

THE TRUE WITNESS AND CATHOLIC CHRONICLE,
WILL BE PUBLISHED EVERY FRIDAY AFTERNOON,
At the Office, No. 3, McGill Street.

TERMS:

To Town Subscribers. . . . \$3 per annum.
To Country do. . . . \$2½ do.

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All communications to be addressed to the Editor of THE TRUE WITNESS AND CATHOLIC CHRONICLE, post paid.

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THE TRUE WITNESS
AND
CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, OCT. 11, 1850.

THE JESUITS IN CANADA.

Quam pulchra tabernacula tua Jacob, et tentoria tua Israel.

On last Sunday, after Vespers, took place the ceremony of blessing the corner stone of the new College which is being erected by the Rev. Jesuit Fathers. Owing to the absence of his Lordship the Bishop of Montreal, the Rev. Superior of the Seminary, assisted by the Rev. Mr. O'Brien, officiated. Appropriate discourses, in French and English, were delivered upon the occasion. "Sixty colleges," said the Rev. Superior of the Seminary, "no less than sixty Colleges in old France, call upon our beloved Jesuit Fathers to return, and accept once more within their walls the superintendance of the education of the youth of France. But, dear to the memory of the Jesuits, is the soil of Canada; dear to them, because of persecution, because of martyrdom oft suffered by their brethren in the cause of Christ. Therefore have they determined to remain with us, in this their cherished Canada, and devote their energies, their lives, to the cause of education, and to the propagation of the True Faith; and, therefore, did he, with confidence, call upon the faithful of Montreal, to assist by their charitable contributions the completion of the noble work, already so happily commenced." The Rev. gentleman regretted the absence of Mons. de Montreal, who was obliged to go to Quebec, to pay the last sad duties to our lamented Metropolitan, the Archbishop of Quebec, and of Mons. de Charbonnel, Bishop of Toronto, who had intended to have addressed his brethren of Montreal upon this interesting occasion; but the voice of the faithful of Toronto, long left destitute of a Bishop, could not be unheeded, the Pastor could not turn a deaf ear to the voice of the sheep, so long left without a shepherd.

The Rev. Mr. O'Brien followed, and, in a most eloquent discourse, impressed upon his hearers the importance of education, and the worthlessness of mere intellectual culture, unaccompanied by that teaching which alone maketh "man wise unto salvation."

The corner stone was then lowered into its place, the blessing pronounced; and many a prayer rose up to Heaven, that He would deign to bless the work so happily begun, to the glory of His holy name,—*"Ad majorem Dei gloriam,"*—the beginning as it is the end of all the labors of the children of St. Ignatius.

IRISH BAZAARS.

It is with an unusual degree of pleasure we beg to direct public attention to the Bazaar of the benevolent Ladies of the St. Patrick's Congregation, announced for the 14th instant and following days, for the purpose of procuring funds "to clothe orphan and destitute children" to enable them to attend school during the approaching winter.

All who know Montreal, can say with pride that the poor are not left without the opportunity of

obtaining education. There are free schools in all the suburbs of our city, in which every encouragement is held out to engage the children to attend regularly. Yet such is the poverty of many amongst our poorer fellow-citizens, that however desirous of training up their children in knowledge and virtue, they cannot secure that blessing for them during the winter months "for want of means to clothe them." It may be well to mention some instances, within the knowledge of the writer, of the anxiety of both parents and children for education "and the sacrifices made to obtain it. We have seen children in those schools—and they were amongst the most regular in attendance—who in the depth of winter had merely a covering on the upper part of the feet, whilst the soles were on the ground, yet uttering no complaint. Others we have seen so lightly clad, that they requested to be allowed to remain fasting in the school room rather than return in the cold with the other children to dinner. It was an intimate knowledge of similar facts that first suggested to the charitable and truly devoted ladies under whose patronage the Bazaar is held, the idea of forming an association amongst themselves to remove such evils, and to encourage children so deserving, in their desire to obtain education. Thanks to the efforts of this association, for the last two years, every child willing to attend school has been provided with every necessary comfort in point of clothing. The classes are now more crowded in winter than in summer, and the writer knows that some hundreds of children who used to be found infesting the streets, imbibing the contagion of each others' vicious example, have been by the exertions of those benevolent ladies, induced to attend school, and promise to become one day useful members of society.

