

The True Witness.

CATHOLIC CHRONICLE, PRINTED AND PUBLISHED EVERY FRIDAY At No. 683 Craig Street, by J. GILLIES. G. E. OLBERG, Editor.

TERMS YEARLY IN ADVANCE: To all country Subscribers Two Dollars. If the subscription is not renewed at the expiration of the year, then, in case the paper be continued, the terms shall be Two Dollars and a half.

MONTREAL, FRIDAY, JUNE 3, 1870.

ECCLIASTICAL CALENDAR. JUNE—1870. Friday, 3—St. Hermenegild, M. Saturday, 4—Fast. Vigil of Pentecost. Sunday, 5—Pentecost. Monday, 6—Of the Octave. Tuesday, 7—Of the Octave. Wednesday, 8—Ember Day. Thursday, 9—Of the Octave.

NEWS OF THE WEEK.

The news of the raid upon Canada had naturally excited much indignation in England. The Times whilst giving the President ample credit for his efforts to enforce the municipal laws of the States, and those higher laws which are binding on all communities of men claim to be civilized, expresses its indignation at the object for which Canadian and U. States' troops have been put in motion.

The Irish Land Bill, is, we hope, by this time before the House of Lords, where we also hope that it may receive a favorable consideration.

Though the French Emperor has obtained an immense majority in the late appeal to the people, the position of his Government seems by no means secure. There is great discontent with the present order of things.

We have devoted the greater portion of our columns to a report of the raid; this will explain the omission of other matter. Of course these reports must be received with caution, as in the excitement that prevails, false rumors easily obtain credence, and it is difficult to sift the precious grain of truth from the mass of falsehood in which it is too often buried.

The condition of Sir John A. Macdonald continues to improve. He is very weak of course, but we believe as well as hope that all danger is over for the present.

THE COUNCIL. (From the Vatican.)

THE THIRD PUBLIC SESSION.

The world continues to ask, as Pilate asked of old, What is Truth? The Church alone is able to answer the question, but the world, which does not care to know, will not hearken to her voice. It prefers to die in its error, and has full liberty to do so.

In the next General Congregation, the Schema de Parvo Catechismo, as modified by the Commission de Disciplina, was to be finally discussed. As it has already been deliberated in several sessions, and forty-one Fathers have addressed the Council upon it, the adoption of this Catechism, destined for universal use throughout Christendom, cannot be long delayed.

was made to the Council of the immediate discussion of the question of Pontifical Infallibility. The forty-seventh General Congregation was held on the 29th of April. The Cardinal Archbishop of Bordeaux, Mgr. Donnet, first addressed the Council, and is said to have urged at the close of his discourse the necessity of proceeding, without delay, to the discussion of Pontifical Infallibility, for the good of the Church and the peace of the faithful.

It is worthy of observation, and will be a source of general satisfaction, that the Archbishop of Paris, in a circular to the clergy of his diocese, dated Rome, the 20th of April, writes as follows:—"The period of expectation cannot now be prolonged, and whatever the Council may do or decide, faith teaches us that it will be well done and well decided."

The forty-seventh Congregation resumed the discussion of the Little Catechism. Mgr. He fele read a paper for the Archbishop of Vienna, and addresses were made by the Bishops of Guastalla, Saluzzo, and Savannah.

The forty-eighth General Congregation met on the 30th of April. The discussion of the Little Catechism was continued by the Archbishop of Avignon, and the Bishops of Lucon, Parma, Autun, Miyence, Plymouth, Cliton, Treves, and Seckau. The vote was to be taken on the ensuing day, and the discussion of the Schema de Summo Pontifice was to follow immediately.

THE LETTER OF THE ARCHBISHOP OF BALTIMORE.

The Gazette de France, the most violent and unscrupulous of the liberal Catholic journals, publishes a letter said to have been addressed by the Bishop of Saint Louis and the Archbishop of Cincinnati to Mgr. Dupanloup. According to this document, of which we have no reason to doubt the authenticity, these two American Prelates say: "We are far from desiring to condemn or censure the motives which induced the worthy and learned Archbishop to publish his letter; and they add: "We willingly confess that among the Prelates of the new Church of the United States the great majority admit Pontifical Infallibility."

PASTORAL LETTER OF HIS GRACE THE ARCHBISHOP OF QUEBEC ON THE OCCASION OF HIS RETURN FROM THE ECUMENICAL COUNCIL OF THE VATICAN.

By the mercy of God and the favor of the Holy Apostolic See, Archbishop of Quebec, Assistant, at the Pontifical Throne, &c.

To the Clergy Secular and Regular, to the Religious Communities, and to all the Faithful of our Archdiocese, Greeting and Benediction in Our Lord.

