

The True Witness.

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

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MONTREAL, FRIDAY, MAY 22, 1868.

ECCLESIASTICAL CALENDAR.

MAY—1868.

Friday, 23—St. Paschal of Baylon, O.  
Saturday, 24—Of the Octave.  
Sunday, 25—Sunday in the Octave.  
Monday, 26—St. Gregory VI., P.C.  
Tuesday, 27—St. Philip Neri, O.  
Wednesday, 28—St. Mary Magdalen of Pazzi.  
Thursday, 29—Octave of the Ascension.

We are requested to say that the Bazaar of the Jesuit Fathers will open on the 15th of June under the Church of the Gesù.

NEWS OF THE WEEK.

On the evening of the 15th inst., Mr. Bright, in the House of Commons, presented a petition from the people of Nova Scotia praying the Imperial Parliament to repeal so much of the act for the confederation of these Colonies, as made Nova Scotia a portion of the Dominion; seeing that such a union was most unpalatable to the people of Nova Scotia and unjust, obtained by surprise and fraud. The petition having been read, it was decided that it should be taken into consideration on the 26th inst.

The Queen has received an ecclesiastical reputation, with an Address from the Protestant hierarchy of Ireland on the great changes now in contemplation. Her Majesty replied in vague terms, not committing herself to any expression of opinion.

Mr. Train, who has, it seems, been set at large, has been lecturing at Manchester. He attracted but little notice.

The latest reports of the attempted assassination of Prince Alfred, at Sydney, represent His Royal Highness as doing well, and his wound but slight. It is asserted moreover, but on what authority we know not, that the crime was part and parcel of a plan concocted by the Fenians, and that the man O'Farrell was pitched upon to carry the design into execution. The Colonial Government had offered a reward of \$5,000 for discovery of accomplices, and it is added that an important arrest had followed. We gather the following details:—

It seems that on the afternoon of the 12th March, a picnic was being held at a short distance from Sydney, for the benefit of a Sailors' Charitable fund. The Prince was present, and after luncheon, was walking near the beach with Sir Wm. Manning, when a respectfully dressed man advanced towards them, and when within about four or five feet, fired his pistol at the Prince. The ball entered the back, near the spinal column, about the ninth rib, but seems to have glanced round without cutting any of the vital organs. On receiving the shot, the Prince fell, with an exclamation that his back was broken, and was at once carried to a tent, where his wounds were examined and dressed.

In the meantime the assassin fired a second shot at Sir Wm. Manning, who was advancing towards him, luckily without effect; he was immediately seized, and roughly handled by the crowd, who would have hung him on the spot but for the great exertions of the police. There were on the ground a large body of aborigines, who did their best to get hold of the assassin, and who earnestly begged that he might be given over to them to deal with by the agency of fire. With some difficulty, however, the prisoner was put on board a small steamer, and conveyed to Sydney.

The next day he was brought up before the Police Court, and gave his name as O'Farrell, admitting that he was a Fenian, that he had been appointed to do the work by others, and expressing regret at having made a mess of it. As a Catholic, we are sorry, and almost ashamed to add, that the fellow professes himself a Catholic; and it will make many an honest Irish cheek blush to learn that he mixed up the name of Ireland with his infamous crime—crying out "God save Ireland"—as if the cause of Catholic Ireland could be promoted by such dastardly acts as assassination.

He was fully committed to take his trial at the term which commenced on the 26th March.

Found guilty, he was sentenced to be hung—a sentence which, we hope, has ere this, in spite of the magnanimous interference of his intended victim, been carried into execution. The Prince was doing well: the ball had been extracted, and he is now on his way home with the *Galatea*.

On Saturday the news reached us that the President of the United States had been acquitted on the 11th article of the Impeachment, which, it would appear, involves his acquittal on the other Counts. This is a crushing defeat to the Revolutionary party, and may perhaps contribute to a restoration of the old Constitution. For the man himself it is not easy to feel any sympathy; but the cause which he represents must commend itself to all lovers of Constitutional liberty.

A second detachment of volunteers for the Papal Army left Montreal on Wednesday afternoon the 13th inst., with the best wishes and prayers of their friends and countrymen.