We are aware how much the ladies engaged in this good work, shrink from public notoriety; yet it is due to the public to mention that the ladies who compose this charitable association, besides their contributions in money, meet once a week to make the clothes for the children in order to extend relief to a greater number. The public can judge of the amount of good effected in this manner from the fact that last winter £170 were expended for the object of the society. Considering then the praiseworthy object of the Bazaar as also the truly benevolent zeal of the good ladies entrusted in its success, it is not unreasonable to hope that every portion of our community will give it their warm and generous encouragement. Much pains are being taken to render the Bazaar as agreeable as possible; and they who, like ourselves, have had an opportunity of assisting on a similar occasion last year, need not be told that a few leisure moments cannot be spent more agreeably than in an Irish Bazaar.

At Bytown, on Monday, the 14th instant, and following days, a BAZAAR will be held, under the direction of the Irish Ladies of Charity. The profits will be applied to the clothing, the education, and the support of orphans, and to defraying the expenses of building a "house of refuge" for emigrants, desolate widows, and others whose circumstances require relief.

It is to be hoped that the success of both these Bazaars, will be such as to justify the sanguine expectations of the charitable promoters.

MR. LORD'S LECTURES.

On Saturday evening last, we had much pleasure in hearing Mr. Lord lecture on "Becket," or, *Contest between Church and State*. Commencing with the early life of the future Hero, Saint and Martyr, the lecturer depicted Becket the courtier, the chancellor, the ruler of the kingdom, and the friend of Henry,—then the saintly Archbishop, clad in sackcloth, feeding the hungry, and ministering to the poor—the hero, resisting the encroachments of tyrant monarchy upon the rights of the Church,—the encroachments of tyrant feudalism upon the liberties of the oppressed Saxon,—then, last scene of all, Becket the Martyr in the cause of the Church and the people, kneeling at the foot of the High Altar, and offering to his God, the Spirit which, from His hand, he had received.

There is no name in the range of English history, which should be dearer to the memory of Englishmen, no matter of what creed, than the name of Thomas A. Becket. Those who deny his claim to the titles of Saint and Martyr, in the cause of Christ and His Church, must at least reverence the hero, and martyr for the liberties of the people of England.

In the twelfth century, as in the first,—in the first, as in the nineteenth,—the Catholic Church has ever proved herself to be the true friend, the only sure support, of the real rights of man: and, therefore is it, that the kings and mighty ones of the earth, have always commenced their attacks upon the liberties of the people, by encroaching upon the rights, and endeavoring to diminish the power of the Church. Such was the policy of Henry II. and the Norman

Barons of the 12th century. The first, hating the restraints which Catholicity imposed upon him, desired to wrest from the hands of the Church, the spiritual thunders, with which she smote the tyrant and the oppressor of the people; whilst the greedy baron, trembling for the loss of his slaves—his goods—his chattels—naturally desired to destroy that force which alone could break the bondman's chains, and to silence that voice which alone could bid the serf be free: and therefore was it, that both king and nobles were so anxious to obtain the consent of the Archbishop of Canterbury to the Constitutions of Clarendon, which contained amongst many other enactments, these three clauses, dangerous to the rights of the Church, and, by a natural consequence, fatal to the liberties of the people: "That no chief tenant of the crown should be excommunicated without the consent of the king. That all appeals in spiritual causes should be carried from the bishop to the primate, from the primate to the king, and no farther without the king's consent. That the sons of villains should not be ordained clerks without the consent of their lord." Thus making the king supreme chief of Christ's Church, in all matters spiritual,—thus rivetting the chains of serfdom upon the necks of the wretched Saxons. For his noble resistance to these iniquitous laws, did Becket suffer spoliation of his goods, long years of exile, and a martyr's death,—earning for himself a monarch's hatred, but a people's love,—and for his name a glory that shall not pass away.

