

## NOTES FROM OTTAWA.

The Newman Catholic Reading Circle of St. Patrick's Parish held their inaugural meeting in the Academic Hall of the convent of la Congregation de Notre Dame, kindly placed at their disposal by the Rev. Mother Superior on Tuesday, 28th of March. Notwithstanding very inclement weather, there was a good sized audience to greet the debutants, and all the numbers were gone through with great eclat. Following is a copy of the programme:—

Duet, flute and piano, "The Mountain Shepherd," T. Derbighier, Mr. R. Steckel, and Mme. St. Denis; "Song, 'Still as the Night,'" C. Bohm, Miss Steckel; Reading, Sketch of Savonarola's life, Mrs. W. Armstrong; Song, Baritone, Mr. J. P. Dunne; Reading by the President of the Circle, W. Kearns; Song with flute obligato, "Happy Days," A. Strolewski, Mme. Steckel; Piano and flute, "Transcription sur la Pardon de Ploernel," Garibaldi, Mme. St. Denis and Mr. Steckel.

Consequent upon the removal of St. Joseph's orphanage to the New building at Rideau Terrace, the old one is about to be utilized as a seminary for the novices of the Grey Nuns' Order.

A total abstinence society is about to be established in St. Patrick's Parish. A meeting of those who signed the pledge for a year or more during the late mission was held on Palm Sunday. An adjournment took place until Low Sunday, when the organization will resume shape. Rev. Dr. McNally will be the Spiritual Director.

Rev. Dr. Fallon's lecture on the "Coronation Oath," has been printed and is being distributed in pamphlet form, by the St. John's Branch of the C. T. S. A vigorous effort is evidently being made to have the obnoxious thing removed from the Statute book.

The St. Jerome Sewing Society of St. Bridget's Parish brought their labors for the season to a close last week, the result being a larger quantity of clothes made up for the poor. As an appreciation of the ladies' good work, the pastor, Rev. Canon McCarthy, presented each of them with a neatly bound copy of the Epistles and Gospels.

The Easter Exams in the Rideau street Convent took place last week.

It is stated that the Rev. Thos. G. Rouleau, Principal of the Laval Normal School, Quebec, has been appointed to the vacant See of Three Rivers. His predecessors as principal were the late Right Rev. Dr. Horan, late Bishop of Kingston, and his Grace the present Archbishop of Quebec, Mgr. Begin.

The Rev. Father Howe, O.M.I., preached a retreat of three days for the Irish parishioners of Hull, Quebec, last week.

Surely, the late John Wesley, the founder of Methodism, would turn in his grave were he to be aware that in one of his churches in this city the pastor has arranged for a service every evening, "during Holy Week to prepare for Easter!"

Rev. Father Caovet, O. P., preached a retreat in St. Jean Baptiste Parish for the young men.

All the females who had attended the late mission in St. Patrick's were invited to be present at a meeting of the confraternity of the Holy Family on Palm Sunday. There was a large attendance.

Together with the Monthly Calendar of St. Patrick's Church, for April, the St. Patrick's Branch of the Catholic Truth Society distributed a Tract on attendance at the daily Mass.

High Mass will be celebrated by his Grace the Archbishop, in the Water Street Convent Chapel, preparatory to the annual meeting of the Ladies' Auxiliary which will take place in the afternoon.

The Court of Catholic Foresters of St. Mary's Parish received Holy Communion in a body on Easter Sunday.

The Water Street Hospital was visited formally by the Governor-General and the Countess of Minto, on Wednesday of last week. Their Excellencies were received by the reverend Sisterhood and the members of the Ladies' Auxiliary.

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the Pope could himself have done. The elaborate and vehement invectives of the press, the threats, combinations and intrigues of statesmen, turned what would otherwise have been a luxury of faith into a stern necessity. Not to define the infallibility now would be to deny it."

