

The True Witness.

AND
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MONTREAL, FRIDAY, APRIL 29, 1870

ECCLIASTICAL CALENDAR.

APRIL—1870.

Frid.-y, 29—St. Peter, M.
Saturday, 30—St. Catherine of Genoa.

MAY 1870.

Sunday, 1—Second after Easter.
Monday, 2—St. Athanasius B. O. D.
Tuesday, 3—Finding of the Holy Cross.
Wednesday, 4—St. Monica, W.
Thursday, 5—St. Pius, V. P. C.

NEWS OF THE WEEK.

The unexpected success of Mr. Newdegate's motion by a majority of two, in a very thin House, for the appointment of a Committee to enquire into the private affairs of some Catholic ladies, who in England and Scotland have agreed to live together, and to devote their time and money to charitable objects, has of course provoked much angry feeling amongst their friends and relatives. Catholic fathers, and Catholic brothers, do not see why their daughters and sisters should be subjected to the possible insults, and impertinent, not to say obscene, questionings of such men as Newdegate, Whalley, and others of that stamp, of whom in all probability a "Smelling Committee" would be composed. The Duke of Norfolk, Sir Charles Clifford, and others of the leading Catholics of the Empire who have female relatives in any convent, have drawn up a petition against this projected outrage upon decency, and personal liberty, which will no doubt be signed by the Catholics of the Empire, and be strongly supported by the entire body.

And Protestants too should oppose the measure on principle; on the same principle as that on which they would oppose any intrusion on the domestic privacy of any one of their own members. A Convent, so long as it receives no aid from the State of any kind, is endowed with no privileges, and is supported solely by the voluntary contributions of its members, is to all intents and purposes a private residence; one over which the State therefore has no more rights than it has over the domicile or domestic establishment of any of its other citizens. "An Englishman's house is his castle," is an old boast of Englishmen; and why should not the same principle be applied to Englishwomen, even though they be Catholics: even though they devote themselves to the service of God and His poor? Were a number of dissolute persons to club together, and living in common, to set all the laws of Christianity at defiance; to give themselves up—(within the privacy of their residence course)—to a life of debauchery, and prodigality, to drunkenness and foul orgies—so long as they did not disturb or annoy any of their neighbors, no one in free England would dream of invoking the law against them. In their favor, the inviolability of domicile would be invoked; and it would be urged that not until some special crime or overt violation of the law had been deposed to against them, could their privacy be intruded upon. But if a few ladies band themselves and their means together, and agree to live in community, and to work together, to tend the sick, and to bring solace to the poor, then an outcry is raised against them; and it is presumed that they must be criminals, and beyond the protection of that law which secures to every British subject immunity from intrusion upon his domestic privacy, until some definite criminal act has been laid to his charge by competent testimony. Apply rigorously the principle which it is now proposed to apply to Catholics, to all Her Majesty's subjects, and the result would be that if two or more unmarried Protestant ladies from motives of economy, or devotion, should see fit to hire a house, and live therein in common, their privacy might at any moment be broken in upon, by some lewd indecent fellow of the Murphy stamp, and that they themselves might be summoned before the bar of the House of Commons—to submit to a public inquisition into their domestic affairs. In their insane hatred of Popery, a certain section of our Protestant fellow-citizens are eapping, or allowing to be eapped the foundations of personal or individual liberty. The London Tablet has some valuable remarks upon this matter which we copy below:—

"The question is, whether we are to sanction a breach of the inviolability of every British subject in

sound mind, which designates his home as his castle? The question is, whether we are to allow Mr. Newdegate and a combined faction of anti-Catholic bigots to bring a Parliamentary impeachment against the honour, virtue, independence, home, and happiness of our daughters, sisters, kindred, and friends? The question is, whether those whose lives are as dear to us as our own are to be subjected to the public and Parliamentary enquiry, to please, not the public and Parliament, nor the persons concerned, nor the friends and relatives, nor the persons concerned, nor the Catholic public of these islands, nor even the great mass of our countrymen who are at least beginning to understand us—but to please a faction of the House of Commons and the Society of Bachelors? Once more, the question is, whether the ladies who have left the society of the gay or busy world in order to devote their lives to the instruction and education of the poor, of the orphan, and of our own children, whose lives are devoted to assuaging every kind of human misery from that of idleness and of infamy, to that of the aged suffering poor, rescued from wretchedness and suffering for a time from death—the question is, whether these ladies are to have their lives and homes invaded in a manner which, if attempted upon any private families, would create a burst of indignation throughout the land? Is it that they are to be subjected to, whose whole lives are consecrated to one incessant round of prayer and works of charity?

