

The True Witness.

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S. E. OLBERG, Editor.

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

MONTREAL, FRIDAY, APRIL 19.

ECCLESIASTICAL CALENDAR.

APRIL—1867.
Friday, 19—Good Friday.
Saturday, 20—Holy Saturday.
Sunday, 21—Easter.
Monday, 22—Of the Octave.
Tuesday, 23—Of the Octave.
Wednesday, 24—Of the Octave.
Thursday, 25—Of the Octave.

APRIL DIVIDEND OF THE ROMAN LOAN.

Office of the Roman Loan, at the Banking
House of Duncan, Sherman & Co.,
11 Nassau street, corner of Pine, N. Y.
March 19, 1867.

The coupon of interest of this loan due on the 1st
of April, 1867, will be paid as follows:—
New York, at the banking house of Duncan,
Sherman & Co.
Philadelphia, at the banking house of Drexel &
Co.
Baltimore, at the banking house of L. J. Tormey
& Co.
New Orleans, at the Southern Bank.
St. Louis, at the banking house of Tesson, Son
& Co.
Louisville, at the banking house of Tucker & Co.
Cincinnati, at the banking house of Gilmore, Don
lap & Co. and Herman Garaghty & Co.
Boston, by Patrick Donahoe.
Providence, R. I., by George A. Leete, Esq.
MONTREAL, Canada, Bank of Montreal.
QUEBEC, Canada, Branch of the Bank of Montreal.
Havana, Cuba, J. O. Burnham & Co.
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ROBERT MURPHY, Agent.
AGENT FOR CANADA:
ALFRED LAROCQUE, Montreal.

The interest on the Bonds of this loan will
hereafter be paid \$2 50 and 62½ cents.

ALFRED LAROCQUE.
Montreal, 16th April, 1867.

NEWS OF THE WEEK.

Connected with the late Fenian riots in Ire-
land, the most important item of news is to the
effect that the prisoner known as General Mas-
sey, and who was, if we mistake not, one of the
leading Yankee Fenians, has turned Queen's
evidence, and agreed to give information
against his unhappy dupes whom he had led into
the scrape in which they now find themselves.—
For the latter it is impossible not to feel a cer-
tain amount of pity, but for the other, if the
news by telegram be true, no terms of contempt
and contumely are too strong. The prisoners
will be tried by Special Commission, and judging
from the general tenor of the English press,
there is no desire to inflict upon them the ex-
treme measure of punishment which the law ap-
plicable to the case allows. No fresh disturb-
ances had occurred since our last.

The health of the Princess of Wales is such
as to create lively fears amongst the British pub-
lic, to whom by her virtues and graces this most
excellent young lady has endeared herself since
her residence in England. Parliament had ad-
journed for the Easter Holidays, and the fate of
the Ministerial Reform Bill is still a matter of
conjecture. The refusal of the Spanish Gov-
ernment to give satisfaction in the matter of the
crew of the "Tornado" had been followed by
the despatch of an armed force to Cadiz, to
lend weight to the reclamations of the diplo-
matists: the result has been successful.

France and Prussia seem both bent on war, to
determine which of the two is henceforward to be
the great military power of Europe; but actual
hostilities will, we suppose, be warded off during
the Paris Exhibition. Its close will probably be
the signal for the breaking out of the long menaced
Revolution at Rome: but by that time, new po-
litical combinations will have taken place, which
may well have the effect of frustrating the de-
signs of the friends of Garibaldi, and Mazzini.

It is expected that the official proclamation of
the Union of the British N. American Provinces
will take place during the month of July.—
Sophie Boiscarron, the partner in crime of the
man Provencher, has been found guilty. Asked
if she had ought to urge why sentence of death
should not be passed upon her, she pleaded that
she was *enchantée*, and the fact having been es-
tablished, she was ordered for execution on the
20th of November. She protested her inno-
cence, insinuating that her husband had poisoned
himself. Provencher, on the contrary, asserted
he knew the guilty parties who had poisoned
the unhappy man: and thus both recognised the
fact of the poisoning.

