

The True Witness.

AND
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MONTREAL, FRIDAY, OCT. 25, 1867.

ECCLÉSIASTICAL CALENDAR.

OCTOBER—1867.

Friday, 25—S.S. Obsequy, *et alii*, M.M.
Saturday, 26—Vig. of S.S. Simon and Jude.
Sunday, 27—Twentieth after Pentecost, Patronage
B. V.M.
Monday, 28—S.S. Simon and Jude, *Ap.*
Tuesday, 29—Of the Fea.
Wednesday, 30—Of the Feria.
Thursday, 31—Fast, Vigil of All Saints.

NEWS OF THE WEEK.

The news by the Cable during the past few days must have been a source of the profoundest grief to every lover of law and order throughout this Continent. Irrespective of national or religious prejudices, the friends of constitutional government must behold with horror the sad deeds performed beyond the Alps in the much abused name of liberty, conscious that they may be only the gloomy forebodings of the direst calamities that have visited Europe for many a generation. It will be a sorry day indeed for Christendom, when her oldest monarch, her most just and venerable sovereign, the representative of Christ, is driven from his throne, and his government shattered to pieces by that arch demon, the infamous Garibaldi; and yet unless the friends of Pius IX. arouse to immediate and determined action the sad picture may be realized before many days. We are glad to learn by late telegrams that France, even at the eleventh hour, has cast aside her inactive and mysterious policy and taken a firm stand by the side of the Holy Father; the Emperor has demanded in the plainest terms that Victor Emmanuel carry out to the letter the treaty regarding the inviolability of the Papal territory, and on his answer and action the peace of Europe depends. In the mean time the fighting continues between the Papal troops and the insurgents, who have succeeded in crossing the frontier in no inconsiderable numbers. They are led by Garibaldi's son, and have taken and entrenched themselves in some small villages in Roman territory awaiting further reinforcements. In the battles which have already taken place, we are unable to learn which party had the advantage so contradictory are the telegrams we receive; but it is everywhere acknowledged that the Pope's troops fought with energy and bravery. It is positively asserted that Garibaldi has made his escape from the island of Caprera, and even may have joined the party of action. As we go to press we learn that the Italian Minister Rattazzi has resigned his position at the head of the Cabinet. He will be succeeded by Gen. Menabrea. No answer has yet been returned by the King of Italy to the ultimatum of Napoleon, and the civilized world awaits with the deepest anxiety the contents of so all important a document. Should the reply of Victor Emmanuel be unsatisfactory, we believe that France will not be allowed to do her duty single handed; Austria, Spain, and other Catholic powers of Europe, will be envious of having some share of the glory to be reaped from battling in so righteous and holy a cause. As for us we have no desire to see the sword unsheathed, could peaceable and just measures prevail, but should the worst come, our heartfelt prayers will be for the triumph of the just and righteous.

THUGGISM.—There is no epithet hurled more frequently, or with more unction against the Irish, by a certain class of British writers, than is that of Thugs—that is to say, professional murderers. Well! we do not deny that under the influence of vindictive passions, horrid crimes have been committed in Ireland; and for these crimes, commonly known as "agrarian outrages" we have neither the will nor the capacity to offer any, the slightest excuse or apology. But, we may well ask, as the records of the Trades Unions of England are slowly unrolled before our eyes—are the people of Great Britain in a position to reproach their Irish fellow subjects with their disregard of law and the sanctities of human life? Could they not be better employed with the beam in their own eye, than in scanning the mote in the eye of their neighbor.

For we say it, fearlessly, that, horrible as are many of the "agrarian outrages" of Ireland, they

appear as mere peccadilloes when compared with the organized murders, mutilations, arson, and other crimes of the Trades Unions of England. The Irish peasant oppressed with a sense of personal wrong done him, in that he has been turned adrift upon the world, evicted from the rude cottage wherein he and his fathers had dwelt, whereunto he had brought home his wife, and reared up his little ones roughly and poorly no doubt, but still fondly—add thirsting for vengeance waylays the landlord, bailiff, or agent whom he looks upon as the author of his wrongs, and shoots him down from behind a hedge, or other ambush. For this, when captured he deservedly suffers the extreme penalty of the law as a murderer; but his countrymen do not therefore deserve to be reviled as a race of Thugs or organized assassins: and of all races of people, the English are the very last who should presume to cast the first stone at their Irish fellow citizens.

