

The True Witness.

AND
CATHOLIC CHRONICLE,
PRINTED AND PUBLISHED EVERY FRIDAY
At No. 663 Craig Street, by
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.
The True Witness can be had at the News Depots. Single copies 3d.
To all subscribers whose papers are delivered by carriers, Two Dollars and a half, in advance; and if not renewed at the end of the year, then, if we continue sending the paper, the subscription shall be Three Dollars.
The figures after each Subscriber's Address every week shows the date to which he has paid up. Thus "John Jones, August '63," shows that he has paid up to August '63, and owes his subscription from that date.

MONTREAL, FRIDAY, MAY 27, 1870.

ECCLIASTICAL CALENDAR.
MAY—1870.
Friday, 27—St. Mary Magdalene of Pezzi, V.
Saturday, 28—St. Philip Neri, O.
Sunday, 29—Sunday within Octavo of Ascension.
Monday, 30—Of the Octave.
Tuesday, 31—St. Angela Merici, V.
JUNE—1870.
Wednesday, 1—Of the Octave.
Thursday 2—Octave of the Ascension.

NEWS OF THE WEEK.

The Irish Land Bill is still before the House of Commons. In the Lords, the Bill for legalizing marriage with a deceased wife's sister has been rejected. Press prosecutions are the order of the day in France, and in general the Government succeeds in getting a verdict.
We may shortly expect to hear interesting tidings of the progress of the Red River expedition. The men of whom it is composed were at last accounts in good health and spirits, and though we do not expect that they will have to burn a single cartridge, we have no doubt that there is plenty of fight in them. The reports about a Fenian expedition seem to be much exaggerated, if not altogether groundless. Of Riel's intentions we are ignorant, but we expect that the wise, just and conciliatory policy of the Cartier-McDonald Cabinet will leave him without a supporter, should he purpose to continue his opposition. As the course of the expedition will be anxiously followed by thousands in Canada, we may mention that the Messrs. Dawson Bros. of Great St. James Street, have just published a most excellent pocket map of the district through which the troops will have to march, and which we have much pleasure in commending to all who take an interest in the subject.
The Gubord Case, in appeal, was brought up in the Court of Review on the 20th inst. It is expected to occupy the remainder of the term.
The want of rain in some parts of the country is causing a little uneasiness to the farmers.—Fires in the woods in the district of Ottawa have already done a good deal of damage.
It is confidently reported that Espadero has accepted the Crown of Spain. The health of Sir John McDonald continues to improve. The Red River expedition is on the move. By latest instructions from the U. States authorities all vessels not carrying troops or munitions of war will be allowed to pass through the Sault Ste. Marie canal.

THE COUNCIL.
We have received through the N. Y. *Catholic World*—to whom we tender our thanks for its courtesy—a copy of the Constitution of Dogmas concerning the Catholic Faith, promulgated in the third Session of the General Council of the Vatican. The document being of great length, we content ourselves with publishing the text of the Canons:—

CANONS.

I.
OF GOD THE CREATOR OF ALL THINGS.
1. If any one shall deny the one true God, Creator and Lord of things visible and invisible; let him be anathema.
2. If any one shall unblushingly affirm, that besides matter nothing else exists; let him be anathema.
3. If any one shall say that the substance or essence of God, and of all things, is one and the same; let him be anathema.
4. If any one shall say that finite things, both corporeal and spiritual, or at least spiritual things, are emanations of the divine substance; Or that the divine essence by manifestation or development of itself becomes all things; Or finally, that God is universal or indefinite Being, which, in determining itself, constitutes all things, divided into genera, species, and individuals; let him be anathema.
5. If any one do not acknowledge that the world, and all things which it contains, both spiritual and material, were produced, in all their substance, by God, out of nothing; Or shall say that God created them, not of his own will, free from all necessity, but through

a necessity such as that whereby he loves himself;
Or shall deny that the world was created for the glory of God; let him be anathema.

II.

OF REVELATION.

