

The True Witness.

AND
CATHOLIC CHRONICLE,
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MONTEAL, FRIDAY, NOV. 13, 1868.

ECCLIASTICAL CALENDAR.

NOVEMBER—1868.

Friday 13—St Stanislaus Kostka C.
Saturday 14—St Didacus O.
Sunday 15—Twenty-fourth after Pentecost.
Monday 16—Of the Feria.
Tuesday 17—St Gregory Thaumaturgus B. C.
Wednesday 18—Dedication of the Basilica of the
Holy Apostles Peter and Paul.
Thursday 19—St Elizabeth W.

NEWS OF THE WEEK.

The course of revolutions never runs smooth,
and that to which at the present moment Spain
is subjected, offers no exception to the general
rule. The old government has been pulled
down, but the new one has not been built up;
and as all experience shows, it is far easier to
pull down, than to build. The job which the
leaders of the Revolution have before them—the
problem that they have undertaken to solve is—to
make a Constitution; but on what pattern, or
principle the thing is to be constructed, does not
yet fully appear. Some seem to favor the no-
tion of a respectable Constitutional, two cham-
bered monarchy, of the bourgeois type, of which,
under the rule of the Orleans branch of the Bour-
bons, the people of France had eighteen years
blessed experience. But there is a hitch—for
who is there who will accept the position of a
King of the Spaniards? Neither in England, nor
in Spain is the proposition of selecting a Sove-
reign from amongst the numerous children of
Queen Victoria, well received. France will not
accept of course a Montpensier dynasty: and so
tattered are the jealousies betwixt Portuguese
and Spaniards that neither seem much in favor
of the plan of putting the crowns of the two
kingdoms on one head. The true solution of the
difficulty would be to select the Carlist claimant
of the Crown, the legitimate King of Spain; but
this would be reaction, and counter-revolution,
for which the Spaniards are not ripe, and for
which they will not be fit until they shall have
been first purified in the flames of revolution.—
Another plan of Constitution proposed is that of
a Federal Republic: but this if adopted would
but lead to a conflict of State, and Provincial
authorities, and a civil war betwixt Spanish
Gironidists, and Spanish Jacobins. These last,
though for the moment at the bottom—for not
until the revolutionary caldron has been well
heated, and well stirred does the nastiest scum
come to the surface—will probably ere long be
in the ascendant; and a republic one, and indivi-
sible, to be succeeded by military despotism, will
in the ordinary course of events, be the form of
Constitution finally adopted. At the same time
it must be admitted that we know but little of
Spain and its people; who in so many respects
differ from those of other European countries,
that therefore the course of their political events
may also differ. The urban population are, we
fear, thoroughly corrupt; but the rural popula-
tions are we believe as well as hope, still in a
great measure Catholic, and in Spain fortu-
nately there is no city which exercises the
influence that Paris exercises over France—of
which it can be said, "it is Spain."

In Great Britain public attention is divided
betwixt the coming elections, and the doings
of the Ritualists. The general feeling seems to be
that Mr. Gladstone will have a good working
majority at his command in the next Parliament,
and that a Ministry under his leadership, and of
which Mr. Bright will form a member, will be
formed.

All is quiet on the Continent of Europe—
though the war rumors have not entirely sub-
sided. There can be no doubt that events in
Spain have greatly modified the French Empe-
ror's policy, and compelled him to postpone the
execution of any hostile designs that he may have
entertained against Prussia. At Rome great
preparations are being made for the coming
Ecumenical Council.

The Presidential elections in the U. States
have resulted, as from the first it was antici-
pated that they would, in the triumph of the
republican party, and the election of General
Grant as President. There seems to have been a
financial panic in New York, about the end of

last week, and further difficulties in the money
market, are by some anticipated.

His Excellency the Governor General returns
to England in a few days. It is not certain
when his successor, Sir John Young, will ar-
rive.

