

The True Witness

AND CATHOLIC CHRONICLE, PRINTED AND PUBLISHED EVERY FRIDAY

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G. E. CLERK, Editor.

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MONTREAL, FRIDAY, Sept. 10, 1875.

ECCLESIASTICAL CALENDAR.

SEPTEMBER, 1875.

Friday, 10—St. Nicholas of Tolentino, C.

Saturday, 11—Of the Octave.

Sunday, 12—17 P. Holy Name of Mary.

Monday, 13—Of the Octave.

Tuesday, 14—Exaltation of the Holy Cross.

Wednesday, 15—Octave of the Nativity of the B. V. M. Ember Day. Fast.

Thursday, 16—SS. Cornelius, Pope, and Cyprian, Bishop, M. M. St. Euphemia and others, M. M.

NEWS OF THE WEEK.

His Holiness continues to give daily audiences, and to transact business as usual. A great number of pilgrims are expected to arrive in Rome during this month. The Osservatore Cattolico congratulates its contemporary of the same title, in Venice, on being persecuted by the King of Italy. The fact that the editor has been locked up for commenting on Victor Emmanuel is taken as sound proof that its opinions are true and staunch.

Monsieur Richard was installed on the 13th ult., at Notre Dame, as coadjutor to the Archbishop of Paris. The latter, according to an evening paper, has sold the old Carmelite and Dominican establishment in the Rue Vaugirard to the Jesuit Fathers for a Free University, to be opened next month. The price was 1,000,000fr.

The Swiss of the Protestant Cantons are so alarmed at the determination of Catholic tourists to avoid their neighbourhoods, that they have posted up notices in all the railway stations mentioning the places where Mass is celebrated. Everywhere in Germany the note of departure or suppression of the religious orders is heard. At Paderborn an application was made by the Burgemeister and many citizens that the Franciscan church should be allowed to remain open for divine service. The Government observed that this would involve the appointment of priests specially designated for this purpose, but as the Bishop had been "deposed" the see was vacant, and there was no way by which the priests could be legally selected. Hence the church must remain closed. At Fulda the mother house of the German Sisters of Charity has been taken possession of by the Government, as well as all the property belonging to it. The nuns were not able to alienate it, because the reversion of the ownership had, in case of the extinction of the community, been secured to the Bishop of the diocese. The see of Fulda is vacant; the diocesan property is "administered" by a Government commissary. He has stretched out his hand, under the reversionary clause, on the convent property also. Meantime several communities are receiving invitations from other lands, especially from America, offering houses, and lands, and money. The German papers continue to refer to the O'Connell Centenary Celebration in Dublin. The Frankfurter Zeitung finds fault with the "Ultramontane and religious features which were given to it. But it admits that a close union exists between priests and people in Ireland. It says that if the King of Prussia and his Ministers had seen the Dublin procession they would have had reason to doubt the accuracy of the dictum ascribed to Frederick II, that priests were not to be feared, because they could not command big battalions.

The Germania discusses at great length the charge brought forward by the anti-Catholic newspapers that O'Connell was a Freemason. It shows that as soon as he knew the prohibitions of the Church he left the society. It asks the Liberal papers to cite other Freemasons (even among soi-disant Catholics) who show the same filial respect for the Holy See which he always manifested, or who fought earnestly to emancipate the Church from State control, as he did.

A few days since an assembly of Catholic deputies from various districts of Poland was held at Punitz. They discussed the condition of the Church, and made earnest protests against the fierce persecution still so relentlessly carried on against their bishops, their priests, and themselves. One of the speakers made a most stirring appeal to his fellow countrymen, and urged them to aid the Catholic bodies in their efforts to procure for their country the religious freedom of which they had been so mercilessly robbed. In the course of his address he alluded to what O'Connell had achieved for Ireland by his peaceful and persevering efforts. He spoke of the movement which he inaugurated under the title of Repeal, and told them how he had banded together almost as one man the millions of the Irish nation in the struggle he had undertaken. He asked the Poles were they content to remain inactive under the weight of the wrongs that were so grievously crushing them; and believing that they were not, he counselled them to profit by the advice of O'Connell—to unite together in a great effort for the repeal of the iniquitous laws of May, and secure for their Church and their pastors that liberty of life and of action of which they had been so cruelly plundered.

