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THE TRUE WITNESS AND CATHOLIC CHRONICLE.

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THE TRUE WITNESS
AND
CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, APRIL 13, 1855.

We have much pleasure in being permitted to lay before our readers the following "Pastoral" from His Grace the Archbishop of Quebec:—

PASTORAL LETTER OF HIS GRACE THE
ARCHBISHOP OF QUEBEC,FOR THE PROMULGATION OF THE DOGMATIC DECREE OF THE
IMMACULATE CONCEPTION OF THE BLESSED
VIRGIN.PETER FLAVIANUS TURGEON, BY THE MERCY OF GOD AND
THE GRACE OF THE HOLY APOSTOLIC SEE, ARCHBISHOP OF
QUEBEC, &c., &c.,To the Clergy secular and regular and to all the faithful
of our Diocese, greeting, and benediction in the
Lord.

Let our souls, D. B. B., rejoice in the Lord, and our hearts throbb with rapturous delight in God our Saviour; let us bless and praise Him for the ineffable favours He has lavished on His Holy Mother. For behold a new ray of light, radiating from the centre of the Church has appeared to reveal, amidst the splendours of our faith, one of those marvellous operations of His grace, whereby He has adorned our Holy Mother, and which claims and calls for the renewed expression of our love and admiration, and urges us to exclaim that She is full of grace, blessed and happy amongst women.

Yes; the time-honoured and pious belief in the Immaculate Conception of the Virgin Mary, has been at length solemnly sanctioned, and defined an Article of Faith: and it is on the great day already consecrated for the celebration of this glorious and peculiar privilege that this dogma has been publicly proclaimed.

How many generations have fervently desired to see this auspicious day, and have not seen it? This happiness was reserved for us. Yes, we bless God that a solemn decree, emanating from the Apostolic See, has at length disclosed to our anxious gaze this bright star shining in all its fulgence, which ever adorned the diadem of the Queen of Heaven, but whose mild brilliancy was hitherto dimmed and obscured, as it were, by a cloud.

As in times gone by, the Church of God, by virtue of her infallible authority, has declared that the Divine Maternity, the perpetual and inviolate virginity of Mary were revealed truths, so in like manner, on this happy day, She has proclaimed the truth of Her Immaculate Conception, which is so admirably united, and so inseparably connected, with the former. After long and fervent prayers, humiliations and fastings offered up to God, after protracted and mature deliberations, consultations and discussion of the question in all its bearings, the Vicar of Jesus-Christ has at last pronounced and defined, from the Chair of Peter, that the doctrine, which teaches the Immaculate Conception of the Virgin, is revealed from God, and that, consequently, all the faithful are bound to believe it firmly and constantly.

You are well aware, D. B. B., that, when pronouncing her infallible decision on matters of doctrine which call for her final definition, the Church does nothing more than expose and declare her faith, and merely pronounces that such truth is contained in the deposit of divine revelation. For, unity in her faith ever was, and ever will be, the characteristic mark of the Church; and all the truths she teaches, or ever will teach until the end of the world, these she has received from the beginning, stored up in the treasury of the Sacred Scriptures and divine traditions committed to her safe keeping by the Son of God, and of which He has established her alone the incurruptible guardian and the infallible interpreter. It is, therefore, evident that when the august Head of the Church, in whom live, and ever will live, the authority and ministry of Peter, pronounces a decree defining any article of doctrine, He does not introduce any doctrine novel, or different from those contained in the deposit of faith, but merely and simply settles and determines the true sense of revelation with regard to the mooted question, and declares that it contains a divine truth.

Wherefore the Church of Jesus Christ, ever enlightened and assisted by the Holy Ghost, ever invigorated by the life of her divine founder, who has promised to be with her always even to the consummation of ages, and to never abandon her, the church, thus possessing the promise of infallibility, never at any time has admitted or taught, nor ever will she teach or admit, as a revealed truth, any article that is not really and truly such.

She may, therefore, as she has always done, and as she will always do, proclaim with infallible authority and without fear of error, whatever truth is contained in the treasury of divine revelation confided to her care.

Thus, D. B. B., you understand that by the definition of the Immaculate Conception of Mary, no new doctrine has been broached, but that thereby has been confirmed and proclaimed, a truth revealed to the Apostles, and by them handed down to their successors, which was also ever believed by the church.