Consequently on the 28th January, 1870,—six years after Pius IX. thought of the council—110 Bishops signed a petition asking to have this subject added to the programme. Next day a counter petition was signed by 136 Bishops. The commission on the 6th of March, 1870, allowed the introduction of the new subject. The discussion of it commenced on the 13th of May, and closed on the 13th of June—sixty-four having spoken, nearly one-half of them in opposition. On the 13th of July a formal vote was taken on the whole schema—or draft decree. There were 601 Fathers present. The result was Placets, or Ayes, 451; Non placets, or Nays, 88; and Placets juxta modum, or ayes with modification. It was then sent back to the commission with the amendments.

On the 18th July, 535 Fathers voted on the final draft of the decree. The result was, 533 Placets and 2 Non Placets. The Pope at once confirmed the decree; two who had voted against it once made profession of faith in the dogma; and the 57 who signed the protest made on the 17th of July, sent in their adhesion to the definition. Their action in submitting amounted to this: They now believed, as a defined dogma, what they previously held as an undefined doctrine.

On his return home an American prelate, who had been a strong member of the opposition, was met by a reporter and asked if he accepted the definition that he had opposed. He replied:—"I have always believed in the infallibility of a general council. A general council has solemnly defined the doctrine of Papal infallibility. Therefore, my principles even when in opposition, oblige me to accept and assent to the definition; that is all."

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## MARKET REPORT

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("True Witness" Office.)

In the first place farmers who have any maple sugar or syrup do not want to imagine for a moment that the reports in regard to a poor crop are receiving any credence with the dealers in Montreal. They are not because advices from the best sections of the Eastern Townships are to the effect that although the flow of sap is not above the average, it is equal to it, and that the output of maple product will be a fair one. Therefore producers should not hold on to their syrups or sugar in the expectation of fancy prices because the facts are against their realizing them at present. Recent sales of new syrup have been on the basis of 70 cents for small tins, and ten cents for sugar per lb. Of course these prices will be modified as the receipts increase.

A feature at present is the demand from American and Ontario buyers for potatoes and as a result of this enquiry, 5 to 10 cents advance has been realized.

Reports from the country are to the effect that the United States and Ontario buyers are bidding all along the line of the Grand Trunk from Richmond to St. Flavie, which is 300 miles below Quebec, for potatoes. These buyers offer 72, 73 and 74 cents, which is 1 to 2 cents more than it is possible to realize in Montreal to-day, for the root, and as a result the market here is extremely firm. Holders to-day are asking 70 cents, and are not free sellers at the price.

The egg market is extremely firm, receipts being light, but apparently sufficient to supply the demand. Prices have advanced in the meantime 2 cents per dozen, and sale are now being made at 15 to 16 cents per doz. The most recent transactions involving 2 carloads within this range.

Dress poultry is extremely quiet, but prices are firm under small receipts. Turkeys range from 9 to 10 cents; chickens, 7 to 8 cents, and geese 4 to 5 cents, as to quality. Ducks are nominal at 7½ to 8 cents.

The German demand for dried apples is still a feature of the market, and bids have been made in this section at 6 cents for dried apples, but holders are reluctant sellers. Evaporated stock is held at a range of 9½ to 10 cents, according to grade.

Beans have been in small receipt here lately, and prices are firm at \$1 to \$1.50 per bushel for hand picked as to quality. Reports from the country state that the stock is extremely light and for this reason holders refuse to admit concessions, demanding firm prices.

Brewers have been sparing buyers of hops this spring for the reason that they were well stocked up. Recent sales have been made on the basis of 19 to 20 cents as to quality.

Honey is quiet and receipts are light at the moment. White clover and comb ranges from 8 to 9 cents in good sized lots, but these require an

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advance for small lots, the range being, 9½ to 10 cents. Extracted ranges from 7 to 7½ cents in large tins, and 8 cents in small tins. Dark honey is in slow demand, ranging in the comb from 5½ to 7 cents and extracted, 4 to 5 cents.

The dressed hog market is dull at the moment, and business is almost over for the season. Round lots have sold at \$4.60 to \$4.75 for nice light bacon hogs but the lot has to be very choice to bring the outside price, the ordinary range being \$4.50 to \$4.60.

There has been little doing during the week in dressed meats and pork ranges from \$14 to \$15.50 as to grade. Lard is quiet at 6 to 7½ cents according to quality. English breakfast bacon ranges all the way from 10 to 11 cents per lb., and shoulders 7½ to 8 cents. Hams are dull; 9½ to 10½ cents according to grade and the stocks here are light.

