

The True Witness. CATHOLIC CHRONICLE, PRINTED AND PUBLISHED EVERY FRIDAY... J. GILLIES, Editor.

TERMS YEARLY IN ADVANCE: To all country subscribers Two Dollars. If the subscription is not renewed at the expiration of the year, in case the paper be continued, the terms shall be Two Dollars and a half.

MONTREAL, FRIDAY, JAN. 3, 1868.

ECCLIESIASTICAL CALENDAR. JANUARY—1868.

Friday, 3—Octave of St. John. Saturday, 4—Octave of the Holy Innocents. Sunday, 5—Vigil of the Epiphany. Monday, 6—EPIPHANY. Tuesday, 7—Of the Octave. Wednesday, 8—Of the Octave. Thursday, 9—Of the Octave.

NEWS OF THE WEEK.

Another attempt at wholesale assassination, no devilish, so brutal, and so cowardly, that we trust for the honor of Ireland that public rumor is attributing it to Irish Fenians is a public lie—reported by Atlantic telegraph.

No less than 30,000 special constables have already been sworn in London, and are doing duty in that City. The Times calls upon all provincial towns and cities to follow in this respect the lead of the metropolis.

An uneasy feeling prevails on the Continent on account of the peculiar relations actually existing betwixt France and the government of Victor Emmanuel.

The negro question in the United States is entering upon its second phase. Not contented with freedom, the blacks now aspire to rule as masters there where yesterday they served as slaves.

The local legislatures for Upper and Lower Canada were opened with all due rites and ceremonies on Friday last. We give particulars elsewhere.

Latest telegrams from England report increasing activity amongst the Fenians, but the only fresh feat of the latter consisted in an attempt to set fire to the Dublin Post Office, and an attack upon a martello tower near Cork, of which the guard was driven away, and the contents in the shape of arms and ammunitions were plundered.

The assassins then walked off without opposition. Rumors, not founded on facts, about a Fenian cruiser were in circulation. In London a man has been arrested, whom the authorities believe to have been the leader in the Clerkenwell affair, and to have fired the train.

THE REVEREND F. SMARIUS.—This eloquent preacher, and zealous missionary priest, who for the last three weeks has been delivering a course of sermons at the Gesu, took leave of Montreal on Thursday the 26th ult., and returned to Chicago. His works he has left behind him, in the shape of several conversions to the Catholic Faith, and the good seed which he has sown in many hearts.

THE REV. M. J. DELANEY.—This devoted pastor, who has been delivering a course of sermons at the Gesu, took leave of Montreal on Thursday the 26th ult., and returned to Chicago. His works he has left behind him, in the shape of several conversions to the Catholic Faith, and the good seed which he has sown in many hearts.

MANAGEMENT OF HIS GRACE THE ARCHBISHOP OF QUEBEC.—The Courier du Canada of the 22d ult., publishes a Mandement from Monsiigneur de Quebec over date the 5th inst., in which His Grace enjoins prayers, and religious exercises to implore the protection of heaven upon the Holy See, and our beloved Father, the Sovereign Pontiff. We make the following extracts:—

"I make known to us the sufferings of the faithful of the Russian Empire and of the unfortunate Kingdom of Poland, and the cruel persecution to which they are subjected by an impious and barbarous government, which seeks to detach them from the bosom of the Church, and to drag them into schism."

"In the midst of all these calamities and sorrows that have fallen upon the Church and upon us, as there is none Who sustains Our cause save the Lord our God, We earnestly exhort you Venerable Brethren in the name of your love and of your zeal for the interests of the Church, as well as your great piety towards Us, to join your most fervent prayers to Ours, to pray and beseech God incessantly together with all your faithful people, that remembering His Everlasting Mercy, He turn away His anger from us, and grant us that He and His Church may be saved from this flood of evils."

THE OTHERS may have been, so far as we know, not much better Protestants than he."

A paragraph has appeared in the Quebec Daily News, copied by others of our Canadian papers, to the effect that His Grace the Archbishop of Quebec had forbidden the offering of the holy sacrifice of the Mass, or of prayers, within his diocese for the repose of the souls of the three unhappy men lately executed at Manchester for the murder of the policeman Brett.

