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The True Mitness.

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MONTREAL, FRIDAY, NOV. 1, 1861.

NEWS OF THE WEEK.

In the absence of more exciting topics, the work of the ex-Jesuit Passagha on the Temporal Sovereignty of the Pope forms the great subject of conversation in political circles. From the writers' position, and from his undeniable talents as a theologian, it is natural that much importance should be attached, by the enemies of the Holy See, to his attack upon the Temporal Power; but neither position nor learning can of themselves guarantee their possessor from falling, if he hearken to the dictates of pride or passion, of ambition or the lusts of the fiesh. The fall of Passaglia may, therefore, well excite our grief and pity, but should neither astonish nor discourage us.

To the Italian question and the Hungarian question, a Polish question seems about to be added. Poland seems again on the eve of a rebellion, if rebellion be a fit term to apply to a nation's desperate struggle for independence. Martial law has been proclaimed at Warsaw, and order does not reign there.

We may expect stirring news soon from the United States. The great combined naval and military expedition has sailed under sealed orders and its destination is therefore unknown, unless it has been divolged by traitors. It is said that the Commodore's Secretary has run off with the charts, despatches and other important documents, and if so, it is reasonable to suppose that the Southerners are aware of the point upon which it is intended to attack them. We are now in possession of the full particulars of the battle of Buil's Biuff: it thence appears that the Northerners were defeated with very great loss. The Europa from Queenstown, 20th ult., informs us that the American civil war and the line of policy to be thereon adopted, are being anxiously discussed by the French and British governments.

MR. GEORGE BROWN SPEAKS HIS MIND. -" Our natural ally" occasionally allows his temper to get the better of him; and upon occasions blurts out the truth in a manner that must be somewhat disagreeable to the more prudent members of the "Protestant Reform' party. The latter constantly disclaim all intentions of of tyrannising over Lower Canada, even should the success of their agitation for "Representation by Population" place this section of the Province at their mercy; they profess the utmost respect, the most scrupulous regard for the laws, language, and religion of their French Canadian Catholic fellow-subjects; and repel as a libel, as a monstrous insult to their honesty and good faith, the insinuation that their real object in seeking to increase the weight of Protestant Upper Canada in the Legislature is-not so much to redress any actual grievance under which that section of the Province labors, as to set up Anglo-Saxon and Protestant Ascendency in Lower Canada.

The honied phrases, the bland and almost courteous tones of the advocates of Representation by Population, and their silly twaddle about "checks and guarantees" have never deceived us for an instant as to their real object-that object being the more complete subjection of Catholic Lower Canada to their Section of the Province. They have an "idea," just as Louis Napoleon when he went to war with Austria had his "idea" of Savoy, &c .- and to that "idea" Mr. George Brown has given premature utterance through the Globe, and in the following terms:-

"If John Bull had 'imposed the preponderance of his ideas' a century ago, as he should have done, there would have been less French chattered in the Legislative Halls of Canada at this moment, wooden ploughs would have ceased to exist, and the petitions to Parliament would have exhibited fewer marks and more signatures." - Globe.

We have heard this talk before; nor is it the first time that imprudent orators of the "Protestant Reform" party have—as the cant phrase goes - " let the cat out of the bag."-Mr. George Brown is not singular in his " idea" respecting the propriety of repressing the "chattering of French in the Legislative Halls of we have every reason to believe has been adopted by the entire political party: of which he is the recognised leader. The Globe, though insufferably brutal and insolent, is but the expon- and the Lecture for the Relief of the Acadians.

the whole body of "Protestant Beformers" Our readers must all have heard of that Protestand which they hope to accomplish by means of ant sect called "Spiritualist," whose chief act "Representation by Population."

