The restaurant of the first

CATHOLIC CHRONICLE.

PRINTED AND PUBLISHED EVERY FRIDAY At No. 663 Craig Street, by 1.23

J. GILLIES. G. E. CLERK, Editor.

TERMS YEARLY IN ADVANCE: To all country Subscribers Two Dollars. If the subscription is not renewed at the expiration of the year then, in case the paper be continued, the terms shall be Two Dollars and a half.

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MONTREAL, FRIDAY, MAY 14, 1869.

ECCLESIASTICAL CALENDAR. MAY-1869.

Friday, 21 - Ember Day. Of the Octave Saturday, 22 - Ember Day, Of the Octave. Sunday, 23 - First after Pentecost. Monday, 24 - B V. M. Help of Opristians. Thursday, 25-St. Gregory VII , P. C. Wednesday, 26-St. Philip Neri, C. Thursday, 27 - Coapus Chaistí.

REMOVAL

The Office of this paper has removed to No. 663 Craig Street. one door off Bleury.

To Correspondents - J. M. declined. Lord Cecil may have no authority or commission to preach; but at the worst be is as much a minister of the Gospel, and has just as much authority to preach, as has the Archbishop of Canterbury or any other Protestant minister. An Officer of Her Majesty's service, whether commissioned or non-commissioned, whether a " light" or a " heavy" is, in virtue of his military rank, as validly ordained, and as much of a priest as if he had had imposed on him the hands of the whole Bench of Protestant bishops.

NEWS OF THE WEEK.

Whilst in the House of Commons they are busy in pushing the Irish Church Bill through its several stages, in the Lords the social condition of Ireland is the subject of discussion; and the Ministry is assailed with questions as to what measures it purposes to adopt for putting a stop to the agrarian outrages which have again become of late fearfully numerous. No positive answer has as yet been elicited to these enquimes: but it is probable that as soon as the Church question is disposed of, the Ministry will lay before Parliament some scheme for adjusting the far more difficult Land question, which indeed lies at the bottom of the so-called Irish difficulty. It is surmised that betweet Mr. Bright and his colleagues serious differences of opinion exist as to the mode in which this diffi culty is to be encountered; and it is bioted that these differences of opinion are so serious, that they may lead to the elimination from the Cabinet of the Quaker Minister. The Church Bill may now be considered safe, in so far as the Commons are concerned, but it will not pass the Lords this session without a hard fight. Mr. Cardwell in reply to a question addressed to him stated that the Government had no reasons for countermanding the order for the withdrawal of troops from the British North American Colonies.

The remains of the illustrious O'Connell have been removed to the cemetery at Glasneven. The ceremony attracted a large attendance, but no demonstrations of a riotous pature took place. The visit of the Prince to the North of Ireland was the signal for an Orange manifestation.

From the Continent we learn that the elections in France are provoking much excitement, particularly in Paris, The army seems however to be with the Emperor, and so long as this remains the case, he has nothing to fear: for in France, the army is the only political institution of any weight, or which it is worth the trouble to conciliate. In Italy a great reaction in favor of the Papacy is evidently taking place. All who are not prepared to go the whole length of the extreme revolutionary party, or Mazzinians, are now becoming conscious of the fact that the Pope is the sole guardian of freedom and social order, the only barrier left to oppose the violence of democratic despotism. Victor Emmanuel 18 thoroughly despised by all parties: and all now see that the horrors of the threatened social revolution, can only be warded off by strengthening the hands of the Holy Father. Affairs in Spain remain in the came unsettled state, and as yet there are no prospects that political order will be evolved from the chaos into which the revolutionists, and a mutinous army, have plunged that unhappy country. The insurrection in Cuba continues, and though we are told that it is nearly crushed, we believe that the days of Spanish rule in that fine island are numbered.

