

The True Witness.

—AND—
CATHOLIC CHRONICLE,
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J. GILLIES.
G. E. CLERK, Editor.

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The figures after each Subscriber's Address every week shows the date to which he has paid up. Thus "John Jones, August '63," shows that he has paid up to August '63, and owes his subscription from that date.

MONTREAL, FRIDAY, AUG. 20, 1869.

ECCLÉSIASTICAL CALENDAR.

AUGUST—1869.

Friday, 20—St. Bernard Ab.
Saturday, 21—St. Jane Frances of Chantal, W.
Sunday, 22—Fourteenth after Pentecost.
Monday, 23—Vigil of St. Philip Benitiis, O.
Tuesday, 24—St. Bartholomew, Ap.
Wednesday, 25—St. Louis, O.
Thursday, 26—St. Joachim, O.

NEWS OF THE WEEK.

PARIS, Aug. 14.—It is understood that the affliction of the Emperor at the death of Marshal Niel was so great that he was compelled to hastily leave the Chalons camp when the military fêtes were in progress.

PARIS, August 15.—The Emperor remitted the sentence passed by the Court martial on eighty soldiers, and reduced the sentences of seventy others.

PARIS, Aug. 16.—Marshal McMahon will probably succeed M. Niel, as Minister of War.

The *Journal Officiel*, of to-day, publishes a decree in which the Emperor, in commemoration of the hundredth birthday of Napoleon the First, grants a full and complete amnesty to the press and political offenders, to persons convicted of evasion of taxes, to deserters from the army and navy, and to sailors in the merchant marine who have abandoned their vessels.

ST. PETERSBURG, Aug. 14.—The insurrection which recently broke out in the Kiergbez country has been entirely repressed.

MADRID, Aug. 13.—Estanós, at the head of 500 Carlists, has entered Spain from France at Puergarda. The entry of other bands at various points is expected.

Despatches from Madrid contain reports of the discovery of additional Carlist plots for rising in various parts of the country.

MADRID, 15th.—The troops have had encounters with bands of Carlists in Castile and Valencia. In every case the Carlists were defeated, and many have been captured, among them several priests. The Government had decreed a capitulation tax, but it is doubtful whether they will be able to enforce its collection.

MADRID, Aug. 16.—Encounters continue between the troops and bands of Carlists up to the present moment. Carlists have been uniformly defeated.

The Bishops had reaffirmed their adhesion to the present Government.

CONSTANTINOPLE, 15th.—The Vizier's letter to Ismael Pasha states, circumstantially, the grievances of the Sublime Porte. He refers to the Cretan affair, the journey through Europe, the oppressive administration in Egypt, and demands a clear and categorical explanation. He has determined to insist strictly on the terms of the firman of 1841.

HAVANA, Aug. 14.—A plan has been disclosed in Matanzas, to poison the bread intended for the garrison of that place. There is a rumor that Col. Quiros has attacked the insurgents at Sito and killed ninety.

MOUNT VERNON, IND., Aug. 14.—The Evansville and Cairo Packet Cumberland, exploded her boiler near Shawnee town this morning. Eighteen or twenty lives lost. The boat books were blown overboard and names of missing cannot be ascertained.

LONDON, Aug. 14.—Prince Arthur sailed from Liverpool to-day in the steamship City of Paris, for Halifax.

HALIFAX, N. S., August 16.—The Governor General arrived from Prince Edward Island, via Pictou, this afternoon. He was received at the depot by the Mayor and an immense concourse of people.

TO OUR SUBSCRIBERS.

The commencing of another volume, the Twentieth, of the TRUE WITNESS, affords us the occasion of saying a few words to our Subscribers upon a subject which we do not care to parade before the public:—We mean the duty of paying the printer. We regret that we should again have to revert to this topic; but the neglect on the part of many of our Subscribers to discharge their pecuniary obligations to this office increases

upon us the disagreeable necessity of so doing.

