

The True Witness.

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

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MONTREAL, FRIDAY, AUG. 28, 1868.

ECCLIASTICAL CALENDAR.

AUGUST—1868.

Friday 28—St. Augustine, B. C. D.
Saturday 29—Decollation of St. John the Baptist.
Sunday 30—Thirteenth after Pentecost.
Monday 31—St. Raymond Nonnatus, O.
Tuesday 1—St. Giles, Ab.
Wednesday 2—St. Stephen, O.
Thursday 3—Of the Blessed Sacrament.

NEWS OF THE WEEK.

LONDON, Aug. 24.—An official dispatch from Lucerne, Switzerland, states that there is no truth in the reported attempt to assassinate Queen Victoria. An insane Englishman by the name of Wood, was seen trying to enter the Queen's apartments, and was promptly taken care of.

Despatches from gentlemen sent to Calcutta to observe the relapse of the sun are satisfactory in the highest degree. The sky was cloudless and the phenomenon plainly visible throughout all India except at Bombay, where a drizzling rain storm prevailed.

News has been received here of the death of Gen. Dulce, one of the Spanish officers recently sent into exile on the Canaries. Despatches from Madrid say the Prime Minister, Gonsaloz Bravo, contemplates a series of administrative reforms to relieve the discontent of the country. It is rumoured that the reduction of the standing army, the substitution of enlistments for conscriptions, and the abolition of the Octrio are among the measures proposed.

Great interest is taken here in the race which is to come off to-morrow between the American Yacht Sappho and the English yacht. The American is considered almost equal in importance to the famous International Regatta of 1851. Four of the best and fastest yachts in the English squadron have been selected to compete with the Sappho. The telegraph this morning commenting on the condition of the trial regrets the restrictions which have been imposed in regard to sails, &c., and thinks that in all international matches of this character, both sides should be left entirely free to sail their boats in their own way so that the respective methods of the British and American yachtsmen may be thoroughly tested.

ST. PETERSBURG, Aug. 22.—The Government is in receipt of date's despatches from Bokhara. The Emir had signified his willingness to accept the terms of peace offered by the Czar, with the exception, however, of the duty of building fortifications.

PARIS, Aug. 24.—The *Constitutionnel* of today, says, that since the Pacific speech of the Emperor at Troges, the European situation is more settled, and confidence in the permanence of peace is everywhere gaining ground. The *Constitutionnel* advises capitalists to reassure themselves, and urges them to act on the guarantee of security thus given by the Government.

The proprietors of the *Lanterne*, the editor of which was recently sentenced to pay a fine of 10,000 francs for violation of the press law, yesterday attempted to resume the publication of the paper. The police were notified of the fact and, confiscated it before it left the office of the printer.

M. Magite, Minister of Finance, has made a report to the Emperor on the success of the last loan proposed by the Government. He says every good citizen should rejoice to see in this measure the most effectual means of maintaining peace and making it the source of prosperity to the empire.

La France, in an editorial on American affairs, advises that the dispute between the United States and Great Britain, concerning the Alabama Claims, be referred to the arbitration of one of the Great Powers as the only method of arriving at a definite and final settlement.

LIVERPOOL, Aug. 24.—It has been very stormy around the coast. Many wrecks have occurred. The ship "Tara" from Liverpool for Quebec, was lost in the Mersey. The captain only was saved.

NEW YORK, Aug. 22.—The Herald's cor-

respondence from the Argentine Confederation says Sarmiento had been elected President. He is understood to favour peace with Paraguay, and a policy to that effect will probably provoke a war with Brazil. Congress was still in session and a bill to abolish all Argentine legations abroad had been introduced, and was likely to become a law.

The financial trouble in Montevideo still prevailed.

The women in Paraguay, it is reported, in addition to becoming soldiers, are also performing civil functions, such as justices, recruiting officers, &c.

The *Tribune's* special says, it is asserted that General Rosencrans is empowered by the Executive to tender all the naval aid possible to the Juarez Government, and the material support will not be withheld if it should be found necessary to enable the Mexican authorities to crush the various factions there and establish a stable government. The Mexican authorities are, it appears, willing to surrender a portion of their northern territory in return for the support, and the whole project commands, it is said, the approval of some of the leading military men of the United States.

