

The True Witness.

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

MONTREAL, FRIDAY, OCTOBER 21.

ECCLESIASTICAL CALENDAR.

OCTOBER—1864.

Friday, 21—St. Hilarión, Ab.
Saturday, 22—Of Immaculate Conception.
Sunday, 23—Twenty Third after Pentecost. Patronage of B.V.M.
Monday, 24—St. Raphael, Arch.
Tuesday, 25—SS. Chrysa. and Daric, M.M.
Wednesday, 26—St. Evaristus, P.M.
Thursday 27—Vig. of SS. Simon and Jude, A.P.

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

Saturday, 22—Recollet Church, Montreal.
Monday, 24—St. Luke.
Wednesday, 26—St. Beatrix.]

We have been honored by instructions to publish the annexed in the TRUE WITNESS:—

An extract from a Circular of His Lordship, the Bishop of Montreal, to the Reverend Clergy of his Diocese.

PATRONAGE OF ST. JOSEPH, }
Sept. 15th, 1864.

"We authorize by the Present, the Sisters of Charity established at Ottawa to collect in the City and country places of this Diocese, in the churches, as well as through the city, in order to help them to finish their Hospital. We recommend them in a particular manner to the benevolent charity of our Diocesans, who are all interested in the success of this important undertaking; because in the first place it will highly honor the Catholic Religion; and in the second because our young chancy-men will find in the said Hospital whilst passing through Ottawa, compassionate Mothers, who will lavish on them the most charitable care whilst suffering from diseases contracted in the chancies.

"Besides this Hospital was commenced under the kind Patronage of a Bishop who has rendered, and still renders great services to this Diocese, by the assiduous care he takes of our raftsmen and travellers, personally, and by his zealous Missionaries.

"This holy and great work merits specially our most lively sympathy, as it was undertaken by a pious Community originally from Montreal, and which should be our glory on account of the important services which it renders to our Religion in a city where the wants will grow in proportion with its new position.

"As it will be almost impossible for the two Sisters named to make this collection, to follow me through all the parishes I visit, I would recommend you to spare them such fatigue by collecting yourself, or by having it made by some Sisters of Charity of your parish, or those of the vicinity, or by other persons of your choice.

"I am sure you will exert all your zeal in favor of those good young raftsmen who ought to engage all our interest, more especially since they have become so orderly in their conduct during their passage down our rivers. This marked improvement all know, is due to the Missions of the Oblates Fathers amongst the Chantiers, and to the charity of the good Grey Nuns in their Hospital.

I am most cordially, Sir,
Your devoted Servant,
† Ic., Evêque de Montreal.

NEWS OF THE WEEK

Although there has been no renewal of the riots at Turin, there exist amongst the liberal or revolutionary party throughout the Italian Peninsula a profound sentiment of dissatisfaction with the Treaty lately concluded betwixt Louis Napoleon and Victor Emmanuel, and a feeling of bitter hostility towards the latter for having agreed to waive his pretensions to Rome as the capital of his new kingdom. Instead of armed outrages however we have constitutional agitation, public meetings, and manifestoes, through which the malcontents make their grievances public, and hope to influence their rulers. At Turin meetings have been held, in which a remonstrance was adopted reminding the government that the Piedmontese Parliament has already committed itself by proclaiming Rome as the capital of Italy, and that the transfer of the seat of government to any other city signifies the renunciation of Rome, and consequently of an Italian Kingdom. At Naples a large meeting in which liberals of all shades took part was held on the 28th ult. There was no rioting; but a firm determination to insist upon Rome and Vene-

tia was displayed, and resolutions to the same effect were passed. Thus there is war betwixt Victor Emmanuel, and his subjects, and for this we certainly ought to feel grateful to the Treaty of September 15th. A new Piedmontese Ministry, with General Marmora at its head has been formed.

