

The True Witness.

CATHOLIC CHRONICLE,
PRINTED AND PUBLISHED EVERY FRIDAY
No. 698, Craig Street, by
J. GILLIES,
G. E. OLBERG, Editor.

TERMS YEARLY IN ADVANCE.
To all country subscribers Two Dollars. If the subscription is not renewed at the expiration of the year, then a case the paper be continued to terminate at 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 3d.

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

The figures after each Subscriber's Address every week shows the date to which he has paid up. Thus "JOHN JONES, August '63," shows that he has paid up to August '63, and owes his Subscription FROM THAT DATE.

MONTREAL, FRIDAY, OCT. 11, 1867.

ECCLIASTICAL CALENDAR.

OCTOBER—1867.

Friday, 11—Of the Perla.
Saturday, 12—Of the Immaculate Conception.
Sunday, 13—Eighteenth after Pent. Maternity B. V. M.
Monday, 14—St. Callistus, P. M.
Tuesday, 15—St. Theresa, V.
Wednesday, 16—St. Edward, Confessor.
Thursday, 17—St. Hedwig, W.

TO CORRESPONDENTS.—Spectator will see that we have been favored with a communication on the subjects of which he treats.

NEWS OF THE WEEK.

We are now in possession of the particulars of the riot at Manchester, and rescue of the Fenian prisoners, Kelly and Deasey from the hands of the Police. Almost are we inclined to suspect the Manchester magistrates of having been accessories to or conniving at this high-handed outrage of law, so careful were they to take no precautions against the attack and rescue which they knew were intended. The facts as recorded are these:—There was much excitement; it was more than suspected by the magistrates that the prison van conveying the prisoners to jail would be attacked by an armed mob; and consequently, perhaps with the laudable design of preventing bloodshed, our Manchester Dogberries sent an escort of eleven policemen unarmed to accompany the van. As was expected the escort was attacked, and being unarmed, and incapable of offering resistance to a numerous and well armed mob, it was soon overpowered. Of course the obvious precautions of having the troops in readiness to guard the prisoners, and to quell the anticipated disturbance had been carefully avoided; and so, thanks to the stupidity, if not the more guilty connivance of the Manchester authorities, the rescue was accomplished with no risk to the assailants, and with no loss of life except that of the helpless unarmed policemen. Up to the latest dates Kelly and Deasey had not been recaptured, but a man named Allen charged with having killed a policeman, and some others of the prominent rioters had been arrested.

Preparations for the Abyssinian expedition are being prosecuted with vigor in England. Some new light has been thrown on the affairs of Jamaica, and the intended negro insurrection.—A gentleman named Edenborough, late an officer of the Confederate Navy, has come forward and made an affidavit to the effect that Gordon had entered into negotiations with him for the purchase of arms and ammunition, only a short time before the negro outbreak, and massacre of the whites near Morant Bay. This fact, though it may confirm the opinion that the massacres were instigated by Gordon, and that they were preliminary to a projected general insurrection of the blacks against the whites of Jamaica, was not brought before the Court Martial which sentenced him to death, and cannot therefore justify its verdict; but it seems to show that the suspicions of Governor Eyre, as to the significance of the first outrages in October, were well founded; and explains, even if it does not justify, the violent measures to which he resorted to extinguish at once a conflagration which, if neglected, threatened to become universal.—There can, we think, be no doubt now but that Gordon was engaged in a vast conspiracy having for its object the extermination of the whites, and that he was illegally sentenced to death, since no sufficient evidence of this design was laid before the very irregular, if not illegal tribunal that tried and condemned him.

We have the particulars as to the arrest, and subsequent demeanor of Garibaldi. Whilst a prisoner at Alexandria he refused to give the parole asked of him to refrain from filibustering action against the Papal States; in spite of this the Government let him go free, to Capraia, from whence he in a few days disappeared—and succeeded in reaching the main land. Here he was again arrested, and this time he was sent back to his island where at last accounts he was still residing under a guard.