Now, Dearly Beloved Brethren, by asking and obtaining from the Holy Father leave to return, we have understood that we were not dispensed with the obligation of continuing to cooperate, as far as it depends upon, in the work of the Council.

In the history of Councils there is an evident fact, which it is proper to point out to you here, it is the preponderating action of prayer. No doubt, consideration and the most mature deliberation hold there a prominent place, so it must be: for the promised assistance of the Holy Ghost does not exempt from labor, and does not demand the abdication of science and of reason; on the contrary, it supposes and requires all these: and it is truly in Councils that these two great things, we mean science and reason, manifest themselves with most fecundity and success.

"Unless the Lord build the house, says the prophet, they labor in vain that build it. Unless the Lord keep the city, he watcheth in vain that keepeth it." (Pa. 126.)

The edifice which the Ecumenical Council of the Vatican labors to build at present, is the

Holy Temple of truth and justice, which needs the divine architect: the city it keeps, is the city of God, that cannot defend itself unless the Lord protect it.

It is true that Jesus Christ has promised to be, all days, with his Church, even to the consummation of the world, in order to defend it against all the attacks of hell, and to keep it forever from all errors; and his promises are immutable: they cannot fail to be accomplished: but the certainty of obtaining the divine assistance does not dispense the Church from the necessity of imploring it: no more than the assurance, given to the just and to sinners, never to be wanting in sufficient grace does exempt them from the obligation of having recourse to prayer and the virtue of the sacraments, which are the ordinary means to obtain this grace with more abundance and efficacy.

The pastors of the Church, gathered together in Council, do not cease to be, by themselves, men weak and uncertain in their thoughts. It is to the grace of God that it belongs to enlighten their intellect, and to raise up their thoughts, their words and their judgments to the height of the immutable and eternal truth they must acknowledge and proclaim. It is prayer therefore which is called to work this miracle; and this it is easy to understand, when we pay attention to the manner in which the Council of the Vatican places prayer at the head of all its deliberations.

In effect, behold all these bishops assembled together in this Council. Before discharging the office of judges and of doctors in the faith, they begin by fulfilling the holy duty of prayer. These ministers of the Lord, these successors of the apostles have nevertheless spent their life in the study of God's holy law; they are men of high intellect, men of labor, profound doctors, for whom sacred sciences have no longer any secrets, and to whom no human science is strange: and nevertheless, when entering into the Council, they recall to mind that they need to pray, and that they must, above all, be men of prayer.

After having each one in particular said his Mass, they all assist again, in the attitude of the most profound recollection, at the holy sacrifice with which each congregation opens its labors; there they implore the light of the Holy Ghost, they pray for the Universal Church, that God may exalt it, and give it peace; they pray for the Sovereign Pontiff, the common Father of Pastors and faithful, in order that the Lord may protect and sustain him in the sublime mission which He has confided to him of ruling the whole Church: and that all the blessings, which He gives to the children of God, may be fortified by all those He receives at His hands; they pray for their dear country, which they have not ceased to love, in devoting themselves, in a particular manner, to the service of God and of His Church, finally, they pray, with special fervor, for their people from whom they are separated for a time: for that portion of the flock of Jesus Christ, confided to their solicitude, and of which they must, one day, render an account to the Sovereign Pastor of souls.

Yes, Dearly Beloved Brethren, the faithful of their dioceses are ever present in their thoughts and in their prayers, and much more still than elsewhere, there, at Rome and at the Council, were it is their holy mission to occupy themselves, in a higher degree, with the salvation of their respective flocks. Dearly Beloved Brethren, you were therefore there present with us; yes, you were there, in our mind and in our heart, at every instant of the day; but, above all, at the Holy Sacrifice of the Mass, which we offered up daily for you, and when assembled, in the name of Jesus Christ, in the general Congregations, together with the other Fathers of the Council and the Holy Pontiff, we joined our prayers to theirs. And God knows with what fervor we besought Him to be Himself your pastor, to have mercy on you, to protect you, to preserve you in His grace and in His love.....

Would that you could, Dearly Beloved Brethren, assist at this spectacle of the prayer of the Pastors of the whole Church, gathered in Council! Oh! how much you would be touched and edified! There you would be convinced that Jesus Christ is truly in their midst, according to His promise, and that their prayer is truly the prayer of that Universal Church to which he can refuse nothing. There, finally, you would understand the influence of prayer in the Council: that everything is there accomplished under the invocation and by the inspiration of the Spirit of God, and, finally, how this holy assembly is different from political or popular assemblages, which have no other guide than human wisdom, and which are, alas! too often, but the arena of human passions.

