

fill them, or put them where they might be filled, there would be left but a very limited field of labor for the patriots and political agitators. If in the reign of Louis XVI. the wish attributed to Henry IV had been realized, if every peasant had had his fowl in his pot, there would have been no revolution, no reign of terror, no Gospel of the rights of man. If other countries are to escape their Great Revolution, their rulers must see to it in time, that the peoples' bellies be filled; and this might be accomplished in the British Empire, which has land enough, and food enough and to spare, for all its population, were things but put in their right places.

THE CRACOW NUN.—In our Protestant exchanges we find the following paragraph respecting this unhappy lady, who it was at first thought was to render such important service to the cause of Protestantism:—

"The incarcerated Nun, Barbara Ubyrk, is said to look extremely well, and far younger than she really is; she has a small merry face, with a rousous nose, and bright lively eyes. She converses freely though incoherently and laughs a good deal."

Hereupon the *Witness* indulges in the following sage comments:—

"It seems to prove three things (1) That Barbara is insane; (2) That her insanity is not of such a kind as to require the harsh treatment she suffered; and (3) that that treatment could scarcely have been so very harsh as first represented, or she would hardly be so well now."

In other words she did not suffer the harsh treatment which she suffered. This reminds one of the three pleas in the case of the lady prosecuted for having broken, or destroyed a pot lent to her by a neighbor. 1st. It was broken when we got it; 2nd. It was whole when we returned it; 3rd. We never had it.

Yes certainly: the present healthy and youthful appearance of Barbara Ubyrk is a proof that the story of the cruel hardships inflicted on her by her sister nuns, of her having been immured for long years in a dark and noisome cell, and treated like a wild beast was a cruel wicked lie; which now that it has served its purpose, and led to the attacks upon the Convents, and the Jesuits may be allowed to drop. It can be revived again however, whenever wanted, with new names of prison, place, and other accessories: and as in the past, so in the future it will continue to do good service in the cause of civil and religious liberty.

A new Protestant organ fondly styled the *True Catholic* has made its appearance in England, the reason for its publication being the fearful increase of Popery in England. This increase is traced to the Oxford movement, the propagandism of the converts to Popery, "their sincerity, devotedness, sacrifices and asceticism"—blemishes or defects of character with which no one can reproach any of the converts from Popery to the holy Protestant faith; and Papists have added to their other enormities by writing and publishing books—may even titled ladies have been guilty of this—in which their opinions, and the doctrines of the Roman Church are skillfully advocated.

"It is time therefore to be up and doing," says the new Protestant journal. It complains of, or rather confesses the short comings, of Protestantism, in spite of all that the Achills and the Murphys and others of that stamp have done and are doing in the way of vilifying Romanism; "neither children at school, nor youth at universities, nor congregations from the pulpit, nor the people at large through the press, have been diligently warned against the doctrines or practices of the Papacy." We think that here our friend sins by excess of humility; England may have many sins to answer for; but surely lack of abuse of Popery from the platform and the press, lack of zeal against the encroachments of the Man of Sin; indifference to the enormities of asceticism, fasting, and chastity are not amongst the defects or shortcomings with which Protestant England can be justly reproached.

The *True Catholic* is not so sanguine as to expect that many of the converts to Romanism can be won back; but it is so blind to the actual tendencies of the religious movement in England as to that hope that what it calls the "fundamental evangelical principles" of the Reformation may be reestablished in the hearts of the English people. It is now too late for this. The question is now no longer betwixt Romanism as one phase of Christianity, and Protestantism as another, and as it pretends to be, a purer phase; but betwixt Romanism and heathenism, betwixt absolute submission to the Church, or the rejection of all Revelation. In another century all that is not Roman will be heathen.

MORE FLAP DOODLE.—The telegrams from the U. States have a most amusing specimen "of the stuff they feed fools on." A Miss Louise Dober has fallen a victim to the wiles of a Catholic priest, name and whereabouts unknown; and the young lady has suddenly and mysteriously disappeared. A Mr. Harley minister of a second reformed church, whatever that may be—has nevertheless received a letter from Miss Dober—channel through which he received it of course not given—"in which she states that she is con-

vinced in the fall of a Catholic Church"—name of said Church and district in which situated, with other details equally unimportant of course omitted—"and that she is to be sent to a nunnery in Milwaukee": name of nunnery of course also omitted. This is the stuff which able editors publish and circulate among the enlightened Protestants of the U. States, in the nineteenth century.