Austria is fast going the way of all flesh, in the sense in which that word is usually coupled with the devil. In other words, it seems bent upon carrying out the true Liberal or anti-Christian policy of the day, especially with regard to Education and Marriage. The first is to be placed under the supreme control of a layman and Government official; and the second is degraded to a mere civil contract, to be solemnized before magistrates, and liable to be cancelled for certain specified reasons, amongst which figures, of course, incompatibility of temper, and the mutual consent of the parties.—This in fact means that in Austria sexual unions may be legally contracted not for life only, but until it shall place the contracting parties to separate. This is logical anyhow, but it does away with the last vestige of Christian marriage. The Hierarchy and Clergy of Austria will protest, but we suppose vainly, against this violation of the Concordat, or Treaty with Rome.

The news from Italy during the past week has been startling but contradictory. First we were told that the revolutionists in Rome had driven the Pope out of the City, and that the Holy Father had taken refuge in Civita Vecchia.—Then came the tidings that the insurrection had been confined to Viterbo of which place the Garibaldians had made themselves masters.—From day to day the situation changes, and the main occupation of the Atlantic telegraph operators is to contradict on Tuesday, or at all events greatly modify, the news by them transmitted on Monday. It is certain that the revolutionary agents in Rome, are bent upon bringing matters to a crisis, and the question is, how will France act? If she again interfere—Louis Napoleon will certainly have to encounter the active opposition of the Piedmontese Government, backed probably by Prussia; and it is by no means certain that in such an emergency he could rely upon the co operation of Austria.

The opinion that war in Europe is inevitable, and close at hand, is daily gaining ground. France is making great exertions to increase her armaments, and a *casus belli* will easily be found.

Latest news from Italy is to the effect, that the Garibaldians have posted themselves strongly near Viterbo, where they were unsuccessfully attacked by a small detachment of Papal troops. It is said that Victor Emmanuel has had a stroke of apoplexy, and is uneasy in his mind; he wishes to be reconciled to God, but is unwilling to make restitution, without which reconciliation and pardon are impossible. In the meantime his position is a painful one, and he is called upon to play a difficult game; for he must appear as if doing his best to prevent the invasion of the Papal States by his own subjects, whilst, at the same time, he is afraid of provoking the ill-will of the revolutionary party by too vigorous an action against their friends and leaders.

In England there is a good deal of uneasiness as to the extent to which the Fenian conspiracy has spread in the large cities in which a large Irish population is to be found. The civic authorities are on the alert, and stringent measures will be resorted to if necessary for the protection of Her Majesty's loyal subjects.

Garibaldi has made a good use of the Bible presented to him when in England by his ardent Protestant admirers. He proposes now, as the great work of democracy, to do away with all existing religions, and to replace them by what he calls "the universal religion of God," which is but another name for the *culte de l'Etre Supreme* inaugurated, and celebrated with much pomp, by an old acquaintance Robespierre, a few days before the revolution of Thermidor.

Now with this we should have little concern, were it not for the support and countenance given to Garibaldi by a large section of the *soz-disant* religious Protestant world in England.—What Garibaldi believes or what he disbelieves in matters of religion, is of small account; for even if we admit him to be a brave soldier, his best friends must in turn admit that he has no claims on our esteem as a reasoner. But Garibaldi's confession of faith is of moment, it is we say of dire import, when men who profess the Christian religion, who profess to accept that religion as an immediate revelation from God, and not as the product of human reason; who profess to hold dogmas and mysteries as an integral part of Christianity, are found on the side of one who, like Garibaldi, professes as his object the overthrow, not of the Temporal Power of the Pope only, not of the Roman Catholic religion only, but of every religion that claims for itself a supernatural origin, and asserts itself as something more than mere rationalism or natural religion.

Does not this indicate a falling off from Christianity on the part of the "religious" Protestant world? does it not show that its actual members are, if as staunchly anti-Papal as were their fathers, less attached to what is positive or distinctively Christian in their creed? When in the last century French Jacobins openly professed the same sentiments, and the same designs as these openly proclaimed to day by the pet of Exeter Hall, Garibaldi—the evangelicals of that day stood aghast, and shrunk from contact with

that which, not erroneously, they held to be a manifestation of Anti-Christ. It is not so now. The avowed enemy of Christ, whom his admirers blasphemously hail as a "second Christ," and who makes it his boast that he intends to set up a new religion, has not only the best wishes and good words of the evangelical Protestants of the British Empire, but their prayers for his success, and their material aid!