On this Continent the great event of the past week has been the laying of the last rail of the

Pacific Rail Road, so that now the Eastern and Western coasts of America are bound together. This is one of the wonders of the nineteenth century, which has already witnessed so many wonders-the bridging over of the ocean by means of steamboats, and the laying of the telegraph cable across the Atlantic. The newspapers report favorably of the appearance of the growing crops in the wheat producing parts of the Union, and from U. Canada the same gratifying intelligence reaches us. Owing to the late Spring, and the wet weather, farming operations in the Lower Province have been somewhat retarded.

THE DEAF AND DUMB ASYLUM, MILE END .- In the month of October last, there appeared in the Montreal Witness a communicaion, which we copy below:--

"THE LATE DEAF AND DUMB CONTROVERSY. " (To the Editor of the Witness.)

"Sir, -I hope you will pardon me for troubling you again so soon upon this subject when the public have hardly recovered from their surprise at the dongs among the deaf and dumb of Montreal; but the act is, that I have been favored with two queer pistles since the appearance of my last communicaions, and, which I have no desire to conceal from he public, and from your obstinate for - the True Witness, - who has been so zealous in defending the upposed writers of these epistles, and attacking and contradicting me in the face of uncontrovertible acts. For the edification of your readers with your ried permission, I will publish the two letters. No.

thomas Widd vous note safe dans montreal lave nontreal soon yous tell lices about le holy Catholique rous ma enemy. i shoot vous soon.

"The signature to this letter is a coffin, on which s the head of a strangulated individual, and under which is written in the same band 'widd.'

"Epistle No. 2, which came to me three days after is predecessor, and which also was stamped, and ore the Montreal post-mark, was a coffin, on which vas a skull and two bones, to imitate the picture of Under this ominous sketch is my name-Widd.' Alongside the coffin is a dagger on the lade of which is 'death' written in a bold, clear

"The enterprising detectives of Montreal were put o work to ferret out the writers of these letters hey were supplied with a deal of information and he names and addresses of certain individuals, whom strongly suspected, and who openly declared their atention of putting me hors de combat by foul means. the detectives appeared to persevere in the search, ad brought me the gratifying intelligence that one f the persons most suspected - to whom every one hat knew him gave a bad character, and who was nderstood to hail from the States, and attended the geeting in the house in Margaret street where the lot agains: me doubtless originated—had migrated bis pacified all my fears, and I felt quite satisfied rith the detectives vigilance and skilful management f the affair; but. this good or inion of the Montreal etectives did not last long, for I was amazed to neet this very individual in Notre Dame street, reurning from his work as usual! Moreover, I further earned, from a private source, that the poor, ignornt deaf mutes were more violent than ever against se and the whole steff of the Daily Wilness, for ringing to light the pernicious teaching of their learned and holy' instructor.

' Now, Mr Editor, I think this shows that a lament ble state of ignorance prevails among these poor utcasts, and the Catholic teachers deserve a sweepog censure at the hands of their superior and the ablic generally, for they (the teachers) well know hat my real object is to bedefit my fellow-crea ures n misfortune in an intellectual point of view, and, or this purpose, and for this purpose, risked a voy-ge across the Atlantic; but thee blind leaders of he blind' will not see it nor will they allow others o do so. They falsely accuse me of trying to overbrow the Catholic school at the Mile End, and busily irculate this accusation causing me to be looked Wickedest man in Montreal'in the pon as the res of the Catholic de-f-mutes, and many of the Caholic people, -especially the True Witness and its iligent readers; while your valuable paper and staff t employes are regarded as the offspring of the wer regions!' Such expressions are not my own, nd I might quote a deal more that has recently been ropagated at the meeting house in Margaret street. "If my humble endeavors to benefit mankind rings a reformation in the teaching of the deafutes in Montreal, I shall be amply compensated for ie trouble and risk I have undergone. The long ears that have passed since the opening of that ' re gious service' in the Roman Catholic Bishop's shool-house have their record; and the public may ow conjecture the amount of abuse and slauder bowered upon Protestantism by these speechless reipients of benevolence

"Yours respectfully "THOMAS WIDD.

" Montreal, Oct. 2."