Buckwheat is steady with stocks very light, prices ranging from \$1.75 to \$1.85 according to quality. Mill feed is in fair enquiry, for the reason that cattle feeders are in want of supplies; the latter have been paying \$15 for bran and \$16 for shorts.

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## THE VATICAN COUNCIL AND INFALLIBILITY.

A Rev. Mr. Jordan, preaching in Manchester, on the "Errors of Rome" is reported to have asked:—

"Will any adherent of the Roman Church deny that, when Pius IX. summoned the Vatican Council to proclaim the infallibility of the Pope, a majority of the Cardinals and Bishops, spoke, argued and voted against the dogma sought to be imposed upon the people? We think it might not be inopportune to indicate the mistakes and mis-statements of that Rev. preacher, especially as there is a great deal of misapprehension on the part of Protestants regarding the subject of his question.

In the first place he is mistaken when he thinks that the Ecumenical Council of the Vatican was called for the purpose of dealing with the question of infallibility. Not only is this an error, but, we may say that the dogma of infallibility was as far from the mind of Pius IX., when he conceived the idea of the council, as could possibly be any subject upon which he had not reflected. It did not form part of the programme, or schemata, to be submitted to the council. It was only long after that programme was decided upon, and in consequence of a series of almost accidental circumstances, that this ancient belief was suggested and finally accepted as a matter for the consideration of the Fathers of the Council.

Consequently not a few of these Fathers were opposed to its introduction at that time; some because they thought it a matter of too great importance to be added to the schemata, or draft-decrees, almost at the eleventh hour; others because they feared it could not be carried through to a final decision, and that they would consequently leave it before the world's attention without a pronouncement to affirm its truth; yet others because they did not deem the circumstances of the times sufficiently menacing to necessitate such a promulgation; in fine, all of them, for various reasons, did not think the defining of this undisputed (amongst Catholics) doctrine as opportune at that special council.

Not one of them, however, spoke, or voted against the truth of the teaching—to do so would be tantamount to denying the perpetual presence of Christ with His Church, and the actuality of the promised assistance of the Holy Ghost,—but they spoke, argued and voted against the introduction of the question, as being

untimely and, in their minds, not absolutely necessary under existing circumstances.

A brief summary of the fact, in connection with which we have just stated, may serve to settle any doubts that may be harbored in that connection.

About 1864, a rumbling was heard, amongst the Seven Hills, that might have been the dying echo of the tempest that swept them fifteen years before, or the forewarnings of the storm, that was about to burst over them a few years later. It was on the 6th December, 1864, that Pius IX., after mature consideration, secretly informed the Cardinals in Rome of his intention to convoke a council. Twenty-one opinions were given, only two being favorable to the project. In March, 1865, a commission of Cardinals met, and this body advised the convocation of a general council. On the 17th November, 1865, the Papal Nuncios at Paris, Vienna, Madrid, Munich and Brussels were officially notified of the intention to summon the council. A special committee was appointed to prepare the work of the council. This commission consisted of five sections: 1. On Doctrine; 2. On Discipline; 3. On Religious Orders; 4. On Foreign Missions; 5. On Mixed Questions—Politico-Ecclesiastical. The commission on Doctrine sat twenty-seven months, and drew up a programme including only three schemata, or draft-decrees: one on Catholic Faith against Materialism, Rationalism, and Pantheism; another on the Church of Christ; and a third on Christian marriage. On the 26th June, 1867, the Pope announced to 500 Bishops, met in Rome, the decision to convoke the council. On the 29th June, 1868, the bull convoking the council was issued, and the 8th December, 1869 was named as the date. So far there is no question or thought of infallibility, or its promulgation; the programme was complete: 719 Fathers met on the day appointed, representing about thirty nations.

The subject of infallibility was not then on the programme. How did it come there? Cardinal Manning says, in "The True Story of the Vatican Council," pages 67-71:—"But the newspapers and governments of Europe were so certain that the definition was intended, and so anxious that it should be prevented, that they forced the subject on the attention of the Bishops far more effectually than

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