

The True Witness.

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MONTREAL, FRIDAY, OCT. 7, 1859.

NEWS OF THE WEEK.

THE Canada had not been telegraphed up to the time of our going to press. By the latest dates from Europe we learn that little or no progress had been made towards the settlement of the Italian question. The revolutionary spirit in the Pontifical States is perhaps more active than ever, encouraged by the report that it has the sympathies of Louis Napoleon; whose Ambassador has, it is said, had the audacity to demand from the Sovereign Pontiff the cession of the Romagna, coupled with the menace that in case of non-compliance the French troops should be withdrawn from Rome.

The sad tidings from China are fully confirmed; and though there can be no doubt as to the valor of the Commander of the British squadron, his judgment is very severely impugned by the press. The blame, however, of the failure should be attributed to the Imperial authorities. They knew from Lord Elgin's despatches that the Chinese were strongly averse to the terms of the treaty authorizing the visit of Foreign Ministers; that the forts at the mouth of the Peiho had been repaired, evidently with the design of resisting this article of the treaty; and knowing, as the British Ambassador should either have been sent out at all, or else he should have been accompanied by a naval and military force sufficient to crush any attempt that might be made by the Chinese to oppose his progress to Peking. This view of the case will not, however, obtain favor in Downing Street; and Admiral Hope, as gallant an officer as ever trod a quarter-deck, will probably be sacrificed to the clamors of the press, by the Red-Tape imbeciles who preside over the destinies of the British Empire.

THE IRISH BAZAAR.

After the announcement made on Sunday last in St. Patrick's Church, few words will be necessary concerning the opening of the Irish Bazaar. Still as there are many patrons and patronesses of this excellent charity who do not attend St. Patrick's Church, it may be well to remind our readers and the public generally, that the Annual Bazaar for St. Patrick's Orphan Asylum will open on Tuesday next, the 11th instant, in the Mechanics' Hall, as usual. The experience of many years, some of them hard and trying years, too, has shown the Ladies who conduct this Bazaar that the interests of the Orphan are dear and sacred, not only to the members of their own congregation, but to very many of other religious persuasions; and in the name of the two hundred Orphans (the average number) nourished and cared for in St. Patrick's Asylum, they respectfully solicit a continuance of the generous support so freely given them in past years by almost every section of the community. It is needless to enlarge on the many claims which this interesting portion of Christ's flock have on all who call themselves Christians, or the many blessings promised to those who faithfully discharge the sacred duty of relieving their wants, and sheltering their young heads from the dangers incidental to an unprotected state. The long, hard winter is approaching, and the Orphans must be fed and clothed. Let every one who can afford to give even a trifle consider that he is bound to contribute even so far towards their support. Let those who cannot give much, go to the Bazaar and give what they can. It is not so much the dollars of the rich (and comparatively the few) that will swell the amount, as the tennies and half dollars of the poorer and more numerous. And let them all remember, rich and poor, that what they give for the support of the Orphans will not be lost;—they will receive it back with an hundred fold increase from Him Who delights to call Himself the "Father of the fatherless."

At Valence, on Sunday last, took place a most interesting ceremony, and which must have afforded great satisfaction and legitimate pride to the pastor and people of that Parish. We allude to the Benediction of the newly founded Hospice de la Jumentais—by His Lordship the Bishop of Montreal of which the Merveille gives a full report, but which from want of space, we cannot transfer to our columns. The Hospice is designed for the reception of infirm and indigent persons; and will prove we trust, a blessing not only to its inmates, but to all those who have assisted the progress of this charitable, and truly Christian work.

The Toronto Colonist weeps over the loss of the Seat of Government; he deprecates the lot of Toronto thus, as it were, left a widow; he deprecates the lot of the members of the Government and of the Legislature, in the Popish City of Quebec. On the latter topic our cotemporary is very amusing:—

"When we speak of our loss of the Government, we are sure that they will often speak of their loss of Toronto. They will remember our St. Lawrence Markets, our exemption from the incessant clatter of bells, our straight and open side walks from which they were never hustled into the gutter by processions, our mild winters needing no heavy clothing, our large society of highly-educated men, our freedom from the predominance of any national, religious or political class, our facilities for immediate changes of scene and air, our Niagara and Ontario, and Northern Lakes, our constant round of entertainments from a distance, and the scores of other advantages which they have had to resign in the service of the country. We will try to do without them, and hope they will not break their hearts in thinking of us."