The Provincial Council of the Ecclesiastical Province of Quebec was brought to a close on Thursday, 14th inst. We learn that the subjects discussed were of high importance, including the questions of divorce, the property of the Church, and the relations that should exist between Church and State. It is also in contemplation to divide the Province, so that there shall be an Archbishop for a future ecclesiastical Province of Toronto. Nothing official however can be known before the decrees of the Council shall have been ratified at Rome. Most of the Bishops have already returned to their respective dioceses. Before leaving Quebec, Monseigneur the Archbishop of Quebec, together with all the other Prelates of the Province who had attended the Council, paid a visit of ceremony to His Excellency the Lieutenant Governor.

To whom is our spiritual allegiance due? A very important and very practical question this, and one to which our attention has been drawn by a report published in the *Quebec Daily Mercury*, and transmitted to us, of a sermon preached a short time ago at Quebec, by a minister of the Anglican sect of Protestants, a Rev. Mr. Innes—from the text:—

"Obey them that have rule over you, and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief, for that is unprofitable for you."—Hebrews 13, 17.

Yes indeed! All Christians are enjoined, and, at the peril of their immortal souls are bound, to obey them that have rule over them whether in things spiritual, or in things temporal. Most important therefore is it, most essential, that they should know to whom their obedience is due; in other words, that they should be able to determine with infallible certainty, who they are that have been appointed by competent authority to bear rule over them.

In the temporal order there is no difficulty about the matter. There are no several rival claimants to our temporal allegiance and obedience. These are British subjects we know are due to our Queen, and to her alone.

But not so in the spiritual order. We address ourselves of course to Anglicans, who, in common with Catholics, recognise the divine Episcopal Constitution of the Church; who with us will admit that the spiritual allegiance and obedience of every baptized person are, no matter what the accidents of his birth, due to the Bishop of the Diocese in which he is domiciled; and who again with us admit, that in one and the same diocese, there cannot be at the same time two Bishops, or two spiritual rival authorities.

Now for the important or practical application of these principles, which Anglican Protestants hold in common with Catholics.

There are in Quebec, where Mr. Innes resides, two gentlemen assuming or pretending to be Bishop of Quebec. To one of these the spiritual allegiance of every Christian, that is to say, baptized person in the diocese of Quebec, is due: of these also, one most certainly is not the Bishop of Quebec—since there cannot be two Bishops of one diocese, and by the latter, in consequence, no such allegiance or obedience can be claimed from any one. It is then of vital importance, and on a matter involving neither more nor less than eternal life, or eternal death, heaven or hell—for every man to determine for himself which of the two pretenders to the title of Bishop of Quebec, and therefore to his spiritual allegiance, is the rightful claimant, by divine appointment.

So far all Anglicans who accept as true the propositions laid down by the Rev. Mr. Innes—to wit, that Christ Himself appointed an order of rulers, teachers or clergy in His Church, distinct from the laity; that again in the order of the Clergy there are bishops, presbyters, and deacons, in short "an order of ministry divinely appointed to rule and teach in the Church," and to which therefore all Christians are bound to obey and submit themselves—will go along with us. Again, without denying the patent facts of history, they cannot deny that there was in Quebec, before the cession by France of Canada to the British Crown, a Bishop of Quebec,

with rightful spiritual jurisdiction over all baptized persons within the limits of the Diocese. The only question, therefore, at issue between us is this:—Who is the rightful spiritual successor of the said undoubted Bishop of Quebec, to whom all who call themselves Christians within the diocese are still bound to yield spiritual allegiance?

To any one unprejudiced, and logically carrying out the principles laid down by Mr. Innes, on the basis of his argument against his brother Protestants—the Plymouth Brethren—the answer to this question is obvious. The Roman Catholic Archbishop of Quebec is the clear and indeed undoubted successor, in the spiritual order, of the Bishops who, before the cession of Canada, bore rightful spiritual rule in the diocese.—None other can, or even does, pretend to such spiritual succession; and it is impossible—unless we accept as true the monstrously absurd proposition, that a man's religion, his faith and practice, can be determined or affected by political accidents, and that his duties, as towards God, may vary with a change of civil rulers—to maintain that the military successes of England, in the wars of the eighteenth century, can have absolved the Christians of the diocese of Quebec from any one of those obligations which they were under to obey, and submit themselves to those who had rule over them in things spiritual before the cession.