We would not say anything harsh or personally offensive to Protestants; but again we ask does not the difference between the reception which the professedly religious amongst them award to Garibaldi in the middle of the nineteenth century, and that which their spiritual fathers awarded in the latter end of the last century to those who then avowed precisely the same principles, and who, like Garibaldi, endeavored to reduce them to practice by the sword and the guillotine, warrant us in saying that Christianity is dying out in the Protestant evangelical world? That the latter has in fact far more affinities and sympathies with infidelity than with any existing form of the religion revealed by Jesus? We speak not of the ultra-Protesting school only, of those whom Exeter Hall brands with the epithets of Free-Thinkers, Infidels, and Atheists; but of those who pique themselves, Heaven save the mark! upon their orthodoxy; and who, if they had the power, would burn *Essays and Reviews*—if not the writers themselves—in the fire, and to whom the very name of Dr. Colenso is intolerable. This is the phenomenon, this the fact, that shows how light a hold on the Protestant heart has the love of Christianity; and proves that at best its religion consists in a hatred of Popery. To gratify that irrational, because unreasoning hatred, it would hail gladly the triumph of a Voltaire; and with him would rejoice to see the Cross of Christ trampled under foot as an unclean thing if on no other terms the Pope would be put down.

And it is not unworthy of consideration that it is always against Rome, against the Pope, and the See of Peter, that the attacks of the avowed infidel, of the professed anti-Christ, are directed. He is quite indifferent to all other so styled Churches. Lambeth, and he who sits in the palace thereof with wife and little ones, and with everything handsome and comfortable about him, provoke him not to wrath. He meditates no harm against him; nay, he can afford in his contempt for him, to treat him almost with courtesy. So too with all the sects. The apostle, and preacher of infidelity, rationalism, and the *culte de l'Etre Supreme*, has no quarrel with them, for he knows that they are each in their own sphere, doing his work, and that even should they venture to resist him, it will be to him but child's play to crush them, their Bible, and their systems. But the Papacy, but that body known in history as the Catholic Church, over which the Pope presides and bears rule! Here is the obstacle, the sole obstacle to his designs; and it is against these accordingly that all his engines are directed. This overthrown, this bulwark carried, this Rock swept away, his triumph will be assured, and the *enfin*, as Voltaire calls it, will indeed be crushed.

Why is this? Why do all the Continental Revolutionists, Atheists, and, we may say, anti-Christians, always confine all their attacks to the Catholic Church and the Papacy? Because they know that if they can but overthrow the organization,—which, if there be on earth one visible Church the guardian of revelation, is by all admitted to be that Church,—they will have succeeded in extirpating the baneful idea of revelation and supernaturalism: since it is a proposition as simple as any in Euclid, that, if God have made a direct revelation to man, so also, to use the logic of Mazzini, He must have created a Church or organization, culminating in one individual or Pope, "to preserve that revelation inviolate." The hostility therefore of the enemies of Christianity and all revealed religion to the Pope, and the Church over which he presides, taken in connection with their utter indifference to the Bible and to all non-Papal Christian communities, and with the sympathy which the evangelical Protestant world avows for the success of their enterprise, is a fact of deepest significance. It means this: That the enemies of Christianity know that towards the accomplishment of their design they have no obstacles to apprehend from any religion that is based upon the Bible only, and which is not preserved and enshrined in a visible Church.

THE PAN-ANGLICAN SYNOD.—The *Times* continues to poke fun at this collection of gentlemen who, as it shows, cannot and dare not, and are self-conscious that they cannot and dare not, meddle with any one of the questions on which, after all, the fate of the Church at this moment really turns. What then do they meet for? asks the *Times*:—

"Irreverent persons" and we fear that the majority of the Protestants of England are very "irreverent" in this matter: "might deem it a solemn for doing good to the world by looking solemn, just as the outward semblance of solemnity is supposed to have a good effect on little children; such a spectacle is edifying."—*London Times*.
Well, perhaps not exactly edifying, but it is very funny, and very amusing to on-lookers. Its

farical side is we suppose apparent to many of the Anglican bishops themselves, for out of 25 members of the Anglican Bench, no less than 10 have positively refused to attend. They would be seen marching through Coventry with such a queer lot of ecclesiastical recruits.

