

## The True Witness.

AND  
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MONTREAL, FRIDAY, JULY 22, 1870

## ECCLESIASTICAL CALENDAR.

JULY—1870.

Friday, 31—St. Mary Magdalen.  
Saturday, 30—St. Apollinaris, B. M.  
Sunday, 24—Seventh after Pentecost.  
Monday, 25—St. James, Ap.  
Tuesday, 26—St. Anne, W.  
Wednesday, 27—Of the Octave.  
Thursday, 28—SS. Nazarius and Comp., MM.

## NEWS OF THE WEEK.

According to the statements in *La Liberté* of the 18th neither France or Prussia has yet issued a formal proclamation of war. Each power hesitates to be the aggressor.

Great popular manifestations in favor of war were made in the streets of Paris on the 18th and on the Boulevards. The streets and all public places were crowded to excess, and till after midnight much enthusiasm was manifested.

A Council of Members and a Council of war was held at the Tuileries, on the 17th, at both of which the Emperor was present.

Prefects of Departments on the Spanish border have been ordered to watch the frontiers and allow no Carlists to pass.

The best feeling exists between the French and Spanish authorities along the line.

M. Thiers, in a long speech pronounced against the determination of the Government. He found after all it was said that France had received satisfaction from Prussia, and war should not be made on her for a mere formality.

BERLIN, July 16.—The Government is in hourly receipt of despatches from all parts of Germany, which are offering men, money, arms, horses, &c., in support of the real cause, and asserting that no sacrifice that can be made will be deemed too great for the cause of Germany. The Government recommends Bremen as the port of refuge for German shipping.

The city of Strasburg has been placed under martial law.

Elaborate addresses to the Crown are received at Berlin from the municipalities of the kingdom.

The Bavarian Chambers have granted Government a credit of twenty seven million of florins.

LONDON, July 18.—Despatches report that Prussia has received a formal declaration of war from France.

A London special despatch to the *Herald* says that General Malke stated in the Prussian Cabinet Council that Prussia was never better prepared for war than at present.

The *Times* in an editorial says that it expects to be obliged to chronicle Prussian reverses at first, owing to the superior preparation and the efficiency of the French army. Prussia needs at least another fortnight to get altogether in readiness.

## THE COUNCIL.

(From the Vatican.)

Every week brings us nearer to an event more full of promise for the Church and for human society than any which has concerned the interests of either for more than three hundred years. The definition of Papal Infallibility, which all true Christians will accept with joy as a decree of the Holy Ghost, will be at once a new proclamation of the social sovereignty of Jesus Christ, against which the world everywhere rebels; a solemn affirmation of the principle of authority and of the Creator's inalienable right to the obedience of his creatures; and finally, a supreme triumph granted by God to His Church over the powers of darkness.

We return to the sessions of the Council. On the 13th the seventieth General Congregation assembled. The amendments on the *promissum* of the schema *De Ecclesia Christi* were put to the vote one by one, after a discourse in which an eminent Irish Prelate, the Archbishop of Cashel, explained the views of the Commission on the proposed amendments. In every case, to the great joy of the Fathers, the vote was almost unanimous, and the amendments were rejected.

On the 14th, in the seventy-first General Congregation, the Council was addressed by Mgr. Haynald, Archbishop of Colocza; Mgr. Yusef, Patriarch of Antioch, of the Melchite rite; Mgr. Bravard, Bishop of Coutances; Mgr. de Martin, Bishop of Gallati Nuovo; Mgr. Kremenitz, Bishop of Ermeland; Mgr. Vauca, Archbishop of Fogarich; and Mgr. Freppel, Bishop of An-

gers. The discussion of the third chapter was then closed.

On the 15th, in the seventy-second General Congregation, the vote was taken on the amendments proposed in the first and second chapters. The report of the Commission on these amendments was made by Mgr. d'Avanzo, Bishop of Calvi and Tanno, one of the most learned Prelates of Italy, in a speech which is said to have occupied an hour and a quarter. The conclusions of the Commission were adopted by the immense majority of the Fathers, and the discussion of the fourth chapter, on the Infallibility of the Roman Pontiff, was then opened. It was announced that, up to that date, 74 Fathers had inscribed their names as intending to speak. Only two did so on this occasion, the Cardinal Archbishop of Besancon, and the Cardinal Archbishop of Vienna.