A writer in the London Times attributes, and
with much show of reason, the spread of
Ritualism in the Anglican church, and the grow-
ing tendency towards Romish practices and
Romish superstitions, to the action of the gen-
tlemen who got up and took part in the pro-
ceedings of, the so-called pan-Anglican synod of
Lambeth. The writer thus states his case, and
really it is not a bad one:—

It.—While cordially agreeing with the remarks
that have appeared in your columns regarding the
impropriety of the Ritualistic divines carrying out
their system within the pale of the Protestant Estab-
lishment, permit me to point out that they have some
reason to complain of their bishops turning round
on them—at least, of those who attended the Lambeth
convention doing so. That assembly indited an
epistle to the 'Holy Orthodox Churches' (the East-
ern), holding out to them the right hand of fellow-
ship, which they ostentatiously refused to their own
Protestant brethren at home, in Scotland, or the Con-
tinent. Now, what are these Oriental Churches? Why,
just what the Ritualists claim to be—Roman
Catholics without the Pope or Rome; the doctrine of
the two Churches on invocation of saints, the sacrifice
of the Mass, priestly absolution, and the seven sacra-
ments are identical. The ceremonial is similar, the
Oriental being the more elaborate of the two.

These Orientals, the Anglican Bishops in Synod
assembled treated as orthodox, and the Ritualists im-
mediately said,—we may now go on our way rejoicing.
If the cultus of the Blessed Virgin is correct at Con-
stantinople, it cannot be heretical in the New Out.
If the Host may be adored at Moscow, why not at
Brighton? If auricular confession may be systemati-
cally enforced in Russia, why not at St. Alban's Hol-
born?

I do not for one moment suppose that the great
mass of the bishops had any idea of encouraging the
Ritualists; but I maintain that by assisting at the
unauthorized if not illegal assembly at Lambeth, they
did more to the growth of a bastard and unprotestant
sacerdotalism in the Church of England, than they
will undo in a whole library of ineffectual charges
and impotent inhibitions.

This shows how dangerous it is for members of
a sect essentially Protestant, as is the Anglican
church, to play at Catholicity: this shows how
absurd is the notion of a union of any kind be-
twixt that body, and the Greeks and other
schismatics with whom the gentlemen assembled
at Lambeth were guilty of coquetting, in the ex-
pectation, we suppose, of getting in return a re-
cognition of their pretended Orders.

The Anglican church is Protestant, or it is
nothing. It has no standing ground, no con-
ceivable reason for being, if the distinctive Catho-
lic doctrines of Transubstantiation, Invoca-
tion of Saints, be not idolatry; if the doctrine
of the sacrifice of the Mass be not a fable cunningly
devised by Satan; and if Confession and
Priestly Absolution be not a spare of the devil.
But all these doctrines, against which the Angli-
can church formally and energetically protests,
are as much the characteristic doctrines of those
Oriental Communities to whom the Fathers of the
Lambeth pan-Anglican Synod ostentatiously held
out the right hand of fellowship, and whom they
recognised as true and living members of Christ's
mystic body, as they are the doctrines of the Romish
Church, which because of them, is held by
Protestants to be steeped in soul-destroying idolatry.
Were the union, so much desired by the
Anglican gentlemen at Lambeth, to be consum-
mated, they would be in communion with men
who worship the consecrated Host with the
worship of Latria; who offer it to the Eternal
God as an all sufficient propitiation for the living
and the dead; who invoke the intercession of
the Saints; and who pay to her whom they ad-
dress as the Mother of God, honors, not inferior
to those paid to her by blinded Romish Mariolaters.
How then could they under such cir-
cumstances reproach their Anglican brethren
with holding similar doctrines, using similar
language, and indulging in a like ritual? And since
the Lambeth Fathers desire this Union, they
must even now confess—either that they seek for
union with, acknowledge as brethren, and hold
out the right hand of fellowship to, men who are
idolaters; or else they must admit that the doc-
trines and usages of the schismatic Orientals are
in accordance with the truths of Christianity; and
that therefore the Ritualists who profess the
same doctrines, and imitate those usages, are
good ministers, faithful servants of Christ.

