

The True Witness.

AND
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MONTREAL, FRIDAY, NOV. 1, 1867.

ECCLIASTICAL CALENDAR.

NOVEMBER—1867.

Friday, 1—ALL SAINTS DAY.
Saturday, 2—All Souls Day.
Sunday, 3—Twenty-first after Pentecost.
Monday, 4—St. Charles Borromeo B. C.
Tuesday, 5—Of the Octave.
Wednesday, 6—Of the Octave.
Thursday, 7—Of the Octave.

NEWS OF THE WEEK.

There can be no doubt now as to the complicity between Victor Emmanuel and the Piedmontese authorities, and Garibaldi. The latter has been allowed to leave Capri, and to place himself at the head of an armed band, with which he marched upon Rome; and according to telegrams dated 26th ultimo, he had by that time arrived within a few miles of Rome, the Papal troops retiring slowly as he advanced. There should be no reason to doubt therefore, that since the Piedmontese Government has proved false to the solemn engagements of the September Convention, France will intervene in defence, not only of the rights of the Holy See, but of its own honor, pledged to the faithful carrying out of the stipulations of the celebrated Convention—and again we are told that the French fleet has got orders to proceed to Civita Vecchia.

An attempt to blow up the barracks of the Papal Zouaves at Rome, was made on the night of the 24th ultimo. This murderous scheme, which reminds one of the outrages of the Sheffield Trades Unions in England, was only partially successful. The explosion took place indeed, but no one was killed.

The Imperial Parliament is summoned to meet for the despatch of business on Tuesday, 19th instant. Amongst other reasons assigned for this proceeding is mentioned the necessity of obtaining a grant for the Abyssinian expedition.

A letter appears in the *Pall Mall Gazette* purporting to be from Kelly, the man who was rescued from the hands of the police at Manchester, in which reprisals are threatened unless the prisoners arrested on a charge of Fenianism are treated, as prisoners of war. It is also hinted that officials of the British government will be assassinated, and that the docks of London, of Liverpool and other ports will be burnt, in case the prisoners now in the hands of the authorities, charged with the murder of the policeman Brett, are dealt with according to law. The writer of the letter seems to forget that none can claim to be treated as prisoners of war except those who submit to the recognised laws of war: for those laws, if they confer certain immunities impose also peculiar obligations. Amongst these is that of publicly wearing the uniform or insignia of a belligerent, when engaged in hostile operations, or when within the enemy's lines; failing which, the combatant captured within the lines of the hostile force is liable to be hung on the nearest tree as a spy. It will be time enough for Kelly to claim the advantages of the laws of war for himself and his friends in England, when they shall have submitted themselves to its obligations; for the laws of war, if they confer certain special immunities, impose also certain obligations, failure in the observance of which makes null and void the former.

There is still much poking fun by an irreverent Protestant press at the late pan-Anglican synod. In one sense this somewhat comical meeting of a lot of respectable middle-aged gentlemen to play at Church has been productive of good: for, as we learn from the *Weekly Register*, numbers have been convinced of what a thorough sham Anglicanism is—and in consequence, a greater number of postulants for admission within the portals of the Catholic Church have presented themselves since the proceedings of the synod have been made public, than at any period since the decision of the Privy Council in the Gorham case against the fundamental Christian doctrine of Baptismal Regeneration.

The anomalous position of the Anglican bishops, and their utter impotency are well put by a London correspondent of the *Montreal Gazette*. The writer thus states the case:—

"A church should have doctrines, creeds, formularies, and processes to propound and interpret them.

