

The True Witness.

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MONTREAL, FRIDAY, JULY 15, 1870.

ECCLIASTICAL CALENDAR. JULY—1870.

Friday, 15—St. Henry, O. Saturday, 16—Our Lady of Mount Carmel. Sunday, 17—Sixth after Pentecost. Monday, 18—St. Camillus of Lellis, O. Tuesday, 19—St. Vincent of Paul, O. Wednesday, 20—St. Jerome Mission, C. Thursday, 21—St. Praxedis, V.

NEWS OF THE WEEK.

On the Continent of Europe, the political atmosphere looks quite warlike during the last few days. Since the victory of Sadowa in 1866, with the extension of territory, the increase of population and the great control in German affairs acquired by Prussia as the result thereof, that Power has shown herself no way scrupulous since about pleasing her neighbours; and indeed, has appeared more than once since, overbearing and domineering towards some of them, especially towards France, her great rival. Frenchmen are the last in the world to eat humble pie if they can help it, and consequently the most intent in maintaining that national honor and military prestige which so long and so often characterized them at home and abroad. Hence the selection of the Hohenzollern Leopold, a Prussian Prince, by Prim, at the connivance, if not at the instigation, of Bismarck, for the Throne of Spain, is the ostensible reason alleged by France for her hostile attitude at the present moment, the real cause being, we suspect, a desire to right, if possible, the mistake at Sadowa and to extend the French power from the banks of the Seine to the banks of the Rhine.

France has been very busy with her military preparations for war for the last few days. The Minister of War declared to the Emperor quite recently that the army was prepared to march at the first signal. The *Monteur* had an article in which it said that the abandonment of Hohenzollern by Prussia was not enough for France; that France ought now to prevent the renewal of similar projects for the future, and demand the liberty of South Germany with the evacuation of the Fortress of Mayence. The same journal said if Prussia kept silent as to the note sent it by the French Government till Monday, then the French troops would begin their march towards the Rhine.

A telegram from St. Petersburg said that the French Minister there had declared that the Coronation of Hohenzollern as King of Spain would be considered by France as a *casus belli*.

Some official journals of Berlin affirmed that Bismarck was an accomplice of Prim's in the Hohenzollern intrigue, and that King William of Prussia had given his consent thereto.

The official journals of Vienna say that Austria will not participate in the pending difficulty between France, Prussia and Spain. The Austrian Government is likewise preparing to form a permanent camp near the Prussian frontier.

From England we learn that the Irish Land Bill has at last passed through the House of Lords, and may soon be expected to become law. It will hardly satisfy all in Ireland, but it will at least prevent capricious and arbitrary eviction and give the tenant compensation for improvements by him made on the land.

The House of Commons was again in committee on the Education Bill. Several amendments were adopted thereto.

His Grace the Archbishop of Quebec, while on a Pastoral visit through his diocese, became suddenly ill, and was obliged to discontinue his diocesan visit. We are happy to learn however that he is fast recovering.

Monsieur Tache, the zealous and indefatigable Bishop of Red River, arrived at Ottawa on Tuesday last.

THE COUNCIL.

All the journals of Europe most conspicuous for hostility to the Catholic Church continue to exalt, with suspicious unanimity, the Prelates, whom they believe to be opposed to Papal prerogatives. Men who a short time ago were unknown even by name to those who now salute them with comical reverence have become, for

infidels and unbelievers, the model Bishops of the age! A Rauscher, a Dupanloup, and a Strossmayer, of whom our Protestant and Rationalistic press would have spoken last year with angry contempt, if it had spoken of them at all, are now applauded as the master minds of the Catholic world. A few months, or a few weeks hence, the chorus of journalists will again be silent. The heroes of a day will be forgotten, or will be once more reviled, in the old and familiar phraseology, as oppressors of human reason and liberty. The insults of the world will be more honorable to them than its praises.