The Trades Unions of England are not limited to one city or county, they embrace the working classes not of one profession only but of almost all the many industries of the Empire: they form a vast organization of the English artisans, with a code of their own, with rulers or magistrates of their own to enforce that bloody code, and are all morally responsible before God and men for acts perpetrated by their members whether upon recalcitrant Unionists, whether upon fellow workmen who assert their individual liberty, and their right to dispose of their own labor on their own terms—or upon masters and employers of labor who refuse to accept as law, the code or regulations of the Trade Unionists. All the members of these Societies are aware of what is being done in their name, and in their supposed interests, through their officers or presidents: all therefore are tarred as the saying is with the same brush.

That an extensively ramified, and elaborately organized system of murder obtained in England, and that the Trades Unions was the name by which that organization was designated had long been suspected: but what was mere suspicion, has now become a certainty, through the revelations made by the Commission appointed to examine into and report upon the object, the extent, and the practical results of that organization. In order to get at the truth, an engagement was entered into with the leaders of the Unions that, if they would confess the truth they should not be prosecuted for crimes in the past. Thus with the hopes of an amnesty before their eyes, Broadhead and others of the directors of the Trades Unions made the stipulated confessions—revealing therein an amount of organized crime which it is scarcely possible to believe—so hideous and revolting are its details.

The Trades Unions are in fact Thug societies or organized bands of assassins, governed by a few astute leaders, who take notice of all infractions of their sanguinary code, bear complaints, pronounce secret judgment, and appoint the wretches who are to carry bloody decrees into execution. A sum it seems is set apart for subsidizing murder and arson: and for a few pounds, hands can always be obtained to commit the most monstrous crimes that the head of the most abandoned villain can concoct, and the heart of the vilest of men conceive. The assassination or mutilation of the master or artisan who has rendered himself obnoxious to the heads of the Trades Unions, is a mere matter of ordinary business to the members of these associations, and is undertaken without scruple or remorse of conscience—so completely blunted is the moral sense of the English artisans, members of the Trade Unions.

We could fill our paper with proofs of these assertions; for columns of the London Times and of other English papers teem with the hideous details of Trades Union murders. Sometimes it seems that the obnoxious person is sentenced to be beaten, at other times to be killed outright and more speedily. For minor offences the property of the refractory working man is destroyed or stolen: graver offences are expiated in his blood, for gangs of Trade Unionists lie in wait for him to mutilate him. For masters who continue refractory there is no mercy. Their houses are blown up or set fire to by these human devils; or infernal machines cunningly contrived are thrown through their bed-room windows.—Let one instance of these practices as copied in the London Times from the Report of the Commission suffice to show the extent and nature of English Thuggism:—

The following evidence was given on Monday last by a man who for three years together had at various times been Secretary to the Ashton Union:—"All important business had to be determined on at a general meeting. The meetings would appoint men to wait upon an offending master, and exhaust every legal means to induce him to comply. There was then a general meeting and of course they knew what had to be done then was unlawful. About 150 to 300 men attended these meetings. It was not settled who were to execute these things, but it was left to the Secretary, Treasurer, and President to say how much should be paid. There was generally a number of men who were ready to execute these affairs. The money for these outrages was generally entered before the auditors came as 'expenses,' the auditors full well understanding what it meant. Only a small minority expressed a disapproval of these acts, but of course the majority decided. When houses were to be destroyed or bricks spoilt, it was not mentioned in general meetings; but the

expenditure of money for such purposes was generally understood among the members. There were usually four or five cases decided to be settled while he was in office, and he understood it was so now."

Mr. JOSEPH OLIFFORD, a master brickmaker at Staleybridge, had "offended" the Ashton Brickmakers' Union by not employing Union men. A meeting was held at 10 o'clock at night to arrange proceedings before executing the attack. Eight men were engaged for the job, who armed themselves with sticks, staves, and pistols, and some of them were masked. They got to the brickyard and destroyed from 18,000 to 20,000 bricks, but on the road they met two policemen, with whom they had an encounter, and one of the constables was shot dead on the spot. In the next case, Mr. John Tett, also a master brickmaker had given similar offence to the same Union, and at a meeting held for the purpose it was agreed "to bottle him." Accordingly bottles were prepared, filled with naphtha, blasting powder, and slugs. An actor in the crime states what followed:—"They had fuses. They reached Tett's about midnight. He saw one bottle go through the window of the bedroom Tett was supposed to be sleeping in. Four were thrown. He threw his bottle through a window downstairs. Two of the combustible bottles were thrown at the bedrooms. He heard one explode in the bedroom, or two! This is Sheffield all over; in fact, it is Sheffield with an aggravation, for if we remember rightly, Mr. Broadhead's case of powder had no bullets in them. What follows has no precedent even in the Sheffield revelations. 'It is the same witness who speaks:—I remember the case of Shepley, at Hyde. John Ward and I watched with John Benson outside the stable. John Ward took a razor, and he and Thomas Barlow went in. They had settled they should hamstring the horses. They came out and said they had done the job,—hamstringed the two horses. 'I saw the razor, but cannot say as to seeing the blood. We had 10l. for it, or £2. 10s. each. The razor was thrown into the canal.'"

