

The True Witness.

CATHOLIC CHRONICLE.

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G. H. OLECK, Editor.

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

MONTRÉAL, FRIDAY, SEPTEMBER 1.

ECCLÉSIASTICAL CALENDAR.  
SEPTEMBER—1865.

Friday, 1—St. Joseph de Cal., O.  
Saturday, 2—St. Stephen, U.  
Sunday, 3—Thirteenth after Pentecost.  
Monday, 3—Of the Feria.  
Tuesday, 5—St. Lawrence Justinian, B. O.  
Wednesday, 6—Of the Feria.  
Thursday 7—Of the Blessed Sacrament.

The "Forty Hours" Adoration of the Blessed Sacrament will commence as follows:—

Saturday, 2—St. Charles, Industry.  
Monday, 4—St. Augustin.  
Wednesday, 6—No-re Dame de Bonsecours, Repentigny.

NEWS OF THE WEEK.

Our exchanges by the *North American* and *City of Washington* inform us that the *Great Eastern* has arrived in England, and proceeded at once to Sherness. On an examination of her valuable freight, it was found that the pay-out machinery was perfect, but her grappling gear was sadly defective. It is still asserted, though we do not credit the statement much, that she intends to make another attempt this season to lay the Atlantic Cable. From the Continent, we learn that the British Fleet, which has lately visited some of the French ports, continues to be the object of great attentions wherever it proceeds. The *Moniteur*, the official organ of the French Emperor, relates the circumstances which led to mutual visits of the British and French squadrons, and adds:—England desired that her fleet should be present at Cherbourg on the 15th, and France cannot but congratulate herself on the sentiments of friendship and courtesy, which suggested this thought to the British Government. The Holy Father has lately resolved to increase his army, and the papers in the interest of the Emperor Napoleon see in that determination of His Holiness a first effort to provide for the internal safety of the Papal States, when France shall have ceased to occupy Rome. The anti-Catholic step taken by Spain in recognizing the "Robber King," Victor Emmanuel, has caused a great deal of excitement among the population of that great Catholic country, and the Spanish Hierarchy have accordingly protested against the recognition. It is reported that Austria and Prussia have come to an understanding regarding the difficulty relative to the Duchies, and the two Sovereigns were, in consequence, to have an interview at Salzburg on the 19th instant. A decree has been issued, ordering the reduction of the Russian army from a semi-warlike to the ordinary peace footing.

The Canadian Parliament have done little of general interest since our last issue. No new step is to be taken this session in reference to Confederation, and it is said that many more of the questions of the day will likewise be allowed to stand over. A special telegram from Quebec to the *Montreal Gazette* says that notice has been given to prepare for the removal to Ottawa within six weeks, said removal to commence about the 20th instant.

The latest despatches from the United States say that the order relative to passports for paroled Confederate prisoners is the signal for a general emigration of Southern men, led by General Lee, who will go to London, and there finish his history of his military campaigns. Edward B. Ketchum who has forged bills on his father's firm to the amount of some millions of dollars, has lately been arrested and committed to prison to await his trial.

We are happy to have it in our power to state that the collection taken up for the poor in the St. Patrick's, St. Anne's, and St. Bridget's churches, of this city, on Sunday last, 27th ult., amounted to the sum of Two hundred and two dollars, eighty-five cents.

ST. LAURENT COLLEGE.—This Institution will re-open for the reception of pupils on Monday, the 4th instant.

SACRED HEART CONVENT AT SAULT-AU-RECOLLET.—The ladies of this well-known institution have made every preparation for the reception of pupils on the 1st September; their school on Cote Street were opened on the 30th ult.

CONVENT OF VILLA ANNA, LACHINE.—This institution will open for the reception of pupils on the 4th September.

There is no safer rule to follow in controversy, none to which Protestants in controversy with Catholics more faithfully adhere, than that which enjoins the assumption of the one question at issue. Having assumed this, in your own favor of course, you can pitch into, and punish your adversary as savagely as you like afterwards.

Now the one question at issue betwixt Catholics and Protestants in all controversies that can possibly arise is just this. What is the source of revealed or supernatural truth? The Church or the Bible? The Protestant invariably opens his part in the controversy by assuming as incontestible, as undoubted, that the book which he calls the Bible is the source of truth, the channel or medium through which God's revealed will is made known to man. This is a very summary method, and in some respects may be convenient, but it is scarcely fair or logical. For instance:—

The point to be proved is that the Catholic Church is hostile to the truth, and interposes obstacles betwixt the people and the source of all revealed truth. The Protestant has his syllogism ready at hand:—

The Bible is the source of all revealed truth. But the Catholic Church discourages the indiscriminate reading of the Bible by her people and interposes obstacles betwixt them and the Bible.