All the free churches have these—why say the Bishops, should not the Church of England by law established? To which the answer of the laity is 'just because law has established? You ask us to permit you to use your endowments from the State, and to let you teach what you like—We Won't!—Englishmen have made up their minds to that.'—*Cor. of Montreal Gazette.*

Business prospects for the coming winter both in England and in Ireland are described as gloomy. The foolish and wicked combinations of the working classes known as "Trades Unions," and their efforts to raise wages above their natural level, have produced already in England, as they will produce also in Canada, their inevitable results. They have simply driven capital from England to other countries wherein it can be more profitably invested. Thus even the great branch of British industry, in which it was thought that no rival to England could be found, the iron trade, is fast falling into strangers' hands. Instead of supplying the world with the products of its mines, its forges, and its manufacturing shops, Great Britain is now dependent for much of its machinery, its engines for railroads, &c., upon foreign countries. French and Belgian artisans do the work, execute the orders, and pocket the wages which the English working classes refused, in their insane idea that thereby they could force the capitalist to give them higher rates. Now when it is too late, now when the sceptre has forever departed from their hands, English artisans begin to see and to bewail their folly. But alas! for them there is no place for repentance; they have driven away the trade on which they and their families depended, to foreign countries and it will return no more: they have frightened away the goose that laid the daily golden egg, and never again, for them and for their families, will the bird cackle, for she has taken wing, and flown away across the Channel. In Ireland too, spite of a fair harvest, there is promise of a severe winter, and of hard times for the poor.

We learn that the Queen of Hanover has been received into the Catholic Church.

LATEST FROM ROME—That there has been fighting or skirmishing between the Papal troops and brigands under the orders of Garibaldi is certain but this is all. One moment the victory is claimed for the latter, and the next message admits that the raiders had been repulsed. This was on the 27th, and by the 28th it was executed that the French expedition which left Toulon on the 26th would be at Civita Vecchia. The wildest rumours are in circulation: amongst others, one to the effect that the Crown Prince had put himself at the head of an army to resist the French, and that Victor Emmanuel had resigned. Perhaps, after all, it is but a farce that is being enacted; and just as King "honest man" and Garibaldi have been in league with one another all along, so perhaps it may turn out that the former, and Louis Napoleon from the first have had a private understanding with one another that a French expedition should be sent indeed, but too late to prevent the capture of Rome by the Italian Fenians.

To attempt even a reply to the objections urged by well meaning, but ill-informed Protestants against certain ceremonies, practices and doctrines of the Catholic Church, is a most dreary task. It is like setting to work to thresh straw that has already passed seven times beneath the flail; for not an objection is urged or can be urged to-day, but what has been urged, and responded to, scores of times already. It is impossible to say anything new on the subject, for it was long ago exhausted: and to all human appearance it is useless to reproduce the old answers, since it is not the intellect, so much, as the will of the objector that opposes the apparent obstacles to the working of divine grace, and the reception of the truth. The Catholic religion is, emphatically, the religion of the cross; and to the world at large to-day, as in the days of St. Paul, the cross is the stumbling-block, and to Protestants it is foolishness. Men want an easy pleasant road to heaven: and it shocks them to tell them, that there is no road that leads thither, other than the "King's Holy Highway of the Cross." This road seems a hard road to travel, full of precipices, rocks and thorns; and the human heart eagerly seeks for some pretence why it should be dispensed from travelling thereon.

Intellectual obstacles are not the chief impediment to the reception of Catholicity; yet though such is the case, it is well to condescend even to the removal of these feigned obstacles, so as to leave the objector without any excuse for his obstinate resistance to the grace of God striving within him. For this cause we address ourselves to reply to some of those objections which we constantly hear urged as a reason for not becoming a Catholic by those whose consciences have already been a little pricked, or disturbed by the claims of the Church to their submission.

"But"—so runs one favorite objection—"if I do so submit myself, do I not thereby make abnegation of my reason?"

This objection is as applicable to one form of revealed religion as to any other, in so far as it is an objection couched against the principle of belief upon authority. In this sense, submission to revelation implies what our Protestant objector improperly terms "abnegation of reason:" and

the objection, if valid against the Catholic religion, is valid against every form of Christianity, considered as a supernatural revelation.