Could we look upon the transfer of the seat of government from Turin to Florence as anything more than a provisional or temporary arrangement, we might indeed find cause for rejoicing in the results of the late diplomacy: but we fear that the *Opinione* of Turin but too faithfully reflects the idea of Victor Emmanuel when it tells us that, "the government of the King is obliged to transport its capital to Florence as the first step on the road to Rome." Thus, notwithstanding the rejoinder of the *Memorial Diplomatique* to the effect that the *Opinione* should have said "the government changes its capital in order to show publicly and solemnly that it renounces Rome"—is we believe the plain truth of the matter, contemplated no doubt by the framers of the Convention. The Italian Liberal or revolutionary party do not yet read events in this light, and hence their hostility to the Treaty and its signers.

The Sovereign Pontiff has as yet pronounced no opinion upon this transaction, nor does it appear that his assent was so much as requested by either of the contracting parties. He will, so it is pretended, be left free to raise an army estimated at 15,000 men for his own protection against the revolutionists aided no doubt as the latter will be, effectually though secretly, by the Sardinian government; but it is pretty certain that should the Pope succeed in putting his army on a good footing and making it really efficient, it will but furnish a pretext for another outrage upon the laws of nations and public morality by the Piedmontese. The situation of the Holy Father is thus surrounded by difficulties, and his enemies all over the world, from the *London Times* down to Mr. George Brown in the *Toronto Globe* are in extacies at the prospect of his speedy downfall. Of domestic news we find nothing of interest in the English papers. The *Dublin Evening Mail* asserts as one having authority to speak that Lord Woodhouse is about to succeed the Earl of Carlisle as Lord Lieutenant of Ireland.

Gold at New York since Saturday has been quoted at 218. This of itself is a sufficient commentary on Yankee war telegrams, and official reports of brilliant victories over the rebels. More authentic than these reports are the tidings we receive of the hideous excesses of the Yankees in the Shenandoah Valley, perpetrated by orders from Grant and Sheridan. The worst acts of the vilest leaders of the French hordes of assassins in the Reign of Terror, are equalled, if not surpassed by the agents of Yankee Jacobinism. The latter, like their French prototypes spare neither sex nor age. They deliberately and wantonly destroy and burn all they cannot carry off, and by their revolting, incredible cruelty towards the old men and the women of the South, they seek to make amends for their own deficiencies in the field. For all these things there will be no doubt a fearful reckoning with the Confederates.

THE CONFERENCE AT QUEBEC.—The delegates from Canada, and the Lower Provinces have been in session during the past week; but as their proceedings have been conducted with closed doors nothing official has as yet been published with respect to their deliberations. Nevertheless we have had daily semi-official utterances from the *Globe* the organ of our Clear-Grit President of the Council, and from the *Montreal Gazette*, a paper generally suspected of speaking under Ministerial influences, and to whose statements therefore a *quasi* official importance attaches.

What we gather from these sources amounts to this: That with great unanimity the proposition that "a union of the B. N. A. Colonies is desirable," has been adopted, but that the same unanimity does not obtain as to the nature or details of the said desirable union—the general sentiment however being strongly in favor of a Legislative or Incorporating Union, with the force of guarantees for Lower Canada's peculiar institutions. We also learn that the idea of a Viceroy is favorably entertained, and that it was generally admitted that the governors or executive heads of the several local governments, should be nominated by the central government. The Quebec correspondent of the *Montreal Herald*, writing under date 13th inst., enters more into details, and assures us that the tendency of the discussions so far, is favorable "to an adjustment of the relations between the general and local governments (if these terms are properly applied)—on such terms as to circumscribe as much as possible the powers of the latter; making them little beyond municipal Corporations for the transaction of the affairs of their respective localities."—*Montreal Herald*, 15th inst.

We are the more inclined to give credit to these statements of the *Herald* because they tally exactly with what Mr. George Brown in the *Globe* of the 1st., and 8th of August last, and the *Montreal Gazette* repeatedly, have al-