Therefore:—The Protestant conclusion is obvious and incontrovertible, if, but only if, we admit the major premise of the above given syllogism.

But this exceptional view of the case scarce ever presents itself to the stolid Protestant mind. The truth of the major premise of his syllogism, which is the one point at issue betwixt Catholics and Protestants, which is the one thing to be proven—the burden of proof resting, of course, on the shoulders of him who asserts it—is quietly assumed; and in good faith, we really believe, in the majority of cases, owing to that mental stolidity which renders the Protestant so incapable, however "cute" he may be in other matters, of reasoning logically on matters of religion or morality.

Of this stolidity we have a notable instance before our eyes in a lengthy communication from a correspondent of the *Montreal Witness* on the Pope's late Encyclical, the Bishop of Orleans' pamphlet, and the Catholic system in general.—As illustrative of the Protestant practice of assuming the one thing at issue, we presume to offer some comments thereupon.

The writer, who, it seems, is a Missionary amongst the French Canadians, pretends that Mgr. Dupanloup's pamphlet on the papal Encyclical contains palpable discrepancies; in that, whilst it asserts in the strongest terms the obligation incumbent on every man to seek after, and adhere to, that which is true, and to turn from and eschew that which is false—the Catholic Church, of which he is a Bishop, not only does not encourage her children to seek for that truth in "an open Bible," but rather offers active opposition to those who, like the missionaries to the French Canadian Romanists, endeavor to persuade their hearers to take that book as the source of truth, and as their only sure and safe guide.

Now where is the discrepancy we ask, betwixt the assertion of Mgr. Dupanloup—and the practice of the Catholic Church? Discrepancy there would be indeed, if Mgr. Dupanloup, if the Church of which he is a distinguished Prelate, recognised the book called the Bible as the source of truth, as the sure and safe guide, as the means or channel by God Himself appointed for making known His will, and the supernatural truths of Christianity, to man. But the Church does not recognise this: but Mgr. Dupanloup does not pretend that such is the case: and the one thing which our excellent but somewhat stolid missionary to the French Canadians has to prove is this: that the book which he calls the Bible is the Word of God; that it contains all that Word in its integrity; and that it is the means or channel by Christ Himself appointed for making known to all men the contents of the religion by Him established. Until our Missionary to the French Canadians shall have done this, he convicts himself of stolidity, of gross ignorance as to the state of the controversy betwixt Catholicity and Protestantism, when he pretends to convict the Bishop of Orleans of inconsistency, and to detect discrepancies betwixt his theories, and the invariable practice of his Church. Here is a specimen of our author's logic, from which the reader may calculate the intellectual calibre of the heavy artillery with which the F. C. M. Society proposes to breach the faith of the French Canadians:—

"The bishop here professes—I may say the church of Rome professes, for his pamphlet has had the Pope's approval—that freedom of inquiry into religious truth is not only permitted, but that it is the essence of religion to examine and seek after it, and eschew from error; yes, that it is a religious duty so to bind upon every man to search for the truth, and when he has found it, to adhere and submit to it. Now this is all that we would ask for our French Canadian fellow-countrymen. An open Bible as the source of truth and error, embrace the one, and avoid the other. This is all we would ask!" &c.

This is all he would ask! forsooth. Almost are we tempted to exclaim with Mrs. Gamp—'Drat the impudence of the boy: he is as bra-

gian as alabaster." All he would ask! forsooth: that we should concede to him the whole question at issue, and commence the controversy by admitting ourselves to be in error. "This is all he asks of us! forsooth. Truly modesty is not one of the requisite accomplishments of a missionary to the French Canadians.

But this we will not grant you, because we deny that the Bible is the source of truth, or was designed by God to be man's guide to salvation; because we contend that the Church is the source of truth, or rather the means or channel, and the only means or channel, by Christ Himself appointed for leading men to the truth, and for making them wise unto salvation. For the Church to refer men to the Bible as to the source of truth, would be tantamount to an acknowledgment that she was not that source, that she was therefore an impostor and a liar, in that she claims, and has ever claimed, since the day of Pentecost, to be the sole depositary of all revealed truth; and has always asserted that from her alone, and from her teachings, can fallible mortals obtain that after which they are all bound to search, and learn to flee from, and eschew, those errors which bring death to their souls.—"Seek after the truth," says the Catholic Church to all men; "but seek for it there where alone truth can be found, because there alone deposited by Christ Himself—that is to say in the Church." By what right does our missionary to the French Canadians claim that we should seek for the truth elsewhere? by what show of proof does he attempt to sustain his thesis that the book which he calls the Bible is the "source of truth?" that is to say, not only the medium or channel by Christ Himself appointed for making known the contents of His revelation to His creatures in the nineteenth century as well as in the first; but the source from whence the first Christians derived all their knowledge of their new religion. For if it can be proved from history that the Christian religion, that a single Christian, existed before the book which our stolid acquaintance calls the Bible existed in its present form and condition, it is manifestly false that that book is, or can be, the "source of Christian truth," unless an effect can be anterior to its cause.