Subscribers in arrears in Toronto and
vicinity will please send in the amounts of their
indebtedness to Mr. P. DOYLE, ARCADE, TO-
RONTO, AGENT FOR THE TRUE WITNESS, who
is fully authorised to receive all monies due this
office and grant receipts for the same.

The Popery, or Romanism against which many
well meaning and religiously disposed Protestants
protest, is but a phantom of their own creation,
destitute of all existence save in their own mor-
bid imaginations. They derive all their know-
ledge of the Roman Catholic religion from the
enemies of that religion; from garbled, and often
falsified quotations of Catholic formularies, which
divorced from their context, strike them as
manifestly anti-Christian, and against which all
their better feelings revolt. Of Protestants of this
class many are honest in their Protest; and the
chief faults to be imputed to them are their laziness,
which prevents them from examining and deter-
mining for themselves, whether the hard things
urged in Protestant controversial works against
Romanism be true; and their credulity, which
induces them to place blind and unlimited confi-
dence in the generally but half educated, and
often very unscrupulous, persons whom they ac-
cept as their ministers, as their religious guides
and teachers. The ignorance of the class of
Protestants to which we refer, is not "invincible
ignorance" in the sense in which the Church
uses that term; it is, on the contrary, easily
overcome, if only the proper means of enlighten-
ment—that is to say, the recognised formularies
of the Catholic Church—be employed to dissi-
pate it; but the misfortune is, that with Protest-
ants generally it is believed that a full and ac-
curate knowledge of Catholic doctrine can be
obtained, without taking the trouble, slight as
that trouble is, of consulting the authorised stand-
ards of the Church, in which that doctrine is fully
and authoritatively set forth.

Amongst the many false, strangely false, no-
tions respecting the characteristic doctrines of
the Roman Catholic Church, that obtain amongst
Protestants, one of the most generally entertain-
ed is this:—That the said Church teaches, or
encourages the belief, that men may, and must
be, saved by their own works or merits, inde-
pendent of the merits of Christ; that austerities,
self-imposed mortifications, can of themselves,
and without faith, and without charity, deserve
for him who practises them, eternal life; that the
sacrifice of the cross, as the one Atonement for
sin, and the infinite merits of Our Lord Jesus
Christ, are in some manner kept in the back-
ground, or not insisted upon, by the teachers and
preachers of Romanism: and that in short, the
Papist is so trained, as to base his hopes of ever-
lasting life, not upon what Christ has done for
him, but solely upon what he is able to do for
himself. This monstrous misrepresentation of
Romanish doctrine is not indeed often explicitly
asserted in the writings of evangelical Protest-
ants; but it is always more or less implied, or in-
sinnuated in all their controversies, in all their
appeals to the prejudices of their own brother
sectaries. They rely with a full confidence upon
the ignorance of their hearers, and their blind
confidence in the truth of all that falls from their
teachers' lips. Hence "free enquiry," when it
assumes the guise of a desire to consult the writ-
ings of the authorised teachers of the Catholic
Church, or to listen to what she has to say for
herself, is always sternly deprecated by your
evangelical Protestant ministers. What they
lay to the charge of the Pope, and his clergy,
with regard to keeping the Bible from the laity,
is literally true with regard to their own policy
with regard to the standards, or authoritative ex-
ponents of Catholic doctrine. Your thorough
evangelical would sooner see a man gloating
over an impure romance of the French school,
than engaged in a careful study of the Catechism
of the Council of Trent.

In illustration of this very evangelical habit of
"insinuating" a calumny, which, if made in ex-
press terms might be at once met by an equally
explicit contradiction, couched in the words of
the formularies of the Church—we may be per-
mitted to quote from the Montreal *Witness* of the
8th inst.; wherein we find the history of the
marvellous change worked in a Romish priest by
the words of a simple old woman on her death-
bed. The priest is made to say—of course—
that before this change he was esteemed a model
of piety; that he practised all kinds of austeri-
ties, and mortifications—that he "confessed and
communicated almost every week!" but that he
sought "to live upon good works and good con-
duct, and not by faith;" that no one ever spoke
to him about, or directed him to, Christ as the
Saviour of sinners, as the Lamb of God that
taketh away the sins of the world. To him, a
priest of the Roman Catholic Church, well versed
in her theology, and, marvel of marvels, saying
Mass every day, all these things were un-
known.