1. If any one shall say that certain knowledge of the one true God, our Creator and Lord, can not be attained by the natural light of human reason through the things that are made; let him be anathema.
2. If any one shall say that it is impossible, or inexpedient, for man to be instructed by means of divine revelation in those things that concern God, and the worship to be rendered to him; let him be anathema.
3. If any one shall say that man cannot, by the power of God, be raised to a knowledge and perfection which is above that of nature; but that he can and ought of his own efforts, by means of constant progress, to arrive at last to the possession of all truth and goodness; let him be anathema.
4. If any one shall refuse to receive for sacred and canonical the books of holy Scripture in their integrity, with all their parts, according as they were enumerated by the holy Council of Trent;
Or shall deny that they are inspired by God; let him be anathema.

III.

OF FAITH.

1. If any one shall say that human reason is in such wise independent, that faith cannot be demanded of it by God; let him be anathema.
2. If any one shall say that divine faith does not differ from a natural knowledge of God, and of moral truths; and therefore that for divine faith, it is not necessary to believe revealed truth on the authority of God who reveals it; let him be anathema.
3. If any one shall say that divine revelation cannot be rendered credible by external evidences; and therefore that men should be moved to faith only by each one's interior experience or private inspiration; let him be anathema.
4. If any one shall say that no miracles can be wrought; and therefore that all accounts of such, even those contained in the sacred Scripture, are to be set aside as fables or myths; or that miracles can never be known with certainty, and that the divine origin of Christianity cannot be truly proved by them; let him be anathema.
5. If any one shall say that the assent of Christian faith is not free, but is produced necessarily by arguments of human reason; or that the grace of God is necessary only for living faith which worketh by charity let him be anathema.
6. If any one shall say that the condition of the faithful, and of those who have not yet come to the only true faith, is equal, in such wise that Catholics can have just reason for withholding their assent, and calling into doubt the faith which they have received from the teaching of the church, until they shall have completed a scientific demonstration of the credibility and truth of their faith; let him be anathema.

IV.

OF FAITH AND REASON.

1. If any one shall say that divine revelation includes no mysteries, truly and properly so called; but that all the dogmas of faith may, with the aid of natural principles, be understood and demonstrated by reason duly cultivated; let him be anathema.
2. If any one shall say that human sciences ought to be pursued in such a spirit of freedom that one may be allowed to hold, as true their assertions, even when opposed to revealed doctrine; and that such assertions may not be condemned by the church let him be anathema.
3. If any one shall say that it may at any time come to pass, in the progress of science, that the doctrines set forth by the church must be taken in another sense than that in which the church has ever received and yet receives them; let him be anathema.
Wherefore, fulfilling our supreme pastoral duty, we beseech, through the bowels of mercy of Jesus Christ, all the Christian faithful, and those especially who are set over others, or have the office of teachers, and furthermore we command them, by authority of the same our God and Saviour, to use all zeal and industry to drive out and keep away from holy church those errors and to spread abroad the pure light of faith.
And whereas it is not enough to avoid heretical pravity, unless at the same time we carefully shun those errors which more or less approach to it; we admonish all, that it is their duty to observe likewise the constitutions and decrees of this Holy See, by which wrong opinions of the same kind, not expressly herein mentioned, are condemned and forbidden.
We make some extracts from the Vatican:—
"On Easter Tuesday the forty-sixth General Congregation met. On the 24th of April, the third Public Session of the Vatican Council was held. The Sovereign Pontiff presided in person, and the number of Fathers present was 664. Mass was said by Cardinal Billio, after which

the prayers appropriate to the occasion were recited, and occupied an hour. The dogmatic Constitution *De Fide* was then read, and, after the unanimous vote of all the assembled Fathers had been recorded, it was solemnly promulgated. The Constitution consists of eighteen canons, which pronounce condemnation upon various modern errors on the following articles: "Of God the Creator of all things; of Revelation; of Faith; of Faith and Reason." [These we have published above.]