The Lambeth gentlemen have thus put them-
selves in a false position, and rendered ineffectual
their charges against the Ritualists. They are
in a false position, because they are exposed to
two different influences, one always pulling in the
opposite direction to the other. They call them-
selves Bishops, boast that they have Apostolic
succession, and flatter themselves that in conse-
quence they are invested with certain spiritual
graces which no non-episcopal community can lay
claims to. These pretensions, though very ab-
surd, naturally attract them to those Episcopal
communities of the legitimacy of whose Apos-
tolic succession there never have been any doubts,
in spite of the ineradicable differences of doctrine
betwixt them. On the other hand, as Pro-
testants, they are attracted towards the non-
Episcopal sects, the Presbyterians, Method-
ists, and Dissenters generally, betwixt whom
and Anglicans there is a close doctrinal
affinity; but whom they cannot recognise as
"branches"—to whom they cannot hold out
the right hand of fellowship, without admitting, by

implication at least, that Apostolic succession is a
humbug, that their Orders are naught, and that
Episcopal laying on of hands confers no special
grace; no spiritual character. Thus it happens
that to uphold the dignity of their Orders, Angli-
can Bishops yield to the attraction of the
Communities which have undoubted valid Orders,
though their doctrines are identical with those of
Rome: whilst to maintain the Protestant char-
acter of their church, and to justify their rebel-
lion against Rome, they are compelled to de-
nounce the doctrines which distinguish Rome from
the other Protestant sects of the Empire. Thus
drawn, now to the right, now to the left, by two
forces equally attractive, the poor men unde-
cided how to act, forcibly remind us of the ass
celebrated in fable, who died of hunger betwixt
two bundles of hay.

RATIONAL BELIEF.—The Times' Madrid
correspondent discusses the chances of convert-
ing the Spaniards into Protestants. That this
may be done, he of course admits; but the Pro-
testantized Spaniard will certainly not be a
Christian.

The Spaniard, says the writer in the Times,
—and the same holds perfectly and invariably
true of all Catholics, whether French or Irish,
Italian or Canadian,—“is a Catholic or he is
nothing.” And again:—

Nothing is easier than to turn a Spaniard into a
thorough infidel; but to stop him at some half way
of rational belief is an utter impossibility.—Times
Cor.

If his mind rejects the Catholic dogma, he has
generally gone in the opposite direction much be-
yond the Reformed Churches, and would sooner
acquiesce in the old traditions and observances,
keeping his philosophy as an esoteric creed, than
make a move to the mere half way house of Protes-
tantism.—Id.

Why particularize the Spaniard however?
The Catholic will naturally ask, since the
“half way” house of “rational belief” offers no
accommodation for either man or beast. Indeed
what is, or what can be a “rational belief,” but
simple rationalism? a belief based exclusively
upon reason, as opposed to authority, or revela-
tion; for all revelation supposes an authority
propounding, and a dogma transcending reason,
as propounded.

