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MONTREAL, FRIDAY, NOV. 11, 1859.

NEWS OF THE WEEK.

The Treaty of Zurich, signed on the 17th ult., and of which an analysis will be found on our 6th page, whilst professing to regulate the affairs of the Italian Peninsula, settles nothing, but rather increases the pre-existing complication. No one of the parties immediately interested therein is satisfied. Sardinia is not satisfied, because by the 16th clause the religious communities in Lombardy-now handed over to the first named power-are authorised to dispose of their property, by sale, and to retain the proceeds; whilst Sardinia, as a Liberal Power, naturally expected to have the privilege of robbing the Church in Lombardy, and appropriating the revenues of its religious communities. Neither have the people of the revolted Duckies much cause to be pleased with the Treaty; for it re-assirms the principle-laid down betwirt the Emperors at Villafranca-of the restoration of the exiled Grand Dukes. But then as this restoration is not to question, shall as a body pledge itself publicly to be effected by force; and as, except by force, their restoration is to all appearance impossible, the Grand Dukes have little reason to feel gratefel for the stipulations in their behalf. It is not ceedings of the Convention, or to give any semwonderful, therefore, that no body believes in the blance of political support to the party in whose Treaty, and that there is very little confidence in the continuance of peace. "What is certsin." says the Times' Paris correspondent, " is that the conclusion of the Treaty, and the prevalent helief that a European Congress will assemble, have not yet had the effect of causing even a sight revival of confidence in the commercial world."

It is from the political and social condition of Central Italy, however, that the efficacy of a parehment treaty to restore order, and allay the war fever in Europe, may be estimated. That condition is described by the Times' correspondcut: an authority whom no one will accuse of dren to the paltry considerations of place and prejudices against Italian Liberals, or in favor of party. the ancien regime. Writing from Parma, where is the murder of Anviti, the true Liberal or rerolationary spirit has been most strikingly deve- ance of the Globe to the fact, that they do not. loped, this authority says :---

"The town of Parma is in a hopeless state of debearing on the part of the lower people; never heard School Question, most probably do their best to moralization. I never saw such impudent, arrogant such lame attempts to compromise with truth and justice among the upper orders."

Central Italy, generally, the same correspondent induce them also to avoid all allusions to such a writes:--

apparent. attered is fistly contradicted by nearly the whole of the Italian press, and nothing is more distressing or abraning than the utter disregard of truth by which the newsmongers here seem bent upon deceiving themselves no less than the world. is not true that Central Italy has at this present moment more than 45,000 or 50,000 men under serms. It is not quite a week ago since General Mezzacapo assured me the Central Italian forces only amounted to 25,000 men."- Times Corr.

That from this chans order can be evoked without the interference of some power from without, seems impossible; and it is most probable therefore that both Austria and France will and themselves involved in fresh disputes upon the Italian Question. From Rome we learn that forced upon them; they would spontaneously dethe Pope had returned to that city on the 20th u't., and had been well received. The Liberals are however still very active with their favorite hidden from the world, is he who shrinks from weapon the stiletto; as appears from the murder of a M. Spontoni on the 13th ult. at Velletri .-"It is feared," says a letter in the Times, "he was the victim of Italian revolutionists, who condeman to death all those who dare to abandon them."

There are still rumors of a hostile feeling betwixt the French and British Governments, growiog out of the dispute between Spain and Morocce; and the Paris corespondent of the London Morning Herald states that the impression is gaining ground that a rupture is imminent. Of the Brench journals, many are filled with bitter intectives against that " perfide Albion."

A meeting of the Prelates of Ireland was held on the 19th ult., to treat of matters of vital importance to the Church in Ireland. We learn from the Nation that their Lordships have decried on immediate and vigorous action on the Education Question; so as to convince the Govconnect and the public of their unshaken resolution to carry out the views expressed in their late Pastoral. The particulars, however, of the late

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place in Toronto on Wednesday last. | Several importance in the eyes of Catholics, which it would not otherwise possess.

Our first sentiment is naturally one of surprise that any Catholic should countenance a meeting held with such objects as these which the promoters of the Convention profess to have in view. These avow their main object to be the deliverance of Protestant Upper Canada from Catholic Lower Canadian control. Or in other words, Protestant Reformers urge this as their great, their only grievance; that over the government of the country Popery bas too great an influence ; and the design of the Convention avowedly is, to concert measures to weaken that Popish influence, and to obtain a preponderance for Protestantism. "Protestant Reformers" make no secret that "Protestant Ascendency" is what they ann at, and is that which the deliberations of the Convention are designed to establish. That Catholics should appear to co-operate in such a policy; that they should in semblance even lend their aid to carry out the anti-Catholic designs of their bitterest enemies, is certainly a phenomenon for which it is not easy to account.

