

The True Witness.

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MONTREAL, FRIDAY, AUG. 2.

ECOLESIASTICAL CALENDAR. AUGUST—1867.

- Frid.-y. 2—St. Liguori, B. O. Saturday, 3—Invention of St. Stephen. Sunday, 4—Eighth after Pentecost. St. Dominique, C. Monday, 5—Notre Dame des Neiges. Tuesday, 6—Transfiguration. Wednesday, 7—St. Cajetan C. Thursday, 8—SS. Cyriac, Large, etc., MM.

NEWS OF THE WEEK.

There have been recently rumors of war in Europe, but a cable telegram on Monday last declares that those rumors are without the slightest foundation. The existing relations of France with all European powers appear to be eminently peaceful.

Baron Rattazzi, the Italian Prime Minister, has volunteered to guard the City of Rome against the threatened incursions of Garibaldi.

Experiments are at present progressing at Paris for the purpose of enabling post-masters to send each other letters by means of subterranean passages. Pneumatic influence will be the propelling force.

A Nova Scotia exchange paper says, that a Boston steam packet company have effected arrangements with the Provincial Government with a view of running a steamer once a week between Yarmouth and Halifax. The vessel will touch at intermediate ports.

It is extensively rumored at Ottawa, that Mr. Etienne Parent will be appointed Secretary of State; that Mr. Fuvoys will be Secretary to the Minister of Militia, and Mr. Edouard Donchoud, Sergeant-at-Arms to the Quebec Legislature.

\$1000 has been voted by the municipal authorities at Kingston towards the Ontario Provincial Exhibition, which will be held there at the close of Autumn.

ROME.—The great festivals and sublime ceremonies in the Eternal City have come to an end, and many of the bishops are already on their way back from the Eternal City to their respective dioceses.

During the eighteen hundred years that have elapsed since the martyrdom of St. Peter and St. Paul, Rome has witnessed many grand sights, but it is admitted on all hands that the assembly which has just taken place far surpassed anything that ever before occurred.

Every country in Christendom was represented by its Episcopacy, all united in paying homage to the head of the Catholic world—recognising the Bishop of Rome as their Chief, and rendering obedience to him as the legitimate successor of a line of Sovereigns, compared with whose antiquity the dynasties of Europe are as yesterday.

Those bishops, too, who came at the bidding of the Supreme Pontiff from the far East; and the far off West, from the cold regions of the North, and from the sunny lands of the South assured his Holiness in an Address, that neither Princes nor people will permit the rights or authority of the Pope to be ignored. Independently of the occasion which brought them together, this great congregation of the rulers of the Catholic world was a demonstration which must have its effect upon those who would rob the Pope of the city of Rome, and the small territory which still remains to him. The assurance of the Representatives of the Catholic world must have gladdened the heart of the Venerable Pontiff. But not only did the bishops go to tender their loyalty and obedience to the Supreme Pastor of the Church, but each carried tribute, and presented it to His Holiness. One English Bishop alone handed in the munificent sum of £100,000 sterling. The Canadian Bishops presented a work of art in the shape of a silver ship ballasted with nuggets of gold from the different diocese of the British North American Colonies. But the most interesting item connected with the paying of the tribute is that of the old Bishop who insisted against etiquette upon carrying his staff into the presence of the Pope, when, lo! it was discovered to be a staff of gold which he

transferred to His Holiness. The incidents show the great harmony and the great respect for authority which exists in the Catholic Church. If Pio Nono were capable of such a feeling he ought to be a proud man. The representative of a line of Sovereign Pontiffs, who have held sway for over one thousand years, there was no predecessor of his during that lengthened time so honored and beloved by the millions who acknowledge him as the Supreme Ruler on earth of the Catholic Church. He has had his troubles; but surrounded by the Bishops of the world at the celebration of the eighteenth century of St. Peter, the Prince of the Apostles, he must have felt far more than compensation for the ingratitude and infidelity of his own countrymen.

THE THREE WANTS OF ITALY.

We have seen, in a preceding article, what we must think of the first want of Italy, which, according to our correspondent, is money; who has created that want, and what has been for Italians the result of the awful expenditure of money which has been carried on in their country since it is at the hands of revolution. Our correspondent continues:—

'The second want of Italy is education.' And what are the means suggested by him for imparting education to the people?

