

The True Witness.

AND CATHOLIC CHRONICLE, PRINTED AND PUBLISHED EVERY FRIDAY At No. 663 Craig Street, by J. GILLES. G. E. OLBERG, Editor.

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MONTREAL, FRIDAY, MARCH 25, 1870

ECCLIASTICAL CALENDAR. MARCH - 1870 Friday, 25 - ANNUNCIATION Of the Virgin Mary. Saturday, 26 - Of the Purification of the Virgin Mary. Sunday, 27 - Fourth of Lent. Monday, 28 - Of the Ascension of Our Lord. Tuesday, 29 - Of the Pentecost. Wednesday, 30 - Of the Trinity. Thursday, 31 - Of the Holy Spirit.

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 indulgence 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 the Holy Week, the use of flesh meat is prohibited.

NEWS OF THE WEEK.

The past week has not been fertile in any events of general interest. Rumors of the disposition of the Sovereign Pontiff are circulated by the Protestant press, and are flashed across the Atlantic by telegraph cable; but a little reliance can be placed on them, as on the reports we receive as to the doings of the Fathers in Council assembled, which reports are made up and seasoned expressly for the Protestant market.

Though the Gladstone-Bright Land Bill has passed its second reading in the House of Commons, it can hardly as yet be termed a success. There is amongst the Irish a good deal of opposition to it; and though it is difficult to say how far the feeling extends, the so-called nation press is loud in its denunciation. That it will undergo considerable modifications in Committee is almost certain; the chief complaints urged against the Bill as it present stands seem to us to be these: That it does not give the tenant fixity of tenure at an invariable rent, so long as that rent is paid; and that the custom of Tenant Right as it obtains in Ulster is to be made law for that Province only, whereas it ought to extend to the whole country. Measures are before Parliament to strengthen the hands of the Irish Executive, and thus to enable it to act more efficaciously for the suppression of agrarian outrages. These are of too frequent occurrence; but in all other respects serious crime is rare in Ireland, which contrasts favorably in the matter of criminal statistics with England and Scotland.

A heartless hoax, the work probably of some swindling speculator, was perpetrated the other day, by transmitting by telegraph the news of the safe arrival of the steamer City of Boston at Queenstown. The report was received here with joy, which was soon dissipated by a formal contradiction of the good news. An explanation, which is no explanation, has been given, and the mystery of the origin of this scoundrelly hoax is unsolved. It is believed that it was accomplished by tapping the wires. The Associated Press of New York have offered a reward of \$500 for the discovery of the perpetrator who richly deserves a sound flogging at the cart's tail.

France, Europe, the Catholic Church have to mourn the loss of a great and good man, a sincere Christian, a Conservative statesman, and a brilliant man of letters—the Count of Montalembert.

The deceased was of an ancient family, illustrious in the annals of France. "We are the sons of the Crusaders," was his noble boast—"and we will not be pushed aside by the sons of Voltaire." Though French by birth, and on the father's side, he had an Englishwoman for his mother, and he himself resided much in England, for whose free political institutions, the legacy of the Ages of Faith, he always professed, and no doubt felt, a profound admiration; these institutions he fondly dreamt might be established in France, forgetting that by her Revolution in the eighteenth century, France had broken with the past, and had destroyed all these social institu-

tions without which the constitutional monarchy and liberty are impossible. In a country like France but one of two modes of government is possible:—Government by corruption as under Louis Philippe; or Government by the Chassepot rifle, as under Louis Napoleon. The error of Montalembert consisted then in this—That he overlooked the impossibility of transplanting the political institutions of one country to another whose social institutions are essentially different.

But whatever may have been his errors—and who is free from error?—he was a great man; one whom in these days of indifference and political atheism the world can ill spare; and his memory will long be held in honor even by those who were his most active opponents. May his soul through the mercy of God rest in peace.

The conduct of the commander of the British steamer Bombay, in abandoning to their fate the officers and crew of the United States man-of-war steamer Oneida, with which the former had come into collision, inflicting such serious injuries that the Oneida sank a short time afterwards carrying down with her the greater part of those on board—has provoked severe, and certainly not undeserved comments from the British, as well as the U. States press. The facts seem to be these:—

The Oneida was standing out of Yokohama, whilst the Bombay was running in. It was dark; and when the two steamers perceived one another, both put their helm's a port—so it is said: nevertheless with a crash the Bombay ran into the starboard quarter of the Oneida smashing her bulwarks in, and cutting her down to the water's edge. The Bombay then steering off made for the land, paying no attention to the signal guns fired by the Oneida to summon assistance. In a short time the latter went down, bearing with her the greater part of her gallant crew to a watery grave. From the testimony of those who were saved, it appears that Captain Williams died like a brave officer, refusing to leave his post or to consult his own safety: in this noble resolve he was imitated by his subordinates. All honor to these brave men: but what shall we say of the commander of the British steamer who left them to their fate? Such cold-blooded indifference is almost incredible, and yet we fear that it is too true. The matter is being investigated, and meanwhile the Captain has been suspended. It is charged by established against him he should be suspended literally per coll.

