

The True Witness.

AND
CATHOLIC CHRONICLE,
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J. GILLIES,
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MONTREAL, FRIDAY, JAN. 28, 1870.

ECCLIASTICAL CALENDAR.

JANUARY—1870.
Friday, 28—St. Marcellus, P. M.
Saturday, 29—St. Francis de Sales, B. C.
Sunday, 30—Fourth after Epiphany.
Monday, 31—St. Peter Nolasco, O.
FEBRUARY—1870.
Tuesday, 1—St. Ignatius, B. M.
Wednesday, 2—Purification of the B. V. M.
Thursday, 3—St. Martins, V. M.

NEWS OF THE WEEK.

As the proceedings of the Council are con-
ducted with the greatest secrecy, our readers will
understand that it is impossible for the journalist
to know anything about them. The statements
of the several "Roman correspondents" are
utterly unworthy of credit, and are at best mere
conjectures, and fabrications.

The excitement in France arising out of the
Victor Noir shooting case has subsided, but may
probably be revived when the trial of Prince
Pierre Bonaparte takes place. M. Rochefort,
has been condemned to a fine of about 5,000
francs. The Duke Montpensier has been elected
deputy to the Cortez from the City of Oriedo.

The Imperial Parliament is to meet on Tues-
day, the 5th of next month. Outrages in Ire-
land, arising out of disputes about land, are still
reported.

H. R. H. Prince Arthur is on a visit to the
United States, and has called on the President.
The flunkies of his establishment, and the waiters
who attended on the Prince and suite, have of
course been interviewed by the press representa-
tives of the Great Republic. Nothing important
was elicited except that one of the flunkies com-
plained of the want of his usual ale at Portland;
and that the Prince expressed his approval of
the oysters, to which Col. Elphinstone and Mr.
Thornton both said ditto. Beyond this nothing
important has been elicited for the entertainment
and edification of the greatest people upon earth.

THE CRISIS IN THE ROMAN CATHOLIC
CHURCH.—Such is the heading of a series of
editorials in the Montreal Gazette of the 19th
and 20th, and a very sensational heading it is
too; but this is as much as can be said in its
praise, for the sensation it is designed to produce
is a false sensation, since it implies danger, danger
great and imminent, as the consequence of acute
disease within the bosom of the said Church.

In this sense of the word there is no "crisis";
never, in spite of what Roman correspondents of
Protestant newspapers may write to the con-
trary, was the Church more at peace within
herself, or more free from internal disorder.
Foes she has without who menace: a few traitors
within her bosom there may be, as there
have been ever since Judas betrayed his Lord with
a kiss; but never in any former period of her ex-
istence, has she presented a firmer or bolder
front to her external foes, or to internal traitors.
In proof of this we need but read what the Ga-
zette of the same issue as that from which we
have already quoted, publishes from a Roman
correspondent:—

A Rome correspondent thus represents the state
of feeling amongst the assembled prelates:—A new
phase seem to be setting in. The defeat of the
Liberal party has resulted in a complete discouragement
and disorganization of their forces. For in-
stance, on the Commission of Repeate, or proposition
of matters to be submitted to the Council, the Car-
dinal de Anglis, the most Ultramontane member of
the Sacred College, and one to whom speculation
points as probable successor to Pius IX., was elected
without one black bean. The bishops elected to the
Commission of Doctrine, the most important of all,
were chosen by majorities of from six hundred and
fifty to four hundred on the seven hundred and fifty
bishops, and every one of them was Ultramontane.—
Mont. Gazette 19th Jan.

This does not look as if there were anything
like a "crisis" in the Roman Catholic Church at
the present moment.

But we shall be reminded of a book that has
lately made a great noise, published under the
name of Janus, of which the authorship, in part
at least, is attributed to Dr. Dollinger, and of
whose contents and arguments our contemporary
gives a rapid sketch. Take the following as an
example, wherein it is attempted to explain the
Supremacy of the Bishop of Rome, on mere
natural grounds:—

"The headship of the Church—was placed most
conveniently there—(as in all National churches)—

where the political headship was, the place whence
administrative authority could be best and most
conveniently used. The chief person in point of
dignity in the church was most fitly placed where
the rulers of the then known world had their court."

Yes no doubt, if the church were a human in-
stitution, its headship a political accident de-
pendent for its being on, and deriving its au-
thority from the civil ruler: and if that ruler
were professedly friendly to her. In such a case
the theory of the Gazette would harmonize with
historical facts, but not otherwise.