We think that we do our Protestant friends no wrong, nay we think that we are but doing them justice, when we say there is not a Protestant father, or a Protestant brother who would have any scruples about kicking, and kicking soundly, any impertinent fellow, who upon any pretext whatsoever, should presume to intrude himself on the domestic privacy of his daughter, or of his sister. We opine too that Catholic fathers and Catholic brothers will be as prompt to ward off insult from, and intrusion upon, their daughters and sisters as are Protestants; and certainly the law which enjoins all men to protect their female relatives from insult, is—at least so we hope—and we believe, in the eyes both of Protestants and of Catholics higher and holier far than any law of man. The promoters and favorers of this Convent Inspection business show themselves to be as destitute of that courtesy which men owe to women, as they are regardless of the fundamental principles of civil and religious liberty.

We have no improvement in the political aspect of Ireland to record. The journals are filled with sad records—many exaggerated on doubt—of agrarian outrages. Ireland judging from the tone of its press, and the language of its orators is more bitterly discontented than ever; and the Statesmen, and people generally of England, who are sincere, even though it be merely from interested motives—in their desire to remove all the law created grievances of Ireland, are bewildered, and discouraged. The excitement and disaffection are extending across the Channel; seizures of arms and war material have been made by the authorities at Manchester and Newcastle; and the Pall Mall Gazette which supported the Peace Preservation Bill has been so seriously threatened, that its proprietors have called upon the Government for protection. The news from the Continent is of little interest.

The Volunteers ordered out to repel a marauding Yankee raid upon Canada have been in great part disbanded, and the danger for the time is at an end. It would be as unjust, as illogical to conclude thence that the danger never existed, and that the Ministry have been imposing on the country. They are mortal, and fallible; but we have no reason to doubt that they have had good grounds for what they have done; and we think that their promptitude, with the risk of forfeiting their popularity, in putting the country in a state of defence, demands our warmest thanks, and our firm support. They have difficulties enough to contend with; let us not increase those difficulties by unjust and ungenerous criticisms. Even if they have erred—they have erred on the safe side; and we have no reasons for believing that they have erred at all. It is probable that it is due to the precautions taken, and demonstrations made by our Government that no raid as yet has been; and we are far from certain that all danger is yet over. A man of war or two on the river, and a few armed strong steam tug boats on the lakes, to prevent the crossing of armed filibusters to rob and pillage our inoffensive citizens, would be very useful during the entire period of open navigation.

MM. Scott and Richot have been discharged, there being no evidence to connect them in any manner with the shooting Scott, and so the disgraceful proceedings against the two gentlemen above named are at an end. On his return to the Bishop's Palace, where he has taken up his residence, it was sought to make the Reverend M. Richot, the subject of a popular ovation, but this he firmly declined to accept.

THE COUNCIL.

(From the Vatican.)

The Thirty-first General Congregation met on the 22nd of March. Mass was celebrated according to the Chalcedon rite by the Archbishop of Amadia. The discussion was then opened on the revised *Schemata de Fide* and addresses were delivered by the Bishops of Grenoble, Tanes (*in partibus*), and Coutances, and by Cardinal Schwarzenburg, Archbishop of Saint-Louis, United States.

"On the 23rd, the Thirty-second General Congregation was held. Mass was said by the Archbishop of Trani.

"On the 24th, the Thirty-third General Congregation assembled. Mass was said by the Archbishop of Tuam.