The words copied by us above should be al-

lowed to sink deep into the heart of every French Canadian, because they convey in concise and most expressive form, a notion of the sentiments entertained toward, this section of Canada, and towards Her Majesty's loyal French Canadian Catholic subjects, by the "Protestant Reform" party. The aim of this party, whose chiefs are already " looking to Washington," is to suppress Popery; but as Lower Canada is the stronghold of Popery, their attacks must in the first instance be directed against French Canadian nationality. For this purpose they seek first to detach the Irish and English speaking portion of the Catholic body, from their coreligionists of French origin; they strive to impress upon the minds of the former, that they are ill-treated by the French Canadians; that by French Canadian influence they are excluded from their fair share of Government patronage and official good things; that latter in putting a stop to this "chattering of Day." French" which grates harshly on their refined ears, the portals of office shall at once be thrown open to them, and that upon their heads, henceforward, salaries, and jobs, and contracts, and all manner of fatness shall fall even as falleth the gentle dew from heaven. Seduced by these glittering promises, deceived by these insidious, and need we say utterly false representations, some lew unprincipled "place-hunters" and office-beggars," some weak-headed dupes have allowed themselves to be made tools of by the Protestant Reformers in their assaults upon Lower Canada and her autonomy—and it is here that the chief danger to our Catholic interests lies. So long as the Catholics of Canada form a united people; so long as laying aside all paltry national prejudices, and still viler motives of self-agrandisement, they will remember that, no matter what their origin, they are all children of one mother, to whom they are all equally dear, and from whom they all alike receive their spirited food and daily supersubstantial bread-so long may they afford to treat with contempt the menaces of their common enemies, the " Protestant Reformers," so long may they confidently liberties. The friendship of the Catholics of Lower Canada—French and "chatterers of French" though they for the most part be-is essential to the English speaking Catholics of Upper Canada; because without the aid of the former it would be impossible for the latter to emancinate themselves from the degrading yoke and children the blessing of Freedom of Educato the French "chattering" Catholics of Lower Canada, is the friendship and assistance of their brethren of the West; since if the latter throw themselves into the arms of the "Protestant Reformers," the institutions, the civil and religious liberties, the laws, language and religion of Lower Canada will be seriously threatened .-This the "Protestant Reformers" who are the "natural" and "eternal political enemies" of every true Catholic know well; and hence their incessant efforts to sow division in the Catholic ranks, to stir up and keep alive national susceptibilities, and to array French Canadian Catholic against Irish Catholic, and Irish Catholic against his French Canadian coreligionist.

Hence too our incessant exhortations to Union. For long years this has been the object of all our writings-the Alpha and Omega of all our politics. Union amongst all Catholics, no matter what their origin; and war to the knife with the Clear Grits, and the principles of the "Protestant Reformers!" No Catholic can, without becoming a renegade, in any manner ally bimself with the latter, for they are the relentless enemies | ment to constitutional liberty, others, because of of his Church, and ever intent upon her humiliation-for they are the enemies of Freedom of Education, and at beart just as hostile to the Irish Papist or " Dogan" as they are to French "chattering" Papists of Lower Canada. An insult offered to one section of the Catholic body should therefore be felt in, and resented by, every member of that body; and it is with this object that we commend to the notice of our Catholic readers the insult offered by the "Protestant Reform" organ to the Catholics of Lower Canada.

We see it announced that M. Masseras, whose eloquent and logical lectures upon the Civil War in the United States, and its causes, have attracted such crowded audiences in Montreal, will lecture again on Tuesday evening next, at the Bonaventure Hall, upon the subject of the " Acadians"-the proceeds of the lecture to be applied towards defraying the expences of the removal of that interesting and ill-used people to the Bay of Chaleurs.

This is at once an essentially Catholic, as well as essentially patriotic movement—one therefore which every Catholic, and every lover of his country, should do his best, according to his Canada," and his proposed panacea is one which abilities, to promote. M. Masseras too is a lecturer of no ordinary stamp; and we hope that these considerations will suffice to fill the Lecture Room on Tuesday evening next to overflowing. Remember then Bonaventure Hall,

ent of the views, wishes, designs, or "idea;" of Another Protestant Congregation .of worship consists apparently in the laying, latter are the priests of this new dispensation, from whose legs - not mouths - the devotees learn wisdom; but though amply provided with these-tor we believe that for Spiritual purposes one deal table is as good as another-there has been as yet no attempt, in Montreal at least, to gather the worshippers together into one congregation, and in a single temple.

