

The True Witness.

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MONTREAL, FRIDAY, JULY 1, 1870.

ECCLIASTICAL CALENDAR. JULY—1870.

Friday, 1—Octava of St. John the Baptist. Saturday, 2—Visitation of the Blessed Virgin Mary. Sunday, 3—Fourth after Pentecost. Monday, 4—St. Francis Caracciolo. Tuesday, 5—St. Norbert, B. C. Wednesday, 6—Octava of St. Peter and Paul. Thursday, 7—St. John a St. Facundo, C.

NEWS OF THE WEEK.

PARIS, June 23.—The Princes of the House of Orleans have addressed a letter to the deputies of the Corps Legislatif on the occasion of the motion made by Marquis DePiere, relative to the recall of the Princes of both lines of the Bourbon family. The Princes say: "In the presence of this proposition we cannot keep silence. Since 1848 we have protested against the law which exiled us. Nothing has justified the exile since. We come to renew our protests. It is not grace we demand, it is our right, a right belonging to all Frenchmen of which we are despoiled. It is our country which we ask, which we love, which our family has always loyally served, from which none of our traditions separate us, and whose name alone ever causes our hearts to beat. Nothing can replace our absent country."

PARIS, June 25.—It is reported that Ex-Queen Isabella of Spain, will sign her solemn abdication to-day. Marshall Bazine and other important personages will be present as witnesses. It is reported that the Emperor had another attack of rheumatism brought on by the sudden change of the weather.

In the Corps Legislatif yesterday M. Louvet, Minister of Agriculture and Commerce, explained that the Government had satisfactory reports of the crops, but no precaution or provision had been neglected to guard against a famine.

The Courier states that 2,000 persons were lost at the great conflagration in Constantinople.

LONDON, June 23.—In the House of Lords to-night was discussed the amendment to the Irish Land Bill. Baron O'Hagan, who was recently elevated to the Peerage, delivered his maiden speech. The Duke of Richmond moved an amendment reducing the amount of compensation to tenants for eviction, which was adopted. Without further action on the Bill, their lordships rose.

CORK, June 23.—Serious riots occurred here yesterday. Masters having hired a great number of Germans displacing Irish tailors. Meetings of the latter were held and a strike resolved. Yesterday afternoon the Irish tailors stopped work and soon afterwards rioting began. The strikers attacked the shops of their employees. The police charged the rioters and succeeded in restoring order. A number of citizens who volunteered to aid the police were stabbed.

WASHINGTON, June 25.—The President stated to-day that he had not determined upon a successor to Mr. Motley as Minister to England. It is certain that he does not intend to send Mr. Fisk, as that gentleman's views on several important foreign questions do not accord with the President's.

OTTAWA, June 25.—Dr. Tupper is gazetted as President of the Privy Council.

OTTAWA, June 25.—Sir John A. MacDonal was in such a favorable condition to day as to be able to go out for carriage exercise. His recovery is so far advanced that he is expected to leave Ottawa in about ten days for the sea side at Portland.

Up to latest dates by telegram, June 27th, the strike at Cork still continued, and great excitement prevailed in consequence. The Irish Land Bill is dragging its way through the House of Lords, which has made some slight alterations in matters of detail. Lord Clarendon died rather suddenly on the 24th, of diarrhoea; he was in the 70th year of his age.

The Emperor Napoleon has been recommended to try the baths of Centreville for the complaint, disease of the bladder, from which he is suffering. Queen Isabella of Spain has signed her abdication in favor of her son. We are now told that the Council will continue in session throughout the summer.

A public meeting was held in the St. Patrick's Hall on Saturday, to discuss the questions of the late Fenian raids, the duty of giving some testimony of approbation to the Volunteers, and our relations with Great Britain. The meeting was most disorderly, for it soon assumed the position of one to discuss the question of Independence. This indeed was the question at issue, and much strong feeling was elicited on the subject. Resolutions were carried indeed, but the proceedings were so confused that it is hard to say what was the real sense of the meeting.

THE COUNCIL. (From the Vatican.)

