

The True Witness.

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REMEMBER THE BAZAAR IN AID OF THE ST. PATRICK'S ORPHANS.

ECCLIASTICAL CALENDAR. OCTOBER—1867. Friday, 18—St. Luke, Ev. Saturday, 19—St. Peter of Alcantara, Conf. Sunday, 20—Nineteenth of Pentecost. Purification of B. V. M.

NEWS OF THE WEEK. It is not easy to keep up with events in Italy so rapidly do they move, and so conflicting are the accounts transmitted by Atlantic telegraph.

Though deprived of their leader for the moment, the Garibaldians, or Italian Fenians, had kept pouring into the Papal States, and had broken up entrenchments. They had also been attacked by the troops of the Sovereign Pontiff, and, though no decisive action had taken place up to the 11th inst., it was reported that the Papal troops had had the advantage.

What will France do? is now the question. We fancy that, as in the case of Naples, Louis Napoleon will look on and do nothing, until the monarchy be consummated, when he will accept it as un fait accompli.

Not is the Pope the only Sovereign whose authority is now menaced by the Revolution. Great Britain, which encourages and applauds Italian Fenianism, is sorely perplexed by the unexpected revival of domestic Fenianism, of which the rescue of Kelly and Deasy, and the murder of the policeman Brett were the first alarming symptoms.

In the United States there are symptoms of a reaction in favor of constitutional principles, and against the vile tyranny of the so-called republican party. The conservatives, or democrats as they are facetiously nicknamed, have carried several elections, and it is to be hoped that the President will profit by this to carry out his policy with more vigor than ever.

On some points he was acquitted; but being found guilty on others he has been suspended from rank and pay, and sentenced to confinement within the limits of his command. Gen. Pope in railing the sentence expressed himself in strong terms against the prisoner whom the Court had found guilty of the offence, "of wrongfully appropriating the money and property of a citizen to his own use"—an offence which as Gen. Pope justly remarks might justly cause the offender to fear "a heavier punishment than has been inflicted in his case."

A large amount of counterfeit bonds of the U. States of the so called 7 30 issue are in circulation—admirably executed so as to deceive the most experienced. No one says the Herald knows the exact amount of this spurious paper float, and the effect has been to break down the market to some extent.

Later intelligence from Italy confirms the suspicions that Victor Emmanuel is acting in concert with Garibaldi and his gang; and as the latter have experienced a sound drubbing from the Papal troops, it is now said that King "honest man" is about to march his troops into the Papal States, in defiance of the treaty of Sept., '64. It may, therefore, well happen that the Pope may again be in exile, and that this exile may last for many years.

There have been rumors that Lord Derby on account of his health was about to resign; these, however, are contradicted. The Fenian alarm is on the increase in England. The Liverpool police made a descent in a Fenian house in that city on the 12th inst., and arrested six persons. A rising in Limerick was apprehended. If Englishmen encourage Fenianism in Italy—we see not why they should complain of it at home.

We learn from the Minerve that the local government for Lower Canada has nearly completed its arrangements, which is the more necessary seeing that the presence of its members will for the most be required at Ottawa on the 6th of next month, when the central or Provincial Legislature will commence its sessions. The Minerve congratulates its readers, that the work though difficult has as yet encountered no very serious obstacles; but it hints at the difficulty experienced in dealing with the applications for office from the swarms of place-beggars, who in Canada, as in the U. States will not be put off.

ALL SHOULD ATTEND THE ORPAAN'S BAZAAR, TIFFIN'S BUILDING.

ROBERTS AND GARIBALDI.—Fortune bestows her favors very capriciously, and in this respect the soi-disant Conservative papers both of Canada and of Great Britain have much in common with the fickle and inconsistent goddess. This is very strikingly brought up by the very different measure which they mete out to Roberts the Yankee Fenian, on the one hand, and to Garibaldi, the Italian Fenian on the other.

And yet in their principles, and in their acts, the two men are precisely alike, so that if the one is wrong, the other cannot be right. Roberts—because as he asserts Ireland is the victim of British misrule, organizes in a neutral territory—the U. States—hostile expeditions against the dominions of Queen Victoria, and provokes to raids, or filibustering expeditions on Canada. Garibaldi—because as he pretends Rome and the States of the Church are the victims of Papal misrule, organizes on neutral territory, hostile expeditions against the dominions of the Pope, and incites his volunteers to invade the territory of the Sovereign Pontiff.