The Holy Father is said to have named an historian of the Council. He will have to speak, whoever he may be, of wise and holy men, and to publish many a noble discourse, which Christians will ponder with admiration. But we are far from supposing that he will have nothing else to record. Facts which are now perverted will then be put in their true light. Intrigues will be unveiled. They who have appealed to the Civil Power, to aid them in resisting the truth, will have to bear the responsibility of their fault. But there will be no page in the voluminous annals of the Vatican Council at once so dismal and so ludicrous, so ignominious and so diverting, as that which will tell of the flatteries which the world offered to Bishops whom it took for its friends and allies! Just now we are chiefly struck by the indignity to which these Bishops are exposed: in a little while we shall be amused by the mortification of the world when it discovers its error. For these Bishops, or at least most of them, will certainly disappoint it. They are not what the world takes them to be. Liable to error, since they are but men, and even to a momentary eclipse of faith, they have means of recovery, and sources of illumination, of which the world knows nothing. Peter will "confirm" them, and in the strength of his presence and succour, they will shine like stars in the firmament of the Church. And the foolish world, which is fed on delusions, will find that it has made one more mistake.

The sixty-fifth General Congregation assembled on the 6th. The subject of discussion was the *promotum* of the *schema de Ecclesia Christi*.

On the 7th the sixty-sixth General Congregation was held. Mass was said by Mgr. Barchino, Archbishop of Salmas (Persia). The discussion of the first chapter of the *schema de Romano Pontifice* was then commenced. The Archbishops of Prague and Malines, and the Bishops of Irea, Casale, and Bolna addressed the Council. There were no differences of opinion, and the Fathers passed to the second chapter. The Archbishop of Grenada and the Bishops of Aquila and Monterey made some observations, and the discussion of the second chapter was also closed.

On the 9th, after Mass had been said by the Archbishop of Albi, the Council began the consideration of the third chapter, *de vi et ratione Primatus Romani Pontificis*. The sixty-seventh General Congregation will be memorable hereafter as that in which the discussion of this subject was commenced. Cardinal Rauscher, Archbishop of Vienna, was the first speaker. Mgr. Deschamps, Archbishop of Malines, then addressed the Council in the name of the Commission *de fide*, and was followed by the Archbishops of Toulouse, Mosul, and Rheims, and by the Bishop of Monterey.

It is mentioned, as an example of the change of feeling and action which previous discussions have produced, that among the minority of 31 French Bishops hitherto belonging to the opposition, the Archbishop of Avignon and others refused to take any part in the protest against the close of the general discussion, while the Archbishop of Cologne, according to a Gallican authority, actually signed the *Postulatum* presented by the majority, towards whom he seems to incline more and more. The prayers offered during the Octave of Pentecost will still further diminish the ranks of the minority.

The sixty-eighth General Congregation met on the 10th, to continue the discussion of the 3rd chapter. Mass was said by Mgr. Mariano Escalada, Archbishop of Buenos-Ayres, and discourses were delivered by the Bishop of Orleans and five other Prelates of whom the Bishop of Barcelona was one.

On the 11th, the sixty-ninth General Congregation was held. It was announced that two Bishops had solicited permission to retire from the Council, and their request was granted.

PRAYERS IN ROME.

Our readers are aware that, by command of the Holy Father, an octave of prayers has been celebrated in Rome to obtain the assistance of the Holy Spirit in directing the decisions of the Council. A different church was selected each day for these devotions. "I was with an opposition Bishop last night," says one of our Roman correspondents, "at the Church of St. Andrea delle Valle. He told me he was never so impressed as with the popularity of these devotions, and the enthusiasm with which all seemed to unite in praying for the definition." Happy they who, in this solemn hour, do not separate themselves from the Vicar of Christ

and the majority of the Council, nor refuse to share the aspirations of the faithful of every race and language.

Mr. Floulkes, a gentleman who some fourteen years ago professed himself a Catholic, has, so we learn from the Protestant press, abjured the Catholic Faith, and has been received back into the Protestant sect which he abandoned—to wit, the Church of England as by Law Established. The reasons assigned for this step are curious.—We are told that:—

"Wearied by the controversies of his own communion, perplexed by the absence of final authority, and yearning for the peace promised by a Church which asserts itself to be infallible, he sought refuge within the portals of Rome. Once within its pale, he set himself by a patient study of the system, to justify the step he had taken, and the result has been to force him back into the communion which he had renounced."

