

The True Witness.

AND CATHOLIC CHRONICLE,  
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MONTREAL, FRIDAY, NOV. 15, 1867.

ECOLESIASTICAL CALENDAR.

NOVEMBER—1867.

Friday, 15—St. Gertrude, V.  
Saturday, 16—Of the Immaculate Conception.  
Sunday, 17—Twenty-third after Pentecost.  
Monday, 18—Dedication of B. of S. S. P. P.  
Tuesday, 19—St. Elizabeth, V.  
Wednesday, 20—St. Felix de Valois, C.  
Thursday, 21—Presentation of the B. V. Mary.

NEWS OF THE WEEK.

In our last we told how the Garibaldians were encamped in the vicinity of Rome—how a detachment of French troops occupied the Holy City—and how the troops of Victor Emmanuel had likewise crossed the frontier, under the pretext of enforcing the provisions of the September Convention. At the date on which we wrote it was also expected that an attack on the Garibaldian raiders would be made by the Papal troops.

That expected attack took place on the 3rd, and the details, some of which were subsequently modified with respect to the participation of French troops in the fight, were transmitted to us by telegraph:—

This (Sunday) morning Garibaldi, with 3,000 men and two guns, moved for Tivoli, to join Nicotera one of his officers. Meantime the Papal Zouaves advancing, had taken Tivoli without noise, at the point of the bayonet.

Garibaldi's force did not know this, and were marching towards the same point, singing national airs. When they arrived at Metano, they were surprised by seven battalions of the Papal army, supported by 12 guns, who attacked them in front and on both flanks. The battle ground was among hills, with a country road on both sides. Fighting continued fiercely for over an hour.

In the hottest moment of the engagement, Garibaldi had to be dragged away from the battle. His troops suffered much loss, and retreated towards Monte Rotondo, pursued by the soldiers of the Pope. Here the fight was renewed and continued over two hours, when the Garibaldian retreat became an utter rout.

It is believed that Garibaldi had 900 men killed and 1,000 made prisoners, and many wounded.—Menotti Garibaldi was slightly wounded. The loss of the Papal force was not so heavy.

Arriving at the frontier, the retreating Garibaldians gave up their arms, except weapons which were their own private property, to the Italian regular troops stationed on the lines.

Garibaldi left here this morning by a special train for Florence. He made no parting address and looked old, haggard, and disappointed. The revolutionary movement is broken down all over the territory.

Subsequent telegrams, probably mendacious, and apparently invented to rob the Papal Zouaves of their well won laurels, attributed the victory to the active co-operation of the French: but as to the fact of the thorough defeat of the filibusters, and of the capture of their leader there were no two accounts. The first act of the raid upon Rome is therefore over; and by diplomacy rather than by force of arms, will it next be tried to rob the Pope of his sovereign rights, and to accomplish the ruin of the Catholic Church.

Passing from Italy to England we find that the Fenian panic still rages. Allen and two others have been found guilty of the murder of the policeman Brett and sentenced to death; but the other prisoners accused of having taken part in the rescue of Kelly will be proceeded against on a minor count. There have been serious food riots in the south and west of England, occasioned by the high prices of bread and meat. The last named article is a luxury altogether beyond the reach of the poorer classes of society in England, and the great want of the present day is the want of means to discharge a portion of the superabundant beef and mutton of Australia and South America, into the manufacturing districts and large cities of the British Empire. In the first named there is abundance of animal food of the best description, but no bellies to receive it: in the other there are the starving bellies, but no beef to put into them. The food problem that modern science is called upon to solve, is, how to bring the meat and the bellies into a mutually profitable communication.

In the United States there are evident signs of a reaction against the extreme radical policy of the last two years. The tide though weak as yet has turned in favor of the Conservative party, and it is thought that the President will be thereby encouraged to take a more decided stand than ever against the unconstitutional ac-

tion of the rump Congress. We hear also ugly rumors to the effect that the negroes excited by the doctrines that have been dinned into their ears by their pretended friends from the North, are arming and organising as if for a war of extermination upon the whites.

