

The True Witness.

AND  
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MONTREAL, FRIDAY, APRIL 1, 1870

ECCLIASTICAL CALENDAR.

APRIL—1870

Friday, 1—Precious Blood.  
Saturday, 2—St. Francis de Paula.  
Sunday, 3—Passion Sunday.  
Monday, 4—St. Isidore, B. U.  
Tuesday, 5—St. Vincent Ferrer, C.  
Wednesday, 6—Of the Feria.  
Thursday, 7—Of the Feria.

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.

NEWS OF THE WEEK.

The Bill for the suppression of agrarian outrages is being steadily pushed by large majorities through its several stages in the House of Commons. Its provisions seem to be very stringent, and several of them have encountered a determined opposition from Irish members. Journal-publiishing seditious matter are liable to have the numbers offending in this respect forfeited, and the executive is armed with extraordinary power for pursuing suspected persons, and preserving the peace. It is sad indeed that such strongly coercive measures should again be deemed necessary for the protection of life and property in Ireland. We can only hope that the effects of the Land Bill now before the legislature may have the effect of doing away with the inciting cause of what are called agrarian crimes.

The Land Bill itself will no doubt undergo important modifications in Committee. It does not, that is clear, come up to the expectations of the more advanced section of the popular party whose cry is for fixity of tenure at fixed rents. It is not easy however to ascertain the feeling toward the measure of the party most immediately interested in it, that is to say the great body of the Irish Tenant farmers. They, it is probable, when the issue is fairly presented to them will be content with a legislative change which shall give them security of tenure, if not absolute fixity: security against capricious evictions: security against arbitrary interference by their landlords with their rights as citizens of casting their votes at election times, as they please: security for the capital and labor by them expended on their several holdings. If these be secured to them, we think the great mass of the farmers will be satisfied, and peace may yet be restored to their long distracted and long misgoverned country. It will not do to be over sanguine however, for it must be remembered that wrongs, the growth of centuries, cannot be righted in a day, no matter how good and honest may be the intentions of the State doctors who have now to deal with the case.

The London Times contradicts, authoritatively, the report that the Prince and Princess of Wales are to visit Ireland soon after Easter.

The will of the late Cardinal de Bonald, one of the greatest dignitaries of the Catholic Church, stands out in amusing and instructive contrast with those of several dignitaries of the Established Protestant Church in England, lately deceased. These distribute amongst their sons and daughters, their sons-in-law, and their daughters-in-law, sums of money amounting in some cases to near \$300,000, the proceeds of their episcopal pickings. A Cardinal Archbishop of the Catholic Church dies, and his testamentary dispositions are thus commented upon by the public press:—

"The will of Cardinal de Bonald of France shows that the eminent prelate leaves very little fortune. He orders that all that belongs to him, excepting some books destined for members of his family, as souvenirs, be sold and distributed among the poor."

We know nothing more strikingly illustrative of the difference between the two Churches, than the difference between the testamentary disposi-

tions of a great Catholic dignitary, and those of a Protestant State Bishop.

We continue as usual our extracts from the Vatican, as containing the fullest and most reliable tidings from Rome as to the Council. We learn that a Papal Zouave, M. Morissette, from Quebec, was assaulted and seriously wounded when on duty at Tivoli, on the 4th inst. The stiletto is the arm with which Italian liberals, from Mazzini to Garibaldi, are the most intimate. There have been serious disturbances at Florence, the troops have been called out, and blood has been shed.

It is confidently reported that letters have been received from Rome appointing Toronto as the Metropolitan See of the Ecclesiastical Province of Ontario.