In the seventy-third General Congregation, held on the 18th, addresses were delivered by their Eminences Cardinal Pitta, Cardinal Guidi, Archbishop of Bologna; Cardinal de Bonnechose, Archbishop of Rouen; and Cardinal Cullen, Archbishop of Dublin.

More than 100 Fathers have inscribed their names as intending to speak, of whom the greater number belong to the majority. If, therefore, the discussion should be closed, as is probable, before all have been heard, it is not the minority who will have a right to complain.

There is a story to the effect that a learned Judge once advised a brother Judge never to assign a reason for his decisions; for though his decisions might be good decisions, his reasons for arriving at them might be—something or another—bad reasons.

So with the Rev. Mr. Floukes. It would have been well for him, if some kind friend had persuaded him to content himself with barely announcing the fact to the world, that, like a certain animal mentioned in Scripture which had been washed, he also had determined to return to his ancient habitues, but to assign no reason for his conduct. We say nothing as to Mr. Floukes' decision, but the reasons he assigns for it are—we hesitate not to say it—remarkably bad reasons, or rather no reasons at all.

We find them, however, such as they are set forth at length in an extract in the *Montreal Gazette* of the 7th July, from the *Record*, an English Protestant journal. These reasons we give below:—

"I, Edmund S. Floukes, in asking to be re-admitted to Communion and restored to my former position in the Church of England, desire to acknowledge publicly that I was deluded by false appearances to commit the grave mistake of quitting it for the Church of Rome, and to express my sincere regret for having pursued a course calculated to mislead others. Experience has convinced me that the Christian character developed in the Roman Communion is neither different in kind from, nor superior in degree to, that which is or may be developed in the Church of England. Closer readings of Church history have convinced me that the modern claims of the Church of Rome rest upon no solid foundation (particularly that of arrogating for the body which is in actual communion with the Pope, to constitute and be the only true Church of Christ upon earth); a claim never till quite recently pressed upon my acceptance, by her living authorities, and nowhere to be found in the words of her Catechisms. And this has since been surpassed in the chapters proposed to the Council now sitting on Papal Infallibility, which the Roman Catholics of this kingdom have again and again assured their fellow-subjects publicly was no doctrine of their Church at all; that there is such an admixture of untruths pervading her practical system as to prejudice the habit of truthfulness in general amongst Christians most seriously; that Christendom's divisions can never be healed properly till both her systems and her claims have been remodelled; and that the breach between Eastern and Western Christendom was originally caused by her flagrant violation of the canons of the Universal Church, and forcible and fraudulent invasion of the rights of others. For all of which causes I desire to return to the Communion of the Church of England, as publicly as I quitted it; more persuaded than ever of the righteousness of her position under existing circumstances, and of the reality of the Sacraments administered by her clergy."

We content ourselves with a bare denial of the fact asserted by Mr. Floukes, that the "claims of the Church of Rome—particularly that of arrogating for the body which is in actual communion with the Pope, to constitute and be the only true Church of Christ upon earth," were never till quite recently pressed upon his acceptance by her living authorities. This is untrue. The priest who received him into the Catholic Church, exacted from him—as the Catholic Church exacts from all converts from any of the Protestant sects—an express, implicit acknowledgment of the claims of the body in actual communion with the Pope to be the one true visible Church of Christ upon earth; and this claim Mr. Floukes, on his knees, in the confessional, before God in the person of His minister, expressly admitted and accepted. Without such full unreserved, and formal submission to all her claims Mr. Floukes would never have been admitted to communion within the pale of the Roman Catholic Church; and Mr. Floukes therefore is guilty of deliberate untruth in asserting that they were never till quite recently pressed upon his acceptance. This, every one who, from the ranks of Protestantism, has been received into the Roman Catholic Church, knows to be a deliberate and groundless falsehood. In fact the only reason that either Mr. Floukes, or any other Protestant can have for joining the Roman Catholic Church is this; that he believes that body to be "the only

true Church of Christ upon earth," outside of whose pale there is no salvation; and unless Mr. Floukes believed this when some twenty-five years ago he was received into the Roman Catholic Church, he would never have renounced the worldly advantages of Protestantism, and a snug government situation in the State Religious department. He would have had no reason for becoming a Catholic.

