

The True Witness.

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MONTREAL, FRIDAY, APRIL 8, 1870

ECCLESIASTICAL CALENDAR.

APRIL—1870.

Friday, 8—Our Lady of Pity.

Saturday, 9—Of the Feri.

Sunday, 10—Palm Sunday.

Monday, 11—Of the Feri.

Tuesday, 12—Of the Feri.

Wednesday, 13—Of the Feri.

Thursday, 14—Holy Thursday.

NEWS OF THE WEEK.

Whatever may be the merits in other respects of the Ministerial Irish Land Bill, it cannot be credited with that of having in any degree allayed Irish disaffection. Popular discontent, so we are told, seems to be on the increase; and a strong stream of emigration is again setting towards the seaports; due, so says the Dublin correspondent of the Evening Post to the stringent provisions of the Gladstone Crime Prevention Bill. The Land Bill is being discussed clause by clause in Committee; the extraordinary provisions of the Crime Prevention Bill are to expire in August. There is little of interest to report from the Continent.

The Irish Crime Prevention Bill has received the Royal Assent on the 4th inst.

THE COUNCIL.

(From the Vatican.)

"The dispositions of the French Government towards the Council are still the subject of comment. No one seems to know precisely what they are. The Journal des Debats, in spite of its hostility to the Church, condemns the interference of Count Daru as both a 'mistake' and a 'contradiction.' Even the semi official organs attempt to excuse rather than to justify it. 'We believe,' says the Pays, 'that the cabinet feels too repentant for the imprudence already committed to go on with a project of which it would be an error to anticipate the approval of the Chamber, and still more that of the nation.'

"At the Council of Trent, the ambassadors represented Catholic Sovereigns and stable Governments, whereas now there is not a Catholic Government in Europe—since Jews, Protestants, and Atheists may be members of any of them—and the Minister of to-day is so uncertain of retaining his place, that to-morrow he may be supplanted by a successful rival, who can always disavow his acts and reverse his policy. Is it quite certain that the six hundred Bishops who never heard the name of Count Daru will allow his ambassador to take part in their labours? If they admit a French ambassador, they must accept all possible ambassadors, since there are Catholics everywhere, under the protection of their respective Sovereigns. Not only Spain, Italy, and Portugal—whose representatives would probably be at least as much out of place in a Council of Bishops as those of the Kings of Siam or Corea—but the Queen of England, who has so many loyal and attached Catholic subjects; the amiable King of Prussia, one half of whose people profess the ancient faith; the Czar, who is so cruel a master, and the Sultan, who is so just a protector of the same Christians; even the Emperor of China, whose own palace Pekin is overshadowed by the Catholic cathedral; all these potentates may claim to send ambassadors to argue with the Fathers of the Council, and to bid them respect what our enlightened generation calls 'the aspirations of the people.' 'But to what,' asks the Monde, 'do these people aspire? Is it to be Christians, or not to be Christians? That is the only question which can occupy the Council; all other subjects only concern it indirectly.'

"The Bien Public observes that as a diplomatic agent of France would represent at the Vatican the 'immortal principles of 1789,' he would be slightly embarrassed in dealing with any religious subject, about which modern States do not profess to know anything whatever.—Every Bishop in the Council has subscribed the profession of faith of St. Pius V., and acknowledged the supremacy of the Pope over the Universal Church. 'But ask the French ambassador if he believes in the Church, or in the Divinity of Jesus Christ, or even in God, and he will be obliged, at least in his official character, to reply: 'I know nothing about it.' And further:

at the moment in which M. Daru will despatch his ambassador to Rome, the French Government will be re-admitting M. Renan, the personal enemy of Jesus Christ, to the Chair of Hebrew in the Institute of France. Is it possible to enter the Council under better auspices? At Paris, they give an official post to a public blasphemer of Christianity, while at Rome they purpose to take part in deliberations affecting the very constitution and the most sacred interests of Christian society! It is worth adding that, according to the Memorial Diplomatique, when M. Baroche sounded several French Bishops as to their willingness to take the post which the Cardinal de Lorraine occupied at Trent, they not only refused but declared that 'if any Prelate accepted such an office they would hold no relations with him as long as the Council lasted.'

SCHEMA ON INFALLIBILITY.