"St. Sic Transit Gloria."

Without presuming to call in question the excellence of the Toronto markets, the width of its sidewalks, its facilities for entertainments, and its "scores of other advantages"—we may be permitted to indulge a hope that the members of Government, during their exile in Quebec, shall be able to reconcile themselves to the change from Toronto to the last named City; and that they may find ample compensation for the loss of any physical advantages that Toronto may possess over Quebec, in the far more healthy moral atmosphere which they will inhale in the latter city.

But whilst conceding to Toronto all that the Colonist can claim for it in the form of material advantages, we cannot allow to pass unnoticed his absurd balderdash about its "freedom from the predominance of any national, religious, or political class;" when the fact cannot be disputed that there is no city on this Continent in which "national, religious, and political classes" are more offensively dominant than in the City of Toronto.

Does our cotemporary ask for proof? We remind him of the disgusting displays of "Protestant Ascendancy," Orange insolence, and anti-Catholic brutality, of which, not the streets of the City of Toronto alone, but the Halls of the Legislature, have been the theatre within the last few years. We would remind him of Orange Processions escorting Orange members of Parliament, decorated with the offensive insignia of their anti-Catholic society, even within the sacred precincts of our Colonial Parliament. We would remind him of the brutal and unprovoked murder of Irish Catholics by Protestant ruffians on St. Patrick's Day; and we would cite the conclusive fact, that in Toronto, the Irish Catholics dare no longer—because of a "national, religious and political class" opposed to Irishmen and to Catholics—celebrate their National Festival with a public procession, as Englishmen, Scotchmen, and men of all origins and creeds may, in Montreal and in Quebec.

The members of all national societies may celebrate their respective festivals here or in Quebec, as they please, and there is none to hinder them; and Orangemen are at liberty to block up the streets of Toronto with their party and political demonstrations so offensive to Irishmen and to Catholics; but to the Irishman and the Catholic, all such privileges as public processions in an Upper Canada city are denied; and if he wishes to be unmolested, he must be careful to withdraw himself from public gaze. The boast then of the Colonist is unfounded; whilst its insinuations as to the freedom of the streets of Toronto from processions are utterly false. True! the Priest, the Sister of Charity with her innocent charges dare not, as in Quebec and Montreal, take part in any such displays, lest an enlightened Protestant mob, lest a gang of Orange rowdies, or an infuriated rabble of George Brown's "Clear Grit" followers, should make violent and valorous onslaught upon them. But the assertion that the streets of Toronto are free from anti-Catholic demonstrations, and that Orange Processions never block them up, is, as the Colonist but too well knows, in direct opposition to well established facts.

It is at Quebec, because a Lower Canadian and Catholic city, because its moral atmosphere is yet unimpregnated with the foul Yankee miasma with which that of Toronto is surcharged, and because it is as yet, thank God, free from the curse of "Protestant Ascendancy"—that the Legislature will be once more free, and exempt from the insults offered to it, and the dominion exercised over it, by Toronto Orangemen. At Quebec, no gang of Orange rowdies will dare to accompany an Ogle Gowan into the House of Assembly itself; or if they dare to attempt even such an insult to the Legislature, the latter will for once, have the pluck to assert its dignity, and to enforce respect for its authority. At Quebec, no Protestants, whether Scotch or English, will be compelled from fear of brute violence, and lest members of their body be deliberately shot down in the streets, to forego the celebration of their respective national anniversaries; and if they should sometimes happen to meet a procession of Sisters of Charity, following the Cross, the eyes and ears of honest men will not be offended in Quebec, as they constantly are in Toronto, with the display of offensive party insignia, or shouts of "To hell with the Pope." The Colonist has been unfortunate in provoking a contrast betwixt the streets of a Catholic and Lower Canadian city, and those of Toronto where Orange rowdism is dominant, and Protestantism in the Ascendancy.