There is certainly no deliberative assembly in the world in which men would listen with patience to arguments, almost identical in form and substance, reiterated by fifty or a hundred speakers in succession. Yet this takes place, without a solitary protest, in the discussions of the Vatican Council. When men tell us that Holy Synod is not free, we have a right to ask them what they mean. Already, in the first nine sessions, thirty-six addresses, most of them occupying from one to two hours, have been delivered on the *schemata De Romano Pontifice*, and it is probable that nearly one hundred more remain to be heard. These speeches refer only to the general question; the details will afterwards be discussed, line by line and word by word, by the same speakers. And nobody will complain. Yet in our own House of Commons, which some people consider the model of deliberative assemblies, such prolixity would be promptly restrained by impatient cries of *Divide!* While in the French Chamber of Deputies the proposal of a hundred orators to repeat one after another the same observations would be met by indignant shouts of *Allons donc!* And it would not occur to anybody to say, in either case, that freedom of debate was improperly checked.

"All the Bishops," says the *Memorial Diplomatique*, quoting a telegram from Rome of the 24th of May, "who were absent from the Public Session of the 24th April, when the Pope promulgated the Canons relating to the Faith, have successively, on their return to Rome, adhered by writing to the vote adopted by the Council in that Session. Mgr Strossmayer, who had been spending a fortnight at Naples, was one of the first to transmit his written adhesion to the Cardinal Legates."

"On the 23rd of May, the fifty-seventh General Congregation was held. Mass was said by Mgr Bernardou, Archbishop of Sens. Mgr Hassoun, Patriarch of Cilicia, replied to the objections of previous speakers, and especially of Mgr Yussel on the subject of the Greeks. Addresses were then delivered by the Bishops of Mayence, Angouleme, Le Mans, and Grenoble. It is a fresh refutation of the exploded story that voices cannot be distinctly heard in the Council Hall, that not a syllable of these discourses was lost, though it is of course an advantage in St. Peter's, as elsewhere, to possess a clear and powerful voice."

"On the 24th, the fifty-eighth General Congregation assembled. The speakers were the Bishops of Sion (Switzerland), Urgel (Spain), La Concepcion (Chili), and Guastalla who all spoke in favour of the definition. The Chilian Prelate, who spoke without notes, is said to have produced a deep impression by his condemnation of Gallican ideas. Seven more Bishops obtained leave of absence, chiefly on grounds of health, including the venerable Bishop of Montauban. It is said that nearly 100 Bishops, known to be in favour of the definition, will be absent when the vote is given."

"On the 25th the fifty-ninth General Congregation was held. Mass was said by Mgr Blanchet, Archbishop of Oregon City, United States. The Archbishop of Westminster then ascended the pulpit, and addressed the Council for about an hour and three quarters, in the name of the Commission *de fide*, of which he is a member. His Grace is said to have displayed a learning and eloquence which were much admired by the august assembly. The Bishop of Galway then spoke in favour of the definition, and finally some observations were made by the Bishop of Clifton."

After an interval of two days, during which the Feasts of the Ascension and St. Philip Neri were kept with great solemnity, the Sessions of the Council were resumed. The sixtieth General Congregation met on the 22th. Mass was said by the Archbishop of Tours, after which Mgr de Senestrey Bishop of Ratisbon, addressed the Council in the name of the Commission *de fide*.

THE MONTREAL "WITNESS" ON PAPAL INFALLIBILITY.—We may perhaps assume that our contemporary pretty fairly represents the average theological attainments, and logical acumen of the evangelical section of the Protestant community. The objections that he urges against the dogma of Papal Infallibility may in that case be assumed to be those which most naturally present themselves to his co-religionists. We purpose saying a few words therefore upon this subject.

No more, or greater provocation to the Di-

vine Majesty can be imagined" says the *Witness* of June 16th, than this dogma of Papal Infallibility; in other words, no greater insult can be offered to the attributes of God, than to assert that the Pope is so guided, and restrained by the Holy Ghost, as to be preserved from error when, addressing the Church, he defines a question of faith or morals: for this is the whole extent of infallibility that is claimed for the Pope. No one pretends that he is impeccable, or that of himself he enjoys more immunity from error than does any other theologian, or bishop. All that is attributed to him, is attributed to the Grace of God: *miraculously*, and in virtue of a special promise of Christ, preserving him from the errors into which, not so preserved, he would be liable to fall, and would probably fall.