This glaring deficiency is however about to be supplied; for by an announcement in the Montreal Herald of Tuesday last, we learn that a preliminary meeting of the "believers" or faithful is to be held in Bonaventure Hall this evening " for that purpose"-that is to say-for the purpose of showing believers aforesaid " the expediency of uniting their efforts, in forming a body or society." It is a striking circumstance that our "separated brethren" should have selected for this purpose, a day marked in the Catholic Calendar as " All Saints;" as a Protesttheir best, their only reliable friends are the ant Festival, we would respectfully suggest that "Clear-Grits;" and that if they will but aid the it should henceforward rank us "All Fools

Upon the whole we do not regret this movement amongst our Protestant fellow-citizens; for we have no fear that Catholics will be so silly as to put their trust in household furniture; and we think that the spread of this peculiar form of heresy or Protestantism will have the effect of convincing intelligent Non-Catholics of the evils of a system of which "Spirit Rapping" and "Table Turning" are legitimate, and perfectly natural developments. The great evil of the day is disbelief; disbelief in a personal God, the moral governor, as well as the creator of the universe; disbelief in a personal devil; disbelief in the supernatural order; dishelief in the unseen world; disbelief in everything that cannot be seen, heard, felt, smelt or tasted, or whose real existence cannot be tested by a yard-measure, or a pair of scales. "Spiritualism" with all its absurdities, "Table Turning" with all its superstitions, strike at the very roots of this disbelief, or Protestantism. They profess to reveal the secrets of the spirit world, and therefore tend to impress upon the Protestant community a fact too generally ignored-that there is a world beyond the realms of sense; and thus hope to maintain intact their civil and religious by accustoming the minds of "believers" to the idea of a supernatural order, Spiritualism may, indirectly, be the means of raising them to a knowledge of the supernatural, as revealed by and through-not tables or three legged stools, but-Christianity and the Catholic Church. So completely has Protestantism debased the intelligence of the mass of its votaries, that they now cease of "State-Schoolism," or secure to themselves to believe, not in a personal God merely, but even in a devil. By reintegrating the faith in a tion. But no less necessary, no less important, personal devil, Spiritualism may be the means of bringing the Protestant world back to the knowledge of a personal God, and thus be the means of preparing the way for its full restora-

tion to Catholicity. We of course disclaim all sympathy with the "Spriritualists" and their objects. To us, as Catholics, all Protestant sects are alike objectionable, nor can we recognise any greater religious difference betwixt the Calvinist and the Spiritualist than that which exists betwixt Tweedle-Dum and Tweedle-Dee. There are many excellent, amiable men in all denominations, and it is probable that of these the Spiritualists have their full share; whilst at the same time their religious errors are no worse than are those of their other Protestant neighbors, and much less dishonoring to God, than the more than blasphemous tenets of Calvinism.

MONTALEMBERT AND HIS CRITICS. -- Many bave risen up in judgment against this distinguished writer. Some because of his ardent attachhis no less ardent attachment to the Catholic Church-have assailed and persecuted this great and good man, of whom France should be proud. and in whom the Church recognizes one of her most faithful children.

The charge generally adduced or insinuated against this eminent statesman and publicist is that of inconsistency; for according to the Protestant Tradition, Catholicity is the enemy of freedom, and the profession of Ultra-monte principles is incompatible with the advocacy of constitutional liberty. Now the truth is that the most striking feature in Montalembert's career from his first appearance on the political stageand that career commenced for him at a very early age-is its invariable consistency. It is because he has been always, and under all circumstances, honest and consistent, and because with logical precision he has always carried out his principles—that he has been successively in opposition to every political party in France .-Montalembert is perhaps the only perfectly consistent man of the present day, and it is this very consistency of his which provokes his enemies, and furnishes the ground for their reiterated taunts of inconsistency. Here is a case in point.

eloquent champion of the cause of Poland against Rusia; and he is not a partisan of the Italian Unitarians; he does not sympathise with Victor Emmanuel and his generals in their efforts to subdue and annex the Kingdom of Naples to parable against the illustrious Frenchman, but the burden of its song is still the old cuckoo cry of " inconsistency."

"In the first of these countries Montalembert has lately renewed the attention directed to Poland's wrongs by a pamphlet written with all his usual perverseness, since all that he now writes on behalf of Polish liberty might, at least, as well have been said on behalf of Italian liberty."—Herald.