The revolutionary government of Spain is pursuing the course of tyranny, characteristic of all revolutions. Its latest act of despotism is the requiring all bishops and priests to take an oath of fidelity to the new constitution within two months. That a Government should exact from its agents such an oath is fair; but to impose by an exceptional decree such an oath on non-officials, whether lay or cleric, is a monstrous tyranny. If they violate the common laws, let them be proceeded against as other citizens are. Protestants may perhaps approve of this action on the part of Spain; but if applied to themselves, it in Catholic countries special obligations were imposed on Protestant ministers from which other citizens were exempt—Protestants would be the first to cry out against such an infraction of the fundamental principles of civil and religious liberty.

The passing of the Irish Land Bill in the House of Commons is reported by telegram; true, the thing has been done very quickly, and very quietly. We suspect that the measure passed is merely the Bill for the Preservation of Peace in Ireland.

Prince Pierre Bonaparte, after a stormy trial has been acquitted on the criminal charge, but has been sentenced, on a civil suit, to pay over 25,000 francs, about one thousand pounds, to the family of the marquis, Victor Noir, whom he shot. The Papal Zouaves about to return to Canada, 88 in number, sailed from Havre by steamer "Pereire" on the 24th March.

The Guibord case is still before the Courts. The replies of M.M. Jette, Cassidy, and Trudel for the defence, excited much admiration. The decision of the Court is expected with much anxiety, for the point at issue is of the highest importance, being no less than that of the Freedom of the Church. We have a Free State; have we also a Free Church? The Institut Canadien argues No: the Church must be the abject slave of the State.

THE COUNCIL.

(From the Vatican.)

"The discussion of the Little Catechism was closed in the twenty-ninth General Congregation, and the schema sent back to the Commission appointed to consider the questions de fide. The discussion occupied six sessions, from the 10th to the 22nd of February, and forty one Fathers took part in it.

"But the discussions in the Basilica of St Peter, as a writer in the Monde observes, constitute only a small part of the labours of the Fathers. They hold continually private assemblies, in which they examine together the questions to be submitted to them, and take counsel upon them. The Oriental prelates, we are told, meet together also, to watch over the interests of their churches, to concert methods for reuniting the schismatics to Catholic unity, and to submit to the Council and to the Holy See various measures tending to the spiritual welfare of Oriental Catholics. The missionary Bishops are not less active. They meet several times a week, and among the other benefits to be expected from the Vatican Council will be the inauguration of a new era for Apostolic Missions, and the adoption of efficacious measures for the propagation of the Catholic faith in the lands of the heathen. Many new Apostolic Vicariates, it is believed, will be created; and if in certain European countries too many now hear of the religion of Christ only to reject it, the gift which they despise will, perhaps, be transferred to races less unworthy of it.

"On the 1st of March, the Fathers composing the Commission de Fide assembled at the Vatican, to examine the first schema in its modified form. It is said that without effecting any change in the substance of the schema, which was discussed in so many sessions, the new arrangement of it is a model of force and lucidity, and that it retains all the doctrinal affirmations of the original, in spite of the efforts of a few Bishops, who wished to conciliate the prejudices of modern philosophical schools.

"The Council was to assemble in General Congregation on the 8th. The interval since the last Session has been occupied in the examination of the Schema de Ecclesia, and in preparing the written observations required by the new regulation.

THE PROTESTANT PRESS.

"The Roman correspondent of the Diplomatic Review of the 2nd instant thus appreciates

his Protestant colleagues, though his own example shows that there are among them notable exceptions. 'The task of exposing the falsehoods of the newspaper correspondents in reference to the Council and Rome might very well be dispensed with, if your readers could be persuaded to follow a very simple rule; namely, to take the reverse of whatever they read as the truth. If they do so, they would possess a very fair idea of the present state of things here in every respect.' Then he notices the Times, and its gross assertion of 'the ignorance the profligacy, the insecurity, which make Rome infamous among European capitals,' and adds: 'the truth is, that it is not infamous, except so far as the residence of the Times correspondent can make it so. The truth is, that of all the European capitals it is remarkable for the absence of all outward signs of vice, and for the quiet and order that reign in its streets.' Considering what is the habitual aspect of the streets of London, and what is the daily character of our police reports the language of the Times is probably the most curious example of impudent unvaracity which even the pages of that journal have ever contained. The same writer in the Diplomatic Review observes, that if education and knowledge are the tests by which the relative superiority of the Bishops now in Rome is to be decided, 'it will be found that the Italian Bishops, whom the Times never mentions without a sneer, are not led to the first rank, and the Germans to the last; because the theological education of the first is the best, and that of the last the most deficient, the Spanish Bishops ranking next to the Italian ones.'