The statement made by the Ashton Secretary is so liberally conclusive as to the sympathy or complicity of the District Unions generally in transactions of this description. This witness tells us that he paid for the defence of the men who were tried for killing the policeman, and that the charge was upwards of 200l. "Manchester, Oldham, Wigan, Liverpool, Sheffield, St. Helen's, and Birkenhead Unions," he adds, "all subscribed for the defence of the men who committed the murder." If we may assume that the members of these several Unions were as well acquainted with the practices of their officers as those of the Ashton Union, this statement would represent the Lancashire brickmakers as more directly implicated in Trade Outrages than even the Sheffield saw-grinders, while in minor details the parallel is complete. The accounts of the Lancashire Unions have been destroyed, and books have been mutilated and burnt exactly as at Sheffield, avowedly in order that the expenses incurred for Trade Outrages should be concealed. The Chief Commissioner observed on Monday that unless the keys of the brickmakers' box, in possession of the Court, were produced by a certain time, it would be broken open; but though some secrets may be drawn from this repository, the discoveries will be only partial. Mr. William Slater, the President of the Society, has already stated that the cash-book "which they did not like to be brought forth," had been destroyed. These precautions are the more remarkable since, according to the same witness, even the minute-book would not have contained minutes of the outrages described. What were the entries, then, which the Union did not wish to be brought to light? Perhaps the next day or two may elucidate this mystery, and give us still further insight into the finances as well as the principles of Trades Unions.—Times, Sept. 11th.

We might fill columns upon columns with similar details, till the tale of blood became wearisome and monotonous; but the above is a fair specimen of the ordinary working of a system that obtain throughout England, that numbers amongst its adherents its tens and hundreds of thousands, and which is in short one of the institutions of the land of the "open bible." What we ask—are the "agrarian outrages" of Ireland compared with the devilry of the English Trades Union? and whether is the vindictive peasant who in a fit of passion slays him whom he looks upon as having wronged him, and as having brought ruin upon his hearth, or the hired assassin of the English Trades Unions who for a stipulated sum, engages in cold blood to murder his fellow workmen, and the employers of labor who may be pointed out to him, the more disgusting villain? Whether, in a word, is Ireland with its evicted exasperated peasantry wreaking bloody vengeance upon evicting landlords and their agents—or England with its universally extended Trades Unions whose members are open to commit murder on the shortest possible notice for some two pounds ten a head, and by whom orders for arson and mutilation are executed with the utmost dispatch, the more worthy of the reproach of harboring Thugs within its bosom?

But we will be more just to England, than a large portion of the English press is to Ireland. We do not believe that, as a body, and naturally, Englishmen are cruel, blood-thirsty or indifferent to human life. We do not believe that, directly or indirectly their Church whether they be members of the Establishment, or Dissenters, prompts them to crime, or encourages them therein—for the most mutilated form of Christianity is better than infidelity. But we do believe that the spread of Liberal principle, and the consequent negation of all religion amongst the working classes of Protestant England, which is the logical consequence of their defection from the Church is the cause of the wide spread brutality and blood-thirsty propensities of a large portion of its people.

"The Three Wants of Italy" is the caption of an article copied by the Montreal Witness of the 31st ult. from an American Protestant paper. Coming from such a source, the allegations we are about to quote cannot be set down to the credit of Romish proclivities, and must be accepted rather as the confessions, the reluctant confessions, painfully extorted from an enemy by the moral torture of facts too patent to be any longer denied.

Well then, of these "Three Wants of Italy"

what is the chief? Listen to our Protestant informant:—

"But the greatest want of Italy is a religion which shall deliver the people equally from unbelief and superstition. Unhappily for the spiritual condition of the people, the anti-Papal movement in Italy has been purely political—with no accompanying tokens of Reformation within the Church itself, and no marked yearning for a purer faith in the popular mind."