'This must be a work of time; but with money in the treasury, it would be undertaken on a broad scale as the work of the government.'

Here is money again asked for. There is nothing, it seems, but what a liberal government will attempt, and promise to achieve, as long as you fill up its treasury. Money, and some more money is invariably its motto.

But, before examining how far Italy may be in want of education, we would like to know what our correspondent means by education; for he will forgive us for saying that we doubt him to be well posted on this matter; that there must be a little confusion in his mind, although he has taken care to tell us, in his own way, what he means by this precious education which he seems so anxious to bestow on Italians:—

'The second want of Italy is education,—the enlightenment of the body of the people in practical affairs'

But we would ask again: what does the man mean by education, the enlightenment of the body of the people in practical affairs? Does he mean that the daughters of Italy should be taught cooking, sewing, washing, &c.: that the men should be taught driving horses, conducting cars, boating, marketing, trading, &c., &c.? But this is not education: and, besides, Italians know those things as well as, and no doubt better than, our amiable correspondent himself, and all those who take so deep interest in their welfare. But, we would ask again, what does he mean? Does he mean reading, writing, ciphering? If so, he is again mistaken: for these constitute instruction, and not education. A man may have a thorough knowledge of all those things; and still have but a bad education, or no education at all.

Education consists in 'the regular and harmonic, if we may use this expression, development of all the faculties of man. Its object is not only the cultivation of the mind, but also, and more especially, that of the heart. It teaches man his duties towards his Maker, his fellow-creatures, and himself; and regulates his relations with both the moral and physical world.

Such being the nature of education, let us remark that our correspondent has, in the means he suggests for the diffusion of education, laid down, in two lines, two false propositions, namely, that education is a function of the state or government, and that with money education can be imparted to the people at large. We merely point out those two errors en passant, without any further remark, for they have been more than once, and most learnedly disposed of in the columns of this journal.

Although we confess ourselves incapable of stating, in a precise manner, what our correspondent means by education enlightenment in practical affairs, there is however one thing of which we are positively sure, namely, that this so-called education does by no means rest upon principles, that it has no reference at all to principles, which are the basis of a true education; but that it tends to make of man a mere machine. For liberals have no love for principles; on the contrary, they have them in abomination; and, if they could annihilate them, it is certain that the task would have been accomplished long ago. For we must not forget that if the revolution in Italy has to contend with so great obstacles—obstacles which will prove unsurmountable, we hope—it is due to the principles of right, justice with which Italians have been imbued, and which the bulk of the people have still retained, in spite of all the efforts of hell and liberals to snatch them from them—Revolution keeps them down by the sword, and is at work, not to give them education, as is hypocritically asserted, but to deprive them of it, in order to demoralise them more easily.

Italy in want of education? none but a wilful slanderer or an ignorant blockhead can make such an assertion. We will not lose our time in proving a fact acknowledged by all honest

and sincere writers. Listen to one of England's most accomplished scholars and refined gentlemen, speaking on Catholic countries in general:—

'There is no country in Europe so greatly embellished by noble edifices, either public or particular, as are Roman Catholic countries, none so greatly cultivated and peopled: none that sees flocking to its precincts as many strangers either to acquire a more perfect knowledge of all kind of arts and sciences either to breathe the sweet and habitual joy which is always and universally to be found in their society, the most polished in the world. In the reformed states of Europe, the seed of civilisation has been thrown by the Catholic religion, and whatever still remains of it to-day must be attributed to its primitive source.'—Fitzwilliam, Lettres d'Alitice, p. 16.

If this can be said of Catholic countries in general, a fortiori must these words be applied to Italy, the Catholic land par excellence.

With regard to popular instruction, Italy can stand competition with any country in the world. A few years past, M. Fulchron, French Deputy at Rome, after having refuted many errors which had been accredited in certain quarters, proved by statistics that the number of public educational institutions, and that of scholars attending them, were far more numerous in Rome, in proportion to its population, than in any other city in Europe.—Voyages dans l'Italie meridionale.

What is said here of Rome, which is the head of Italy, can be applied, almost to the same extent, to the whole country.