Now the truth is, that it is upon the same principle as that upon which he condems the action of Russia as towards Poland, that Montalembert condemns that of Piedmont towards the Kingdoin of Naples. The Russians and the Poles are to one another as are the Piedmontese and the Neapolitans; the people of the South of the Italian Peninsula entertain towards those of the North, precisely the same sentiments that are entertained by the Poles towards their Russian oppressors; and as the military rule of the alien Muscovite over the unhappy people of Poland is an outrage upon humanity and Christian civilisation, so in like manner is the bloody regime set up by Cialdini and his brother Piedmontese butchers over the unfortunate Neapolitans, a crime which cries aloud to heaven for vengeance. The partition of Poland was not in more flagrant violation of all natural and international law, than was the invasion of Naples by the Piedmontese; and it is just because he condemns the one, that Montalembert cannot, as a consistent man, approve of the other. He applies to the King of Sardinia the same moral law as that by which he tests the conduct of the Czar towards Poland. From Warsaw and from Calabria the cry of an outraged and oppressed nationality reaches his ears, and appeals to his love of liberty and his hatred of tyranny; and thus the motives which make him appear before the world as the champion of Poland and her distinctive nationality as against Russia, compel him to espouse the cause of Naples and the distinctive nationality of the Neapolitans, as against the mercenaries of Piedmont. In nothing is Montalembert more strictly consistent with his principles, than he is in his sympathy for Poland, and his opposition to the cause which the Montreal Herald, and the Protestant press of the British Empire generally, advocate, because it promises to lead to the plunder and persecution of the Catholic Church.

The rule of Predmont in the Kingdom of Naples in short is a pure military despotism; it is unlield, not by the affections of the people, for the people universally loathe it, but by 80,000 foreign bayonets; in short, in every particular it is the same means, viz., wholesale military execution, fusillades and arbitrary decrees of exile. The consistent man may approve of both, or condemn both; but if consistent and honest he cannot approve the one, and condemn the other.

Another "Mortara Case."-We would call the attention of our readers to an extract from the Agra Weekly Register, which will be found in another place. It relates to the son of the brave Irish Catholic, Scully, who with his own hands fired the train of the powder magazine at Delhi, during the Indian mutiny, and perished heroically, a martyr to his country and his duty. Surely if ever a man had a claim upon that country it was this brave Irish Papist; how that claim has been acknowledged by a grateful Protestant Government our readers will learn from the extract from the Indian paper above referred to.

All Scully's family were massacred by the mutineers with the exception of one boy. The latter alone was saved; and the Government took possession of him, and have placed him at the ordinary Orphan Asylum for soldier's children, where they are bringing him up a Protestant-though the son of Catholic parents, who would rather have with their own eyes been the witnesses of their child's murder by the mutineers, than have been accessory to the eternal death of his soul, by bringing him up an apostate from the faith in which alone they placed all their hopes of salvation. Yes! better, infinitely in the true Church) the following from the better for this poor child of the Catholic Scully, that he should have been cruelly butchered by Sepov mutineers, than that he should have fallen a victim to the cruel mercies of a Protestant

But apart from the religious or supernatural question altogether, what shall we say of the justice of that Government, which thus deals with its Catholic subjects? In the Mortara case, made so much of by the Protestant press, the father, by his own act, was accessory to the conversion of his child to Christianity. He deliberately violated a law expressly enacted for the protection of members of his race and creed, against the imprudent zeal of Christian servants; and by his own tort, or wrong-doing, was thus the direct occasion of all that followed. But in Scully's case no such reproach can be urged against the father. He was guilty of no remissness, of no neglect of his paternal duties. A Catholic soldier of Queen Victoria, he in a moment of extreme peril to her Crown, coolly and deliberately made sacrifice of his life in the service of his country; and for this his grateful country rewards him, by consigning his child to a fate which in the eyes of all Catholics, is infinitely more cruel than the most cruel death. Proh Pudor!

His Lordship the Bishop of Montreal, accompanied by the Rev. M. Plamondon, proceeded to sentative of that Queen whom we all, whether divested of all (what he calls) modern theories Montalembert, it is well known, is a warm and Catholics or Protestants, delight to honor.

A LUCID EXPLANATION. - The Montreal Herald rebukes the ignorance of Profestant Scotland, in that it has lost sight of the meaning of the "Feast of All Hallows," or All Saints, or imposition of hands upon deal tables. These Picdmont: Hereupon the Herald takes up the as the Church of England calls it, and at the same time he undertakes to dispel that mental darkness which he deplores. In the following terms does he explain the origin of the Festival and of the Fast with which it, as are all other Festivals, is preceded, and which is known by the popular name of Halloween or Hallow Eye : just as the Fast preceding Christmas is known in England as Christmas Eve, or Vigil of the Festival of the Nativity celebrated on the following day. The Herald thus goes to the root of the matter:-

> " Halloween, the eve of the Feast of All Hallows or All Saints, as the Church of England calls it, from a Religious, has become a National Festival among the Scots, many of whom are, doubtless, ignorant of its ecclesiastical origin."