The High Court for the trial of Prince Pierre Bonaparte was convened at Tours on the 18th inst. The Princess and children were present, and the excitement was great. A band of French radicals have it is said sworn, in case the Prince be acquitted, to avenge with their own hands, the death of Victor Noir. Barbara Ubrzyk, the insane nun of Cracow has just died in the hospital.

THE COUNCIL.

From the Vatican. On the 21st of February, the twenty-eighth General Congregation was held. After Mass had been said by the Archbishop of Toulouse, the discussion on the Catechism was resumed. On this occasion seven Fathers addressed the Council, including the Archbishops of Toulouse and Saragossa, and the Spanish Bishops of Jaen and Havana. The Archbishop of Toulouse is reported to have expressed with great energy his devotion to Roman doctrine, and to have received unequivocal marks of sympathy from all parts of the Council Hall. Mgr Martinez Bishop of Havana, displayed, it is said, the same complete mastery of the Latin tongue as the Hungarian Prelates, by whom it is habitually spoken, and produced a deep impression. The Spanish Bishops astonish their venerable colleagues by their exact and extensive knowledge of all branches of ecclesiastical science. During the debate on the 21st, Mgr Haynald, Archbishop of Kalocza, having been admonished by the Cardinal President not to wander from the true subject of discussion, and failing to observe the admonition, was called to order, and descended from the pulpit without completing his address. This act of authority is said to have been warmly approved by a great majority of the Fathers. For some time past, a large number of Bishops, lamenting the unprofitable repetitions which needlessly prolonged the public discussions, had solicited the Holy Father to empower the Cardinal President to close them, whenever the Council should express a wish to that effect, and declare itself sufficiently enlightened as to the sentiments of the Fathers on any particular Schema. Pius IX. is reported to have replied: "I do not wish any Bishop to return to his diocese without having said all which he thought it his duty to say." At length the necessity of introducing some modification of the original regulations, prescribed in the Apostolic Letter Multiplices inter, came to be generally recognized. A Decree, which will be found in another column, has been promulgated with this object by the Cardinal President. It leaves to the Fathers the most ample liberty of discussion, but obliges them henceforth to present in writing to the Commissioners any objections which they wish to urge. The substance of these objections will then be

laid before the Council by the Commissioners, and the debate strictly limited to the defence or refutation of them. Moreover, on the demand of at least ten Fathers, the Cardinal President will be at liberty at any moment to take the vote of the Council as to the period at which the discussion of any particular subject may be advantageously closed. The Council will thus, on the one hand, be the guardian of its own liberties; and, on the other, possess the power of restraining its members from any abuse of them.

"The momentous discussion de Ecclesia is now at hand, and all minds are occupied with the question of the Definition which has been so eagerly discussed outside the Council, before the Fathers themselves have approached it in their judicial character. Some think that the doctrine of the infallibility of S. Peter and his successors the Roman Pontiffs will form the subject of a separate schema, considering its vast importance; others that it will be introduced in the general schema de Ecclesia, and if so, probably in the eleventh chapter, de Capite Ecclesie. On such a subject we neither have nor pretend to have any knowledge whatever. Meanwhile, it is known, by the declaration of Mgr Hefele and others, that the counter address was not designed for publication, and some who signed it are said to be much disconcerted by its appearance in all the journals of Europe. "It is an incontestable fact," says the Roman correspondent of a well-known Paris journal, "that some of them now loudly protest their belief in the infallibility of the Pope teaching ex cathedra, and add that the reasons which induced them to sign, solely on the ground of inopportune, have lost much of their force in consequence of recent events." They seem to think that the inconveniences which might result from the Definition—such as the dissatisfaction of temporal Governments—are nothing when compared with those which would now result from silence. It is even added, we know not how truly, that some propose to write to their clergy in this sense, and that others speak of cancelling their signature. One of the French Bishops, hitherto most active in opposition, and still holding his former opinions as reported to have said: "We shall have to yield, for it is evident that the Pope is not with us. I have no longer any hope." But the period of rumours and guesses is drawing to a close. The final result of the Council, whether announced sooner or later, and through whatever preliminary conflict it may be attained, will be the edification of the Church, the renewal of peace and concord, and the diffusion of light and truth. On this point difference of opinion is impossible, at least among Catholics, who await with thankful composure the instruction which the council will one day give them.