But chance brought him in contact with an
old woman lying on her death bed. Then, for
the first time, was the truth presented to him;
when the old lady, addressing him, made con-
fession of her faith:—"If Christ had not died
for me, if He had not atoned for me, and paid my
ransom, I should, with all my good works and
pious life, have perished eternally."

This saying "astonished" the priest, we are
told; and he felt "not a little ashamed that he,
a master in Israel, knew not these things." Then
for the first time he, the priest, "got a sight of
Christ for us;" was converted to thee, to him,

novel truth that by Christ sinners are saved; and
began, amidst much opposition and persecution
to preach this anti-Romish doctrine. This in-
substance is the story of the *Witness*; and of
course the impression left, or designed to be left,
thereby on the minds of ignorant, though reli-
giously disposed Protestants, is—that it is no
where taught or insisted upon by the *Romish*
Church, that Christ is the only Saviour of sin-
ners; and that if He had not died for us, if He
had not atoned for us, and paid our ransom on
the Cross, we should all be excluded from the
kingdom of God, and under sentence of death:
and that it is taught by the same Church that
we can, and must save ourselves by our own
works, without any reference to what Christ mer-
ited or did for us. This, we suppose, is the "Word
of God" which, according to evangelical Pro-
testants, the Roman Catholic Church withholds
from the people, or denies; and it is the belief
that such is actually the case, that prompts the
protest of many honest minded, but very ill-in-
formed Protestants against Romanism.

And yet the most cursory glance at the Cat-
holic formularies, or the approved books of de-
votion most in use amongst Catholics, would
suffice to dispel this monstrous misapprehension
of Romish doctrine. Nay, if Protestants would
but bear in mind that the greater part of the
Anglican Liturgy, its Litany and its Collects,
are but translations, very beautiful translations
we admit, from the Roman Missal and Breviary,
and that therefore the doctrine as to the work of
Christ in the salvation of man, contained in the
one, is the same as that contained in the other—
they would see the absurdity, to use the mildest
form of words, of the stale calumny urged against
Romanism—that it eliminates Christ, His
work, His merits, from its system, and tends to
substitute in lieu thereof, man, man's works, and
the merits of human creatures:—and this of the
Church which in her public offices thus addresses
her Spouse, and makes profession of her faith,
"Deus Qui!"

"Oh God, who seest that we place no confidence
in any thing we do"—Collect for Sexagesima Sun-
day.

And this Collect, and hundreds of others of
precisely similar import: all asserting the same
spirit: all asserting the same doctrine—that of
ourselves we can say, think, or do, no good
thing meritorious of eternal life; that our best
actions, our most heroic sacrifices have, except
in connection with Christ, no value of their own
—our priest spoken of by the *Witness* must have
been in the habit of reciting *daily* for years.—
Every time too that he approached the Altar to
say Mass: every time that he, in the words of
the Canon after Consecration, besought the Lord
for himself, and the congregation, that He would
admit them into fellowship with the blessed in
heaven, "not in consideration of our merit,
but of Thy own gratuitous pardon through
Christ Our Lord;" every time that, smiting
upon his breast, he called for mercy on the
"Lamb of God Who taketh away the sins of
the world," or bowing down avowed himself un-
worthy that the Lord should enter under his roof
"Domine non sum dignus"—did he assert that
great doctrine, which, if evangelicals are to be
believed, the Romish Church ignores, or keeps
in the back ground; and which it is insinuated
that our priest had never so much as heard of
until it was propounded to him by a dying wo-
man. Is there, we ask, can there be assigned,
we ask, any limits to the mendacity of evan-
gelical teachers, or to the simple credulity of their
pupils? That the Romish priest, at all events
who tells such a story as that put forth in the
Witness, is a liar, all must admit—for he cannot
be ignorant of the teachings of the Church, of
the prayers which he daily offered up; and yet
every converted priest tells the same story, to
wit—that he renounced Romanism, because he
taught that men must be saved wholly by their own
works, and did not teach that Christ was our sole
Saviour and Redeemer.