Now is this an insult to the Divine Majesty? and if it be, why is it so? Is it because the Pope is a man? But St. Paul, but the Apostles, but the Evangelists, were mere men: and if to attribute to them infallibility, or immunity from error on matters of faith and morals be not necessarily to insult God, then neither does it necessarily follow, that because the Pope is a man, as was St. Paul, as was St. Luke, as were all the Apostles and Evangelists, it is to insult the Divine Majesty to attribute to him the same immunity from error on particular questions, and under certain circumstances, as that which we attribute to the Apostles and Evangelists.

It can not therefore be merely because he is a man, and as such naturally fallible, that it is blasphemous to attribute infallibility to the Pope: for on questions of faith and morals most Protestants will cite St. Paul as an infallible authority—and yet St. Paul was a man.

But St. Paul was inspired by the Holy Ghost we shall be told: and God no longer grants the assistance of the Holy Ghost to men. Eighteen hundred years ago men might have been infallible, and their infallibility might have been insisted on without outraging the Divine Majesty, or robbing God of His peculiar attributes: but it is blasphemous to pretend that in this nineteenth century, God has the same regard for the spiritual wants of His creatures, and takes the same care of His Church, as He had, and did, a long time ago, before the days of railroads, and electric telegraphs. The age of miracles has passed: so also has the era of all direct, supernatural interference with the spiritual affairs of men.—This in its last analysis, is the real objection which Protestants entertain as against Papal infallibility. It is the argument against miracles.

The Papist on the other hand contends that God is as able now to protect His Church from erroneous teaching, as He was in the days when St. Paul wrote a letter to the Christian converts at Rome: and that if He does not do so, it is because He does not please to do so; or because, having once started His Church, and set it a-going, He is content to let the concern—as the Yankees would say—"run itself." But it is a fact, recorded in history, that Christ promised His assistance to, and continual presence with His Church, not for one century only, or for two centuries, or for any limited period, but for *all days* even unto the end of the world: and Papists believe that Christ cannot lie.

The Papist's provocation to the Divine Majesty, than which no greater can be imagined is simply this: That he takes God at His word; and believes that, as in the first century, He by the Holy Ghost raised up infallible teachers for His Church, so also He continues to work in the nineteenth. The need of such teachers is as urgent to-day as it was when, writing to the first converts at Corinth, St. Paul warned them against the divisions that even then were beginning to creep in amongst them. As in those days one man said "I am of Apollon," so to-day one man says "I am of Luther, a Lutheran;" another "I am of Calvia, a Calvinist;" another "I am of Wesley, a Wesleyan Methodist;" and another "I am of Pusey, a Puseyite and High Ritualist;" and yet again another "I am of Comte, a Positivist;" and thus divisions abound, and without an infallible living teacher, men cannot agree amongst themselves what to believe, what to do, or wherein the revelation once given by Christ consists. Is it then to insult God to hold that He, of His infinite mercy to His creatures, Whom He so loves that He submitted Himself to death, even the death of the cross for their sakes, has not abandoned them, but is still present with His Church, *miraculously* preserving her from error.

"Miraculously" we say, and it is this which preserves the dogma of infallibility from all taint of blasphemy. Were we to attribute Papal immunity from error to any virtue inherent in the man, we should indeed be guilty of grossest blasphemy: as he also would be guilty of the same, who should attribute the infallibility of St. Paul to the man and not to the Holy Ghost working within him. But of this crime we are not guilty; because, if of the Pope we predicate under certain circumstances immunity from error, we do so in child-like reliance upon the promises of Christ, and render unto Him, and to Him only, all the praise, and all the glory. We attribute to the Pope in short, nothing more than our censurers themselves attribute to men like St.

Paul, St. Mark, and St. Luke. To these, evangelical Protestants attribute infallibility in the same sense that we attribute it to the Pope when speaking as the head of, and addressing, the Church on a question of faith and morals; and if, as the *Witness* asserts—"hitherto" no one has authoritatively claimed infallibility—an attribute which belongs exclusively to God"—then the Apostles, then the writers of the several Gospels, were not infallible; and "no more or greater provocation to the Divine Majesty can be imagined" than the attributing to them an attribute which belongs exclusively to God."