To many of our delinquent friends, a dollar or two may seem but a small affair; and they may imagine that it matters little whether the sum be paid to-day, or two months hence. "I am but six months, or a year in arrears," one will argue, "and the amount is so trifling that the delay can be of no importance to any one." This is a very false notion; for were every one to act upon it, no journal depending, as must an English Catholic journal in a community like ours, exclusively on its subscription list for support, could be maintained. The ordinary journalist has, besides his subscription list, many other sources of revenue. He can sell his services to the party actually in power, and obtain a large share of Government patronage, in recompense of his servility; or, as an organ of the *Outs*, or expectant office holders, he can establish what, in the usual cant of the day, is termed a "claim" upon them, to be asserted and acknowledged when their turn for fingering the public monies comes round. These and a thousand other means of support are open to the secular journalist; but all these are closed to the Catholic, unless indeed he betray the sacred cause which he professes to defend, and degrade his Church by holding her up to the world as the docile handmaid of a political party.

This honest Catholic journalist cannot do. He must be independent of all parties, accepting favors from none, and scorning the wages of the mercenary and the hireling. He cannot go forth to do battle, whether for the *Ins* or for the *Outs*, under the sacred banner of the Cross; and for him, therefore, all those sources of emolument which are open to his less scrupulous brethren of the secular press, are closed. No man can serve two masters; or take wages in any shape from any political party, if he be true in his allegiance to his Church.

But, as every one connected with journalism well knows, the indirect sources of emolument above alluded to,—the "casual advantages," as our Government defaulters euphuistically term their frauds upon the public purse,—are more important than are the more direct, and more honest though less lucrative, proceeds of the Subscription List; and therefore is it that the TRUE WITNESS, which is sustained only by the latter, is so earnest in impressing upon its Subscribers the duty of punctuality in their remittances. We are not to boast of ourselves, or to sound our own trumpet; we are conscious of our many shortcomings, and disclaim all pretensions to any merits of our own.—But, in sober truth, we may boast—and we can appeal to the many years of our existence in support of this our boast—that we have maintained the consistency and the independence of Catholic journalism in Canada; that we have never put on the livery of party; that we have done our best to discountenance the whining of the place-beggar, and to hold up to scorn the abject entreaties of the disappointed office seeker for a favorable consideration of what he calls his "claims" on the party in power. We have striven, feebly and imperfectly no doubt, but sincerely and disinterestedly, to advocate what we believed to be the highest interests, not of this man or of that man, not of this party or of that party, not of this nationality or of that nationality, but simply of Catholics, without distinction of party or of race. We have never set ourselves up as, and we never intend in any manner to assume the attitude of, anything but a Catholic journalist *par et simple*. We have never sought, never intend to seek, to make the TRUE WITNESS an English organ, an Irish organ, or a Scotch organ; and our highest, our sole ambition is that it should be a Romish organ, in the sense of being exclusively devoted to the cause of truth, as held and taught by the Roman Catholic Church, whose children we are, and to whom we all, no matter of what race, owe our first allegiance.

These—our consistency and our independence of all secular influence—are our sole claims to the favorable consideration of the Catholic public. If this should be awarded us, then, and so long as our rulers deign to accept, and give their blessing to, our feeble services, cheerfully will we continue in the course which for many years we have pursued; but adopt any other course, we will not, we will not descend from the high position of independent Catholic journalism, to become the tool of a party, or the organ of any particular section of the Catholic community. Political scavenging is not to our taste, though the work may be as lucrative as it is dirty; and we trust that, thanks to our teachers, we have so learnt our religion as to know that, for as many as have been received into the Catholic Church, there is neither Jew nor Greek, neither English nor Irish, but that "all are one in Christ Jesus."—Gal. 3., 28. Political differences, religious differences, there are, and unfortunately long will be, no doubt, in Canada. But to these let us not add national differences; as if there could be, apart from them, an English interest, or a Scotch interest, or an Irish interest. To such a policy the TRUE WITNESS will be no party.

We appeal simply to the sympathies of our subscribers on the broad basis of Catholicity.

We ask of them this only:—To be punctual in the payment of their debts; and, if they approve of our principles, and the mode in which we advocate them, to continue to us their patronage for the future.