With reference to arts and sciences, of which Italy is the classical land, we have heard the testimony of a distinguished writer; here follows that of a man whom no one will suspect of being partial for the Catholic Clergy, or for Italy:—

'I do not believe that in any other city than Rome can be found a greater number of savants who are learned, a thing rarely to be found! The young men of the middle classes, as well as those who belong to the nobility devote themselves to study with an earnestness that inspires great hopes for the future; there are to be found in the clergy men of eminent merit and endowed with brilliant qualities which we are astonished to find in a vestry-room.'—Mory—Scenes de la vie Italienne.

There is a little malice in the last words, but which hurts nobody; it merely shows the spirit with which the man is animated, and the power of truth which thus forces itself upon a mind thus disposed.

Yes, Italy, as regards education, in the true sense of the word, is not surpassed by any Catholic country, and leaves far behind her all Protestant communities. This is due to the nature itself of Catholic education, which consists essentially in the cultivation of the heart in the inculcation of sound principles, in the mind and heart of youth. If it does not put practical instruction in the first line, it is because it aims first at making men before making scholars.—Hence it is that a Catholic child, even before it can read and write well, has clear and exact notions of truth and error, right and wrong. This accounts for the opposition with which the revolution has met in Catholic Italy. Catholics are a hard case to deal with when principles are at stake, and have to be trampled upon.

Hence the impossibility with Italians—the greater number, at least—who had not yet been perverted by secret societies, of making them abandon their lawful rulers, and the recourse to most barbarous tortures, and lastly to the sword, making hundreds of victims. Hence their unwillingness to bend the knee before the State-God and sacrificing to him their children. Hence their contempt for the king-robber; and how could it be otherwise? how could men, taught from their infancy, that to take from a neighbor a dollar, or even a half dollar is a grievous sin, not despise the unscrupulous usurper who seized upon whole provinces, and laid his sacrilegious hands upon Church property? Hence also their natural repugnance and resistance to be overtaxed, not for being wisely governed, but for the gratification of a licentious tyrant, and of extravagant and unfaithful ministers. Thank God, Catholic education gives to man too just and too high an idea of his dignity, that the people who are imbued with its principles, should ever offer to the world the sad spectacle of ignorant slaves, ravenously and stupidly submitting to injustice and tyranny, without protesting with all their might. They may be compelled to yield to brutal forces, but they are never subdued.

PAROCHUS.

OUR NATURAL ALLIES.—The annexed report of a meeting in Barrie, C.W., with a series of Resolutions, has been sent to us for insertion. These Resolutions endorse the language of the TRUE WITNESS some years ago, with reference to a Convention of a precisely similar character to that held the other day at Toronto, and where it was resolved that the Clear Grits or "Protestant Reformers" were the "natural allies" of Catholics, and that Mr. George Brown was their honorable, and honored friend. We stood alone in those days in denouncing this alliance. The TRUE WITNESS was denounced, and public meetings condemned it, and did their best to put it down. But the whirligig of time brings about its revenges. Times have changed since then; or rather political patronage, and the prospects of political patronage have changed since then. "Our Natural Allies," though today exactly what they were seven or eight years ago, are out of office—and out of favor. Mr.

G. Brown, the identical Mr. George Brown of 1850—for to give the devil his due the man has never changed, or affected to change—is no longer an honorable and honored friend—but a man accursed, under the ban, and to be abhorred of all good Catholics. Marvellous indeed is the change: and since it is a change for the better, we need not enquire too curiously into its causes, or as honest Sancho would say, "we need not look the gift horse too closely in the mouth."—It is enough for us, that the attitude that we adopted, and the course we pursued when some years ago we refused to allow ourselves to be dragged through the mire, at the tail of the "Protestant Reform," or Clear-Grit go-cart, are now fully justified, and ample amends are thereby made us for the calumny and vituperation which our adherence to principle brought us:—

MEETING OF CATHOLICS AT BARRIE.

THE CONVENTION ADJUDICATED.

When it became known on Saturday and Sunday that a supplement was published by the Globe, in the interest of those who called the Catholic convention in Toronto on the 9th inst., in which the delegates from Barrie were attacked, a public meeting of Catholics was called to express their opinion on the action of the Barrie delegates, and a large number of Catholics attended, both from the town and country. On motion of Mr. Allan Gunn, Mr. P. Melady, merchant was elected chairman, and Mr. Jas Kilman was appointed secretary.