THE BISHOPS OF THE VATICAN COUNCIL.

"I do not pretend," says a writer in the Conservatore of Naples, 'to be in the secrets of the aula, but I am in the habit of going every morning that the Council sits to St. Peter's, as many curious persons do, and I there study the appearance, physiognomy, gestures and bearing of the different Prelates, theorizing on their peculiarities, and drawing my own conclusions; and I give you the result of my impressions.

"After a fourth or fifth visit any man not absolutely devoid of observation begins to distinguish an Oriental from an Occidental Prelate, an Englishman from a Frenchman, a German from an Italian, with great facility. After ten visits he will be able to classify more minutely the remarkable types of each nationality. Thus, for example, among the Orientals, he will readily separate the missionary Bishops, who are of European origin, from those of the indigenous races. The former are almost all scholars of the Propaganda, and form a quid unum with the great majority of the Bishops in partibus resident in Rome, and belonging to the Roman Congregations; the latter, although exhibiting every variety of race, have a common type of rugged majesty, of grave simplicity, and of an indescribable something which, though not reaching the pitch of Oriental fatalism, is the evident expression of the immobility which has weighed down that section of the human race.

"All the Bishops of Propaganda representing Rome in nine-tenths of the globe are as one body with the Holy See.

"There remains the civilized part of the two Americas and of Europe. For the first a few words will suffice. The Bishops of its southern portion form the appendix of the Mother Church of Spain, while those of the north preserve the characteristics of their English and Irish origins. In both divisions they are a little more uncouth, and, if I may speak on so delicate a matter, more careless of external forms. They pay less regard to ecclesiastical costume, they talk more loudly and gesticulate more freely, and do everything in a more off-hand way than their European prototypes.

"Those who most resemble each other are the Italian and Spanish Bishops. The latter are strict observers of the discipline of the Council. You never by any chance meet them out of their own houses after Ave Maria, or walking unattended in the public promenades. Their composed and grave demeanour gives edification to all, so exemplary and dignified is it, and they are all, to a man, red-hot supporters of Papal Infallibility.

THE POPE AND THE BOATMAN.

"Not long ago, being in his carriage outside the walls of Rome, Pius IX. overtook the Bishops of Poitiers and Angouleme, who were taking a walk with their theologians, Canon Saive and Father Dorvan. Descending from his carriage, the Pope said to the Bishops:—'My brothers, I must join you in your walk.' His step was firm and active, and as he observed that the Bishop of Angouleme walked with a stick, he said gaily:—'As for me, I do not use a walking-stick; I like to present a good appearance to my children, and it is only when I am in the country that I allow myself one.' Pursuing their way, they found a coachman on his knees in the road, holding his horses by their bridle. 'What is your there?' my dear Michael, my poor Michael!' exclaimed the Pope. 'You have then left your oars and your boat. It is a long while since we were at Gaeta.' Then turning to the Bishops, he added:—'This good man was my boatman when I was

in exile at Gaeta.' Michael shed tears of joy in being thus recognized after twenty years by the Vicar of Christ. A little further on they came to a poor man sitting by the side of the road. The Pope went up to him, gave him his blessing, and calling him by his name, put a few pieces of money in his hand. 'Cognosco oves meas,' he said to the Bishops, with that indescribable accent of tenderness which belongs to him alone.