The reorganization of the Russian cavalry, just ordered by the Emperor Alexander, amounts to the permanent mobilization of some 50,000 horse. In accordance with this important measure, the greater part of the cavalry in European Russia will be always kept on a war footing, and stationed along railway lines, so as to be ready to act at a moment's notice.

It is reported that an English steamer has succeeded in landing at Motrico a large cargo of war material for the Carlists, including four pieces of artillery, 5,000 rifles, and 100 cases of cartridges.

A dispatch from Constantinople says that information has been received by the Turkish Government and by foreign embassies which removes all apprehensions that Servia will by her conduct add to the complications of the Herzegovinian question. A solid agreement between the powers and the Servian Government has been effected at Belgrade, owing to pressure being brought to bear by the representatives of the former. Servia undertakes to restrain the party of action within her borders.

The declarations of Chinese authorities respecting the Formosa savages, now prove to be empty threats. Troops refuse to follow the aborigines into the heart of the island, and have revolted by regiments. The savages remain masters of the situation, and the Chinese military operations have been suspended. A body of returned soldiers from Formosa, soon after landing at Foo Choo, assaulted an American lady and gentleman with great violence, severely bruising both. An investigation into the affair is being made by the United States Consul.

A cable despatch has been received from His Excellency Lord Dufferin, at Clondeboy, Ireland, stating the intention of the Vice-Regal party to sail for Canada on the 8th October.

THE GUIBORD CASE.

We cannot but deplore the scenes that occurred in front of the Catholic Cemetery on Thursday last, when it was attempted therein to bury the mortal remains of Guibord, late of the Institut Canadien. A noisy and violent crowd barred the entrance to the Cemetery, and proceeded to such acts of violence that it was deemed prudent to return with the coffin to the Protestant vault. For this violence there can be no excuse, religion is neither profited nor honored thereby and the Catholic Church does not require the aid of rowdies and stone-throwers. We, therefore, as Catholics, condemn without reserve all attempts to oppose by physical force or threats of violence, the carrying out of the judicial sentence in the case of Guibord.

At the same time, and without pretending to palliate the conduct of the rioters, we cannot but censure the conduct of the friends of the deceased—inasmuch as they evidently did their best to provoke strife, by appealing to national and religious prejudices. As an instance of this we cite the fact that the coffin of Guibord was enveloped in a British ensign. What does this mean, says the Montreal Gazette very pertinently the answer is obvious, the intent was to introduce the national element into the Guibord affair and to appeal to national prejudices against French Canadianism. No other interpretation of the display of the British flag over the corpse of Guibord is conceivable, and that display was intended to be an act of defiance to another nationality. That this justified the violence we do not pretend, but, to a considerable degree it accounts for it.

Of course the Montreal Witness—it wouldn't be the Montreal Witness if it didn't do so—boldly asserts that the ecclesiastical authorities of Montreal not only connived at, but incited to, the riots which all Catholics deplore. Now, the fact is as our readers will see from an article which we copy below, from the Montreal Gazette, that the impugned ecclesiastical authorities, the Bishop of Montreal, wit, and the Cure of the Parish having had hints that violence might be anticipated on the occasion to which we refer, wrote to the civil authorities advising the timely employment of the police. If this advice was not taken it is surely most unjust to blame those who tendered it as having been either actively or passively parties to the riots.

Up to the time of going to press we know not what steps have been taken to carry out the burial of Guibord; even the date is uncertain; but it is to be trusted that when again it is attempted to remove the remains they will be attended with such a display of force as shall make even the semblance of resistance impossible. We here give the article from the Montreal Gazette to which we have referred above.

(From the Montreal Gazette.)

