christian."

In 1850, he made his first official visit to Rome. During his absence, a small knot of ruined politicians charged him with dishonesty in the matter of the Indian grant, known as the "Gatineau Reserve," which, they said, he had obtained from Government ostensibly for the use of the Indians, but really to swell his own private coffers. On his return he wrote an able letter to his chief accuser, a member of the Legislative Council, rebuking him sharply for this cowardly attack and challenging him to substantiate the charge. The defamer was so nettled by this scathing rebuke, that he moved to have the Bishop of Bytown brought before the Bar of the House. His wrath and bigotry, however, brought down the condemnation of the House upon his own head, and according to the Hamilton Journal, "the lesson read to the Canadian 'Peer' by the Speaker was most severe and just." Thus was Mgr. Guigues' character vindicated by the highest court in the land. His manly letter was a death blow to the foul conspiracy against the Canadian Hierarchy, planned by office-seekers and needy adventurers, who abounded then as they do now.

Some years later he was again engaged in controversy with a Minister of the Crown, concerning public schools. He took an active part in the Separate School movement in Upper Canada, and the two leading agitators, the late Mr. Bell, M.P. for Russell, and Mr. R. W. Scott, of Ottawa, were inspired and directed by His Lordship. Mr. Bell was a Protestant, and his demise was regretted by none more sincerely than by Bishop Guigues, for none knew better than he how to appreciate honesty and liberality.

What he accomplished during the twenty-three years of his Episcopate may be known by a glance at the present status of the Diocese.

There are now 75 Priests, secular and regular; fifty churches built solidly of stone or brick, and many others of wood. In the city alone there are five parishes, an Ecclesiastical Seminary and College, an establishment of Christian Brothers, one of Freres Doctrinaires, a Literary Institute conducted by the Grey Nuns, and one by the Sisters of the Congregation of Villa Maria, besides at least twenty Separate schools for day-scholars. Also an extensive Hospital, four Houses of Refuge, two Orphanages, and societies without number for Religious, Charitable, Literary and National purposes. Throughout the rural parishes and in the different towns, like good works are distributed in proportion to population and requirements. These are the monuments which will preserve throughout ages the memory of Bishop Guigues; and from thousands of grateful hearts, prayers will ascend to the Throne of Grace for the repose of the soul of the found-

er, the director, and the devoted friend of so many excellent institutions.

In the exercise of his exalted ministry Monseigneur Guigues was indefatigable. He arose every morning at five, made an hour's meditation before the Blessed Sacrament, heard confessions until eight, when he said Mass. After thanksgiving he again entered the confessional if penitents were there in waiting, and not until all were heard did he take a morsel of food. The remainder of the day was devoted to his office, to works of corporal mercy, etc. On the annual pastoral visit, he surpassed all his assistants even the youngest; and we heard one, an active man himself, say that the Bishop used to labor far into the night, when all others had retired through pure fatigue.

As Ordinary of his Diocese, his clergy ever found in him an impartial judge and wise counsellor, and until death, chief Pastor and flock were bound together by the closest ties of Christian charity. He loved them with the love of a father, and they bore towards him the affection of dutiful children.

Now that his genial heart has ceased to beat, that his form is lifeless and cold, and that his laity congregate in the chamber of death, and in their silent tears and sorrowed mien speak of the heavy grief within them. In prayer they seek consolation, and in all fervor petition Heaven in the voice of the Church:—

Requiem eternam dona ei, Domine;
Et lux perpetua luceat ei.
Requiescat in pace. Amen.

The funeral took place on Thursday, the 12th inst. There were present His Grace the Archbishop of Quebec, their Lordships the Bishops of Kingston, St. Hyacinthe, Three Rivers, Rimouski, and of Gratiopolis. The Dioceses of Toronto and Hamilton were represented by the Very Rev. MM. Heenan and Conway. The hierarchy of the United States was represented by His Lordship of Ogdensburgh, and of the clergy present there were about one hundred. The funeral procession extended over a mile of ground.

High Mass was celebrated by the Archbishop; the sermons, one in French the other in English, were delivered by Mgr. Fabre, and the Bishop of Ogdensburgh.

LITTLE EARL JOHN ON CIVIL AND RELIGIOUS LIBERTY.—"An old man, Sir, and his wits are not so blunt as, God help, I would desire they were. A good old man, Sir, he will be talking; as they say, when the age is in, the wit is out." These words of our old friend Dogberry could not but occur to our minds as we read in the columns of our Protestant contemporaries a letter over the signature Russell, addressed to "Dear Sir John Murray" and published in the *Pall Mall Gazette*. The old man must still be talking, or writing, which amounts to much, the same thing; and now in his old age, when the wit is out of him, he must still babble of civil and religious liberty, from which symptoms we conclude with Dame Quickly that the end is not far off, and that there is but one way.

Little Earl John enumerates his services conspicuous amongst which was his Ecclesiastical Titles Bill—a measure that *Punch* irreverently likened to the handwriting on the wall of No-Popery scrawled, in large characters by some little gamin, who incontinently runs away for fear of the police. This was the little man's great achievement in the civil and religious liberty line of business, on which for some years he drove a pretty good political trade. Catholics however have no cause to be grateful to him.