It is not only as Catholics, but as Conservatives, that we deplore the inconsistency, the palpable dishonesty rather should we say of so many of our Protestant contemporaries: because by that inconsistency, by that dishonesty, by their laudation of Fenian raids in Italy, they neutralize the good effects of the loyal and conservative doctrines by them preached, when treating of Fenianism in Ireland and the U. States; and

because, if as they pretend is the case—there be amongst any portion of Her Majesty's subjects in Canada, a lurking sympathy for the Fenians who menace us from the other side of the lines, they—the inconsistent Protestant journalists—fore-said—furnish to the disaffected the most perfect apology for their disloyal proclivities that the heart of man could desire.

Irishmen are not fools: they are by no means dull of apprehension, and perhaps there are none who can more quickly, and more logically draw sound conclusions from premisses laid before them. Given the premisses that, because the people, or a portion of the people of the Papal States, subjects of the Pope, complain of the mode in which they are governed, and desire Annexation to the dominions of a neighbouring Power, they have the right to conspire against their legitimate ruler, and to invite the co-operation of volunteers to aid them in carrying out their views, and political aspirations—the Canadian Irishman may logically conclude that he too is authorized to take up arms against Queen Victoria—who though our lawful sovereign is not one whit more legitimately our ruler, than is Pius IX. the legitimate ruler and Sovereign of the States of the Church: that he too is as well justified in invoking the aid of Yankee Fenians and Roberts' volunteers, as are Roman revolutionists in calling in the aid of Garibaldi, and his red shirted followers. The two cases are precisely parallel.

But Rome is misgoverned it will be said—Has then Ireland been so well treated by her British rulers, as to authorize Englishmen to taunt the Pope with the misgovernment of his subjects? God forbid that we should decry the British government, or rather the British constitution which when fairly applied and carried out, is in many respects the best constitution or form of government under which man can live. But it is not fairly carried out in Ireland: and though we do not pretend that the secular rule of the Pope is perfect—(how can we indeed, seeing how strenuously Pius IX. has sought to introduce reforms therein?)—we can declare without fear of contradiction, that in the Papal States, there is no abuse so glaring, so monstrous as is the Protestant State Church of Ireland—or as the laws which, making invidious distinctions between Her Majesty's loyal Catholic and Her loyal Protestant subjects, still in spite of many excellent reforms, disgrace our Statute Book. Do we then advocate, or apologize for rebellion, or sedition in Ireland? God forbid! for the Church herself condemns it. How then can we refrain from denouncing Fenianism and the abettors of Fenianism in Italy?

How too can British subjects complain even if Fenianism, and hostile designs against the Queen's territory, be encouraged, and concocted in the U. States, with the connivance of the Yankee government, when they themselves applaud, and justify the encouragement given by the Piedmontese Government to Italian Fenianism, and filibustering expeditions against Rome? By every law of God and man, the U. States have as good a right to annex Canada, and as a preliminary measure to encourage treason therein, and to allow "Roberts' volunteers" to cross the frontier for an attack upon Montreal—as has the Government of Victor Emmanuel to annex the dominions of the Pope, and to allow Garibaldian volunteers to flock across the frontier of his State, with the avowed intent of getting up an insurrection in Rome. Irishmen who see that the same process of annexation that is so loudly denounced in Canada, is approved of in Italy: that the diatribes of the Protestant Conservative press against the bad faith of the Yankee government which his eye meets in one column, are counterbalanced by the approbation given on the next to the dishonest intrigues of the Piedmontese ruler, cannot but entertain a low, a very low opinion indeed of the qualities, moral and intellectual of these writers who thus blow hot, and cold in one breath.

Remember the Bazaar in aid of the Saint Patrick's Orphans.