But passing over Mr. Floukes' untruthfulness, what shall we say of the reasons he assigns for leaving the Roman Catholic Church, and for joining the English Protestant Church as By Law Established. These be it remembered are too distinct operations which have no logical connection whatsoever with one another: so that, even admitting for the sake of argument, that the reasons by Mr. Floukes assigned for leaving the Roman Catholic Church are valid, they afford no grounds whatsoever for his joining the Protestant Church of England. A man may have very good reasons for instance for leaving Canada; but it does not thence follow that he is under any reasonable obligation to go to China.

Now we ask the intelligent reader, what single reason, ghost or shadow of a reason, does Mr. Floukes assign for joining the Protestant Church of England? He tells why he has left the Roman Catholic Church, but there he stops; and for aught that appears to the contrary, he might just as well, have joined the Protestant Church of Scotland, or the Methodist Church, or the Mormon Church, as that which Acts of Parliament have Established in England.

But if any be of a different opinion, if any think that Mr. Floukes' reasons for joining the Church of England are valid, we would remark that, if valid in his particular case, they must be valid in all; and that not Mr. Floukes alone, but that all men are in reason bound to join the Church of England. It cannot be pretended that God has imposed different religious obligations upon His creatures; that by His law, some are bound to join one Church, to believe one thing, whilst others are bound to join other Churches, and to believe different things. This is too absurd for any one to profess, and consequently, as obedience to the will of God as made known through Christ is the only "reason," the only conceivable "reason" for joining any particular Church, or for holding any particular form of religious belief—so, if there be any valid reason why Mr. Floukes or why any other man should join the Protestant Church of England or other bodies in communion therewith, that same reason imposes the same obligation of joining that Church upon all, without distinction; for we suppose that no one who believes there is a God, the Father of all, will pretend that man's duties as towards that God and common Father, can be determined by the accidents of birth, or by his national and political status. The Catholic thesis that all men, no matter what their country, or national origin, are bound by highest reason, that is to say, by the revealed will of God, to be members of that great religious body of which the Pope is the visible head upon earth is at all events intelligible, and consistent with what natural reason teaches as to the attributes of God; but to pretend that because one man is, by the accident of his birth, an Englishman he has contracted obligations to join any particular Church, or to hold any particular form of religious belief, not equally incumbent upon all men, Russians, Frenchmen, Italians or Spaniards—is to insult both God, and human reason. In a word—Either all men are in conscience bound to join the Church of England, or none are so bound; and if none are in conscience bound to join that denomination or Church, then there is no "reason" why any one should join it.

By the Atlantic Cable.

London, derry, June 30.

A large public meeting here last evening strongly condemned the Government bill relating to public processions.

A Cartoon for the times. Year of grace 1870.

Naughty Londonderry Billy Orange (crying from a dose of blue beech.) Boo! boo! boo! Grumpy Government won't let me kick brother Pat, and call him names! She says it ain't Christian. But I ain't a Christian and don't want to. And I will kick Pat. Boo! boo! boo! S.

## THE ST. LAWRENCE CHRISTIAN BROTHERS' SCHOOL.

On Thursday afternoon, 14th inst., the annual distribution of prizes of the St. Lawrence Christian Brothers' School took place in the St. Patrick's Hall.

The large hall was well filled with an audience chiefly composed of ladies and the clergy, all of whom exhibited tokens of lively interest in what took place.

We may premise by saying that the St. Lawrence Christian Brothers' School is one of several excellent institutions of its kind in this city. Its pupils number about 400, varying from 6 or 7 to 16 and 17 years of age. It furnishes excellent common school education, gratuitously, and must be of very great use to the community.