CHICAGO, Aug. 22.—The Chicago and N. W. railroad bridge at Sterling, Ill., 300 feet long, was destroyed by fire last night; will be rebuilt at once.

NEW YORK, 24th Aug.—The *Herald's* Porto Rico correspondent says: The Island is in such a state that a rebellion against the Spanish Government is probable at any moment. The taxes were enormous, and their collection was rigidly enforced. The Gov. General in the meantime was alleviating suffering as much as possible by a succession of amusements and bull fights.

THE LAST AND MOST APPROVED POLITICAL-RELIGIOUS DODGE OF ENGLISH TORYISM.—'War to the knife' is evidently to be the motto of expiring Toryism in the forthcoming electioneering campaign in England. No stone is to be left unturned in the effort to secure the re-election of ministers to power and place; and, unfortunately for the credit of England, English bigotry appears to be the sheet-anchor whereon they rest their fondest hopes. It is to the Popery cry that they look for success. This is indeed little creditable to themselves, or to England. To themselves, because it shows that the far-famed British aristocracy—those peers 'sans peur et sans reproche'—are prepared to stoop to any means, however vile and infamous, in the struggle for power; to England, because it reveals the fact, that in the opinion of shrewd and intelligent men, — (your Tory, whatever else he is, is no fool,)—there exists in English society a feeling of bigotry and intolerance sufficiently strong to override all the teachings of religion and justice, all the dictates of right, reason, and common sense. How thoroughly the Tory party depend upon the bigotry of the country in the forthcoming struggle, is seen from the extreme lengths to which they are prepared to go in order to obtain its support. A circular is at this moment being distributed in England, asking for subscriptions towards the publication of 40,000 copies of Foxe's long ago exploded Book of Martyrs, to be distributed immediately in order to counteract the present agitation against the Irish Establishment. This is indeed a novel mode of electioneering, and every way worthy of Benjamin D'Issraeli, the Artful Dodger of modern politics. At first sight it may appear difficult to discover the connection between 'Whom do you vote for?' and Foxe's Book of Martyrs; unless indeed there be intended some recondite hint that the Tories are about to insinuate themselves on their country's altars for their country's good: a sentiment participated in no doubt by every M.P., of whatever shade or color, in the land. But Benjamin D'Issraeli does not reckon without his host. He knows full well that there lurks in the English heart one spirit, ever ready to come forth for the evoking, which, when raised, will sweep everything before it in the land. The author of *Coningsby* and the *Sybil* has read history and the sciences, and he knows that the whole science of Protestant zoology goes to prove that the English Bull can never tolerate scarlet stockings. Each nation has its own little peculiarities. The legendary Irishman, when he finds himself blue-moulding for a beating, is wont to have recourse to the tail of his coat for the getting up of a row:—

"And if you are in for a ruction.
Just tread on the tail of my coat."

The Englishman need only cry Popery! Popery! to raise all the worst passions of the English nature into active life. It is for this end that the *Sybil* has decreed the republication of a book, which in its day, has done high duty in the ranks of bigotry and intolerance. To rouse Englishmen to that pitch of religious fury, which sent so many Priests to the rack, and so many civilians to the common jail under Tudor government.

In order to understand the despicable nature of the weapons, which Toryism has consented to use in its strife for power, let us take a glance at Fox and his book. It was this man, be it re-