And if again he comes before the public in his old character of a civil and religious liberty Jack, it is because he is forced to do so by the most audacious conduct of the Archbishop of Westminster; who has asserted the abominable principles, that the Church hold its commission and authority not from men, but from God; that it holds in custody the faith and the law of Jesus Christ, of whose teaching it is the interpreter, of whose law it is the expositor; that, "within the sphere of its commission," it has the right to legislate with authority, and power to bind the consciences of all men born again in the baptism of Jesus Christ. "This," exclaims indignantly the little man, "this is not liberty, civil or religious." The State therefore must interpose, in order to limit the pretensions of the Church to exercise supreme authority "within the sphere of its own commission"—in which sphere alone Dr. Manning asserts the authority of the Church, that is to say, within the sphere of conscience, and in the moral, not material order.

"The cause of the German Emperor" so the letter concludes "is the cause of liberty." Now we see by a communication from Berlin of Jan. 21st, which appears in the London Times, that the new laws require "a State examination to be passed to qualify for Church appointments, or the exercise of ecclesiastical functions" such as hearing confessions, absolving the penitent, and administering the sacraments; and that to secure the execution of the laws, "penal regulations are added." This is civil and religious liberty.

THAT MEETING.—The long announced, long looked forward to meeting to sympathize with Germany and its Emperor, and to denounce the Church and her Pope, came off on the 27th ult., in St. James Hall, London. As we mentioned in our last, the Little Earl who should have taken the chair, was conveniently indisposed, and could not attend; he was replaced by Sir John Murray, who was kept in countenance by a very few persons of social position; by several Protestant ministers—Dr. Smyth, Dean of Canterbury and a lot of Wesleyan preachers being most conspicuous; whilst the rest of the assemblage was made up of the usual "tag rag and bobtail" of your ordinary No-Popery meeting. As the Times, in its editorial report mildly puts it—"a considerable number of letters from Peers, Bishops, and Members of Parliament was announced, all of which we doubt not acknowledged with due politeness the invitations to which they replied; but the writers were conspicuously absent, and the platform was singularly deficient in authority." Elsewhere in the same editorial, the Times speaks "of the feebleness of the speakers," and "the unimpressive character of the meeting," which "would never in fact have been regarded as of material importance except for the interest which was lent to it by Lord Russell's injudicious promise to take the chair." Alluding to the convenient indisposition which released the small man from the obligation of keeping this injudicious promise," the Times adds that, though "Sir Robert Peel earned a cheap applause by a sentimental regret that Lord Russell could not signalize his last years by an appearance on the platform, the public in general will be glad that so venerable a statesman escaped the discredit of presiding at an ordinary 'No-Popery' demonstration."—London Times, 28th ult.

Indeed this great Protestant organ frankly admits that the whole affair was a ludicrous failure; a failure in respect of attendance, for few respectable persons were present; a failure in respect of oratory, for it describes the long discourses pronounced as "platitudes;" and a failure in respect of the object which it was intended to subvert, for the Times finds itself compelled to say, that the speaking "was a very bad compliment to the cause it was designed to support."

The most remarkable feature of the meeting—one we believe common to "No-Popery" Meetings—was a tendency on the part of the speakers to be "interminable;" which the audience, after having endured in patience "three successive hours of platitudes," resented at last—some by leaving the Hall; others by strong language, amongst whom, "an irate Scotchman," made himself conspicuous by complaining "indignantly that people who had been invited to speak ten minutes should speak half an hour, and that thus after travelling 500 miles, he had been deprived of any practicable opportunity of addressing the meeting." By this time however "the audience was thinning" sick and disgusted with the whole proceedings.

Of one speaker only does the Times report speak at all flatteringly. He did say something to the purpose; but turning to another part of the report, we read that the intelligent American was forced to admit that, some of the measures of the Prussian Government "were of a character which would be inadmissible in the United States, if not in England; and could be defended only on the plea 'that German institutions are rooted in the history of the country, and that statesmen can only act by means of the organization at their disposal.' What this may mean, who can tell? We cannot; *Davus sum, non Edissus*; but the sympathisers with the German Penal laws are welcome to extract what comfort they may from it. The Times suggests the following glass.

"In other words, the Prussians have not only been long accustomed to a somewhat absolute style of administration, but have also been habituated to a direct interference in matters of religion which we can hardly appreciate."—Times.

In other words, the government of Prussia is and long has been a despotism; so that Catholics have no more right to complain of despotic interference in matters of religion, which the English people indeed would not brook, than have eels of being skinned alive; both should be well used to it by this time. The reasoning may be good; but it involves the abandonment of the thesis that the meeting met to uphold—to wit, that the action of the German Government towards the Catholic Church is in harmony with the principles of civil and religious liberty. It is in harmony with despotism, and with nothing else.

One thing is worthy of notice.—Chiniqy attended the meeting and spoke; but in its editorial, the Times makes no allusion whatever to the man or his speech, though it enumerates the others. This shows that the Times has some sense of decency left; that it remembers Achilli; and cares not to obtrude on its readers the name of such a one as Chiniqy.

Remittances unavoidably crowded out; shall appear in our next.