But it is, above all, when the Sovereign Pontiff presides himself at the sitting of the Council, that prayer attains a grandeur capable of striking the least attentive, and of moving the most indifferent. Would that we had time to make known to you, in a becoming manner and so as to edify your piety, those solemn supplications of the great reunions of the Council; those affecting litanies in which the bishops, called to define the faith, implore, with so much fervor, the intercession of those saints who have defended it at the price of their blood, honored it by their science, and glorified it by the heroism of their virtues: those invocations so frequent and so ardent of the Holy Ghost, source of every truth, of all charity, of all light

and of all strength, of all peace and of all justice; author of every grace and of every perfect gift.....

But there is, above all, a prayer, the spirit and words of which particularly affected us. Permit us to speak of it here: we heard it, for the first time, on that ever memorable day when the Council of the Vatican opened, under the invocation of Mary Immaculate. It was pronounced by the Holy Father himself. His sonorous and penetrating voice still rings in our ears, and we shall ever have before our eyes his profoundly religious attitude while reciting it. We have some idea of what recollection and prayer is when we have seen the Holy Pontiff Pius IX, praying in the Ecumenical Council of the Vatican, in concert with all the Bishops of the world, in the name of the Church..... He then said, and all the Council repeated with him the following prayer:

"Behold us here, O Lord Holy Ghost, behold us: It is true that the number and the greatness of our sins should keep us far from Thee; but it is in Thy name and at Thy call that we are assembled. Descend upon us; be with us, and deign to infuse Thyself into our hearts. Inspire our actions; guide our steps; enlighten our conduct; in order that, aided by Thy divine assistance, we may, in all things, render ourselves agreeable in Thy sight. Be Thou alone the inspirer and the author of our decisions, Thou who alone, with the Father, and the Son, possess'est a glorious name. Suffer not that we become perturbators of peace, Thou who lovest sovereign justice. May we not permit ourselves to wander away through ignorance, be misled by human influence, corrupted by interest or by personal considerations; but unite us effectively by the gift of Thy grace alone, in order that we may be one with Thee, and that nothing may cause us to deviate from that which is truth. Thus united in Thy name we shall keep strictly, and in every point, justice with that moderation which is inspired by charity. May, here below, our judgments differ in nothing with Thine, in order that hereafter for the good which we may have accomplished, with the assistance of Thy grace, we may obtain the eternal reward. Amen."

What a sublime and holy prayer, Dearly Beloved Brethren; all that could be desired and asked of God, by the Fathers of an Ecumenical Council, is therein contained, and most admirably expressed! Thus you see, it is therefore on God's grace, before all things, that the Council intends to rely. It is on the assistance of the Holy Ghost, whom it implores, with so much fervor and confidence, that it reckons and rests. It is then this divine assistance, assistance promised and secured by its prayers, which will give to its decisions and all its decrees their authority, their strength and their infallibility. Yes, its judgments and its decrees will be truly the judgments and the decrees of the Holy Ghost; and, in proclaiming them for the instruction and the salvation of the world, the Fathers of the Ecumenical Council of the Vatican may say, like the Apostles, in the first Council of Jerusalem: "The Holy Ghost has judged with us, and we have judged with him."

From what we have just said of prayer in the Holy Council, it follows, Dearly Beloved Brethren, that, although we may no longer take part in its deliberations, as we have had the happiness to do during our sojourn at Rome, it is nevertheless still in our power to assist in its labors and in the accomplishment of its work of regeneration, by praying according to that intention; 2° that, not having ceased to be part thereof, and to be counted among its members, by the permission which we have obtained to absent ourselves, it is a duty for us to keep ourselves united in spirit and heart with those of our colleagues who have remained present, and to join incessantly our prayers to theirs, in order to implore, with them and for them, the light and the assistance of the Holy Ghost.... And this indeed we have not failed to do since, to our great sorrow we have seen ourselves obliged to absent ourselves from them; and this we have formed before God the firm resolution to do, with all the fervor of which we are capable, until the end of this great Council....

Thence follows also, Dearly Beloved Brethren, that you can associate yourselves with the Fathers of the Council, and have part in their work, by praying with us for them. Piety makes it certainly a duty for you. And this it is which we have intended above all to make you fully understand, in addressing to you this pastoral, and it is also by this that we shall terminate.

Is it not for you indeed, Dearly Beloved Brethren, as well as for all your brethren in the faith scattered over the world, that the Ecumenical Council of the Vatican has been convoked? Is it not about you and about your spiritual welfare that the Fathers of the Council are occupied? Is it not in view of your dearest interest that they labor, by applying themselves, as they do, in seeking remedies for the evils which afflict the world, agitate modern society, and cannot fail to cause the eternal loss of innumerable souls? Is it not you and your children that they seek to preserve from this misfortune, by forewarning you against so many errors and vices, which menace the repose and happiness of families, as well as the peace and safety of nations? They have therefore a claim upon your gratitude, your assistance, and your pious cooperation, and consequently upon the aid of your most fervent prayers.