Protestantism is indeed an attempted ‘half-
way’ stopping place betwixt Romanism, and
infidelity or rationalism; but in so far as Pro-
testantism has retained any shreds or patches of
Christianity, or distinctive Christian dogma, it is
not one whit more of a “rational belief” than is
Romanism. It is, for instance, no more a rati-
onal belief, or in accordance with the dictates
of reason to believe, that some eighteen cen-
turies and a half ago, in Judæa, a person called
Jesus was conceived of the Holy Ghost and born
of a virgin, than it is to believe that the mother
of Jesus was herself conceived free from all taint
of original sin; it is no more rational to believe
that the same person Jesus made atonement for
sinners, and reconciled them with God, than it is
to believe that sinners at the present day on
earth, may be greatly assisted in their several
necessities, spiritual and temporal, by the prayers
of saints in heaven. All the dogmas of Christ-
ianity, whether they be those which are spoken
of as distinctively Romish, or whether they be
dogmas which Protestant sects call fundamen-
tal—alike transcend human reason, and are, therefore,
the subject matter of revelation. There is
nothing more or less rational in a belief in a
Trine God, than there is in a belief in Transub-
stantiation; one is just as irrational as the other.
The Spaniard, as is every other Catholic, is
logical and consistent. If he accept reason as
the sole arbiter on questions in the religious
order; and as reason, a mere natural faculty, is
incompetent to adjudicate in the supernatural
order, he logically lapses at once into a mere rati-
onalist, and repudiates all revealed dogma, all
which distinguishes Christianity from pure natural
religion. If, however, he admit that there are
truths above reason in matters of religion, revealed
truths, to wit, or dogmas—he can see no rati-
onal grounds for rejecting some, whilst retain-
ing others. He remains, therefore, a Catholic,
and his belief is just as rational as is that of the
Protestant who boasts of his orthodoxy. To
him, belief in an infallible Church, appears quite
as rational as belief in an infallible book.

And again, what is true of Catholics holds true
of the heathen; neither can be converted to a
positive faith by Protestantism—though both
may be so acted upon by it—as to renounce or
throw off that which they formerly held. The
work of Protestantism is purely destructive: it
can pull down, but it never can build up. Here
again is a case in point, for which we are again
indebted to a correspondent of the London
Times writing from India, and on the great
moral and religious changes now taking place in
the minds of the Hindoos, who have been brought
under the influence of the Protestant missions.

These missions have not been altogether
sterile, or barren of results—we admit: they have
had the effect of persuading large classes of
Hindoos to renounce the superstitions of idolatry
as repugnant to reason. But this is all: in so
far as persuading their converts to accept Chris-
tianity as a “rational belief” they have been, by

the admission of all disinterested observers
amongst Protestants, utter failures:—

There are large classes—says the Times' corre-
spondent—like the Brambos, willing enough to give
up idolatry, but not prepared for Christianity, while
there are many cases, as in Burmah, in which Hin-
doos intermarry with Buddhists as they suppose: but
the union is not legitimate.

It is this which has called public attention to
the results of the Indian Protestant missions.—
These have given rise to a class whose members
without being Christians, are no longer Hindoos,
or Mussulman, or Budhist, or Parsee, or mem-
bers of any denomination: a class so numerous
that new legislation to legitimize their unions,
since they will not be married according to the
rites legally prescribed for the several idolatrous
bodies—has been called for:—

Mr. Maine has just proposed a brief measure to
the Legislature, under which all non-Christian natives
who object to the religious rites which constitute a
marriage according to Hindoo, Mussulman, Budhist,
Parsee and Jewish civil law, may be married before
one of our civil registrars, just like Christian Dis-
senter.—Times Cor.

And the Times' correspondent—an impartial
Protestant witness—thus sums up:—

The middle and upper strata of Hindoo society
under the direct propagation of missionaries, and
the moderate result of our rule, are seething with
new ideas, desires, and beliefs, and present a study
full of significance to the philanthropic and scientific
observer.

Thus we see, that the converted Hindoo, like
the converted Romanist, is simply a “non-
Christian.”

THE AGRICULTURAL LABORER.—Engli-
shmen are never weary of reading high moral les-
sons to benighted Papi's of all nations: to Irish-
men, to Spaniards, and Italians. Never do they
cease to hold themselves up to foreign nations as
a bright exemplar which all men would do well
to follow. Englishmen, well to do Englishmen
that is to say—have, it cannot be denied, a mighty
good conceit of themselves.

And yet a little, a very little introspection on
their part might teach them a good deal of mo-
desty: for to their astonished eyes it would re-
veal the fact that the laboring classes of Eng-
land, and more especially the rural or agricul-
tural classes, are the most hopelessly wretched of
any of whom either in ancient or modern history
there is record: more wretched, more debased
physically and morally than the poorest Irishman,
than the beggars of Spain—than the *lazzaroni*
of Naples, than the Russian serf. To find a coun-
terpart to the abject misery of the English la-
borer, the land of the “open bible” the head-
quarters of intelligence and morality, we must go
back to the days of Paganism, to the days when
the soil of Europe was cultivated by slaves urged
to labor by the lash, and the terrors of the
ergastulum.

