

The True Witness.

AND
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MONTREAL, FRIDAY, FEB 25, 1870.

ECCLIASTICAL CALENDAR.

FEBRUARY—1870.

Friday, 25—Obit of St. Peter at Antioch.
Saturday, 26—Of the Immaculate Conception.
Sunday, 27—Of the Ascension.
Monday, 28—Of the Perse.

MARCH—1870.

Tuesday, 1—Of the Perse.
Wednesday, 2—Ash Wednesday.
Thursday, 3—Of the Perse.

We have been requested to state that it is untrue that the Sisters of the House of Providence of Kingston were collecting in the City of Montreal.

NEWS OF THE WEEK.

On Tuesday, the 15th inst., Mr. Gladstone asked leave from the House of Commons to bring in his long and anxiously looked for Bill for Land Reform in Ireland. We give an abstract of his speech on this important occasion:—

He referred to the day on which he introduced the Irish Church bill when other measures to meet the demands of Ireland were promised, and said he would now proceed to fulfil that promise. He recapitulated the history of the land question since 1832. The necessity for its settlement was now generally admitted. He hoped there would be a union of all parties in favor of the proposed reform. The best talent of the Kingdom had been applied to the solution of the problem. It must gratify the Irish people to see England giving years of ungrudging labor to the understanding and redress of their grievances. The recent agrarian outrages were not due to the revival of this question, they were not of frequent occurrence in the agricultural sections, and were rare in the purely Celtic ones. Irish land tenants were widely different from those of England and Scotland. The Irish landlord usually differed from his tenant in politics and religion, and seldom lived on his estate. The tenant was bound to improve the land, but was often deprived of the crops he had planted. The people believed the soil was their own, that it had been taken from them by conquest and confiscation. During the past years while the value of labor had remained stationary, the cost of living had increased, and the progress of Ireland had been misdirected. Half a century of legislation had done nothing for the smaller land holders or the peasantry. Mr. Gladstone then reviewed the legislation on this subject since the Act of Union, and continued: Emigration was a good method of relief when voluntary, but when it became compulsory, and men were compelled to leave, who were willing to remain, it was evil, and angered its victims. In the West of Ireland, where the tenant was least secure the value of the land had not doubled in ninety years, while in England it had trebled within that time, and in Scotland, where the tenant was most secure, it had increased six fold. Mr. Gladstone then enumerated the features of the bill which he proposed to introduce. It provided for security of Tenure for the facilitation of transfer and purchase of lands, for loans to tenants desiring to buy, and to landlords to enable them to reclaim waste lands. The new law is to be administered by a court of arbitration. Ulster customs are to be recognized; improvements giving value to land are to be paid for; evictions for non payment of rent are to be barred; claims against tenants; notices to quit are to give the tenant one year's time from the end of the current year; and the county cess is to be divided between landlords and tenants. The bill will be read a second time.

The state of the Queen's health is exciting a little uneasiness. Her disorder is described as a neuralgic affection aggravated by exposure and mental uneasiness, and accompanied by loss of sleep. Her subjects throughout the world will pray earnestly for her restoration to health, and that she may long be spared to rule over them.

A Mr. William Cobbett brought an action against His Grace the Archbishop of Westminster to recover the sum of £100 penalty, under the celebrated Penal Act of Lord John Russell. This blessed law condemns any Catholic Bishop in England or Ireland using his proper title, to a fine of £100, to be recovered at the suit of any person, taking action with the consent of the Queen's Attorney General. In this case that consent had not been obtained; and Mr. Cobbett's suit—much to the disgust of that champion of the Gospel as By Act of Parliament Established—was dismissed.

The English press, notably the Pall Mall Gazette, indulges in speculations as to the nature, and probable effects of the Gladstone Bright Land Bill. It will not, so the Gazette tells us, meet the expectations of the Irish; it will be received with feelings of disappointment and anger, soon to be followed by acts of armed resistance to law. It is not open rebellion that, according to the Pall Mall Gazette—the Ministry have to be on their guard against. Open rebellion could easily be met, and put down; but the mode of action that the Gazette anticipates is a general combination of the tenants of Ireland against paying rents at all. This would be

no doubt serious; and in anticipation of the difficulty, the Gazette calls upon the Ministry to take good precautions at once, for crushing out the expected organisation. The Irish papers too, some of them, take a gloomy view of the situation, and seem to anticipate no great good from the proffered legislation on the land question, which it seems now pretty certain will not contain a clause for securing to tenants' fixity of tenure, at a government valuation of rents.—Speculation is however premature. In a few days the Bill will be before the public, when we shall know what to think of it.