The exercises of the day were very interesting,

combining recitations, music, and two suitable dramas, in which the parts were well sustained. The recitations exhibited a large amount of elocutionary and mental training, as may be inferred from the fact that one of the dramas was in three acts, and that the prompter's voice was seldom heard. The musical part of the performance was also very good; the choruses were sung in admirable time, and were well chosen. The proceedings were closed by the distribution of prizes, which was completed shortly before five o'clock.—*Gazette*.

## ST. ANN'S CHRISTIAN BROTHERS' SCHOOL.

The annual distribution took place at the above School, on Friday, 15th inst. The Rev. Father Hogan presided on the occasion. The large Hall of the School was filled to its utmost capacity with the parents of the pupils and the friends of education.

The pupils acted their several parts with a success which reflected the highest credit both on themselves and on their teachers, the good, humble, and self-denying followers of De la Salle.

At the close of the performance, the Rev. Mr. Hogan complimented the pupils on the great success of their entertainment and of the pleasure which it afforded him to be present thereat.—He also said that he felt great happiness in being able to inform their parents and friends who were present, that the boys of St. Ann's School this year carried off the palm for Mathematics over all other Schools conducted by the Christian Brothers in America. The rev. gentleman exhorted them to persevere in their studies and in the practice of the Christian virtues which were taught them by the good Brothers. By so doing they would be sure to find their efforts crowned with complete success, and themselves enabled to attain positions in society which would be an honor to themselves and their parents, as well as a credit to the Institution in which they received so useful an education.

Marcus Doherty and J. J. Curran, Esqrs., then delivered short addresses appropriate to the occasion.

## ST. ANN'S CONVENT, GRIFFINTOWN.

On Tuesday evening, 12th inst., a musical entertainment was given by the pupils of this Convent, conducted by the Ladies of the Congregation, on the occasion of the closing of the studies of the year.

The Rev. Father Hogan, the worthy pastor of St. Ann's, presided thereat, there being present likewise many of the Clergy of the city with the pupils.

The Programme consisted of music, vocal and instrumental, with plays, dialogues and recitations, all of which were executed with that ease and grace characteristic of the Congregation.

The pupils very generously gave their premiums in aid of the sufferers of the Saguenay fire, and presented the Rev. Father Hogan with the price thereof, to be transmitted in their name.

At the end of the Programme, the Reverend Father Hogan rose and felicitated the pupils on the success which attended their exhibition which was so creditable both to themselves and to the good Sisters of the Congregation. The Rev. gentleman eulogized the generosity which prompted them to forego the legitimate pride and honor of carrying home the premiums which they so well merited, to so good and charitable a cause as that for which they were given. He likewise exhorted them to put in practice during the vacation the many excellent lessons which they were taught in the Convent.

## DISTRIBUTION OF PRIZES AT THE BOARDING SCHOOL OF NOTRE DAME DU SACRE CŒUR, OTTAWA.

Notwithstanding the somewhat severe rain of yesterday, the spacious hall attached to the University of Ottawa was filled to excess. The friends and promoters of the well-known perfect training of the good Sisters of the above Institution crowded in numbers disregarding the inclemency of the weather. The number of persons present must have been over four hundred. The Very Reverend D. Dardurand, V.G., and Administrator of the Diocese, occupied the principal chair. Several leading gentlemen of the city, and a number of the officers of the 60th, were present. The Hall was neatly decorated with evergreens, and a side stage was raised, on which six pianos were placed.—*Times*.

## CONVENT OF NOTRE DAME, WILLIAMSTOWN.

The annual seance and distribution of prizes of this interesting establishment took place on the 7th inst., in the spacious Town Hall, which was very tastefully ornamented for the occasion.

Numerous paintings and drawings adorned the walls, and with the embroidery and fancy work which covered the tables, bore ample testimony to the genius of the pupils and the high degree of cultivation attained.

The natural and easy manner, the correct and precise emphasis and enunciation, and the absence of that constraint characteristic of amateur representations showed how thoroughly masters of these branches the young ladies are, and

served to render the entertainment pleasing even to the most artistic.