But the Protestant will reply we are guiltless of blasphemy against God in this matter, even if we be in error as to the fact of inspiration, because we attribute infallibility not to the men, but to the Holy Ghost enlightening and guiding them. Even so says the Papist. Even if in error as to the fact of Papal infallibility, we are guiltless of any outrage on God's Majesty; because we attribute Papal infallibility, not to the man, but to the Holy Ghost, guiding him, and keeping him from error.

The Clerical Disabilities Bill was carried through its second reading in the House of Commons by a majority of 137 to 56, on the 26th ult. The object of this Bill is to allow ministers of the Anglican denomination, if they see fit to change their religious opinions, and to give up their preferments and situations, to return to the world as laymen, and to engage in any pursuit which it is legal for any other layman to engage in. This, as the law stands, is at present forbidden; for the rule is, "once a clergyman, always a clergyman," though, of course, this rule applies only to the recipients of episcopal ordination, and, we believe, to persons ordained ministers in the Church of Scotland. At all events the law of England is as stringent as that of any Catholic country with regard to the enforcement of obligations contracted on embracing the religious life; and it is to relax these obligations that the new Bill has been introduced.

Should it pass, the greatest gainers, in a worldly point of view, will be the converts to Catholicity of married men from the ranks of the Anglican clergy. These, as married men, with families, cannot receive Orders in the Catholic Church. Laymen they are in fact, and laymen they must remain; and yet by the law of England as at present it stands, they are forbidden to follow the ordinary pursuits of other laymen, because of their having once been ministers of the Established Church. They may not practice at the bar; they cannot qualify as physicians or as surgeons; all the professions to which by education, and antecedents, they are best suited, are rigorously closed to them. The consequence is that many of these gentlemen, well born, highly educated, accustomed to all the refinements of life, find themselves with wives and children dependent on them, reduced to a state of positive destitution—so that we have heard of cases in which some of them have been, and are still, compelled to eke out a precarious existence for themselves and families by hawking through the streets matches, photographs, and other small wares. Now though the prospect of this change to men who are in earnest about their souls, will not prevent others from doing as so many of their brethren have done before them, or from throwing up their preferments, and casting away all their worldly goods to follow Christ—yet shall we be glad if a change of the old oppressive law should enable converts from the ranks of the Protestant clergy, who chance to be married men with families, to earn an honest and respectable living for themselves and those dependent on them.

Converts from the ranks of the dissenting clergy are not liable to the restrictions imposed by law on converts from amongst the ministers of the Established Church,—the law not recognizing the validity of Methodist, Congregational, Baptist, or non-Episcopal ordinations.—The recipients of these are, as before the law of England, simply laymen, and the relief, therefore, which it is proposed to obtain by the newly introduced Bill, will apply only to persons retiring or receding from the ranks of the Government clergy.

A CONVERT TO PROTESTANTISM.—The Red River Expedition correspondent of the *Toronto Globe* tells the following amusing story, which we lay before our readers as an instance of the process by which the "Holy Protestant Faith," is propagated amongst the Indians. It matters little whether the proselytizing process be carried out at Thunder Bay, or the Lake of Two Mountains. The principle at work is always the same, and the results are the same.—Here, as told by the *Globe's* correspondent, is the process by which the babe of grace *Shababtic*, was brought to the "knowledge of the truth as it is in Jesus":—

Among the curious characters to be met with on an excursion up the Kamanistiquia is Shababtic-shab (stick), or Shab, as he is invariably called. One of the stories told of him is, that having obtained a keg of whiskey from one of the steamers, he divided it with a relative, and forthwith proceeded to render himself callous to human woes. Some less fortunate

neighbour hearing of the circumstance, basely informed the Priest, who without loss of time ran to the house of Shab's friend and upset his share of the whiskey. He then proceeded to Shab's house and taxed Shab with having whiskey. "Yes," said Shab, leaning with his arms on the railing and endeavouring to look as sober as possible, "I have got whiskey."

"Then give it to me," said the Priest. "No," said Shab, in a fit rebellion against the laws, national and clerical—"can't—come in, can't have all."

