

The True Witness.

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MONTREAL, FRIDAY, MAY 3.

ECCLIASTICAL CALENDAR.
MAY—1867.

Friday, 3—Invention of the Holy Cross.
Saturday 4—St. Monique, W.
Sunday, 5—Second after Easter—Holy Family.
Monday, 6—St. John at the Latin Gate.
Tuesday, 7—St. Stanislaus, B. M.
Wednesday, 8—Apparition of St. Michael.
Thursday, 9—St. Gregory of Naz., B. D.

APRIL DIVIDEND OF THE ROMAN LOAN.

Office of the Roman Loan, at the Banking House of Duncan, Sherman & Co., 11 Nassau street, corner of Pine, N. Y.
March 19, 1867.
The coupon of interest of this loan due on the 1st of April, 1867, will be paid as follows:—
New York, at the banking house of Duncan, Sherman & Co.
Philadelphia, at the banking house of Drexel & Co.
Baltimore, at the banking house of L. J. Tormey & Co.
New Orleans, at the Southern Bank.
St. Louis, at the banking house of Tesson, Son & Co.
Louisville, at the banking house of Tucker & Co.
Cincinnati, at the banking house of Gilmore, Dunlap & Co. and Hermann Garaghy & Co.
Boston, by Patrick Donohoe.
Providence, R. I., by George A. Leete, Esq.
MONTREAL, Canada, Bank of Montreal.
QUEBEC, Canada, Branch of the Bank of Montreal.
Havana, Cuba, J. C. Burnham & Co.
Lima, Peru, Alsop & Co.

ROBERT MURPHY, Agent.
ALFRED LAROCQUE, Montreal.
The Interest on the Bonds of this loan will hereafter be paid \$2.50 and 62 cents.
ALFRED LAROCQUE.
Montreal, 16th April, 1867.

NEWS OF THE WEEK.

Any bone will do for two dogs to fight over, if they are bent upon fighting: and so this weary, in itself almost insignificant Luxembourg dispute, betwixt France and Prussia, will serve the turn, as well as a better; it may furnish the excuse, or pretext for that trial of arms which both countries seem determined upon, and which we believe no amount of diplomacy can avert.—If the Luxembourg bone of contention be buried out of sight, another will shortly be forthcoming. From Rome the news reaches us that the Revolutionists are seeking by means of placards to stir up insurrection, and that the co-operation of Garibaldi is promised in the vile work.

From Ireland we learn that the Special Commission for the trial of the Fenian prisoners has commenced its sessions. On the 27th ult. Colonel, or General Massey—(we know not exactly what military title the man rejoices in)—was placed upon the stand, as witness for the Crown. He made a clean breast of it; told the whole story of the Fenian plot, and thus saved his own skin at the expense of that of his dupes whom he had led into the scrape. The man is said to be more of the Yankee than of the Irishman, and this evidence of his Yankee smartness strongly confirms the popular *on dit*.

It is a matter of but little consequence that the Grand Jury has ignored the Bill laid before them, charging Col. Nelson and Lieut. Brand with the murder of Gordon; but the admirable charge delivered by the Chief Justice on the question of martial law, which this affair elicited, is indeed a thing of supreme importance, for the noble principles which it lays down, and which will never be called in question until a democratic revolution shall have swept over the face of the land, and carried away the liberties of Englishmen. Martial Law, so says the Chief Justice, is an abomination to the British Constitution: it has no place therein, and no civilian can legally, under any circumstances, be made liable to the jurisdiction of a military tribunal. If in arms against the Queen, if actually engaged in resistance to the law, he may be shot down by a soldier, by a policeman, or even by a private citizen: but the Crown has no power to try a British subject, holding no situation in the Army or Navy, by a Court Martial, or to deprive him of the benefits of the common law of England.—From this authoritative exposition of law it follows that the greater part of the acts of the military authorities in Jamaica—all of them in fact, after the insurrection of the negroes had been put down—the trials by Court Martial, and sentences inflicted, were illegal: so also it follows

that the atrocities perpetrated in Ireland, in '98, in the name of the British Constitution, upon the Irish insurgents, by the Orange Yeomanry and the troops, were illegal, and as repugnant to the spirit of that Constitution, as they also were to the spirit of Christianity: and that moreover the superseding of the civil, by military tribunals in the U. States in these our days, involves a repudiation of that "common law" of England—which previously the people of the U. States had accepted as the basis of their entire political system. In Great Britain thank God! the principles of liberty can be laid down and successfully asserted: but in the U. States, where democracy is triumphant, it is no longer permitted to appeal to those principles, and Martial Law which the British Constitution will not tolerate for one moment, is permanently imposed on the Southern States.

