

The True Witness

CATHOLIC CHRONICLE.

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MONTREAL, FRIDAY, SEPTEMBER 22.

ECCLESIASTICAL CALENDAR.

Friday, 22—EMBER DAY. St. Th's de Villanova, R. O. Saturday, 23—EMBER DAY. St. Linus, P. M. Sunday, 24—Sixteenth after Pentecost. Our Lady of Mercy. Monday, 25—Stigmata of St. Francis. Tuesday, 26—St. Cypryan and Justin, M. M. Wednesday, 27—St. Oono and Damien, M. M. Thursday, 28—St. Wenceslas, M.

NEWS OF THE WEEK.

The progress of cholera on the Continent, and of the cattle disease in Great Britain forms the most important topic of discussion in our English papers. The former is not spreading, and seems indeed to be deviating from the usual route of epidemics. The latter still rages in England; but we are glad to see that steps have been taken to protect the Irish grazier against its ravages, the Ministry having by an Order in Council prohibited the exportation of cattle from England to Ireland.

It seems as if the attention of the British Government were being drawn to the spread of Fenianism in Ireland and the nightly drillings which are taking place in many parts of the country. Hitherto that organization has received little or no disturbance from the authorities; indeed the latter may be suspected of having looked upon it with a rather favorable eye, since it has done good service to the Protestant cause, and has effected what neither persecution nor cajolery, neither Penal Laws, nor "Soupers" could accomplish. It has—we regret to say it—caused a schism between the Catholic Church and the people, between the Clergy and the Irish laity, to the intense delight of the "Apostate Priests Protection Society," the Orangemen—and all the enemies of Romanism. For virulent indecent abuse of priests and bishops indeed, the National Press as it impudently styles itself—that section of it at least which puts itself forward as the champion of Fenianism—surpasses the most furious organs of ultra-Protestantism; and we have no doubt that when its true history shall have been given to the world, it will be found that the ruling spirits of this association were, if not Protestants in the vulgar acceptance of the term, men imbued with sentiments towards the Church and her Ministers identical with those which inspired the leaders of the French Revolution of '89.

Fenianism should adopt as its motto "Ecce-sez l'infame," and for its Chaplain—Gavazzi. But Fenianism is not only an anti-Catholic organization, it is also anti-British. On the one side it is the legitimate child of the Revolution, and stands therefore in close relationship with Garibaldi and Mazzini, &c., &c., so on the other side it is of Yankee descent, and the inheritor of Yankee hatred of England. It is thus which has deceived so many simple but well intentioned Irishmen. They confound hatred of England with love of Ireland, and jump to the absurd conclusion that where the one passion is to be found, there also must exist the other. That this is false, utterly unfounded in fact, the treatment which the Irish Catholic experiences at the hands of England-hating Yankee Puritans in the U. States should suffice to show. The latter love Irish Catholics as they love the "niggers," that is to say that, except in so far as it suits their ends to make tools of them, they detest both, and would fain be rid of them. As against the South the Yankee Puritan will pretend sympathy with the "nigger;" to wreak his vengeance on England for imaginary wrongs he will in like manner not disdain to avail himself of

the services of the Irishman; although as his history shows, the latter is the object of his particular aversion, and the black man is no where so vilely treated as in the headquarters of Abolitionism, and of wooden nutmegs.

And if the brave Irish peasantry who have been by a few designing men, seduced into this Fenian movement really believe that they will receive effective material aid from America against England, most bitterly will they rue their folly: they will discover to their cost what tools they have been made of, and that like tools, when their services are no more needed, they will be cast aside. The British Government knows this well, and is taking its measures accordingly.—Additional troops are, it is said, to be sent over to Ireland; and the fancied secret of the Fenians, their numbers, their organization, their plans are all fully known, through the agency of its spies, to the Palmerston Ministry. The "informers" is an animal not yet extinct in Ireland, and indeed he is so common that, as the Times tells us, "it has frequently happened that a fellow has made known his readiness to tell every thing, that was going on, and has found that the police knew quite as much as he did excepting, perhaps, the single fact that he was a traitor too;" for as the same journal explains the mystery, the moment there is a bit of information in the market really worth having, or for which the government is willing to pay—there are always several informers, "including probably," so tells us the Times, "the captain himself competing for the exclusive privilege of treachery." What the upshot will be is pretty plain. A few clever informers having by a show of patriotism wormed themselves into the secrets of the Society and obtained possession of information that the Castle authorities will pay for, will reap a rich harvest: the honest men, the dupes, will be handed over to the gallows and the convict hulk. This is one reason why the Irish clergy, the priests and Bishops, ever the best friends of Ireland, ever her true patriots, and her only reliable regenerators, are so earnest in their warnings to their flocks against a Society which is the offspring of European infidelity, and Yankee Puritanism.