With reference to the above we have reeived, with an eargest request to publish it, the nnexed letter, to the truth of whose contents be writer, whose pame is given, is willing to pake oath. He invites the closest scrutiny:-

MONTREAL, April 27, 1869.

Dear Sir - Will your bonor honor allow me a little me to talk with you on an important subject conerning the past attacks on the Roman Catholic Intitution for Deaf and Domb in Mile End by an inividual - Thomas Widd?

Seeing in the Daily Witness a paragraph as com unicated to that paper on the 17th of this mouth as diowing: "Suspicious death," &c. This subject id not suit me, so here I give you an exposure of all that said Thomas Widd meant to do. Before I go by further in my narrative allow me to introduce igeelf to you. I am a deaf and dumb, and embraces he Protestant Religion, and know Thomas Widd for early 8 months. Been in his confidence for rearly Il that time, namely, 8 months. And know all bis

flairs, including his private character. On the 6th of October a letter appeared in the Jaily Witness, written by Thomas Widd, giving a escription of 2 letters as sent him as threatening tters. Now, Sir, I say those letters were written y bimself as to throw a bad name on the Roman atholic Deaf and Dumb Institution in Mile End ut I regret to say I wrote the other letter under homas Widd's dictations, under a promise of giving e a Big BERTH in the proposed new Protestant In itute for deaf mutes, if he was to be the priccipal, nd I am sorry I was led easily to do as he ordered e. And more anon, he wrote other letters attackg the Sunday services as held in Margaret Street. On the whole, that was a falsebood, as I have been ttending that service every Sunday, and am converant with the deaf mutes signs; and Thomas Widd's tentions are as following : He wants to overthrow e Roman Catholic Institute so as to have all the saf-mutes parents send them to the proposed new rotestant Institute for the deaf-mutes. Foremost, to is only trying to get an easy living out of his s anderous attacks. I am willing to undergo any lay baptism in general, not of Episcopal baptism in sirutinizing ordeal in the hands of the legal officers particular; and this is why baptism by Protestants

of the city of Montreal, I humbly give you this donfession, hoping to heal up that beariless wound that my assisiance gave to Thomas Widd to do it. If any question asked me shall be willingly answered by

NELSON M TALBOT, No. 18, St. David's Lane, Montreal, P.Q.

The author of the communication in the Wit ness signed Thomas Widd is, or till lately was one of the employes in the office of that paper. We leave our readers to draw their own conclusions as to the origin and motives of the persistent and virulent attacks in which for some time past, it has indulged against the Catholic Deaf and Dumb Asylum.

It half that is said of the Ritualists in the Protestant press be true, they must be the most extraordinary creatures that the world ever saw. Of their delasions there is no end. Never were men so indefatigable in their pursuit after the unattamable. No rebuffs can daunt them; the sternest of facts cannot suffice to destroy the hopes that, crushed to-day, spring to morrow in

The latest report as to the designs of our de uded Ritualistic friends is to the effect, that a body of them propose assisting at the approach ing General Council of the Catholic Church at Rome, in the hopes of obtaining therefrom a recognition of the validity of their Orders, of their ecclesiastical status, and therefore of the status of the body to which they belong, and from which they received their pretended Orders .-For, of course, since one form of Ordination obtams for all the ministers of the Caurch of Eng land, whether they be High Church or Low Church, whether they be Ritualistic, or Evangelical in their views, if any of them be validly ordained priests, all are equally so : all their bishops are real bishops, their ministers real priests, and their Eucharistic celebrations, are real celebra tions, even though performed by schismatics.

The story to which we allude is thus told in our Protestant exchanges :-

An important movement is on foot among the Ritualia's of fingland which wi'l probably end in the Oatholic Church receiving a considerable number of Episcopal clergymen into its fold. The British newspapers of the latest date received, assert that many Anglican ministers are anxious to become uni ted to the Holy See, and to renounce their allegiance to the Katablished Church This class of advanced Ritualists have made preparations to attend the great acumenical Council in Rome to open negociations which they hope will close with their admission to Papal favour and recognition. They find, it is enid no difficulty in accepting the ceremonies of the Breviary and Missal; but the principal difficulty they apprehend is in relation to their opposition to second ordination.