We read in the *Montreal Gazette* that a "Miss Edith O'Gorman, a female Chiquay or rather ex nun gave a lecture on 'The Roman Priesthood' in Newark, New Jersey, two or three nights ago. A row ensued, and the police had to clear the streets."

We suspect that it is not exactly from a nunnery that the young lady in question made her escape. Our worthy City Recorder has a good deal to do with a certain class of "ex-nuns."

We have to acknowledge the receipt of the first four numbers of a new Catholic paper, the *Star of Bethlehem*, published monthly at Milwaukee, U.S. This paper promises to be a valuable accession to the ranks of Catholic journalism in North America. Edited with much ability, it presents its subscribers with a large amount of amusing and instructive reading matter. That it may go ahead, and prosper is our sincere wish.

The Sisters of Providence, Kingston, are here at present, collecting throughout the Parishes for their Orphans, &c., and are meeting with a large measure of success.—*Com.*

Mr. F. Stewart is our duly appointed Agent for Ingersoll and neighborhood.

Mr. C. Donovan, Printer, is our duly appointed Agent for Hamilton and vicinity.

Mr. A. Lamond is our Agent for York River.

To the Editor of the *True Witness*.

Ottawa, Jan. 27th 1870.

Mr. Editor,—Though the Capital is blessed with six healthy "Dailies," continually spouting out torrents of abuse against one another, and occupied with every topic, from the great Red River difficulty, down to the very interesting report of some Bible or Missionary meeting, up West; yet, a Catholic citizen who wishes to dwell on any matter at all *Catholic* is compelled to trespass on the columns of a journal published over a hundred miles distant from the seat of debate. The good people of Montreal, and of Lower Canada, generally, must imagine that Catholicity is entirely extinct at Ottawa, for I am sure they read very little of it in the press of that city, except perhaps, the slangy letter of some individual professing himself to be an Irishman and Catholic, who takes the trouble of criticising—much to the delight of his Protestant neighbours—a charitable lecture delivered by a good Missionary priest. I allude Mr. Editor, to a letter published two weeks ago, in the *Ottawa Evening Mail*, which contained in two well worded sentences, a humbug attack on the Rev. Father Langcake's lecture of Sunday the 9th inst. This "Irishman Catholic," declares, as if he were Blair himself, that in his opinion (a poor one indeed) the Rev. Gentleman's lecture was distinguished by nothing save its length, during which he alluded to Irishmen as being devotees to Bacchus, noble god of the vine. Poor enthusiast! I leave it to his countrymen and co-religionists in Montreal to judge of his extraordinary powers of discernment. But the writer goes farther, and gives us to understand that it must have been owing to his boasted *Anglo Saxon principles*, or his misconception of a joke, that the Rev. lecturer made such a base assertion. Not bad as "Irishman"! How careful he is to point out those distinguishing qualities! But he is silent on the different points of the discourse: perhaps, some of them fitted him too well—for instance, the well directed attacks on Catholics who miss Mass on Sundays. This might account for his remarkable but untimely fit of patriotism.

I know Mr. Editor, that is is rather late to draw attention to that letter, but yet I deem it necessary, in order to convince the Rev. Gentlemen so dishonorably attacked, and his friends at Montreal, that their *confreres* at Ottawa, are not of the same opinion as the *Mail's* "Irishman." The Irish Catholics of Ottawa, are under the greatest obligations to the Rev. Father Langcake, for his zealous labors during the Jubilee at St. Patrick's. Long shall his noble exertions be remembered at Ottawa, notwithstanding the cool assurance and effrontery of a scribbler in a city daily.

Hoping Mr. Editor that you will pardon me for so long detaining you, I conclude with the desire that the Irish Catholics of Montreal, will disregard the attack made on the Rev. Father; it merits nothing but scorn, which he assured, it receives at the capital.

I can also boast of being an Irishman and a Catholic; but happily I cannot boast of such

low feelings as "Irishman," delights to express.

I remain, Mr. Editor,
yours truly,
SHAMROCK.

To the Editor of the *True Witness*.

Mr. Editor.—It is always with a new pleasure that I read the glowing accounts you chronicle almost weekly of our Catholic institutions which dot the Dominion from one extremity to the other.

