

The True Witness.

CATHOLIC CHRONICLE.
 PRINTED AND PUBLISHED EVERY FRIDAY
 At No. 369, Notre Dame Street, by
 J. GILLIES.
 G. E. CLERK, Editor.

TERMS YEARLY IN ADVANCE:
 To all country subscribers, Two Dollars. If the subscription is not renewed at the expiration of the year then, in case the paper be continued, the terms shall be Two Dollars and a-half.
 To all subscribers whose papers are delivered by carriers, Two Dollars and a-half, in advance; and if not renewed at the end of the year, then, if we continue sending the paper, the subscription shall be Three Dollars.
 The True Witness can be had at the News Depots. Single copy 3c.

We beg to remind our Correspondents that no letters will be taken out of the Post-Office, unless prepaid.

MONTREAL, FRIDAY, MAY 19.

ECCLESIASTICAL CALENDAR.

MAY—1865.

Friday, 19—St. Peter Celestin, P.O.
 Saturday, 20—St. Bernardin of Siena, C.
 Sunday, 21—First after Easter, St. Paschal;
 Monday, 22—Rog. SS. Soter and Caius, M.M.
 Tuesday, 23—Rog. St. George, M.
 Wednesday, 24—Rog. Notre Dame de Bonsecours.
 Thursday, 25—Ascension, O.V.

The "Forty Hours" Adoration of the Blessed Sacrament will commence as follows:—

Friday, 19—St. John Ohrysostom.
 Sunday, 21—St. Henry, *Tanneries des Rollands*.
 Tuesday, 23—N. D. de Bonsecours, Montreal.
 Thursday, 25—St. Columban.

NEWS OF THE WEEK

No events of political importance to Europe are to be found in the latest journals. In Great Britain the excitement caused by the tidings of the cowardly murder of Mr. Lincoln was deep and universal, and had evoked a demonstration of sympathy with the North, from men of all classes and shades of politics. A great meeting was held in London on the 29th ult., at which, we are sorry to see, Mr. Stansfield, M.P., assisted, and took a leading part.—The name of this gentleman will be familiar to many of our readers as that of Mazzini's friend and confidant in England, through whom the arch-prophet of assassination, the high priest of the dagger, carried on his clandestine and nefarious correspondence with his agents in France. Very absurd therefore was it to hear such a one as this Mr. Stansfield, declaiming against the crime of assassination, and venting feigned horror of a deed to which his bosom friend Mazzini did his best in the case of Gallenga and Charles Albert to furnish a counterpart. If, as Mr. Stansfield asserted, for the murder of Mr. Lincoln, "history could produce no parallel," it is simply because the courage of Gallenga, Mazzini's agent, was not equal to the task assigned him; and because the aim of the scoundrel assassin Agnesi Milano, whose mother and sisters Garibaldi pensioned, failed him at the moment of trial. It is indeed sickening to witness the affected horror with which the partisans of the Revolution in Italy, a movement inaugurated by the cowardly assassination of Rossi, and carried on by such men as Garibaldi and Mazzini, profess to be stirred by the equally brutal crimes of the villain Booth. The people of the Northern States feel this, and appreciating at its proper value the sympathy of English Liberals, look upon their expressed sympathy, but as a piece of solemn hypocrisy. That Englishmen in many instances do from the dictates of their own brave hearts, hate and scorn the assassin, is no doubt true; but this does not hold true of Liberals of any country, for in their eyes, as the *Globe* has it, treason or treachery against a despotic government is but a very venial offence; and assassination of a Popish prince is no offence at all, if we may judge from the sentiments which English Liberals openly express towards a Garibaldi and a Mazzini, the fautors of assassination.

The trial of the persons accused of conspiracy to murder Mr. Lincoln is going on at Washington, but with closed doors. This mockery of justice is exciting much comment even amongst the people of the Northern States, accustomed as they are to a despotic government, and tyranny in every form. The Federal army is about to be reduced to 160,000 men, of whom the majority will be negroes. As the chief occupation of this army will be for some time to maintain "order" *à la Russe* in the Southern States, we can see the policy of its peculiar composition.—The Southern whites, male and female, are to be placed beneath the feet of the negro. The policy of the Central Government towards the conquered States is not yet fully declared; but under one form or another they will have to be governed as provinces or dependencies, with the aid of minorities in each State, to whom will be entrusted the task of enacting the farce of local legislation. As according to the original Union, the will of the majority was law, so now according to the new, the will of minorities must prevail.—And this silly men speak of as a "restoration" of the Union, as if it were possible to restore it. Canada has been honored with a visit from General Rosecranz, who, it is said, intends to