It is true that hitherto this truth was not presented to the faithful with the certainty of faith; the reason hereof is that every truth comprised in divine revelation is only an article of faith, inasmuch as it is infallibly acknowledged to be revealed, and it is not acknowledged, or ever can be so acknowledged, save

when expressly defined as such by the church. Up to the present time the church was pleased merely to insinuate and suggest her faith, and had not as yet definitely proclaimed the Immaculate Conception of Mary; but eternal thanks to God, now that she has spoken,—now that the decree of her august Head so ardently desired has been promulgated, all the shadows which had obscured the glory and sanctity of the Conception of the Blessed Virgin have been dispelled; all doubt has disappeared, the truth now shines in all its lustre: it is an article of faith that Mary has not sinned in Adam: it is an article of faith that her Conception was Immaculate: it is an article of faith that, through the merits of Jesus Christ her divine Son, she has been preserved from original sin, and that in her Conception itself, she was sanctified by God, replenished with all the gifts, graces and favors that could be conferred on a privileged creature, chosen from all eternity to be the Mother of God.

What a glorious triumph for all the children of God to witness the promulgation of the dogma of the Immaculate Conception of Mary, whom they own and acknowledge for their mother! Who could undertake to narrate the manifold graces and advantages which this joyful event cannot fail to diffuse throughout the church on earth? What feelings of piety, devotion and love towards the Blessed Virgin, what confidence in her powerful protection is it not calculated to inspire us with?

Who can refrain from admiring, in this instance, the marvellous dispensations of Divine Providence in our regard? It is after so many vows and ardent desires offered up to heaven during so many ages, at a time when the kings of the earth are conspiring against God and against His Christ, during these latter days, when faith is weakening and disappearing, and when charity is waxing cold, that Our Lord Jesus presents to us His Holy Mother gloriously triumphing over sin and hell. Who but must see that by His introducing her with all the lustre of Her glorious triumph as the bright Star of the sea, or the luminous sign of His alliance amidst the storms that convulse the world, He intended to afford to His Church, agitated and tossed by the stormy waves, and threatened with shipwreck, a signal proof of His promised assistance, and a peremptory pledge of salvation, giving us all thereby to understand that it is through Mary that He has resolved to save us, that having bequeathed Her to us for our Mother, and committed our protection to Her maternal care, He is desirous that we should have recourse to Her in all our wants and temptations; that through Her we may be delivered from all dangers, and obtain an easy victory over all the assaults of the world; and of the devil, and that being placed under Her powerful protection we may have nothing to fear?

And our sweet and Divine Mother who to-day receives from the Church a new meed of honor, she who has always proved herself to be the help and protection of the Christian people, will she, unmoved and indifferent, hear the accents of praise and strains of love, which like a melodious concert, now ascend to Heaven from the hearts of all Her children? Does She not owe them, and will She not grant them, fresh proofs of Her tender charity and visible signs of Her protection? Oh! little indeed would we be acquainted with the heart of Mary, if we could entertain the slightest apprehension or hesitation in this respect!

But you especially, children of the Church of Quebec, what lively emotions of holy joy, and sweet confidence ought not the definition of the Immaculate Conception of Mary to excite within your breasts!—For it is indeed Mary, inasmuch as She was conceived without sin, who is the Patroness of the Cathedral of Quebec, and consequently of all the faithful of the Diocese; it is indeed under the protection of Mary, inasmuch as She was conceived without sin, that you have been placed in an especial manner from the first settlement of this Colony and that you have grown and increased and have preserved your Faith in the midst of innumerable dangers and trials: it is indeed Mary, inasmuch as She was conceived without sin, whom you have ever honored and invoked, when celebrating the solemn festival of the Conception.—What a triumph, what a holy consolation for you to hear, on this occasion, this magnificent title confirmed by the oracles of Heaven!