ready told us on the same subject. The words of the *Globe* were at first received with incredulity and much indignation by the French Canadian press favorable to the Brown-Cartier Ministry. The *Canadien*, the *Journal de Quebec* even the *Minerve*, denounced such a scheme of Confederation as that which the *Globe* and the *Gazette* proclaimed as the scheme agreed upon by the Ministry, as ruinous to Lower Canada, as the extinction of her autonomy; they refused to believe that a scheme so utterly at variance with, rather contradictory of, the public declarations of Sir E. Tache had received or ever would receive the sanction of the French Canadian members of the Ministry; and the *Canadien* of the 26th August last concluded an indignant criticism on the statement of the *Globe*, that the Ministry had agreed to a plan which would make of the several local governments, little more than Municipal Corporations exercising only limited and delegated functions with the significant reminder: that though the French Canadian people had reposed a generous confidence in its political leaders, "if it be deceived its awakening will be terrible." It is perhaps well to refer again to the article in the *Canadien*, as we should regret to see so much good indignation evaporate. Thus spoke then our Ministerial contemporary but a few weeks ago; and we do hope that his words may find an echo in the bosoms of all Canadians:—

"If power proceed downward from the central government to the local governments, instead of proceeding upwards from the local governments to the central government, if sovereignty is inherent in the latter instead of in the States, there will be no Confederation; there will be but one sole power delegating some of its secondary attributes to provincial municipalities, completely subject to its will, and subdued by its omnipotence.

"If Mr. Brown or others, dream of imposing on us a Legislative Union of all the Provinces, let them spare us their hypocrisies, and let them not try to make us accept a virtual Legislative Union, under the name of Confederation."—*Canadien*, Aug. 26th, 1864.

Brave words these! will they be followed by as brave deeds? Time will soon show; for it is now a moral certainty, that the scheme which the *Globe* announced as the scheme agreed to by the Ministry; which the *Montreal Gazette* advocates; which the *Journal de Quebec* of the 6th ult. denounces as 'an expensive tyranny, which whilst oppressing would beggar us'; which the *Courier du Canada*, the *Canadien* and even the *Minerve* unite in condemning—is the only scheme that has any chance of finding favor in the eyes of Mr. George Brown; and is one which will be imposed upon us if we do not speedily awake from our apathy, and postpone the interests of party to those of our country, and of our religion.

In the hints, or semi-official utterances as to the proceedings of the Conference, we can find no allusion to the all important question of the 'Double Majority'; no information as to whether the principle is to be applied in the Canadian Legislature to any project of "constitutional changes" that the Ministry may lay before it. This question is nevertheless to Lower Canada a vital question; for if the "Double Majority" be not by the Lower Canadian section of the Ministry insisted on as a condition *sine qua non*, it is evident that Lower Canada is without a voice in determining her future; and that the Upper Canadians, aided by two or more votes from this Province, have it in their power to impose on us the most odious political changes, in spite of all that Lower Canadian representatives can say or do. The people of Lower Canada should see to this in time; and with one voice should call upon the Ministers whom they have honored with their confidence to take a resolute stand, no matter what the consequence, upon this vital question of the "double majority."

The little Province of Prince Edward Island, with its 81,000 of a population, will have an absolute voice, to affirm or reject any propositions that may be made affecting its future relations with the other British North American Provinces. Is it just, will the people of this Province tolerate, that the same opportunity to determine their future shall not be given to 1,111,000 of Lower Canada, as is given to the 81,000 of Prince Edward Island?

CONSECRATION.—On Monday last the new and handsome chapel of the *Grand Séminaire* was consecrated to the service of the Living God. The office was performed by His Lordship the Bishop of St. Hyacinthe, after which Pontifical High Mass was celebrated by His Lordship the Bishop of Hamilton. In the afternoon there were Vespers and Benediction of the Blessed Sacrament.

Montreal has been honored during the past week with a visit from the greater part of the Bishops of the Ecclesiastical Province of Quebec. On Monday evening their Lordships proceeded to Three Rivers, there to celebrate the twelfth anniversary of the Consecration of the Bishop of that Diocese, and the fiftieth anniversary of his Priesthood.

RECEPTION.—Was received into the One Holy Catholic and Apostolic Church on Thursday the 13th, in the Chapel of the Providence Convent of this City by the Rev. M. Fabre, of the Canons of the Cathedral, Edward Clarence Frazer of New York City.