It is not, therefore, because the Church dreads the effects of indiscriminate Bible-reading on the minds of her children, that in certain cases she imposes restrictions thereupon; but because she will not by implication admit that the Bible is the "source of truth," and that she herself is an impostor; as most certainly she would admit were she to refer the inquirer after truth to an open Bible, or to submit her teachings to any man's interpretation of the contents of that book. Thus the only discrepancy with which our French Canadian Missionary can charge the Church is this: That she is consistent, that she squares her practice with her theories, and that she does not give the lie to her own claims. These claims, to wit, that she, and not the Bible, is the source of Christian truth; that to her, and by Christ Himself, has been committed the task of teaching all nations until time shall be no more, are met by the assertion of the Protestant that the Bible is the "source of truth," that is to say, the channel through which by express divine appointment, a knowledge of the contents of the Christian revelation is to be transmitted to men. Hereupon issue is joined; and whilst the Catholic is prepared to support his thesis by argument, and the facts of history, the Protestant cuts the knot, by assuming in his own favor the one question at issue, the question *par excellence* which has ever been the bone of contention betwixt the Church and all heretics. Why is this? We say that we believe that it proceeds from stolidity rather than any dishonesty of intention on the part of Protestants. We believe that few, if any, of them are really aware of the actual state of the question betwixt the Church and her adversaries; that many of them sincerely believe that that question relates to different and conflicting interpretations of a book which both acknowledge to be the "source of truth," and ultimate authority, or arbiter, in all controverted cases. They fail to perceive that the question is one as to the method in which the search after truth is to be pursued.

*Censor* must pardon us if we decline, once for all, entering into any discussion upon the manner in which Ministerial patronage is distributed amongst the many hungry claimants, and many place-beggars with whom—to our misfortune and dishonor—the country is infested. The subject is one which is neither suited to our position as Catholic journalists, nor to our own tastes as gentlemen: and certainly we will do our best not to render the Catholic press vile and ridiculous in the eyes of all honest and independent men, by incessant whinnings over the manner in which the dispensers of the public plunder have slighted Mr. Lick Spittle's legitimate pretensions to the vacant office of "Sub-Deputy Inspector of Cess-Pools," to which his dirty services at the last general election so eminently entitled him. This is not at all in our line; we leave the business to others to whom the occupation of place begging is congenial, and who, by nature and by

habit, are well fitted to dance attendance in the ante-room of "Jack-in-Office."

One exception only would we make. In the interests of justice and public morality we would always insist that judicial functions should not be assigned to notorious members of any secret politico-religious societies, as thereby the administration of justice would be brought into suspicion and disrepute. For the rest, we interfere not in the matter of Ministerial patronage; we have no sympathy with the disappointed office-seekers, or party-hangers-on; and we will cheerfully give to every Ministry *carte blanche* in such paltry matters as nominations to office, provided that their public policy be such as Catholics and Conservatives can honestly support.

*Censor* may perhaps think our remarks harsh; but we take the liberty of telling him that, what the Count de Montalembert so well qualified as "bureaucratie," or, as we in our homely Anglo-Saxon term it, "place-begging," is the bane of the community, the, apparently, ineradicable evil of modern governments, and, above all, the deadly foe of Catholic progress. Of course we do not pretend that there is anything wrong, anything unbecoming a Catholic or a gentleman in accepting a situation in a public office; but we do say that it is a pity to see a young man in the prime of life, who might, axe in hand, cut out for himself an honorable career in the bush, wasting his time in the most abject flunkeyism towards "Jack-in-Office," and, alas! too often condescending in election times to the dirtiest and most degrading of work, in the hopes of what is called, "establishing a claim" upon his party or his particular patron. Generally, too, these political pimps, the vilest of created beings, are most profuse in their professions of "zeal for our holy religion," most bombastic in their "patriotism," most ostentatiously eloquent in denunciations of their Church's or their country's "wrongs," thus bringing unmerited, but only too natural contempt upon the religion which they profess, and the nationality of which they set themselves up as champions. Incalculable is the injury that these fellows do us; and there is no character, therefore, which the honest Catholic should hold more in aversion than that of the professional political intriguer, or place-beggar. Finally we would hint to *Censor* that the end of Government is not to find situations and salaries for idle loafers; and that certainly the TRUE WITNESS will never so far degrade itself as to make distribution of public patronage a test of the merits of any Ministry, or a reason for giving to, or withholding from it Catholic support. We insist upon freedom for our Church, upon respect for her legal rights of property, and the rights of the Family in matters of education; but for individuals, whether Catholic or Protestant, Scotch or English, Irish or French Canadian we ask nothing, and care as little. If *Censor* wants sympathy, and a public hearing for his "pitiful story," he must address himself elsewhere than to the TRUE WITNESS.