But the facts are that, so long as the seat of
empire was at Rome, the rulers of the State
were the active enemies, and unrelenting perse-
cutors of the Church: so the reasons assigned
why the headship of the Church was placed at
Rome, do not apply during the first three cen-
turies of her existence. Any place in the Em-
pire would have been better suited, humanly
speaking, for the site of such a headship than the
political capital of the Roman Empire whilst it
was heathen, and under the rule of a Nero or a
Diocletian.

And when it became Christian, almost imme-
diately the "political headship" of the Empire
was transferred to New Rome, or Constantinople:
and also to that City would have been trans-
ferred the spiritual headship of Christendom,
had that headship been a mere human institution,
or the outgrowth of political accidents. Ac-
cording to the Gazette's theory the Papal See
would have been transferred to Constantinople:
and the Pope, "the chief person in point of dig-
nity in the Church," would have had his seat
placed there, "where the rulers of the then
known world had their court." Yet it was not so.
Facts are stubborn things and refuse to
bend to the plausible theories of Janus and the
Gazette: and these facts show that, contrary to
all human wisdom, the headship of the Church
was always placed there where, according to
these theories it had no right to be placed. At
Rome, when Rome was the cruel persecutor of
Christianity: still at Rome when she had ceased
to be the mistress of the world; when shorn of
her Imperial dignity, the political headship was
taken from her, and given to another. God's
ways are not as man's ways. It is false there-
fore to pretend that it was because of the politi-
cal dignity of the City, that the spiritual
dignity or primacy of Rome's Bishop was ad-
mitted: for we find that, just as the political
dignity of Rome waned, the spiritual dignity of
her Bishop shone forth with greater lustre.

We may be permitted to indicate one or two
other errors into which our contemporary has
been betrayed by following the lead of a guide
so untrustworthy as is Janus. We have not
space to do more than this: but one false state-
ment brought home to him suffices to invalidate
all his other statements.

"Unless" so we read in the Gazette, "the
settled rule laid down by St. Vincent, that that
can only be decreed a dogma of the church
which has been held always, everywhere, and by
all the church, be set aside, it seems difficult to
understand how the historical facts already stated
can be reconciled with the acceptance of the new
dogma"—i.e. papal infallibility.

St. Vincent lays down no such absurd rule as
that imputed to him in the Gazette. He says
that that which has been held, *semper, ubique,
omnibus* is undoubtedly to be held as true: but he
is not so absurd as to pretend that nothing which
has not always, everywhere, and by everybody
been held, is to be accepted as a dogma: for there
is no one doctrine of the Christian Church which
has not, at some time or another, in some place
or another, and by some calling themselves
Christians, been denied. The Gnostics of the
first and second centuries, for so early did heresies
begin to work, denied a God Creator of
heaven and of earth. Then Arius and his fol-
lowers denied the divinity of the Son: Mace-
donius followed with his attacks upon the per-
sonality of the Holy Ghost: and so in every age
there may be found impugnors of some article of
the Christian faith. The rule therefore of St.
Vincent that "quod semper, quod ubique, quod
omnibus is to be held as of the faith, is true:
but its converse, that nothing is so to be held
which has ever, anywhere, or by any one been
denied, is a palpable absurdity.

Again in its issue of the 20th the Gazette
says:—

"Innocent I. and Gelasius I. declared that unbap-
tized infants went straight to hell. The Council of
Trent, another Pope concurring, anathematized the
doctrine."—Montreal Gazette.

Now here we offer a simple test of the accu-
racy of our contemporary's statements. Let
him produce the decree or canon of the said
Council of Trent wherein the doctrine which he
imputes to Innocent I. and Gelasius I. was con-
demned, or anathematized. Let us have the
session, the canon, and the words in which the
condemnation is pronounced. This is an easy
test; and if in any one case the statements of the
Gazette will not bear the application of a test
so simple, and yet so conclusive, we ask, what
reliance can be placed on any other of his state-
ments respecting the Declarations of Popes and
the action of the Catholic Church? We there-
fore respectfully invite the Gazette to quote
the words of the Council of Trent wherein that

Synod either expressly, or by implication, "ana-
thematized the doctrine" laid down, as it pre-
tends, by Innocent I. and Gelasius I. to the ef-
fect "that unbaptized infants went straight to
hell!" We pause for a reply.

There is much agitation in England on the
School, or Education question. Hitherto a sort
of denominational system has obtained: educa-
tion has been to a considerable extent free in
England, but the movement is now becoming
strong in favor of a common, compulsory system,
from which the religious element is to be entirely
eliminated. There are however two parties, which
are thus described by the Montreal Witness of
the 28th ult.:—

"On the one hand there is the Birmingham Educa-
tion League, advocating a system intended to be
free, unsectarian, compulsory. . . . (The Italics
are our own.)"

