

The True Witness

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MONTREAL, FRIDAY, JULY 29, 1870.

ECCLIASTICAL CALENDAR.

Friday, 29—St. Martha, V. Saturday, 30—Of the Octave. Sunday, 31—Eighth after Pentecost. AUGUST—1870. Monday, 1—Octave of St. James. Tuesday, 2—St. Liguori, B. O. Wednesday, 3—Finding of the Body of St. Stephen. Thursday, 4—St. Dominic, O.

TO OUR SUBSCRIBERS.

At this season a large number of subscriptions become due. We shall deem it as a favour if mail subscribers in arrears will settle their accounts as soon as possible convenient.

NEWS OF THE WEEK.

The news transmitted by Atlantic Cable of the solemn Promulgation at Rome by the Ecumenical Council of the Dogma of Papal Infallibility, is the most important of the week. The ceremony of the Promulgation was very imposing and made the occasion of great rejoicing in the Eternal City.

It will also do away with the name of Gallican for the future, and we hope, with all Gallican disputes and absurdities. This was felt of late to be a pressing necessity.

The news of the war between France and Prussia, and of the probability of the other Great Powers taking part with them, is uncertain, and for the most part unreliable, as the telegrams often contradict each other.

The London Times of the 25th inst., publishes what it asserts positively to be a treaty submitted by France to Prussia, the object of which is to strengthen both nations by ties of friendship and mutual aggrandisement.

THE COUNCIL.

(From the Vatican.)

A letter addressed from Rome on the 14th of June to his clergy by Mgr. Ravinet, Bishop of Troyes, gives us authentic information on two important points; 1. the liberty of discussion in the Council; and 2. the real number of Opposition French Bishops.

unrestrained, more complete, and I would almost say more excessive than in this." It is people choose to say, in spite of this and similar public testimonies, that the Fathers of the Vatican Council do not enjoy full liberty of discussion, it would evidently be useless to debate the matter with them.

As to the second point, and the fable propagated by certain journals that "an assembly of French Bishops at the house of Cardinal de Bonaparte had resolved to protest against the vote of the 3rd of June," Mgr. Ravinet says: "I had the honor to be one of the thirty-five French Bishops present at that meeting, without counting ten others from Belgium and Switzerland, and far from protesting against the closing of the general discussion, we all highly approved it."

It is true that the Vicars Apostolic are highly esteemed by men who know nothing about them, and their testimony undervalued even by some who do. They are not Bishops of great cities like Paris and Vienna!

The great discussion progresses slowly, and the list of more than a hundred orators, if they all speak, will not be soon exhausted. In the twenty-fourth General Congregation, held on the 20th of June, Mgr. d'Avanzo, Bishop of Calvi and Teano replied in the name of the Commission de Fide to objections made in the previous session.

No session was held on the 21st, the anniversary of the coronation of Pius IX., but on the 22nd the seventy-fifth General Congregation assembled. The speakers were Mgr. Apuzzo, Archbishop of Sorrento; Mgr. Spaccapietra, Archbishop of Smyraa; and Mgr. Errington, Archbishop of Trebizond, in partibus; Mgr. Vitelleschi, Archbishop of Osimo and Cingoli; Mgr. Connolly, Archbishop of Halifax; Mgr. de la Tour d'Auvergne, Archbishop of Bourges; and Mgr. Mouzons y Martins, Archbishop of Grenada.

We have already observed that nearly one hundred Bishops known to be in favour of the definition will be absent when the final vote is taken. Among these is the Archbishop of Algiers. We learn from the Echo de Notre Dame d'Afrique, an Algerian journal quoted in the Monde, that on the Feast of Corpus Christi the Archbishop addressed the faithful assembled in the cathedral, and enjoined them to redouble their prayers for the happy issue of the Council.

The remarkable letter of the Archbishop of Cambrai on the theological errors of Gallicanism, to which so many Bishops have announced their adhesion, has received an appropriate commentary in the spontaneous declaration of his own clergy. The twelve hundred priests of the arch-diocese have unanimously protested their "ardent faith in the infallible magisterium of the Roman Pontiff."

On the 23rd, the seventy-sixth General Congregation was held. The speakers were Mgr. Maupas, Archbishop of Zara; Mgr. Landriot, Archbishop of Rheims; Mgr. Rodriguez Yusto, Archbishop of Burgos; Mgr. Lynch, Archbishop of Toronto, Canada; and Mgr. Losanna, Bishop of Biella.

It must be admitted that the subject of Pontifical Infallibility is undergoing sufficiently minute and patient discussion. When the debate will terminate no one can venture to predict, but it will certainly have been completely exhausted.

Remittances in our next.

THE WAR.—What is it all about? What is the *casus belli*, as betwixt France and Prussia? What are its objects what the end proposed by the respective combatants? It is in the difficulty of framing a clear answer to these questions, that consists the seriousness of the crisis: for when men can state coaciously what it is that they are fighting about, there is some hope that an amicable arrangement may be soon arrived at; or that at all events, by the decisive success of one party to the dispute, hostilities may be terminated.