To be loved, the doctrines of the Roman Cat-
holic Church need but to be known; but known,
not as they are given to the Protestant world in
second hand, garbled quotations, dislocated or
divorced from their context; but as they are to
be found, living, and glowing with divine wisdom,
and divine truth, and divine charity in her own
formularies, liturgies and authorised books of
devotion. Were the most prejudiced Protest-
ant, for instance, but to read the Roman Missal,
bearing in mind too that the Liturgy of the Cat-
holic Church is a *daily* liturgy, that the prayers
therein given are *daily* recited by the priest—he
would at all events abandon his monstrous
prejudice, that the Romish Church keeps Christ
and His merits, His death and His atonement
for sin, in the back ground, or concealed from
her people; he would be forced to confess that
in the Mass, her daily service, she ever preaches
one and the same doctrine as that explicitly laid
down in the Catechism of the Council of
Trent:—

"Of himself the sinner is totally incapable of mak-
ing satisfaction; we must therefore fly to the divine
mercy; and as justice, of which God is most
tenuous, is an equal and corresponding attribute to
mercy, we must have recourse to prayer, and to the
advocacy of the passion of Christ, without which,
no one ever obtained the pardon of sin; from which,
as from its source, flow all the force and efficacy of

satisfaction. Such is the value of the price paid by
Christ Our Lord on the Cross, and communicated to
us through the Sacraments received either actually,
or in desire, that it obtains and accomplishes for us
the pardon of our sins."—Cat. Council of Trent, on
the Lord's Prayer.

Will the *Witness* please take note of this,
ere he again presume to write against Romish
doctrine.

GARIBALDI'S TOUR.—Garibaldi, says a Florence
letter of March 18, continues his progress. He was
at Milan yesterday, and reached Turin at 11 last
night. His latest prank, committed at Verona on the
11th, and exultingly related by the *Avanguardia*, the
new organ of the Left, will hardly increase his pre-
stige. It appears that on arriving at the station a
child was presented to him by its parents to be bat-
tized. He accepted the office. "I baptize thee," he
said, "in the name of God and of the legislator Jesus;
may thou become an apostle of truth. Love thy
neighbor; assist the unfortunate; be strong to com-
bat the tyrants of the conscience and of body; be
worthy of the brave Obassini, whose name I gave to
thee; adieu!" The crowd frantically applauded.—
Garibaldi was much affected by the enthusiastic re-
ception he met with at Bologna. Asked whether he
would return thither, he said that if he did so he
should think he was returning to the bosom of his
family.

DR. FULLER'S GREAT CHANGE.—However
Dr. Fuller and the Orangemen of Toronto may
congratulate themselves upon "the Great Change
in Italy," economists and moralists will hardly
join in their gratulations. The weakening of
Catholic influence may, in the estimation of True
Bluesism cover a multitude of sins; but national
bankruptcy and utter demoralization can hardly
be atoned for, even by "the downfall of the
Papacy." Supposing for a moment Priestcraft
to be wholly the monster it is represented, surely,
it did its work better and cheaper and more
mildly than the present model regime. In the
simple matter of prisons and prisoners (the
crowning accusation of Liberalism against Im-
perialism) the advantage to our mind appears
decidedly upon the imperial side of the ledger.
Doubtless Mr. Gladstone—the Don Quixote of
the Bourbon windmills—is at this moment shut
out from the continental world by the discordant
din of Insular Reform, but we may vain hope,
that in the first moment of repose the voice of
upwards of 70,000 prisoners booming over the
Alps, and breaking with its profane wailings the
sacred stillness of their eternal snows, will pen-
etrate across the fertile plains of France, even to
the frescoed walls of St. Stephens to arouse him
to action. Time was, when the voice of one
man (Pierio) sufficed to stir him, but in those
days the sound travelled through the pure still
air of Imperialism; now the thunder of 70,000
human voices rumbling through the disturbed
electric atmosphere of liberalism is impotent to
move. Shocked was the pious mind of the Eng-
lish Liberal by the bare mention of torture in
Bourbon prisons; but "filthy and disgusting food"
—"poisoned wine"—"feathered limbs"—"marks
of torture on the body," all this in Liberal prisons
proved and admitted by a Florence tribunal, have
not yet had time to penetrate the exclusiveness
of his liberalism. Seventeen million francs in
seven years!—five and a-half millions sterling!—
almost double the entire revenue of the Grand
Duchy of Tuscany, expended on the bagnios and
prisons of a United Italy!—that United Italy
not comprising Venice, or the Duchy of Man-
tua! Surely Priestcraft with all its power, real
and imaginary, never was equal to this.