Physically the condition of the English labor-
er is this: For wages for the support of him-
self, his wife, and children he receives in many
parts of “merrie England” from eight to nine
shillings a week. Out of this scanty pittance he
has to pay some one and six pence for the filthy
hovel in which with his wife and children, like
pigs in a sty he huddles. His food consists of
the coarsest bread, moistened in hot water, occa-
sionally, but rarely in milk; to this he may
sometimes add a trifling modicum of an unsavory
compound called by courtesy cheese, worth about
three pence a pound; whilst on great festivals,
gala days, he may perhaps in very favorable cir-
cumstances indulge in the luxury of a small piece
of bacon—but this is the exception. Hopes of
ameliorating his condition in this world he has
none.

Of his moral condition, judge from this simple
fact, established by incontrovertible evidence—
That in the foul hovels in which England's la-
borers herd, there is, as a general rule, but one
apartment, in which man, wife and children, bro-
thers and sisters, male and female, children and
adults, he promiscuously like the beasts of the
field. Shall we then marvel, that incest, infan-
ticide, and all conceivable abominations abound!
The subject is one too foul for us to dwell upon!

Be it borne in mind that these things are facts,
not the fancies of a disordered mind: that they
are published not by the enemies of Englishmen,
but by Englishmen themselves. In a word our
authority for the revolting statements above
made is a high dignitary of the Anglican Church,
Canon Girdlestone, addressing a large concourse
of English landed proprietors and farmers at a
late meeting of the British Association.

The fact, a fact for which we do not attempt
to account, is that, whilst in England, and under
the existing social order, the rich are daily be-
coming richer, the poor are daily becoming
poorer, and poorer: are daily increasing in num-
ber, and are daily becoming more hopeless and
abject in their poverty, and in their debasement
physical, moral, and intellectual. Why is this?
There is nothing like it in Ireland, though God
knows that owing to wicked laws, and the malice
of men, the physical condition of the poorer
classes in Ireland is sad enough. But in Ireland,
and in the lowest depths of Irish poverty, we do
not find the moral degradation, the brutality
which characterise the homes of England's agri-
cultural laborers. Again we are told that the
priest is the curse of Ireland, the cause of the
Catholic Irishman's poverty, of his mud cabin,
his rags, and dirt. For the sake of argument let

this bold assertion pass: but prithee tell us this—
Who is the cause of, who is responsible for, the
poverty, the filth and bestial immorality of the
Protestant agricultural laboring classes of Eng-
land, with its “open bible?” We pause for a
reply.

WATER FAMINE.—Already, and in spite of
the experience of two winters, the City is suffer-
ing from want of water. For this no conceiv-
able excuse can be urged: and it is a disgrace
to all concerned, that, after so many warnings,
and the large sums taken from their pockets, the
people of Montreal should still, regularly every
winter, be deprived of the water which they have
been compelled to pay for in advance. Were a
private company thus to deal with its customers,
thus to take their money and neglect to deliver
the goods, it would very properly be denounced as
a cheating and swindling company; and therefore
we should not be surprised to learn that, indign-
ant at the manner in which they have been so
often defrauded, and their patience exhausted, the
people had at last combined to refuse any further
payment of Water Rates in advance, to a Com-
pany, even though it be called a Corporation,
which regularly takes their money, and as regu-
larly refuses to furnish them with the goods con-
tracted and paid for.