"But," said Pere Obene, "I insist upon it, and as your Priest—"

"No," responded Shab, "not my Priest: have turned Protestant."—*Globe* June 9th.

Sometimes it is whiskey; sometimes tithes; sometimes church rates, that works the wondrous change; but verily broad is the way, and many are the roads that lead to Protestantism.

METHODISM "IGNORING FACTS."—Mr. Ryerson is a man of position—of high position—nay, educationally of the highest position. But Mr. Ryerson is not truthful. Methodism seldom is. Methodism being a matter of sentiment, is imaginative, and the imagination is but too often apt to "ignore facts." Mr. Ryerson and the Methodist Conference most studiously "ignore facts." Not that we wish to assert that Mr. Ryerson and the Methodist Conference are liars. No! that would be Cornwallish and impolite. They merely "ignore facts." The "casual advantages" business was merely an "ignoring of facts"—and figures. The Methodist Conference was also an ignoring of facts; an egregious ignoring of facts. Now, Mr. Ryerson is a clergyman of standing—of high standing; nay! Methodistically considered, of the highest standing. The Methodist Conference also is clerical—highly clerical—nay! Methodistically of the highest clericality. But still they "ignore facts." The world, unfortunately for them, has a prejudice, a softness, we might say, for truth. To use the profane language of slangdom, she is "spooney on" truth. Not perhaps over truthful herself, with her wigs, and hair dyes, and false teeth, and furbelows, and chignons, she yet adores truth. So strong is her love thereof, that she is said to seek it often in the most out-of-the-way places, even at the bottom of a well. But Methodism being imaginative and begotten of the father of lies, has no desire for truth. Were she to find it tomorrow drawn up for her in a bucket from the bottom of the well, it is questionable whether she would pick it up. And not only does she not love it, but there are circumstances under which she looks upon it as a blunder and a crime. Wherever Catholicity is concerned, there she looks upon speaking the truth as a weakness, an error, a superstition and a sin. It is true that in her Synagogue she writes up that truly divine commandment "Thou shalt not bear false witness against thy neighbor." But that law is not for herself. The elect have no neighbors save the elect. The elect have no law save imagination, and imagination is not bound by facts.

On this principle of ignoring facts the Methodist Conference asserts "the setting apart of 1,400,000 acres of the richest lands in Manitoba chiefly to the priests and co-religionists of Sir G. E. Cartier." In these few words, there there are two assertions, both contrary to fact.—*There has been no land selected*, and therefore its degree of richness cannot be yet determined; and the lands promised *have not been* for the Priests and Catholics of that district. Most Methodists you meet have Romanism on the brain, and Mr. Ryerson and the Methodist Conference appear to be no exception to the rule. Because the Manitoba half breeds are a great number of them French Canadian and consequently Catholics, and because these Catholic half-breeds will share these lands equally with their Scotch and English and consequently Protestant fellow half-breeds, poor Mr. Ryerson and the Conference are greatly exercised, and declare the grant unconstitutional. In his holy horror of Catholicity, Mr. Ryerson would doubtless deprive all of any advantage. Let the poor Catholics should share in anything, the Scotch and English must be deprived of all.—Familiarly this is called "cutting off one's nose to spite one's face" and may be a truly Methodical mode of revenge, though hardly a rational and Christian one. We have said that Methodism is imaginative. One of the speakers at the Conference appears to have been peculiarly gifted. Under excitement he shares with Sir John Falstaff a very lively imagination.—"Twelve men in Kendle green?"—excuse us "twelve priests in sombre cassocks have accompanied the Red River Expedition." But the facts and the figures are against him equally as against Sir John. Pious and Prince Hal are the only "twelve men in Kendle green," and one and one Protestant clergyman are the only twelve priests that have accompanied the expedition. Dr. Ryerson and the Methodist Conference, however they may receive credit for "ignoring facts," will hardly have raised themselves in the estimation of the world for truthness, and reliability.

S. C. R. D. S.

ST. PATRICK'S ORPHAN ASYLUM PIC-NIC.—We understand that the annual Pic-Nic of the St. Patrick's Orphan Asylum will take place