But we can fancy Mr. Innes and his friends replying that the errors and corruption of the Romish Church have absolved the Christian laity from the obligations of yielding spiritual allegiance to its rulers. But Mr. Innes has also anticipated this objection on the part of the Plymouth Brethren, against the claims of the Anglican ministry—and we need therefore do no more than repeat his very words to dissipate it:—

"The word of God is clear and express upon this subject; there is not a single passage that, honestly interpreted, even hints at the abrogation of this church order. If the asserted errors and impurities that existed in the Church of Christ were not sufficient warrant for the inspired Apostles to set aside such order, upon what ground, or by what authority have these new lights of the present day presumed to lift their voice against it? Oh! beware, as you value your souls, how you lend your ears, or give the weight of your countenance to such gross errors."

Yes, indeed, may we well ask!—"Upon what ground, or by what authority do our Anglican friends at Quebec presume to lift their voices against the spiritual authority of the direct successor to the first Bishop of Quebec? From whence, from whom, does he whom they call their Bishop derive his pretended spiritual jurisdiction? may we ask; by whom, and by what authority has the spiritual jurisdiction of the Roman Catholic Bishop been abolished, or curtailed?"

To these questions there is, there can be, no answer; and the only way that Anglican Protestants of Mr. Innes's stamp can meet them, is therefore by ignoring, or rather by repudiating, those very principles which they urge against their dissenting fellow-Protestants, and notably against the Plymouth Brethren,—to refute whom was the avowed object of the sermon we are criticising. To the Plymouth Brethren, Mr. Innes, speaking like a Catholic, says:—"Obey the Anglican Bishops and order of ministry, because they have an unabrogated divine commission, from Christ, through the Apostles, and their successors, to rule and teach in the Church." To the Catholic Bishop, Mr. Innes, speaking like a Plymouth Brother, would say:—"Though I cannot contest the validity of your Orders, or the fact that you sit in the seat of, and hold direct from, the first Bishop of the diocese, yet I will not obey you, yet will I not submit myself to your teachings, because, in my private judgment, and as I interpret the Scriptures, you teach gross, and dangerous errors." But he who by the nature of his position is compelled to have recourse to such contradictory arguments, stands himself self-convicted of error, and of error which cannot be condoned on the grounds of invincible ignorance. He sees, he knows, he proclaims as against his adversaries the true, the better principle: in his own case he pursues the worse.

To the Catholic, it is in short inconceivable how any man can really hold the principles laid down by Mr. Innes, and yet remain a Protestant: how any sane person can have the effrontery to preach the doctrine of obedience, whilst setting an example of personal disobedience in practice. Yet the anomaly exists, and meets us at every turn. Some Anglicans perhaps have never given it a thought, because a large majority of them are utterly ignorant of the principles which their own sect professes, and which Mr. Innes correctly enunciates. Few, very few Anglicans indeed, believe in their hearts what they with their lips profess when they call themselves Anglicans:—that they are, at the peril of their souls, bound to obey in all things spiritual those whom the order established, not by man, but by Christ, has established to rule over, and teach them. There are but few, therefore, amongst them who can see how important, how vital a problem, the startling fact that, in one and the same diocese, there are two persons teaching differently, and issuing often

contradictory orders, calls upon them to solve—Still there are some in this position who admit 1st. That there can be but one bishop in any one diocese, and that no bishop can have rightful spiritual jurisdiction in another bishop's diocese: who admit 2nd. That the true bishop holds by divine appointment, and that—as God imposes but one law on all His creatures no matter whether French or English—therefore the spiritual allegiance of all Christians within the diocese, is due to the one, true, or divinely appointed bishop: and who, in the third place, if they value their eternal salvation, must sometimes feel not a little perplexed how to determine, how to solve the very practical problem presented to them for their solution—"To whom of the two claimants of the title of Bishop of Quebec, or Montreal as the case may be—is our spiritual allegiance rightfully due?"