But it is in its religious aspect, that "the
great change" is most apparent and appalling. If
there be aught of truth of reverence and of great-
ness in Christianity, it should not certainly be
assailed in its very essence. Garibaldi's Baptism
is simply the refinement of impiety—a refinement
of which the Italian mind under "the great
change" could alone be capable. And what a
state of morals does this baptism reveal! Blas-
phemy unrepented in the glare of noon day, in
open market-place, before the assembled thou-
sands! Blasphemy in high places, amidst the
noble, the educated the refined! Blasphemy
carried to a degree of refinement never before
dreamed of by the Christian mind. The parents
of the child baptised—the self-ordained Arch-
Priest of Liberty in his vestment of blood—the
cortege of this raving patriot—the assembled
crowds of Verona, all partaking by act assent, or
by silence in this huge blasphemy. The cables
of revealed religion may have been severed in
Italy by too rude a storm—but Protestant min-
isters have surely small reason for gratulation, in
beholding the noble vessel thus drifting into
Infidelity. Man has indeed the power to destroy,
but God alone can create. It will therefore be
but small cause for rejoicing, when the noble
fabric of Catholicity, which has protected Italy
from Goth and Vandal, and made her all she ever
was or will be, shall be razed to the ground, to
flod that it is at all times easier to walk round
Jerusalem for the destruction of its battlements,
than to rebuild.

SACERDOS.

The Sisters of Providence have published a
report of their collection made on the recom-
mendation of His Lordship the Bishop of the
Diocese amongst all classes of our citizens.—
The proceeds amount at this date, to \$5,920, for
which the Sisters return their thanks to a gen-
erous public, both to individuals, and to the public
institutions that have nobly contributed. The
Sisters are about to carry on their good work in
the rural districts of the diocese of Montreal.

WHAT DO THEY WANT NEXT?—We know
not what to make of the Liberals or Protestant
Reformers of Upper Canada. One would have
naturally expected that the Union Bill just
passed would have stopped their mouths, and
silenced their clamors for a season at least.—
They have got all that they were wont to ask
for, and still they ask for more; "Give, Give"
is still the burden of their song. They have
got absolute control over their local affairs;
they have got Representation by Population, and
consequently a decided ascendancy in the Cen-
tral Legislature—and yet are they not satisfied.
They are still holding meetings, and laying down
platforms, and passing resolutions, and girding up
their loins, and Lord knows what not besides,
as if they were the most ill-used and oppressed
people on the face of the earth. They are
indeed a "queer lot." Just look at this, which
we copy from their organ the *Toronto Globe* of
the 26th inst.

Mr. Scoble, M. P. P., is the speaker; the
place, West Elgin; the cause of the gathering,
a meeting of Reformers or Liberals to take pre-
liminary measures for the coming elections.—
When then thus Scoble:—

"You may ask me, what are the prominent
question to engage the attention of the Reform party
in the coming contest?"—(A very natural question
indeed.) "Representation by Population is at rest;
Sectarian Schools have in some way been opened up,
and I anticipate trouble on that question. What
then is to be the new policy? Are we to adopt a
'no party cry.' No; most assuredly no. The po-
litical Millennium has not yet come, and Liberals have
not yet accomplished all the great objects of the party."
(The italics are our own)—"Cheers." So far then as
I can discover, the functions of the Liberal party
are: 1st. to advocate and enlarge the civil, po-
litical, and religious rights of the people, to the utmost
extent compatible with good government."