The orthodox old-school Protestant, who believes any one of the mysteries of religion—say the Trinity, or the Vicarious Atonement—believes it not because his reason teaches it, but because he fancies he finds it asserted in a Book which he has been taught to look upon as the Word of God: he believes it upon the authority of that book we say—not because his reason assures him of its truth. In this matter, there is just as much "abnegation of reason" on the part of the Protestant, as of the Catholic. The one believing on the authority of a book; the other on the authority of the Church. In short, there can be no belief in, or submission to any revelation, no Faith, without "abnegation of reason" in the sense in which the Protestant objector pretends that the Catholic makes abnegation of his reason when he submits himself to the teachings of his Church. If the Protestant would but analyse his objection, he would discover that it strikes at the root of all revelation, of all supernaturalism, and leaves us nothing but a "natural religion," or Rationalism, to fall back upon.

Another objection runs thus—"The Roman Catholic Church seeks to keep the people in ignorance; because, in the first place it prohibits the reading by them of the Scriptures; and because it conducts its worship in a dead language incomprehensible to the majority of the Catholic laity."

We reply again. It is not true that the Roman Catholic Church prohibits the reading of the Scriptures by the laity: but she forbids them to make those Scriptures their rule of faith, as if they were the source of Christian knowledge. Thus what she condemns in the promiscuous circulation of those writings which she preserved, and over the purity of whose text she has ever kept jealous watch, is the error thereby implied or sought to be insinuated, that the Scriptures interpreted by private judgment are the means by which Christ Himself appointed for promulgating, and preserving in its integrity, His revelation. This is a fundamental error; for if history may be believed, Christianity was, in its inception not a Scriptural, but an Oral religion.

The second objection—that relative to the conducting of public worship in an unknown or dead language, proceeds from misconception of the nature of Catholic worship, and from the inability to appreciate what is meant by sacrifice. With Protestants, all so-called public worship is either directly or indirectly, didactic, having the worshippers, and the subjective effects to be produced upon the worshippers, for its main object. The Protestant minister's functions are simple. He ministers for God, to the people; and therefore his ministrations must all be conducted in a language intelligible to those to whom they are addressed.

But the functions of the Catholic priest, or minister, are two-fold. He ministers to the people, for God: and to God, for the people. He discharges the first of these functions, when he preaches, when he exhorts, gives instructions to his penitents in the Confessional, when he Catechises, and on many other occasions: and then of course he also ministers in a language intelligible to those to whom, he ministers—in English or in French as the necessities of the case may require. He discharges the second of his ministerial functions, or ministers to God for the people, when he approaches the altar, and offers sacrifice; and on these occasions, it is again sufficient that he minister in a language intelligible to Him to Whom he minister—that is to say, God. But it is to be presumed that God understands Latin quite as well as French or English.

So in the days of Our Lord upon earth there existed amongst the Jews, two forms or modes of worship, or divine service. One sacrificial, or addressed solely to God—the worship of the Temple: the other didactic, or mainly addressed to the people—the service of the Synagogue.—The first was conducted, or celebrated in a language as unintelligible to the Jews of the days of Christ, as is Latin or Greek to our French Canadians: and indeed, such was the nature of the Temple worship, and such the construction of the building, with its several enormous courts—that it mattered little, in so far as the people were concerned, in what language the service was celebrated. But in the Synagogue, with its didactic service, the language employed was the vulgar tongue; and the Scriptures read for the instruction of the people were regularly translated into a language intelligible to the congregation. So one language, a dead language, was employed for sacrificial or Temple worship; another, or commonly spoken language, Greek, or Syro-Chaldaic as the exigencies of locality might require, was employed in the didactic services of the Synagogue. Now the Catholic Church is heir to, and representative of both the Temple and the Synagogue, and employs in her services, sometimes the vulgar tongue, sometimes the Latin.