"On the other side there is the Manchester pro-
gramme, denominational, compulsory, not free."

We will not stop to insist upon the abuse of
words indicated in the passage by us italicized,
or to ask how a system which is "compulsory"
can be "free," except amongst Liberals, who
pervert language, who call serfdom, freedom, and
evil, good: but we will call the attention of the
reader to a very singular alliance that the Wes-
leyans in England, hitherto generally the advo-
cates of the denominational system—are about
apparently to contract with the Liberals of the
Birmingham school, the advocates of a tyrannical
system of State-Schoolism.

The Wesleyans have generally insisted upon
the vital necessity of positive religious education;
and as religious education is impossible under
such a system as that which the Birmingham
Education League has adopted, it was first
thought that respect for principle would have
induced them to "throw their political" weight,
which is great, into the scales of the other, or
Manchester party. In so thinking more credit
was given to the Wesleyans for consistent ad-
herence to principle than they deserved. They
may love Christianity a good deal, but they hate
Romanism a great deal more; that is to say
as their love for Christ is not so strong a passion
as is their hatred of the Pope, and as they see
also that the denominational or free system is
favorable to Catholics, so they are about to cast
their vote in favor of serf or compulsory educa-
tion, against which they have oftentimes taken up
their parable. They, the Wesleyans, see as the
Witness says, that, if they insist upon their rights
as freemen, as parents, to control the education
of their own children "they must grant the
claims of the Irish Romanists:" and rather than
accord freedom of education to the latter, they are
ready to submit themselves, souls and bodies, to
the most degrading and beastly of all forms of
slavery. This fact is well brought out in the
Correspondence of the Montreal Herald of the
29th ult.:—

The Wesleyans, on the other hand seem preparing
to go in the other direction, for the worst and
narrowest of all reasons, not because they wish to
put an end to the denominational system but because
they wish for the excuse this of inflicting on the Irish
Catholics a system of education highly disagreeable
to the Catholic. We may be doing the Wesleyans an injustice,
but at a preliminary conference held in London this
week where there was much division it was candidly
admitted that if we extend the denominational system
in England, we cannot deny it to the Irish Catholics
—and that was urged as a final objection against
it. Mr. Arthur seems to have given his justly great
influence to the secular platform, and other gentle-
men appear to have talked bigotted folly about mak-
ing so concession to the "man of sin."

We are not surprised at this, for we know
from the history of the past that when once the
No-Popery devil has fairly possessed a man, that
when he is once fairly in for an attack of Roman-
ism upon the brain, there is no sacrifice of honesty,
principle, or consistency that he is not prepared
to make to gratify his hellish passion. For the
sake of putting down Popery, and setting up the
Protestant faith, Englishmen of the sixteenth
century under the reign of the Tudors, basely
sacrificed all those glorious liberties which their
Catholic forefathers had, with the aid of the
Church, wrested from the hard hands of the
Plantagenets; and of which their children recon-
quered a portion only after a hard struggle in the
seventeenth century, and under the weaker rule
of the Stuarts. Hitherto in spite of their faults
Englishmen have been too many, too noble to
bend their necks to the degrading yoke of com-
pulsory State Schoolism: aghast at the rapid
progress of Popery within their borders of late
years, they seem now content to submit to any
tyranny which shall promise to arrest the pro-
gress of the evil.

We are curious to see what side in this con-
troversy will be taken by the evangelicals in
Canada, especially by the Montreal Witness,
which but a short time ago came out in favor of
the voluntary principle in education:—

"There is probably no perfectly fair way of con-
ducting schools any more than churches, except to
leave them wholly to the voluntary principle—a
principle which crowds every city, town and village
with places of worship, ministers, and Sabbath
schools, and which, probably could be equally relied
upon ultimately to build and support schools."

"Though the change would be a startling one we
would have no fears for society were we compelled
to adopt it. Christian philanthropy could, we think,
be relied upon to rise to the emergency; and we
should be free at once and forever from all bicker-
ings about school funds, and school management."—
Witness, 13th Dec.

We should like to know whether the Witness,
and those whom it represents, are in favor of

dealing in a "perfectly fair way" with edu-
cation in England, in Ireland, and in Upper
Canada, as well as in this Province where Ca-
tholics are in the vast majority, and therefore
receive the larger part of sums raised for edu-
cational purposes.