The Atlantic Cable has been remarkably reticent during the past week. It seems that there had been riots, excited by Mazzini, at Milan, but these had been suppressed by the government. Garibaldi was still a prisoner in the hands of the Piedmontese authorities. A demand for the release of the prisoners made by the Papal troops from amongst the raiders on the Territory of the Sovereign Pontiff, had been presented by the French, but this request has been refused. The situation is very complicated, and the best view thereof that we have seen is that given in Punch. The French Emperor is represented as holding the Pope suspended over a precipice, and around stand a lot of red-shirted revolutionists crying out "Let him drop!" No—rejoins Louis Napoleon, "it will make too much noise. I will let him slide." This we believe truly depicts the intentions of the French sovereign as towards the Sovereign Pontiff: he will keep up appearances a little longer for fear of giving scandal, and provoking the hostility of the entire Catholic world: but it has been long ago arranged between him and the revolutionists that the Pope is to be sacrificed. This is the human solution of the Ruman question: there is perhaps another different and divine solution of the same question, for the enunciation of which we will do well to wait with patience and confidence.

The Eastern question is again forcing itself on public notice. The Sultan is said to have replied to the last note of the European Powers, and to the effect that he declines to accept their advice—and is responsible for the consequences. France, Great Britain, and Austria are said to have come to a common understanding on the Eastern question.

From Dublin we learn that in the case of the prisoner Costello charged with Fenianism, the jury could not agree. The bread riots in England had been put down.

PROVINCIAL PARLIAMENT.

The first session of the central legislature of the united Colonies of British North America was opened on Wednesday the 6th inst. at Ottawa by His Excellency the Governor General. The first step was the election of a Speaker for the Lower House or Commons; and on the nomination of Sir J. A. Macdonald, seconded by M. Cartier, Mr. Cockburn, an Upper Canadian member, was chosen to fill this important position. Some objections were raised on the grounds that Mr. Cockburn did not understand French; but these were met by M. Cartier, who remarked that, though Mr. Cockburn might not indeed be able to speak French fluently, he understood it sufficiently for the position which he was called upon to occupy.

On Thursday the 7th, the Speech from the Throne was delivered by Her Majesty's Representative in the following terms:—

Honorable Gentlemen of the Senate;  
Gentlemen of the House of Commons:

In addressing for the first time the Parliamentary Representatives of the Dominion of Canada, I desire to give expression to my own deep feeling of gratification that it has been my privilege to occupy an official position which has made it my duty to assist at every step taken in the creation of this great Confederation.

I congratulate you on the Legislative sanction which has been given by the Imperial Parliament to the Act of Union, under the provisions of which we are now assembled, and which has laid the foundation of a new Nationality, that I trust and believe will ere long extend its bounds from the Atlantic to the Pacific Ocean.

In the discussion which preceded the introduction of this measure to the Imperial Parliament, between the members of Her Majesty's Government on the one side and the Delegates, who represented the Provinces now united, on the other,—it was apparent to all those who took part in those conferences, that while Her Majesty's Ministers considered and nessed the subject of Union as a subject of great Imperial interest, they allowed to the Provincial Representatives every freedom in arranging the mode in which that principle should be applied.

In a similar spirit of respect for your privileges, as a free and self-governing people, the Act of Union, as adopted by the Imperial Parliament, impresses the duty and confers upon you the right of reducing to practice the system of Government, which it has called into existence, of consolidating its institutions—harmonizing its administrative details, and of making such legislative provisions as will secure to a constitution, in some respects novel, a full, fair and unprejudiced trial.

With the design of effecting these objects measures will be laid before you for the amendment and assimilation of the Laws now existing in the several Provinces relating to Currency, Customs, Excise and Revenue generally—for the adoption of a uniform Postal System—for the proper management and maintenance of the Public Works and Properties of the Dominion—for the adoption of a well-considered scheme of Militia Organization and Defence—for the proper administration of Indian affairs—for the introduction of Uniform Laws respecting Patents of Inventions and Discovery—the Naturalization of the Aliens—and the assimilation of the Criminal Law and the laws relating to Bankruptcy and Insolvency.

A measure will also be submitted to you, for the performance of the duty imposed upon Canada, under the terms of the Union Act, of immediately constructing the Interprovincial Railway.

This great work will add a practical and physical connection to the legislative bond which now unites the Provinces comprising the Dominion, and the liberality with which the guarantees for the cost of its construction was given by the Imperial Parliament is a new proof of the hearty interest felt by the British people in your prosperity.