invest in Canadian gold mines. Messrs. Cartier and Galt, our Canadian delegates, have been well received in England. Of the object of their mission we know nothing. From Halifax we learn that a malignant fever, contagious, typhoid in its character, and resembling in its chief symptoms the much spoken of Russian plague, has declared itself. As yet its ravages have been confined to the filthiest and poorest quarters of the City.

President Jefferson Davis has it seems been captured by the Federals, together with his family and followers. He had been hiding in Georgia, and was attempting to escape disguised in female attire when he fell into the hands of the enemy.

This capture we look upon as exceedingly inopportune for the Northerners. If ever the proverb be true that for a flying enemy we should make a bridge of gold, it is in the case of the defeated Confederate leaders. What will the Federal Government do with President Davis now that he is in their clutches? To try him would be a mockery of justice; to execute him would be murder, foul as that which we condemn in the case of the late Mr. Lincoln. And yet judging from the tone of Liberal Yankee journals, the course hitherto pursued by the victorious Northerners, and the history of triumphant democracy, always and everywhere, we believe that the Federals will proceed to the farce of a trial, and the tragedy of an execution in the case of the prisoner just fallen into their hands.

By the last steamer we learn that an Address from the House of Commons expressive of sympathy with the people of the United States had been passed unanimously. In it said also that the Queen, the royal widow, has written to the widow of the late President condoling with her on her bereavement.

THE COLENZO CASE.—This case has been decided; and the decision, though based solely upon a question of law, will vitally affect the condition of the Anglican Church in all the self-governing colonies, or dependencies of the Empire.

Dr. Colenso, the so-called Bishop of Natal, it will be remembered, published a book on the Pentateuch, to show that Moses was not the author of the writings attributed to him, and that the statements of the Old Testament, were not to be relied upon. For the enunciation of these somewhat heterodox opinions, Dr. Colenso was taken to task by his so-called ecclesiastical superior, Dr. Gray, Bishop of Capetown, and in virtue of Letters Patent from the Queen, Metropolitan of the Colony of the Cape of Good Hope. Dr. Gray proceeded to try Dr. Colenso and suspended him from his episcopal functions; Dr. Colenso denied the competency of his judge, and appealed to the Judicial Committee of the Privy Council, which has now given judgment in favor of the appellant; not upon the merits of the case, for into these it did not enter, but upon the question whether Dr. Gray had any ecclesiastical jurisdiction over Dr. Colenso.

But in giving judgment upon this question the Privy Council has not only determined the ecclesiastical status of Dr. Colenso, and that of Dr. Gray, and their respective claims to the titles of Bishop of Natal, and Bishop of Capetown; but it has given a decision which affects the status of all Anglican Colonial Bishops, with the exception of the Bishops of Bombay, Calcutta, Madras, and Jamaica; and which will, if not met by Provincial legislation seriously affect the status of the Anglican church in all self-governing British Colonies. In substance the decision of the Judicial Committee of the Privy Council amounts to this—That though the Queen may order any man to be made a Bishop, yet she cannot, *proprio motu*, or without the assent of the several Provincial Legislatures, make any man a Bishop of a particular Colonial diocese. She may confer Orders, such as Anglican Orders are, but she cannot confer jurisdiction. Thus Dr. Colenso is a Bishop, in so far as the Queen's Order and the Anglican Ordination Service can make any man a Bishop: and in the same sense and to the same extent Dr. Gray is a Bishop: but here her power stops, for she can make neither a Bishop of Capetown, nor of Natal. To do this the Provincial Government of the Colony of the Cape of Good Hope is alone competent.

