

The True Witness

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MONTREAL, FRIDAY, OCT. 17, 1862.

NEWS OF THE WEEK.

THE Confederates seem to have made another foray into Pennsylvania. The particulars are hardly worth sifting out from the confusion of the columns of despatches in which the news from the United States is involved.

Some of the Washington journals are making fun of that paragraph of General McClellan's recent address to his army enumerating the spoils of the battle of Antietam; they say that the arms he claims to have taken were those dropped or thrown away by his own men, and that the other captures are equally fictitious.

As one of the signs of the times, it is not unworthy of remark that the New York Herald advises Mr. Seymour, the Democratic candidate for Governor of that State, to withdraw from the contest and to leave the field clear for James S. Wordsworth, the favorite of the extreme abolition fanatics.

The European journals publish at length the despatch addressed by the French Minister of Foreign Affairs to the Ambassador of France at Rome, and the reply of the Ambassador to the Minister, as they appear in the Moniteur.

The Emperor's Government suggests that the Holy Father agree to exercise his power only over those provinces which he retains; that Italy enter into an engagement with France to respect the present possessions of the Church;—the Emperor's Government to obtain the participation of the Powers which signed the general Act of Vienna, to the compromise;—Italy to assume the Roman debt;—France to propose to the European Power to establish a civil list to the profit of the Pope, towards which indemnity, France would contribute three million francs yearly;—the Holy Father to grant certain popular reforms.

The reply of M. de Lavalette, contains a formal rejection of the first three propositions, dictated by Cardinal Antonelli to the Ambassador. As to the last proposition, the Cardinal says "The reforms are ready; they will be promulgated on the day the usurped provinces shall return to their legitimate authority."

that these propositions should have been submitted to him before the Emperor's Government had come to an understanding with Piedmont, the sole cause of the present disturbances. Why impose sacrifices on the victim rather than on the one who had despoiled him?"

THE GOVERNOR AND THE ORANGEMEN.—It is with deep regret that we observe that, unmindful both of the errors of his predecessor, and of the statesmanlike course pursued by the Duke of Newcastle towards the Orangemen, Lord Monck has given to that dangerous, because secret and oath-bound, politico-religious Society—the sanction of a quasi official recognition, during his late visit to Kingston. Yes! strange as it may appear, and monstrous, the very men who deliberately and wantonly insulted the Prince of Wales, and who were most deservedly snubbed by His Royal Highness' responsible advisers, have received the honied compliments of the representative of that Prince's illustrious mother, speaking, of course, by the advice of, and with the consent of, the responsible Ministers of the Governor General. We regret, we deeply regret, the action of the latter, because it will again stimulate to evil the pestiferous Secret Society which the Duke of Newcastle snubbed, but which Lord Monck has in a manner revived, by receiving from it an Address, and by replying thereunto in his official capacity.

But if we deeply regret the weak impolitic course of His Excellency, we blame still more, the dishonesty, and servile popularity hunting, of his Ministerial advisers—of those of them particularly who accompanied the Governor on his tour, and who of course are morally responsible for all the official acts of the distinguished gentleman towards whom they stand in the position of advisers. We are certain, indeed, that of himself Lord Monck would not willingly or knowingly give offence to any of Her Majesty's loyal subjects in the Province over whose destinies he has been sent to preside; and we lay, therefore, the entire blame of the disgraceful and most deplorable act of which he has been guilty, upon the right shoulders, when we lay it upon the shoulders of his responsible advisers, and hold them up to the execration and scorn of the Catholic community in consequence.

Nor of the Catholic community alone; for taking a lesson from the history of Ireland, from the brutal riots of Belfast, and from the most disgraceful scenes which Kingston witnessed during the Prince of Wales' visit, all honest Protestants, all who seek after the things which belong to the peace of their country, must strongly deprecate the encouragement of any secret politico-religious Societies, and must in their hearts condemn all political action which directly or indirectly tends to foster either Orangism or Ribbonism. The one leads naturally, almost inevitably, to the other, just as one highly electrified surface naturally tends to superinduce a contrary highly electrified condition in contiguous and opposite surfaces. Orangism begets Ribbonism; and if a Governor General officially recognises one of these twin pests of social order, there can be assigned no sufficient reason why he should not, in like manner and to the same extent, recognise the other. There is but one honest and logical course for the representative of Her Majesty to pursue, as towards them both—and that is the bold, manly, and at the same time prudent course pursued towards the Orangemen of Upper Canada by the Duke of Newcastle when in attendance upon the Prince of Wales in the North American Provinces.—Neither Orangism nor Ribbonism has, thank God for it, as yet any legal status in Canada.—The law knows nothing about an Orangeman; and the only decorous reply which in his official capacity could be given to a deputation from an Orange Lodge by one holding office under our beloved Queen, would be an answer to the effect that:—Whilst he would be always ready to receive thankfully all Addresses from Her Majesty's loyal subjects, he would not, consistently with what he owed to her whom he represented, receive, or reply to, Addresses professedly emanating from bodies destitute of all legal status, and especially from bodies of such sad historical reminiscences as are the Orange Lodges, historically notorious for their unrelenting hostility and brutal outrages towards another class of her Majesty's loyal subjects, equally deserving of his countenance and protection.