But in this case there is no clearly definable cause of war; and the truth is that it originates in the mutual, but insane jealousy of France and Prussia of one another. Neither can brook a rival to its pretensions to be the great military Power of Continental Europe, and neither therefore will, until exhausted, lay down its arms till the other is humiliated in the eyes of the world.

The war is therefore a war of honor, rather than one having for its object some definable material object. Sadova made Prussia too great for France, who has been growing ever since, and eagerly looking out for some pretext, however flimsy, to reassert her military supremacy over the rest of Europe. The contest therefore threatens to be long and bloody, and one in the course of which the other Powers, spite of the most pacific intentions, will scarce be able to maintain their neutrality.

No longer can it be said that the "Empire is peace." Louis Napoleon has embroiled Europe in a war which promises to be as deadly and as widespread as any of those which prompted by ambition his uncle waged. But the first Napoleon was Emperor, "Imperator," in fact, as well as in name. He actually directed the movements of all his armies; his Marshals were indeed merely his lieutenants, looking up to him for orders and instructions, and implicitly carrying out his plans.

And so whatever the result of the war in so far as the external fortunes of France are concerned, cannot but be injurious, in all probability fatal, to Louis Napoleon himself. If the arms of France are crowned with success, no one will seriously dream of attributing the credit thereof to him, but to his generals, to the real soldiers who command the armies; whilst on the other hand, all France will hold the man whom it hails as Emperor, responsible for all disasters that in the course of the war may occur.

Who amongst British Statesmen has probed, or has even attempted to probe the Irish sore to the bottom. The so-called remedial measures of last session have proved to be a dead failure, in so far as the pacification of Ireland is concerned. Ireland remains as she ever has been, the puzzle and the opprobrium of British statesmanship.

The probe may have been applied, but it has been applied only superficially. It was deemed by some, hoped by many that the Protestant Church grievance lay at the bottom of Irish disaffection; but below this grievance another and a more painful sore was soon discovered, the Land question. Well! the probe has reached this at last; the knife is about to be applied, and the gangrened parts are to be cut away; but will this restore health to Ireland? will even

this measure heal the wounds which centuries of wicked legislation have caused, and evenomed? No! for beneath, and lying deeper down than the Church question, than the Land question even, there is another ulcer which festers and rankles, and maintains in the system the fever of disaffection; and that ulcer, though its existence and malignity are suspected by, even if not well known to, British statesmen, is the Legislative Union. Self Government is what the Irish call for; the right of managing their own affairs by their own legislature; a right which was extorted by the armed uprising of the people in the latter end of the eighteenth century, and which was wrested from them by cajolery and corruption at the beginning of the nineteenth. This is simply a fact, which, whether we like it, or dislike it, we shall sooner or later be compelled to recognise and deal with.

Now certainly the demand, or desire, for Legislative independence is not revolutionary, but rather is it essentially Conservative. That Irishmen should insist upon their right to self-government is no more reprehensible *per se* than a like demand by the people of Canada. All brave men must have admired the noble struggle lately made by the citizens of the Southern States to throw off the yoke of the North, and to govern themselves. How then can we condemn Irishmen that which we applaud in the gallant though unfortunate people of Virginia? Whether Legislative Independence would promote the well-being of Ireland? whether the concession to its people of the right of self-government would indeed be a boon, or whether it would not rather be a curse? are questions on which we hazard no opinion, on which we have not the presumption to hold even an opinion.

Whether the restoration of its autonomy to Ireland would be of benefit to that country, we do not, as we say, presume to offer an opinion. But viewing the question solely from a British and Conservative stand-point, we have no hesitation in saying that we consider the Legislative Union of Great Britain and Ireland to have been a measure as impolitic, as the means by which it was effected were morally infamous; and that were it now possible to repeal that unhappy Union, a Union most monstrous and unnatural because of the want of homogeneity betwixt the peoples of the two countries, alien to one another as they are in race, language, and religion, were it possible to obtain a divorce betwixt them if not a *vinculo*, still a *mensa et thoro*, so that Ireland might again be legislated for and governed by the Queen, Lords, and Commons of Ireland. Such repeal, such divorce would be of the greatest conceivable benefit to Great Britain, whatever its effects upon Ireland; and sooner or later this view we believe will obtain even in the British Legislature.

If forty years ago in the days of the fourth George, any one had prophesied that by 1870 the Protestant Church of Ireland would be disestablished by and with the consent of Parliament, he would have been laughed at as a fool. If twenty years ago in the days when all the world was mad about Free Trade it had been foretold that the British Legislature would with in a quarter of a century undertake to interfere with the arrangements betwixt Landlord and Tenant, as it has now been seriously proposed that those arrangements should be interfered with, and made the subject of legislation, the prediction would have been scouted as ridiculous; and yet the disestablishment and disendowment of the Irish Protestant Church and a Land Bill were not more improbable forty or twenty years ago, than is the repeal of the Legislative Union betwixt Great Britain and Ireland to day. The generation that has seen the first named measure become an accomplished fact, and the other about to become so, can scarce look upon the Repeal of the Union as impossible, or even improbable.