A YANKEE MAIDEN.—The daughters of Massachusetts are a credit to their sex, and a striking example of the humanizing and civilizing influence of Yankee Christianity if they all resemble the young Boston lady, who, as we learn from a correspondent of the *N. Y. Herald*, lately sent to President Andy Johnson, a long black rope of South Carolina cotton, provided with two nooses, with a request from the fair donor that the rope be employed for the hanging of Jeff. Davis and Breckenridge. We have heard of the *Faries of the Guillotine*, who, in Paris, during the "reign of terror," used to sit beneath the shade of the bloody instrument of death above, and in this pleasant retreat, or bower, carry on their usual domestic avocations of knitting and sewing. They were not a nice lot; but it must be admitted, we think, that for sheer brutality, the Boston belles surpass even the viragoes of the Parisian fish-market, and the vile parodies upon womanhood whom the revolutionary lever of '93 inspired with a horrid appetite for blood. It is a pity that the name of the Boston young lady was not published.

THE ST. PATRICK'S BAZAAR.  
A report is in circulation likely to have an unfavorable influence on the efforts of the Ladies engaged in the very laudable work of raising the means of clothing and supporting the orphans of the St. Patrick's Asylum, viz: that owing to the large bequest of the late Mr. Fitzpatrick, in favor of that Institution, it no longer stands in need of the Annual Bazaar. The Director and Trustees beg to assure the Ladies of Charity and the public at large, that, owing to the provisions of the will, no portion of that bequest, either by way of principal or interest, has been yet received; that no part of it will be available for some time to come; and that owing to these facts and to the exhausted state of the funds, caused by late improvements, the Asylum requires the aid of the Annual Bazaar at the present time as much as if no bequest had been made in its favor.  
EDWARD MURPHY,  
Secretary, St. P. O. A.  
Montreal, 28th August, 1865.

PASTORAL LETTER

OF HIS LORDSHIP THE RIGHT REV. JOHN FARRELL, BISHOP OF HAMILTON, PUBLISHING THE JUBILEE OF 1865.

John Farrell, by the Mercy of God and the Grace of the Holy Apostolic See, Bishop of Hamilton, &c.

To the Clergy, the Religious Communities, and all the Faithful of Our Diocese, health and blessing in Our Lord Jesus Christ.

We received, dearly beloved brethren, the Encyclical of His Holiness Pope Pius IX, of the 8th of December last, proclaiming to the whole Catholic world a plenary indulgence, in the form of a Jubilee; and accompanying this most important and consoling document, a syllabus, or catalogue of certain capital and pernicious errors of the present age, against which, in his pastoral solicitude for the flock of Christ entrusted to his keeping, he seeks to put all Christians on their guard.

From the summit of the Apostolic dignity to which he was raised, in the person of Peter, whose lawful and glorious successor he is, the Sovereign Pontiff, commissioned by Jesus Christ to guard and to feed with salutary doctrines the children of men, views with bitter sorrow the spread of fatal errors which the enemy of all good sows broadcast in the bosom of society, thereby stifling the good seed of the pure and unchanging Word of God and causing the ruin of innumerable souls. Guided by the Spirit of His Divine Master, he has spoken; and his words—dictated not by flesh and blood, or any human expediency—have already been heard and seen, and felt throughout the world, filling the hearts of true believers with joy and consolation, whilst they only excite the rage and indignation of the enemies of God and His glorious Spouse the Church.

It is our most pleasing duty, dearly beloved brethren, at this season, which we have chosen as most favorable, to call your attention to these teachings and admonitions of the Vicar of Jesus Christ, giving to them the adhesion of our whole soul, and, at the same time, to open to you the overflowing sources of grace and heavenly sweetness which a merciful God has prepared for us during these days of salvation.