"Princes, who feared the approaches of Revolution more than the censures of the Church, expelled one after another from their dominions; more than forty, observes Perrone, having been driven into exile during the present century, while 'the Church survives all empires, kingdoms, and principalities, because to her alone belongs immortality.' And at this very hour, while the air is filled with the blasphemies of thousands, and almost all the statesmen of Europe, incorrigible in their conceit and blindness, are either hostile or indifferent to the Church, and multitudes are plotting against her or recruiting their ranks to reverse the defeat of Mentana; and an old man sits in majesty in the Basilica of St. Peter, surrounded by the Bishops of all Christendom, and speaks of 'peace' as though he knew not fear, and confirms by his supreme Apostolic authority the decrees which the Princes and Judges of Israel submit to his irrefragable sanction, and the world looks on in amazement at a spectacle which it cannot prevent or disturb, and knows not how to interpret. And all this happens because Jesus Christ is God, because when Peter said to Him, 'Thou art the Christ, the Son of the Living God,' He gave to His first Vicar that promise which only God could fulfil: 'Thou art Peter, and upon this Rock I will build My Church.'

PASTORAL LETTER OF HIS GRACE THE ARCHBISHOP OF QUEBEC ON THE OCCASION OF HIS RETURN FROM THE ECUMENICAL COUNCIL OF THE VATICAN.

CHARLES FRANCOIS DALLAGRON.

By the mercy of God and the favor of the Holy Apostolic See, Archbishop of Quebec, Assistant at the Pontifical Throne &c.
To the Clergy Secular and Regular, to the Religious Communities, and to all the Faithful of our Archdiocese, Greeting and Benediction in Our Lord.

Finding myself once more in your midst, Dearly Beloved Brethren, the sentiment which predominates in our heart, and which we also desire to express, before all things, is that of a lively and tender gratitude towards the Divine Goodness for all the blessings vouchsafed to us, during the long pilgrimage we have just accomplished.

It has been given to us, in effect, to assist at the Great Ecumenical Council of the Vatican: at that solemn assemblage of all the Chief Pastors of the Church, under the eye and the august presidency of the Pastor of pastors, the successor of Peter, the Vicar of Jesus Christ!

What an assemblage, Dearly Beloved Brethren, is that of the eight hundred Bishops, brought together, at the call of their Chief, from the North, from the South, from the East, from the West and from all parts of the earth, to the Centre of Catholicity, the Eternal City!

How truly worthy of the admiration of angels and of men is the spectacle of these Princes of the Church, adorned with their sacred vestments placed in admirable order, according to the degrees of the holy hierarchy, in the immense and resplendent chapel of the right arm of the incomparable basilic of Saint Peter,—having at their head, in all the majesty of his sublime dignity and of his supreme authority, the Pontiff King, the great and glorious Pius IX., whom they surround with their love and their most profound veneration—bringing and presenting to Him the tribute of respect, of submission and of filial piety of the two hundred and fifty millions of Christians of the whole world, who acknowledge Him for their common Father, and of whom they are the pastors and the faithful interpreters;—having all, among themselves, and with the Holy Father, but one heart and one soul,—like Him occupied with, and like Him treating of, the great interests of truth, of justice, of religion and of the salvation of nations, and thus offering, in the ineffable union of their thoughts, of their design and of their action, to every man capable of understanding it, a sensible, a living, an immortal demonstration of the marvellous unity of the Church of God.

What honor then for us, and what happiness to have been called not only to contemplate this great spectacle, but moreover to take part in this august assembly; to become part thereof and to labor, according to our strength, in concert with our brethren of the Episcopacy, at the eminent and truly divine work which it proposes to accomplish for the greatest glory of God, and for the salvation of his people!.. And this favor could we, without ingratitude, overlook to-day, and dispense with inviting you to join us, that we may together return humble thanks to the Lord? For it is as your Archbishop that we were called to this Council; it is on your account that God has granted us the grace to attend it; it is in our quality of chief pastor of your souls that we have taken part therein; and it is also in the

interest of the salvation of your souls that we have there labored. . . . A part of our happiness redounds therefore to yourselves, and, for this reason, is it not just that you share our gratitude, and that you help us to perform this duty, as it is becoming, and as we beseech you.