LIVE AND LEARN.—'We must go abroad to hear the news,' says the proverb; and in like manner, we suppose, the Catholic, if he seeks to be well instructed in his religion, to know what he really believes in matters of faith, must sit at the feet of Protestant doctors. Till we had been told so by the erudite Montreal Witness, for instance, we should never have suspected that we, or any other 'Romanists' held the following strange doctrines about the forgiveness of sins. The Witness assures us however—and of course it must be true—that, 'the Romanist who is an enlightened gentleman in all other things, will believe that if he repeats the same form of words 50 times daily, for a certain number of days, at the Pope's bidding, all his own sins or any other man's dead or alive, will be remitted by the said Pope.'—Mont Witness.

We assure our readers that we are not joking; that in this extract, we have but copied literally a paragraph which, in this XIX century, an evangelical Protestant paper publishes—and we are almost forced to believe that there are in the world idiots so gross as to believe it. Alas! in spite of our charity, we fear that this ludicrous misrepresentation of Catholic teaching and Catholic belief proceeds from malice rather than from ignorance; for Catholic catechisms are plenty, and from any one of these the Protestant, could he but read it, would learn that Catholics believe that God Himself cannot, Omnipotent though in all else He be, forgive the sinner, unless he heartily repent of all his sins, and firmly purpose never again to sin in thought, or word, or deed.

THE DIOCESE OF ARICHAU.—On the 10th February, by a unanimous vote of the Board of Cardinals of the Sacred Congregation de Propaganda Fide, the petition of his Lordship, the Right Reverend Dr. MacKinnon, was received and approved, whereby the Very Rev. Dr. Cameron, Vicar General of the Diocese of Arichau, was chosen to the office of Coadjutor to the Bishop of Arichau, cum jure successione. The vote of the board of Cardinals received His Holiness's sanction on the 13th. The Papal Brief for the consecration of the Very Rev. Dr. Cameron will be issued forthwith. This information is communicated to the Antigonish Casket.

We learn with pleasure from the Nouveau Monde that the Hon. M. Dorion is about to withdraw, and M. Geoffroy, M.P. for Vercheres has already withdrawn, from the Institut Canadien.

THE LATE FATHER SMARIUS.

(To the Editor of the True Witness.)

SIR.—The late Father Smarius, whose demise you announced in a former issue, was personally known in your city by the brilliant and fruitful retreat or mission which he preached at the Gesu, some two years ago. On that occasion, his wonderful powers of oratory were admired by all classes of the community, Protestant as well as Catholic. In view of this fact, I have imagined that your readers would be pleased to learn more of the career of this remarkable priest, from one who knew him intimately for a long term of years in the character of pupil, and who enjoyed the privilege of his unreserved confidence.

Cornelius Francis Smarius was born in Holland about the year 1823. He performed his elementary and collegiate studies in his native town, distinguishing himself not only by his good behavior, but also by his extraordinary talents. He was not yet twenty when he felt himself called to the missionary career, and sacrificing all prospect of advancement in his own country, he sailed for America and entered the Jesuit novitiate of Missouri. After the probationary course, or even before its termination, he was attached to the then flourishing college of St. Xavier, Cincinnati. There he at once made his mark. As Professor of Eloquence and Belles Lettres, he not only gave early proofs of his oratorical excellence, but likewise formed the literary tastes of scores of young men from the West and South, who remember him to this day. In 1848 he was transferred to the University of St. Louis, Missouri. There, at the early age of twenty five, by an exceptional privilege in his favor, he was raised to the priesthood, that he might preach in the Collegiate Church, at the same time that he held the important posts of Prefect of Studies and Professor of Rhetoric. Those who knew him at this period, as the present writer did, predicted a brilliant future for the young orator. His sermons, though rather more imaginative than he afterwards approved, were earnest, striking, and singularly scriptural—the latter quality being one which his preaching always retained, and which made it so pleasing and instructive to edu-