"A Cologne journal gives the following as the correct version of the additional chapter 'de Romano Pontifice' which was distributed to the Fathers on the 7th inst.:

"Chapter to be added to the decree on the primacy of the Roman Pontiff, to the effect that the Roman Pontiff cannot err in defining questions of faith and morals.

"The Holy Roman Church possesses a supreme and complete primacy and principality over the Universal Catholic Church, which she truly and humbly confesses to have received with plenitude of power from Our Lord Himself, in the person of St. Peter, the Prince of the Apostles, whose successor the Roman Pontiff is; and as, above all things, she is obliged to defend the true faith, all questions which may arise in any matter of faith, ought to be decided by her judgment. And because the saying of Our Lord Jesus Christ, 'Thou art Peter,' &c., can not be set aside, what is said on this occasion is proved by actual results, since the Catholic religion and holy doctrine have always been preserved immaculate in the Apostolic See.

"Consequently, with the assent of the Holy Council, we teach and define as a dogma of the faith, that with the Divine assistance the Roman Pontiff, of whom, in the person of the Blessed Peter, it was said by the same our Lord Jesus Christ: 'I have prayed for thee,' &c., when, acting as the Doctor of all Christians, he defines what ought to be held by the Universal Church in a matter of faith or morals, cannot err; and that this prerogative of the infallibility of the Roman Pontiff applies to the same objects as those to which the infallibility of the Church extends.

"If any one should presume to contradict the present definition, which God forbid, let him know that he has fallen away from the truth of the faith."

THE TRUTH ABOUT GERMANY.

"The Central Committee of the Catholic Associations of the Diocese of Mayence has republished the 'Declaration' issued at Dusseldorf, to which representatives of similar associations from every part of Germany gave their unanimous approval. This document is dated the 4th of March, and signed, on behalf of all the delegates, by Prince von Isenburgh Birstein, Baron Franz von Wamboldt, and Baron Frederick von Oer. After professing 'the most complete confidence' in the Vatican Council, and their conviction that 'the Holy Spirit will direct it,' they say:—'The Catholics of Germany expect that their Princes and Governments will abstain from taking any step towards infringing the liberty of discussion and the decisions of the Council.'

"Mgr. de Senestrey, Bishop of Ratisbon, has addressed from Rome to his Vicar General the following mandate. 'The arrogant and scandalous attitude assumed by the Provost Dollinger, professor of ecclesiastical history in the University of Munich, towards the Apostolic See and the Bishops assembled in Rome, and the erroneous—and most pernicious doctrines which he has published in his recent writings, impose upon me the painful duty of forbidding the students of theology in my diocese from attending the lectures of Dr. Dollinger, my conscience not allowing me to expose their faith to so noxious an influence.'

THE ABBE GRATRY.

"The official condemnations of this ecclesiastic multiply. The Bishops of Frejus, Montauban, and Versailles, and the Archbishop of Toulouse, have now pronounced, in their turn, sentence upon him. 'It is an inexpressible grief,' says the Bishop of Versailles, 'to see a Priest appealing to ignorance and passion against the authority of the Vicar of Jesus Christ.' The Bishop of Frejus condemns the letters of M. Gratry as 'containing the gravest errors and revolting outrages against our Mother the Roman Church. The audacity of his calumnious assertions, a hundred times refuted, imposes upon the Bishops the painful duty of a public condemnation.' The Bishop of Saint Denis de la Reunion reproaches his 'scandalous sophisms against the six hundred Bishops of the Council who, in the full exercise of their liberty have signed the 'postulatum' of infallibility; against the successor of Peter, the Father and Doctor of all Christians; and against the Church, our common

Mother.' The Bishop of Roseau says: 'His deplorable writings would be rejected with horror by our Catholics. If they read or heard one-half of what M. Gratry and his associates write, they would take them for Protestants.' Many other Bishops are said to be preparing similar condemnations. But the following is a still more impressive fact. In the 'Annuario Pontificio' for 1870, lately published at Rome, the name of the Abbe Chaillot, who is believed to have co-operated with Mr. Gratry in his lamentable letters, is no longer found in the list of honorary chamberlains of his Holiness, nor in that of the Consultors of the Sacred Congregation of Bishops and Regulars. In the 'Annuario' of 1869 the name of M. Chaillot was printed with these titles. As this is an 'official' publication, it is evident that he has been deprived of both offices by an august command, an act of severity which needs no justification.