For just as the Irish Land question followed the settlement of the Church question in Ireland so we may be sure will the question of the Union follow the settlement of the Land question. It may be regretted that it should be so: it is indeed to every loyal subject a matter for shame and sorrow that Great Britain and Ireland should not be able to live in peace and harmony under one Legislature even as do Scotland and England. But the stern fact is that the first named do not so live together, and that year after year their mutual antipathy is becoming more strongly pronounced. There are then, henceforward but two courses open to the British statesman. He may strive by a compromise or so to modify the terms of the existing Legislative Union as to restore to Ireland the autonomy that was wrested from it some seventy years ago: or he may still endeavor to bind Ireland, in unwilling, unloved Union by force of arms, as if it were a conquered Province. But in case of a European

war, or of a war with the U. States, how long could this Union be maintained, unless he exterminate the Irish?

We know what the reply to this is—or might be. That beneath the sore of Union which we have indicated there lies another and still more dangerous sore, which the probe has not yet reached; that if Ireland were in possession of Legislative autonomy it would legislate itself into a Republic, and that the Republic would be the precursor of Socialism, Communism, and anarchy. That there is in Ireland a democratic party whose ultimate object is not merely the attainment of self-government but of that peculiar form of self government known as Republicanism, may be true, for to a certain extent the Irish mind has been indoctrinated and deteriorated by the infusion of what we may call Yankee principles; but that unless these principles are generally diffused there is no reason to dread their ascendancy to an Irish Parliament; and if they are even now generally diffused, and held by the Irish, they cannot be repressed or eradicated by the enforced continuance of a Union which is no doubt very generally unpopular, and morally indefensible.

Much excitement was created the other day amongst the juvenile population of our City, by the appearance in our streets of a body of men arrayed in funny fancy costumes, with real swords tied to their sides, and all manner of strange "fixings," parading with a band of music at their head. It was at first believed and confidently asserted that these were the members of a new Circus Company of rare excellence; and one distinguished individual of more than ordinary note to be taken alive appearance was, by the more enthusiastic and hopeful, set down at once as a Merry Andrew of great eminence in his profession as an acrobat. On further inquiry however, it turned out much to the disappointment of the boys who were looking forward to a rare treat in the way of rope dancing, tumbling, and equestrianism, that the masqueraders did not belong to a Circus at all: but that they were decent respectable citizens from Springfield, Massachusetts—some we suppose in the hardware, others in the dry goods line of business who called themselves "Templars," and had farcically dubbed one another "Sir knights!" over a quiet glass of whiskey toddy, or other comfortable beverage. They were simply Free Masons in short come on a summer expedition to see the land and enjoy themselves, and the excitement that their strange costumes, and martial weapons naturally caused amongst the juveniles soon subsided as the truth became known.

BAZAAR FOR THE BENEFIT OF ST. GABRIEL CHURCH, ON ST. GABRIEL FARM.—This Bazaar, for which extraordinary exertions are being made by Father Salmon's many friends, will commence, we are authorised to say, on Monday the eighth of next month, (August).—The building of a Church in this locality, where the inhabitants, although of the best dispositions and conduct, are still comparatively poor, was a work of no ordinary merit, and required much sacrifice of time and means on the part both of Pastor and people. But, the good man's labor, like the poor man's, "is never done;" and hence Father Salmon finds much yet to do, not only to complete, in all its parts, the material building, but to provide all that is necessary for the becoming celebration of Catholic service, the importance of which every member of the Church is necessarily well acquainted with.

We trust Father Salmon, who is a laborious and talented young clergyman, will find the proceeds of his coming Bazaar of sufficient extent to meet the present spiritual wants of his good people.

The London Times loudly praises the pacific and conciliatory policy of the Canadian Government towards Riel, and in the matter of the shooting of Scott—a policy it adds which was strongly urged upon Canada by the Imperial authorities. The Times says:—

"The Dominion has taken its first lesson very quietly. It has known how to prefer the useful to the dignified, and to disregard the taunts that may be levelled against those who negotiate when they might fight, and who condone when they might punish." The statement of Ottawa, acting under the advice of the Home Government has pocketed their pride, treated with the delegates of insurgent leaders, and brought matters to a happy conclusion.—Times, 24th June.

THE CHILD'S HISTORY OF CANADA.—For the use of Elementary Schools and of the young readers; prepared by Henry H. Miles, M.A., LL.D., D.C.L. Published by Dawson Bros., Montreal.

We have seen no history of Canada better adapted for the use of schools than that before us. It gives us ample details of the discovery of the country, its first settlement, and the great works accomplished by Cartier, Champlain, and other heroes of Canadian history. The compiler, who is himself a member of the Council of Public Instruction, has, we think exercised much discretion, and displayed much good taste in devoting the greater part of his work to the history of Canada whilst still a French Colony; indeed the real interest of Canadian history ceases with the advent of the last Montcalm. With that event the history of