Several of the delegates then explained the one-sided manner in which the convention was called by inviting chiefly those who were known to be favorable to Mr. George Brown. The gentlemen in Barrie to whom invitations were sent was too honorable to act on the advice of the convention packers by nominating delegates himself, so a public meeting was called to elect delegates to represent the Catholics of Barrie; and further delegates were requested to oppose any union with the reform party, while Mr. Brown is the head thereof and to give a fair trial to the existing government of the Dominion of Canada. The delegates had faithfully carried out their instructions and had signed protest against the partisan character of the meeting, the exclusion of many delegates who came to represent the Catholic opinion of many parts of Canada, and against the manifest desire of the convention packers to create a split in the Catholic ranks by securing a part of that vote in favor of Mr. George Brown's followers.

It was then moved by Mr. John McDonald, of Vespra, seconded by Mr. Jas. Doran of Vespra, and carried unanimously, "That whereas the managers of the pseudo-Catholic convention held in Toronto on the 9th instant have spread broadcast over the country a supplement of the Globe news-paper, containing a garbled account of said convention; and whereas a speech which was not delivered has been put into the mouth of one John McKeown, of Hamilton, in which a rabid attack is made upon the delegates sent from Barrie and other places to attend said meeting, under the pretence that their object was to create confusion, and whereas the same John McKeown makes a cowardly and slanderous attack upon the Very Reverend Dean Northcotes of this town; therefore it is resolved.

"That this meeting expresses its strongest approval of the many courses taken by the Barrie delegates in protesting against the attempt made to induce the Catholics of Ontario to support the Clear Grit Radical party."

Moved by Mr. Ambrose Hamlin, of Allandale, seconded by Mr. John McKernan, of Vespra, and carried unanimously:

"That we protest against the one-sided manner in which to so-called Catholic convention was packed, and repudiate the pretensions of delegates who represented only themselves and those who invited them, claiming to speak on behalf of the whole Catholic body."

Moved by Mr. Archibald Hanigan, seconded by Mr. Laughlin McDonald, "That this meeting disapproves of the factious manner in which the pseudo-Catholic convention was conducted, and especially do we enter our protest against the exclusion of Catholic gentlemen who have for years defended Catholic interests. Likewise we enter our protest against the manner in which free speech was impeded whenever any clergyman or layman attempted to discuss calmly an opinion different from those of the managers of the convention. — Carried unanimously.

Moved by Mr. P. McBride, seconded by Mr. Thomas McCrick "That this meeting is of opinion that the government now in office in the Dominion of Canada deserve a fair trial from the electors of Ontario, and that we will give them a fair support until they prove themselves unworthy of confidence." Unanimously carried.

Moved by Mr. Michael Quinlan, seconded by Mr. James Lacy, "That copies of these resolutions be sent to the Toronto Leader and Globe the Barrie Advance and Examiner the Canadian Freeman, Irish Canadian and True Witness"—Unanimously carried.

On motion of Mr. Allan Gunn, Mr. P. Melady vacated the chair and Mr. Michael Quinlan was moved there to. A vote of thanks was then passed to Mr. P. Melady for his able conduct in the chair after which the meeting adjourned.

P. MELADY, Chairman.

JAMES KILMAN, Secretary. Barrie, July 22, 1867.

(To the Editor of the Leader.)

SIR,—As it is stated in last Saturday's Globe that at the packed convention held in Toronto on the 9th instant, that Messrs O'Hanly, of Ottawa, and John McKeown, of Hamilton, charged me with being unduly influenced by Sir John A. MacDonald, please allow me the use of your columns to state that whatever those persons may now pretend, they made no such assertion to me, to my knowledge. If they had done so in my presence, I could have exposed them as slanderers as I exposed others. I do not deny having several times in the course of my ministry received communications and even telegrams from members of the government; but I do deny having a telegram from any quarter on the day or night named by Mr. O'Hanly as an after-thought, or that such a telegram would have influenced me to do a wrong, had I received it. To Mr. McKeown's insinuation that I led the shoulder-bitters from Barrie to break up the packed convention, I make an unqualified denial. The eight gentlemen from Barrie and two neighboring townships Innisfil and Vespra, possess the confidence of their co-religionists, and were guilty of no ungentlemanly conduct. They were not led by me, but were appointed by a public meeting of their fellow-Catholics and they represented that meeting. I doubt much whether their maligner could have got himself chosen by a public meeting of his fellow parishioners whom he misrepresented.