By latest advices from England we learn that a Peace Conference is to be held in London for the settlement of the Luxembourg question.

His Lordship the Bishop of Toronto preached in St. Patrick's Church at High Mass on Sunday last.

ST. ANN'S BRASS BAND CONCERT.—This takes place on the evening of Thursday next, the 9th inst., at the Mechanics' Hall, under the direction of Mr. Thorburn. Mr. Torrington will preside at the piano, and betwixt the first and second parts of the programme an Address will be delivered by the Reverend Mr. O'Farrell.—As this Concert will be the last given this season by the St. Ann's Brass Band, we hope it will be well attended.

ALMOST PERSUADED.—How often now-a-days do we meet with men who seem almost Catholics, but who will not become so quite; who, on their own private judgment, believe almost every Catholic doctrine in particular, and who yet obstinately refuse to profess them upon the authority of the Church; who seem to be materially, almost orthodox, and are yet formally, unmistakably heretical; who like King Agrippa to the Apostle of the Gentiles, will say—"almost thou persuadest me. *In modico suades me?*" yet who, like King Agrippa, never take the last, the one important step. Amongst High Church Anglicans, or Ritualists, this hovering on the brink, but ever and merely hovering, is strikingly conspicuous.

Are these men in good faith? we hear it constantly asked by Catholics. Are they not restrained by motives of worldly prudence, by fear of the loss of the world's goods, and worldly friendship, from taking that plunge which they feel that it is their duty, which their conscience urges them, to take? To these questions it, at first sight, seems as if it were difficult to give any save an affirmative answer; but on the hypothesis, that, so self-deceiving is the human heart, so prompt is it at finding good excuses for not doing a disagreeable duty, the greater part of these almost Catholics have only too well succeeded in searing their consciences, in stifling the still small voice, and in resisting the proffered grace of God—this judgment, true perhaps in some cases, would be harsh and unjust, if applied to all. The truth is besides, that amongst very many, perhaps amongst the majority, of your High Churchmen or Ritualists, there is on the one essential doctrine of Christianity, that is to say the Incarnation, a radical defect of belief; and this, together with an extravagant and misplaced spirit of nationality, is it that really keeps back so many from submitting themselves unreservedly to a Church, many of whose doctrines, and much of whose modes of worship they have apparently adopted.

"*Mariolatry*" and the "*Supremacy of the Pope*" are the two stumbling blocks to these "almost Catholics." The first, or the *cultus* of Mary offends them, provokes their hostility, and their absurd nick-name of "*Mariolatry*" simply because they do not believe in the Incarnation, in the sense in which the Catholic Church holds and teaches that doctrine. No real Protestant in his heart believes in that doctrine, no matter what he may repeat with his lips, or fancy that he believes. The doctrine of the Catholic Church as to the Incarnation, whether that doctrine be true or false, must stand or fall with her teachings respecting, and her devotion towards Mary the *Theotokos*. All errors, or what she has branded as errors against that doctrine, she has condemned in terms of Mary, so that to this Glorious Virgin does the Church most appropriately cry out—"Thou alone hast destroyed all heresies"—for all heresies proceed from disbelief in, or misconception of, the central doctrine of the Incarnation. For Protestants therefore to expect that the Catholic Church will ever consent to explain away, modify, suppress in part, or discountenance her "*Mariolatry*" as they ignorantly or maliciously term it—is tantamount to the expectation that she is prepared for the sake of Union to abandon, modify, or keep in the background her peculiar doctrine of the Incarnation.

The "*Papal Supremacy*" offends the national pride of all Englishmen, and runs counter to their old Erastian traditions. It is not so much the Pope, as the Italian priest, that disturbs them; and even when they have shaken off their Erastian prejudices, when their eyes have been opened to see how absurd, how degrading a thing it is, and how monstrous are the pretensions of the Civil Power when it presumes to meddle with matters ecclesiastical—they still cling to the idea of independent and national Churches, and they cannot realize the conception of One, Indivisible and Catholic Church. They are as it were the Girondists of the Protestant world. Their notion of the Church is that she is an oligarchical, federal, but an acephalous State, governed by an aristocracy of Bishops, all independent of, all co-equal with, one another. Beyond or above this Federal aristocratic element they can see nothing; and it shocks them to hint to them that the Church is also a Monarchy, and that for her scattered Bishops there is a common bond of union, or centre of unity, in the Pope as successor of St. Peter.