Your consideration will also be invited to the important subject of Western Territorial extension, and your attention will be called to the best means for the protection and development of our Fisheries and Marine interests.

You will also be asked to consider measures defining the privileges of Parliament, and for the establishment of uniform laws relating to Elections, and the trial of Controversed Elections.

Gentlemen of the House of Commons:

The circumstances under which the Act of Union came into operation rendered it impossible to obtain the assent of the Legislature to the expenditure necessary for carrying on the ordinary business of the Government.

The expenditure since the first of July has therefore been incurred on the responsibility of Ministers of the Crown.

The details of that expenditure will be laid before you and submitted for your sanction.

I have directed that the estimates for the current and succeeding Financial Year shall be laid before you. You will find that they have been framed with all the attention to economy which is compatible with the maintenance of efficiency in the different branches of the public service.

Honorable Gentlemen and Gentlemen:

The General organization and efficiency of the Volunteers and Militia have been greatly improved within the last Year, and the whole volunteer Force of Ontario and Quebec is already by the liberality of the Imperial Government, armed with the Breach-loading Rifle.

I am happy to be able to congratulate you on the abundant harvest with which it has pleased Providence to bless the country and on the general prosperity of the Dominion.

Your new nationality enters on its course backed by the moral support—the material aid—and the most ardent good wishes of the Mother Country. Within your own borders peace security and prosperity prevail, and I fervently pray that your aspirations may be directed to such high and patriotic objects, and that you may be inspired with such a spirit of moderation and wisdom as will cause you to render the great work of Union, which has been achieved blessing to yourselves and your posterity, and a fresh starting point in the moral political and material advancement of the people of Canada.

It was resolved that the above Speech should be taken into consideration on the following day: and after some routine business, and a few questions as to Ministerial changes from M. Dorion, to which a speedy answer was promised, the House adjourned.

The Address in Reply to the Speech from the Throne was moved in the Lower House on Thursday 8th inst., by Mr. Fisher, seconded by M. Desaulnier. Mr. Howe spoke at some length, moving an amendment expressive of regret that the people of Nova Scotia had not been consulted prior to being forced to a political union with Canada; he contended that the people of Great Britain had been grossly deceived by the false statements put forward with respect to the feelings of the Nova Scotians with regard to that measure. Dr. Tupper replied, and was followed by several other members from the same Province.

Sir J. A. Macdonald gave explanations as to the retirement from the Ministry of Mr. Galt, and was followed by the last named gentleman: his motives in resigning were of a private and personal nature.

The several paragraphs in the speech from the Throne are being discussed, one by one. It does not seem that any amendments to the Address will be proposed by the Opposition.

Protestant objections to Catholic doctrines and Catholic practices, when made in good faith, as no doubt they often are—are for the most part based upon popular fallacies, upon a misconception of the real teachings and practices of the Church, and upon a loose or slipshod use of words. Indeed so many of the popular objections to Catholicity arise from this ignorance of the meaning of words, and their consequent misuse, that, to dissipate them, little more than a good dictionary of the English language is needed.

Thus "idolatry" is one of the objections urged commonly against us, because of our Invocation of the Saints; because of the respect which we pay to their images, pictures, and relics; and particularly because of our devotion to Our Blessed Lady, the Mother of God. But this objection implies a misconception, either of the *cultus sanctorum*, as taught and practised by the Catholic Church, or of the word "idolatry"—perhaps of both: and a mere explanation of the one, and a strict definition of the meaning of the other, will always suffice, with intelligent and unprejudiced Protestants, to work in them the conviction—not of the truth of the Catholic doctrine indeed, but—of the absurdity of the reproach of "idolatry" when urged against the practices which are the necessary results of that doctrine.