Most men would have taken the pains to convince themselves of the validity of the claims of the Catholic Church to their allegiance before putting themselves within her pale. Mr. Floulkes reversed the process; he first became nominally a Catholic; and then set about finding reasons for justifying the step he had taken.—The truth is Mr. Floulkes never was a Catholic, that is, he never abandoned the principle of "private judgment," and therefore never ceased formally to be a Protestant. For the essential or formal difference between a Catholic and a Protestant consists, not in what they respectively believe, but in their reasons for believing. A Catholic is one who believes what are called the dogmas of Christianity, because, and only because, the Catholic Church teaches them; and he thus universally submits his private judgment to her authority, because he believes that—as God has not been pleased to make to him an immediate revelation of His will—He must, if He have made any revelation at all, have done so mediately; and that the corporate body known in history as the Catholic Church, of which the Pope, as successor of St. Peter, is the visible head upon earth, is the one medium, by Christ Himself appointed for that purpose, and therefore infallible. The man who once a Catholic should cease to believe in the infallibility of the Catholic Church, would therefore conclude that there was on earth no divinely appointed medium of communication between God and man; that Christianity was a humbug, its author an impostor who well deserved his doom; and all revealed or supernatural religion a silly superstition, suited only for the intellectual calibre of feeble old women.

Having, however, set himself soon after having been admitted within the pale of the Catholic Church, to find reasons for his step, he discovered, or fancied that he had discovered, that the adoption of the *flicque* in the Nicene creed "was attributable, not to the infallible judgment of the Church, but to the abject subserviency of the Popes under the dictation of Charlemagne and Henry II." This important discovery he proceeded to make known to the world with loud cackling; but alas! he cried aloud in the streets and no man heeded him. Pope and Cardinals would not enter into controversy with him. The Archbishop of Westminster to whose spiritual jurisdiction he was subject admonished him in vain; for he was deaf, and was at last excommunicated. Whereupon with consistent inconsistency—for in his inconsistency alone is Mr. Floulkes consistent with himself—he went over, not to Photianism, or the Greek schism which rejects the double procession and the insertion of the *flicque* in the creed; but to Anglicanism, a Protestant sect which in this matter is guilty of the same offence as that with which he reproaches the Popes and the Catholic Church—to wit, the retention in its public profession of faith of the word "*flicque*." This is the plain story, as published by Mr. Floulkes' friends, of that gentleman's conversion, and reconversion. The plain truth is he never was converted to the Catholic faith; he accepted many of her dogmas, perhaps all, because they chimed in with the conclusions for the moment of his private judgment; but when that tribunal, which he always, though maybe unconsciously, upheld as the last and ultimate tribunal, or Court of Appeal, in matters of faith, decided against the *flicque* then he renounced the Catholic Church, for inserting the term in her creed; and went back to a Protestant sect which nevertheless professes publicly the very same doctrine of the double procession. Truly Mr. Floulkes' friends have put the gentleman in a very ludicrous position, and there we are well content to leave him.

OUR STINKS.—Already, although our summer is only beginning the consequences of the filthy state of the City of Montreal are manifesting themselves in the rapidly increasing mortality. Death is early this year and seems intent upon a good harvest, nor do we think that he will be disappointed. By the returns of interment for the week ending 25th of June, it seems that the weekly rate of mortality has already reached the very respectable figure of 204! That is to say the mortality of Montreal is at the rate of nearly Ten Thousand per annum, or almost one in ten of the population. Were this fearful state of things to last, Montreal would annually be decimated; but fortunately winter, whose deadly cold is not so deadly as are the foul stenches which the summer heats set free, freezes up our filth, covers it with a coating of snow, for near six months of the year, and thus checks the awful mortality which would otherwise prevail. But for this Montreal would soon be one vast charnel house, a city in which death had taken up its head quarters.