The Witness last evening commenting upon the unfortunate proceedings of Thursday last, on the occasion of the attempted burial of the remains of Guibord, and referring to the Roman Catholic authorities, says: "In positively declining to do anything more than the law rendered necessary, the Seminary authorities would have had our sympathy." There is no doubt that this sentence correctly interprets the general sentiment in relation to this matter. And it is worth while, therefore, to see what the law did render necessary. The judgment of the Privy Council ordered that a writ should issue to the Fabrique, "commanding them, upon application being made to them by, or on behalf of the Institut Canadien, and upon tender or payment to them of the usual and accustomed fees, to prepare, or permit to be prepared, a grave in that part of the cemetery in which the remains of Roman Catholics who have received ecclesiastical burial are usually interred, for the burial of the remains of the said Joseph Guibord, and that on such remains being brought to the said cemetery for that purpose, at a reasonable and proper time, they do bury the said remains in the said part of the said cemetery, or permit them to be buried there." It is true that the order served by Mr. Doutré, went further, and demanded that the burial should be with the customary religious services, and threatened future legal proceedings in the event of this not being complied with. But this demand was in excess of the judgment of the Privy Council, and was of no more effect than if he had required all the gentlemen of the Seminary to stand on their heads during the performance of the ceremony. The judgment itself required the Seminary simply to prepare or permit to be prepared a grave in consecrated ground, and to bury, or permit to be buried, the remains of the late Mr. Guibord in that grave. And acting upon their duty, as laid down by our evening contemporary, in doing only what the law rendered necessary, they fully obeyed the order of the Privy Council in permitting to be made a grave in consecrated ground, and in permitting to be buried the remains of Guibord.

Have they fulfilled these conditions? We think in all candour; it must be admitted that they have. The grave was dug in consecrated ground; the officers were there to receive the accustomed dues; and the entry of the body into the Cemetery was prevented, not by them but by a mob, for whose presence on all ordinary principles of evidence, they cannot be held responsible, for the best of all reasons that hearing it was to assemble they took the precaution to advise the civil authorities of the fact, as the following letter shows:

MONTREAL, 2nd September, 1875.

Mr. Mayor:—I believe it to be my duty to inform you that it was reported to me at a late hour last night that the Irish intended uniting with the French Canadians, and to gather en masse to-day in front of the gate of the Cemetery in order to oppose the entry of the body of the late J. Guibord.

It is needless for me to observe that this cannot be done without most regrettable acts arising. In order to prevent them, the police will be, without doubt, brought into service on the ground at a proper time, so that there may be no reason to deplore disorders which may arise should wise precautions not be taken to prevent them.

I have the honor to be, truly, Mr. Mayor, with perfect consideration, your very humble servant,

IG. MONTREAL.

To His Honor the Mayor of Montreal.

Having thus taken all precautions not simply to fulfill the part required of them by the Privy Council, but to invoke the aid of the civil authority, in order that provision should be made to prevent any miscarriage in the carrying out of the requirements of the judgment, they surely are entitled to exemption from the kind of attacks that are being thoughtlessly made upon them. We point these facts out because there never was a time when it was more necessary that men should exercise a cool judgment, and that all good men, at whatever altar they may worship God, shall unite in preventing this case becoming a religious war in this community. The ecclesiastical authorities have shown their willingness, however much their feelings may be against it, to obey the authority of the judgment of the Privy Council. The resistance has come from a mob, and with that fact, without reference to the religious sentiment that may have prompted it, we have to do. We cannot afford to allow a mob of whomsoever composed, to interfere with the execution of an order of the Courts. Every man's liberty depends upon the maintenance of respect for judicial authority and for that reason this order of the Privy Council must be executed. But it should be executed not in a spirit of religious rancour, and the attempt to arouse such rancour is a most evil one, calculated to do great mischief. The failure to enforce it on Thursday was due to the neglect of the civil authorities, who, warned of possible danger, neglected to provide against it. It is for the civil authorities now to repair their own injury; and every man who values the peace of the community, will render his aid in securing the enforcement of it without public disturbance.

COMPARISONS ARE ODISIOUS.

Protestant essayists, lecturers and historians never tire of instituting comparisons between the condition of Catholic and Protestant States, always of course to the disadvantage of the former. They point with pitying finger to the condition of France and Spain but when they speak of England or Germany they wax eloquent on their riches and prosperity and think they have furnished conclusive proof that the Protestant is the best religion. They seem to forget that ancient Athens might on the same principle have looked down upon Jerusalem with the most unutterable scorn. The Athenians might have pointed to the splendor of their regal city, the magnificence of their buildings, the genius of their poets and philosophers, the conquest of their generals and admirals. They could have shewn the statue of Phidias by Praxiteles and the profound philosophy of Plato and challenged the Jews to prove the truth of their religion by producing anything like them and be still as logical as our modern profound thinkers, our Gladstones, Carlyles and Hegels.