Even this Girondist view of the Constitution of the Church is a high one for Protestants to entertain. With them, for the most part, the prevalent idea is that a Church is a kind of religious Club; and that just as there are many different kinds of secular Clubs, a *Carlton* and a *Reform*, a *United Service*, and a *Travellers*—with which according to his particular tastes and political views, every man has a right to connect himself—so it is with churches, which, with one exception,—that of the Catholic Church of course—are all good religious or worshipping Clubs in their way. The Church as a divine institution, or as anything higher than a mere human institution, a voluntary aggregation of individuals, a religious Club in short, never enters into the imagination of the great majority of our Protestant brethren, unless they happen to be Anglicans of the Ritualistic type.

In so far, therefore, as the latter do admit a Church as a divine institution, though the Church as they conceive it, is but a sadly mutilated, disfigured and imperfect institution, a mere *torso* as it were of the Catholic Church from which the head has been chipped off—they are easier to deal with than are Protestants of other sects, and it is more rational to entertain hopes of their ultimate conversion. But perhaps, as we hinted, the first thing necessary is to lay before them in its integrity the great doctrine of the Incarnation, as held by the Catholic Church. Once convinced, we do not say of the truth of this doctrine, for to be received, it must be received on the infallible authority of the Church propounding it—but once intellectually convinced that this doctrine contains nothing derogatory to the honor of God, nothing that detracts from the office and dignity of Christ, their objections to what they call *Mariolatry*, or Catholic *cultus* of the Blessed Virgin, which is the corollary of the Catholic doctrine of the Incarnation, will be easily overcome.

And in time, the ever increasing internal dissensions of the so called Episcopal sects, which have retained theoretically what we may call the aristocratic element in the constitution of the Church, but have discarded the monarchical—whose Church is a Federal republic, not a republic one and indivisible, because united under one Chief Pastor—will compel our Anglican friends to admit the advantages of, the necessity for, and therefore the fact of, the divine appointment of such a centre of Unity, and bond of Union as Romanists possess in the institution of the Papacy. There is, for instance, some talk of a coming pan-Anglican Synod, or gathering of all the gentlemen who are recognised as Bishops amongst the Protestant denominations in Great Britain, the British Colonies, and the United States. We think it is scarce necessary for us to disclaim any intention of speaking disrespectfully of these gentlemen or their objects; but we think that it is quite safe to predict that the only possible result of such a gathering will be to make manifest the manifold and irreconcilable differences that obtain betwixt members of the same denomination, professing outwardly, the same religious opinions, acknowledging the same standards, and appealing to a common liturgy and articles; betwixt High Church and Low Church, Arminian and Calvinist, Broad and Evangelical, Dr. Colenso in short, and the Archbishop of Canterbury. These men, so divided may meet, and talk, and pass vague resolutions even; but on all the really important questions now distracting Anglicanism, and effecting the very fundamentals of its worship—such for instance as the meaning of the Lord's Supper and the mode of its celebration, they will have to observe strict silence, or they will break up in confusion—and this simply because they have no common head, or centre of Union, to which upon these all important questions they can appeal as final and decisive.

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There will be a very pretty quarrel evidently, as soon as the new Constitution comes into operation. One question that will then be raised will be, as to whether the Dominion of Canada is to have a Ministry, or merely Ministers? and upon the solution of this much depends. By a Ministry, we mean of course a body of confidential advisers of the Governor General, enjoying the confidence of the Legislature, and of the elective branch thereof in particular, and at the same time all united, or of one accord upon all the chief political questions of the day, and all morally responsible for the measures laid before Parliament. Such a body is, so it seems to us, as impossible under the new Constitution, as it was under the old. No political party that enjoys the confidence of the majority of the representatives of Upper Canada, will enjoy that of the

GODERICH SALT WELL.—The Goderich Signal says, the brine never falls in strength below 90 deg., and the daily production of the very finest quality of salt averages in one well from fifty to sixty barrels. Other wells are being sunk, as the prospect of success is most flattering. The Saginaw Salt Springs, across the Lake from Goderich, are among the richest and most productive in America, and salt may yet be produced in Canada, in sufficient quantities to supply the whole Province.