The U. States papers announce the death, at Baltimore, of Jerome Napoleon, son of Jerome, younger brother of the first Napoleon, and of Made. Bonaparte, a Baltimore lady to whom he, Jerome, was lawfully married in 1803, but whom at the bidding of his powerful elder brother he was mean enough to renounce as his wife on his return to France in 1805. He then contracted an adulterous union with a daughter of the King of Wurtemberg by whom he had several illegitimate children of whom *Plou-Plou* or Prince Napoleon, as he is called, though a bastard, is one. The deceased Jerome Napoleon was remarkable for his likeness to his celebrated uncle, the first French Emperor.

The report that Dr. Newman was about to take part in the work of revising the Protestant Bible is so absurd, that it scarce requires the contradiction that it receives in a letter to the *London Times* from the Protestant bishop of Gloucester. Of course it is a moral impossibility that a Catholic should take any part in such a work.

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Sir John A. Macdonald arrived at P. E. Island last week, to which he repaired for the benefit of his health. Falconwood, near Charlottetown, was fitted up for the reception of the illustrious visitor. It is to be hoped that the invigorating breezes and waters of the Gulf may have the desired effect of restoring him soon again to former health and vigor.

The International Railway and Steam Navigation Guide for July 1870 has come to hand with several important improvements. The information on the subject on which it treats, will be found quite accurate and valuable to the travelling and mercantile community, and to the public generally.

The General Elections in P. E. Island are to come off on the 18th inst. Confederation and the School question appear to be the all-absorbing topics of the day.

Their Lordships, Bishops McIntyre and McKinnon of P. E. Island and Arichat, N.S., arrived in their respective dioceses last week from Rome.

PUT YOURSELF IN HIS PLACE. By Charles Reade. Harper & Brothers, New York.—Messrs. Dawson Bros., Montreal.

All Mr. Reade's defects are prominent in this novel. As in *Griffith Gaunt*, *Hard Cash*, *Foul Play*, and other tales by the same author the love scenes verge upon the sensual, not to say worse, and are ramby-pamby in the extreme; they are neither morally nor intellectually profitable to the reader. In spite however of its many extravagances and absurdities the work before us is in some respects interesting as affording a glimpse into the working of Trade Unionism in England, and the system of "Thugism" which it has originated. No doubt there is much to condemn in the agrarian outrages of Ireland; but fifty thousand fold worse are the Trade Union outrages of England, and the cold blooded brutal crimes which are deliberately planned by the leaders of the said societies, and faithfully carried out by the agents it employs to execute its bloody behests. It seems there is a regular tariff or statement price for these crimes. So much for a murder, so much for maiming a man for life: so much for blowing him and his family up with gunpowder. In his dealings with these matters, and his clever exposure of the ruffians who keep the Trade Union machinery a-going in England. Mr. Reade in the novel before us, has succeeded well; yet not so well as to reconcile us to the offences against sound morality, delicacy, and good taste of which in other parts he is unhappily guilty.

BLACKWOODS' EDINBURGH MAGAZINE—June, 1870. Messrs. Dawson Bros., Montreal.

The last article in this number is that to which the reader will naturally turn first as it has excited great attention. The title is *Lothair* its substance, a scorching, "refreshing" some would call it, criticism upon the Hon. Benjamin Disraeli's novel of the same name. What this may mean? is a great question. It would seem to indicate that the section of the Conservative party of which *Blackwood* is the exponent are sick of Benjamin, and weary of his leadership. The other articles in the current number are as follows:—1. Earl's Dene, part vii.; 2. The Mercers' Journal of Waterloo; 3. Our Iron-clad Ships; 4. John, part viii.; 5. Trade Unions, conclusion; 6. The Admiralty; 7. The Problem Solved; 8. *Lothair*; Index.

MONTREAL DIRECTORY: JOHN LOVELL, PUBLISHER.—A copy of the above work for 1870-71 was laid on our table. It is neatly got up and has been considerably enlarged. The work has been corrected up to the 29th of June of the present year, and besides the street directories, contains a large amount of statistical and other valuable information. It reflects great credit on Mr. Lovell's enterprise, and will be found a very useful, if not wholly necessary guide, for every business man in the city.