From Rome we have the most cheering accounts of the state of the Pope's health. It is now confidently asserted that at the approaching Consistory the Holy Father will issue an Encyclical inviting the Catholic clergy and faithful throughout the world, to visit Rome next June to assist at the celebration of the eighteenth centenary anniversary of the martyrdom of the Prince of the Apostles. It is out of this that some blockheads have concocted the story of an approaching ecumenical Council.

The troubles of the Kingdom of Italy multiply fast, and we hope they may never be less; there is a break up in the Ministry, and a strong ill will betwixt the military and the civilians is springing up. The religious condition of Italy may be judged of from the Italian correspondence of the Times wherein the writer is describing the effect which would be produced upon a stranger by the moral attitude of the people.

"That, however, which makes as strong an impression on my companion as anything he witnesses is the obvious indifference, or even contempt, with which all that has hitherto been considered by the Italians to be 'religion' is treated. There is no respect for the priesthood, no faith, no regard for the ceremonies of the Church, comparatively speaking; the great checks and restraints upon man are gradually giving way, and, loosened from their moorings, the nation stands a chance of being driven about on a sea of doubt and unbelief.

This is what Protestantism and its agents with their tracts, their "open bible" and their mendacious attacks upon the clergy have done for Italy; thus furnishing us with another illustration of the truth, obvious indeed to every one not the victim of prejudice, that the Catholic may abjure his religion, but can never exchange it for another. He must either remain as he is, or become an infidel.

PROVINCIAL PARLIAMENT.

LEGISLATIVE COUNCIL.

QUEBEC, Sept. 18. This day, at three o'clock, His Excellency the Governor General proceeded in State to the Chamber of the Legislative Council in the Parliament Buildings. The Members of the Legislative Council being present, His Excellency was pleased to command the attendance of the Legislative Assembly.

After assenting to Bills passed during the Session, The Hon. the Speaker of the Legislative Assembly addressed His Excellency as follows: May it please your Excellency:

In reviewing the measures which have engaged the attention of Parliament during the past Session, the chief place must be assigned to the Bill respecting the Civil Code of Lower Canada. This enactment reflects the highest credit upon the skill and learning of the Codifiers, and will assuredly obtain for the Jurisprudence of Lower Canada the distinguished approbation of the learned profession abroad.

Other Bills for the improvement of the Law in Upper Canada, in relation to the quieting of titles, the law of property and trusts, and the registration of instruments relating to lands, which have received the sanction of the Legislature, are calculated to prove highly beneficial in their operation to the landed interest in that section of the Province.

Contrasted with the amount of public legislation, the number and variety of Private Bills which have been entertained by Parliament on this occasion is very remarkable.

The promotion of agricultural and commercial enterprise; the encouragement of manufacturing industry; and the development of the mineral wealth which lies hidden beneath our soil: in every direction, are all matters of vital importance to the community at large.

The increasing frequency with which petitions for Private Bills have been submitted to Parliament of

late years, is undoubtedly a striking indication of the growing prosperity of the country, its enlarged resources and progress in industrial pursuits; and affords a hopeful prospect of continued improvement for the time to come.

The important Despatches which have been presented to Parliament by Your Excellency's command, concerning the Confederation of the British North American Provinces, will doubtless contribute to enlighten and instruct the public mind of this country upon the momentous topics to which they relate. Although the time has not arrived for further legislative action upon the subject, it may nevertheless be confidently anticipated that the discussions which have taken place in Parliament during the present Session, will help forward the accomplishment of this great object, upon the success of which the future career of British North America most wholly depends.