From this decision it appears that all Colonial Bishops, with the exceptions above indicated, Bombay, Calcutta, Madras, and Jamaica, are destitute of all ecclesiastical jurisdiction whatsoever, and have no legal right to be styled Bishops of any particular See or Colonial Diocese. Legally, they stand henceforward—or until the several Provincial Legislatures, which are alone competent to confer Anglican Ecclesiastical jurisdiction, come to their relief—towards their clergy and the community as do the members or ministers of any other Protestant denomination. Dr. Gray has no jurisdiction over Dr. Colenso, because there is no such a legal person as a Bishop of Capetown, or as a Bishop of Natal. In the same sense there is no such a person as an Anglican Bishop of any other British Colony—Bombay, Calcutta, Madras and Jamaica, alone excepted—except in so far as such ecclesiastical

persons have been created by Acts of Provincial Legislatures. The judgment of the Judicial Committee is on this point very clear and conclusive:—

"We apprehend it to be clear upon principle, that after the establishment of an independent Legislature in the settlements of the Cape of Good Hope and Natal, there was no power in the Crown by virtue of its prerogative to establish a Metropolitan See, or to create an ecclesiastical corporation whose status, rights and authority the Colony would be required to recognize."

"It may be true that the Crown, as legal head of the church, has a right to command the consecration of a Bishop, but it has no power to assign him any diocese, or give him any sphere of action."

The Anglican Church, as a legally recognised corporate body, having a distinctive personality as before the State, can exist therefore in a self-governing British Colony or Dependency, only as the creature of the civil government of that particular Province. To the Colonial legislatures it belongs, exclusively, to create and determine the nature, extent, and limits of Anglican Episcopal jurisdiction, and the ecclesiastical status of the gentlemen whom the Queen by her Letters Patent makes Bishops: and there where the Provincial Legislature has taken no action in the matter, the Anglican Church, its Bishops and clergy, stand upon precisely the same footing as towards one another and as towards the State, as do the ministers of any other Protestant denomination. Thus the result of the decision in the Colenso case may be of great practical consequence to the Anglican Church throughout the Colonial Empire of Great Britain.

But this decision also seriously affects the argument which as against Catholics, Anglicans employ in the defence of the validity of their Orders; and the uninterrupted apostolical succession of their Bishops, through the ancient Catholic Hierarchy. Matthew Parker, the first Protestant Archbishop of Canterbury, and upon the validity of whose ordination that of all his successors, and of the entire Anglican clergy depends, was, according to the Anglican statement of the case consecrated by a person named Barlowe, but of whose own consecration as Bishop no proof exists, no record has as yet ever been produced. By whom, where, and when, ask Catholics, was Barlowe consecrated? and if he was not consecrated, then was the pretended consecration by him of Mathew Parker, null and void.

To this the reply of Anglicans has hitherto been: Barlowe officiated as a Bishop under a sovereign so jealous of his prerogative as Henry VIII, who must have been cognisant of the validity of the said Barlowe's pretensions; therefore, he must have been a Bishop, though indeed we know not when, where, or by whom he was consecrated. The whole case in favor of Barlowe's consecration, rests, it will be seen upon the assumption that he must have been a Bishop, since he openly took upon himself the title and functions of one in the reign of Henry VIII.

But this assumption is destroyed by the late decision of the Judicial Committee of the Privy Council in the Colenso case. It quotes an Act of Parliament passed in the reign of Henry VIII, by which the King was authorised to make any man a Bishop, at his royal pleasure, without any other previous formality whatsoever, or any form of ordination or consecration. The King was authorised to make Bishops, as he made justices of the peace; and therefore Barlowe might well have been made a Bishop of, in virtue of the King's good pleasure exercised according to the above cited act of Parliament, and therefore there is no "must" in the case. Now the pith of the Anglican argument in favor of Barlowe's consecration consists in this "must." He must have been a validly consecrated Bishop, because he officiated as a Bishop, says the Anglican apologist. There is no "must" in the case retorts the Catholic: for Barlowe might have officiated as Bishop without any form of consecration or ordination whatsoever, and in virtue of authority given to him to do so by the King, in virtue again of an Act of Parliament especially providing for the case.

Of course with Catholics the validity of Anglican Orders cannot be an open question, or affected by any historical researches. The Church has once for all pronounced thereupon, in that she treats every Anglican clergyman seeking admission to her Communion as a simple layman; and if he desires to enter the Priesthood, she confers Holy Orders upon him, unconditionally, and without the remotest allusion to anything that may have occurred to him whilst a Protestant. This is conclusive in so far as Catholics are concerned.