Some however seem to take the matter *au grand sérieux*. Our old acquaintance Archdeacon Denison who is always disturbing the peace of the family by untimely questions as to the Real Presence, and who has got a troublesome inkling of the fact that two and two make four, writes to His Grace the Lord Archbishop &c. &c. and the Bishops in Synod assembled—to know how it is, and why, that they have not a word to say about their brother Bishop, the Right Reverend Father in God, Dr. Colenso? and adds that this strange omission "gives a character of unreality to all the proceedings of Synod."

It has often been asked by Anglicans "What is an Archdeacon?" and the conclusive reply has always been:—"An Archdeacon is a gentleman who discharges Archidiaconal functions." Now the chief of these functions would seem to be that of putting disagreeable, untimely, and unanswerable questions. Take up the Dr. Colenso case again! Why how could the Synod do this without venturing on the dangerous ground of dogma, with which it professes itself incompetent to deal. It could not either condemn, or absolve Dr. Colenso without asserting an article of faith, or defining a dogma, and therefore most prudently does it shirk all discussion of such very troublesome topics. Still it must be confessed that such reticence does throw an air of unreality over the Synod, and gives to its members the aspect of a lot of respectable middle aged gentlemen playing at Church, and making believe to be Doctors, Teachers, and Fathers in God. Perhaps this, which certainly detracts from the usefulness of the Synod, makes it more amusing in the eyes of on-lookers; and thus the disadvantage of a bogus Synod is more than counter-balanced by the fun of the thing.

But *en revanche*, as the French would say, our friends came out stunningly against "Ritualism, Popery and Mariolatry." These are safe game, and the Fathers of Anglicanism feel that they may blaze away at them with impunity. And why not! it amuses them, and does no harm to us; it keeps up a show of doing something, and chimes in admirably with Protestant prejudices. Yet even here there are some who would disturb the peace of Zion by impudently clamoring for a definition of Ritualism, Mariolatry and Popery. This is not fair; for there is nothing so ruinous to Protestantism as to be obliged to define its terms. On the whole the pan-Anglican Synod may be cheerfully accepted as a cheap and innocent amusement during a very dull season of the year.

A NAVAL THEORY OF THE WAR OF INDEPENDENCE.—The Protestant bishop of Louisiana, preaching in London during the session of what is called the pan-Anglican synod, started a novel theory as to the predisposing causes of the revolt against Great Britain of her North American Colonies. It wasn't after all the Stamp Act, as, as some ignorant historians pretend: it was not the attempt of the Imperial Parliament to tax the Colonists. No! it was none of these things that roused the great mass of the people to take up arms, and which prompted Washington to draw his sword. The sin, the crying sin of England, and of England's government was this: That it had neglected to give the Colonists bishops, archbishops, and a Colonial Episcopate. This was the monster grievance which led to the war of independence:—

"The Bishop next spoke of the manner in which the work of the Church was advancing in the colonies and dependencies of the British crown, a matter in which he said he had much experience. If the same had been done for America in days gone by it might have been a greater and a better country than it was now. For a hundred years there existed in America an Episcopal Church without bishops, and the Church which had government protection was that which was left without an organization. In vain that Church pleaded with the government of England for redress. Archbishops and bishops pressed the matter upon the attention of the crown and year after year the Society for the Propagation of the Gospel made strenuous efforts to remedy the evil; but while it was allowed to the Catholic Church to have what bishops she pleased in her discretion, the sons and daughters of the Church of England were left without the ministrations which were pledged to them at their baptism. Nothing so much as this strengthened the Americans for their struggle against this country; nothing induced them more than this to look with interest upon the struggle for independence, and to delight in seeing the secular power scattered into fragments, until at length it entirely disappeared."

The Montreal *Gazette* points out that the river is as low now as it was two years ago, when in consequence of the blocking of the Aqueduct with ice the water supply of the City was almost entirely cut off for many weeks; and our contemporary complains that, notwithstanding the warning then given, the Corporation has done nothing of any value towards preventing the recurrence of a similar calamity.