To this first grace, which we have in common with all the Fathers of the Council, the Lord, in His infinite goodness, has been pleased to add another, most particular to us: despite the fatigues of a long journey, despite the extreme weakness of our constitution and of the exhausted state of our feeble temperament, despite the insalubrity, for us, of the Roman climate, he has not permitted us to succumb: he has sustained us; he has preserved us, and brought us back to our dear country, with the cherished hope of being enabled to do something for his service and for yours. . . . Oh! that we are grateful to Him for this last favor, and that we feel constrained to thank Him! . . . But we have the intimate conviction that it is through your fervent prayers, that it has been granted to us, and that it is to you, after God, that we are indebted for it. You therefore have a claim on our most sincere gratitude, you also, Dearly Beloved Brethren, and we feel truly happy to be able to offer you here the liveliest expression thereof.

The state of our health, it is true, has not permitted us to remain unto the end of the Council, as we would very much have wished, and it has caused us great pain to be forced thus to come away from it before the time. But we have needs been consoled by the consideration that such was the holy will of God, who did not deem us worthy to share longer the apostolic labors of that venerable assembly, and to witness the glorious crowning thereof; and, let us say it in all simplicity, our sorrow has been greatly alleviated by the hope to see at last the end of our long sufferings; by the thought also of the joy we would feel to see you once more; and finally by the desire to bring you sooner the Holy Father's Benediction.

This august benediction, which you, as well as we, value so much,—on the Sunday which preceded our departure from Rome, we knelt at the feet of His Holiness to request of him. The Holy Father loves with all particular love his children of Canada. He knows their spirit of faith and of piety, their love for the Holy Church and for his sacred person. You have again quite recently given him a shining proof of those pious and noble sentiments, by sending to him, as you have done, your beloved sons, those courageous children, who flew to his assistance with so much joy; who have left every where on their passage so beautiful a souvenir of their good conduct; who form to day in his little army the corps so distinguished and so brave of the Canadian Zouaves: generous and heroic young men, who, one and all, burn with the desire to shed their blood in defence of the holy cause. This desire of their heart, worthy of their faith and of their valour, we may well proclaim, and we are happy to proclaim, it here, since we have heard them ourself express it more than once. These soldiers without reproach, who, by their perfect discipline and by the example of their piety, bring so much honor as well on their religion as on their country and their families, and who, by all those noble qualities, have conquered the high esteem of their military chiefs: these Canadian Zouaves, in fine, have also become the object of the all special affection of the Sainly Pontiff; and, and it is easily understood, this paternal affection must naturally extend to their parents who have sent them, and to all their countrymen. . . .

It was therefore with all the marks of a tender affection, and with effusion of heart, that the Most Holy Father, rising and standing up, pronounced the following apostolic Benediction, which he has commissioned us to bring to you and to give you in his name, as we intend to give it to you this day, and by these presents:

"Benedictio Dei omnipotentis, Patris, et Filii, et Spiritus Sancti descendat super te, et super omnes fideles tuos; super Clerum ac populum tuum; super seminarium tuum, atque super universitatem et omnia collegia tua; super communitates ac omnes domos instituitioneque religiosas tuas, ac tandem super omnes parentes ac familiares tuos; et maneat semper. Amen."

"May the Benediction of Almighty God, of the Father, and of the Son, and of the Holy Ghost, descend upon you and upon your whole flock: upon your Clergy and upon your people; upon your seminary, your university and all your colleges; upon your communities, your religious houses, and institutions; upon all parents and their families; and may it abide with them for ever and ever. Amen."

Such then is the benediction which the Holy Father has given you, with so much love, and which we have the happiness to day to bring to you from him. It is the benediction of God himself, which, as the Vicar of Jesus Christ, he has the right to give to his children. God grant that we never render ourselves unworthy of it, that, according to his prayer and the paternal wish of his heart, it may thus eternally rest upon us.

(To be continued in our next.)