"In the twenty-ninth General Congregation, held on the 22nd of February, Mass was said by the Archbishop of Zara and seven Fathers addressed the Council. The discussion of the Catechism was brought to a close. An interval of ten days would elapse before the next Session of the Council.

"The Roman correspondent of the Paris Union reports that in the General Congregation of the 21st of February, 'the principle orators addressed to the opposition some salutary truths.' One Prelate, he is informed, observed that "it was time to tear away the veil under which its operations were shrouded," and which the new regulation, devised to check exorbitant and unprofitable discussion, will tend to banish. The journals of the party, obedient to their instructions, already cry out against the pretended "suppression of liberty," and threaten to appeal to another Council. Like Protestants, they would like to see a Council composed exclusively of themselves and their confederates. The existing one, they have discovered, since the intentions of the majority have been so plainly announced, is not worthy of their obedience. "At Rome," says the writer in the Union, and all our own correspondents say the same, "they trouble themselves very little about what I have related to you. They have not the slightest doubt of the final and definitive triumph of truth. Even they who were disposed to accept a compromise become every day fewer in number. They all feel that a clear and explicit affirmation of the infallibility of the Pope has now become an absolute necessity. The French Bishops, whose names have been published in the papers as opposed to the definition, are far from being gratified by this publicity. Several of them are afflicted and disconcerted by it beyond measure." It is evident that we may await the end with tranquil minds. Whether it be next week or next year, it can only be the triumph of eternal truth.

ENGLISH, IRISH, AND SPANISH BISHOPS IN THE COUNCIL.

"The writer to whom we owe the anecdote about the manuscript of S. Francis of Sales speaks of some in whom we have a special interest. "I have visited several English Bishops," he says, "and found them lodged in cells, like seminarists, at the English College of S. Thomas of Canterbury. They are consoled by the progress which the faith continues to make in their country. The Irish Bishops are missionaries in their island, in America, in Australia,

everywhere. I heard the Archbishop of Tours propose to confer upon Ireland the title of the nation of Apostles, populus apostolus. The Spanish Bishops excite our admiration by their merit, learning, and piety. They are poor, for they no longer receive anything from their Government. You see them on foot in the streets, exposed to sun and rain, draped in their ample violet cloak, and wearing on their heads, the peaked sombrero, lined with green. Mgr Garcia Gil, Archbishop of Saragossa, is lodged at the Dominican Convent of the Minerva, like a simple religious. He is the great theologian of the Spanish school, as Mgr Moensillo, Bishop of Jaen, who is also lodged at the Minerva, is its great orator. Mgr Blaaco, a Dominican and Bishop of Avila, is the most eminent Thomist and Latinist of the Castilians. He is called the Bishop of S. Theresa, that Saint whom Spain calls its doctora, and whom painters depict with the pen and bonnet of a doctor. She was a true mother in Israel, and not one of those gossiping mothers whom I could name to you." He alludes to certain ladies now in Rome, not in the least resembling S. Theresa, whom the French wittily call matriarthes.

"The Bishop of Gibraltar, M. Lafond adds, who has a flock of only 18 000 souls, 'is at once bishop, parish priest, preacher, and professor. I have heard him congratulate himself on having nothing to do with the Spanish Government, and give praises to England which helps him in his good works."

ST. PATRICK'S DAY IN MONTREAL.