ILLEGITIMACY IN SCOTLAND.—The Report of the Registrar General for 1864 shows that, of the total number of children born in Scotland within the year, 9.28 per cent were illegitimate. In England, which is less Puritan, and therefore more moral, the illegitimate births numbered 6.3 per cent on the whole.

THE TRANS-ATLANTIC TELEGRAPH.—Great progress is being made with the cable for this gigantic enterprise. Of the 2,400 miles length which it is proposed to take on board, already upwards of 1,000 miles have been shipped in good condition on board of the Great Eastern, which vessel it is expected will be ready to sail about the end of July.

PLAYING AT POPERY.—The English papers give rather full details of the manner in which Brother Ignatius, as he calls himself, conducted the religious services of Good Friday. "Brother Ignatius" is deacon in the Anglican church, but, strange to say, setting at naught his ecclesiastical superiors, he has established what he calls an "Order of St Benedict" of which he is the Superior, and of which some other enthusiastic young gentlemen of the same denomination, and ecclesiastical tendencies, are members.—These gentlemen, of whom personally we would speak with respect as sincerely devout, even if egregiously mistaken men, are it seems trying the experiment how closely they can approach to Catholic doctrine, Catholic discipline, and Catholic ritual, without bringing themselves within the grasp of the law, and forfeiting their legal status. On Good Friday they performed the services of the day in a manner which must have astonished their Protestant co-religionists, seeing that, according to the accounts given in the English papers, they were a close copy of the services of the Catholic Church for the same day. The Passion was chanted; after which came the prayers or orations with all the ceremonies of the Roman ritual—prayers for bishops, priests, for the catechumens, and last of all for the Jews—in whose case, as with Catholics, the previous exhortation "*spectamus genus*" was omitted.—Then followed the "Adoration of the Cross" with all the imposing ceremonies of the Catholic Church; and with the exception of course of the "Mass of the Presanctified" the whole service was a close copy of that which at the same moment was being celebrated in thousands of Catholic churches throughout the world.

The strangest part of the business is this: That men who profess, and who, we believe, sincerely profess to hold every article of the Catholic doctrine in particular, should remain formally, heretics and outcasts from her fold.—They cannot but see that the doctrines which they preach, that the ceremonies which they practise, are repugnant to the spirit of the body of which they call themselves members; are empty pageants, vain and idle forms, destitute of all significance as well of all virtue, so long as divorced from that one great central fact of the Catholic Church, which alone interprets those symbols, and vivifies those ceremonies and those material forms, or outward acts in, and by which the real Catholic testifies his belief in *Emmanuel*, or God present with us, on our Altars, under the form or appearance of bread and wine, Whom also we really adore, and in Whom all our acts of worship centre. Not in vestments, not in genuflections, not in Gregorian chants, in the sublime strains of Palestrina, or intoning, not in the mimicry, however close of Romish ritual, does Catholic worship consist; but in that great daily act of sacrifice, which if there be meaning in words, the Anglican solemnly repudiates as a cunningly devised fable, and as idolatry, and which, Brother Ignatius, as he is only a deacon, cannot even pretend to offer.

All this playing at Popery may be very pretty; the music may be first rate, and the other æsthetic accessories perfect of their kind. But it is as all Protestants feel, as all Catholics perceive, mere play or "make believe" only—a sham and an unreality, and therefore like all shams and all unrealities doomed to speedy and ignominious end. The position of Brother Ignatius and his associates is essentially a false position. Their own Church, the Anglican, does not recognise them; the Catholic Church does not recognise them; and amongst the Protestant laity generally they excite only feelings of indignation or commiseration. They are honest, sincere, and amiable men we believe; but men given over to strong delusions that they may believe a lie—to wit: That separated from the See of Peter there can be any living branch of the One Holy Catholic and Apostolic Church.

RECRUITING FOR MEXICO.—How the Northerners understand neutrality, and how they apply to themselves the law which they apply to others, may be seen from what is occurring at this moment at New York. There in the face of day, and with the tacit approbation of the Federal Government, enrólments are taking place for service against the Emperor Maximilian and the French in Mexico. The expedition and its objects are advertised in the public journals; and the men and officers of the enrólments about to be disbanded are exhorted to enlist in the army of filibusters to enforce the "Monroe Doctrine." Ships, it is said, are also being fitted out to take part in the expedition.