IT IS perfectly true that His Grace refused to allow, in the churches of his diocese, of any quasi political demonstrations in honor of men who by some are held up as martyrs. As a loyal subject of the Queen, who always preaches, and sets the example of respect for, and obedience to all lawfully constituted authorities His Grace could not act otherwise: as a Prelate of the Church he would not allow the sacred offices of religion to be prostituted to party or political purposes, even though his motives should be misconstrued, and he himself should be exposed to censure for the performance of his duty.

BUT the animating spirit of that Church of which Monsiigneur de Quebec, is an illustrious ruler, is a spirit of love or Charity. She prays, she offers the holy sacrifice with which she is entrusted, for all her children, whether in the flesh, or out of the flesh, whether they have died on the battle field nobly fighting for the cause of the Pope, or whether they have died on the scaffold—the victims of a mistaken idea of duty.

just only, but to call sinners to repentance.—Therefore in her never failing charity, which extends beyond the grave, which death cannot quench, the souls of the three men alluded to were prayed for in her places of worship, at Quebec as elsewhere. Fullest permission was given by Monsiigneur de Quebec for the performance of all customary rites, of all religious services, which did not entail any party display, or political demonstration: and in consequence Low Masses, expressly for the repose of the souls of Allan, Larkin, and Gould, were offered in the city churches, at which all who so chose might attend, and there gratify their wishes with respect to the departed—if those wishes were limited to a tender regard for their spiritual benefit, and not pretended, as a mask or pretence to hide their hostility to the British Government on account of its action in the late sad business.

IN A word, it was public display, and political demonstrations that His Grace of Quebec prohibited within his diocese; but all spiritual assistance that the Church can afford to her children departed, was with his fullest consent and approval extended to the unhappy men lately executed at Manchester. This is the plain truth of the matter; and we venture to hope that those of our Protestant contemporaries who have given to their readers the erroneous statement of the Quebec Daily News, will put the matter in its true light.

"Deadly Brethren.—We have just received a letter addressed by the Sovereign Pontiff to all the Archbishops of the world. In this venerable letter the Holy Father points out the calamities of all kinds which befall in this moment too were, our Holy Father, who to the glory of God and the Church, are tempted under foot, where the great and terrible things are taking place, and which lead ever, followed by the heat of crimes which cannot fail to bring forth—blasphemies, sacrileges, brigandage, murder, the oppression of the poor and weak, the ruin and demoralisation of the people, the most fearful scandals, and the consequent loss of a multitude of souls."

"I make known to us the sufferings of the faithful of the Russian Empire and of the unfortunate Kingdom of Poland, and the cruel persecution to which they are subjected by an impious and barbarous government, which seeks to detach them from the bosom of the Church, and to drag them into schism."

"And in the last place, he lays bare before us the agony of his soul, and the grave danger to which he himself is exposed from a perverse and impious generation, which has surrounded his State, and has sworn his destruction; and opening his whole heart to Us he says, 'We await with a soul entirely at peace, the events that are in preparation; for We place Our trust in God, author of our salvation, Who is our strength, and our courage in all our tribulations. Who will not suffer those who trust in Him to be confounded. Who marks the snares of the impious, and bruises the heads of sinners.'

"After this exposure of the deplorable state of religion, and of the evils that afflict the Church, especially in Italy, in the Russian Empire, and the Kingdom of Poland, the Holy Pontiff enjoins on all the Bishops, the Clergy, and the Faithful of all the Churches to incessant prayers, solemn and in common, which may in some manner correspond to the greatness and extent of the calamity which he deploras; and in consequence he commands that in every Diocese there be public prayers in the form of a Triduum, within the twelve months for those beyond the seas, and within six months for those in the country. Here in short is how he speaks towards the close of his blessed letter:—