It is a fact that few will be inclined to doubt that Our Saviour did not come down to found a religion which was to confer material happiness in this world. No, he preached quite a different doctrine, and by word and example taught his followers that "His Kingdom was not of this world." The Protestant evangelizer would seem however when pointing with exultation to the might and wealth of England, and with scorn to the poverty of Spain, to forget the sacred teaching of the Redeemer, or to ignore it. While not wishing to be aggressive in our remarks, we cannot avoid saying that there is more of materialism and love of wealth, as a means to worldly comfort attaching to the Protestant religion *per se*, than to any one we know or have heard of. Its hierarchy is richer and its clergy keener in their competition for lucrative promotion than those of any other creed, Christian or Pagan. No one but an Episcopalian clergyman could live in and draw a fat salary from a parish where there was not a soul of his way of thinking as they did in Ireland. The English State Church is haughty and rich and sends out but few missionaries; the little evangelizing that is done by Protestants emanating from the Methodists and Baptists who are poor. Thus when the Irish Catholic peasant was dying of starvation, in the supreme hour of his agony they took him porridge and offered it in exchange for his conversion as being a more efficacious means than the gospel. And it is notorious that when a city or district is plague stricken those gentlemen are the first to fly from it and leave their congregations to depend upon the Catholic Sister of Charity and to the much abused Catholic priest. It is then very natural to hear Protestant lecturers and historians advance the prosperity of England and Germany as a proof that their religion is the true one.

But after all are the Catholic people of France and Spain so poverty-stricken and degraded as Protestant writers and travellers would make them, and are the English and Germans so superlatively wealthy and happy? What caused the Irish in this and other countries to leave their homes and the beautiful land they loved so passionately and well? It was famine and oppression. True they crossed the Atlantic previous to the terrible years commencing with '47, but it was then the volume of emigration swelled so largely. The Germans have also come in millions, and a fair share of the English and Scotch. Like causes produce like effects, and although Germany did not have a great famine upon her, still it is a fact people do not come out here to spend fortunes, but to make them if possible. The French and Spaniards and Italians do not emigrate as a rule, which is an evi-

dence that they are well off at home. True, we have millions of Spaniards and French on the Continent, but it was long ago they came, and it was the spirit of conquest which urged them around the Cape, to the Indies, and the discovery of America. It is the fashion to rail at Spain and Italy and say they are poor, because they are Catholic. Well, the Jews are the richest people on the earth. We doubt very much if there is a nation now, or if there ever existed a nation since history first lifted the curtain and revealed the sayings and doings of mankind, that could act like France in 1871, which, after a most tremendous war, could come forward and by the aid of its citizens pay the almost fabulous sum of One Thousand Million Dollars. Prussia could certainly not do it, notwithstanding her prosperous religion; and England herself after a disastrous war could hardly raise the hard cash. Belgium is Catholic and Holland is Protestant; but we have yet to learn Holland is the more prosperous. People did not wait for the light of the Reformation to enable them to discover America, and the art of printing was invented by the Catholic Caxton. The painters and poets and sculptors of the Renaissance flourished in the proud Italian Republics when, according to progressive Protestants, the Popes reigned supreme, and just previous to the advent of Luther. The laws of which Englishmen are so justly proud were framed, then Cathedrals built and their colleges founded by their Catholic ancestors, though we must acknowledge poorhouses did not come till after the Reformation and Kings and nobles had robbed the monks of the patrimony of the poor. Again the observant Protestant traveler notices with disgust the number of lame and blind which abound in great Catholic, and glories in their absence in Protestant Cities. The reason is obvious. The Reformation procured cells for them in prisons and poorhouses where they are immured from the sun rays and the faces of their friends and where the sight of them will not be an eye sore to the wealthy and the mighty of the land.

The less comparisons therefore Protestant Journals and philosophers institute between the two forms of worship the better for themselves even as regards material prosperity and enterprise, for in our own day Catholics have tunneled the Alps and cut a canal through the Isthmus of Suez.

A WORD OF REPLY.

The Star of the 30th ult., did us the honor of devoting a leading article to the criticism of some remarks we had made on the relations which should exist between Irish and French-Canadians. To our contemporary's criticism we make no objection; we think the spirit in which it was written was meant to be fair, and with fair criticism from any source we find no fault. We write these lines merely to answer two objections which the Star makes to our article.