But we hope that such is not the serious intetention of the Catholic delegates. We hope, and until the contrary shall have been proved by the result, we will believe that it is with the view of promoting the cause of " Freedom of Education" that Catholics have condescended to become members of the Covention. Their duty is plain; and if they shrink from its performance, they are unworthy of the name of Catholics .-That duty is, at the very first meeting of the Convention, to elicit from its Protestant members, a clear explicit declaration of their intended course on the School Question-as the one question in which, above all others, Catholics are interested. If the "Protestant Reform" party, thus called upon to declare its policy on that carry out the views of the Catholic minority of Upper Canada, then, under such circumstances, but under such circumstances only, can Catholics consent to take any part in the subsequent proname it has been summoned. But if that party refuse to give public and satisfactory assurance as to its School policy, then it is the bounden duty of Catholics-if they regard either the precepts of their faith, or their honor as gentlemen -to withdraw at once from the Convention; and to tell its members that they are, and ever will be, the political enemies of all who refuse to, or withhold from, them their rights to educate their children as they please. This is the only manly, honorable and consistent course that Catholics can pursue; and thus only will they be able to redeem themselves from the reproach-so degrading to them as Catholics- of being willing to keep the School question in abeyance, and of subordinating the eternal interests of their chil-

That the "Protestant Reformers" entertain any favorable intentions towards Catholics, we do not belive, and, indeed, we have the assur-They will, therefore, in order to avoid the dilemma in which they would be placed by being called upon to declare themselves openly on the evade the discussion of that question; and every induence will be brought to bear on the timid, Again, speaking of the affairs of Northern and | the servile, and mercenary, amongst Catholics, to very dangerous topic-and one which, after all, merely involves the eternal happiness, or eternal "The symptoms of serious disorder are everywhere damnation of future generations. So, some passent. I know that every syllable I have just years ago, the friends of the "Ins," or Ministerialists, exerted themselves for a similar purpose; and just as in those days the TRUE WITNESS urged the Catholic electors to force on the discussion of the School Question, without regard to the effects of such a discussion upon the fortunes of the Ministry; so would we respectfully, but earnestly, urge upon our coreligionists the duty of forcing the discussion of the same allimportant question upon the "Outs," or wouldbe Ministerialists, without the slightest regard to the feelings, wishes, passions, prejudices, or interests, of their colleagues in the Convention .-Indeed, were the " Protestant Reformers" honest men, they would not require to have the question clare themselves either for or against us. Your knave only, your sneaking, double-faced hypo-crite, who desires to keep his political principles avowing them. If the "Protestant Reformers" of the Convention do not speak out on the School Question, it is because they desire to conceal their sentiments, with the intent of deceiving, either their new Catholic, or their ancient Protestant supporters. But Catholics are not such fools as to allow themselves thus to be deceived; they will appreciate at its true value the reticence of their pretended friends; and they will remember that it is written—He that is not with us, is against us.

As Catholics therefore we look to the proceedings of the Convention with some interest, because thereby will be settled the question that has been lately agitated-whether on politicoreligious questions, and, above all, whether on do, the fact will become apparent at the Couven-Grit alliance. If however, on the contrary, cises. either by their reticence, or their explicit declarations, the "Protestant Reformers" give us no reason to believe that they have entirely aban- nessed at the Parish Church of Montreal, or, as doned their opposition to Separate Schools, we shall be confirmed in our opinion that any kind description of these ceremonies, he is for the of political alliance with them would be to us as most part pretty accurate; and we will once Buse opal meeting have not us yet been made Catholics, imminently dangerous and inexpressi- again ask permission to have a verdict of Guilty bly degrading.

THE CONVENTION.—This much talked of A TRUE BILL.—The Echo; a Toronto Progathering of the "Outs" and their friends took testant journal, and which, as rejoicing in the title of Episcopal Recorder, we may assume to Catholics have deemed it their duty to attend; be an organ of the "Church as by Law Estaband their presence invests the meeting with an lished, publishes, in its issue of the 2nd inst., a long array of charges against " Popery in Lower Canada." The indictment is composed of several "Counts," to all of which, we suppose, we must plead; and since from a Protestant jury a favorable verdict can scarcely be anticipated, we are well content to be pronounced "Guilty" of that wherewith the Episcopal Recorder accuses us. To enumerate the several charges of our Protestant cotemporary against Popery in Lower Canada, is briefly to pronounce its

The first Count in the indictment charges us (Papists) with being "very numerous" and with increasing rapidly in number and influence."