SENTIMENTAL GRIEVANCES.—In the discussion of Irish grievances, the greatest difficulty perhaps arises from the utter inability of the Protestant mind to believe that Catholic Ireland can have any grievances. Three centuries of penal enactments, wherein Protestantism has trodden Catholicity under the iron heel of its more than diabolical "pains and penalties," have not been without their effect upon the English nation; until the nineteenth century Protestant Englishman, like the fishwife skinning the eels, cannot understand for a moment how (Catholic) Ireland can possibly object to the infliction.—Acts of tyranny, class legislation and misrule, such as from a Catholic Government would be deemed "relics of the dark ages," are looked upon even by educated, civilized Englishmen, with the indifference of a Grand Inquisitor, and when not totally ignored, are deemed "*sentimental*." All this is to be deeply deplored, as well because of the stigma it must ever affix to Protestantism, and indeed to our civilized human nature, as because it must ever afford an insuperable barrier to redress. It is only through constitutional means that Ireland need ever hope to obtain an amelioration of her condition. The stupendous military and naval resources of England preclude any hope of redress through that "dernier resort" of "oppressed nationalities"—armed revolt. It can only come, therefore, through the altered mood of her English sister. That this will not be until the love of domination acquired by three centuries of persecution shall have been eradicated from her nature, every student of history well knows.

It is a convenient way of meeting Irish grievances to term them "*sentimental*." We have heard the same term applied to the sensation of hanging, drawing and quartering, and with about equal propriety; and perhaps the very use of this term, as applied to Irish grievances, is in itself one of Ireland's greatest grievances. For, let it be remembered, that it is of the Irish Church Establishment that this term is applied. Now, how can a nation governed as Ireland is, practically speaking, by a foreign nation, expect even the commonest mead of justice from men who can so coolly ignore one of the most stupendous tyrannies on the records of history, as to term it "*sentimental*." The best way to meet this issue of the Irish Church is perhaps by the "*mutato nomine*" process. Suppose for a moment that the Catholic minority of England were in the dominant position of the Protestant minority of Ireland; and that the Protestant minority of England were in the abject position of the Catholic majority of Ireland, would that Protestant majority of England submit to the infliction for one moment?—much less would it deem the infliction "*sentimental*?" If we are to believe English writers, "the Protestant Dissenters of England would not submit for *five* years to the political wrongs that Irish Roman Catholics have endured for centuries. Even to the present day the monstrous wrong of the State Church has not been attacked in Ireland with one-tenth of the energy, bitterness, vigor, and unrelenting animosity with which our own Dissenters assail the comparatively trumpery grievance of Church rates." And yet, we suppose that this comparatively trumpery grievance of Church rates has an equal claim to be termed "*sentimental*" as the Irish Church grievance. Now if this Irish Church grievance be really the grievance it is represented—and if Protestant Irishmen and intelligent Englishmen meet it in its enormity by terming it "*sentimental*"—what hope can the poor down-trodden Irishman ever have that his wrongs shall ever be redressed by a British Parliament, or his bleeding wounds healed by British statesmen? There is indeed nought for him but the blackest despair.

SACERDOS.

The *Globe* ingeniously admits that the political agitation which it and its friends are stirring up in Upper Canada, has for its sole object a change in the *personnel* of the present Ministry. It tells us that the power to effect this, to turn, let us say, Messrs. Cartier and J. A. Macdonald out of office, and to put Mr. George Brown and some of his hungry crew into office, is the "*main boon*" conferred by Confederation:—"Can the men fancy the Reformers of Upper Canada do not perfectly comprehend that the main boon secured by the accomplishment of Confederation is the power to bring to an end the outrageous misgovernment of the last dozen years, and place at the helm of State, men who will pursue an entirely opposite course from that of their predecessors."—*Globe*, April 23.

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representatives of Lower Canada; the political leaders of the latter will, in like manner, be far from acceptable to the ruling party in the Western Province. A "Double Majority" will be therefore as unattainable in the future, as it has been in the past: and unless Upper Canada is to inflict its rule upon Lower Canada, and to add a small and very unpopular minority to represent the latter in the Governor's Council Chamber, we see not how anything resembling a Ministry will be possible. Ministers, of course, we shall have; but not a united body of political chiefs, united together in the Cabinet by community of principles, and identity of interests. All is confusion at present, and it behoves the people of Lower Canada to be bold, honest, and united, lest they find themselves delivered over helpless, bound hand and foot, to the cruel mercies of Mr. G. Brown and the Reformers of Upper Canada, their bitter and implacable enemies.