We anticipate therefore great changes for the better in the morals, private as well as public, of our legislators, from the change in the Seat of Government. We trust there will be less dram drinking, less rowdism in short, amongst them, whilst in Quebec; and that even the non-Catholic members may try to comport themselves like Christians, and that even George Brown himself will for the occasion assume the disguise of a gentleman. If these our hopes be even partially realised, the country at large will have cause to congratulate itself on the removal of the Legislature to Quebec.

"Formerly the Kings of the earth were the sole, or almost the sole, depositaries of political force.—They taxed, imprisoned, and executed their subjects in their own fashion, and the modest claim of the Chief Pastor of the Christian world then was, in substance this—that they should have liberty to do as they pleased in these respects, in a general way, provided that on particular occasions, when his Highness required any obnoxious person to be locked up, or burned, his most Christian, most Faithful or most Catholic son, should do the job in the manner and form required. So too with taxation, their magistrates were not only to have that privilege de facto, but were to have their claim to it supported by sermons and homilies whenever the people became restive, provided they took care that the Peter's pence went regularly to Rome, and did not grumble at the destination in the same direction of the years' revenues levied on new appointments to Bishoprics."

The above vulgar tirade against the temporal power of the Pope, and the political influence of the Catholic Church, we clip from the Montreal Herald of Saturday the 1st inst. It is certain that the writer must place great, we may say, unlimited confidence in the ignorance of his readers, when he presents them with such monstrous trash.

We do not propose to discuss with our Protestant cotemporary the origin, or the right, of the temporal power claimed and exercised during the Middle Ages by the Pope over the Sovereigns of Europe. But the manner in which that power was exercised, is a matter of simple fact; and it is to that simple fact that we would confine ourselves.

The Herald's statement amounts to this—That the temporal power of the Sovereign Pontiffs in the Middle Ages was exercised in favor of the tyranny of feudal despotism; that they did not interfere betwixt Princes and people, betwixt oppressors and oppressed, to remind the one of their duties, and to assert the rights of the other; and that the Popes, in short, gave full scope to the "Kings of the Earth" to tax, imprison, and put to death their several subjects in their own fashion. This is the gist of the Herald's charge against the Papacy, and the Catholic Clergy; and we hesitate not to say it, that every word therein is—as every one even moderately acquainted with history, as written by Protestants knows—a malicious perversion of truth.

The Popes did, it is true, claim a right in certain cases to control the actions of the "Kings of the Earth;" they did exercise a very powerful influence over the governments of the several States of Western Europe during the Middle Ages; but, with history in our hands, we assert, without fear of contradiction, that that influence was always exercised in favor of the people; that the claims of the Sovereign Pontiffs, which were the cause of all their disputes with the "Kings of the Earth," were a stern protest against the assumption of the latter that they had a right to govern wrong; and that, had the Popes been more subservient, and content to play the vile part attributed to them by our Protestant cotemporary, their lot would not have been, as it too often was, one of persecution, exile, and martyrdom.

The Church of the Middle Ages was the only truly democratic institution then existing in Europe. She, and she alone, appeared as the champion of the people against kings and mailed barons; and whilst it was her constant and forcible advocacy of the rights of the poor and oppressed that provoked the persecution of their powerful oppressors, it is to that advocacy, to that championship that we are indebted for all of true liberty that we now enjoy. When the voice of the Catholic Church was heard in every palace in Europe, the monstrous doctrine of the "divine right of kings" was unknown. It was to the Reformation, to Protestantism, that the world was indebted for that novel theory; which, asserted by the chief Protestant Sovereigns of Europe, found its most able opponents amongst the calumniated Jesuits. That the chief captains, the spiritual leaders of the Protestant host, were the vile sycophants of temporal power, such as the Herald represents the Popes to have been, is undoubtedly true. A St. Luther could exhort the princes of Germany to hunt down, torture, and exterminate the unhappy peasants whom his theories, whom his doctrine of the "right of private judgment," and whom his example had aroused to arms; but the voice of the Sovereign Pontiffs was invariably heard pleading the cause of the people, and of the despised serfs against their haughty oppressors; and the very cause of those incessant contests in which the successor of St. Peter found himself engaged with the "Kings of the Earth," was his inflexible opposition to the tyranny exercised by the latter over their subjects. More powerfully, more eloquently and successfully did the Pope plead the latter's cause than it has ever since been pleaded in Parliament, National Talk-House, or in the columns of the able editor; and it is hard indeed that his claims should be ignored, that his services in the cause of civil and religious liberty should be disallowed by impertinent scribblers in the XIX century.