membered, who assisted Cranmer to draw up that ecclesiastical code, the infamous Reformatio Legum, which would have been made Statute law of the land had not Edward VI. died, wherein not only the existing punishment of burning for heresy was retained, but that penalty was extended to all who denied Luther's doctrine of Justification, and who believed in Transubstantiation. Surely he must indeed have been an expert judge of martyrdom, who had assisted so energetically in its creation. But let us look at some of his martyrs. Cranmer, Hooper, Ridley and Latimer would have unquestionably suffered death as traitors under our own civil code of the present day, which has already consigned three men to death for the murder of one man, although no one of the three was the actual murderer. Ridley was perhaps on the whole the least disreputable of England's Reformers. And yet Ridley in the teeth of the law, of decency and of religion, hewed down the altars in his diocese, whence generation after generation of Christians had received the bread of life. And when that good and kindly man Forest, the spiritual adviser of Katharine of Arragon, was burnt alive for declining to allow that the adulterous tyrant Henry VIII. was supreme head of the Church—a title no mere man can assume—a pulpit was erected close to the stake, whence a coarse and profane sermon in abuse of the dying sufferer and in praise of his lustful murderer was preached—and the preacher was Nicholas Ridley, whom men call a Martyr.

Again. One Easter day in Mary's reign William Flower, an Apostate Priest (and let us hope a raving maniac) entered St. Margaret's Church, Westminster, during the celebration of Holy Mass. Flower stood up insultingly whilst all others knelt, and with most offensive bravado at that solemn moment when the Priest was about to offer the sacred Host for adoration previous to its distribution in the Holy Communion. For this he was reprimanded by the Priest; whereupon Flower drew a sword and wounded the Priest upon the head with it, as he was passing to communicate the people. Being arrested for the crime, Bonner offered to release him, if he would only admit his wrong doing in the matter; but this he steadily refused. In accordance with the severe code of those days, having attempted murder, he was burnt, (they burnt for witchcraft then) and Foxe has raised him from a murderer to a martyr.

That the Tudor code was Draconian, we admit, but the severity of the punishment does not alter the crime. To attempt to take away the life of an unoffending fellow being, though it be but a Catholic Priest, is surely held to be murder even amongst Tories. Where then was the Martyr's crown?

Many of the sufferers under Mary were ministers of congregations, who prayed publicly for the death of the Queen: others were found distributing foul and treasonable libels printed abroad, and would have died equally under Elizabeth or James I. And yet these are Foxe's Martyrs.

Such is the infamous book, and such its infamous author, which Toryism has evoked as a fitting weapon of defence for the Irish Church and the Tory cause. "Haud facilis descensus Averni."

SACERDOS.

As an Englishman we cannot but rejoice to see by an able letter in last week's *Globe*, that the country is at length regaining its consciousness:—that British subjects are becoming aware of the fact, that the British constitution, as far as they are concerned, has long ago ceased to exist:—that British freemen are beginning to discover that they have been carried away unwittingly into a worse than Egyptian bondage:—that by the Suspension of Habeas Corpus (an act alone excusable under a state of open revolt) they no longer enjoy those safeguards to their liberties, for which their forefathers so bravely fought and bled. The writer in the *Globe* does himself credit by his fearless denunciation of a state of things, which could only exist under a Russian autocracy, or an Ultra-Tory Administration, aided and abetted by all the rampant bigotry of the country.

It is well that this manly remonstrance has come from a Protestant quarter. A Catholic, in making it, could only hope to bring upon himself an immediate arrest for Fenianism, and to find practically enforced in his own case, that same suspension of the safeguards of our liberties which he deprecated. Coming however as it does from a Protestant writer, through an avowedly Protestant paper, it will be less likely to find the doors of right reason and public opinion shut against it by bigotry and intolerance; hence we may hope soon to find it attended to in the proper quarter. It is true that if Protestants are willing, through an insane bigotry, to surrender their liberty into the hands of every unprincipled informer, and to hold their freedom at the caprice of every bare-pated coward in the Dominion, Catholics must submit to do so too; but it is not a very pleasant state of affairs at best, and is certainly little creditable to that jealous guardianship of one's natural rights, which

is the distinctive characteristic of true born freemen.