Those institutions do most nobly fulfil the exalted end for which they were erected, whether it be for the education of our youth, or the care and maternal solicitude of our orphans, our blind, and our infirm. Had the *True Witness* no other claim (I could name many others) on the generous, and of every Catholic in the Dominion, this alone should suffice to secure for it a large circulation.

Here in the quaint old city of Champlain a number of our devoted ladies—the daughters of the Emerald Isle—have established an association under the title of 'The Ladies of the Christian Doctrine Society.' The good that these ladies are doing, particularly towards poor children, is truly admirable. Through their exertions, a couple of schools have been opened, and are crowded with children who are cared for in their temporal, as well as their spiritual wants.

Saturday evening I attended a most agreeable entertainment given under their auspices in the St. Patrick's Catholic and Literary Institute. The following choice selections formed the programme of the evening; Part First, Grand duo de Concerto by Misses Laroche and Heatley. Il Guiblo by Miss Fiset. Reading by Mr. J. H. O'Neill. Colleen dhas Crothen smo. by Miss Horan. Song by Mr. W. Ross. La Sauveniere (Prune) by Mr. A. Lavigne. Good bye Old Home, by Miss Lillie Peters. Fiancé de Lucretia Borgia (Grieux) by Mr. Gustave Gagnon.

Part Second. Don't Go, by Mr. Thos. J. Corrigan. The Return (Mildard) by Miss Fiset. Cornet Solo by Mr. Lamont. Charity (Mercier) by Mrs. Colfer. Song by Mr. Plamondon. Reading "I raunt deux Fly" by Mr. J. H. Grant. Solo by Miss Fiset. Kathleen Ma vourneen Waltzes (D'Albert) by Mr. A. Lavigne. The Green Little Shamrock by Mr. W. H. Laroche. This was gone through in so perfect a manner by each, and every one that to particularize would be wholly out of place. One thing which caused an increase of pleasure, and gratification among the audience, and which is not always witnessed at entertainments of the kind, was the winning modesty and unaffected simplicity with which the lady amateurs performed their various parts. With such a galaxy of talented amateurs as those who adorned the Institute, Saturday evening, from the inimitable reader J. H. O'Neill, to the renowned violinist Lavigne, this first of the season's entertainments speaks volumes of what the remainder will be, when the whole circle shall be made up; and especially when our friend, Revd. J. P. Doherty, the favorite of Quebec, shall have returned from his tour to Rome and the Holy Land.

SPEC.

Quebec, January 31st 1870.

We copy from the *Vatican* the text of the petition from the five hundred Bishops, to which we have alluded in another column:—

THE POPE ON "OPPORTUNESS."

On Sunday, the 9th, the Holy Father gave audience at the Vatican to a multitude of the faithful, estimated at twelve or fifteen hundred. His Holiness ascended his throne, and began by observing that to speak to such an assembly one by one, as he desired to do, was not possible both on account of his continual fatigues, and the length of time which would be required. You have come here for two things," continued the Holy Father; "to see the Pope, and to receive his benediction. You behold the Pope, and as to the benediction, you will receive it after I have addressed a few words to you. The subject of these reflections I will take from the Gospel of the day: the finding of our Lord in the temple. After reminding the assembly of the answer given by our Lord to His Blessed Mother and St. Joseph, that He had quitted them in spite of the sorrow which His absence would occasion them, 'to do the will of His Heavenly Father,' the Sovereign Pontiff went on thus: 'This saying of our Lord is designed to teach us that we also are upon earth for no other purpose than to do the will of our Father who is in Heaven. It is to obey this Divine will that I have gathered together the Council now assembled in the Vatican, which at this moment attracts the attention of the whole world. Some say that the Council will arrange everything, and put an end to all the divisions which exist among men; but the hearts and minds of men can only be changed by our Heavenly Father, Who alone has power to change the face of the earth. Others believe that it will accomplish nothing, and speak of it with derision. I am a poor and miserable man, but I am the Pope, the Vicar of Jesus Christ, the head of the Catholic Church and I have called together this Council, which will do what it is appointed to do. 'Certain pretended wise men, blind leaders of the blind, desire that particular questions be avoided, and that nothing be done contrary to the prevailing ideas of the age. But I tell you that the truth must be proclaimed in order that liberty may be established, and that we must never fear either to proclaim truth or to condemn error. I wish to be free myself and that truth should be free.' As to the affairs of this world, I have nothing to do with them. My business is with the affairs of God, of the Church, of the Holy See, and of the whole Christian society. Offer then your prayers, your tears, and your supplications, so that you may constrain the Holy Spirit to fortify and enlighten the Fathers of the Council, that truth may triumph and error be condemned.' There are among you Catholics of all nations, English, French, Spanish, Germans, who have come to seek strength and consolation at the Chair of Peter. O my God, send forth Thy Holy Spirit, bear and answer the prayers of