Even Protestants—well informed Protestants we mean—of the present day, when deprecating upon principle, all priestly interference with politics, admit that, in so far as the influence of the Romish Church was exercised over medieval feudalism, it was exercised in the cause of justice and of the people. Hear Blackwood upon this point, would we say to the Herald! and blush, if you can blush, for your injustice towards the Popes and ecclesiastics of the Middle Ages:—

"It must be added that the opposition to Rome,

* See Luther's letter, quoted by Ranke—"History of the Reformation in Germany,"—Book III. c. VI. "A pious Christian," wrote Luther, "should rather die a hundred deaths than give way one hair's breadth to the peasants' demands. The Government should have no mercy; the day of wrath and of the sword was come, and their duty to God obliged them to strike hard as long as they could move a limb;—whosoever perished in this service was a martyr of Christ." Ranke adds the comment:—"Thus he—Luther—supported the temporal order of things with the same intrepidity that he had displayed in attacking the spiritual." In homely phrase, Luther knew which was the safe side of the hedge to be on; he was clear-sighted enough to perceive that he incurred no personal risk "in attacking the spiritual," so long as he approved himself the servile supporter, and the champion of "the temporal." The latter held the sword; and with all his faults, Luther possessed in an eminent degree, the virtue of caution, in so far as his personal interests were concerned.

or the ecclesiastical power, was carried on by the monarch as often against as with the current of popular feeling, and that it does not always run exactly "like a line of light." On the contrary, it is sometimes a mere dogged self-willed opposition.—Nevertheless, one feels it was, on the whole, the right thing—wholesome, and having a certain rude reason in it. Let us transfer ourselves to our first Norman kings, and compare them with such prelates of the Church as Lanfranc and Anselm. These latter represent whatever the age could boast of learning and of piety. We hail their influence on England and on its stern barons; yet we feel that their influence or power is such as might easily be carried too far; nor should we choose to have it established in their successors. We feel that the resistance of our rude Norman kings to these Italian bishops has a high meaning, a dim purpose, and, at all events, a good result. Our first wish would probably be to give to these representatives of learning, justice, and piety, the utmost influence they could possibly exert over a Church and a State both on the very verge of barbarism; but, on further reflection, we perceive that the cause of the civil against the ecclesiastical, the temporal power against the spiritual, must in some way be upheld, if any free and manly life is to be preserved for England."

The writer in Blackwood, though blinded by his Protestant prejudices, is too well read in history, not to know, and too honest not to confess—that in every particular instance, wherein the Medial Church, speaking through the Sovereign Pontiff, came in collision with the "Kings of the Earth" she was in the right, and that the secular power was in the wrong; that it was simply because she asserted the sanctity and indissolubility of the marriage tie, the "rights of man," in the true sense of that much abused phrase—and the duties of princes towards their subjects, that she incurred the hatred of the impure, and the persecution of the feudal noble.—A St. Luther could see no harm in allowing one of the secular protectors of the "pure faith" to solace himself with a couple of wives at a time; for the new religion was very gentle and accommodating towards the vices and bestial habits of the rich and powerful; but a Pope, having no such weaknesses, no such prejudices in favor of rank and wealth, is denounced as a tyrant, and Protestantism is extolled as the cause of virtue and of freedom.