Idolatry consists, essentially, and exclusively, in attributing to creature, that which belongs exclusively to God the Creator: in worshipping, in short, any creature or anything that is not God, as if it were God. Now does the Catholic, when he invokes the prayers of the Saints, when he honors their images or relics, or when he commends himself and his necessities to the prayers, and patronage of the Blessed Virgin, attribute to those Saints, or to the Holy Mother that which belongs exclusively to God? does he, in short, worship any one of them as the supreme God? This is the question at issue. If he does, he is an idolater: if he does not,—no matter what his error, offence or sin, it is not, cannot be idolatry, any more than it is burglary, or arson, or forgery. And here again we would pause to observe that, just as the charge of "Mariolatry" urged against Catholics always indicates on the part of him who urges it, a low, a very low estimate of the person and dignity of the Son of Mary, so the charge of idolatry frequently urged against us, indicates a low, very low estimate of the nature of the Godhead.—

Could we bring our calumniators to book, we should always find in last analysis, that they formed no higher conception of God, than that of a highly magnified man; that with them, at best, the infinite was only a multiple, or extension of the finite; and differing from the latter in degree only, very much perhaps, but still only in degree, and not at all in kind. Because in the inmost recesses of their hearts, most Protestants conceive of Jesus Christ only as of an exalted creature, a very exalted creature, the most exalted by far perhaps of all creatures, they call us "Mariolaters," because we think quite as highly of Mary as they do of her Son. Because they entertain but low and grovelling ideas of the Absolute and Infinite Godhead, they tax us with idolatry, because we give to His creatures, and the work of his hands, honor and worship equal to that which they for the most part give to Him whose work the Saints are. Because they give to God, and to Christ, too little, therefore is it that they accuse us of giving to His noblest works, too much.

The difference betwixt the *cultus* of the Saints, even at its highest, even of that which we render to Her whom we honor as the Mother of God, Whom we love and cherish with tenderest affection as our own dear Mother—and that which we daily render to God as the worship alone worthy of Him Whose creatures the Saints are, Whose creature Mary is—is infinite: a difference of kind, not of degree: so that the one is not a multiple of the other; so that the former, when raised to its highest power, cannot make the slightest approach even to the other. In a word, the worship which Catholics offer to God, as the only worship worthy of Him, but which indeed is fully worthy of Him, great as He is, and infinite as are His perfections, is sacrifice, the sacrifice of the Mass: but no Catholics ever did, or ever will, offer sacrifice to the Saints or to the Blessed Virgin: and therefore even if that devotion which they pay to the latter be superfluous, and superstitious, it does not trench upon, it can never make the remotest approach even towards, that worship which they pay to God: for the finite cannot by any process of addition, or of multiplication become the infinite.

We honor the Saints as, and solely because, they are God's works, and therefore infinitely beneath Him Who made them. We ask their prayers and intercession on our behalf, and therefore implicitly assert that they are not quite equal to the Absolute Infinite God. But that which is not quite infinite, is altogether finite: and that which we recognise as in the least less than God, we recognise as infinitely less than God. But how can any act of honor or reverence which we pay to those whom by that very act we recognise as infinitely beneath God, be construed into the attributing to them that power and dignity which belong to God? or in other words, how can that act be idolatrous—since idolatry consists essentially in giving to something that is not God, that which is due to God alone? Superfluous, superstitious the Catholic *cultus sanctorum* may be—but that is not the question—but it is not idolatrous: for it does not give to creature that which is due only to Creator: but it does not rob the latter of anything that is His due; for to offer to God that worship which we offer to the Saints, and to the Blessed Virgin, would be a sacrilege, would be an insult and an outrage on the Divine Majesty, and would be blasphemy against the Most High God.

Only one word as to the charge of idolatry, and violation of the (Protestant) second commandment, in that we make images of the Saints, of the Blessed Mother, and of Our Lord Himself. We cannot condescend to chop Scripture, because our rule of faith is, not a dead book, but a living Church; and because we cannot recognise implicitly, the right of private interpretation. We do not claim it for ourselves, though we are fully as competent to interpret the Scriptures as is any Protestant; and we do not admit its existence in any one. Besides, but for the authority of the Catholic Church, we should not recognise any more supernatural authority in the collection of writings called the Bible, than we do in the Talmud, or the Koran. The Bible is of supernatural value in our eyes, because, and only because, the Catholic Church which we believe to be the infallible exponent of God's mind to man, has authoritatively declared that it contains in part the Word of God. Take away this authoritative declaration, shake our faith in the infallibility of the Church proclaiming the Bible to be an inspired work, and though we might still admire its poetry, and recognise the excellence of many of its moral precepts, we should feel as little inclined to reverence it as in any sense supernaturally authoritative, or as a rule of faith, as we are to reverence the old pagan mythologies and cosmogonies which we read at school, or to accept as a divine revelation the Metamorphoses of Ovid.