The Montreal *Witness* of 18th inst., quotes from an English paper, to show why Convents should be inspected by Government "Jacks." The reasons assigned are three fold:—

1.) "The Saurin case is only a year old, and no Protestant was concerned in it: yet it proved to demonstration that deadly cruelties may be, and are perpetrated in British Convents."
2.) "The case of Barbara Ubyrk is fresh in every one's memory. Europe shuddered at the horror of it. Why then should there not be a trustworthy inspection of convents?"
3.) "Three ladies—(English Protestants)—who were spending the winter in Rome were called upon between eleven and twelve o'clock midnight of a recent Thursday, by three soldiers and one police agent." After a short interval they were notified to quit Rome.

This is the stuff that passes with evangelicals for arguments. To it we reply:—

(1) In the Saurin case, not only was no case of cruelty made out against the Lady Superior, and Sisters of the Convent in question, but the learned Judge who presided at the trial, himself a Protestant, summed up strongly in their favor.

(2) In the case of Barbary Ubyrk, the insane Cracow nun, the result of a rigid scrutiny and public trial under circumstances the most unfavorable to the defendants, was simply the public acquittal of the Nuns, and their triumphant vindication.

(3) The three English Protestant ladies at Rome were the tools of the revolutionists, and the agents through whom they carried on their guilty correspondence with their accomplices in Rome; much as a few years ago, there was in London a person called by courtesy a "gentleman," and who in fact was a member of the British House of Commons—by whose favor and connivance the "Apostle of the Dagger," and prince of cut-throats, Mazzini, carried on his murderous intrigues in England against the rulers of countries in peace with England. The Pontifical Government might well have sent the "three ladies" to stand their trial, for their offence, and treated them to a taste of the discipline which the Yankee Government inflicted upon political offenders at the Dry Tortugas, and which the British Government administers to O'Donovan Rossa, and other Fenian prisoners. It contented itself, however, with ordering them to leave Rome, and is therefore rather to be criticized for its lenity, than blamed for "bigotry" and "tyranny."

But we forget ourselves; we are overlooking the fact, that, with Liberals and Evangelicals, it is axiomatic that all manner of plots and conspiracies against Catholic Governments are lawful and praiseworthy; and that to the assassin, or suborner of assassins, who, like Mazzini, furnishes the money for the crime, and puts the dagger with a *lay s lazuli* handle, which he dare not himself grasp, into hands stronger than his own, all manner of sins shall be forgiven, if only his intended victim be a Papist; whilst no punishment is too severe for those abandoned Fenians, who dare to rebel against the majesty of the British Empire.

But may we be permitted to ask: if inspection be such a good and necessary thing in the case of Catholic Ladies, and Convents, why should not the domiciles of evangelical editors, be subjected to the same process? why should not their inmates be submitted to the same inquisitorial proceedings, and compelled to answer any string of questions that it might please the visitors to propound? "Deadly cruelties," it can as well be argued in one case as in the other, "may be," and therefore "are perpetrated" in the private residences of the most evangelical and sleek-faced of men; whereupon a commission should at once issue to inspect, to smell, to ferret in the coal-hole, to rummage amongst the dirty linen, to look under the beds, and to demand answers to such a string of questions as these:—

"Have you ever been bankrupt? and if so, how often?"

"To what extent have your creditors been losers? Have you ever been trusted with goods to sell on commission?"

"Have you ever been openly convicted of lying and slandering, and compelled by a Scotch nobleman to eat your own nasty words? Were you ever threatened with a horsewhipping?"

We need not continue our list; but the style of questions that might appropriately be put, will suggest themselves naturally to our readers. If the game of "inspection" is to be commenced, let it be carried out fully and fairly; and by all means, we say, let the advantages of it be extended to those first, who are so anxious to apply them to Catholics and to Religious Houses.

The Montreal *Witness* of the 19th May reproduces from the *World* some statistics of the operation of Protestant divorce laws as illustrated in the State of Ohio. They speak more eloquently in support of the Catholic position on the Marriage question, than the best sermon that ever was delivered.

From these statistics it appears that since 1868 to 1870 the number of divorces decreed by the Civil Courts in Ohio have increased from 937 to 1003; and that "the average of divorce to Marriage is as 1 to 28." "At this rate" continues the writer—"in ten years, Ohio allowing for the increase in population, will have 300,000 Marriages and 10,000 divorces." * Is it not at