CUJUS EST IMAGO HEC, ET SUPERSCRIPTIO?—The late President of the Confederate States will be arraigned for high treason in the course of the ensuing month. It is said that his defence will be based upon a point of constitutional law; to wit—that, under the old Constitution, the allegiance of the citizen was due in the first instance to his particular State; and that he therefore who obeyed the laws of that State was a loyal man, and no traitor. The accused might also well argue, that he, or the government of which he was head, was formally recognised as a belligerent by the government which now proposes to try him for treason: and that had he been captured by Northern troops a few days previous to the capitulation of General Lee, he would have been held and treated, not as a criminal, but as a prisoner of war, and liable to be exchanged. How then can it be pretended that to-day he should be dealt with in a different capacity; unless the acts for which he is to be arraigned, occurred subsequent to the collapse of the Confederacy, and consequently when they

had ceased to be recognised as belligerent? The assertion of States' Rights, or the sovereignty of the particular State, will however be the point urged for the defence of the prisoner. If the particular State were sovereign, an autonomy—that is to say exercising, not a delegated but an inherent authority; holding not mediately from and under the Federal government, as the British Colonies hold from and under the Imperial Government—but immediately from God, as the government of Great Britain, or of any other sovereign country holds—then of course, Mr. Jeff. Davis' plea is good. The whole trial will therefore turn upon this point.

But how, and upon what considerations will it be determined? Here is one which to us seems of weight. In whose name was justice administered in the several States? In the name of each particular State? or in that of the Central or Federal government? This is the great question which to us seems decisive as to the question of sovereignty.

For instance: In all the British Colonies, justice is administered, not in the name of the Colonial or local authorities, but in that of the Queen. The power of life and death, the power which shows likest God's, the possession of which is the very highest conceivable attribute of earthly sovereignty, is exercised indeed in the several Colonies by the local authorities or Governors—but expressly, as a delegated authority, and still in the name of the Queen.—There can therefore in the case of a British Colony be no pretext for asserting sovereignty, or anything analogous to State Rights. The Queen is uncontestably Sovereign, because in her name justice is administered.

But in the several States of the Union, and before the old Constitution was torn to shreds by Northern radicals, it was not so. There justice was exercised, and even sentence of death executed or remitted, not in the name of any earthly authority higher than that of the State: not as a power delegated to the State from President, from Congress, or Federal Government: but as a right inherent in the State, and in the name of the State itself—as for instance, of the "Commonwealth" of Massachusetts, or Connecticut, or Virginia, as the case might be. But a State or community which exercises such power, is and must be to all intents and purposes a sovereign State, even though for particular reasons, and for particular objects, (as for instance the better management of its external affairs) it may have delegated some portion of its inherent sovereign rights to a central government; and made over certain specified powers to an authority by it, conjointly with other sovereign States, constituted and established for purposes of mutual defence against a foreign enemy. In a word: That person or body politic, in whose name justice is administered, and in whose hands are the issues of life and death—not by delegation, but as held immediately from God—is Sovereign; and to it as Sovereign the primary allegiance of the subject or citizen is always due. Armed opposition to such a person or body politic would be always treason or rebellion: and just as our Lord determined the secular status of Judæa, and its political relations towards the Roman Empire, by the question as to the image and superscription on the current coin of the land; so, at the present day, the question of sovereignty and where it resides, may always and easily be determined by the answer to the question—"In whose name is justice administered, and crime punished?" This is an infallible, and universal test.

Don't forget the Bazaar in aid of the Saint Patrick's Orphans.

A QUESTION EASILY ANSWERED.—The Montreal Witness asks "how comes it that the Seminary suffers so many beggars to go about the streets?"

Because, we reply—and the answer is applicable to the rest of our religious institutions, our Convents, and Asylums—because the Seminary has no legal power to prevent them: has no authority to incarcerate the beggars, or to prohibit them from going about the streets. These beggars—ninety-nine out of a hundred of them at least, and we doubt much if in the hundred there be a single exception—are persons who prefer a life of vagrancy and mendicancy, with its occasional chances of a drunken spree, to the orderly, and therefore disciplined life of the inmate of a charitable asylum. When offered a place therein, they will either refuse it; or if accepting it, they will not submit to the rules of decency, cleanliness, sobriety, and propriety of language, which are absolutely necessary. What then can our institutions do? They cannot, legally, compel any one to remain within their walls one moment against his will: and they cannot consistently with their duty to the well behaved inmates, allow the foul-mouthed, obscene blasphemer to corrupt the morals, and shock the ears and other senses of the innocent and well disposed. Herein lies the difficulty: and unless the party which the Witness represents is prepared to grant to our religious institutions a power which they are from craving, to wit that of forcibly detaining all

persons found begging about the streets—we see not how this difficulty can be got over. But in sober truth, mendicancy as it exists in Montreal, is a matter that falls more properly within the province of police, than of Christian charity.