"The Thirty-fourth General Congregation was held on the 26th. Mgr Simor, Primate of Hungary, again addressed the Council, and explained the motives which had guided the Commission, of which he is a distinguished member, in dealing with the modifications proposed by certain Fathers in the first *schemata* on dogma. The object of his discourse was to put this point clearly before the Council, which was about to vote on the amendments. He had hardly descended from the pulpit, when it was announced, to the great satisfaction of the assembly, that all the amendments had been withdrawn.

"The Thirty-fifth General Congregation assembled on the 28th of March, when Mass was said by the Archbishop of Tarragona, Mgr Fleix y Solans.

"On the 29th, the Thirty-sixth General Congregation met, when the *procurator* of the *Schemata de Fide*, as finally arranged by the Commission to which it had been referred, was voted amid general satisfaction without a single dissentient voice.

"On the 30th, the Fathers once more assembled in the thirty-seventh General Congregation. Mass was said by Mgr Arrigoni, Archbishop of Lucca.

"On the 31st the thirty-eighth General Congregation met. Nine Fathers spoke on the third chapter, including the Archbishop of Grenada and the Bishop of Orleans, who read his observations. The discussions thus far are reported to have turned mainly upon deep questions of philosophy, and have been marked by such excessive care that a whole hour is said to have been employed on one occasion in determining whether the word *substantialia* or *essentia* should be used in a particular paragraph. The utmost calm and dignity have prevailed, and there has been no appearance of formal or systematic opposition.

"It is reported that one result of the recent discussions will be the final settlement of the controversies about Ontologism and Traditionalism, which have lately attracted the notice of English Catholic philosophers.

"On the 1st of April, the thirty-ninth General Congregation met. The Archbishop of Mosul said Mass according to the Syrian Rite. The Archbishop of Avignon was the first speaker, and was followed by the Bishops of Avun, Grenoble, Saluzzo, Hebron, and seven other Fathers. The discussion of the fourth chapter was then declared to be closed, and the fortieth General Congregation was announced to be held on Monday the 4th.

"The Roman correspondent of the *Monde* observes, and our own private communications confirm the statement, that the 'moral unanimity' which certain adversaries of the work of the Council demand already exists. 'The opposition cannot unite on the critical days more than one twentieth of the votes, and we are assured that this will be the case also on the question of infallibility. Far from gaining adherents, it loses some every day, and it is not improbable that when the moment arrives for the definitive vote, not one will remain, for few people would like to see their name connected eternally with a proposition which is on the point of being condemned.'

TESTIMONY OF THE ORIENTAL BISHOPS.

The Oriental Bishops, headed by the Chaldean Patriarch, have thought it their duty in this crisis to address a joint letter to the Bishop of Strasbourg, dated at Rome, the 25th of March, in which, while approving his condemnation of the Abbe Gratry, they add a general statement of their own doctrine, and that of the Eastern Churches which they govern, on the subject of Papal Infallibility. We regret that we can only find space for extracts from this important document.

"The world," they say, "is expecting the great act which the Holy Oecumenical Council is about to accomplish. Who will not grieve at the opposition which the spirit of darkness and human ideas are exciting against it? We poor Bishops of the Oriental Churches have even more reason to deplore it than our venerable colleagues. And now, when the attacks become more numerous and more violent against the respect due to the Council, and especially against the infallible authority of the Successor of Peter, we think it our duty to speak again in our own behalf, uniting ourselves to you and to the venerable Bishops who have raised their voices to condemn the temerity of some and the falsehood of others. If Catholic opinion in the West needs to be enlightened, the same necessity exists for the East, and ought we not to be the voices of that light?"

"After observing that the East has more need than the West 'to obtain its resurrection by means of intimate union with the Holy See,' the Prelates continue as follows:—'In the first place, as to the infallibility of the Popes, if the expression itself is not found in Holy Scripture, nor in any liturgical books, because that expression is newer while the theory which it signifies is old, it is set forth in other terms and by such words as Primacy and Supremacy. Moreover, our hymns continually celebrate this the most important prerogative of Peter and his Successors. The Oriental Churches believe in the infallibility

of the Pope. To dispute the truth, to wish to have a fallible Pope and an infallible Church, what is this but to say that the head is a mere appendage of the body, or that men can live without a head?"