I have now the honor to present for Your Excellency's acceptance a Bill intitled: 'An Act for granting to Her Majesty certain expenses of the Civil Government for the financial year ending 30th June, 1866, and for other purposes connected with the public service.'

To this Bill the Royal assent was signified in the following words:

In Her Majesty's name, His Excellency the Governor General thanks Her loyal subjects; accepts their benevolence, and assents to this Bill.

After with His Excellency the Governor General was pleased to close the Fourth Session of the Eighth Provincial Parliament with the following Speech:

Hon. Gentlemen of the Legislative Council: Gentleman of the Legislative Assembly:

I am happy to be able to release you from further attendance on your duties in Parliament.

The Act which you have passed for the Codification and Consolidation of the Civil Law of Lower Canada cannot fail to be attended with beneficial results to those who are to live under the provisions of that Law.

The Acts which you have passed for the abolition of death in certain cases, and for the improvement of the registration system, and for the Grammar School Law of Upper Canada, will also, I doubt not, contribute to the prosperity and good Government of the people of this Province.

Gentlemen of the Legislative Assembly:

I thank you for the provision you have made for the public service of the Province; and I assure you that it will be the earnest desire of my advisers to administer it with economy.

Hon. Gentlemen and Gentlemen:

I congratulate you on the abundant harvest with which it has pleased a beneficent Providence to bless our country. And I trust that on your return to your homes you will use your influence amongst the people you represent so as to cause them to evince their gratitude to the Almighty, by a conscientious discharge of their social obligations, on which, no less than on the performance of your political duties, the general well-being of the community depends.

We see it hinted or insinuated in some of our contemporaries that the British Government has addressed remonstrances to Washington with respect to the quasi-countenance given by the American authorities to Fenianism. We know not how far this may be the case; but if the British Government has indeed taken the action imputed to it, it has laid itself open to the retort not courteous.

For in the first place, it might be hinted to England, that the encouragement given by it and its servants to Garibaldi, and the filibusters under his command, when the latter invaded Sicily and stirred up rebellion amongst the subjects of the King of Naples with whom they professed to be at peace, have for ever debarred it from pleading in its own favor the laws of civilized nations, or remonstrating against the stirring up of rebellion amongst its own subjects by a Power professing to be on friendly terms with it. But for the assistance—so Garibaldi himself has often told the world—but for the assistance given to him by the British Admiral and the squadron under his command, acting, it must be supposed, according to orders from, at all events with the connivance of, the British Government, he, Garibaldi, would never have been able to accomplish the invasion of the Kingdom of Naples from Sicily. Now certainly the American Government would be no more guilty of treachery were it, whilst keeping up its professions of amity and good will to the British Government, to give the assistance of its Navy to a Fenian expedition from New York to the coast of Ireland, than was the British Government when it allowed, even if it did not positively command, its squadron in the Mediterranean to cover the landing of Garibaldi and his filibusters upon the territories of the King of Naples. The American Government has preceded, unfortunately British precedent too, for sanctioning and abetting this or any other dishonorable policy which, at the present juncture, it may see fit to adopt towards Great Britain.

The latter, under Liberal rule, has encouraged treason and rebellion in Italy amongst the subjects of Princes with whom it professed to be at peace, and with whom it had no legitimate cause of quarrel. It has, by the mouths of its Liberal rulers, proclaimed the right of insurrection, and allowed the principle that subjects may rise in arms against and depose their legitimate sovereigns. If this principle be true as applied to Catholic communities, it is applicable to Protestant Great Britain, for it is but a poor rule that will not work both ways. The Fenians, we say, have just as much right to take up arms against Queen Victoria as had the subjects of the Grand Duke of Tuscany, of the Papal States, and of the Kingdom of the Two Sicilies to revolt against their legitimate rulers; and the "Revolution," if a good and holy thing in Italy, loses none of its good qualities by being transferred to Ireland.

For Protestant England, the savor of the Revolution in Italy, to complain of the conduct of the United States in the matter of the Fenians would be as intolerable as a complaint against sedition from the Gracchi. The country whose legislators give ovations to the filibuster Garibaldi;

whose public servants are accomplices of the assassin Mazzini; will find it no easy matter to make out a decent case against the United States for their sympathy with the Fenians, even should that sympathy assume the form of material assistance, such as the British squadron extended to Garibaldi in his Neapolitan expedition; and were the authorities at Washington, whilst still professing towards the British Government the most friendly intentions, to furnish the "Head-centre" with arms, ships, and money for an invasion of Ireland, vile and treacherous though such conduct would be, wherein would it be worse, viler, or more treacherous than the conduct of Victor Emmanuel—whom the Great Britain worships as "King honest man"—towards Garibaldi, and the King of Naples?