Prepare yourselves then to celebrate, with the rapturous delights of holy joy, this happy event, which must be the fruitful source of grace and happiness to the universal church, and to yourselves in particular. To a worthy celebration of Mary's glory, the example of Catholics throughout the world should incite you; your own sincere devotion and gratitude, towards the Blessed Virgin, should enforce it as a duty, and you are also invited by the Sovereign Pontiff himself.—For by a special Indulto, dated 22nd January last, he has condescended to authorize us to celebrate, by a Triduum or three days of solemn devotion, the dogmatic decree defining the Immaculate Conception of Mary, and to grant a partial indulgence of seven years and as many forty days, in favor of all the faithful, for each day they shall assist at, and follow the prescribed devotional exercises, and moreover a plenary indulgence in favor of all those, who shall receive sacramental penance and the Holy Eucharist, assist at the three days exercises, and, on the last, will pray according to his intention; His Holiness allows these indulgences to be applied in behalf of the souls in Purgatory; and, in order to favor the piety of the faithful and heighten the solemnity of the Triduum in honor of the Blessed Virgin, he permits us to sing the High Mass of the Immaculate Conception, on each of the three days.

We exhort you, D. B. B., to avail yourselves of these indulgences, which in your regard, may be considered as the first fruits of grace and the first emanations of blessings resulting from the belief in the Immaculate Conception of Mary.

Wherefore, we have decreed, and do by these presents decree what follows:—

1st. There will be celebrated, with all possible pomp, in all the Parishes and Missions throughout the Diocese, a Triduum of prayers, to return thanks to the Almighty for the publication of the dogmatic decrees of our Holy Father the Pope defining the Immaculate Conception.

2nd. The Triduum will be celebrated in the Cathedral, on the three first days, in May next. With respect to the other churches in the city, wherein public service is held, as well as to the Rural Districts, the Parish Priests, Chaplains and Missionaries, are authorized to make choice of any other three days within the said month which may be deemed most convenient; the religious communities shall enjoy the same privilege in favor of the persons attached to their houses.

3rd. During the Triduum, a solemn High Mass of

the Immaculate Conception will be sung on each day, unless such day should occur with the festival of the Ascension, the day or Vigil of Pentecost, in which case the Mass should be the one proper to the Festival. Mass will conclude with the Benediction of the Blessed Sacrament, wherein should be sung the Litanies of the Blessed Virgin, of which the last invocation Regina sine labe concepta, ora pro nobis, is to be repeated three times, and followed by the Tantum ergo, versicle and prayer.

4th. The Bull of His Holiness, promulgating the abovementioned decree, shall be read in its entirety during the Triduum. It is left to the option of the Pastors either to read the Bull at full length once, or so to distribute the reading of it, as to assign a part for each day.

5th. The exercises of the three days shall be closed with the solemn chant of the Te Deum.

6th. In the Cathedral and the other churches of the city, wherein divine service is publicly celebrated, at 7 o'clock each evening, there will be a sermon, followed by the Benediction of the Blessed Sacrament, at which shall be sung, as in the morning office, the Litanies of the Blessed Virgin with the Tantum ergo, &c. The object of the evening exercises is to afford to the faithful, who are prevented by their pursuits and avocations from attending in the morning, an opportunity of sharing also in the benefit of the indulgences of the Triduum.

7th. During the exercises of the Triduum, the churches and chapels should be decorated as in the most solemn festivals.

This our present Pastoral Letter is to be read at the Prone of all churches in which divine service is celebrated, and in chapter in all religious houses, the first Sunday after its reception.

Given at Quebec, under the signature of our Coadjutor, the Seal of the Archdiocese, and the countersignature of our Secretary, on the Festival of the Annunciation of the B. V. M., one thousand eight hundred and fifty-five.

† C. F. BISHOP OF TLOA.

By His Grace's command,
EDMOND LANGEVIN, Pst.
Secretary.

THE MAYNOOTH INQUIRY.