We will pause here, and draw breath, for our
astoundedness is great, at the impudence, at the
want of reticence on the part of this good Mr.
Scoble; at the premature betrayal that he makes
of the policy of himself, and his friends, and of
the uses to which they intend to apply their newly
obtained political ascendancy in the Legislature.

(1.) They—"the Liberals," so he assures us,
and we believe him,—have not yet accom-
plished all the great objects of the party."

(2.) Their functions are to advance and en-
large the civil, political, and religious rights of
the people.

(3.) Therefore there are certain "rights" in
matter of religion which the Liberals claim for
the people, but which in Upper Canada, at all
events have not yet been realized.

What then are these "Religious Rights," of
which hitherto the Liberals, or Protestant Re-
formers of U. Canada, have been, and still are
deprived?

They can worship God as they please; and for
that matter, they are free, in so far as man's laws
can leave them free, not to worship God at all,
or to worship the other party if that please them
better. They can not be compelled, directly or
indirectly, to contribute one cent towards the
maintenance of any form of religion: no religious
disabilities of any kind, legal or social, exist for
Protestants in Upper Canada. What then are
these Religious Rights—the vindication of which
it is one of the functions of the Upper Canadian
Liberals, in the new legislature, to accomplish?

Having no burdens to bear on their own
shoulders, there is but one grievance but one
restraint upon the exercise of their "Religious
Rights," of which Mr. Scoble, and his party can
complain. They cannot, and herein lies the gist
of the matter, they cannot legally, at all events,
impose burdens upon the Catholic minority: they
cannot at present interfere with, or curtail the
full exercise and development of the Catholic
Church; they cannot make of her Ministers, tools
of the State, to withhold or administer the Sacra-
ments at the behest of the civil magistrate: they
have not yet accomplished the great object of all
Liberal statesmen, that of asserting the supre-
macy of the State over the Church. This is
what galls them, and hence these tears. So long
as Mordecai salute him not, so long is the heart
of Haman sad and troubled with him; so long
will he not refrain from asserting his "rights"
as he deems them, over the disrespectful, and
contumacious servant of a Lord, greater than
Haman's master. All else may go well with the
would be persecutor; his ambition may seem to
be satisfied: the robe of gold and scarlet for the
man whom the King delighteth to honor, may ap-
pear to be actually within his grasp; but until he
shall have "put down" Mordecai, he feels that
his functions "have not yet been accomplished." So
is it with our good Mr. Scoble, and his friend's
the Liberals, or Protestant Reformers of Upper
Canada. They have got all they asked for, and
all that apparently, their hearts desired. Their
political ascendancy is assured to them: but so
long as a contumacious Church is able to assert
its independence of them, and pursues its career
calmly, indifferently, as if there were no Hamans,
no Carours, no George Browns, no Scobles, no
"Jacks in Office" big or little, in creation—so
long are their hearts full of bitterness, and still
they feel that one great object of Liberalism re-
mains yet unaccomplished.

The following gentlemen have kindly consented to
act as agents for the *True Witness* in the undermen-
tioned localities:—

Mr. P. McEoy for Wolfe Island.
Mr. Timothy Sullivan, for Fergusons Falls and
vicinity.
Mr. James McOmra for Burnstown and vicinity.

La Minerve learns that Mr. Dion has sold his fire
alarm apparatus patent to a person in the United
States for the handsome sum of \$34,000.

Quebec Mercury says: It is expected that the
Cabinet will assemble in Montreal or Ottawa on the
24th inst., to consider among other matters the action
to be taken by the Executive in regard to the ap-
plication for the commutation of the sentence of death,
passed upon Provencher at Sorel for poisoning.