This is no more than what the French Emperor must have anticipated, when he allowed the Federals to trample on the rights and liberties of the Southern States. He must have made up his mind for one of two things; either, war with the victorious Federals, or an ignominious abandonment of Mexico, and of the Austrian Prince whom he had assisted to place on the throne of that country. The only chance for the permanence of the French policy in Mexico lay in interposing betwixt the latter and the Northern States a friendly power, such as would have been the Southern Confederacy. Such a policy as is implied by the above men-

tioned movement in New York, will be popular with both North and South. A "reconstruction" of the Union is of course possible by force of arms; but the only chance for "reconciliation" betwixt North and South, lies, as we have often insisted, in a successful foreign war in which both North and South shall take part, and shall both be partakers of a common triumph, against a common foe. A foreign war alone can have any chance of obliterating the hatreds and bitter memories to which civil war has given birth; and one victory, which the soldiers of both sections of the country can embroider on their standards, will do more to cement their Union, than all that Acts of Congress could accomplish in a century of toilsome legislation. The people of the neighboring republic are conscious of their military prowess, and justly proud of the pluck and military virtues which they have displayed on many a hard fought field, whilst arrayed against one another. But of the battles there fought, of the victories there won, there is not one that can be called national property, not one with the name of which a regimental standard can be decorated. Such trophies can be won only on a field of battle with the foreigner; and we may be sure that after so many brave and soldier like feats, the men both of North and South must feel regret when they consider that there is not one deed of valor which, if reconciliation is ever to take place, must not be buried in oblivion by both parties. Who for instance would dream of inscribing upon the colors of any British regiment the names of Culloden or of Preston Park?

It was by their joint victories over the alien foe, that the Union betwixt England and Scotland was cemented, that the old national jealousies were blotted out, and that Scotch and English became in reality, as well as on parchment, one people. It was on the battle fields of the eighteenth century that that Union was consummated; and only upon the same conditions, and under the same circumstances, can anything like a real or moral Union of North and South be again restored.

Foreign war is therefore almost a necessity to the United States; and a foreign war which presents so few difficulties or risks, and holds out the temptation of so many prizes, as war with Mexico, even if accompanied by war with a distant power like France, and which has thousands of miles of ocean to traverse before it can take part in the contest, can hardly fail to be popular with a people possessed of such excellent fighting material as the United States. There are who say that the necessity of restoring their finances will operate to check the passion amongst the Yankees for further war; but when did the condition of its finances ever prevent a people, in whom the passion for military glory had been once aroused, from fighting? The financial condition of the United States to day is at least as good as was that of France in '94 and '95, when its only currency, or representative of currency, was *assignats*; and yet we all know how the prophecies of English political economists, and of England's most far-sighted statesmen were falsified by events. France was ruined financially; nevertheless, France waged war successfully; and bleeding from internal wounds became the terror and the scourge of external foes, the oppressor and spoiler of all her weaker neighbors. If we rely upon the disordered state of Yankee finances for peace, we lean indeed upon a rotten reed. Does the almost bankrupt state of Victor Emmanuel's finances induce him to diminish his forces, to curtail his military expenditure, or to abandon his designs against his neighbors?

First Mexico, then Canada. This is the programme in the minds of all Yankees; and whether it will be realised or not, depends now upon events which we cannot foresee, and cannot control. For the last four years, from the first outbreak of the war, with scarce an exception, the Northern or Federal press, has declared it to be the intention of the people in whose name it spoke, to take vengeance on Canada, for the imaginary wrongs the Federals had suffered at the hands of England. In this country the pro-Yankee press, the *Toronto Globe*, the *Witness* and the *Herald* of Montreal, heard these threats and at heart rejoiced exceedingly, looking on them as the precursors of their long cherished scheme of annexation. The Southerners were fighting not only for themselves, but for Canada; this our above named contemporaries clearly perceived, and hence their exultation over the defeat of the South, and the triumph of Yankee democracy. The same journals now pretend that the peace of this Continent runs no risk of being broken by Yankee aggression; and even whilst they speak their friends at New York give their prophecies the lie, by openly organising an attack upon Mexico, and making preparations for the war with France which must inevitably follow, unless France retrace her steps, and submit to see the fruits of the costly Mexican expedition wrested from her. One part of the Yankee programme is thus evidently on the eve of its accomplishment; and he must indeed be very blind to the signs of the times who does not see that ere long, the second portion of the same programme will also be attempted.