We still read of agrarian outrages in Ireland, and of course the English Protestant press is virtuously indignant in denouncing these politico-social crimes. All Christians must denounce them; but of all men, Englishmen should be the most reserved in their censures, and should be careful to impute the crimes of Ireland to their true cause; i.e. long continued misrule. But for these crimes, generated by ages of oppression, Ireland would be the bright spot in the Empire; for even with all its bitterness, the London Times in an editorial on the state of Ireland, is, by force of facts, compelled to admit that:—

"The fact ought to be published and insisted upon, that life and property in Ireland—setting aside the exceptional case of agrarian crime—are less exposed to serious danger than in any other part of the United Kingdom."

It is not necessary to attempt to palliate the guilt of what are called "agrarian crimes," but by all means let us at once insist upon the fact, so creditable to Ireland, so illustrative of the influence of Popery and the Confessional on the morality of her people, that in all other respects crimes against person and property are of less frequent occurrence in Ireland, than in any other part of the United Kingdom.

There have been no fresh outbreaks in Paris since our last: but a plot is said to have been discovered, having for its object the assassination of the Emperor, and the Prince Imperial. The plan was to throw bombs through the windows of the Emperor's apartments at the Tuilleries. The Prince Pierre Bonaparte is to be tried before the High Court of Justice, on a charge of homicide. From Spain there is nothing new to report. At Rome the Council pursues its labors, undisturbed by the clamors of the world without. We need only remind our readers that no reliance whatsoever is to be placed on the reports given by Correspondents of papers at Rome.—The proceedings of the Council are all conducted with the greatest secrecy.

The internal condition of Russia is exciting much interest, and though it is difficult to get at the truth in that despotically ruled country, enough has leaked out to show that the principles of the Revolution are there at work, and will probably bear fruit in due season. Revolution, political and social, is said to be imminent, and a cataclysm, such as occurred in France at the close of the last century, may be looked for in Russia. Many of the internal conditions of France during the latter days of Louis XV. are reproduced in Russia in the nineteenth century. Society in the last-named country is thoroughly rotten, politically and morally. Betwixt the upper and lower strata of society there is no bond of sympathy. The nobility are hated by the great mass of their former serfs, and when the hour of vengeance shall strike, it is to be expected that the retribution will be terrible.—To a consciousness of this, to a knowledge that conspiracy has spread its network over his dominions, and to a fearful looking forward to judgments to come, are attributed the mental sufferings of the reigning Emperor.

In our Provincial Parliament things have been going on in the usual way. Long speeches, mutual recriminations, much cry, and little work.

By later telegrams we learn that the Carlists are again up and stirring in Spain: we hope with better luck than last time. The Irish members of Parliament have agreed to support the Gladstone-Bright Irish Land Bill, which it is expected will pass its second reading without much difficulty. From what has leaked out as to its details it seems to have given little satisfaction in Ireland, for the telegram says, "The Irish national papers continue to denounce the new Bill."

THE COUNCIL.

The annexed extracts are from the Vatican, published weekly with the London Tablet expressly to keep the Catholic public informed as to the great events at Rome.

On the question of Papal infallibility under certain conditions the Vatican says:—

"It may be well to observe that there is a complete misconception in the non-Catholic world as to the manner in which this question has come to assume so prominent a place. It is neither, as the world imagines, the Pope nor the Jesuits who are responsible for it. Long before the Council was summoned, there had been a movement on this subject among the faithful in various parts of the world. Venerable Bishops and learned theologians had expressed the opinion that the doctrine of the Infallibility of the Pope, when teaching *ex cathedra* on questions of faith or morals, was ripe for definition. The announcement of Pius IX. of his intention to call a General