WOMEN'S RIGHTS.—The Bill for altering the legal relations of husband and wife, giving to the latter the full control over her own property and earnings, and placing these beyond the reach of the drunken, dissipated husband, is now in the House of Peers, but will not pass without some opposition from the law-lords. Perhaps their opposition to the measure, though contrary to popular opinion, is not altogether destitute of reason.

Simple as the measure seems, and just as at first sight it undoubtedly appears, it proposes to effect a radical revolution in the relations of husband and wife. Hitherto these have been looked upon as one, even in spite of the abominable divorce laws which unfortunately the Legislature of the British Empire has sanctioned.—As a direct consequence of this view of the marriage state, the husband had control, as head of the family, over the earnings of the wife; and on the other hand he was legally responsible for any debts that the wife might contract. But if as now it is proposed shall be the case, the husband is henceforward to have no power of touching his wife's property, no control over her earnings, it is but just that henceforward he should be entirely absolved from all responsibility for debts contracted by his wife without his authorisation, and that he be no longer obliged to contribute out of his property, or out of his earnings, to her support. It would be monstrous to compel him to pay the wife's debts, if at the same time he be allowed no control over her property. This would be making matters worse than they are now; for if brutal husbands be by no means uncommon, extravagant dissipated wives who squander their husband's substance in dress, and often in something worse than an extravagant toilet, are equally common. Women's Rights are to be upheld no doubt; but they must not be converted into "Husbands' Wrongs."

Give the wife absolute control over all her own property, over her own earnings, so that without her consent the husband shall not be able to touch one penny of these; but make the balance equal by giving in like measure to the husband absolute control over all his own property and earnings, so that neither directly nor indirectly, shall the wife have it in her power to touch them. Release him from all obligation of supporting the wife: and so, but so only, shall you deal equal justice to both parties. But this done in obedience to the popular cry for "Women's Rights," what will have become of the old Christian theory that man and wife were one: the former owing to the other support and protection: the wife owing to the husband, as the head, loving obedience.

There are evils under the sun, sore and many, which it is not in the power of human legislation to alleviate, with which it can hardly interfere even, without making bad, worse. It is a sad and grievous thing that a good for nothing brute of a husband should be able to take possession of his wife's earnings, and squander them upon his own filthy appetites. It is equally to be deplored that an extravagant wife, by her bad courses, should have it in her power to involve her honest prudent husband in debts beyond his means to pay. But how can these evils be mitigated by human law?

The law lords in the Upper House no doubt see this difficulty: and perceive the impossibility of holding the husband responsible for his wife's debts, or for her support, if they assert the principle that he shall have no control over the wife's property. If he is to have no control over the wife's earnings, neither must she have any control over the husband's earnings, no pecuniary claims of any kind over him, which the law can justly enforce. But to legislate in this spirit would be to renounce altogether the idea of marriage as it since the days of St. Paul, subsisted amongst Christians.

THE APPROACHING COUNCIL OF THE VATICAN.

(To the Editor of the True Witness.)

SIR,—The above is the heading of a long article quoted from the *New York World*, in the *Witness* of the 10th inst. Of course it would not be complete or palatable to the choice tastes of the readers of that paper without the seasoned comments of the learned Editor, on such a grave question. But, unfortunately, he has overdone the *dumpling* this time, and it may be of service to those who partake in like delicacies to let them know where the superfluity lies. In the preamble of his points of chief importance the following passage occurs, and whether it comes from the writer in the *N. Y. World*, or the writer in the *Witness*, it betrays a profound ignorance of the rudiments of Catholic Theology on the part of its author:—

"The decrees of an Ecumenical Council, when confirmed by the Pope, are the highest authority in the Church, and are regarded as absolutely infallible and irrevocable in all matters of faith and morals; but if it were possible for a conflict to exist between a Pope and a Council, the Church would have to adhere to the Pope."