"We learn from the Journal de Bruxelles that a postulatium is about to be signed by many Bishops, soliciting the Vatican Council to pronounce an immediate condemnation upon the Abbe Gratry. All Catholics will hope that this sentence may be averted by timely repentance.

On Wednesday morning 30th ult., about 2 a.m., a worthy man, and a good priest, the Reverend Father O'Brien of the Seminary of St. Sulpice, and long devoted to the service of the Irish portion of the Catholic community of Montreal, was gathered to his rest, and called upon to receive the reward of his long and arduous labors. The deceased had been ailing for some time, but his friends did not believe that his end was so near, and the announcement of his death fell on them like an unexpected blow. By the orphanage of the St. Patrick's Asylum to whom he had long held the place of father, his loss will be severely felt, for they all loved him, as they had good reason to do, with the warm affection of children for their parents. The following obituary notice has been furnished to the press:—

Father O'Brien was born on the 6th of May, 1810, at Aughnaga, County Tyrone, Ireland. His family belonged to that class which, for the most part, supplied the Church of Ireland with her faithful and devoted pastors. It was independent through industry, and remarkable for that stern honesty and strict observance of the teachings of religion, which made it a fit school for the future priest.

Having completed his classical course he entered Carlow College as a student of philosophy. The success of his application to the study of philosophy was shown by the brilliant entrance examination he passed in Maynooth College, where, by the advice of his friends, he decided to continue his studies in science and theology. In Maynooth his standing in every department of study, was that of a first-class student.

It was his good fortune to belong to one of those families of which Ireland can proudly show hundreds, whose greatest ambition was to furnish to the dear old Church priests and champions as well for times of persecution as for days of peace and prosperity; and nobly did his family pay to that faithful guardian of Ireland's happiness the debt due to her constancy in days of sorrow and woe; and perhaps in all Ireland no family supplied the Church with a greater number of zealous priests—for Rev. M. O'Brien counted amongst his uncles, cousins, and other relatives between thirty and forty priests, who, like himself, devoted their talents and their life to the service and interests of their countrymen. He himself had the advantage of making part of his studies under the care of a relative, the Rt. Rev. Dr. Kelly, afterwards Archbishop of Armagh and Primate of Ireland, and with his brother, Charles, who died a few years ago, Parish Priest of Aughnacloy, received the advice and assistance of an uncle, who was Vicar General in his diocese, and Parish Priest of his native place, Tullyallon.

Big game enough, though there was a rich and flowing vein of poetry in his composition, he chiefly excelled in logic, and in the exact sciences.

Father O'Brien was ordained a priest on the 19th September, 1835. His first mission in the Archdiocese of Armagh was as Curate in the Parish of Maghrahath, County Tyrone, near his native spot. In two years, by his able instructions, and his constant attention to the duties of his ministry he secured for himself, in a remarkable degree, the confidence and esteem of the whole parish.

From Maghrahath Father O'Brien was removed to the important mission of Armagh the residence of the late Primate, the Most Rev. Dr. O'Roily. It was here the writer of these lines first became acquainted with Father O'Brien, and conceived for his rare qualities of head and heart, an esteem and love that are now re-remembered in the separation of death. During the seven years he laboured in Armagh he won the unbounded confidence of the whole flock, both rich and poor, without distinction. Kindness and firmness, wisdom and energy, were so happily blended in his character, that his advice and direction were constantly asked for, and implicitly relied on in difficulties, whether of a public or only of a private nature. The writer could cite examples of this, but in our happy state of society here they would scarcely be duly appreciated, or even understood.

At this period Father O'Brien, now extensively known as the friend and counsellor of his conferees in the ministry. Many a venerable and hoary Parish Priest would repair to the light and to the prudence of the Primate's young curate for advice in the embarrassments of his ministry.

of his venerated Primate to enter St. Sulpice. The good old Primate shed tears at parting with a priest whom he had learned to value so highly.

After about fifteen years spent in the arduous labors of the ministry at home Father O'Brien entered the solitude of St. Sulpice [the novitiate of the Society] at Paris on the 25th of February 1849, and after eight months of preparation he was admitted a member of the Company. He arrived in Montreal the 10th October of the same year, and has consequently spent twenty years and six months labouring for his countrymen in this city.