ASSASSIN.—Mr. McGee's death, however lamentable and untoward, will not be without its fruit for our New Dominion, if it teach Canadians this one salutary lesson—"that all assassinations are horrid atrocities." It may appear strange that a public writer, in these days of advancement and enlightenment, should find it necessary to insist upon so self-evident a proposition. And yet so it is; for every man of the slightest discernment must see that either the Canadian world is now exaggerating the crime of Mr. McGee's death, or has hitherto all along underrated this same crime, as developed with a hundred fold intensity in Protestant Italy. We do like people to stick to their principles *coute qui coute*: and it Garibaldi, the wholesale slayer, is a hero, surely the slayer of poor Mr. McGee, (be he who he may) cannot be an assassin. In the name of everything good and great and just, let it not be supposed for one moment that we would wish to say, that the wretch who slew Mr. McGee is not an assassin! but what we do say is, that many of those men, who now lament so loudly Mr. McGee's death, are either hypocrites, shedding crocodile tears, begotten of fustian or onions—pardon me the expression—or imbeciles, incapable of logical conclusions, or rampant bigots who, under the sacred name of religion, deem that the "end justifies the means." The Protestant world has resounded of late years with the praises of Giuseppe Garibaldi and poems for his exploits. No adulation too hyperbolic—no laudation too fulsome. Patriot, hero, are the flaming epithets bestowed upon him by common (i.e. Protestant) consent. And yet, if Giuseppe Garibaldi be a patriot, by what rule is the murderer of Mr. McGee an assassin? We know that in writing thus, we shall be accused of attempting to justify the crime of Mr. McGee's death; and yet nothing is further from our mind. What we do wish is, to hold up to well-merited contempt that illogical inconsistency, or that rampant bigotry, which beatifies the assassins of Italy, because using their daggers against Papal Rome, whilst it finds no terms sufficiently strong wherewith to reprobate the assassins at our own doors. We are not aware that change of climate, or distance, have ever been held by jurists to change the enormity of a crime. The assassin, we have always been taught to suppose, is as much an assassin, whether his steel glistens on the plains of historic Italy, or his pistol flashes through the moonlight in a Canadian capital. Both are outrages against humanity, only equaled by that other outrage of blaming the one whilst upholding the other. If from a most lamentable event any source of consolation is to arise, it will be to find that the presence of the assassin stalking in our midst, has taught us to realize, and to reprobate at its fullest, the crime of the defied, red-shirted assassins of Italy.

SACERDOS.

THE NEW COMMERCIAL COLLEGE AT TERREBONNE.

(To the Editor of the True Witness.)

DEAR SIR.—It should be the aim, as it is the duty, of everyone to promote, as far as in him lies, the prosperity and happiness of his fellow-men.

This he may do in various ways, and I flatter myself that in laying before your readers a brief account of an examination which took place in the above named Institution some fifteen days ago, and at which I had the pleasure and honor of assisting, I shall, in one way, be contributing my share towards this good end.

That there has existed in this country, during several years back, a great desideratum in our College system of instruction, no man will undertake to deny. There were (and still are) plenty of Institutions in which the youth of the country received excellent and finished classical Educations, and in which they received some few notions about commerce, and that particular branch of instruction suited to those who intended adopting it as a profession; but all felt, and the feeling was but too real, that our young men, at their first entrance into commercial life, sadly lacked the necessary training and knowledge requisite for their callings, and without which it is almost useless to hope for, and next to impossible to obtain success in business. I had occasion some time ago, to direct, in a special manner, the attention of your readers to the new programme which College Masson, already well and favourably known, had inaugurated in September last. Previous to this period certain educational Institutions gave, it is true, the rudiments of a

commercial education, but none had imparted to this branch of instruction, that degree of elevation and efficiency which the zealous directors of College Masson gave to it a year ago. They rightly conceived that it was not any particular aptness which was wanting in their countrymen to meet with success in commerce and industry, it was above all that special and practical training which is given in other countries, and which none of our Institutions had till then undertaken to impart.