We would be the last in the world to deprive any government of all those legitimate powers which are found necessary for a vigorous administration of justice. Short shrift and a good rope to all traitors, say we. But we can see no reason why the country should be kept in a state of war, whilst we have not one single soldier under arms. Moreover the suspension of Habeas Corpus is a matter of internal, not of external, political economy. It can alone be justifiable under a state of open and active internal revolt (excuse the pleonasm!) Now if it can be proved, beyond all possibility of doubt, that we have not one single domestic Fenian amongst us, where can be the necessity of the retention of those extraordinary and arbitrary powers which bespeak a state of active revolution? That we have not one single domestic Fenian amongst us, is evident. For upwards of six months the rampant bigotry of the country and all the worst passions of our nature have been on the rack to find out a case of Catholic disloyalty in Canada. An Orange Government, aided by those hell-hounds of modern society, hired spies and informers, have scoured the country from Gaspe to Sarnia to track out if possible one poor pitiable specimen of Fenianism; and in spite of all the incentives of religious rancour and high rewards, they have as yet been unable to find one authentic case. We say this advisedly: and we repeat it. Not one case of domestic Fenianism has yet been substantiated. Where then the necessity of the continuance of the suspension of every loyal subject's freedom throughout the whole Dominion? Where the necessity of making bondsmen of those whose sacred birthright of freedom dates back to Runnymede—upwards of six centuries Anglo-Saxonward in our country's history?

We cannot consent to discuss this question in its minor bearings. The writer in the *Globe* has ably done that. For us, a sacred principle of British Freedom being violated, that, and that alone, is sufficient for its condemnation.

SACERDOS.

THE STATE BISHOPS' PETITION.

MAY IT PLEASE YOUR MAJESTY,—The undersigned bishops of the Established Church of Ireland, with anxious souls and gloomy foreboding, crawl up to the steps of Your Majesty's right honorable and most illustrious Throne, and humbly present this their woful petition against the alarming and awfully heterodox movement now on foot, in opposition to that highest jewel in Your Majesty's Crown, the Establishment of Ireland.

With deepest humility we entreat Your Majesty to lend an attentive ear to the reasons we shall furnish in vindication of our present course. We feel an abiding consolation in the thought that you, Madam, will be disposed to treat with consideration those who are Your Majesty's spiritual children—those who have received from you a portion of that apostolical mission, of which, by gospel warranty, Your Majesty is the true and sole possessor on earth.

We shall now proceed to show:—1st. That we have no reason to fear the storm and the whirlwind and the desolation that now menace us, knowing, as we do, the dire persecutions that have ever been the lot of every true evangelist, his wife and little ones, even from the beginning. History hath manifest evidences of this melancholy fact, so that we shrink not from the most rigid scrutiny in this respect. But that our plea may be more fully set forth, embellished and proven, we obsequiously refer Your Most Gracious Majesty to the truthful pages of that singularly gifted and most godly man, John Fox.

2nd. That those who assert that we are not the legitimate successors of St. Patrick, are—may it please Your Majesty—mere delirious gabblers. He was styled bishop: so are we.—He erected steeples surmounted by the cross: so do we. His churches were built of stone and wood: so are ours. Further, it is a widely known historical fact that the Queen of Sheba visited Solomon many years before Anthony called upon Cleopatra, which circumstance, combined with the catastrophe of the deluge, which occurred before either, is a most consoling proof that St. Patrick was a Protestant. We crave Your Most Gracious Majesty's particular attention to the force and point of the latter argument.

3rd. That nothing occurred to mar the blessed harmony of our Church: neither was there any man found in the land so rash as to assail us until the time of Henry VIII., Your Majesty's predecessor of pious memory. Then, there broke forth most strange, mysterious and portentous recalcitrations on the part of some of our episcopal brethren. Forgetful alike of their duty to religion, whose oracles hath said: "Be ye subject to the higher power,"—and to the Crown—they did fall to wagging their heads, shooting out their tongues, and pointing scornful fingers at pious Harry's noble Reforms, and even denouncing the Great Work as "a heretical and most damnable novelty." Now, mark! with all

due respect be it said—the consequences! Those firebrands, having been cast out and utterly rejected, as was the son of Hagar, even Ishmael, did unconsciously set upon us and deny our right to the title of "bishop," because we scouted the musty old canonical requirements of Romanism, and adhered to bludd King Harry's interpretation of the word. Did this satisfy them, Your Majesty? No, it did not. Full of that hatred, which is of the pit, they beleaguered the sacred citadel of our emoluments and benefices, and strove to wrest from our episcopal hands the gold and silver and precious stones which had been delivered over unto us from the spoils of the Amalekite, even the besotted Papist.