The statement made in the Witness of the
19th, over the signature of "Un Ministre
Héretique."—(which is we suppose a misprint
for "Un Ministre Menteur")—to the effect
that the Rev. Vicar General Truteau re-baptized
converts from Protestantism received into the
Catholic Church, is, as all Catholics know,
and as all moderately informed Protestants should
be aware, utterly false. Baptism is a Sacrament
that cannot be received twice by the same
person; but as amongst many Protestants great
fidelity as to the mode of its administration
obtains, it still is, as it always has been, the
custom of the Church to give 'conditional bap-
tism' to all those whom she receives from Pro-
testantism into her fold, unless when certain that
they have never been baptized at all. In such
cases she baptizes of course; but in all other
cases, or where there can be any room for doubt,
she is careful to give only conditional baptism—
that is in these words "if thou art not baptized
I baptize thee," &c.

ST. PATRICK'S BAZAAR AND GRAND DRAW-
ING OF PRIZES, TORONTO.—Our readers are
reminded that this charitable and praiseworthy
undertaking takes place in the Music Hall, To-
ronto, on the 8th, 9th and 10th of February, and
that duplicates and money should be returned to
Rev. M. Laurent, St. Patrick's Church, To-
ronto, on or before the 8th February. We
trust that they will exert themselves, each and
all, to make the affair, as it deserves, a great
success,—those to whom tickets have been sent
by disposing of them; and others by purchasing
according to their ability. We are pleased to
see by a letter addressed from Rome to Father
Laurent, by the Right Rev. Dr. Lynch, Bishop
of Toronto, that his Lordship received from the
Pope a great many rare and valuable prizes for
this affair, and also procured many on his own
account to help the good work.

THE CELTIC MAGAZINE AND IRISH REVIEW.
A Monthly Journal of Irish Literature. His-
tory, &c. New York: Celtic Publishing
Company, No. 107, Fulton Street.

We have to acknowledge the receipt of the
first number, that for November last, of a new,
and as far as we can judge, a very promising
Irish periodical, which we have much pleasure in
recommending to our readers. The contents
are very interesting, and the selections indicate
such discrimination. We hope to have the
pleasure of seeing it often on our table: as yet
we have received but the first number, that for
November. We may add that the price is only
15 cents per number, at \$1.50 per annum in
U. States' currency we suppose. It is well
worth the money.

WILLIAMSTOWN.

Truly Christmas is a merry time, a season of
rejoicing and pleasure;

"When the yule log burns,
"And the wassail bowl is crowned,"

then, sparkle wit and merriment, and a sense of
joy pervades every heart, whilst kindness and
gratitude strive to out rival each other, and from
this honorable contention springs up true hap-
piness. Such, on the 27th ult., was the experi-
ence of the good people of Williamstown, who
are blessed with so noble an institution as a
convent. Within its holy precincts, their fair
and beloved daughters, jealous of many untold
favours, invited them to while away a pleasant
evening of this merry, merry time.

On entering the hall, the sight which greeted
the eye, defies all description. Magnificent
festoons, bright garlands and blooming wreaths
bedecked the room and gracefully entwined
themselves around the pillars of the platform, re-
lieved by a background tastefully and elaborately
decorated. Appropriate mottoes graced the
walls—prominently, the "Merry Christmas, and
Happy New Year." But far more beautiful, if
possible, were the fairy forms of the "little
fitting in sylph-like style, and radiant with joy
and pleasure, at the aspect of so many kind and
cherished faces.

In fact, the spell which entranced the behold-
er, left him, only as the strains of music floated
from under the soft touch of many fairy fingers.
They were listened to, with undivided atten-
tion and admiration the masterpieces of our
greatest composers, as they produced a double
effect by their beautiful execution. Comic
songs, interspersed with difficult operatic selec-
tions, were rapturously applauded, and *encore
sur encore* deservedly rang throughout the hall.
The rendition of the several dramas displayed a
degree of dramatic talent and cultivation, seldom
found in a house of education—from the comic
scenes of "every day village life" to the touch-
ing and inspiring drama of "Bethlehem," were
displayed, mingled with a true sense of the ridi-
culous, a grace, pathos, and dignity rarely sur-
passed. Indeed, where so many excelled, it

would be preposterous for us to particularize.—
The "Tableau Vivant," the scene at Bethle-
hem,—the virgin and child—St. Joseph, the
angel and shepherds, adoring, in the manger of
a lonely shed, the Salvation of the world, en-
chained the audience, and transported the spec-
tator back to that humble stable, where, upwards
of 1800 years ago, was enacted in reality that
greatest of mysteries, now so faithfully portrayed.
"Christmas Wishes" replete with feeling and
sentiment, and a "Grand March" concluded the
evening's entertainment, which left a lasting im-
pression on those who had passed such a pleasant
evening within the walls of Notre Dame of
Williamstown. That we may pass, every
Christmas, such an agreeable evening, is our sin-
cere wish.—Com.