Of Lord Monck we would not say one harsh, or disrespectful word. As a most amiable gentleman in private life, and as the representative of the Queen, he is doubly entitled to courteous treatment. But no language is too harsh or too strong to apply towards his Ministerial advisers, whom we pay, whom we clothe, whom we find in bread and butter, and who, but for the salaries which they extort from our pockets, would be compelled to do honest work for their livelihood. Of these men, of those amongst them especially who call themselves Catholics, it is impossible to speak too harshly, or too contemptuously; for we know that in sanctioning an act which their consciences condemned, they were actuated by the vilest and most mercenary of motives—the desire of strengthening their hold upon their pay and per-

quisites, by making unto themselves a little political capital amongst Protestants, at the expense of their co-religionists, and of Irish Catholics especially, upon whom the first brunt of the battle invariably falls, and at whose degradation and persecution Orangism more especially aims. It was one, indeed the chief, of the objections urged by Catholics against the Ministry in the days of Sir Edmund Head, that its members had by allowing the then Governor General to receive and officially reply to an Orange Address, given a formal and official sanction to secret politico-religious Societies in Canada; and in the General election of 1858, one of the strongest reasons assigned why Irish Catholics should oppose M. Cartier was this:—That he, a Catholic, and therefore in conscience bound to discourage all secret Societies, and above all, all secret politico-religious Societies, had remained a prominent member of a Cabinet which had extended a formal and official sanction to Orangism—one of the most pernicious of all modern secret politico-religious Societies. The reason was valid; and the state of the polls at the close of the election showed how strongly it had told upon the minds of the Irish Catholic constituency of Montreal.

We are in 1862 what we were years ago—the same yesterday, to-day, and to-morrow.—We know of only one law of right and wrong: and as we hesitated not in July 1856 to say that we could not find "language strong enough to express our disgust at the vile trucking of the Ministers," who to propitiate an infamous secret Society, abhorred by all good Christians, and an object of loathing to every high-minded gentleman, could counsel His Excellency to give an official recognition to Orangism in Canada—so in October 1862, we as warmly reprobate the action of another set of Ministers, who have been guilty of conduct precisely similar to that which we condemned upwards of six years ago, and the impropriety of which was confessed by the refusal of the Duke of Newcastle to allow any Orange displays in the presence of the heir apparent to the British throne. It will no doubt create much surprise in England, when it is learnt that in Canada is honored, and officially recognised by the representative of the Queen, the very same secret Society which is by every means discouraged in Ireland as the perennial source of strife, and blood-shed.

To the comments of the British press we can leave the conduct of the Governor General, for he is amenable to public opinion in Great Britain. But the punishment of his Canadian responsible advisers is in our own hands; and if we have any respect for ourselves, for our religion, for common decency, and the best interests of our Irish co-religionists in Upper Canada, that punishment, swift and signal, we will not fail to inflict. We should be viler than curs, we should indeed deserve to be treated as curs, and to be whipt like curs, were we to forget or to forgive such an insult and such an outrage as that of which Lord Monck's official advisers have been guilty towards us, in allowing him to give the sanction of the Crown to Orangism in Canada. If of those advisers there be any who disapprove of the action of their colleagues, they will, if aught of manhood, if aught of honor, or of the feelings of Catholic gentlemen lingers in their bosoms, publicly testify their disapproval of the late action of their colleagues by immediately retiring from a Cabinet which has so grossly offended against the honor and interests of the entire Catholic community, and against the dearest interests of all Irish Catholics in particular.

PROTESTANTISM AND TOLERATION.—Speaking of the state of popular feeling in England, and amongst the Protestant masses, the London Times a short time ago, made the following curious revelation, or—shall we call it—avowal:—

"The old intolerant, Puritan, and anti-Papal feeling, rather slumbers than dies. The House of Commons allows the Irish members to laugh it down now, because there is no excuse for its appearance. But let no one hastily assume that it is extinct in the country, or make political alliances upon the basis of such an assumption. Upon good occasion, and in answer to provocation given, there would be found to be in England as strong a mass of stern old Protestant feeling as any Irish priest could match on the other side of St. George's Channel, or as ragged in England in the time of Lord George Gordon."—London Times.