In the above are three terms, viz.—a Pope—

a Council—the Church—just as if the Church were distinct from the Pope, and an Ecumenical Council independent of either! Who is the learned writer of the *N. Y. World* who stands so high in the Roman Catholic Church, in the estimation of the *Witness* Editor; does he understand what is meant by the Church—why a Catholic school-boy could define it from the first lessons of his Catechism. But since this learned writer prefers the more extensive authors, I will cite the words of Billuart for his better information. "The Church," says Billuart, "is the society of the faithful, baptized in the profession of the same faith, united in the participation of the same sacraments and the same worship, under one head, Christ in Heaven, and on earth under His Vicar, the Supreme Pontiff."

The Roman Pontiff, in virtue of his Primacy, has authority over the Ecumenical Council in the same way as the head is over the members. And as the head united to our members constitute one body: so the Roman Pontiff, inseparably united to an Ecumenical Council, forms one Church, one mystical Body of Christ, of which He—the Supreme Pontiff—is the principal and governing part. Now, an Ecumenical Council, without the Pope, would be a body without a head; and I ask the *Witness*, what does he think of the possibility of a conflict between his head and members? whether would his head adhere to his members or his members to his head? And, in the event of such a conflict, what must become of the *dumpling*, and more especially of the delicate tastes of those who partook of it.

Truly, Mr. Editor, at this late day, after all the lessons which have been charitably imparted to this miserable scribbler of the *Witness*, and after the many obligations of recantation imposed upon him even by his own co-religionists, one would expect that he should be willing to tell the truth on matters known to him and to remain silent on questions of which he is profoundly ignorant.

Lachme, August 13th, 1869.

LAYING THE FOUNDATION STONE OF A CATHOLIC CHURCH, IN NORWOOD VILLAGE, IN THE MISSION OF HASTINGS.

The laying of the corner stone of a Church may claim to be an event of no ordinary importance, marking as it does the immense progress of our Holy Faith. And when an event of this kind occurs it should not pass unnoticed, but should be published, so as to induce others who might be in need of a suitable place of worship, to believe that a united and determined will is all that is necessary to commence and to carry to a successful issue, an undertaking so acceptable to God, and so beneficial to man.

Only four years ago, a poor congregation in the Mission of Hastings, under the guidance of their worthy Pastor, the Rev. John Quirk, undertook the erection of a stone Church, at a cost of ten thousand dollars, its dimensions being 80 feet in length by 50 in width, surmounted by a tower raising to the height of 150 feet, the doors, the windows and corners of which, being of cut stone, give the building a tone of solidity and finish which never fails to attract the attention of the passer by. And now again, under the direction of the same head, the Catholics of Aspbodel, forming a portion of the same Mission of Hastings, have undertaken the erection of a stone Church, in the village of Norwood, similar to that of Hastings.

Our good Bishop, Dr. Horan, on this as on former occasions when his presence was calculated to benefit this portion of his diocese, kindly consented to visit us, and for this purpose left Kingston on Friday, 30th ult., accompanied by Rev. Mr. Nash, S.J., and the Rev. Mr. McWilliam, who proceeded by rail to Trenton, where met at the station by the Rev. Mr. Gauthier, who placed at their disposal the carriage and pair of the Rev. H. Brettargh, P.P., by which they soon arrived at the residence of that gentleman, where they remained until Saturday morning, when they were joined by the Rev. John Quirk, who came accompanied by Messrs. Craig and Burns with carriages suitable to convey the party to Hastings.

On Sunday, according to previous announcement, his Lordship sang High Mass, assisted by the Treanton choir, who on this, as on former occasions, evinced their readiness to add to the ceremony, by their superior talents—talents such as few possess, and such as elicited from his Lordship the most praiseworthy remarks.

On Monday His Lordship kindly granted an interview to several of the old settlers of the mission, patiently listening to the recital of the trials, difficulties, and the various successes attending each during the last forty years.

On Tuesday, the 3rd inst., his Lordship, accompanied by the Rev. Mr. Nash, S.J., Rev. Dr. O'Connell of Douro, Rev. Mr. Gother, Rev. Mr. McWilliam, and the Rev. John Quirk, the pastor of the mission, proceeded to Norwood Village, the site of the new Church, and there His Lordship, in the presence of an immense concourse of people, placed the corner stone, containing in a tin case, the names of the Sovereign Pontiff, the reigning Sovereign, the

Bishop of the Diocese, Dr. Horan, the Parish Priest, Rev. John Quirk, the architect and contractors, the coin of the realm, copies of the TRUE WITNESS, *Cobourg Sentinel* and *Peterboro Review*.