One word, however, will suffice to convict the Herald, either of gross ignorance, or of gross dishonesty in his charge against the Popes. For, if the latter had been the servile tools that he represents them, if they offered no opposition to the tyranny of the Kings of the earth over their subjects—how can he account for the fact that the history of the Middle Ages is but the history of a contest betwixt the civil and ecclesiastical powers? Here is the problem that we propose to the Herald for his solution. How to reconcile the undoubted fact of the hostility which all harsh and arbitrary Princes, such as a William Rufus, invariably manifested towards the Pope, and men like St. Anselm—with his theory that the latter allowed the "Kings of the Earth" full liberty to do as they pleased, "provided that on particular occasions" they should assist the Pope in putting obnoxious persons to death? We pause for a reply—begging the Herald to remember that our controversy with him is not as to the right of the temporal power of the Popes, but as to the manner in which that power was exercised.

"The True Witness treats its readers to a rebash of the Saturday Review and Leader's articles on the Revivals in general, and the Irish Revivals in particular, garnished, however, with a liberal allowance of his own vulgarities and indecencies. The articles in question are all of the infidel type, ignoring the action of the Holy Spirit."—Montreal Witness, 29th ult.

That our readers may judge for themselves how far we are obnoxious to the charge of infidelity, indecency, &c., in our representation of the phenomena of the Protestant Revival, and in our hypothesis that those phenomena are close akin to the phenomena of Mesmerism, we present them with a few extracts from the Montreal Witness of the same date as the above:—

"One of the elders could tell us through the mystery, where the stricken ones were carried, and there we found a young man crying to the Lord Jesus Christ to have mercy upon him. At times he appeared to be strongly convulsed—it took four men to hold him."

Here is another case copied from the same source:—

"A young woman was laughing aloud at times, and then, with uplifted eyes and hands, beseeching the Lord to have mercy upon her."—Montreal Witness.

Now we are told, and upon authority for which as Papist—though the Witness puts us down as infidels—we have the highest respect, that:—

"The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."—Gal. v. 22, 23.

We do not therefore believe that strong "convulsions," requiring the united exertions of four men to subdue; that muscular contortions and hysterical laughter, are signs of the presence of God's Holy Spirit; and we believe that there is far more indecency, far more blasphemy, far more danger to the cause of religion in the miserable cant of writers who, like the editor of the Montreal Witness, attribute those disgusting displays of hysteria which occur at Protestant Revivals, to the Holy Ghost, than in all the works of Voltaire, Eugene Sue, and other infidel or anti-Christian writers of the age. Better to "ignore the action of the Holy Spirit" than to attribute to His agency the wild "convulsions," and hysterical laughter of the Revival converts. Besides, if Protestants really believed that those "convulsions," which four strong men could hardly subdue, were really the work of the Holy Spirit, it is not evident that they would look upon any attempt to control and subdue them, as a striving or wrestling against that Spirit? By their own conduct, by their own inconsistency, Protestants betray their more than doubts as to the origin of the phenomena of the "Revival."

What we say to the Witness, we say to the British Whig of Kingston; who honors us with a notice, and institutes a most unfair comparison betwixt our strictures upon the wild physical phenomena of a "Revival," and the ridicule

which Protestants are in the constant habit of casting upon the celebration of High Mass in a Catholic Church. The Whig is unfortunate in his allusions to such a topic; for, if relevant, his remarks imply that, "strong convulsions," and wild hysterical laughter, are as much integral parts of Protestant worship, as are the ceremonies of High Mass of Catholic worship. We will not readily credit this; and after all, we have said nothing more severe against the phenomena of Revivals than has been said by Protestant divines themselves. We refer the Whig to a pamphlet recently published by the Rev. E. Stopford, a dignitary of the Established Church in Ireland, who classes the phenomena of the "Revival" as a form of "hysteria," and refuses to recognise therein the work of God; the very fault which the Whig imputes to the True Witness!