Thy whole people, and bless this people which is Thine. And you all who are here assembled around me receive the benediction which I am going to pronounce for yourselves, your families, and your friends. May it descend also upon the nation to which each of you belongs. Many of your families, no doubt, are not exempt from those troubles, sorrows and divisions which are inevitable in this mortal life; may the benediction which I give you bring to them concord and peace.' *Benedicite vobis, &c*

TRANSLATION OF THE PETITION IN FAVOUR OF THE DEFINITION.

The undersigned Fathers humbly and earnestly beg the holy Ecumenical Council of the Vatican to define clearly, and in words that cannot be mistaken, that the authority of the Roman Pontiff is supreme, and, therefore, free from error, when in matters of faith and morals he declares and defines what is to be believed and held, and what is to be rejected and condemned by all the faithful.

REASONS FOR WHICH THIS DEFINITION IS THOUGHT OPPORTUNE AND NECESSARY.

The Sacred Scriptures plainly teach the Primacy of jurisdiction of the Roman Pontiff, the Successor of St. Peter, over the whole Church of Christ, and, therefore, also his Supreme Headship.

The universal and constant tradition of the Church as seen both in fact and in the teaching of the Fathers, as well as in the manner of acting and speaking adopted by many Councils, some of which were Ecumenical, teaches us that the judgments of the Roman Pontiff in matters of faith and morals are unalterable.

In the Second Council of Lyons, with the consent of both Greeks and Latins, the following profession of faith was allowed:

"When controversies in matters of faith arise, they must be finally settled by the decision of the Roman Pontiff. Moreover, in the Ecumenical Synod of Florence it was defined that 'the Roman Pontiff is Christ's true Vicar, the Head of the Church, and the Father and Teacher of all Christians; and that to him in the person of blessed Peter was given full power by Jesus Christ to rule and govern the whole Church.' Sound reason too, teaches us that no one can remain in communion of faith with the Catholic Church who is not of one mind with its Head, since the Church cannot be separated even in thought from its Head.

Yet some have been found, and even now some may be found, who, boasting of the name of Catholic, and using that name to the ruin of those weak in faith, are bold enough to teach, that sufficient submission is yielded to the authority of the Roman Pontiff, if we receive his decrees in matters of faith and morals with an obsequious silence, as it is termed, without yielding internal assent, or at most, granting a conditional assent, until the approval or disapproval of the Church has been made known. Anyone can see that by this perverse doctrine the authority of the Roman Pontiff is overthrown, all unity of faith destroyed, a wide field opened to errors, and opportunities afforded of spreading them far and wide.

Wherefore the Bishops, the guardians and protectors of Catholic truth, have endeavored especially now a-days to defend in their Synodal decrees, and by their united testimony, the supreme authority of the Apostolic See.

The more clearly, too, has Catholic truth been declared, the more vehemently has it been attacked both in books and in the press, thus to excite Catholics against sound doctrine and prevent the Council of the Vatican from defining it.

Wherefore, if formerly many could have doubted the opportuneness of declaring this doctrine in the present Ecumenical Council, it would seem now to be absolutely necessary to define it. For the Catholic teaching is again attacked by those self same arguments which, when before used against it, by men condemned by their own judgment, have been expressly condemned; arguments which, if carried to their ultimate consequences, would bring to the ground the very Primacy of the Roman Pontiff and the infallibility of the Church itself: with which, also, the most violent abuse of the Apostolic See, is frequently joined. Nay, more, the most bitter assailants of Catholic doctrine, though they call themselves Catholics, are not ashamed to assert that the Synod of Florence, which so clearly declares the supreme power of a Roman Pontiff, was not Ecumenical.