The Day was ushered in with a heavy snow-storm and a N.E. wind, increasing in violence as the day advanced. The day was one of the worst of the season, and never have we seen the Festival of Ireland's Patron Saint celebrated under such sad auspices. Nevertheless, nothing daunted, our Irish brothers, bidding defiance to wind and weather, met at the hour appointed, and in the order indicated in the programme, proceeded to St. Patrick's Church, where High Mass—thymic being that of Haydn's fourth—was sung and the Sermon of the Day was preached by the Rev. Father O'Brien, of Brockville:—

The Rev. Gentleman took his text from the Gospel according to St. John 15th chapter and 16th verse—"I have appointed you that you should go and bring forth fruit, and that the fruit should remain." These words he said, portray the features of the true apostle, chosen and sent by the lawful authorities. He goes he brings forth fruit, and that fruit remains. They were addressed by our Lord to the twelve apostles, and can be applied with equal force to all the apostles who have since been sent to do His work; but to none with more fitness than to the saint whom we honor to-day. He was chosen by the lawful authorities, he went, he brought forth fruit, and that fruit, after a lapse of fourteen hundred years, yet remains. God is a God of wisdom; He adapts the means to the end; He prepares agents for His work on earth—no such agents, however as man would choose, but from things in themselves weak He makes instruments powerful in the performance of His work, and sure to attain the blessed end desired. Thus He sent twelve poor fishermen to conquer the world; He made Joseph, a poor captive, the deliverer of His people; He lifted up Moses, saved from the waters of the Nile, the legislator of His people and the depository of faith and hope of the world's redemption.

In the fifth century God performed a great work. We see that at that time, in the East, berey rose its head under the folds of imperial purple; in the West, wild tribes came bounding over Europe, devastating everything in their march; Rome totters and topples down, and on every side all vestiges of civilization are effaced. In the midst of this desolation God prepares in Ireland a safe retreat for religion and science. He makes Ireland a seminary of virtue and science, whence Erin's sons would go forth to spread the light in Britain, Germany, Gaul, and Italy, carrying the illuminating torch lit at the altar of truth then burning only in Erin. A youth is born in Gaul, the idol of his parents. He is reared in the lap of piety. In the flush of his youth he is torn away from home and his endowments, from his mother and his mother's embrace, and is carried away into Ireland. There is no need to try to enlist your sympathies in favor of that youth of 16 summers. Angels of God look down on him with delight—he is dear to heaven—he is to be the father of a great nation. That youth was Patrick, the Apostle of Ireland.

Six years of captivity rolled by, and Patrick returned to his family, but not to remain. God had other designs for him. He moved him by interior grace, and Patrick resolved to devote himself to the conversion of Ireland. Many a long year did Patrick then spend in study, until he was finally ordained consecrated, and sent by Pope Celestine, 44th successor to Peter in the year 432 to Ireland.

The eloquent preacher then showed the advances made in Ireland after the arrival of Patrick. As he journeyed through the island he poured forth the truth, and idols hitherto worshipped trembled and fell, and no longer the smoke of incense arose in honor of false gods. Churches raised their heads, schools were built on the river banks for foreigners, monasteries were established, until the land became known as the holy isle, and the dwelling place of doctors and saints. Then her sons went forth to the Continent to dispel the darkness that overshadowed Europe.

Every country has its golden periods. Greece had its age of Pericles, Rome its Augustan era, Italy its age of Leo the 10th France its period of Louis the 14th, and Ireland its golden days from the middle of the sixth to the middle of the eight century. The Dane had not then come down from his forest home, had not yet turned his cruel beaks against the holy isle. The Normans had not yet crossed the channel to rivet his chains round Erin's limbs. What wonder then that the memory of those days should be dear to us? What wonder that our hearts should swell with pride when 'fond memory brings the light of other days around us? What wonder we should rejoice when we behold the ancient glories of Erin come streaming down through the veil of time, when we behold the fruit of the deeds of those golden days?

And now will that fruit remain? Will it be like the seed that fell upon stony ground and could find no root? No, but like that which falling upon good soil, produces an hundred fold. Will it be like the house whose foundation is of sand? Not so, but like the house built upon a rock, which, though the winds blow and the floods come, and tempests burst around, stands steadfast and unshaken, because it is built upon a rock. Such is the fruit of Patrick's life. As an old oak, round whose head the storm bows and the lightning's flash, trembles not but strikes a deeper root, so is the faith in Ireland. It is a plant indigenous

to the soil, it is found everywhere, it cannot be plucked up. St. Patrick's labours have remained, and that persecutions cannot shake, that cannot change, cannot crumble. There it stands to-day indestructible notwithstanding the ruins that time and tyranny have scattered round its base.