But with this proviso—we would respectfully beg our objector against the Catholic practice, to study grammatically, the twentieth chapter of Exodus, and the fourth of Deuteronomy, and to ask himself this question—Was the precept against making any graven image, or likeness of

anything in heaven or in earth, absolute, unqualified? or merely directed against making an image of the Godhead, or of representing the Creator under the similitude of creature, as the Egyptians in particular did?—and that, because, on the day when the Lord spake from Horeb, out of the midst of the fire, the people saw no manner of likeness to anything in Him Who spoke: only they heard a voice. If so, and as Catholics do not represent the Godhead under any material form or likeness whatsoever, except under that of "God made man," Who dwelt amongst us, so that we not only heard His voice, as did the people of Israel, but actually beheld Him, which the people of Israel did not—then indeed, neither in the letter, nor in the spirit, do we violate divine law when we make to ourselves images of the Lord Our God, Who for us was made man,—of His Mother, and of His Saints. But Papists bow the head when they see an image of Christ: but many Protestants bow the head when they hear the name Jesus: and if there be no idolatry in the one act, neither is there in the other. The image is a sensible sign which through the medium of the optic nerve evokes the same idea that another sensible sign, the spoken word Jesus, evokes through the medium of the ear. Why should not one elicit the same outward, and sensible signs of reverence as the other?

The speech of Mr. Howe, the leading statesman of the Province of Nova Scotia, must have disappointed those who expected that he was about to assume in the central legislature of the united colonies, the attitude of organiser and leader of an uncompromising and factious opposition to the new political order, and the party in power. Deprecating the manner in which this new political order has been imposed on Nova Scotia, as in his opinion impolitic and unjust, Mr. Howe nevertheless disclaimed the position of leader of the opposition; and declared his intention to deal with all measures that might be laid before the legislature, on their intrinsic merits, and not in the spirit of a partizan. He accepts the situation, and proposes to make the best of it.

There is we think much in the actual position of Nova Scotia, that is analogous to the position of Lower Canada some quarter of a century ago, when against the wishes of her people a legislative union with Upper Canada was imposed upon her by the Imperial Government; and we should not therefore indulge in harsh and uncharitable opinions of the Nova Scotians, because of the quasi hostile attitude which they have adopted towards the political measure known as Confederation. That measure presents itself under very different, we may almost say under contradictory aspects, to the Lower Canadian, and Nova Scotian respectively.

To the former it presents itself not so much as a measure of union, as of political separation, or dis-union. It is, or at all events, it appears to them as a measure which to a considerable extent relaxes the political bonds which hitherto have bound, or united them to Upper Canada: as a measure which in some degree restores to Lower Canada that autonomy, that right of self-government, and of control over her own affairs of which she was harshly, not to say unjustly deprived by the Act of Union which politically incorporated her with Upper Canada. And it is this element of dis-union, or detachment from Upper Canada: it is this quasi restoration of political independence to Lower Canada which Confederation contains, that causes that measure to find favor in the eyes of Lower Canadian Catholics and Conservatives. To them it presents itself as a means for the conservation of their national peculiarities—their laws, their language, and their religion. We speak with diffidence, and under correction, but such seems to us the explanation of the favorable reception that Confederation has met with in Lower Canada.

But to the Nova Scotians that measure presents itself in a very different aspect indeed. To them it is a measure of union, and nothing more, with a people with whom they do not at present feel that they have any commercial, fiscal or political sympathies, and whose political preponderance they dread. To them the measure carries with it no promise or prospects of a greater amount of political independence in the management of their own affairs than that which they have hitherto enjoyed; but on the contrary, it threatens to curtail considerably their former liberties, and to transfer the control over their taxation, and the expenditure of their revenues, to a body in which they will be but feebly represented. It is, we think, because of this two-fold aspect of Confederation—which presents itself as a measure of union and nothing more, to the Nova-Scotian; but as a measure of political separation, or quasi dis-union to the Lower Canadian heretofore bound by the bonds of a legislative or incorporating union to Upper Canada—that it has met with such a very different reception in one Province, from that which it has met with in the other. In the one case it implies the exchange of one kind of union for another, and looser or less stringent kind: in the other case it implies neither more nor less than the putting on of new and onerous yoke: and if the Nova-Scotians are anti-Unionists in 1867,