ANGLICAN DIFFICULTIES.—The troubles of Anglicanism are not purely dogmatic, but are moral as well. It is not only a Colenso, or one of the now famous seven, who disturbs the peace of the Government Israel by untimely speculations as to the meaning and extent of Inspiration, the origin of the Pentateuch, and the credibility of the miracles, or supernatural element in the Bible; but even staid dignitaries of the Church, men who abhor speculation, and who care not to bother themselves or the sheep of their pastures with mysteries, and dogmas, and such like extravagances of the middle ages—by their conduct, by their peculiar domestic relations, and their disregard for the common deficiencies of life are provoking controversy, and apparently precipitating a rupture betwixt all that is Christian in the Establishment, and the State its creator. Thus the matter stands.

There is to be held in the course of the current month of October a meeting or Congress of Anglican dignitaries, at Bristol; and of this Congress the Rev. Dr. Elliot, Dean of Bristol, had been named one of the Vice-Presidents. But this nomination gravely offended some of his brethren, more particularly Archdeacon Denison, another Vice-President of the Congress—in that it seems that the Very Rev. Dean of Bristol has lately availed himself of the provisions of the English Divorce Law, and has taken unto himself as wife, a person whose name figured a short time ago in Sir Cresswell Cresswell's Court, and whose real husband is still living. The Dean in short having allied himself with a divorcee, is, according to the ancient doctrine of the Anglican sect as well as of the Catholic Church, living in a state of open but legalised adultery; and in consequence the more conscientious members of his sect, who do not believe that an Act of Imperial Parliament can annul, or make of none effect, the law of Christ, decline holding intercourse with their peccant brother, the Very Rev. Dean of Bristol.

A newspaper controversy has thereupon broken out. Archdeacon Denison publicly addresses the Bishop of Gloucester and Bristol, stating that the Dean of Bristol having put himself in a position "irreconcilable with the law of the Church, though it be not only allowed but sanctioned by the law of the land"—he, Archdeacon Denison has withdrawn his name from the list of Vice-Presidents of the approaching "Church Congress." He says:—

"Under these circumstances, I have withdrawn my name; having special regard to the fact that the point at issue in this painful matter is, whether the law of the Church is to be regarded by Churchmen as of no authority, so soon as it ceases to be in accordance with the laws of the land, or whether it is to be regarded as having under such condition the same binding authority as before."

This letter having been made public, the Dean of Bristol publicly replies; not denying the soft impeachment, but rather professing his readiness to vindicate his conduct, in living in a state of concubinage with a married woman.—At the same time, feeling no doubt that his position is a delicate one, that his connection with a divorcee is somewhat open to criticism, he also resigns his nomination as Vice-President, and withdraws from the Congress altogether.

This is a very pretty quarrel as it stands, and contains within it the germs of a controversy, as long, as animated, and as important as that which growing out of the publication of *Essays and Reviews*, has only just been terminated by the verdict of the Judicial Committee of the Privy Council. The issue, however, if the point raised by Archdeacon Denison come before the Courts cannot be doubtful. The law of Christian marriage given by Christ Himself may have been once the law of the Church of England, as it is, as it ever has been, and ever will be, the law of the Catholic Church. "Whom God hath joined together let not man put asunder." But the State, or Imperial Parliament, has seen fit to repeal this divine law; and has given power and commandment to its judges to declare and pronounce to suitors, male and female before their Courts, being guilty of adultery or other uncleanness, that they are absolved from their marriage vows, and that in their case the law of God has been set aside. As the creature of the State, as the "Church as by Law Established," the Church of England can plead no higher law than that of the Imperial Parliament; and though Archdeacon Denison may be able easily to show that the Dean of Bristol has grossly violated divine law, and the fundamental principles of Christian morality; that his alliance with a divorcee is a scandal upon his Christian profession, and the sacred ministry which as a so-called priest in Christ's Church he pretends to exercise—it is vain for him to expect to obtain a verdict against the law-living dignitary of the Anglican Establishment.