A third objection—though as old as the Reformation, is still constantly on the lips of our separated brethren. "The Romish doctrine of Transubstantiation is not only above, or beyond

reason, like the doctrine of the Trinity; but it is contrary to reason, because it contradicts our senses." We reply, as it has been already replied a thousand times:—

Our reason, or what Protestants here mean by reason, our senses, do not contradict the Romish doctrine of Transubstantiation, but in so far as they are competent witnesses in the premises, rather confirm it. The Romish doctrine is, that after consecration, the accidents, remain as they were before: now our senses can take cognisance of accident only, and these assure us that after consecration the accidents of bread and wine remain unchanged; thus in so far as our senses are concerned, they bear evidence to the truth of the Romish doctrine. Could they detect any difference between the consecrated, and the unconsecrated bread and wine, the Romish doctrine would be palpably false. This objection is based upon a misconception of the meaning of the term "substance;" as the objection to the use of a dead language is based upon misconception of the two-fold functions of the priests, or Catholic minister: as the objection against the restriction upon the promiscuous circulation of the Bible is based upon a misconception of the Catholic rule of faith, and a strange oblivion of the historic facts of Christianity: and as the objection about "abnegation of reason" in submitting to the authority of the Catholic Church, is based upon a latent hostility to all revelation, to all supernaturalism in Christianity. These simple considerations we offer in reply to some of the objections that have been lately proposed to us.

POPULAR FALLACIES.—One of the most prolific causes of political controversy is to be found in the different views that different men take as to the proper functions of civil government. By some it is contended that civil government should be a second providence, bound not only to leave every one of its subjects free to work out his own salvation, his own path in life, so long as he interfere not in so doing with the rights of others; but bound to furnish every man, woman, and child, with the means of earning their daily bread. "The State" or in other words, "society owes me a living" is an expression very common on the lips of those who hold these views as to the functions of government.

By the same class a government is praised or condemned according to the amount of temporal well-being to be found diffused amongst its subjects: for its members all assume that, as it is the duty of government to make provision for that well-being, so the absence of the latter is a proof that the Government has neglected its duties, or abused its functions. In the United States for instance, you shall find numbers who attribute the general material prosperity of the people before the late war and subsequent revolution, to their political institutions, or to the Constitution of the U. States: ignoring entirely the all important physical factors, or elements of that prosperity:—to wit, the extent and fertility of the territory of the U. States; their excellent climate; the numbers of their navigable rivers; the minerals such as coal, iron, &c., which lie beneath the surface of the earth. All these things to which the material prosperity of the people of the U. States is really due, are ignored, and the Constitution alone is credited with them.

So on the other hand, in Canada, we have a set of *Rouges*, and half-educated but quite unprincipled demagogues, who attribute to our peculiar political institutions the occasional distress, and consequent immigration to a more genial clime, and to a more favorable soil, of large numbers of French Canadians. They take not into account our semi-Arctic climate, our long dreary winters, our late Springs, our only communication with the Atlantic, the highway of nations, bound up with ice for six or seven months of the year: they seem all unconscious of the fact that the law which determines the flow of emigration from North to South, from the colder to the warmer regions of the earth, is as certain, and invariable in its operations as is that which makes water flow down-hill, not up hill. The Gauls, the Germanic hordes from the Elbe, and the banks of the Baltic, naturally set in a strong stream towards the South of Europe, and the fertile plains of Italy: but it would be strange indeed to see this order reversed, or a current of voluntary emigration setting north from Lombardy; or the vineyards of Gascony, to Lapland and Siberia.

For the emigration from Canada, our Colonial position and the form of Government under which we live, deserve as little to be blamed, as do the political institutions of the United States to be praised for the constant stream of immigration which they are receiving from all parts of the world. In the one case, as in the other, in the emigration from, as well as in the immigration to, we see the operation of a set of moral laws, as constant and inflexible in their operation as any physical laws, and with which it is in vain for the governor or the legislator to attempt even to contend. Pressure upon the means of subsistence promotes emigration from the thickly peopled country, where there is a lack of unoccupied land, to the fertile, but sparsely inhabited country which has land in abundance to dispose of.