To this charge, which is an ample refutation of the boasts of the Montreal Witness as to the success of the French Canadian Missionary Society, we at once plead " Guilty." It is with the Church to day as it was of old; it is established in the faith, and increased in numbers"-Acts, XVI. 6-and we thank God

The next Count charges us with having " erected large churches in every town and city;" and with the great wealth of our ecclesiastical institutions (which is the secret of Protestant hostility thereunto.) To this we offer no defence; demurring only to the insinuation that " Romanists must give to their Church, whether they are willing or not." The only compulsory payment in Canada is that of "tithes," and the payment of tithes is one of the conditions upon which the tithe-payers hold their lands, but to which Catholics alone are subject. But with this solitary exception, all the property of the Church in the Lower Province has been acquired either by purchase, or by donations from private individuals.

We are next accused of having numerous 'Nunneries and Monkeries," which " are silently making rapid progress," and which afford shelter, food, employment and education to large numbers of poor, and uneducated persons. The Emscopal Recorder insists strongly on the enormity of this offence against Protestantism :-

"The number of children under the care of the Sisters and Brothers is startling, the latter having 5.000. When we think of the tuition these young Nuns undergo, we as Protestants may well shudder at the prospect of what Lower Canada will be twenty years hence."--Episcopal Recorder.

What Protestants may shudder at, it is not for us to determine; but we may feel well assured that, if the devil could look up, and see what is passing in this portion of the earth, the sight of the thousands of children annually snatched from his clutches by the "Monkeries and Numeries" of Lower Canada, would strike him with dismay, and cause a shudder to pass through hell, thus defrauded of its expected victums. But we must porary's formidable Bill of Indictment :-

"In the Lower House last session, the Papal influence was brought to bear to make death-bed bequesta valid.

We acknowledge the "corn;" and we are proud, as Papists, that Papal in fluence should have been exerted in behalf of the natural rights of the the Legislature. Knowing as we do what kind er. of stuff a Canadian Legislature is for the most part composed of, we ought to be thankful, very thankful indeed, that there is an influence that can be opnosed to it; and especially should we be thankful that that 'influence is exerted in the cause of justice, and of right against might.

We plead "Guilty" to the next Count also, with great satisfaction; to that of having opposed the legalisation of bigamy; and having resisted the attempt to substitute the gloom, superstition, and debauchery of a Puritanical Sabbath, for the cheerfulness, rational religion, and innocent enjoyments of the Christian Lord's Day. On both these points too, our opponent should, as a professing member of the Protestant Episcopal Church of England, take our part, and sustain our cause.

With regard to Divorce, and the doctrine of the indissolubility of the marriage union, quoud vinculum, there is no difference whatever betwixt the doctrines of the Catholic Church, and that of which the Episcopal Recorder professes the Anglican Church teaches, as divine truth, to be an organ. Both hold that marriage is indissoluble, and that Divorce, a vinculo, is beyond the power of any earthly tribunal to grant. In attacking us, therefore, in treating divorce as a right, which the " laws of God" allow to man, the Episcopal Recorder, attacks. not us, but the Fathers of his own church: and deliberately accuses the Church of England of error in her teachings. So also with regard to what, in the cant of the conventicle, is called the Sabbath. The highest authorities of the Church the School Question, Catholics and "Protestant of England have taught the lawfulness of amuse-Reformers" hold principles in common. If they ments on that day; and from the pulpit, have exhorted the people to avail themselves of the leition, and we shall be prompt to confess our error sure afforded by the cessation from service work, and to admit the possibility of a Catholic-Clear- to indulge in innocent and healthy athletic exer-

The Episcopal Recorder next urges against us the ceremonies of High Mass, as by him withe erroneously styles it, the Cathedral. In his recorded against us. The church is large; on

Sundays, and other Festivals of Obligation, its interior is well filled—or, as the Episcopal Recorder complains :-every weat is occupied, and hundreds, are stand-

ing in the passages." Whilst the congregation-

appeared to be very attentive to what was going

In like manner we have nothing to urge against the charge, that "the Roman Catholics are very attentive to church attendance;" or that, "during every day in the week, from an early hour in the morning till evening, they are to be seen entering the Cathedral, in which they remain for some time in a devout posture, looking towards the altar." Heinous as these offences may appear in the eyes of Protestants, and totally unlike anything that the Episcopal Recorder can possibly have witnessed amongst the members of his denomination, they are, we can assure him, universal in all Catholic countries.-So, too, with regard to the Confessional; we plead Guilty to entertaining the belief that Christ was neither a fool nor an impostor; and that, as a necessary consequence, when He said to His Anostles, "Whosoever sins ye remit they are remitted unto them; and whosoever sins ye retained they are retained .- St. John, xx., 23,-His words were intended to convey some clear, definite meaning; and that the promise in those words conveyed has been faithfully redeemed .--This we cannot call in question, without calling in question either the samty, or the honesty of Christ; and if Protestants could prove to us that our belief in the power of the Priest to remit or retain sus, in the sense attributed to them by the Catholic Church, was folly, they would, by the same act, convince us that reason required us to look upon Christ either as a fool, or as a knave.