The Commission appointed to investigate into, and report upon, this institution have at length published their "Report;" a lengthy document, from which we purpose to lay some extracts before our readers. To say that it perfectly clears Maynooth from the charges brought against it by the Spooners, and Drummonds of the House of Commons, and by the rabid bigotry of a mendacious Protestant press, would be to say too little. Maynooth has been subjected to the severest ordeal that its enemies could devise; and every means have been resorted to, to obtain evidence against it. In the words of the Commissioners:—

"As we were aware that certain specific charges had been made against the teaching in Maynooth, which charges it was alleged could be substantiated by persons who, having been educated in that institution, had afterwards become Protestants, we caused our Secretaries to communicate with the Rev. Thomas Scott, secretary to a society called 'The Priests' Protection Society;' and also with the Rev. Edward F. Wolesley, secretary to a society called 'The Friends of Conscience Society;' for the purpose of ascertaining from them the names of such gentlemen, formerly educated at Maynooth, as they might suggest for examination. We received from them the names of the Rev. John O'Callaghan, of Oughterard, county Galway; the Rev. Mr. Crotty, of Parsonstown; the Rev. Daniel O'Grady, of Phibsborough, near Dublin; the Rev. Roderick Ryder, of Clifton; the Rev. Mr. O'Reilly, of Chapel-house, Queen's-square, Bath; the Rev. John Burke, of Ballycor, Newport; the Rev. Daniel Leahy, of St. Paul's, Bermondsey; the Rev. Denis Leyne Brasbie, of Elgin, North Britain; the Rev. P. J. O'Leary, of Manchester; and the Rev. Thomas Butler, D.D., of Chelsea."

When called upon however to come forward, and substantiate their calumnies against Maynooth, the greater part of the reverend members of the "Unclean Priests' Protection Society" declined the challenge. The "Report" of the Commissioners goes on to say:—

"We addressed letters to all these gentlemen. In reply, we received communications from Mr. Ryder and Mr. O'Leary, to the effect that they had not been educated at Maynooth; and from Mr. O'Grady, excusing himself from attending on the grounds of infirm health. We were apprised that Mr. Crotty, of Bath, was absent. From Mr. O'Reilly, of Bath, we received no answer; Mr. O'Callaghan, Mr. Burke, Mr. Leahy, Mr. Brasbie, and Dr. Butler, attended, and were examined."

Here then was a famous opportunity for the Protestant world. The witnesses called upon were men who had the strongest interest in proving that the teachings of Maynooth were irreligious, immoral, and disloyal; for only by establishing these charges against Maynooth could they clear themselves from the suspicion of having been actuated by the basest of motives in their change of religion. How far they succeeded in establishing aught against the morality or loyalty of Maynooth, the following extracts will show.

First, as to its loyalty to the Sovereign. The Commissioners say:—

"We should be doing injustice to the College, if we failed to report as to the general result of the whole evidence before us, that we see no reason to believe that there has been any disloyalty in the teaching of the College, or any disposition to impair the obligations of an unreserved allegiance to your Majesty."—Report.

As to the results of the religious and moral training of Maynooth, the Commissioners report, that:—

"As to the results of the discipline of Maynooth, we have heard no imputation from any quarter against the moral character of the young men, and we have no reason to believe that their general conduct is other than irreproachable."—Report.

Were a Commission, composed of, and appointed by, the enemies of the Anglican Establishment, sent down to Oxford to inquire into the practical results of its "discipline"—moral and religious—and with the express object of furnishing an excuse to a hostile government to confiscate its revenues; were it to examine: as the principal witnesses, men who had made themselves notorious by their abuse of Oxford, Oxford morality, and Oxford religion—we doubt much if such a Commission would, by the force of facts, find itself compelled to report, that:—

"They had heard no imputation from any quarter against the moral character of Oxonians, and had no reason to believe that their general conduct was other than irreproachable."

Maynooth, then, has passed through the severest

ordeal to which any institution has ever been exposed, not only unscathed, but with a great increase of reputation. The charges against it have been proved to be unfounded; its teachings have been shown to be religious, moral, and eminently loyal; whilst the results of its discipline, as manifested in the behaviour of its students, are pronounced—"Irreproachable."—Here then one would think, that with these facts before them, Protestant slanderers would be silenced, and the "Impure Priests' Protection Society," compelled to hold its peace. Not so however. The "Report" of the Commission has but still further inflamed the malice of the enemies of the Catholic Church. Members of Parliament, and Ministers of the Crown have sought false witness against her, but found none. Yea, though many false witnesses came—impure priests and lewd ecclesiastics—yet found they none. Therefore do they rage more furiously than ever against her. The Royal Commission is denounced as a "sham;" its "Report" as a "wordy rigmarole;" and the ghost of the great Protestant Saint and Martyr Titus Oates, has been heard, to protest against this "stiffing of the placid" as treason to the holy Protestant faith for which he was whipt. However, it is clear that, as Maynooth has been pronounced, as to its results, "Irreproachable," our enemies will have to adopt a new system of tactics. "Inquiries" into Catholic Institutions do but bring to light their excellencies, and the malignity of their calumniators. Commissioners, called upon to curse Israel, find themselves, like the son of Beor, constrained to pronounce a blessing—"Come, curse me Maynooth, and defy Popery"—were the instructions given to them by the enlightened, fair-play loving Protestants of Great Britain—and "behold, they have altogether blessed them." So it was of old with God's chosen people; so is it now with His Holy Church—"Blessed is he that blesseth her, and cursed be he that curseth her."—Amen.