The eloquent preacher continued, reverting to the wrongs of Ireland:—

"I am not going to rehearse the sad story of Ireland's trials for the fifth. Now is the time to throw a veil of oblivion over the dark page of her history. The star of hope now shines out brighter. "We have used the sword of centuries," said the eloquent Missionary, "against the Catholic Irish!—we have tried famine, we have tried extermination—we have had recourse to all the severity of law. What have we done? Have we succeeded? We have neither been able to exterminate them nor enfeeble them. I confess my incapacity to solve the problem. If I could find myself beneath the dome of St. Peter, and read with the art Peter, and on this rock I will build my church—then I could solve the problem of Ireland's story! Well, what he could not do, we can—we can read the inscription with a Catholic faith. We can understand how the fruit of St. Patrick remains, although with her faith proscribed, with education under the ban, with her children scattered to the four winds of heaven, yet the fruit remains. Power has tried the sword, patronage has held forth a glittering bribe, yet the children of St. Patrick retain allegiance to him who struck down the shackles which held them in a spiritual bondage.

Yes, thank God, the fruit remains not only in Ireland, but in other lands. The exile carries faith with him, and thus Ireland's sufferings are an instrument in God's hand for the spreading of the fruit. Let us preserve that fruit; and let us love the Saint who first sowed the seed. Let us cling to the old faith, the joy and glory of Ireland's prosperity, her stay in time of adversity. I will add, let us love the old soil where the fruit became indigenous. Love of country is a noble natural instinct implanted by God, as holy in Erin's sons as in the captive Israelite when he exclaimed, "If I forget thee, O Jerusalem, may my right hand be forgotten!" Yet as love of country is an instinct from God, it must be kept in subordination to God's laws and the laws of God's Church, the deposit of the exponent of God's will to man. Hence, no foolish false love of country should be allowed to lead us into collision with the Spouse of Christ. Listen to the words of Ireland's son whose star shall ever shine out with brighter and brighter fulgure, who found Erin in chains and bars: "I was born around her—the great, the glorious, the immortal O'Connell. When dying in a foreign land, in Italy, whither he had gone to visit the vice-regent of God before he died, among the last words which he said were the following: 'My Body to Ireland—my heart to Rome—my soul to God.' He loved Erin, his country and gave her his body. He loved Rome—religion more, and gave her his heart. He loved God most, and to Him he gave his soul. God—religion—country—behold the order of his love. No true love of country ever runs counter to the sacred ordinances of God's Church. Be faithful to that Church, the Church of your fathers; obey her laws, hearken to her voice. Then you will be worthy children of St. Patrick, and with him will see, love and enjoy God in bliss eternal.

After Mass the Procession reformed, and taking the line indicated by programme in our last, halted in front of the St. Patrick's Hall, where addresses were delivered by the President of the Society and other gentlemen, after which it dispersed. In the evening there was a numerously attended and well conducted Concert, given by the St. Patrick's Society, in their handsome Hall, which has been perfectly restored. Here the usual patriotic speeches were delivered during the intervals between the music, and an Irish priest lately from Ireland, the Rev. Father Gollnoly, was presented to the company assembled, whom he delighted with a very eloquent address. The music was excellent, all the accessories were first rate, and at a late hour the guests retired well pleased with their evening's entertainment.

There was also a Banquet on the same evening, given by the Irish Canadian Institute, and at which were present many of our leading citizens of all creeds and origins. The usual patriotic and national toasts were proposed, and well responded to. The evening passed most agreeably.

On the whole, in spite of the weather, and dreadful state of the streets, our Irish brethren made as usual a noble display. Their numbers, their good order, the stalwart appearance of the men of whom the Procession was composed, must have assured the spectator of the importance of the Irish element in our population, and of the great part which they have to play in the future of this young country.

We should have mentioned that, at the meeting in front of the St. Patrick's Hall on the return of the Procession from Mass, a Resolution was read, and unanimously adopted, praying for the extension of clemency to the prisoners still undergoing their sentence in the Provincial Penitentiary for having taken part in the raid made some few years ago on Canada, by a body of armed men from the United States. This prayer will be adopted by all the Irish Societies throughout the Dominion.

As in striking contrast with the principles enunciated by the counsel for the Institut Canadien in the Gubord case, we may cite the action of the French Government in a somewhat analogous affair, as reported in a paragraph we clip from a recent number of the Montreal Witness.

The Protestant Consistory of Caen having come to a resolution, that no person should be inscribed on its parochial registers who did not subscribe to the confession of faith as given in the Apostles Creed, the Minister of Public Worship took upon himself to issue a decree to declare this resolution of the Protestant Consistory determining conditions of membership, null and void. The case was carried before the Council of State, which has revoked the Decree of the Minister, and ratified the claims of the Protestant Consistory to determine for itself who are, and who are not, members of the Church, or religious society, over which it pre-