The possibility of a retort such as we have indicated above is so obvious, the retort itself would be so unanswerable, that we can hardly credit that the British Ministers will so silly as to expose themselves to it. As they have meted out to others, to the Pope, to the King of Naples, and to the other Italian Princes, so may they naturally expect that it will be meted out to them; and as they have never scrupled to foster rebellion amongst the subjects of Catholic Sovereigns, as they have approved themselves the patrons of the Revolution in Europe, the accomplices of filibusters, cut-throats, and assassins, so have they forfeited all right to complain if other countries follow their bad example, and stir up rebellion and revolution in Ireland. We have certainly no sympathy with the Fenians; but little as we respect them, or their leaders, we cannot but recognise that they are quite as honest, quite as deserving of success, and fully as worthy of the title of heroes and patriots, as were the filibusters of Italy, and their leader.—Why should not Ireland have its Garibaldi as well as Naples?

"Victor Emmanuel seems to be pursuing a mild and conciliatory policy which admirably suits the occasion."—Globe, Sept. 13.

Naturally we turn to the Italian papers as the exponents of that policy as towards the Church and her Pastors, which the Toronto Globe, the mouthpiece of Mr. George Brown, terms "mild and conciliatory," and eulogises as "admirably suited to the occasion." In what does this policy consist?

In the oppression of the Church, in the sacrilegious spoliation of the Religious Orders, and in the unrelenting persecution of those Bishops who refuse to lay perjury upon their souls, by recognising the righteousness of his appropriations of his neighbor's property. Victor Emmanuel's policy is the policy of the Liberal party; and what that policy is, how far it merits the epithets "mild and conciliatory" that the Globe applies to it, we may gather from what the Italian Liberal journals themselves represent it to be.—Here is a striking instance:—

Lately a young man committed suicide, whereupon the ecclesiastical authorities refused permission for his burial in the consecrated portion of the cemetery. A great outcry was raised by the entire Italian Liberal press, and the latter took the opportunity of expounding their intentions and future policy with regard to refractory priests:—

"Yet a short time, and the Clergy will be salaried, and the Priest, having thus become a State functionary will be liable to be compelled, not only to allow the burial of suicides in consecrated ground, but to take part himself in the ceremony."

It is thus, says the Correspondance de Rome, quoting the Liberal journals—it is thus that the Cavourian formula of "A Free Church in a Free State" is understood; and it is thus, too, we may add, that by our American Liberals, by those who march beneath the standard of Mr. George Brown in Canada, and who form the strength of the Liberal Party in the United States, are understood and interpreted the much abused words "civil and religious liberty."—The one idea of this party is to reduce or degrade the Catholic priest to the level of a functionary of the State, who shall hold his authority from the civil magistrate, executing his functions at the bidding, and in conformity with the will of the latter. This is no new idea, for it is the idea which dictated the ecclesiastical policy of 1789 as towards the Church. "Mild and conciliatory" the Globe calls it; and, no doubt, had it the power, it is the policy which the Globe would enforce in Canada, even as the triumphant democracy of the United States are now attempting to enforce it in Missouri. On the lips of cis-Atlantic Liberals the words "civil and religious liberty" mean neither more nor less than what is meant by Italian Liberals, when they clamor for "a Free Church in a Free State"—that is to say, a Church subject to the State, and whose Ministers shall be mere State functionaries.

At first sight this may seem inconsistent with the principle embodied in our Canadian Statute Book, by the combined action of Protestant and Catholic Liberals, to the effect that it is desirable to abolish all semblance even of connection betwixt Church and State; but it must be remembered that the proposition as propounded by the Liberal party, means this—that it is desirable to put an end to all assistance given by the State

to the Church considered as an independent and self-governing body; whilst it is by no means intended thereby to renounce the claims of the State to oppress, to control, and spoil the Church. This is why we always find that Liberal Protestant journals, such as the Globe or the Montreal Witness, are at one and the same time ardent admirers both of the extreme "Voluntary Principle" in religion, and of the "principles of '89," which proposed to make of the minister of religion the "salaried functionary of the State."