In praise of the singing and music it is hard to be extravagant. Sweet youthful voices, when carefully trained, are well calculated to produce an effect, and here it was evident nature and art had contributed their full measure to lend enchantment to this soiree. It is a difficult matter to particularize where the selections are choice and correctly rendered.

But a song, "Love of Country," by Miss Minnie McGillis, so exquisitely given, and a "Fantasia" by Miss Gertrude Shaver, executed in most brilliant style, deserve especial mention.

After the prizes were distributed, comprising many beautifully bound and illuminated works and several medals, an impressive valedictory was delivered by Miss Halloran, to which Rev. Father McCarthy replied in feeling terms, eulogizing the progress of the Institution, which is yearly becoming more successful and already a favorite throughout the Dominion; the energy and ability displayed in its management, and the extraordinary advancement made by the pupils.

The audience was select and appreciative, and separated with feelings of regret that Williams-town is not more frequently favored with an entertainment so amusing and instructive.—*Gazette*.

## MOUNT ST. MARY'S CONVENT, HAMILTON.

UNDER THE MANAGEMENT OF THE SISTERS OF LORETTO.

The annual public examination of this inestimable institution, took place on Thursday, 30th ult., and ended with the distribution of prizes on the following evening. There were present the Rev. Mr. Gordon, V.G., Rev. E. J. Heenan, and many other clergymen from various parts of the diocese, with a very respectable audience consisting of the parents and friends of education. The general answering of the young ladies exhibited extraordinary talent, research and penetration throughout the strict and searching examination to which they were severally subjected. All who had the pleasure of witnessing this intellectual treat, seemed unanimous in the opinion that the Ladies of Loretto in charge of this institution, cannot be surpassed in imparting what must be reasonably admitted to be the essential education of young ladies, namely, correct development and moral direction of the heart and head, together with a training suited to the useful pursuits of life and the polite and literary refinement of the age. Here the different English branches are cultivated with care sufficient to defy the severest criticism.—Music, both vocal and instrumental; plan and fancy needlework; the various branches of drawing and oil painting, wax flowers, &c., drew forth the admiration of the best judges of these fine acquirements. The success of the students in overcoming the difficulties of the French language, testifies to the energy and talent of their devoted teachers. In reading, translating, conversing, &c., the purity of the French accent, the freedom and fluency of expression shown by the English scholars, were really surprising; the best trained ear being scarcely able to note the slightest difference in the pronunciation of the English scholar and that of the talented French ladies who acted a brilliant part throughout the whole. Such attention to the French language and literature in an English institution, is rarely witnessed. German and Italian seem to be taught with equal success. Finally, the theoretical and practical knowledge of arithmetic and algebra acquired by the pupils, and their quick and correct answers to various problems given at random, together with their proficiency in book keeping, strongly enhance the happy results of the art of teaching practised in this convent.

During the delivery of the final address, or "Farewell to Mount St. Mary's," by Miss Sweeney, the young students could not suppress the tender and affectionate emotion of the love and respect entertained for their kind and competent teachers, giving vent to their feelings in tears which speak more than words the gratitude and sincerity of the soul. In all these sensations the entire audience seemed sensibly touched by the affectionate emotions exhibited by the students for their teachers on this interesting occasion. Considering the delightful scenery that surrounds this asylum of learning and happiness, the students might truly exclaim, with the immortal Moore:

Oh! If there be an Elysium on earth, it is this, it is this!

Immediately after the valedictory, the Very Rev. Vicar General Gordon addressed the pupils in a most appropriate and feeling manner. He said:—"My dear children, I cannot let this opportunity pass without expressing the sincere pleasure I feel in being present at the exercises which I have just witnessed. I congratulate you on the remarkable proficiency you have attained in the different branches of education which you have so successfully studied; and which, I assure you, if judiciously applied, will render you an honor to your parents and teachers, and gain for yourselves that respect which the world is forced to show to virtue. Notwithstanding the numerous branches taught, and the remarkable