We believe this to be a true, though by no means a flattering picture of the Protestant "Great Britain." In the middle of the enlightened nineteenth century, he is what he was in the seventeenth in the days of the great Protestant martyr Titus Oates, what he was in the eighteenth, and in the days of that crack-brained fanatic Lord George Gordon, ever the ready dupe, and tool of the knave or of the madman, who raises the "No-Popery" cry in his ears. Neither in morality nor in intelligence have the lower orders of Protestantism made any progress during the last two centuries; they are—and we have the word of the Times for it—as "intolerant," and as ready to apply the torch to the Catholic Church and to make the lives of their Catholic fellow-citizens as they were, when the Penal Laws still disgraced the Statute-Book, and when the profession of the Catholic faith was visited with the penalties of treason on earth,

and the glories of the martyr's crown in heaven. Catholics however are more numerous and more influential in the days of Queen Victoria than they were in those of Charles the Second and of George the Third; and this, though the race of Titus Oates and of Lord George Gordon is far from being extinct, the fear of consequences, of resistance, retaliation, and foreign interference, compels them to moderate their zeal, and, if not altogether to hide their light under a bushel, to keep it covered under a decent respectable kind of ground glass shade, which they call tolerance or liberality.

On this Continent, everywhere indeed, where the Catholic element is not numerically and socially influential, as in Lower Canada, the same "old intolerant, Puritan, and anti-Papal feeling," as that of which the Times speaks, is busily at work, and incessantly displaying itself in acts of mob outrage and legislative oppression against Papists. We see its traces in the ruins of the Charleston Convention, and in the tyrannical School Laws of the United States; it betrays its presence in Canada through the Globe, through the speeches of the Clear Grits in Parliament, and their unrelenting opposition to every effort made in behalf of the Catholic minority of the Upper Province. Actually the "anti-Papal" feeling is far stronger in the United States and in Upper Canada, and is more generally diffused, ever more ready to prompt its votaries to excesses—than it is even in England—because both in the United States and Upper Canada, in so far as they are Protestant, that social element which is most intensely Puritan, intolerant, and anti-Papal is in the ascendant. It is not amongst the aristocracy, it is not amongst the upper strata of British society that we find the anti-Papal feeling most intense. That very intellectual refinement, that delicacy of feeling, that sense of honor, and love of personal liberty which are more or less the advantages of the better educated, and socially elevated classes of society, naturally predispose towards the æsthetic and moral sides of Catholicity, and inspire a contempt, or rather loathing for the gross sensual and unintellectual system of the Calvinistic conventicle.—The strength of Protestantism—the anti-Papal feeling in its true intensity—is to be found always amongst that section of society which furnishes also the great mass of the evangelical dissenters—that is to say, the commercial, the middle, and money making classes, and of these for the most part is society, both in the United States and in Upper Canada composed.—And so it is in the present day as it was in the days when Our Lord first preached His Gospel. Amongst the poor and wretched to whom this world is known but as a place of sorrow and affliction and a dreary exile, the words of the Catholic priest who shows how the sorrows and afflictions of time, are the cross which every one who desires to reign with Jesus in heaven must cheerfully bear, bring light and gladness; and so amongst them there are many over whose conversion the Church has reason to rejoice.—Amongst the educated and refined classes of society too, conversions are by no means rare; but from amongst the worshippers of mammon, from amongst those who constitute the bulk of the middle classes of Great Britain, and the bulk of society in the United States, and in Upper Canada, conversions are rare indeed.—The Church gains recruits from both extremes of the social scale, from the highest as well as from the lowest; but from the middle ground, or mean between these two extremes, she receives rarely any accession of force, and it is from it also that the most virulent and constant hostility towards her proceeds. The poor and suffering hear the Word gladly; the educated and refined are, in virtue of their education and refinement, to a certain extent favorably disposed thereunto; but to the ears of the comfortable well-to-do man of business, not over scrupulous always in his mode of doing business, whose belly is well lined, who has everything fine and handsome about him, the voice which exhorts him to a life of mortification, asceticism and alms giving, which insists, as a condition sine qua non—without which salvation is impossible—upon Confession and Satisfaction, or the restoration of all illicit, ill-gotten gains, is harsh, repulsive, and most hateful. Popery is, in some respects, it must be avowed, a bad "business religion." Its children cannot grind the poor, sand the sugar, and put chicory in the coffee during six days of the week, with easy consciences, provided only that they sanctimoniously observe the seventh; and this it is which makes Popery so generally unpopular in the "business" world.

A HINT TO THE SWADDLERS.—In a late issue of the Montreal Witness, we find amongst that journal's "selected matter" the following extract from an article on the Papacy in the last number of the Edinburgh Review:—

"Let it be borne in mind that, while during the last few years vigorous attempts at proselytism have been made, with more zeal than discretion, no inclination towards Protestantism has manifested, or seems likely to manifest itself in Italy. On this point Protestant and Catholic testimony is agreed. All that has occurred there has but given additional force to Lord Macaulay's observation made many years ago, that, 'since the period of the Reformation no Catholic country had lost its Catholicism without losing its Christianity too.'"—Edinburgh Review—p. 148.