If then the Council of the Vatican, when thus challenged, were to be silent and give no testimony of the Catholic doctrine on this point, indeed would Catholics begin to doubt the true doctrine and some modern writers would triumphantly assert that the Council had been silenced by the arguments brought forward by them. May they wail even abuse this silence on every occasion, and openly deny the evidence due to the judgments and decrees of the Apostolic See in matters of faith and morals, maintaining that the Roman Pontiff can be deceived in definitions concerning such matters.

Wherefore the public good of Christianity seems to require, that the holy Council of the Vatican, again acknowledging and explaining more fully the Florence decree should define clearly and in words that can admit of no doubt, that the authority of the Roman Pontiff is supreme, and, therefore, free from error, when in matters of faith and morals he declares and defines what is to be believed and held by all the faithful of Christ, and what is to be rejected and condemned by them.

There are, indeed, some who think that this doctrine should not be defined, lest thereby schismatics and heretics should become more hostile to the Church. But above all other considerations Catholics have a right to be taught by the Council what they ought to believe in so important a matter, and one which has been lately attacked in so base a manner, lest this ruinous error should in the end infect the simple and unguarded minds of the multitude. Therefore did the Fathers of Lyons and Trent think, that they were bound to establish the doctrine of the truth, in spite of the offences that might be taken by schismatics and heretics.

For if the latter seek the truth in sincerity they will not be repelled, but on the contrary, attracted rather, when they see on what foundation the unity and strength of the Catholic Church chiefly repose. But if any were to leave the Church in order the true doctrine be defined by the Ecumenical Council, such would be few in number, whose faith too has already suffered shipwreck; for they only look for an opportunity of leaving that Church by some external act, which they plainly show that they have deserted already in heart. These are they who have not shrunk from ever disturbing the Catholic world and from whose snares the Council of the Vatican ought to protect the faithful children of the Church. For all true Catholics, taught and accustomed to render most perfect obedience of mind and tongue to the decrees of the Apostolic Roman See, will receive with joyful and devoted hearts the definition of the Council of the Vatican concerning the supreme and infallible authority of that See.

AN ANTIQUARIAN BOOKKEEPER.—Edward W. Regan, bookkeeper in the employ of Mr. D. Shannon, grocer, Commissioner street, absconded on Wednesday evening, with about \$300 in cash belonging to Mr. Shannon. Mr. Shannon it seems left for Ontario on Monday evening leaving with Regan a \$500 bank cheque with which to pay customs duties. The foreman of the establishment had his suspicions aroused Wednesday evening when Regan locked up the office and gave the key to the former, who opened the safe and found several hundred dollars money missing and the petty cash book unbalanced. The foreman waited till Thursday morning, and as Regan did not come down, he went to the house Cheneville street where he lived. But he had not been there during the night. The books and safe at the office were investigated and about \$800 in bills and silver found missing. Just at this time a note was received from Johnson,

the lookout man at Laprairie, stating that one of Mr. Shannon's clerks had been seen three under suspicious circumstances. The police were informed of the matter and Detective Ouellet proceeded to St. Albans where he found Regan, who gave up \$750 in his possession. The amount due his employer was \$775, and with this Detective Ouellet returned, less \$40 which he had been instructed by Mr. Shannon to give Regan. Regan was an efficient bookkeeper and had hitherto borne an excellent character.

IN MEMORIAM OF REV. FATHER BAKERWELL.

Gone to repose at length from care
And told that know no end or measure
He now enjoys the long sought treasure
Garden of holy Faith and Prayer.

Grouping round the silent bier,
Weeping orphans, widows wailing,
Upon the cross he clung when falling
Kisses priest, and drops the tear.

Sadden'd thousands throng the aisle
Of Notre Dame, where swells the requiem,
And eyes are strained thro' tears to look at him,
Whose face e'en Death crown'd with a smile.

Oh! ye, from Truth's path who yet stray,
Think all he sacrificed to eat
Christ's fold, to find there peace and shelter;
Willing to "bear the heat of day."

How labor'd he to raise the weak!
Fill'd with Hope the haunts of sorrow
And glad beams of a brighter morrow
Bid the low, woe, sufferer seek!

Oh pure soul! who shall fill thy place
Radiant, near the wreath's no less?
Who like thee, to misery aid a way?
The starry way to Heaven trace?