"It is remarkable," says Macaulay, "that the two greatest and most salutary social revolutions which have taken place in England, that revolution which put an end to the tyranny of nation over nation, of Norman over Saxon, and that revolution which put an end to the property of man in man, were silently and imperceptibly effected. They were brought about neither by legislative regulation, nor by physical force." The chief agent in both these great deliverances being religion, and that peculiar phase of religion which we call Catholicity, and our enemies Popery.

By admitting the despised serf to Clerk's orders, the Church invested the recipient with all the rights and dignities of a freeman. She laid her hands upon the head of the slave, and bid the hereditary master kneel before the spiritual tribunal of the hereditary bondman. No wonder then that the haughty baron insisted "that the sons of villains should not be ordained Clerks without the consent of their lord,—that the slave should not be emancipated without the consent of his master." No wonder, therefore, that the name of Thomas A. Becket, who resisted this cruel tyranny even unto the death, should be dear to the memory of all Englishmen, and that the Church should venerate as a Saint and Martyr, the hero who offered up his life in the defence of those rights and liberties which it was reserved for his unworthy successor to sacrifice at the bidding of a beastly and lascivious tyrant.

Tuesday evening, Mr. Lord delivered another lecture, entitled, "Bernard," or, *Contest between Monachism and Rationalism*. The name of the Saint, who, he it said *en passant*, was, if Protestantism be true, a damnable idolater, a wafer-worshipper, and invoker of the Blessed Virgin, was merely introduced as a peg whereon to hang a string of remarks upon Monachism in general, and the influence of Catholicity upon the social condition of the middle ages, or ages of faith. Assuming that monastic asceticism was a plant not of Christian, but of pagan growth, the learned gentleman amused and surprised his auditory by a series of violent contrasts between the good produced and the evil wrought by monastic institutions. Sensual in their asceticism, ascetic in their sensuality, they were dens of sloth and ignorance, and anon, busy hives, wherein the sound of labor never ceased,—instruments, or, as he expressed it, "spokes in the great wheel of despotism," and, lo! suddenly asylums for the poor and oppressed, protecting the weak and lowly from feudal tyranny, and encouraging a numerous and industrious agricultural population,—the retreat of fools and of fanatics, yet rearing within their walls all the master spirits who have exercised an enduring influence upon humanity. To them was the world indebted for a St. Bernard and a St. Dominic, a St. Thomas and, last yet not least, a St. Luther, to whom it was reserved to find out an easy mode of justification, and a pleasant road to heaven, strewed no more with thorns and briars, but comfortably provided with pot-houses and boon companions, amongst whom the votary of pleasure and salvation-made-easy, might indulge his lusts, anticipating the future pleasures of Paradise, in the present enjoyment of strong beer, and the wanton embraces of an impure Nun.

Mr. Lord, who delights in contrasts, neglected some good opportunities. Having presented to us a company of weary, starving pilgrims, scarce escaped from the iron clutch of some tyrant baron, seeking and obtaining a ready admission and prompt hospitality within the convent's walls, he should next have painted the XIX. century pauper humbly imploring, at the gates of the poor law bastille, for his daily half-pint of oatmeal gruel or his hebdomadal ounce of cheese. He might have compared St. Dominic exhorting the Albigenses to repentance, and St. Luther yet reeking from his rank nuptial bed, and with the fumes of his beer and his debauch still strong upon him, exhorting the princes of Germany to arms, and to the extermination of the poor peasants, whose passions he had himself inflamed; promising the blessing of heaven to those who should be foremost in shedding their blood. "Mirabile tempus, nimirum ut principes multo facilius trucidandis rusticis, et sanguine fundendo, quam alii fundendis ad Deum precibus cœlum mereantur."—T.—2. *Luth. op.*

Becket and Cranmer, or the two Archbishops, would also form a subject not unworthy of the consideration of Mr. Lord, in a future lecture.

Mr. Brownson, at the request of his numerous friends and admirers, has determined to favor us with another set of lectures similar to those delivered with so much success to so many delighted hearers, in the month of April last.