His career in Montreal may be told in a few words; it is familiar to all. At the opening of St. Ann's Church for public worship Father O'Brien was appointed by his Superior to take charge of it. There was much to do in order to meet the growing wants of the district of which St. Ann's was the centre. The youth first engaged the attention of Father O'Brien. Aided by the Seminary, he was soon enabled to provide schools, for boys and girls, and to secure the services of religious and efficient teachers. He would visit his young flock in their different schools, examine, puzzle and encourage them. He planted the holy seed of a religious training, and it is now bearing fruit. The children of Griffintown are today, perhaps, the most docile, the most intelligent children of the city. It is known that in Griffintown the position of a priest is not otium cum dignitate. Hard and constant labour by day and by night began to tell upon the strong frame of Father O'Brien. About eight years ago he requested his Superior to remove him from St. Ann's, feeling, as he said, that he no longer possessed the activity required for that mission. Since then he has been attached to St. Patrick's the first scene of his labours in Montreal. While Father O'Brien's health permitted him to appear in the pulpit, his instructions were of no ordinary stamp. His clear, strong intellect mastered his subject before he spoke it, and his object always was to make his audience see and understand as clearly as he did himself. In this he was eminently successful. In treating questions of doctrine his peculiar gift of clearness never forsook him. Neither his learning nor his close and exhaustive logic embarrassed the least educated of his hearers. All understood his simple language, and all made their own of his profound thought. Two things he could not endure in the pulpit—obscurity or display. He spoke with the simplicity of one who instructed the poor, and at the same time with the dignity and authority of a true priest. He seldom left the pulpit without leaving regrets that he did not remain there longer. In addition to his ordinary duties, he has been the Director of the St. Patrick's Orphan Asylum since 1860. For him this difficult task was truly a labour of love. He loved the little orphans, and he worked with the zeal and anxiety of a father to provide for all their wants. He managed the finances of this institution as a clever man of business, but he never swerved from a principle, not common to all clever men of business, not to contract debts beyond the means at his command. He is happy in leaving after him so many innocent little ones, whom he loved and cherished with a father's care, to plead in his favour at the bar of divine mercy.

The body of the deceased lay in state in St. Patrick's Church which was visited by crowds to pray for the repose of his soul, till Friday morning, when the last solemn services of the Church for her departed children were celebrated by the Reverend Superior of the Seminary, M. Bayle, with utmost pomp, and were attended by thousands of our citizens, mourning over the loss of a kind friend, and an enlightened spiritual director. After the Service, a funeral procession formed, and the mortal remains of this good servant of God, were carried to the Church of Notre Dame, and there consigned to their last resting place, to await the dread summons when the great Judge of the living and the dead shall summon all to appear before His tribunal to receive the rewards due to their works when in the flesh. May the soul of the faithful departed rest in peace.

A deputation to petition for the release of the Yankee raiders now undergoing sentence in the Penitentiary at Kingston, waited in the course of last week upon His Excellency the Governor General. The deputation was received most courteously, but His Excellency found himself compelled by the force of circumstances to reply to the prayer of the petition presented to him, in the same sense as that in which Mr. Gladstone replied to the various addresses for the release of the Fenian prisoners in England. Sir John Young stated distinctly that he could hold out no hopes that the Crown would extend clemency to the prisoners in Canada, so long as threats of another raid were kept up, and until the Fenian agitation had entirely ceased. The prisoners would be treated with every consideration they could expect; but the duration of their imprisonment must in a great measure depend on the action of those who were at present threatening fresh attacks upon Canada.

In the House of Commons in reply to a very similar question from Mr. G. H. Moore as to the intentions of the Government with respect to the Fenian convicts, Mr. Gladstone spoke in almost the same terms. Regretting the necessity, and expressing the hope which we have no doubt is sincere, that the necessity may soon cease, Mr. Gladstone was obliged to answer, without ambiguity, "that it would be cruel to encourage the friends of the prisoners to entertain any hopes whatever, with regard to their release," until peace be restored in Ireland, and the Fenian agitation disappear. Then, no doubt, the Government will only be too glad to throw open the prison doors, both in Canada and in England.