Refreshed and sanctified in the fountains of the Saviour, during this most acceptable time of the Jubilee in union with the Visible Head and all the members of the Church, we will be enabled to present ourselves with confidence before the Throne of Grace, in order to draw down from the Father of lights and the God of all consolation those good and perfect gifts which we stand in need of, to escape the snares of our enemies and to persevere in the paths of truth, of justice, and of peace.

It will not be necessary for us, dearly beloved brethren, nor would it be possible within the limits of an ordinary Pastoral, to expose to you in detail the various errors pointed out by His Holiness. Those errors, thank God, are hardly known amongst you; and the zeal and timely prudence of our worthy co-operators in the salvation of your souls will supply the brevity of this Pastoral, by commenting, from time to time, to their congregations, at least on such portions of the Encyclical and Syllabus of His Holiness as may be advisable, or necessary for the protection and enlightenment of those entrusted to them.

We direct the attention of all to what the Sovereign Pontiff says concerning indifference in matters of religion, the sacred and inalienable rights of the Roman Pontiff and of the whole Church over church property, the necessity of the true religion to the well-being of civil government and society in general, the right of the Church to conduct the education of her children, and, finally, the condemnation and anathemas pronounced against secret societies, whether bound by an oath of secrecy or without such an oath, such as certain societies which imprudent and irreligious men seek to introduce into this country under the garb of love for Ireland and zeal for the House of God, whilst experience proves that such societies have ever been the curse of Ireland, and that their members very soon lose all respect for the Church and its Pastors, who cannot follow them in their extravagant vagaries. We invite two young men of our flock rather to enter into some of these societies or confraternities which God, through His Church, has blessed, and in which they will find the effectual means of grace to overcome the wicked one and to advance in the divine and lightsome paths of virtue. We deem it our sacred duty to warn all confessors not to administer the sacraments to members of societies calling themselves Fenians or Hibernians of Canada, but to treat them as *ipso facto* excommunicated.

Now, dearly beloved brethren, having invoked the Holy Name of God, we have decreed and ordained, decree and ordain as follows:—

1st. That the Jubilee in this Diocese shall open on the last Sunday of the present month, and close on the last Sunday of September: the opening and closing to be announced by the ringing of the church bells for a quarter of an hour. N. B.—Pastors of Missions who might find another month of the present year more convenient, may apply to us for a change of time.

2ndly. That the public exercises commence by the *Veni Creator* and terminate by the *Te Deum*, the Benediction of the most Holy Sacrament being permitted with due ceremony each day.

Conditions for gaining the Indulgence of the Jubilee.

- To visit twice during the appointed time the Church of the mission, or the place where Mass is usually said, and there to pray according to the intention of the Pope.
- To confess and to communicate reverently. Children, however, who have not made their first communion, may gain the indulgence without communion.
- To fast on Wednesday, Friday and Saturday of one week during the time of the Jubilee.
- To give alms to the poor. We recommend the Local Pastors to collect the alms and apply them to one of our asylums of charity.

Confessors are authorized, for a reasonable cause, to dispense from any or all of the above conditions and to assign some other good works in their stead. The priests of this Diocese, and those of the neighboring Dioceses whom they may invite, are authorized to absolve from all cases reserved to the Holy See or to us, and to commute vows, except those of religion or perpetual chastity.

In conclusion, dearly beloved brethren, let us exert you to duly appreciate and avail yourselves of the graces offered you during these days of salvation. This Pastoral shall be read at the Parochial Mass in every Mission, and in chapter in all the Religious Communities, the first Sunday after its reception.

Given at Hamilton, from our Episcopal Palace, this 6th day of August, the Feast of the Transfiguration of our Lord.

JOSE, Bishop of Hamilton.  
By His Lordship, E. J. HENMAN, Pfr., Secretary.

On Sunday night, about 8 o'clock, a serious fire occurred at Longueuil, the property injured being two rows of buildings owned by the Grand Trunk Railway Co., and situated a little above the depot. The two buildings were in line—one of wood, containing 5 tenements, which were all destroyed, as well as one of the tenements in the brick building. As there were no engines at hand the fire raged with great fury, burning through the night, its progress being somewhat checked by pulling some portions of the building down. The fire is known to be the work of an incendiary, as a similar attempt was made on Saturday night, which was unsuccessful. A reward of \$200 has been offered for the arrest of the incendiary. Insurances on the buildings were effected for \$2000 in the London and Lancashire and \$3200 in the Liverpool and London.