FROM PIUS VI. TO PIUS IX.

An illustrious French writer now in Rome, who saw the Pope go in procession on the Feast of the Annunciation, makes the following reflections: "The Holy Father had with the Cardinal Moreno, Archbishop of Seville, and our good Cardinal Donnet, Archbishop of Bordeaux, who seems, as it were, restored to youth by the long and terrible malady which he resolved to vanquish in order that he might assist at the Council. I called to mind a fact which his Eminence related to me a few days ago. While yet a little child, living at Valence, his mother took him to see Pius VI., a captive and dying, and he received his benediction. Since that day it has been his lot to see every one of the successors of that Pontiff, who so many people imagined would be the last!—Pius VII. at Lyons; Pius VIII., Leo XII., and Gregory XVI., all at Rome. And this child, upon whom the benediction of the prisoner of Valence rested, is now by the side of Pius IX., on the steps of the Vatican, whither he has come once more, in his old age, to proclaim the infallibility of the undying Peter. There, close to the altar whither the body of Pius VI. was brought from his place of exile, in a little while, in the face of the whole world, the dogma will be set up, or rather will be exposed to view, by the hand of the Church, that it may see the ages go by which will hurl themselves against it but will not move it from its place. A single man will have seen, in the brief space of one life, all these contrasts: Pius VI. a prisoner at Valence, Pius IX. presiding over the Vatican Council; the Papacy declared to be fallen and dead, the Papacy declared to be infallible."

We take the liberty of calling the attention of the Minister of Militia, and the military authorities of the Province and Dominion, to the following advertisement in the Montreal *Witness* of the 23rd instant:—

"Wanted for the Royals, a few good men to fill the Highland Company (Capt. Esdaile's); Protestants preferred. Apply on Parade to Col. Sergt. Steadhouse, or to the Captain."

We believe that in thus calling attention to such an advertisement, we have done enough to ensure the condemnation of the spirit in which it was conceived, both by the authorities, and by the public. If such a man as this Captain Esdaile, who is evidently seeking to "sectarianize" our national force, and to call into being a Protestant soldiery—(an attempt which, if successful, would be met by the formation of a Catholic soldiery)—be allowed to retain his position, a dangerous blow to our military organization will have been given, and heavy responsibility will rest upon the shoulders of the Dominion authorities. We have enough, and often too much, religious strife in common life; God forbid that it should be allowed to spread amongst the ranks of our soldiers. Therefore, we call upon the proper authorities to mark their estimate of this Captain Esdaile's action, by dismissing him from a post to which he is a disgrace.

HOSTILITY TO THE CATHOLIC CLERGY.

The Dublin *Irishman* warns the Catholic Clergy of Ireland that their reign is drawing to a close, that their influence is on the wane, and will soon be a thing of the past. "Protestants" says the *Irishman* "hitherto afraid that if the Establishment ascendancy were removed an 'Ultramontane ascendancy' (as they phrased it) would be established may now feel reassured. And feeling reassured, they may consider how frankly they may join with the rest of their countrymen for their country's better advantage. Their great bug-bear is now we trust laid at rest for ever. They will now understand that there is a great and growing rapidly growing party in the country who will maintain the independence of the laity against all comers: And it is as well that Catholic clergymen should understand that those who have overthrown one politico-religious Ascendancy, are resolved not to allow the establishment of another."

These words will gladden the hearts of all the *Soupers* and *Swordsmen* in Ireland. They will thank God that they have lived to see the day when the Romish priest in Ireland was warned to set his house in order, as his influence was over. We hope, however, and would fain believe that in this matter the Dublin *Irishman* is a false exponent of the views and feelings of the great mass of Ireland's long faithful people. Yet the *Irishman* is very confident in his tone, and hints mysteriously at some great work that he and his party have in contemplation when the Land Bill shall have been passed:—

"Had the Establishment remained dominant over the country, Catholics would not have made a stand against clerical despotism. One despotism

thus engenders another. It is not that, as the saying is, they would have washed their soiled linen at home—but simply they would not have washed it at all.