His Lordship the Bishop of Kingston has been in Quebec for several days in order to officiate in the Ordinations that were to have taken place in the Cathedral on Sunday last.

JESUIT MISSIONS.—The journals announce the outbreak of another cruel persecution in Japan against the native Christians. There are still many thousands of these in Japan, the spiritual children of the Jesuit missionaries; and that such should be the case—that in spite of long and cruel persecutions from their own government, of the expulsion of their spiritual teachers, and worst of all, of the scandal of Protestant traders publicly trampling on the cross—there should still be found in Japan native Christians in numbers so formidable, and so firm in the faith, as to invoke the action of the authorities, is one of the most conclusive proof of the blessing of God upon the Jesuit Missions.—What Protestant missions have ever borne similar fruits? Alas! All that Protestants have done for Christianity in Japan is to bring it into scorn and disrepute. The Jesuits and their converts died upon the cross: the Protestant traders from Holland scrupled not to trample it under foot, in testimony of their scorn for Him who also hung thereon.

On the Fourteenth of October, and the days following the Ladies of Charity will hold their Annual Bazaar, for the benefit of the Orphans, and of the Deaf and Dumb, of the Providence Asylum, in the usual Hall, of the St. James' School, corner of St. Denis and Mignonne Sts.

The liberal encouragement that has ever been tendered to these Establishments, by the kind sympathy of the citizens of Montreal, gives to the lady directors full reason to hope that their zeal will once more be crowned with a brilliant success; they consequently invite their friends and the public at large to generously extend their benevolent patronage to this work of Charity, and thus to bestow on these Institutions the means of providing pressing necessities, before the coming of the cold winter season.

Those who desire to contribute fancy articles or refreshments, are respectfully requested to deposit them at the House of Providence; the most trivial gift will be gratefully accepted.

FREEDOM OF CONSCIENCE.—Under this caption the *Gazette* publishes a correspondence from St. Alban's as illustrative of the religious equality that obtains in the State of Vermont. At the opening of every Term of Court it is the custom to invite the minister of some denomination to pray for God's blessing on the proceedings: yet though Catholics form about two-thirds of the population of St. Albans, and are in the county districts in numbers equal to the Protestants, no Catholic clergyman has ever been allowed to officiate as chaplain to a Court of Justice. This is a small matter of itself; but it clearly shows the animus of the Protestant population, and the intense vitality of Protestant prejudices amongst our Yankee neighbors. Protestant Ascendancy is as much a fact in New England to day as it is in Ireland.

BLACKWOOD'S EDINBURGH MAGAZINE—September, 1867—Messrs. Dawson Bros., Montreal.—The first article of the current number contains a severe, but we fear only too well merited, critique upon the modern English novel. Hitherto, and since the days of Sir Walter Scott, the English novel has been pure. Thackeray, Dickens, and others have enriched our literature—but never have they descended to the glorification of vice. It is not so now. Another race is springing up, who scribbles copy the abominable French romance; and worst sign of all, this impure, and the same time very silly style of writing is that which is most popular. The very language as well as the morals of the community are thus apparently the subjects of a villainous change. The other articles are all interesting.

LA REVUE CANADIENNE.—The current number contains the following articles:—
1. Comment on Fait La Guerre au Mexique.
2. Scenes de La Guerre de L'Independence du Mexique.
3. Discours Prononce Sur La Tombe de M. F. X. Garneau.
4. Le Canada Francais A L'Angleterre.
5. La Pologne apres l'insurrection de 1863.
6. Bibliographie.

Dual Representation as it is styled, or the election of one and the same person to the central and the local legislatures is the subject of much discussion. The *Cornwall Freeholder*, generally reputed the organ of Mr. J. S. Macdonald the head of the local government of Upper Canada, condemns it.

A great increase in the death rate of Toronto is reported for the month of September, being no less than 127 as against 71 for the month of September 1866.

It is said that the local legislature for Lower Canada will meet at Quebec about the 10th of December.

OTTAWA, Sept. 30.—A proclamation was issued to-day, calling on the Parliament of Canada to meet for the despatch of business on the 6th of November.