First, our contemporary calls our attention to the fact that we said that "he who is not the friend of Catholic advancement in this country deserves not the friendship of the Irish in Canada," and from these words he concludes that we mean that no conscientious Protestant deserves the friendship of individual Irish Canadians. Now it seems to us that to any one who has read our article, it must be evident that we had no such meaning. What we meant to say—and we do not see how any other interpretation can be given to our words read with the context—was that such persons do not deserve the friendship of the Irish as a body. And, as the Star itself admits that these persons must necessarily be conscientiously opposed to Catholicity; how can it expect that the Irish people, who, as a race, are essentially Catholic, should be friends with the avowed enemies of Catholicity? Surely if "Protestants who are philanthropic enough to love and respect both Irish and French Canadians,"—and whom we may assure our contemporary Irish and French Canadians are philanthropic enough to love and respect as individuals,—believe, as the Star says they do, Protestantism to be better than Catholicity, and consequently oppose the advancement of the latter, it is asking rather much of us who believe Catholicity to be better than Protestantism to require us to offer them our friendship as a body, and to connive at the opposition by being friends with the opposers.

Our words in this regard seemed to the Star intolerant, and showed neither "patriotism nor liberality." The fact of the matter is, Catholics and Protestants differ so completely on matters which are too important to admit of compromise, that it is impossible for them to be tolerant of each other's principles. That is a species of tolerance that we ask of none, and profess to practice towards none. The species of tolerance we do endeavor to put in practice, and which we expect from others, is that Christian charity which teaches us that we must none the less love our brother because he has fallen into error; but there is a vast difference between loving the brother whom error has blinded, and loving or tolerating the error which blinds him. Of all individuals who are sincere, however erroneous their ideas may seem to us, we are tolerant; but we would consider that we did anything but our duty were we equally tolerant of those ideas themselves. As for the patriotism of our words we fail to see that it shows lack of patriotism on our part to tell our Irish readers not to bestow their friendship on a class who by their own showing, oppose, and feel bound in conscience to oppose that which we as well as those readers believe to be the greatest blessing which could be granted to our common country, the universal spread of the Catholic Religion.

We are also taken to task for having said that "Catholic interests are anything but the first consideration with our rulers of whatever political party they may be." Now the Star does not attempt to deny this fact, but goes off into a justification of it, a justification which seems rather out of place inasmuch as we did not say that such should not be the case, but contented ourselves with stating that such was the case. From this fact we drew the conclusion that inasmuch as our rulers had not our interests in view, it behoved us Catholics to guard vigilantly those interests ourselves, and we left the matter there, so that our words hardly justified our contemporary's long defence. Of

course we have a very decided opinion on the question as to whether it would be desirable that our Government should give some consideration to Catholic interests or not, and one which we do not hesitate to say differs materially from that of the Star, but we defer speaking of it to another occasion, as this article has already become longer than we intended it to be.

Meanwhile, we consider that our contemporary's objections are sufficiently answered.

PASTORAL LETTER

OF 1875

GRACE THE ARCHBISHOP OF TORONTO.

JOHN JOSEPH LYNCH, BY THE GRACE OF GOD, AND APPOINTMENT OF THE APOSTOLIC SEE, ARCHBISHOP OF TORONTO, ASSISTANT AT THE PONTIFICAL THRONE.

To the Clergy, Religious Communities, and the Laity of Our Diocese, Health and Benediction in the Lord.

DEARLY BELOVED BROTHERS.—On the festival of the Ascension of our Lord of this year we addressed to our venerable Brothers, the Catholic Bishops of London, Hamilton, Srepta, and Kingston a letter of convocation to the first Provincial Synod of our Ecclesiastical Province, to be held in our Metropolitan Church of Toronto, on the 26th of September next. The first Council was to have been held on the 14th of September, 1873, but various circumstances intervened to cause us to defer it. Councils have been held in the Church from Apostolic times; and, in the ordinary providence of God, they are most useful to preserve the faith and discipline of the Church. There are various kinds of Councils; but first let us say who are the legitimate members who compose a Provincial or general Council of the Church. They are the legitimate and rightly-ordained bishops of the Catholic Church in communion with the Holy See. These pastors of the flock of Christ, assembled in general Council, form a legitimate court or earthly tribunal having power from the Head of the Church, Christ, the invisible pastor of souls, to enact laws and enforce, by spiritual penalties, obedience to these laws. This Parliament or Council may be first Ecumenical, when all the bishops of the world are convoked by the Pope, the successor of St. Peter, the chief Executive of the Church. The decisions of these Councils are infallible. Christ has said: "Hear the Church, and he that heareth not the Church let him be to thee as a heathen or publican, Christ would never have ordered us to hear the Church if it could lead us into error; or a person could not be like a heathen or a publican if he refused to hear a church that could lead him astray.