Archdeacon Denison is no doubt right in so far as he goes, but he does not go far enough.—He was a Christian before he was a member, or an office-bearer of the Anglican Establishment; and he is therefore right in refusing to communicate spiritually with one who openly and scandalously violates the law of Christian life. But the same principle which impels him to throw up his appointment of Vice-President of the Bristol "Church Congress," should also impel him to

throw up his offices of enolument in an Establishment which tolerates on the parts of its ministers conduct scandalous, and irreconcilable with the fundamental precepts of Christian morality. The law of divorce is now part and parcel of the law of the land, and therefore of the Anglican Church. Its ministers are bound to recognise, and obey it; and he whom conscientious scruples will not permit to recognise and frankly obey that law, has, and can have, no place, or logical standing ground in the Church of England as by law Established.

"THE CROWN AND THE CONFEDERATION."—Three Letters to the Hon. J. A. Macdonald. By A Backwoodsman.

We have had many letters and pamphlets on the present constitutional crisis and the political future of British North America, but none conceived in a better spirit than this little brochure by A Backwoodsman, of which the greater part appeared in the columns of the *Montreal Gazette*.

The writer is hopeful, more hopeful than our actual circumstances warrant, of seeing established in British North America a system of hereditary monarchy. A Confederation, he argues truly, need not necessarily be democratic; for kingdoms, and oligarchies can confederate, if they be so minded, as well as republics; and therefore, he argues for the retention of the monarchical principle of Government in any form of union that may be adopted by the British North American Colonies. Why should it not be so? he asks; what reasons have we for fearing that monarchical principles are losing their hold on the feelings of the people of this Continent, still subjects of Queen Victoria.

We respect the writer's motives, and heartily sympathise with A Backwoodsman in his loyalty, and his attachment to the principles of hereditary monarchy; but the reply to the questions which he asks, and unfortunately only too true a reply, is to be found in his own words. He tells us at p. 15, and tells us truly, that in Canada,—

"for many years, the power of the Crown has diminished, is diminishing, and ought to be increased."

Yes, but how? Why has the power of the Crown for many years been on the decline in Canada? for this effect must come by cause—from some force operating either from within, or from without; from something in our actual social condition, or from something alien to that condition, and imposed on us by a power *ab extra*, which as yet we have been too weak to resist.

But for these many years Canada has been left perfectly free to develop and work out her own political life. That political life is the natural outgrowth of her social life; and anything remarkable in the former, whether for good or for evil, is essentially of Canadian origin, and is infallibly indicative of the direction in which the tide of popular sentiment is setting—towards or against monarchical institutions. Unimpeded by any artificial obstacles, the flow of the current may be slow, but its direction is uniform, and by studying it we can assure ourselves with infallible certainty whether it is tending, and to what haven it will drift us. Left then to ourselves, no force *ab extra* acting upon us, and working ourselves out, as it were, we find, in the words of A Backwoodsman, "that

"for many years the power of the Crown has diminished, and is diminishing."

In other words, left to ourselves we are drifting day by day, surely even if slowly, away from that principle of hereditary monarchy which our author hopes to see restored and flourishing on our ungenial soil. Is not this a vain hope? or have we any valid reasons for believing that the causes which have brought about the steady decline of the power of the Crown in Canada shall cease to operate, and be replaced by other forces impelling in a contrary direction? A Backwoodsman adduces no reasons for such a pleasant belief, and indicates no force at present in existence likely to arrest or even deflect the strong and steady current towards democracy, and democratic institutions, whose effects he notices in the decline of the regal or monarchical power.

We know that in Lower Canada amongst the Catholic clergy and laity, probably also amongst the Anglicans, there is a strong sentiment of loyalty, and a rational attachment to monarchical institutions. But in Upper Canada the case is different; and though even there vestiges of the ancient political faith may still be found, it is not too much to say that the great mass of the people are socially and politically Yankees. How indeed could they have grown up anything else upon the mental pabulum furnished to them by Mr. George Brown and their most favored political leaders? Cross the Lines from the States into Lower Canada, and you at once find yourself in a new country, amongst a different race of people, with habits, and traditions the most dissimilar to those you have just left. Pass however from the State of New York into Upper Canada, and you will not be conscious of any change, because the social life of the people on one side of the Lakes, and that of the people on the other side, are essentially the same. The tendencies in short of Upper Canada are essentially Yan-