The "1gnorance" of the Herald upon the very subject upon which he undertakes to enlighten " the Scots," is certainly amusing. Halloween never has, and never could have been a 'religious festival," because, so long as its observance was in any manner connected with religious or ecclesiastical observances, it was observed as a " religious fast," which is the direct opposite of a "religious festival." Its religious observance in Scotland was confined to Catholic times; and in those times, certainly, no Catholic would have dreamt of observing, either the Anniversary of Our Lord's death upon the Cross, or the Eve of a solemn Feast such as All Hallows, as a day of merry making, feasting, and sumptuous living. The peculiar observances of a modern Scotch Halloween are, though in themselves perfectly innocent, of pagan, not of ecclestastical origin; and may be traced far beyond the Christian era, until they are lost in the mists that gather round the mountain fastnesses from whence descended the fathers of the Aryan or Indo-Germanic races.

It the Herald's explanation of the origin of Hallows Eve be inaccurate, that which follows. with regard to the Festival on the following, or All Saints' day, is perfectly mysterious, not to say unintelligible. Still commenting upon the ignorance of the Scots, he says :-

"They know not that the advent of the Saints on the following day was the reason why it was of old believed the Powers of evil-witches, devils and the exact counterpart of Russian rule in Poland; other mischief-making beings, and especially those established by the same process, continued by erial spirits, the Fairies—were so active on Hallow-

> "Who is this that wrappeth up sentences in unskilful words ?"-or as the Anglican version has it-" Who is this that darkeneth counsel by words without knowledge?"-and who shall expound to us the mystery of "the advent of the Saints on the following day?" For "Sir Oracle," who from his official tripod undertakes to enlighten the human race in general, and Scots in particular, upon the subjects of fasts, festivals, and ecclesiastical observances, this "advent of the Saints" is a saying somewhat of the hardest, and we know not who shall bear it.

> How thoroughly illogical and absurd the most talented minds can become when battling against the known truth, must be an object of wonder and commiseration to every intelligent Catholic. And yet it is but the natural consequence of that pride of intellect that refuses to walk in the path others have trodden, but prefers to strike into the trackless wilderness without compass or clue to direct it. Thus it is we daily see men of no ordinary intellect stumbling and floundering through a vast swamp of tangled illogicisms in a fruitless endeavor to attain the firm ground of truth. Had Benjamin Jowett been content to have received with the whole Catholic Church the doctrine of Infallibility, which he so sneeringly calls "an imaginary doctrine," he would not have needed to flounder through a long series of inconclusive and sceptical and absurd deductions in his search after the proper mode of interpreting the Holy Scriptures. To a Catholic (admitting as he must the necessity of infallibility " Essays and Reviews," if not pitiable, must be amusing. Speaking of the inspiration of the Scriptures, Jowett says :-

> "The subject will clear of itself, if we bear in mind two considerations. First that the nature of inspiration can only be known from the examination of Scripture. There is no other source to which we can turn for information; and we have no right to assume some imaginary doctrine of inspiration like the infallibility of the Roman Catholic Church. To the question-What is inspiration?—the first answer therefore is: That idea of Scripture, which we gather from the knowledge of it." (The Italies are our own.)

It is related of the augurs of Pagan Rome, that they never met without laughing at the absurd credulity of those who believed in their divinations. How Benjamin Jowett, when he met himself in this sentence, could refrain from laughter inust be a matter of astonishment. The absurdity of proving any degree of inspiration (worthy of the name) from the Scriptures themselves is beyond all bounds. The ridiculous figure of such an abortion must have been too much even for its parent. If Mr. Jowett, like a good Church of England clergyman, wishes to deny the inspiration of Scripture altogether-well and good; that is quite another thing; but let him say so, and then the world will understand him, and will write him down an infidel accordingly. But the idea of expecting the world to accept the inspiration of the Holy Scripture on its own authority, is beyond all precedent of logic. And to make his inconsistency the more amusing, the Quebec on Monday evening, to pay his respects Essayist labors throughout to establish the necesto His Excellency Lord Monck, as the repre- sity of coming to the reading of the Scriptures of interpretation; but to read each portion of