And, here again, the Episcopal Recorder must allow us to apply to him the argumen'um ad hominem. He professes to marvel at the credulity of the Papist; is amazed "how any intellectual Protestant can become a convert to Romanism"-seeing that it is a doctrine of the Catholic Church, that, in virtue of the supernatural powers given by Christ to His Apostles, and transmitted through their successors, the Priest actually receives at his ordination "the Holy Ghost," and the power-" veluti a judice" -of remitting or retaining sin. This is what mostly appeals to the organs of wonder with which the Episcopul Recorder is most capriciously or partially endowed.

We say capriciously and partially; because there is a still greater marvel than that at which the Episcopal Recorder marvels, but at which he marvels not at all; because there is an inconsistency, an absurdity, infinitely more glaring selves. They would be unrepresented in Parliathan which he pretends to detect in Romanists, but which seems to excite in him no amazement whatsoever, though to Papists it presents the most inscrutable of pshychological problems.-That marvel is this:

That any man should be such a fool, or such a knave-(one or the other he must be)-as to profess himself a member of a particular Church. and yet at the same time, and in the same breath to deny and ridicule what that Church teaches. Thus the professed Anglican, if an intelligent man, if not altogether an idiot, and therefore England by her Liturgies and Articles believes and teaches. He may not believe that his so long as he continues a member thereof, he French party. must, it neither a fool nor a knave, believe that all she teaches is true. The honest man, the accusation against the members of Lower Canaman with one spark of honorable or virtuous feel- da, but, we regret to say it, only a very shah ing in his bosom, would scorn to remain for one moment, or in appearance even, a member of a community which in his opinion demanded a lie to be accepted as a divine truth. Now let us individual, and against the encroaching tyranny of apply these axioms to the Episcopul Record-

of England.

2. The Church of England in the plainest and most unambiguous lauguage teaches, as a divine truth, as a portion of the Christian Revelation, that the Priest has power to forgive or retain sin. or Minister, expressly says to him;-

"Receive the Holy Ghost for the Office and Work of a Priest in the Church of God, now committed unto thee by the Imposition of our hands. Whose sins thou dost forgive they are forgiven: and whose sins thou dost retain they are retained."

Neither is it intended that this power should be unemployed; nor is it insignated that the "Imposition of our hands" is to be looked upon as an imposition, or act of an impostor. For in its Liturgy, the Anglican Church commands its Ministers to use the following words:-

"By His authority committed to me, I absolve thee from all thy sins, in the name" &c.

No amount of quibbling, no word-splitting, or other ingenious devices to make black white, and blue no color at all, can invalidate the above language. If there be any meaning in words, that the "Imposition" of Episcopal bands does give power to him on whom they are imposed, to forgive" or " retain, sins."

(3) But the Episcopal Recorder who professes to belong to the Anglican Church; uzy, who boasts that his " Is the only Church of England Religious Newspaper Published in Canada," denies what his Church explicitly teaches, and marvels that any one should be so foolish as to believe its doctrines. What then are we to think of the honesty, consistency, and logical abilities of the Episcopal Recorder, and of those members of the Anglican Church who accept it as an organ of their Church, and exponent of its dogmas?

In a word, we plead "Guilty" to all that the Episcopal Recorder in his article under review urges against " Popery in Lower Canada;" can he refuse to plead "Guilty" to the charge of gross inconsistency-which implies every thing that is intellectually and morally contemptiblethat we urge against him; in that, calling himself a member of the Anglican Church, he rejects as a lie, that which his Church teaches as a divine truth?

\* Conc. Trid. Sessio XIV. c. vi.