PAPAL BRIEF IN APPROBATION OF 'THE TABLET.'—We have received from the proprietor of this journal, lately in Rome, the following communication:— "You will be encouraged to hear that in an audience to which I was admitted a few days ago, I heard from the lips of the Holy Father himself that he was well pleased with *The Tablet* and with its general policy, which is perfectly well known to him. And now, just as I am leaving Rome, I have received a Brief, expressing in a more formal manner his satisfaction both with *The Tablet* and *The Vatican* newspapers, and conveying to their writers and readers, the Apostolical Benediction.—*London Tablet*."

ACADEMY ST. ANTOINE.

The annual distribution of honors, crowns, &c., came off on Thursday, the 7th inst., at the Saint Antoine Academy, Palace street, in the spacious and commodious building to which the Sisters of the Congregation and their pupils removed in Spring. The large hall of the establishment, specially destined for such purposes, is a very fine, well proportioned apartment, with richly ornamented ceiling, and supported by graceful but solid iron columns. When we entered, it was already crowded with guests to its utmost capacity. After a spirited rendering of the opening piece, "Welcome to Spring," by six performers on two pianos, a dozen tiny "Mother's darlings" mounted on the stage, and lisped out very prettily a song suited to their infant voices. This was followed by a lively dialogue spoken by the members of the junior classes. As the pupils of the Saint Antoine Academy, emulating the charming generosity displayed by their fair sisters of Villa Maria, had generously consented to sacrifice their hard earned prizes in favor of the victims of the great Saguenay conflagration, there was of course no presentation of handsome volumes, gay with gilding and bright bound bindings, but the names of those who had won the right to such rewards were proclaimed aloud, and crowns for good conduct bestowed on the younger pupils who could justly claim them. Vocal and instrumental music, both admirable in their way, were succeeded by a dialogue in French: "Les facultes de l'Amour," in which some very deep philosophical truths were uttered in the most graceful and charming manner possible, sufficiently so to disarm the severest critic. Then came "Fais-tu Concertante" from Belisario, a brilliant and difficult *morceau*, most ably performed by the Misses A. Sandfield Macdonald and Clerk. An English Operette: "The Miracle of Roses," founded on an episode in the life of that most lovable of Saints, Queen Elizabeth of Hungary, called forth marked applause; after which, honors and crowns were distributed to the pupils of the elder classes, as well as to those of the superior course. Public mention was also made of those young ladies who had distinguished themselves by proficiency in plain sewing, embroidery and fancy work, perfect specimens of which were exhibited in another room of the building. An address in French, to the Rev. Vicar General who presided on the occasion, was then pronounced by Miss Clerk, the whole concluding with a joyous burst of song, a welcome to the holidays, the echoes of which were yet lingering in our ears, as delighted with the entertainment at which we had assisted, we dispersed to our homes.

The annual distribution of prizes of the St. Joseph's Providence Convent, Mile End, took place on Wednesday, 6th inst. The Rev. Father Beaudry, pastor of the village, presided on the occasion. The hall, which was filled with the parents and friends of the pupils, was handsomely decorated. After the proceedings, which were diversified by music, vocal and instrumental, addresses in French and English were presented to the Rev. Father Beaudry, who replied in a few appropriate remarks, congratulating the Sisters on the high state of proficiency to which the children had attained under their excellent management.

JACQUES CARTIER NORMAL SCHOOL.

The distribution of diplomas and prizes at the Jacques Cartier Normal School took place on Monday, the 4th inst., in the court-yard of the establishment, which was temporarily roofed with canvass and otherwise admirably fitted up for the occasion. The attendance of parents, guardians and other friends of education was larger than on any former year since the opening of the institution. The clergy, among whom were the heads and representatives of several Colleges, and several of the Jesuit Fathers, were present in large numbers.

The Hon. Dr. Chauveau, Minister of Public Instruction, occupied the Chair, and seated next