"After the Land Act, other things will be possible—yet undreamt of."—*Dublin Irishman* April 9.

The Montreal *Herald* broaches, and fully makes good the at first sight paradoxical thesis that, the greater our resources, the poorer under our actual regime, we become. He shows that it is to the existence of coal mines in one part of the Dominion, Nova Scotia, that we are indebted for the cruel tax upon coal; a tax which will bring bitter suffering upon thousands, and draw down many a curse from the poor on the heads of those who have imposed it on them. More merciful would it have been to have taxed our water than our fuel, in this bitter climate, where for more than half the year we have to struggle with cold, the deadliest enemy of human life. And yet to put a few more dollars into the pockets of a handful of coal mine proprietors in one corner of the Dominion, we are to be deprived of the means of keeping this deadly enemy at bay. If this be the price we are to pay for reckoning Nova Scotia a portion of the Dominion, we should be well pleased if we could get rid of it altogether, or at all events, if we could get rid of its coal mines; for it is for the sake of these that this cruel coal tax is imposed on us in Canada.

In like manner as the *Herald* points out, is it with salt. But for the sad misfortune that some gentlemen have found salt on their property, the people of Canada would never have been taxed to raise the price of salt for the benefit of two or three lucky individuals. Since then the presence of coal in Nova Scotia makes coal dearer to the poor, and the discovery of salt in Upper Canada raises the price of that commodity, we pray to God that, till He of His infinite mercy be pleased to enlighten the intellects, and to soften the hearts of our financiers, no new discovery may be made, and no further additions be found to the material resources of Canada. In the words of the *Herald*:—

"God preserve us from finding anything more, for in the way our resources turn out, we shall be richer the fewer we have of them."—*Ames.*

Some of our most respected French contemporaries attach credence, and give currency to the report that Sir George Cartier is opposed to violent proceedings against the Red River people; and that he is prepared to retire from the Cabinet, if his colleagues yield to the insane clamor of the Upper Canadians. It is added that MM. Letellier and Dorion are prepared to support Sir George Cartier; and we trust that all good citizens will rally round, and stand by him on this occasion.

Not a French Canadian should volunteer for, or give countenance to an armed Canadian expedition against the Red River. We should leave the entire charge, cost and responsibilities thereof to the Imperial Government. A Canadian expedition, to impose by force of arms the rule of Canada over the Red River people would be a crime; and the only object for which an expedition of any kind can be justly set on foot, is that of bringing Riel and his accomplices to trial for killing Scott. The best thing about the Abyssinian expedition, after the release of the captives, was the withdrawal of the expeditionary force, and the leaving of the Abyssinians to themselves; and this too should be the policy of any expedition to the Red River. Having arrested Riel it should retire at once from the land, and leave its people free to shape their own political destinies; but we may be sure from the tone of the U. Canada Press that this will not be done. The acquisition of Territory is what the U. Canadians seek; and the vindication of the majesty of the law, outraged in the person of a British subject, is the last thing they care about.

The *Courrier du Canada* gives most excellent advice to his fellow countrymen, which we hope they will follow. He reminds them that the vindication of the national honor, outraged by the murder of Scott, is essentially an Imperial affair, one with which Canada has no more business to meddle, than it has to take upon itself to put down the troubles in New Zealand. The *Courrier* warns, therefore, the young men of Canada that they are under no obligation to take part in an expedition against the Red River; and we hope that if invited to do so, they will all flatly refuse to comply with the requisition. It is for the Imperial Government, and not for Canada, to avenge the death of Scott. The *Courrier du Canada* warns also those who from levity may feel tempted to volunteer for a Red River expedition, to count the cost, and to bear in mind that it will not be altogether a pleasure excursion.

The Lady Directress of Villa Maria writes to the editor of the Montreal *Herald* to correct an error into which that journal had unwittingly fallen in its announcement that "all are invited to Villa Maria for the occasion of the visit of H. R. H. Prince Arthur." The Lady Superior writes:—

"No such invitation has been, or will be given. The honor of the visit of His Royal Highness is exclusively for the pupils of the establishment."