Thy confreres, —envoys of God's Son
Who round thee weep, while tears e'er
In their breasts the will th' endeavour
To toil and win and win as thou hast done.

N. F.

Amherstburg, Dec. 27th 1869

Has the relapsing or 'famine' fever now raging in New York and other Atlantic cities, broken out in Montreal? Many persons here have lately experienced the various forms of a contagious disease, not dangerous in itself, but sufficiently distressing at the outset to cause alarm, and wonderfully similar in detail to the American epidemic. Generally speaking the features of the disease may be sketched as follows: 1st day—a burning fever, alternate heat and cold; 2nd—pains in the spine and head, and all the bones of the body, constipation, disposition to vomit, sore throat, thick ropy phlegm, inflamed tongue, covered with a whitish matter resembling cotton wool. 3rd day—cessation of nearly all the bodily pains, ulcerated throat, and general debility. After this the patient rapidly recovers and in a few days is apparently as well and as sound as ever. To our personal knowledge five members of one family were consecutively laid up with the symptoms which we have thus described, as well as many other persons who reside in different parts of the city, and their cases, all agree with the diagnosis embodied in these remarks. Is the complaint, whatever be its name, attributable to the mild but rather unreasonable weather of the past five or six weeks? We leave this to the consideration of the faculty *Gazette*

TEACHER WANTED.

Wanted a First or Second Class Teacher, for Roman Catholic Separate School Picton, Ont. Applicants to address to

JOSEPH RICHMOND, Sec.

WANTED.

A good Male Teacher, with First-Class Certificate, for School Section No. 10, in the Township of Lancaster. A Catholic preferred. Must be well recommended. Salary liberal. Apply, enclosing Testimonials, to D. J. McLachlan, or John O'Kavanagh, Trustees North Lancaster, via Glenora Post Office, Glenora, Ont.

TEACHERS WANTED.

Wanted for the Roman Catholic Separate School at Lindsay, a Head Master. One holding a First Class Normal School certificate preferred.

Applications, with Testimonials, addressed to the undersigned, will be received until first of January next.

JOHN KNOWLSON, Secretary.

Nov. 12th, 1869.

WANTED.

Two Female Teachers one must be capable of teaching French and English, the other English—for the Catholic Schools in the Municipality of the Townships of Hemmingford. Address to John Regan, Secretary Treasurer, Hemmingford.

INSOLVENT ACT OF 1869.

PROVINCE OF QUEBEC. In the SUPERIOR COURT. District of Montreal.

Friday the twenty first day of January 1870.
Present: The Honourable Mr. Justice Mackay
In the matter of Bruno Daigle et al

Insolvents

Adolphe Roy & Arthur Roy

Petitioners

It is ordered on the petition of the Said Adolphe Roy & Arthur Roy, that a meeting of the Creditors of the said Bruno Daigle et al be held in the Court Room appropriated for proceedings in insolvency, in the Court House in the said City of Montreal, on Tuesday the fifteenth day of February next at eleven of the clock in the forenoon, for the purpose of appointing an Assignee to the estate of the said Insolvents, in the place and stead of Louis R. Girard.

HUBERT PAPINEAU & HONEY.

TEACHER WANTED.

A School Master, with an elementary diploma; to teach the English language. For further particulars apply to

WILLIAM HART, SEC. TREAS.
St. Colomban,
Co. Two Mountains,
Pro. of Quebec.

THIS WAY TO BROADWAY.
BROADWAY TAILOR, 52 ST. JOHN STREET. Fourth door from St. James street, on the right, where CLOTHING is so scientifically cut and beautifully made. Particular attention given to REPAIRING. Bring your OLD CLOTHING, and at BROADWAY it will soon appear equal to new. If required articles will be called for, and sent home free of extra charge. For Style, try BROADWAY. For Economy, try BROADWAY. Remember the Red Number, 52, 52, 52. Gentlemen furnish your own Cloth, and give BROADWAY a trial, and you will find it is on the whole the cheapest and best place in the Dominion.

J. SHANNON.

BROADWAY NOTICE.

The services of a widely celebrated & our extensive European and American experience have been secured at Broadway, 52 St. John Street. Those supplying cloth may now rely on always obtaining the most elegant and best fitting Coats and Pants in the Dominion.

J. SHANNON.