They hold that the orders they received when or dained are valid, and that the ceremony need not be repeated; that, in fact their ordination was as valid as Episcopal * baptism, which the Catholic Church recognises. It is believed, however that if they should desire to join the Catholic Church in their clerical capacity they will have to submit to second ordination, as the ceremonies and vows of Catholic or dination are very different from those of the Epis-

Ritualists, the most advanced, if they wish to be acknowledged as children of the Catholic Church and to be received into her Communion docile, submitting themselves to their spiritual mother without reserve: bearing in mind that they bring nothing to her but their sins, their imperfections, and we trust their sincere pepitence for having rebelled against her. They must come, not to offer terms, or to propose condi tions; but to make unconditional surrender of themselves to the one infallible teacher of all revealed truth.

The Ritualists seem to forget that they are not a church, or even a denomination by themselves. They are at best but a sect, within sect: and the recognition of their Orders would carry with it the recognition of the Orders of the lowest of their low church brethren. Now what connection can there be betwixt these, and the Catholic Church? The Ritualists may try to buoy themselves up with the idea that they are altogether different from the evangelical clergy, but the Church cannot see the difference. Herod. or discriminate betwixt them. In her eyes they are all alike laymen, members of a Protestant or beretical sect. We know that the Ritualists repudiate for the most part the term Protestant as applied to them and their school; but what are the facts of the case? and can any repudiation alter or affect these facts?

Now is it not the fact, patent to the most careless observer, that the Church of England is Protestant? that all its proclivities are Protestant? and that betwixt it, and the Catholic Church, there is a great gulf? Take this fact, as determining the essentially Protestant and anti Catholic character of Anglicanism.

When the Queen, the Supreme Head of the sect, visits Scotland, she makes no scruple of attending constantly a Presbyterian form of worship, and of accepting the spiritual ministration of a body which repudiates bishops, and scouts all episcopal Ordination. This Her Majesty does with the general approbation of her Anglican subjects, who in her conduct see nothing inconsistent with her status as Head of their

But suppose that the Queen were in the habit . The Untholic Church recognises the validity of

lay baptism in general, not of Episcopal baptism in the law. Having participated is all Thomas is a sacrament, and cannot be reneated whe is a participated in all Thomas ministered by an Anglican, or a Mathodist. is a sacrament, and cannot be remarked whether ad-

of annually residing for some months in a Catho. ic country, in a country of which the Catholic eligion was the established religion, in the same ense that Protestant Presbyterianism is the esabliabed religion of Scotland: and that under Montreal, we read as under :hese circumstances. Her Majesty were in the constant habit of attending Mass, and or accept ng the religious ministrations of a Catholic Clergy. Would not the Protestantism of the British Empire be inflamed to madness by such spectacle? Would not the press give vent to ot the Queen be taunted with apostacy, and reroached with having been guilty of conduct unbecoming both her civil status as Sovereign of a the Holy Protestant Faith. Protestant Empire, and of her ecclesiastical status as Head of a Protestant Church? What THE FORTY HOURS.—Boston: Patrick Donawould Mr. Whalley say? what would Mr. Newdegate say? what would the company of Anglican Bishops say to such proceedings? The throne of Her Majesty would be endangered by such conduct on her part; though not only with-Protestant country in which she may chance to Devotion. find herself. Does not this simple fact determine whether the Church of England should be classed amongst the Catholic, or the anti-Catholic denominations?