cated Protestants. In those days a sermon from Father Smarius was an event in St. Louis. It was whispered about in families from the remotest parts of the City and the Church was always crowded. His reputation was enhanced by the celebrated lecture, "On Pagan and Christian Families" which he delivered in the winter of 1850-51. This lecture—every line of which was dictated to the writer by Father Smarius, on the long winter evenings after the arduous professional duties of the day—was destined to become a vehicle of eleemosynary good which was not contemplated at the time of its composition. The author repeated it afterwards in nearly every city of the Union; he repeated it in your city, and always for charitable purposes. In this way it became an indispensable adjunct of the zealous missionary's spiritual luggage, and acquired a value in his eyes quite irrespective of its literary merit.

In 1853-54, as his talents matured, it was judged right to establish their usefulness by giving the young priest a thorough theological curriculum. Accordingly, Father Smarius went to Fordham N.Y., and for several years was engaged in dogmatic studies. In these his success was beyond all question. He not only absorbed these great exercises, but assimilated them to his mental substance. He not only unravelled scholastic intricacies for himself, but could explain them to others, and what is more difficult, as well as a better test of a true analytical turn of mind, he could adapt these abstruse searchings to the popular understanding in his sermons. As the writer remembers him, Father Smarius was nowhere greater than in his expositions of the Catechism, a species of instruction which, with Dupanloup, he singularly affected.

On his return to the West, Father Smarius was assigned to pastoral duties in St. Xavier's Church, St. Louis. This may be termed the second era of his public career. After forming young intelligences, he now devoted himself to forming the conscience of the people in the pulpit, in the confessional, and in the charming privacy of his cell. With his natural ardor, he threw himself heartily into his work. His zeal was unbounded, and he accomplished a great deal of good. God only knows the result of his labors, his counsels, his exhortations. This period was distinguished by a series of learned and instructive lectures, known as the Smarius-Marvin controversy, which were published at the time in the weekly press.

The eloquent Jesuit was unconsciously preparing himself for the third and last phase of his life—a new and magnificent field of labor. In 1862, he removed to Chicago and was affiliated to the missionary band formed by Father Damen, another of the very remarkable clergymen of the United States. Henceforth the names of Damen and Smarius are inseparable. Side by side, or each heading his own company, they have during the last eight years, traversed the country in almost every sense. Now in the far West, then away to the East; now on the lower Mississippi, then up on the banks of the St. Lawrence, in nearly every State of the Union, and in nearly every important town of each State, they have given missions. Incalculable is the good which these labors have achieved.—Sermons and instructions three or four times a day; confessions from the grey dawn till midnight, and the small hours; solemn stations of the Via Crucis, itself the most pathetic of all exhortations; public recitations of the rosary; renewal of baptismal vows; imposing reception of Catechumens and renunciations of error; private counsels; distribution of tracts and pious tokens; erections of memorial crosses,—all these, and other ingenious devices of that zeal of God's house which consumed them, made each and every one of the retreats of these missionaries a work of salvation. Literally has the face of the earth been renovated wherever they have passed. No wonder the simple people call them the "Holy Fathers." No wonder that thousands and thousands of feet hasten to their following; no wonder that thousands of hearts have been gladdened by their words, and thousands of consciences eased of their burdens at their laying on of hands. Nothing could be more touching than sitting in Father Smarius' company, to hear him recount the stupendous gatherings at his missions, the wonders of grace which he operated, the surprises of repentance with which he was cheered, and the almost miraculous incidents attending the conversion of infidels or heretics. A charming book could be made up of these anecdotes extending through a missionary career of eight years.

Father Smarius was of a plethoric habit. He himself always expected to be suddenly stricken by apoplexy. It pleased God to give him an easier death, but his end was nevertheless premature. He was barely forty-seven, and in the fullness of his magnificent powers. It was his comfort, as it is his glory, to have died in harness, laboring for his Master.

It is only after death that we come to appreciate men at their real worth. Now that he is gone, it may be truly said of Father Smarius that he was a great man. In the gifts which