Your Majesty, forgive this warmth: but as the poet hath it, "there are points beyond which endurance ceases to be a virtue." Let them question our Orders—deny our jurisdiction, calumniate, vilify, prosecute, abuse, even murder us—but let them not dare to touch our well-deserved, hard-earned, though, of course, (alas!) "filthy lucre."

4th. That, with an audacity and effrontery inexplicable and unheard of, those sons of Belial did charge us with usurpation and intrusion, in that we loyally took possession of the bishoprics rendered vacant by the glaring sedition of those Ordinaries who—not having the fear of His Majesty before their eyes,—scorned his spiritual authority, and denied his claim to the title of Christ's Vicegerent on earth. And this, too, at a moment when,—as Your Majesty well knows,—the great and good King, who opened our eyes to the manifold enormities of Rome, exhibited in his life and manners those virtues and excellencies which so well fitted him for the Headship of the Church, and which were so necessary to the success of the blessed Reformation.

5th. That, instead of attacking our episcopal position, and making broad allusions to people who may have been time-servers, and tyrants in the past, they should give us that applause which is our just due. We have been the benefactors, not tyrants, of the Irish people. When the system of coercion, commonly styled the Penal Laws—which, we believe to have been of most wholesome and salutary influence upon the mere Irish—came into operation, we cannot understand how we are to blame if any person suffered from their application. The Irish have ever been a stiff-necked race in their adhesion to Popery. They could have saved themselves from the consequences of this uncircumcised state of heart, if they had only followed our advice. Our disinterested appeal to them to change their old religion for a newer and more reasonable one—more reasonable, because more satisfactory to the imperious requirements of Nature—was met with very distressing and impertinent allusions to Judas Iscariot and other Reformers of the same stamp. Our long struggle against this strange delusion and infatuation is a matter of history, and therefore, perfectly well known to Your Most Gracious Majesty.

6th. That, in this struggle, we not only strove to convince their intellect, but also appealed to their hearts through the instrumentality of their stomachs. We supplied them with bread and soup, Your Majesty. Our progress was slow, nay, we might say, discouraging. One of Your Majesty's largest frigates might float in the sea of soup that we were compelled to furnish for each soul. And the most sorrowful fact in this connection, is, that when the supply was cut off, those unfortunate people returned like dogs to their vomit, and walked with us no more. Moreover, as to Tithes, our conduct was marked by a generosity and disinterestedness that gives the lie to those enemies who charge us with opposing Popery from a pocket point of view. When we found that the people, with strange injustice—refused to pay their Tithes, we influenced the Head of our Church, the King, Lords and Commons, to abolish the very name of Tithes, and leave to the landlords the duty of protecting our rights. They—public-spirited and patriotic gentlemen!—raised their rents in order to ensure us our incomes; and thus, mingling the cunning of the serpent with the innocence of the dove, as the Bible direct—we held our own—the people ceased their senseless clamor, and smiling peace waved her olive branch over a happy, contented and well-governed land.

7th. That, the plea, of the Established Church not being the Church of the majority in Ireland, and therefore a great injustice, is one of those senseless propositions by which cunning men lie in wait for unwary evangelicals. For what is a majority? Is it numbers? Surely, surely, not. But, it is wealth, and position and title, and silks, and cushioned pews, and dinners, and champagne, and—shall we say?—comfortable pastures with scanty flocks! Now, if this be a real majority, is it not with us? Therefore, Your Majesty, we unhesitatingly demand from reason, common sense and justice, recognition as the Church of the majority. Moreover, even looking at a majority from a numerical point of view, which is actually foolish, we have this consolation—that if we are in a minority we have struggled hard to bring about a different state of things, to prove which we beg respectfully to refer Your Most Gracious Majesty to our Annotated Mass of Soup.

8th. That, even as the Jews were rejected and utterly cast off for refusing to accept the truth, so also were the mere Irish made an