As applied to themselves indeed, we will readily admit that our Protestant contemporaries are sincere in their advocacy of the "Voluntary Principle," in its integrity: and that whilst repudiating all material assistance from the State, so also, as the logical consequence, they refuse to the latter all right of control or inspection over their religious affairs. To the Catholic Church, however, they apply a different rule.—They will, when she is concerned, insist no doubt upon the "Voluntary Principle" in so far as the latter implies the confiscation of her endowments; but they have no design of coupling the withdrawal of all aid from the State to the Church, with the negation of the right of the State to exercise control over the Church. They would, if possible, give the Catholic Church all the disadvantages of the "Voluntary Principle" without extending to her the compensating advantages of independence. Nay! rather than accord her this advantage, they loudly approve of giving State salaries to the Catholic Clergy, as thereby the latter become the functionaries of the State, pledged to do its bidding, and impotent for good.

We remember some time ago to have seen in the Witness this principle unblushingly avowed, in spite of that journal's well-known advocacy of Voluntaryism. The matter under discussion was the position of ecclesiastical affairs in Mexico, and the writer thus expressed himself:—

"The ingratitude and blindness of the Archbishop have gone so far as to lead him to oppose the confirmation of the titles of those who have purchased Church lands under previous sequestration, whereas it is well known that one of the main principles of '89 is that the Clergy are to be paid and kept in order by the State, and not to be tempted into license and independence by the pestilential system of endowments."

The fundamental principle of the Revolution of '89 with respect to matters ecclesiastical, is fully and fairly stated in the above paragraph; but at the same time it must be remembered that both the Globe and the Witness are enthusiastic admirers of that Revolution, and reproach our Catholic Clergy and the Sovereign Pontiff for their hostility thereunto. This shows then what these journals, what the party of which they are the exponents mean, by "a Free Church in a Free State;" what they understand by the words ever on their lips "civil and religious liberty;" and how far they are honest and consistent in their advocacy of the "Voluntary Principle" in religion.

The gentlemen of the Anglican denomination are holding what they call a Synod in Montreal, passing resolutions for the government of their own religious community—a matter with which we have no right to interfere—and voting addresses suited to the occasion. Amongst other things, they have agreed to an Address to the members of the Protestant Episcopal Church in the United States, condoling with them, in that one section has been divided from the rest by the operation of the civil war; and trusting now that peace is restored, they may again be united into one body. Such an address naturally suggests some very important reflections.

First: How is it, that though Catholics, were just as much subjected to the disintegrating operation of the civil war as were Protestants; that though amongst the former some were to be found warmly espousing the cause of the North, others as warmly espousing the cause of the South—these purely secular conditions or accidents had no effect whatsoever on the unity of their Church; that no one section thereof separated or divided itself from the other because of the violent political divisions of its members; and that throughout the civil war it remained "one" even as it was "one" before the outbreak of civil discord, and as it will remain till time shall be no more.

Secondly the question suggests itself:—What kind of body, or society must that be which is liable to be broken up by mere civil or secular accidents; which is subject to disruption from the same causes as those which lead to the disruption of States; and is united or divided according to the fortunes of war, and the fluctuations of the battle-field? Can such a body be indeed the Holy Catholic Church?

DEPOPULATION OF THE DIOCESE OF TORONTO.—His Lordship the Bishop, on the Feast of the Nativity of the B. V. M. in explaining his well grounded reasons for not rebuilding St. Patrick's Church at present, proceeded to detail to the people in the Cathedral the great loss of population which his diocese has experienced. He said the young men are leaving the country in every direction. His clergy at the last retreat had given him a census of their parishes. At the last government census, in 1861, the Catholics of the diocese of Toronto numbered 42,000 souls. By that given him on the occasion referred to, it was found to contain only 30,000. In Toronto city alone, Catholics had gone away to the States to obtain employment: to the number of 4,000. We have therefore but 8,000 left. In Lower Canada it was much the same. The people were leaving in tens of thousands. Mirror.