CHURCH AND STATE.

An extra of the *Canada Gazette* contains a "Proclamation" from His Excellency the Governor, appointing Wednesday next, as a day of fasting and prayer: no particular form of prayer is prescribed, nor are there any instructions given, as to the quantity or quality of food allowed upon the Government fast day. We wonder what the sticklers for the total separation of Church and State—religion and politics—will say to this Official religionism.

The *Montreal Witness*, speaking in the name of the "serious" portion of the community, has not the least doubt however, that it will furnish matter "of gratitude and thankfulness to all the religiously disposed part of the people." The disasters of the Crimea are, according to our cotemporary, distinctly traceable to our "national sins." The unroasted coffee served out to the troops must be put down it seems, not to the blunderings of the Commissariat, but to the encouragement given to Popery; and no doubt Cardinal Wiseman should be held responsible for the Light Cavalry Charge at Balaklava.

"It is the conviction in religious minds"—says our evangelical cotemporary—"that national transgressions are drawing down upon the nation a righteous national retribution." And prominent amongst these "national sins," he places the "national endowment of Maynooth—a breach of the divine law, so flagrant, that we cannot wonder at any extent of chastisement which may follow. It is sowing the wind to reap the whirlwind." Which fully accounts "for the milk in the cocoa nut."

For this "windy" complaint, with which he, and his friends are troubled, the *Montreal Witness* then wisely recommends fasting, and of course, due attention to diet. Nothing like diet in such complaints—as our cotemporary may learn in old "*Burton, His Anatomy*," where the author treats of "hypochondriacal, or windy melancholy," p. 1, Sec. 2. *passim*. We cannot do better than to lay some extracts before our "serious" friend, as strengthening his powerful arguments in favor of a general fast as a cure for the national complaint of wind or whirlwind; a disease often the result of overfeeding:

"Thence, says Fernelius, come crudities, wind?—whirlwind of course included—opillations, cacochymia, plethora, cachexia, bradipepsia: hinc subtile mortis, &c., and what not."—*vide, Burton, His Anatomy*.

Our author gives likewise much good advice as to the quality of diet best suited to persons suffering from "whirlwind"—strongly condemning some meats, and approving others.

"In substance, such meats are commended which are moist, easy of digestion, and not apt to engender wind; not fried nor roasted, but soft (saith *Vesalius, Altomarus, Piso, &c.*)—Cruto admits, *consil. 21, lib. 2.* roast meats, if the burned and scorched superficies, the brown we call it, be pared off. *Galen* takes exception at mutton; but eggs are justified—so they be not fried or buttered, but poached. All sharp and sour sauces must be avoided—for *Montanus, consil. 22*, gives instance, in a melancholy Jew, that by eating such tart sauces, made dishes, and salt meats, became melancholy and was evil affected. "All pulse" adds our author—"are naught—they fill the brain with gross humors, and cause troublesome dreams.—Therefore said Pythagoras to his scholars of old '*A fabis abstinele*—eat no peas or beans." Of all cheeses, that kind which we call *Banbury* is the best."—*ib.*

With attention to these hints upon diet, which we hope our cotemporary will accept in the same kindly spirit as that in which they are offered, and as a mark of our condolence with him in his whirlwind ailment, we have no doubt, but that the editor of the *Montreal Witness* will enjoy much benefit from his fast; and that it will turn out a season of great consolation to himself, and of much sweetness to his neighbors.

The *Montreal Herald*, profane man that he is, and scoffer at sanctuary privileges, seems inclined to turn up his nose at the whole concern. He don't