What the Protestant Archdeacon terms "hysteria," we attribute to that mysterious agent commonly spoken of as "Sympathy," or power which one person has of impressing another, and of provoking in the latter an almost uncontrollable desire to imitate the actions of the former. That this power exists in man, and is not unknown to the inferior animals is, we believe, admitted by most medical men; of its modus operandi little is known; but it is not an extravagant hypothesis, that its manifestations are there most easily and decidedly developed, where there already exists some functional derangement of the system. To have said this, is the very head and front of our offending; and in spite of the fulminations of the Whig we still record our conviction that there exists a close, even if hitherto undetected, connection betwixt a morbid action of the bowels or other viscera, and the hysteria which is the most striking feature of a Protestant Revival. Exercise, attention to diet, sea bathing, and friction with a coarse towel afterwards, would, we have no doubt, do much towards subduing the worst case of the epidemic now raging in the North of Ireland; and as a prophylactic, we should feel inclined to place much confidence in a glass of Plantagenet water, taken regularly every morning upon an empty stomach. We trust that, for thus modestly offering our opinion upon a subject now attracting much attention both amongst theologians and medical men, the Whig will not again accuse us of "insulting Protestants," or of "outraging their best feelings."

For aiter all, Protestants though they will not directly, or in so many words, avow it, do entertain opinions analogous to ours as to the nature of the agencies at work in a Protestant Revival; they do believe that those agencies are in a great degree material; and that nervous and dyspeptic persons, are most easily subdued by them. For instance, in a communication published in the Montreal Witness, written by a friend of Revivals, and giving an account of one of those strange assemblies, the writer tells us that:—

"The scene was too exciting for my state of health."—Montreal Witness, September 28.

Why then should we hesitate to attribute much of the Revival excitement to the "state of health" of the converts? And does not the Whig see that the writer in the Witness concerns our views?

SOCIETY FOR IRISH CHURCH MISSIONS TO THE ROMAN CATHOLICS.—We are happy to see by our Protestant cotemporary the Echo that the funds of the above-named "Swaddling" society are in a bad way; and that in consequence the traffic in souls which for some years past it has been driving, must shortly come to a close. To deprive these societies of cash is like drawing the fangs of the rattie-snake. The beast is no longer venomous; and though he may still continue to make a noise, he is no longer a reasonable object of dread. Thus it is that we felt much relieved by the following announcement which appeared in the Echo of the 23d ult.:—

"The Committee of the Irish Church Missions Society feel it to be their duty to make known that, notwithstanding the reductions that have been made, the expenses of the missions for the month of July have exhausted the Reserve Fund, and that their present means are insufficient to meet the liabilities for the month of August."

This is good news; and coupled with the prospects of a good harvest, and an average potatoe crop in Ireland, should assure us that there is little to fear from the "Soupers" during the coming winter. The price of souls in the evangelical market varies inversely as the price of oatmeal and provisions. In famine seasons, and when the price of the necessaries of life is high, souls may be won to Christ upon very reasonable terms; a man with an empty belly is easily induced to renounce the error of his ways; and six famishing children with their mother down with rheumatism, are a strong inducement to accept "the truth as it is." See.—especially when that truth presents itself in the form of a bowl of pea-soup, or a mess of oatmeal porridge. In seasons of plenty, however, the case is different.—The "awakened" Romish sinner feels inclined to stand out for higher terms; besides, as his belly pinches him less, the voice of conscience more easily makes itself heard; and the disappointed "swaddler," or soul-broker, finds to his dismay that some of his most promising and interesting cases have turned out very bad bargains. New purchases, or conversions, under such circumstances, are out of the question; and it is as much as can be expected by the friends of "Missions to Romanists," if, by a vigorous application of the funds at their disposal, the "brands snatched last winter out of the burning" be kept from falling back into the Popish fire. Such seems to be the opinion of a Mr. Rogers of Kingston, who signs himself Hon. Sec. to the "swaddlers," and who in a letter to the Echo, enforcing the demands of the Irish Society, admits that "not to advance is, to a certain extent, defeat." No doubt it is. When the flour barrel is empty and the soup-pot is drained to the dregs, the Echo will see that the Swaddlers will have to fulfil their threat of "retiring from one after another of their hopeful fields, mourn-