SIGNIFICANT.—The Bowmanville Statesman, one of the chief organs of the " Protestant Reformers" or " Clear Grits" of Upper Canada, notices, and comments tavorably upon the document lately given to the world as embodying the policy of the Reformers, or " Outs" of the Lower Province. The Bosomanville Statesman is delighted at the sightlof representatives of Lower Canadian constituencies taking part with the enemies of Lower Canada, and betraying the interests which they were sent to Parliament to watch over and protect. To the Boromanville Statesman such a spectacle is as pleasing as it was unexpected:-

"We were quite unprepared to see such a document emanating from the hitherto unpopular politi-cul party in Lower Canada. It candidly admits that Upper Canada has been governed against the well understood wishes of the people by a cor-

rupt French party."
We are not surprised that the policy advocated by Messrs. Drummond, Dorion, & Co., meets with the warm approval of the Bowmanville Statesman; for we remember that Mr. Drummond was the introducer of the infamous and insulting clauses of the Religious Incorporation Bill;—that in the last Session of Parliament, M. Dorion, who to the disgrace of Montreal, is still one of our so-called representatives. voted in favor of those most odious clauses :whilst the Bomanville Statesman is conspicuous, even amongst "Protestant Reformers" for its hatred of Catholicity, and takes no pains to disguise its hostility to Popery and its yearnings after "Protestant Ascendency." It was through the columns of the Bomanville Statesman, for instance, that a short time ago the " Protestant Reformers" betrayed their real intentions towards us, as being -- The Repeal of the secta-rian School Laws"-" Protestant Ascendency," and the complete overthrow of the Papacy-and above all, the withdrawal of the Elective Franchise from Catholics. All these are " planks of the political platform" of the " Protestant Reformers" of Upper Canada, as given to the world through the columns of their organs of the press; it is but natural therefore that these journals should hail with joy the appearance of a document from Lower Canada which endorses their darling policy in solfar as Upper Canada is con-

For though opinions may differ as to the effects unon Lower Canada of a repeal of the Legislative Union, there can be no doubts as to the immediate effects of such a measure upon the Catholic minority of the Upper Province. Socially and politically, the latter would be placed in the same position as that in which the Catholics of the New England States find themment; and without a voice in the Legislature, they would soon be deprived of the miserable installment of justice which they hold at present in the shape of their Separate Schools. For this installment of justice, pitiful as it is, the Catholics of Upper Canada are indebted to their Legislative Union with Lower Canada, and the votes of the members of this section of the Province. This in fact is the very complaint urged by the "Protestant Reformers" of Upper, against the Catholics of Lower, Canada. Their complaint is, in the words of their organs, " that Upmorally irresponsible; and if at the same time an per Canada has been governed against the well honest man, must believe all that the Church of understood wishes of the people"-- [i.e., that, against the wishes of the Protestant Reformers, a system of separate schools for Catholics has pass to the next item of our Protestant cotem- Church is infallible or incapable of error; but been partially established - by a corrupt

There is a slight foundation of truth for this one. It is to their interference with the affairs of Upper Canada, that the Catholic minority are indebted for the little that they enjoy; but, had the former done their duty, had they manifested but half as much zeal for the interests of religion, as they have displayed for the defence of 1. He calls himself a member of the Church a Ministry; or if our Canadian Ministers had been as intent upon promoting the good of the Church as upon pocketing and securing then quarterly salaries, the condition of our Catholic brethren in the West would not be what it is to-day. It is because the " French party" of The Anglican Bishop when he ordains the Priest | whom the "Protestant Reformers" complain. have interfered too little in the affairs of Upper Canada, not because they have interfered too much; because too many amongst them, when they went to Parliament left their faith behind them; and when amongst Protestants forget that they were Catholics, and behaved themselves as if they were ashamed of their religion, as if they were only auxious to avoid the reproach of being bigots'-it is because Lower Canadian Ministers and Members of Parliament have tailed in their duty towards their coreligionists, and approved themselves too obsequious to the prejudices of Protestants-that the School Question has not been finally and equitably settled; and that unfortunately a great breach has been opened betwirt the Catholics of the Upper Province and their bretbren of Lower Canada, to whom by every principle of duty, honor, and interest, they ought to be united in the bonds of brotherly love. The Catholics of Upper Canada may have good reasons to complain of the " French party," not for what it has done, but for having leit undone those things which it it should have done.

But the "Protestant Reformers" have no such grounds of complaint. Indeed their charge against Lower Canada is, that it has done too much for the Catholics of their section of the Province; and the only grievance, or semblance of grievance, which they can make out against their political opponents is, that the latter have interfered too successfully in favor of the oppressed Catholic minority. The "Protestant Reformers" claim a prescriptive right to " wallop their own nigger "-z.e., the Papists; and resent accordingly, as an intolerable outrage, the timid and gentle remonstrances which, from time to time, the " French party" have preferred in behalf of the " walloped." It is monstrous, therefore, that Catholics in Upper Canada should make common cause with their "wallopers" against the Lower Canadians, to whose interference they owe what little immunity from "walloping" they have hitherto enjoyed.However, if by their alliance with the "Clear Grits," or "Protestant Reformers," the Catho-