We have reason to believe that these lectures have been the cause of much good, and that several have been induced to think, and to cast off those silly prejudices, with which their infant minds had been poisoned. Should Mr. Brownson be the humble instrument in awakening but one of our dearly beloved separated brethren to the danger of his condition whilst a wanderer from the one fold of Christ, his labors shall not have been in vain.

We announce, therefore, with much pleasure, and fervent hope—Series No. 2, of Brownson's lectures.

ECCLESIASTICAL INTELLIGENCE.

ORDINATIONS.—On Saturday last, his lordship the Bishop of Montreal conferred the following orders, in the Chapel of the Seminary of this city:—

Priest—Mr. J. S. Theberge.

Deacons—Messrs. P. Leblance and C. Loranger, for the diocese of Montreal; and Mr. O'Brien, for the diocese of Boston.

Sub-deacon—Mr. U. Duprat.

The gentlemen of the Seminary of St. Sulpice, Montreal, have just received an important accession to their numbers, in the persons of the Rev. Patrick Murphy, from County Louth, Ireland, and two Ecclesiastics from France.

We learn from the *Melanges Religieux* that a letter has been received from the Rev. P. Laverlochere, dated Moore Bay, 30th August, announcing that this zealous missionary intended embarking for Europe, 1st September. The Rev. Father will pass the winter in France, and proposes to return in the spring, to resume his apostolic labors. His Lordship the Bishop of Bytown was to embark for Canada, on or about the 1st instant.

We learn from the *Quebec Canadian*, that the funeral service of his Grace the Archbishop, was performed on Monday morning last, with the utmost pomp. The stores and shops were, for the most part, closed, and from eight o'clock an immense multitude thronged all the approaches to the Cathedral and Episcopal Palace. The vessels in port had their colors hoisted half-mast. All the disposable troops of the garrison—the artillery, the 19th and 79th regiments—forming a double line along the streets through which the procession passed.

At 9, a. m., the funeral procession was formed in the following order:—

Sisters of Charity, with the little children inmates of their establishments; the Nuns of the Congregation, in white.

The Christian Brothers, with their scholars.

The Students of the little Seminary.

The Clergy and his Lordship the Bishop of Montreal.

The medical attendants of the deceased—THE COFFIN—The Bar—The City Council and Magistrates—followed by the different religious and charitable confraternities of Quebec.

Mass was sung by Mgr. L'Administrateur, and the funeral oration delivered by the Rev. M. Taschereau, of the Seminary. The corpse was then consigned to the grave, on the Epistle side of the Sanctuary.

To the Editor of the (Quebec) Morning Chronicle.

ARCHBISHOP'S PALACE, 7th October, 1850.

SIR,—His Grace the Archbishop of Quebec, begs you will convey to the citizens of Quebec, in general, the expressions of his gratitude, for the very great respect they have been pleased to manifest to his venerable predecessor by assisting at his funeral.—I have the honor to be, Sir, your most obedient servant,
C. F. CAZEAU.

Monseigneur Turgeon takes formal possession of the Archiepiscopate this afternoon, at 2 o'clock.

We have received Mr. Brownson's *Review*, for the month of October. Want of space compels us, to-day, to content ourselves with merely giving the titles of the different articles of which this number is composed:—

1. A Review of the writings of Gioberti.
2. The Confessional.
3. A Review of Dana's poems and prose writings.
4. The Cuban expedition.
5. Conversations of an old man.

We promise to lay before our readers, in our next number, some extracts from this most excellent periodical.

ST. VINCENT'S MANUAL.

This little work, which has obtained the approbation of all the Bishops in North America, was originally prepared for the use of the Sisters of Charity of St. Joseph; but such additions and alterations as would make it suitable to the whole of the community, have since been made. It will be found to contain a most admirable assortment of prayers and hymns adapted to the wants of the humble Christian, in every situation of life.

Mr. McCoy, we understand, is preparing an edition expressly for Canada.

"WILLY BURKE," or, *The Irish Orphan in America*, BY MRS. J. SADLER.

This work, which originally appeared in the *Boston Pilot*, was written in consequence of a suggestion of Mr. Brownson when noticing the same lady's translation of the "Orphan of Moscow." The Editor of