This is plain enough. The Reformation in Italy to day, is in every respect the transcript of that Reformation which worked such great things in France of the eighteenth century, and of which Voltaire, Diderot and the Encyclopedists were the Apostles. The product of the same causes, propagated by the same means, and embraced from the same motives in one country as in the other, the French and the Italian Reformations, that which culminated in Goddess of Reason worship, Hebertism and all filthiness, and that over which Exeter Hall to-day sings its songs of triumph, are evidently chips of the same block, castings from the same mould, and the handwork of one and the same Spirit of Evil. Only this we notice, that, whereas in France of the eighteenth century the Reformation was, if not indigenous—for English Protestant writers furnished the texts which Voltaire expounded—at all events carried on or propagated by Frenchmen in Italy on the contrary, where the soil is not so ripe for the good seed as was that of France over which the plough and harrow of the of the Regency had passed, the work of the Reformation is for the most part conducted by non-Italians, and by the salaried agents of British Protestantism. Again we quote from the article of which we have already laid some lines before our readers:—

"The work of evangelization in Italy has been conducted largely by agencies extraneous to herself, as a missionary work from without rather than development from within; and these agencies have had diverse and sometimes conflicting methods, so that the simplicity of the Gospel has been marred by the divisions and controversies of its representatives. Thus, there are the Wesleyan missions, the Vaudois missions largely sustained by the Free Church of Scotland, the Independent or Free Italian Churches, which, of late, have been supplemented by American funds, and the Churches modelled after the Plymouth Brethren, and evangelical religion is presented under a diversity, a contrariety of forms, and with new names and issues, to a people who have been trained to regard the Church as an indivisible unit."

The naïveté with which the evangelical writer admits the failure of the Foreign Missions, and the cause of that failure is inexpressibly refreshing. The diversity, the almost "contrariety of forms" under which the religion of Christ is presented to the people of Italy, who are so ignorant, and so superstitious that they actually believe that revealed truth is one; that of contraries, both cannot be true—is no doubt one strong reason why the Italians reject with scorn the trash that is presented to them by Wesleyan Missions, by Vaudois Missions, by Free Church of Scotland Missions, by Independent Italian Church Missions, by Plymouth Brethren Missions—and Lord knows by what Missions besides, every one in particular claiming to be the only genuine and original Gospelship, all depreciating their rivals' articles as spurious, and agreeing only in this, in denouncing that religion from which they had stolen or cribbed such fragments of Christian truth as they possessed. No wonder that at the sight and hearing of this Babel, Italians stand aghast and see the workings not of the spirit of God, but of the other party who is the author of confusion and strife.

Any how—the fact stands admitted and recorded in the columns of the evangelical press that the Reformation in Italy is a "purely political movement: that it has nothing spiritual whatsoever about it; and that though, as all such movements necessarily are, it is violently anti-Papal, it has not predisposed the Italian mind for the reception of any form of dogmatic Protestantism whatsoever, which like an exotic transplanted to an ungenial soil can there take no root, and bring forth no fruit. Even of that phase of Protestantism which does best flourish in Italy, and of which the pet of Exeter Hall, Garibaldi, is the type, Voltaire and not a native Italian is the prophet—and the great man whose word as a religious reformer appeals to, and stirs up the depths of the Italian Protestant, is not Calvin nor Zuinglius, but the Patriarch of Hervey—Italy may become infidel but never will she stultify herself by accepting the mawkish doctrines of her evangelical visitors whose appearance, ignorance, presumption, and mutual strifes, heart-burnings, and diversities of teaching, do but tend to bring the name of Christianity into ridicule and disrepute amongst the keen witted inhabitants of the Peninsula.

The Bazaar held during the last week, for the benefit of the Orphans and Deaf and Dumb, under the patronage of the Ladies of Charity, realized the sum of £140.

If we reflect that this Bazaar is but a continuation of the long chain of good works, undertaken by these Ladies, we will without hesitation assert that the realization of such an amount is certainly a brilliant success; it is this fact which excites in their regard; as in that of all those who encouraged the Bazaar, the already well-merited gratitude of the Directresses of those Institutions.

A minister, armed with a white necktie, was recently captured at Toronto, for stealing spoons. He was discharged on disgorging his plunder.