How then any same person can entertain the idea of a corporate union of the Church of England with the Catholic Church; of that body of which the Queen is the only head upon earth, and gentlemen. We noticed several of the hon, with that which recognises the Pope as the successor of St. Peter, as its bead is-to us incon. ceivable, and incredible did we not know that the heart of man is deceitful above all things. The Ritualists wish to be deceived, and they are de ceived. They wish to find some plausible excuse for withholding or keeping back their individual submissions to the Church of Christ: and so they say, " let us wait for a corporate union, when we can all go over in a body, and be received in our corporate capacity as an acknowledged branch of the Church Catholic." That day, the Ritualists, may be sure, will never come; and if in spite of the grace that has been vouchsafed them, they persist in waiting for it, there remains for them only a fearful looking forward to a judgment to come. Of all Protestants, the Ritualists appear to Catholics as in the most anomalous and perilous condition. Let us then pray for them; but let us be most careful not to say or do anything to encourage them in their monstrous delusions that they are, in any sense, anything but Protestants.

CHILD MURDER IN THE UNITED STATES. The extent to which this borrid crime prevails amongst the non-Catholic portion of the people of the U. States, and the rapidity with which the practice is spreading, have called for the notice of the Fathers of the Tenth Provincial Council of Baltimore. They devote a separate chapter to the subject, which we lay before our readers as illustrative of the morality of one of the two great Protestant countries of the world-Great Britain and the U. States. Here are the words of the taught obedience and respect for their parents. Prelates of the Provincial Council of Baltimore, and those lawfully constituted in authority over in which they do but re-echo the statements of numbers of medical men of the highest standing, and possessed of the best information :-

III. MURDER OF THE IMMOGENTS.

The abiding interest we feel in the preservation of the morals of our country, constrains us to raise our voice against the daily-increasing practice of infanticide, especially before birth. The notoriety which this monstrous crime has obtained of late, and the hecatombs of infants that are annually sacrificed to Moloch, to gratify an unlawful passion, are a sufficient justification for our alluding to a painful and delicate subject, which should 'not even be mentioned' among Christians.

We may observe, that the crying sin of infanticide is most prevalent in those leculities where the system of education without religion has been longest established, and been most successfully carried out. This inhuman crime might be compared to the murder of the 'Innocente,' except that the orimina's in this case exceed in enormity the cruelty of

If it is a sin to take away the life even of an enemy if the crime of shedding innocent blood cries to heaven for vengeance; in what language can we characterize the double guilt of those whose souls are stained with the innocent blood of their own unburn, unregenerate offspring!

The murder of an infant, before its birth ie, in the sight of God and of His Church, as great a crime as would be the killing of a child after buth, with this aggravating circumstance in the former case, that the inborn child dies deprived of the essential grace of baptism.

No mother is allowed, under any circumstances, to permit the death of her unborn infant, not even for the sake of preserving her own life; because the end never justifies the means, and we must not do evil that good may come from it.

We confidently believe that you, beloved children in Obrist, are strangers to this unnatural vice. Our words therefore are the language rather of warning than of reproof. Let these sins, dearly beloved, be no so much as named among you, as it becometh Saints. . . for know ye thi , that no one who doeth euch things, hath any inheritance in the Kingdom of Ohrist and of God. Let no man deceive you with vain words, for because of these things cometh the anger of God upon the children of unbelief. Be ye as wise, redeeming time, for the days are evil.'

days, and entivened with some smart skirmishes, our supplications, we have determined to excite agreed upon a gentleman to be their bishop and order that by uniting their prayers to ours, we Rev. Mr. Oxenden, who has a benefice in Kent, the heavenly light, that so we may establish in and enjoys some reputation as a literary man .- I this Council all that can contribute to the selva-The Synod was closed with "three rousing tion of Christians, and to the greater glory, hapcheers and a benediction.

TERRIBLE, INTRIGUES OF THE JESUITS. Can any fellow understand what it means? In a report given by the Montreal Witness of the 13th inst. of a meeting of the Presbytery of

"Mr. McKay (elder) referred to the gigantic efforta being made by the Roman Catholics to train their students in English, and by having at the Jesuit Oburch, every Sanday evening, a Church of England service, they attracted large numbers of Protestants to them, who insidiously became in time Roman Catholic."