His Lordship, addressing the people, remarked that when Catholics build a Church, they adorn it at great expense, not for vain show, but because it is the House of God; that it was by the Catholic Church, Religion and Faith, Literature and Art, were preserved to the world through the dark ages, and that the present building, so spacious and beautifully situated, is to become the sanctuary of prayer, and the place where our Saviour shall continue to carry on the work of redemption for which He came upon earth, and that which is to constitute its supreme glory is the sacrifice of Mass, tending so powerfully to the sanctification and support of every soul that is anxious to be enriched with the treasures of His grace and to secure eternal life.

The sermon being ended, a collection was taken up, which realised the sum of \$282.00 to aid the undertaking.

His Lordship returned to Kingston through Douro and Peterboro, receiving on his departure demonstrations of the most kind wishes from a grateful people.—Com.

PRINCE COUNTY, P. E. ISLAND, August, 1869.

To the Editor of the True Witness.

SIR,—Being under the impression that some folks in your big Dominion, might find some little interest in what is transpiring in our small and isolated Province, I furnish you with a sketch—a mere wail—Sir John Young and suite are expected in Charlottetown to-day. 'Tis said that they came fully empowered to treat with our Island Government as to the terms upon which we are to be admitted into the Confederacy. I fear their mission will be a failure, as nearly nine-tenths of our population are opposed to Confederation on any terms. Why this intense hatred of the Dominion government, I cannot say, still the fact is patent to any one at all acquainted with the sentiments of the P. E. Islanders. But a truce to politics, and turn we to another theme.

Last Sunday morning, in company with a friend, I started very early "while yet the dewy morn was fresh with odors sweet," for Grand River, where an interesting religious ceremony was to take place on that day. This was no less than the "First Communion" of about seventy young people. Gaily we sped along the splendid road, flanked on either side with splendid farms, the rich fields waving gracefully in the morning breeze, and giving promise of an abundant harvest. The quiet of the early morning, the carolling of the birds, the rustling of the breeze, the scent of the new mown hay, the drowsy tinkling of the distant cow-bell, the pleasant homestead, all formed a medley of sweet sights and sounds that were calculated to enliven the spirits and invigorate the mind. As we neared the vicinity of the Church the road became more lively with the rattle of carriages and the tramp of pedestrians. From the numbers that were flocking to the Church it was evident that a lively interest was manifested, and that something more than usual was expected to transpire that day. And so there was, for not only was it the occasion of a solemn religious rite, but also the last time that they might expect to meet their beloved pastor, the Very Rev. James McDonald, who is about being transplanted to another sphere of usefulness after being their parish priest for more than a quarter of a century. Upon arriving on the ground we saw that a vast congregation, mostly of Highland Scotch descent, had gathered, and were grouped around in various parts of the Church ground, discussing various topics, as people are wont to do on such occasions. We received a hearty Scotch shake from many a brawny hand, and kind invitations to a seat in the Church. The bell having rung for the last time, we entered the sanctuary in company with a friend. The Church is a neat and commodious building, and on that occasion was filled to the utmost capacity. The children occupied the two central rows of pews, the girls to the right and the boys to the left. The girls were all dressed in pure white, fit emblem of youthful innocence, and the boys decently clad. The whole were under the charge of two good ladies of the Summerside Convent, and it was a sight well calculated to awaken the most hallowed recollections in the hearts of all, before the last of the children had partaken of the Holy Communion, we observed several old people approach the rail, and we tried to fancy how they recalled in the present scene, the days of their youth, and how the whole panorama of their life lay unrolled instantly to their minds. After the service the Rev. Pastor addressed the communicants in a kindly and impressive manner, illustrating the beauty of holiness, and the peace of mind, that a strictly religious and moral life, always produces. He also admonished the parents to be watchful and guard their children against evil. Knowing that, perhaps, this was the last time that their beloved pastor might address them, many were visibly affected. It was an impressive and so-