ORPHAAN'S BAZAAR.

The Ladies of Charity of the Irish congregations beg to announce their 19th Annual Bazaar in aid of the St. Patrick's Orphan Asylum. The Bazaar opened on Tuesday evening the 15th of October, inst., in Tiffin's magnificent New Hall, corner of Notre Dame and St. Peter Streets. The entrance to the Hall is in St. Peter Street between Notre Dame and Great St. James' Streets, immediately in rear of Molson's Bank, and opposite the side entrance of the Mechanics' Hall.

As the funds of the Asylum are, at present, at a low ebb, the Ladies of Charity trust that all those who take part in the good work of collecting for the support of the orphans will redouble their efforts during the short period that intervenes between the present time and the closing of the Bazaar: they also hope that their efforts will be seconded by a generous public to whom they have never appealed in vain, and who know well the value of the Institution in aid of which the Bazaar is held, and the cost of clothing, feeding, schooling and supporting some 250 inmates in times like the present when every article of food and clothing rates at such very high prices.

On the Fourteenth of October, and the days following the Ladies of Charity will hold their Annual Bazaar, for the benefit of the Orphans, and of the Deaf and Dumb, of the Providence Asylum, in the usual Hall, of the St. James' School, corner of St. Denis and Mignonne Sts.

The liberal encouragement that has ever been tendered to these Establishments, by the kind sympathy of the citizens of Montreal, gives to the lady directors full reason to hope that their zeal will once more be crowned with a brilliant success; they consequently write their friends and the public at large to generously extend their benevolent patronage to this work of Charity, and thus to bestow on these Institutions the means of providing pressing necessities, before the coming of the cold winter season.

Those who desire to contribute fancy articles or refreshments, are respectfully requested to deposit them at the House of Providence; the most trivial gift will be gratefully accepted.

The Pall Mall Gazette puts the incompetency of the pan-Anglican synod in the clearest possible light, in the following short passage:—

"The individuals members of the church, can think the liberals as wicked as they please, and refuse to associate with them—and if they like they can call this withholding 'spiritual and ecclesiastical communion'; but if any practical question arises—it for instance a man ordained by the Bishop of Natal were presented to a living in England—the law of the land would decide upon his right to institution, and its decision would not be affected in the most remote degree by the unanimous wish of every Bishop at Lambeth. The 'Mother Church' is absolutely incompetent to require anything whatever as a condition of giving or withholding 'spiritual and ecclesiastical communion.'"

Upon the whole the Pall Mall Gazette opines that the findings, resolutions, call them what you will, of the pan-Anglican synod are much as if,—

"several old gentlemen were to unite in requesting the rising generation to consider, when they were quite at leisure, the propriety of giving an occasional conformity to the terms of the Highgate oath, never to drink water when you can get wine, unless you like drinking water better."

This may be irreverent; but we suspect that the great majority of English Protestants, whether of the Establishment or of the conventicle, feel that it is true.

COMING EVENTS.—The Montreal Gazette, the Ministerial organ in the Lower Province, throws out hints of coming changes in our new constitution. In its issue of the 10th instant it says:—

"We by no means believe that the constitution which has just been adopted is incapable of improvement. In all probability, before many years are over, a number of alterations may be made in its details, with the consent of the whole country."—Gazette, 10th inst.

"Whether the union for which it provides will require to be made closer, or whether a larger degree of independence will have to be conceded to the Provincial Legislatures—we cannot pretend to affirm."—ib.

We fear that the anticipated changes will not be in the direction of States' Rights, but rather towards a consolidated or highly centralized form of union. Such at least is the lesson to be learnt from the course invariably pursued by democracy whether in the Old World or in the New: whether by French Jacobins, or Yankee republicans.

A WARNING.—An unlet house—the property of a person named Robillard, and situated in Colborne Avenue has been it seems a resort for the depraved of both sexes. On Tuesday, the 8th inst., some drunken creatures, men and women, were in this vile place when the fire broke out in the upper part; some of the wretched inmates escaped, but one man certainly, and it was suspected a woman likewise perished in the flames. An inquest was held on the Thursday following on the charred and mutilated remains of the first mentioned; and a verdict in harmony with the facts of the case was rendered. Truly the ways of the transgressors are hard.