This is dreadful, and should be put a stoo to entiments of indignant reprobation? Would by the Police. "Church of England service, at the Jesuit Church, every Sunday evening !" We tremble as we read of such an outrage upon

hoe. Approved by the Bishop of the Dio-

This little work contains a short and simple explanation of the different ceremonies of the Holy Sacrifice of the Mass, and of the well out risk, but with general approbation, may she known devotion to Our Lord present in the attend the religious services of any avowedly Blessed Sacrament, known as the Forty Hours

> FEMALE ACADEMY-OPENING CEREMONIES. (From Ottawa Paper.)

The Academy of the Congregational Ladies was opened on Saturday morning at eight o'clock, in the building formerly known as the Victoria Hotel, by his Lordship the Bishoi, assisted by the clergy, and in presence of a number of ladies the Senators and members of the House of Commons present. His Lordship plessed the building, and celebrated Mass in the chapel of this institution, in the same apartments which the Prince of Wales occupied on the occasion of his visit to

During the service the ladies, assisted by their pupils, played and sang several pieces of sacred music in a style of rare excellence.

After the conclusion of Mass, his Lordship addressed the audience, in French, in a forcible and pathetic manner, dwelling particularly on the joy and consolation that the manguration of such educational institutions in the city afforded him in his nastoral solicitude for the moral and religious education of the rising generation. There were already here, the Ladies of the Grey Nunnery, with boarding and day schools established in three sections of the city, where a very solid and useful course of studies was pursued under their fuition. But the city was rapidly increasing in wealth and population, and such increase required corresponding educational facilities, and hence the advantage, and even necessity, of the ladies of the well-known accomplishments and high reputation of a superior teaching order, who devoted themselves exclusively to education .-His Lordship concluded a most touching and interesting discourse, by wishing the new educational institution a full measure of success in their new home.

Rev. Father Dawson, in English, then made a very able and eloquent address. He dwelt at length on the efforts of these ladies and those of their order for the promotion of education. He assured them that whilst the rules of their institutions for uniformity of discipline and order required certain general religious instruction, they were neither intended nor calculated to shake the religious convictions of their pupils as instilled into them by their parental training. They were them. And the best proof of the correctness of the principles they were taught here, was the amendment shown in their lives and conduct.

His Lordship followed by those present, then entered the large class room, where the young ladies were assembled in front of their respective desks, when Mile. Pellant advanced and read an address of welcome to his Lordship in French, to which his Lordship replied in a most gracious manner, thanking them for their kind words of filial regard and devotion.

Hon. Mr. Chauveau expressed the great satisfaction that the proceedings afforded him. Although from the Province of Quebec he felt a great interest in all that tends to benefit the capital of the Dominion, which was a common or central ground for all. With the development of the city new wants spring up, and this institution would largely tend to improve the educational facilities. There was an ample field for this new house of education without infringing on the ground already occupied by the worthy religious ladies who have been established here in the early days of the old town of Bytown.

Afterwards his Lordship and others were entertained at a dejeuner in the refectory.

LETTER APOSTOLIC GRANTING TO ALL THE FA!THFUL A PLENARY INDULGENCE IN THE FORM OF A JUBILRE, AND ORDERING PRAYERS FOR THE GENERAL COUNCIL. To all the Fuitbful who shall see this letter.

POPE PIUS IX. Health and the Apostolic Benediction.

No one can be ignorant that we have decreed the opening of an Œcumenical Council in our Valican Basilica on the 8th December next, the day consecrated to the Immaculate Conception of the Blessed Virgin, Mother of God. Since that time we have never ceased humbly to pray with fervour, and to supplicate the Father of lights, from whom cometh down every best gift, not therefore partakers with them. . . See there- and every perfect gift, to send down the wisdom fore how you walk circumspectly not as cowise but that sitteth by His throne,' to remain with us, to work in us, that we may know what is agreeable to Him. That Almighty God may deign After a lengthy session extending over several to listen to our prayers, and incline His ear to our Anglican fellow citizens have at length all the faithful to greater piety and devotion in metropolitan. The choice has fallen upon a may obtain the aid of His all-powerful arm, and piness, and peace of the Catholic Church. And