Continue then to pray for the Holy Council, Dearly Beloved Brethren, for we are confident that you have already prayed according to that intention, and that you have not ceased to do so, since the day on which we recommended it to you, before our departure for the eternal City. Yes, pray for the Council, and pray unceasingly; pray for the Fathers of the Council who, on their side, pray and labor for you; pray, every day, morning and evening; above all, pray, when you have the happiness to assist at the holy sacrifice of the Mass, or to approach the

sacraments. By then, praying for the Fathers of the Council, you pray for the Church, you pray for the cause of God which they defend, for the salvation of the world and for your own; you will thereby gain a share in the show that you are the true children of the Church, and consequently the children of God, worthy of his blessings, through time and eternity: blessings of God, of which you have a sure pledge in that of the Holy Father who is His Vicar upon earth, whose benediction we have just announced to you, which he has commissioned us to bring to you, and which we give to you, in his name, to-day: benediction of God, which we wish to you and which we ourselves call down, with our whole heart, on you, and your children, and on all that you hold most dear in this world.

In conclusion, Dearly Beloved Brethren, permit us to request from you a special souvenir for this archdiocese, and for ourselves in those prayers which you will offer for the Council and for the Church,—for this archdiocese, which must be dear to you and to us, and which is certainly most dear to us; for ourselves, because, notwithstanding our unworthiness, it has pleased the Lord to confide it to our solicitude, and to establish us the pastor of your souls. That which we wish for ourselves is neither health, nor length of life; it matters little to you and to us that we should possess good health, or live a long life; but that which is of infinite importance for us, and that which we desire, and also ask, above all things, is to lead a good life, and to make a holy use, in the service of the Lord and for your good, of the little health, and the few years of life, which it shall please Him to still grant us. That is the grace which we conjure you to ask for us, in the name of that charity which should unite the faithful flock to its pastor, and which binds us certainly to you in the heart of Jesus.

Shall this our present pastoral letter be read, and published, at the prône of all parochial churches and chapels, and others where public service is performed, and, in chapter, in all religious communities, on the first Sunday after its reception.

Given at the Archbishop's Palace, Quebec, under our signature, the seal of our archdiocese, and the countersign of our secretary, on the tenth day of the month of May, one thousand eight hundred and seventy.

† C. F., ARCHBISHOP OF QUEBEC. By order of His Grace, CHARLES BAILLARGEON, Pt. Secretary.

FIRE AT QUEBEC.—Again the sad task devolves upon us of recording another great calamity that has befallen the ancient capital of Canada. About 1 a.m. on the morning of the 24th ult., a fire broke out in a baker's shop, a M. L'Ortie in St. Francis Street. A stiff Easterly gale was blowing at the time: water did not arrive immediately; and as the houses, unfortunately, in the quarter attacked, are many of them wooden buildings the flames spread, in spite of the efforts of the Fire Companies, seconded by the citizens, and a detachment of the 69th regiment, with fearful rapidity. The district was wrapped in a mass of fire, which included all that portion of the St. Roch suburb between St. Ours Streets and that called du Pont. "Entire blocks of houses" says the Courrier du Canada, "disappeared, the small mortuary chapel, a monument memorable as having been spared by the last two fires, was swallowed up, and still the flames swept on leaving ashes, terror, and desolation behind them." For some time serious fear was entertained that the Marine Hospital was destined to perish, but changing its course the fire spread to the yards of M. Baldwin, and destroyed to ships on the stocks, almost ready for launching. Luckily towards 4.30 the gale broke a little; and the rain falling in torrents aided the efforts of the Firemen to subdue the flames. The number of houses destroyed is by some estimated at 500, though it is thought by others that this is an exaggeration. Much of the property was insured, but the Courrier to whose graphic account of the calamity we are indebted for these details, estimates the loss at \$324,800. Upon the poorer classes, who too generally neglect the precaution of insuring, the blow will fall most heavily.

The Courrier speaks of the noble courage displayed by the Sisters of the Congregation, and their pupils; and in a Card the same Sisters return their thanks to the citizens of St. Roch to whose noble efforts they, after God, attribute the safety of themselves and property.

"If," adds our contemporary, "the municipal authorities had enforced the building law, it is almost certain that the horrid scenes of Tuesday would not have taken place." May we not hope that the law will in future be vigorously enforced, and no more wooden buildings tolerated.

TO CORRESPONDENTS.—We must invoke the indulgence of several correspondents, whose communications we are compelled to hold over, in order to have space for the details of the stirring events of the day.

The Librarian of the Catholic Young Men's Society acknowledges with thanks the following donations to the Reading Room:—The New York Tablet and Catholic World, for one year from Mr. James A. Sadlier; and the Toronto Telegraph, for one year, from Mr. Stephen J. Quina.