PROTESTANT MINISTERS LEARNING TO READ.—The *American Missionary* publishes an amusing, not to say laughable account of the spelling schools lately established amongst the negroes in the Southern States, for use of the ministers! or religious teachers of the people:—

"A theological school is just opened here for colored Baptist ministers," writes one of the teachers, a young lady from Augusta, G.A. "Here were about forty ministers of different ages, from the white headed father in Israel, to the young licentiate, every one with a book in his hand and eager to study."

"But now picture, if you can, a minister's spelling class! Imagine my feelings as I called on the Rev. Mr. — to spell w-o-r-l-d, and the Rev. Mr. — to spell b-e-a-t-i-s, a difficult word by the way both to spell and pronounce, and over which every one tripped and fell."

"We wound up our exercise by repeating simultaneously all the hard words in the chapter—Alpha, Omega, Zephaniah, Smyrna, Thyatira."

We need not wonder at the abominable caricature, or travesty of Christianity that obtains amongst the negro flocks in the United States, and the West Indies, of these Baptist ministers, unable even to read the book which is their sole religion. As the teachers—ignorant and puffed up with conceit as to their spiritual attainments—so are the taught; and to their ignorance and ludicrous conceit they too generally add the most vicious conduct, brutal, and lascivious almost beyond conception, altogether beyond the power of description, as all who have mixed with the negroes in the West India islands well know. The devils in human form who perpetrated those massacres at Morant Bay, which were afterwards so severely and too indiscriminately avenged by Governor Eyre, were Christians of this class, converts of the Baptists, the most numerous and influential of the sects amongst these ignorant, and brutalised negroes. What they like is an "*animal*" religion, a religion of shouting and violent physical out-breaks, in which of course the animal passions are predominant—and this is just the style of religion which the Baptist missionaries supply.

REVIVALS, AND "DIABLERIE," ANCIENT AND MODERN.—The mischievous effects of Revival orgies have often been insisted upon, both by Catholics and Protestants, as a proof of their Satanic origin. Their close resemblance to, their identity with we may say, the phenomena manifested on a large scale in Paris in the last century amongst the adherents of the sect of Jansenists, cannot fail to strike the reader of history: and indeed a report of the howlings, faintings, the hysterics or *quasi* epileptic fits, and the violent animal excitement which form the staple of a modern Evangelical "Revival"—would suffice, almost without the change of a word, for a report of the disgusting scenes which a hundred years ago, or so, used to take place amongst the "*convulsionnaires*" around the tomb of the sub-deacon Paris. Then, as now, women were more generally than men the victims of this unhallowed, or rather devilish excitement, and the subsequent immorality may be easily conceived, but cannot be fitly described, or more than hinted at in these columns. Amongst modern historians not prejudiced against the Jansenists certainly Louis Blanc may be consulted on this point; as also as to the peculiar "spiritual relations established betwixt some of the fairest of the "*Convulsionnaires*" and Armand Arout, brother of Voltaire. We may, however, quote a few lines from the French writer, descriptive of the scenes which used to take place around the Jansenist's tomb—and which bear so close a resemblance to those of the "Revival"—that the account of one, would do for an account of the other:—

"The contagion spread from neighbor to neighbor, it attacked the brains of the weak and the diseased, took possession of enthusiastic souls, and attracted to itself the rogues. It was a real delirium. Scenes by turns fearful and voluptuous took place in the asylum of the dead. With flowing dresses, and too free a costume, women trembled on a tomb like the ancient Sybil on her tripod: everywhere mysterious and symbolical language, ecstasies, invocations of the Spirit of God. Some had themselves dragged away by means of ropes attached to their feet—and shaking their disordered locks. . . . Others calling in a sad and caressing voice for the *secourite*, insisted that some one should walk upon them, assumed lascivious attitudes, and broke out into melancholy prophecies, or unknown melodies. 'Signs from on high,' cried the Jansenists—and these distortions revolting to reason as to decency, they called divine prodigies."

Impudicity, and all uncleanness were of course concomitants of these Jansenistic convulsions, as they are to-day of the "signs at the Revival