In the second place, there are national Councils, where all the Bishops of the nation assemble to deliberate on matters affecting their whole country. As in our days the national Councils of Thurles, where all the Bishops of Ireland assembled; or the national Council of Baltimore, to which all the Bishops of the United States were called. A delegate of the Apostolic See presides over these Councils in the name of the Pope. The decrees of these Councils only affect the nation, and do not bind beyond its limits.

Thirdly, Provincial Councils, which are composed of all the Bishops of a certain Province, presided over by the Archbishop of that Province, and attended likewise by Theologians, heads of Religious orders, and seminaries, as consultants, but not as judges or definers.

The fourth are the Diocesan Councils, or Synods, composed of all the Priests having care of souls of a diocese, presided over by the Bishop. Ecumenical Councils alone have the power to define articles of faith or morals, about which there might be any dispute. National and Provincial Diocesan Synods are convened for the purpose of promulgating doctrinal decisions of general councils or general laws of discipline, or establishing remedies for any local evils, or supplying local wants.

Our Provincial Council will, therefore, make no decrees concerning faith; but it will be occupied in reviewing the present condition of the Catholic Church in Ontario, to see if the spiritual wants of the Catholics, spread in some places sparsely over this vast Province, are attended to, whether there are priests and churches or stations adequate to the requirements of the people; if the education of the youth is such as to cause no remorse or uneasiness in the minds of Catholic parents or pastors; if sufficient provision is made to foster in youth those seeds of divine vocation for the sacred ministry, absolutely necessary to maintain the faith; without a true priesthood, a Catholic people cannot long survive. Again, it will be the duty of the Bishops to remedy any abuse that may spring up, occasioned by that constant warfare with the world and its evil principles; if there be a stagnation of spiritual life, which begets indifference to religious truths; if the services of the church in the administration of sacraments and delivery of the Word of God to the people, both by word and good books, are all that could be desired; and the lives of the clergy and people in keeping with their high vocation; if provision is made for the poor, for the infirm and orphans; in fine, are any efforts left undone whereby souls may be saved; if it is true, as it is, that the Church of Christ is like to the field of wheat, in which tares and weeds intermingle with the good seeds, or like the net dropped into the sea, into which is drawn all kinds of fishes; but yet the process of assorting, cleansing, and purifying must be constantly carried on. "The fan must be in the hand to cleanse the floor and gather the wheat into the barn." (Mat. iii.) Modern errors must be opposed and combated. In our Councils no new rules are to be made. The Church is not of to-day, or yesterday. The old canons are to be revived as far as our wants and the circumstances of this new country demand. Religious houses and congregations are to be seen to, that the primitive rule and discipline be observed. The Council must not either confine its solicitude to the wants of the people immediately under its care. The true Gospel is to be brought to the doors of those who do not openly profess the Catholic religion, multitudes of whom, we trust, are Catholic in heart. They implicitly make an act of faith in all the teachings of Jesus Christ our Lord; but alas, when they come to make an act of explicit faith in particular doctrines, then they fall, and explain away the very life of the doctrine, because they were thus instructed from the truth. How many good souls are weary, tossed about by every wind of doctrine. Let them pray and act courageously, despising the cowardice of the slaves of the world, the flesh, or the devil. Let them seek God, and they shall find Him, provided they seek him with humility and sincerity. The Council, therefore, has a great and divine work to accomplish; but it has the promise of the assistance of the Holy Spirit. If the Spirit of God is with two or three gathered in His name, he must be more powerfully with the legitimate pastors of the Church assembled in His name to do His own work.

The business of the Council will be conducted for the most part privately amongst the Bishops and Priests, because they are the legitimate representatives of the people for whose welfare the Council is assembled. The debates will have nothing worldly about them, because the affairs to be treated are of the Kingdom of God on earth. If matters of worldly importance arise affecting the interests of the Church, men skilled in such things will be consulted. The clergy are divinely commissioned to teach, and the people are, by the same divine authority obliged to obey. "Obey your prelates and be subject to them." For they watch as being to render an account of yourselves, that they may do this with joy, and not with grief; for this is