A strange story, susceptible however of an explanation, is going the rounds of our city papers. It appears that on the 2nd March last, a lady the wife of a Protestant minister of Montreal was received into the Beauport lunatic asylum on an order from the Attorney General. Dr. Landry of that institution having it seems ascertained that the lady was perfectly sane wrote to that effect to her husband. This seems to have produced no effect; and on the 16th

ult., the Attorney General again wrote to Dr. Landry to the effect that it was important that the minister's wife should be detained in the Asylum. Ultimately the affair having become public the lady was released by means of a writ of Habeas Corpus, and an action it is said is about to be instituted against the Attorney General for illegal imprisonment. Pending the investigation comments would be indecorous, but we may add that no blame attaches either to the Attorney General, or to the husband of the lady, who is a confirmed drunkard.

REGULATIONS FOR LENT—All days of Lent Sundays excepted, from Ash Wednesday to Holy Saturday inclusive, are days of fasting and abstinence.

The use of flesh meat at every meal is permitted on all the Sundays of Lent, with the exception of Palm Sunday.

The use of flesh meat is also by special indulgences allowed at the one repast on Mondays, Tuesdays, and Thursdays of every week after the first Sunday of Lent, to Palm Sunday.—On the first four days of Lent, as well as every day in Holy Week, the use of flesh meat is prohibited.

RED RIVER.—It seems to be confirmed that Riel has caused a man Scott to be put to death on the pretence that he had violated his parole. We regret to see that some evil disposed persons are endeavoring to introduce the religious element into this sad affair—by giving out that the Catholic clergy instigate Riel, and support him in his high-handed proceedings. Of course every intelligent person knows that this is a malignant falsehood, but unfortunately all readers of the journals are not intelligent.

It is said that a force from England, to be joined by a body of volunteers from Canada is to proceed to the insurgent district in the Spring, to enforce submission. We fear that this will lead to serious complications. The Yankees will pour across the frontier; and as the country is of easy access to them, whilst it is very difficult of access from Canada at all times, and inaccessible except through the U. States for a great part of the year, it is not difficult to foresee what must be the inevitable result of an appeal to arms.

We learn from the British Whig of Kingston that the long pending action of the Rev. M. Roche of Prescott for libel against Mr. Wm. Patrick, ex-M.P., has been finally and amicably arranged. The defendant has offered and signed an apology and a retraction, withdrawing his plea of justification, and expressing his regret that the pamphlet containing the libel complained of, should have been published, but denying that he had any part in its circulation. Upon this, legal proceedings were finally suspended, each party paying its own costs.

There has been a good deal of talk of late in our City papers about another raid on Canada by U. States citizens calling themselves Fenians. These reports are probably only sensational; and as everything of course depends upon the action of the U. States' government, which is not desirous of war with Great Britain at the present moment, we attach no great importance to them.

The story that a French Canadian had been severely beaten for attempting to cross the line of the Procession on St. Patrick's Day at Quebec, and that he had subsequently died of the injuries received, is contradicted by the Evening News. The truth is that the man was assaulted by a gang of rowdies at Palace Gate whilst the Processionists were at Mass.

The pupils of the Christian Brothers' Schools have through the hands of the Brother Visitor Hosea presented their generous contribution towards the building of a Cathedral worthy of this City. The sum so presented amounted to Three Hundred and Fifty Dollars. This fact is as creditable to the teachers as to the taught.

Sir John Young when awaited upon by the Rev. Mr. Gilfooley in behalf of the funds of a Catholic educational institution in County Carra generously presented him with a cheque for Two Hundred Dollars.

The Zouaves, whose term of service in the Papal army has expired, are expected to arrive in Montreal about the middle of this week.

LE PAPE HONORIS: Reponse au Reverend Pere Graty. By the Rev. Colin, Priest of St. Sulpice.

We feel almost grateful to the P. Graty since his attack on the memory of Pope Honoris has been the cause of eliciting this learned and noble reply from one so well qualified by natural genius, matured by careful study, for the task of refuting the slanders of the adversary. O. Felix Culpa; oh, happy fault! are we almost tempted to exclaim, since but for it we should never have had the pleasure of reading M. Colin's magnificent rejoinder.

The case of Pope Honoris has long been the