Council gave an additional impulse to the movement. In all nations, and among all classes, lay and clerical, there arose a spontaneous utterance of a new and ardent hope. Bishops of different countries encouraged this hope by declarations of sympathy and approval so emphatic, that the faithful could not but be confirmed in cherishing it. They were plainly told, by authorities whom they revered, that they were justified in doing so. At length it became apparent that an overwhelming majority of the Bishops, and a corresponding majority of the faithful in many lands, desired the definition. The memorial presented to the Commission of Postulata is a sufficient evidence of the former fact. Meanwhile, so far as we know, the Holy Father, whose prerogatives are in question, has not only taken no step whatever, nor authorized any one to do so, to bring the matter before the Council, but the Bull of Indiction does not contain the remotest allusion to it. It is the cry of the Bishops, of their clergy, and of their flocks, which has made itself heard at Rome, and none of these would accept the reproach that they are attempting to coerce or dictate to the Council. They bear their own testimony to a doctrine which they believe with all their hearts, and then humbly leave the decision to the Holy Ghost, by Whom all the decrees of the Vatican Council will be ultimately controlled. As to the opposition, so called, which the demand for the Definition has provoked, and the motives of prudence and expediency upon which it is based, we may be sure that the advocates of abstinence have only at heart the welfare of the Church; and that if the question be brought before the Council, the fact of their being a minority will not deprive their arguments of any weight which really belongs to them, nor prejudice their unquestionable right to defend their own views. The document in which they have announced their reluctance to enter upon the subject, said to be drawn up by Cardinal Rauscher, who has so nobly defended the honour of the Church in the Austrian Empire, is reported in the Morning Post of the 27th to have been signed by 35 German or Hungarian Prelates.

"If the Council, contrary to general expectation, should leave the whole subject as it was defined by the Council of Florence, all who most earnestly desire another and a different result will regard such abstinence as more agreeable to the will of God.
"We are now acquainted with the doctrine of the fifteen Archbishops of France. Each of these venerable Princes of the Church seems to surpass the others in exalting the sublime dignity of the Vicar of Christ.
"An observation, attributed to a French bishop, is said to be much quoted in Roman society. We can only, as Herodotus used to say, repeat the tale as we have heard it. Another Bishop of the same nation, who spoke in the Council, and is supposed to have recommended what a certain kind of prudence calls 'gentle measures,' confirmed his view by quoting the popular axiom, 'Melle capiuntur musce'—flies are caught in honey.' 'Very true,' another Bishop is said to have remarked, 'sed ut occiduntur'—but in order that they may be killed."

"It appears that certain French journals, hostile to the Council, adopt the tactics employed by our own. They announce, for example, that 'the Bishop of Chalons has quitted Rome and returned to France'; to which his Vicar-General replies, he has not quitted Rome and has never thought of doing so. The origin of the story is characteristic. A telegram from Rome to the Agency Havas, which has propagated so many untruths, said: 'L'Evêque de Chalons a parlé.' This they converted into *est parti*, and the report was credited, as usual, until it was firmly denied.
"The Annales Religieuses of Orleans relates an anecdote, on the authority of 'an Orleanese noble,' which, if it be true, will be read with pleasure by the friends of Mgr Dupanloup. The gentleman in question had the honour to be invited to the palace of Prince Rospigliosi, where among other eminent and distinguished persons, he met the Bishop of Orleans. On this occasion he heard the Bishop make the following remarks, which the Orleans journal prints: 'I have the greatest admiration for the character of Pius IX. as King, and submit without any reserve whatever to his supreme authority as Head of the Church. If the Pope had summoned us to Rome to accept and sign doctrines prescribed by himself, I should have hastened to obey with the eagerness, I will even say, with the blind submission of a son. But he has summoned us to discuss doctrines not yet reduced to a formula, and I think that in discussing them I am performing an act of submission and obedience.'"

SKETCHES OF BISHOPS.

An eye-witness gives a description in the Univers of the entrance of the Bishops each day into the Council Hall. Not a few go on foot, and from a distance. 'These are generally either poor Missionary Bishops, who economize for the sake of the mission dear to their hearts the modest sum which a carriage to the Vatican would cost, or Spanish Prelates, who have been robbed of everything by the pure government of Prim. It is related that a Hungarian Bishop, riding in an

equipage and escorted by bussars and valets, looked tenderly upon these pedestrians, and was heard to say: *Beati pauperes spiritu!*'