In the one case labor is redundant, and land is scarce: in the other there is a redundancy of, or maximum of land, and a minimum of labor. The economic laws of "supply and demand" are ever at work, to bring about an equilibrium, by transferring the surplus labor of one country, to another in which it is more in request: just as the same laws promote the exportation of cereals from the country producing them in excess of the number of mouths it has to feed, to other countries where bread is scarce, but consumers of bread abound. In short, it is as silly to cry out against the emigration from the thickly peopled countries of the Old World to America, as it would be to denounce the shipments of wheat and flour from New York to the London and Liverpool markets.—One is as much the effect of economic law as is the other.

Whether the United States be the home of his predilection; or whether the intending emigrant direct his steps towards the British Colonies of North America, or to those of Australasia, the very last thing that he troubles himself about, and that which has the slightest influence on his motions, is "political institutions." His choice is invariably determined by quite other considerations; by his means, or the amount of capital at his disposal; by the accounts that he has received of the soil and climate of the several rival claimants; by the fact, perhaps, that in one country he has relations, friends, or acquaintances, and none in the other; by the length and expense of the voyage; in a word, by anything and everything except forms of Government, and Constitutions. So also it is with his future success and happiness. Of all the elements of which there are composed, the slightest—so slight as to be almost inappreciable—are those which are dependent upon Government, and political institutions. Honesty, industry and sobriety in the moral order;—in the physical order, a genial climate, abundance of cheap and fertile land, with constant and easy access to a market—and in the political order, non-interference, are all that are requisite to ensure to the settler, as a general rule, all the necessities of life, and everything upon which his material well-being depends. And so it is everywhere. The longer a man lives, and the more extensive his experience, the more firm will be his conviction, that little, very little indeed of his success or of his failure, of his wealth or of his poverty, of his happiness, or of his distress is in any manner due, or justly attributable to his government, to the laws, or to the political institutions under which he lives; and that it is as absurd to blame the latter in any manner for his misfortunes, as it would be to give them credit for his abundant harvests, or for the number of inches of rain-fall in the course of the year.

Every man is, and must be the architect of his own fortunes. All that he has the right to ask of Government is, that it shall leave him alone, free to exercise his talents, and his industry, his capital and his labor, as it shall please him to do, so long as, in so doing, he interfere not with the equal rights of his neighbors. Active assistance from the Government no man has a right to expect. In short, the less a Government governs, and the more it leaves to individual enterprise, the better, both for its own stability, and for the interests both of the community, and of the several individuals of whom that community, is composed.

In this age when *communistic* doctrines are so generally and zealously preached; when trading patriots, when mercenary political charlatans of every hue, are busy circulating the monstrous notions that if bread is dear, if grass is scarce, if the crops fail, if wages are low, and employment hard to find—the fault lies with the Government and with the laws of the country—it is well to assert boldly the principles of *Individualism*, the opposite or antidote to that of *Communism*. It is important, because the principle of the latter are being spread everywhere, even on this Continent, and are fermenting with fearful rapidity. Your unprincipled demagogue is sure to find some fools to believe him, and to cheer him, when he tells the gaping crowd, that their poverty, that their many hardships are due, not to their own improvidence, not to their own want of industry and sobriety—not to the operation of physical laws, and the laws of political economy over which human legislation has no control—but to the Government, but to the legislature, but to the Statute Book, and to bad laws enacted in their own interest, and with utter disregard to the interests of the poor, by hard hearted, selfish and wealthy law-makers. By appeals of this kind so flattering, so captivating and eagerly listened to as if they were Gospel truths, do your intriguing demagogues, bidding for votes in the forum, and intent upon making a little political capital to be by them subsequently disposed of to the highest bidder, lead captive numbers of silly, half educated men, careless that in so doing they are arraying class against class, ruled against rulers, poor against rich, the artisan against the capitalist or employer of labor,—to the detriment of all classes, and at the imminent peril of a social convulsion. Not in Europe only, but on this Continent, both in the United States, and in this our Canada, we have men of this stamp; scheming