Yours truly, GEO. P. NORTHGRAVES P. P.

Barrie, July 22.

PASTORAL OF HIS LORDSHIP THE BISHOP OF MONTREAL ON THE COMING ELECTIONS.—A translation of this important document shall appear in our next.

THE IRISH STATE CHURCH.—We learn from our English exchanges that there is a proposal to leave the Established Church as it is and provide a separate endowment for the Catholic clergy. The mention of such a thing in the English House of Commons was merely spoken of to be never entertained. The evil which Ireland really suffers from the Church Establishment would only receive fixity and tenure by such a change, and by way of consolation the people would only be offered what they have never either asked or denied. The Catholics of Ireland are not sung as paupers for alms to keep their clergy out of the workhouse. In far more depressed times they have supported their priesthood, and will not pray the State to do for them what for centuries they have done for themselves. If the Church Establishment is a sentimental grievance, it is at all events, not a pecuniary grievance. It is its position as the State Church, far more than its position as an Endowed Church, which gives it so unenviable a prominence in Irish politics. The whole theory of Protestant ascendancy is bound up with its existence. The Lord Lieutenant of Ireland must conform to it; its dignitaries are among the great officers of state; its bishops have seats in Parliament; its courts possess coercive jurisdiction; its territorial divisions are the basis of civil organization. If these things remained, the Establishment would not be made tolerable by the secularization of its revenues, still less by an Eleemosynary provision for Catholicism. Rich and poor, the Church of an alien minority has no right to special recognition or peculiar honors; and as long as it receives them it necessarily keeps alive the traditions of a time when religious equality was unknown. Nor does it do this only, or even chiefly in the minds of those who do not belong to it. On the contrary its baneful influence is primarily exercised on its own members. At the root of all the political evils of Ireland lies the estrangement of a class from class, and of this estrangement the position of the Establishment as a State Church is the ultimate cause and the abiding symbols. In all great antagonisms it is the spirit of ascendancy to the ascendant class which is the deepest rooted and the most firmly set of all the obstacles that block the way of reconciliation; and in Ireland this spirit draws its suck from the political privileges of the State Church. Whether as that Church is upheld as the Church of "Scriptural doctrine" in contradistinction to "The Errors of Popery," or as the Church of the educated and wealthy few, in the midst of the poor and "benighted" many, or as the prop of the English connexion against the hostility or indifference of the Irish—whatever be the ground taken, it is hopelessly inconsistent with any true theory of State duties or popular or civic rights and privileges.

Our readers will please bear in mind that the annual Picnic in aid of the St. Patrick's Orphan Asylum will be held in Guilbault's Garden, on Thursday next, the 5th instant.

The different religious and benevolent societies have already had their Picnics, and are invited and expected by the Orphans to make this the great Picnic of the season—a gathering of charity to enable the Asylum to carry out the ends of its institution.

Hop, step and leap; running in the sack and all the usual games—a programme of which will soon appear—will cause the afternoon to pass agreeably to those fond of sports. St. Ann's Band have volunteered the Orphans their services; and no effort will be spared to make the day an agreeable one. To the young, the inducements offered will be great, whilst to all, young and old, the opportunity afforded of leaving the confined air of our heated city and spending an afternoon in the country is no little inducement this oppressive weather.

The object of the Picnic speaks sufficiently for itself, and there is little need of exhorting our readers to spend a day of innocent amusement to preserve in innocence the little forsaken ones who tender a hearty invitation to all their friends to meet them en masse in the open air on Thursday next.

The Gardens can be reached from every quarter of the city by the street cars.

THE ST. HYACINTHE "RIOTS."—As is customary with the shareholders of the Grand Trunk Railway they gave their employees and their families their annual picnic and excursion to St. Hyacinthe on Saturday last. Early on the morning of that day the train was put in readiness, and everything in the way of safety and convenience for the pleasure seekers was amply provided. Hilarity and conviviality reigned predominant until after dinner at St. Hyacinthe, when some insubordinate persons created considerable disturbance. These persons are designated by local journals as "Griffintown Rowdies." The expletive "Rowdy" could be passed over with the contumely it deserved did we not perceive the terms "sneaking ruffians" equally misappropriately applied. The question naturally resolves itself into this were they, or were they not the inhabitants of Griffintown who were the cause of the melee and its deplorable results? It is true indeed that that portion of the city