"I entered the Basilica this morning," continues the Chronicle, 'between the Bishops of Liege and Montauban. The emaciated face of the latter tells of the labours which have given him a name among the most illustrious of his order.' The two first chapels on the right of the Basilica have been converted into a vestry. Two or three gendarmes are on guard at the entrance. The Bishops here put on the rochet and mantelletta, pass before the Chapel of the Blessed Sacrament, where they pray for a few moments, and then enter the Council Hall. Here is a report of the appearance of some of them: 'This is the Bishop of Nîmes. His features are worn, and he has an aspect of suffering, but what grave nobility! He walks slowly, as though the body bent under the weight of so much learning. God preserve him to us many years! A few steps behind him comes Mgr Manning. He is smiling, and an ecclesiastic stops him to kiss his episcopal ring. He salutes graciously some whom he recognizes around him. His age begins to show itself, but there is something joyous and radiant in his air. This Prelate must be, if one may judge by his appearance, full of true and unwearied gentleness. Cardinal Bonaparte follows him, his eyes modestly cast down, breathing youth and serenity. Here are three Orientals together, covered with their wide and ample cloaks, full of dignity, and wearing the majestic beard which reminds one of the passage of Holy Scripture about the beard of Aaron. This is Mgr Mermillod, who devours time, space, and work. He has papers in his hand, and seems busy. Does he labour even when he is walking? Two minutes later Mgr Dupanloup arrives. He is talking with Mgr Bernardou, Archbishop of Sens, and shakes hands with, I think, the Bishop of Constantine. He is followed by Mgr David, Bishop of Saint-Brieuc. Here is Mgr Pie. Three Italian priests have been asking me for a quarter of an hour to point him out.'—The Vatican.

PROVINCIAL PARLIAMENT.—As we announced in our last Parliament at Ottawa was opened on Tuesday last, by His Excellency, Sir John Young, Governor General. There were present H. R. H. Prince Arthur, and a large number of the most distinguished persons of the Dominion. The Speech from the throne made allusion to the following matters, as likely in the course of the Session to be brought before the notice of the Legislature.

Having congratulated the country on the promising state of its affairs, His Excellency alluded to the troubles in the Red River district—and expressed a hope that the conciliatory measures that his government had adopted would lead to a speedy and satisfactory solution of the difficulty. The question of Banks and their Charters was next touched upon: a revision, with simplification of the laws relating to elections was recommended; as were also measures for regulating the coasting trade, establishing a Court of Appeal for the Dominion, and for taking the decennial census in 1871. The speech concluded with the announcement that the Estimates for the present year would shortly be brought down, and with an allusion to the Militia Act, and military defences of the Dominion.

We are sorry to say that in leaving the House, His Excellency slipped on the icy steps, and fell with great force, but no serious injury was sustained.

Mr. McDougall took his seat on the opposition benches, and though he offered some objections to the consideration of the speech from the throne until the papers relating to the Red River imbroglio should be before the House, his opposition was set aside, and the formal motion of the Premier for the consideration of the speech was carried.

A statement having appeared that the lately deceased Dr. Tavernier was, at the time of his death, a member of L'Institut Canadien, we are bound to give it a distinct contradiction.—Dr. Tavernier died a Christian and a Catholic, and therefore not a member of L'Institut Canadien.

The facts are simply these. The deceased did at one time, prior to 1854, belong to the anti-Catholic Society in question. About that time he left the country, and ceasing to pay his subscriptions to L'Institut, ceased of course, *ipso facto*, to be a member of that body. In justice to the memory of the deceased, his Catholic friends have deemed it their duty to clear his memory of the painful imputation of having died a member of an excommunicated society.

The measure that the Montreal Witness and his friends mete out to Catholics in Lower Canada, and they do not approve of when meted out to them by Anglican missionaries. Most bitterly does the Witness complain of the interference of the latter with the converts! in the Sandwich Islands; of whom the most striking feature is their abominable licentiousness, and the filthy diseases that are the consequence. The Sandwich islanders are, as a recent writer ad-

mits, dying out, rotten with disease. No wonder then that in spite of the theological attainments of Queen Emma, and her dogmatic infallibility, the English missionaries should seek to convert her subjects to decency, chastity and cleanliness of living, graces to which they have certainly not attained under the influence of the evangelical missions:—