This is strictly true, but no less true of individuals than of communities; and though of course the Church has had, and perhaps even will have to mourn over the apostacy of some amongst her children, it may be affirmed without hesitation, that in no single instance has a Catholic ever really renounced his Popery without, at the same time, and by the same process renouncing, in the words of Lord Macaulay, "his Christianity too." Many who were once Catholics have become infidels: many, for the sake

of the great worldly advantages which no doubt the profession of Protestantism always and everywhere brings with it, have outwardly or with their lips, renounced the faith, and given in a simulated adherence to some one or other of those emasculated forms of the Christian religion, vulgarly known as Protestantism; but it may safely, and without the possibility even of error, be predicated of individuals, as of communities, who have abandoned the "errors of Romanism," that they are either infidels or hypocrites.

That it should be so, may to the Protestant, not so well read as was the late Lord Macaulay, seem incredible and at all events inexplicable. To the Catholic it appears a mere truism, and so self-evidently the necessary or inevitable result of the abandonment of Catholicity, that he in his turn cannot conceive how Protestants should for a moment doubt if it, and he marvels at the stolidity of these who act, and speak as if they really believed that it were morally possible to transform a sincere and intelligent Papist—into a sincere and intelligent Anglican, or Methodist, or Presbyterian or adherent of any other Protestant sect.

The Swaddler foolishly flatters himself, that, if he can only persuade the ignorant superstitious Romanist that, betwixt the doctrines of the Catholic Church, and a book which he calls the Bible there are any discrepancies and contradictions, the work of conversion is accomplished, and a proselyte is made to the Holy Protestant Faith. But the truth is, that, if by dint of sophistry, and vicious interpretation of garbled Biblical texts, the proselytiser should at last succeed in convincing his Romish hearer that there are insuperable discrepancies betwixt the printed book, and the teachings of the Catholic Church—the only necessary result would be that the latter would be persuaded that either book or Church was in error; but there would be no conceivable reason assigned why he should prefer the one to the other, or why indeed he should not reject both, as fallible and unreliable teachers. But, says the Swaddler, the book, the Bible, is the "Word of God;" but to the Romanist who has been accustomed to reverence the Bible as the Word of God, solely upon the authority of his Church, declaring it to be such, this argument would be destitute of all force. "Your assurance" he would say to the Swaddler—"your assurance that this book is the "Word of God" is not sufficient for me. The only reason worthy of the name of reason which I have hitherto ever heard or seen assigned for believing the Bible to be the "Word of God" is the infallibility of that Church which you assure me is fallible, and has actually erred; you are a very respectable man no doubt, an excellent judge of potash, leather, and dry goods, and in business matters a very competent adviser; but you will pardon me if I require an infallible authority or witness in the supernatural order, to convince me of the truth of what you assert respecting this book, that it is not only the word of the men by whom it was written, but the "Word of God" as well. It is true that I have lost all confidence in the infallibility of the Church—and no longer believe what she teaches;—because were she what she asserts herself to be, a divinely appointed teacher—and if this book were what she asserts it to be, the "Word of God," there could exist betwixt her dogmas and its content none of those discrepancies which you have convinced me do exist; but with the loss of my faith in the infallible authority of the Church in the supernatural order, I have also lost all reason for believing in the supernatural authority of that book which she told me was the "Word of God." In short this is the dilemma to which the Swaddler reduces the Romanist to whom by force of sophistry and garbled quotations he has brought home the conviction that betwixt the Bible and the dogmas of the Church there are irreconcilable discrepancies. If the testimony of the Church be sufficient to establish the fact that the Bible is the word of God—a fact in the supernatural order, and altogether beyond the ken of our natural faculties—then must she be a divinely commissioned, and therefore infallible witness in that supernatural order: if she be not, if she be fallible and liable to error, then is her testimony to any fact beyond the reach of our natural faculties worthless and there is no longer any, the slightest reason for believing that the book called the Bible is more the "Word of God" than is any other book written upon religious subjects, by enthusiastic and well meaning men.

The basis of the Catholic's faith is this—that Christ who was a Divine teacher, before He left this earth, and with the view of transmitting the contents of His religion to all peoples, throughout all time, divinely commissioned a body of teachers—the Church—to whom He assured His continual presence and assistance; in order that they might be preserved from all error, and strengthened to do the work assigned to them. To the Church, therefore, alone, and not to any book written or printed, does the Catholic turn for instruction in the supernatural order; and if you convince him that the Church or body of teachers by Christ appointed to teach all nations to the end of time, has actually lapsed into error, and that in consequence the entire world as the