It was, therefore, after having seriously examined the system of teaching established in the most celebrated English and American commercial Institutions, and after having carefully compared their respective merits, they laid the basis of their new course, and placed before the public the remarkable programme already referred to. While many were filled with the brightest hopes at the inauguration of this new system of instruction for those who intended to adopt commerce as a profession, there were not wanting those, who otherwise well disposed, believed that an Institution under the immediate direction of the clergy would never succeed in accomplishing the end, which Terrebonne College proposed attaining.

But, whatever might be the result, the devoted directors, taking no account of the difficulties to be encountered, the sacrifices to be made, earnestly set about the work, and under their auspices was opened, on the 4th of September last, the first year of the new commercial course. Time passed on. At length, after seven months of untiring labor, and with a view of giving to the public every possible guarantee as to the excellence of their system of instruction, they resolved to profit by the first favorable circumstance to put the system to a serious test.

Hence it was that, on the 26th ult., they brought together the most capable and distinguished commercial men of Montreal, to judge of the merits and abilities of the students, who had followed the business class of the new course. To me at least, this examination presented a character entirely new. In it was to be found far more of that solemnity and earnestness than usually accompanies ordinary examinations. In it nothing seemed to have been prearranged, nothing fixed beforehand. The test was to be made in each and everyone of the following branches of Commercial instruction, viz:

1. Book-keeping in all its ramifications.
2. Practical Commercial Arithmetic.
3. Banking.
4. Brokerage, Agency, Commission, Custom-House Business.
5. Commercial Correspondence.
6. Telegraphy.
7. Commercial Law.

Let me remark immediately that the pupils both and fully realized the expectations of their both their professors and Superiors. They had not merely the task of showing to what extent they had profited of the lessons of their masters, they had moreover to sustain the value of the various studies to which they had devoted their time. The examiners on their side, had to uphold their reputation for long experience in commercial matters, the business talents which distinguished them, the high confidence which they enjoyed in Commercial circles, the consequences of their approbation or disapprobation—all tended to render the examination of the highest importance. One can easily understand that, called upon to judge of the character of an Institution of this importance men such as Messrs. L. Beaudry, Manager of the City Gas Company J. L. Beaudry, President of the Jacques-Cartier Bank, E. J. Barbeau, cashier of the Montreal Savings Bank, M. Cotte, cashier of the Jacques-Cartier Bank, L. G. Bellevue, President of the Merchants' Clerks Society, Germain, N. P. of St. Vincent de Paul and inspector of schools, M. Prevost, mayor of the city of Terrebonne, and a host of other commercial men, equally experienced and well known, owed it both to themselves and their reputations, to be particularly careful and exact in their examination of the various departments of the course, of the merits or demerits of which they were requested to judge. I know it will be a source of sincere congratulation to the founders of this magnificent commercial course, and to the public in general, to learn that, after a minute examination of all the students, who numbered about thirty, the examiners expressed themselves perfectly satisfied at the result, and declared unanimously that the commercial course adopted by the Directors of the College was eminently fitted to fulfil the end which they proposed, viz: to give to commerce skilful and intelligent men, who will be capable of directing, and promoting the interests of, at least, their own class of society.

Not the least important result of this examination was unequivocal proof it gave of the ability and fitness of our clergy in every branch of instruction, and their wise foresight in every class of society.

Let it, then, be no longer said, that the youth of our country, who should wish to devote themselves to commerce, can find no institution in their own land, in which to prepare themselves for business, and acquire a veritable and practical knowledge of their profession. This preparation, this knowledge, they can, for the future, procure at College Masson; and more than this, at the termination of their course they have the assurance of an honorable and lucrative position in the world.

Yours truly,

P.P.S.

COLLEGE JOLIETTE.

JOLIETTE, May 12th, 1868.

(To the Editor of the True Witness.)

DEAR SIR.—In my last letter a few weeks ago I stated, that several young men of this place had enlisted for the papal army, and also that Rev. Mons. Michaud of this College, had obtained the permission, to accompany, as chaplain, the Zouaves to Rome. The day of their departure is now at hand. But on Saturday evening we learned that on