SKOTLANDISM INTRODUCED INTO THE MISSIONARY WORK.—The Sandwich Islands exhibited the most successful result of modern missions in the conversion to Christianity of a whole people during a lifetime, and the establishment of schools and churches, which were attended by much the same proportions of the population as in Britain and the United States. This was wholly effected by the missionaries sent out by the American Board of Foreign Missions, and the some absolute adventures who desired a continuous life of the previous licentious habits of the Sandwich Islanders. This wonderful reformation, however, met with a disturbing influence from an unexpected quarter. The Anglo-Catholic party in England sent out a bishop to the Sandwich Islands with a number of priests, to teach the people that all they had learned of salvation by a Saviour through faith was valueless, compared with sacraments administered by men appointed in a particular way; and the bishop gained influence with the King, and so far as he could, which was not far, divided the people. When Queen Emma visited Britain she discovered the real character of the Romanizing party in the Church of England, and on her return Bishop Staley's occupation was interference with a very successful missionary work. But, notwithstanding the lesson it conveyed, but, sorry to see that a similar effort is about to be made in Madagascar, the next most remarkable theatre of successful missions. There have been mutterings of a coming storm of religious intolerance, assumption and intolerance, for some time, which have at last taken form in the appointment of the Rev. Alfred Willis, Vicar of Stratford, as Bishop for Madagascar. He is described as energetic, ritualistic and rich, and consequently, he may effect more in the way of divisions than Bishop Staley did; but we cannot imagine the state of mind that could induce any one naming the name of Christ to try to divide a people who are going forward as well as so far towards Christian light and liberty. The Ritualists and Sacramentalists send no missionaries to neglected heathen lands that we know of, but whenever a very successful work is going on they have no rest till they introduce their doctrines concerning rites and sacraments, and their exclusive right to direct and administer them.—Mont. Witness.

THE "TIMES" ON THE COUNCIL.—"Rome," says the correspondent of the great organ of English Protestant opinion, "Rome is building for ages, as she was when Hannibal was at her gates, or in earlier days when her Kings were trembling for their thrones. I believe none who tell me that she is drawing to her end. You cannot believe it here."

Yes! Even her enemies are forced to confess that Rome lives, and that there are no signs of approaching death upon her. They stand rebuked in the presence of the great power which not by arms, but by faith, rules over the world. "Rome," again says the writer quoted above, "claims to interfere with all human laws and institutions." In other words—the Catholic Church claims to be from God, and therefore not subject to man's laws—"Through her clergy she can and does, for example, exercise immense influence upon six millions of our fellow-subjects, and fellow-citizens—a fifth part of our whole people." And again:—

"She"—Rome—"can advise the people who, under our representative system enjoy a fifth of the control and management of our public affairs, including the Royal Supremacy over the Church of England, and the patronage of the Crown. No member of the Church of England can claim the slightest voice in the management of the Church of Rome; but the Church of Rome, by its influence with its six million subjects, has that much share, and a very important share, in the management of the Church of England."

Does not, or rather should not, the writer perceive how this apparent anomaly comes to pass? It is because the Church of England is a civil, or political institution—as much so as is the Admiralty, or Board of Ordnance, or the Custom House. If it were thoroughly a religious institution, Rome would have no more power or influence over it, than it has over any of the other Protestant sects, whether in the British Empire, or in the U. States. The above extract from the Times' correspondent is however an amusing commentary upon the Oath of Supremacy.

The Times in a review of a new work, thus describes the Lollards, whom modern Protestants delight to enumerate as their spiritual ancestors, and whose severe treatment by the State they denounce as Romish persecution. Hear what the Times says about these men:—

"The Lollards, who began chiefly as religious reformers, rapidly developed into anarchical Communists, and in some of their tenets surpassed the excesses of the Puritans in later times. This was the case especially in their detestation of music in religious worship, and in their sour and gloomy Sabbatarian notions. They were opposed to any restraint on the marriage of the clergy; but they were equally opposed to any restraint on the marriage of the laity, and did not shrink from advocating the lawfulness of wedlock between brothers and sisters. Their views of Church property, too, were of a character that would be likely to startle many a country parson who now delights to think of Wycliffe as 'the Father of the Reformation'; for the Lollards contended, with more than the reverence of modern Radicals, that all Church property was in reality the Lord's property, and ought to be resumed by the laity, and distributed afresh in every case where it could be proved to be improperly or unprofitably used."

DEMOCRACY AND PROTESTANTISM IN THE U. STATES.—These two, Democracy and Protestantism have had a fair trial in the U. States. Whatever the moral condition of that country—that morality is as much the legitimate product of these two factors, as is its material status—its wealth and rapidly increasing population—the product of its physical conditions: of its vast