"In the midst of all these calamities and sorrows that have fallen upon the Church and upon us, as there is none Who sustains Our cause save the Lord our God, We earnestly exhort you Venerable Brethren in the name of your love and of your zeal for the interests of the Church, as well as your great piety towards Us, to join your most fervent prayers to Ours, to pray and beseech God incessantly together with all your faithful people, that remembering His Everlasting Mercy, He turn away His anger from us, and grant us that He and His Church may be saved from this flood of evils; and that He may grant the protection and hold of His omnipotence to the children of that same Church, who everywhere, but above all, in Italy, in the Russian Empire, and in the Kingdom of Poland, are the objects of so many snares, and are afflicted with so many grievous trials: so that He may keep and strengthen them yet more and more, day by day, in the profession of the Catholic Faith, and of His holy doctrine: that He may confound the impious projects of the enemies of the Church, that He may snatch these unhappy men from the abyss of iniquity, and bring them back to the ways of His commandments."

HIS Lordship having thus briefly but forcibly exposed the motives which should prompt every good Catholic in these days of sorrow and trial, to join his prayers to those of the Church and her Supreme Pontiff; and having enumerated the many spiritual blessings which are attached to such prayers—proceeds to enjoin the observance of the Triduum within his Diocese, and prescribes the particular prayers which shall accompany that act of devotion.

MORAL AND POLITICAL CRIMES.—It is often stoutly maintained at the present day, that what are termed "political offences," or acts—no matter what their nature or consequences,—deliberately committed with the view of effecting political changes, should not be visited with capital punishment; and this ground is often taken by many who recognise that it is right and expedient that the perpetrators of what are qualified as "moral offences," should be dealt with, or justified on the scaffold. It seems to us that considering, what are the functions of civil government actually recognised at the present day, and what the object of the punishment by it inflicted, the position above indicated is not logically tenable.

The State, or civil government, is now virtually separated from the Church—the secular order is divorced from the spiritual order. The sole functions of a State so constituted, and in harmony with modern ideas, are material, and lie exclusively within the natural order: they consist chiefly in this:—The prevention or repression, not of sin considered as a violation of the law of God, but of injuries, whether harmful to civil society, or to the individual members of whom that society is made up. With the moral value of the acts which it prohibits, and which it seeks altogether to prevent, or to repress by means of pains and penalties, civil government, according to the modern theory now in vogue, has nothing whatever to do. It pushes with fine and imprisonment the acts of sliding in the streets, and throwing side balls in the public thoroughfares, because these are injurious, or dangerous to the material interests of its subjects: to the adulterer, except in the way of awarding pecuniary damages to the outraged husband for injury inflicted, and to the idolater it has not a word to say—though certainly, considered from a moral stand-point, adultery and idolatry are morally worse than sliding down a hill, or throwing snow balls. Thus however is the action of modern civil government; these the functions awarded to it. Whether this should be so or not, is not the question: that it actually is so, no one can deny.

It is in like manner there is another set of offences which, though not necessarily involving any great amount of moral turpitude, are, as most dangerous to society, dealt with far more severely than are crimes of the deepest guilt. We allude to "military offences;" which by all governments in civilised countries are visited with extreme penalties, and to which the death penalty is frequently awarded; and yet the same acts which committed by the soldier, consign him to instant death, would, in the case of a citizen, be visited, if visited at all, with a trifling fine, or a few hours' imprisonment. This shows that the State makes it its business to prevent or repress injuries rather than to punish crimes; and that in the penalties which it attaches to the performance of certain prohibited acts, it looks not to the moral value of those acts, but to their probable injurious material effects upon society and individuals.

Such being the case, the question as to how political offences should be dealt with is as much a question of expediency as is the question, "how should military offences be dealt with?" We can understand the position of him who insists that the State or Civil government has no right, in any manner, or on any pretence, to attempt even the repression by means of pains and penalties, of any acts, no matter what their effects upon society, and individuals—undertaken or perpetrated with a view to political objects, that is to say with the intent of modifying or overthrowing the existing political order. We can understand his position, who insists that it is the duty of the State to repress by means of such pains and penalties as experience shall show to be most efficacious for that purpose, all injuries to society, or to individuals—without discriminating betwixt the moral and political incentives to such acts; since civil government exists for the protection of society and of individuals, and has therefore the right to protect itself. But we confess that we cannot understand the position of him who, admitting the duty of civil government to protect its subjects from injury, and admitting therefore its right to protect itself, denies to it the right of employing the self same means for its protection, and for the protection of society, and of individuals, against what are termed "political offences," as those which he admits that it rightfully and effectually employs or the repression of "moral offences."