We have much pleasure in laying before our
readers an extract from a letter from Rome
lately received by one of our Canadian religious
societies, in which the writer gives the particu-
lars of an interview with His Holiness Pius IX.
Christ's Vicar on earth:—

EXTRACT FROM A LETTER FROM ROME.

Rome, Dec. 20th, 1869.

My letter written last week, was too late for
the mail; however, its just as well as it affords
me an opportunity to let you know that last
evening, His Holiness granted the bishops and
friends of the 'Dominion' now in Rome an au-
dience.

Their Lordships were admitted first, and after
a few minutes the Pope sent for the priests. I
had the honor to kiss his foot, and when leaving
the hall, an opportunity to pass before His Hol-
iness presented itself, of which you may be sure I
availed myself; he gave me his hand which I
kissed most fervently.

His Holiness received us in the kindest man-
ner, laying aside all ceremony. He stood the
whole time by a table, having but two of the
gentlemen of his household with him. During
the audience he talked and joked continually, so
much so that were it possible, we might have
forgotten, so great was his condescension that we
stood in the presence of the Vicar of Jesus
Christ, compared to whom all the kings of the
earth are as naught.

He blessed us with all the fervor of his soul in
the following words which made an impression on
all who heard them that will last as long as life.
We all were upon our knees: every sound was
hushed, we scarcely breathed lest we should lose
one word of that blessing which we all regard as
coming from God himself.

Raising his eye and hand, looking more like
one sent from heaven than a mortal, he said:
'May the blessing of God, the Father, and of
the Son, and of the Holy Ghost descend upon
you; may it descend upon your clergy, your
people, your religious communities and upon your
friends; may the blessing remain with you all the
days of your life. In the name of the Father,
and of the Son, and of the Holy Ghost, Amen.'

You know I am not an enthusiast, and yet I
would willingly travel back to Rome to be bless-
ed as I was blessed last night by the successor of
St. Peter, and to feel once more the ineffable joy
which I experienced on this to me one of the
most glorious occasions of my life.

SEPARATE SCHOOLS AND THE CLERGY RE-
SERVE FUND.

(To the Editor of the True Witness)

SIR,—There is an error in my last letter. No
share of the Legislative grant is given for the
purchase of Sunday School libraries. Sunday
School books, maps and apparatus, and other re-
quisites can be supplied from the depositary at
the net prices, that is about twenty five or thirty
per cent less than the usual current retail prices.
The same would be done no doubt for the Sepa-
rate Schools.

Now to our present purpose. The Clergy
Reserve Fund is placed by law at the discre-
tionary disposal of the municipalities and many of
them, says Dr. Klyerson, have nobly applied their
share [apportioned according to the number of
ratepayers] to school purposes. The amount thus
granted by municipalities for school purposes from
distributed balances of this fund, was [for the
year 1868] \$334,830

Have the Roman Catholic Separate Schools
received any share of this fund? Of this \$334,
830? I think they have a right to a share of it
in each municipality in which the Common
Schools receive it.

The law appears clear on this head. The
twentieth clause of the Separate School Act of
1863 provides that 'every Separate School shall
be entitled to a share in the fund annually grant-
ed by the Legislature of this Province for the
support of Common Schools, and shall be en-
titled also to a share in all other public grants, in-
vestments and allotments for Common School
purposes now made or hereafter to be made' by
the Province or the Municipal authorities, ac-
cording to average number of pupils attending
school in the same city, town, village or town-
ship.'

In the last annual report, Table A, there is a
column under the head 'Receipts by Local
School Authorities,' containing amounts from
Clergy Reserve fund, balances and other sources,
and showing the counties, cities, towns and
villages in which the above \$334,830 was ex-
pended on school's. A similar table in each
annual report exhibits various but always increas-
ing amounts for each year; but nothing in the
Reports show that any Separate School has ever
received one cent from that fund. If any person
knows of any Separate School receiving any
share of it he will render a service by making it
known. If the Separate Schools have no right
to it then what is the meaning of the clause above
quoted? What did the Legislature mean by de-
claring that they shall be entitled to share in all
public investments then or thereafter made or
to be made for Common School purposes? If
they get no share of this fund and derive no
benefit, or almost none, through their own fault
or the fault of circumstances, from the Normal