THE REFORMATION IN ITALY.—The Catholic press has never denied the fact that of late years there has been a large and visible defection from the Catholic faith in Italy: and that many not only amongst the laity, but amongst the clergy and religious orders have yielded to the torrent—the latter giving evidence of the change within them, what in Exeter Hall is called "putting on Christ"—by a renunciation of their vows of chastity, and by their notorious scandalous concubinage. But what the Catholic press has always contended for is this:—That this Italian Reformation, or anti-Catholic movement in Italy is not in any sense of the word a religious movement, or governed by spiritual motives: that in its origin, and in its progress it is purely or exclusively secular, having for its principle, with some the idea of Italian Unity and Nationality: with others the idea of a new political order: and with a third class, that of a remodelling of European Society upon the basis of Liberty, Equality, and Fraternity. To the first, the independent sovereignty of the Pope presents an insuperable obstacle to the realization of the cherished idea, and therefore they raise the cry—so dear to the ears of Exeter Hall, "Down with the Pope;" to the second and third classes—the Pope, and the Catholic Church, and Christianity itself as claiming supernatural authority over the human mind, and human heart, are all obnoxious since their existence is incompatible with the triumph of their ideas and the attainment of their objects. These, and these motives only, according to the Catholic version, purely secular motives at best, as with the men of the Cavour stamp: and actively anti-Christian and anti Social, as well as anti-Papal, and anti-Catholic, with Garibaldi, Mazzini, Gavazzi and the other classes—are the causes at work in promoting those defections from the Church, and that bitter out-spoken hostility to the Pope to which in its totality is assigned the name of the "Italian Reformation."

It is not a little flattering, therefore, to the honesty of the Catholic writers, that all their predictions have been verified, and that all their opinions have at last been endorsed, by the evangelical press. What we said from the first appearance of the movement, as to the cause of, and as to what would be its result, is now admitted by the most enthusiastic admirers of the Reformation in Italy, and by the warmest partisans of the Revolution to have been the cause of that Reformation, and to be the actual result of its workings. We need only quote our opponents to establish the truth of all our expressed opinions.

S. G. O. AND THE BISHOPS.—The well known reverend writer who, over the above letters, has long been in the habit of addressing the public through the columns of the Times on matters ecclesiastical, comes out in slashing style against the make belief or sham Synod of the Anglican Sect. The Hon. and Rev Mr. Osborne cannot abide shams, except his own, and has a gift which never fails at detecting the mote in his brother Protestant's eye, which he denounces in the following emphatic terms. We copy from the Times:—

(To the Editor of the Times.)

Sir,—I am not surprised that this pseudo Anglican Synod has determined to hold its meetings with closed doors. I hardly expected that it would allow the world at large to watch its proceedings. If it is a mere gathering of men who have attained to the highest office of the home, the colonial, and American Episcopal Churches for brotherly communion it really only concerns themselves, and Dr. Longley, who has called them together. Who, however, is to be bound with this belief? Can there be any, the least, doubt that this Episcopal Congress was set on foot for other and far more serious work; that it is the offspring of a school determined, at all hazards, to claim for the Episcopal office an authority in matters of doctrine and discipline which is to subject laity and clergy alike to their power, as men gifted from above, to declare what the members of the Church are to do and believe? The advertisement in your columns from the Society for the Propagation of the Gospel inviting its members of a *conversazione* at St. James's Hall to do honour to the foreign Bishops, is very significant; has not the whole thing been got up, if not by this Voluntary society, at least by those in its confidence who were well assured of its support? And yet, can anything more tend to throw ridicule on a real council of Bishops than the supplementing their holy deliberations on the faith of the Church by a Tea, after the fashion of the scientific associations, where the lesser luminaries go to obtain some reflected light from the greater ones?

Let us suppose that the majority binding the minority, the time came when publicity must be given to some dogmatic decree as to our faith, laid down by this solemn assembly. That the faithful have to be informed what seventy Bishops have ruled they are to believe and practise. How is the thing to be done? I fancy even the cunning of the most crafty of the Bench will here be found at fault. "We, the seventy &c., having duly consulted thereon, have solemnly agreed that, henceforth all true members of our Holy Catholic Church shall in the matter of _____, as set forth in our canons, rubrics and formularies, especially in the _____ Article, henceforth hold as follows, &c." This is easy enough on paper at Lambeth; but Sovereign decrees emanating by authority of the Sovereign are so much waste paper. Who are these men; what are they; that, agree on what they will, debate with what ability they may, we should accept as authority any one conclusion at which they arrive? How are they to lead their flock, how sign it?

Would the Church of England for one moment consent to rate episcopal learning higher than that of laymen? Would the English nation for one instant contemplate that the Bench of Bishops have one atom of authority to expand or contract the plain interpretation which men with their Bibles, in their hands, aided by all the learning which has thrown such light on these Bibles, put upon the Prayer-Book? Will it then be tamely borne that a meeting, the Church at large never desired, the