All Saturday last the town was in a state of
literal famine. Not a drop of water was to be
had to quench one's thirst. Little children cried
in vain to their mothers for a drop of water to
moisten their parched lips. Our blessed Cor-
poration had entrusted certain repairs to a lot of
bungling nincompoops, whose work broke down
on the first trial: and this large City with all its
wealth was left exposed to the mercy of the
flames. For of course, as every one knew would
be the case, a fire broke out about ten o'clock at
night; and but for the providential circumstance
that there was not a breath of wind stirring, by
Sunday morning a great part of the City would
have been a heap of cinders. A scanty supply
of water was obtained at last: and so more by
good luck, than by good management, the flames
about midnight died out—not however before
much loss had been incurred, and much suffering
inflicted upon a class of the population least able
to encounter it. If this be the state of affairs in
the beginning of November, what may we not
expect in the months of February and March!
It is no use talking about accidents: for as they
say at sea, there is no possible excuse for acci-
dents. What are called accidents are invariably
the result of rascality, or of pig-headed stupidity,
or of culpable negligence.

We find in the selected matter of a recent
issue of the Montreal Witness, the subjoined
extraordinary story, which we lay before our
readers as a warning against the folly, the dan-
ger, and the sinfulness of, in any manner, coun-
tenancing, or encouraging those pretenders to
hyper physical powers, who as mesmerists, bio-
logists, and spiritualists trade upon the igno-
rance, and superstitious curiosity of the public:—

A SAILOR DRIVEN MAD BY A MESMERIST.—An ex-
traordinary incident occurred on Thursday night last,
showing the danger of experimenting with mesmerism.
On that evening a young sailor, who, with some
shipmates, was lodging at the Ferry Hotel, Sand-
erland, was standing at the bar, when a man named
M'Kenzie commenced some mesmeric passes, and the
young man being extremely susceptible, he was soon
in a state of coma. In this state, he was completely
at the will of the operator, and was unable to move
except by M'Kenzie's permission. Whether M'Kenzie
was unable to restore the man to consciousness or
not we cannot say. His statement is that he took
him to the open air, and he revived; but it appears
that M'Kenzie left the house, while his “subject” re-
mained in a half-conscious state for some time, and
ultimately became very ill. His comrades had to
sit up with him until three o'clock in the morning,
when he fell asleep. When roused at breakfast time,
he appeared to be still laboring under the effects of
the mysterious passes, became exceedingly excited,
and talked with all the incoherence of a person in-
sane. As the day wore on he became worse and so
dangerous that his comrades determined to take him
to Mr. Morgan's, in Monkwearmouth, for his advice.
On their attempting to enter the ferry landing, the
young sailor rushed into the water and wanted to
walk across the river. Ultimately they reached Mr.
Morgan's house to find that gentleman absent in
Scotland. On returning back the mesmerist's victim
became more and more excited, until at last he
made his escape, and after performing a number of
most extravagant actions, climbed up a spout like a
cat on to the roof of a two-storied house and walked
along the ridge, while his shipmates stood below ex-
pecting every moment he would be dashed to pieces.
It is stated that on the previous evening while work-
ing with him, M'Kenzie said he would have to go on
to the top of a house, and the influence still remaining
on the young man's mind he had obeyed the impulse.
At last he was coaxed down, but was in so dangerous
a condition that he was removed to the workhouse,
with all the appearance of insanity about him. Later
on in the evening, the police got hold of M'Kenzie
who, in the presence of Mr. Stainby, denied that he
knew anything of mesmerism; but after that gentle-
man had severely pressed him, he admitted he knew
the mode of bringing the man out, and he was sent to
the workhouse to try the effect of his curative pow-
ers upon his patient. When he got there, however, he
found that the doctor had given him a sleeping
draught, and he was not permitted to do anything
with him.—Newcastle Journal.

To be mesmerised, it is requisite that the per-
son to be operated upon, be consenting to the
absolute surrender of his own free will, as given
to him by God, to the operator, by whose will he
henceforward becomes—so the apologists of
mesmerism pretend—possessed. Now just as it
is the first duty of man to surrender, or make
sacrifice of his will to the will of God, so it is
equally his duty not to surrender it to the will of
any creature. Herein then we see the sin as
well as the folly of mesmerism. If it be what