GUISeppe (NICARDHUS) GARIBALDI.—What the Mayor of Southampton and those English Peers and Peeresses who travelled express to welcome the hero of Aspromonte on British soil "now" think of their red shirtded proteges, we know not; nor even care to learn; but every sane man must long since have come to the conclusion that Guiseppe Garibaldi "the Hero" is a miserable failure. England generally is not happy in her proteges. We know not why, but she is not. Kossuth and Garibaldi have indeed been more than failures, they have been fiascos.

These tales are like the father that begets them: gross, open, palpable. Were they true, we might retort that the knowledge that there is a book containing the Word of God, is not essential to salvation—seeing that the first Christians could have had no such knowledge, and that we have good grounds for hoping that many of the early Christians who died long before the sacred writings were collected together in one book, or even all composed, are saved: and that entrance to the Kingdom of Heaven is not contingent upon laying one's hand either upon a Bible on a New Testament, but rather upon doing the will of Our Father Who is in Heaven; and therefore logically conclude, that in the charges urged by our evangelical calumniator there is nothing which we need be ashamed of. But that they are false, and that they who make, and circulate them, know that they are false is evident from these facts:—That in the first place one of the standing complaints amongst Protestants, against our Catholic colleges, and our Catholic schools, our separate schools especially—is, that therein by far too much time is taking up in teaching the Catechism—and that, in the second place, that Catechism, even if it contains many things which Protestant sects deny—some denying one item of its teaching, as for instance the doctrine of

seppes differs from all these, evidently placing true greatness "in the speed of his legs." The Mayor of Southampton may now say of his protege what Cicero said of his cook. "Coquus meus præter jus fervens nihil potest imitare."—Except running away my Guiseppe can do nothing cleverly. That the little Capraan acted wisely in running, who shall ganssay? He had learnt his fleetness from his native goats, and only reversed the proverb in "using his heels to save his head," believing doubtless with the learned and versatile but by no means complimentary Dr. White (Elizabethan) Bishop of Winchester "Melior est canis vivus, lætior mortuus." "Better a live dog, than a dead lion."—Paracelsus boasted he could render men immortal, and died at forty seven.

These tales are like the father that begets them: gross, open, palpable. Were they true, we might retort that the knowledge that there is a book containing the Word of God, is not essential to salvation—seeing that the first Christians could have had no such knowledge, and that we have good grounds for hoping that many of the early Christians who died long before the sacred writings were collected together in one book, or even all composed, are saved: and that entrance to the Kingdom of Heaven is not contingent upon laying one's hand either upon a Bible on a New Testament, but rather upon doing the will of Our Father Who is in Heaven; and therefore logically conclude, that in the charges urged by our evangelical calumniator there is nothing which we need be ashamed of. But that they are false, and that they who make, and circulate them, know that they are false is evident from these facts:—That in the first place one of the standing complaints amongst Protestants, against our Catholic colleges, and our Catholic schools, our separate schools especially—is, that therein by far too much time is taking up in teaching the Catechism—and that, in the second place, that Catechism, even if it contains many things which Protestant sects deny—some denying one item of its teaching, as for instance the doctrine of

With what kind of stuff Protestant prejudices against Catholicity, as they obtain amongst the more ignorant classes of our separated brethren, are alimented and kept alive, we may guess from the following extract which we make from an article: (selected) that appeared a short time ago in the Montreal Witness. The writer is speaking of the irreligious condition of the people of France; and whilst deploring their too general "materialism, scepticism, and very vague deism" which are characteristic of all Protestant or non-Catholic communities, and the direct inevitable result of Protestant principles logically and fearlessly carried out—he moralises on the causes of the above indicated defects in the following strain:—