

The True Witness.

CATHOLIC CHRONICLE,
IS PRINTED AND PUBLISHED EVERY FRIDAY
At No. 223, Notre Dame Street, by
J. GILLIES.
G. E. CLERK, Editor.

TERMS:
To all country subscribers, or subscribers receiving their papers through the post, or calling for them at the office, if paid in advance, Two Dollars; if not so paid, then Two Dollars and a-half.
To all subscribers whose papers are delivered by carriers, Two Dollars and a-half, if paid in advance, but if not paid in advance, then Three Dollars. Single copies, price 3d, can be had at this Office; Pickup's News Depot, St. Francis Xavier Street; at T. Riddell's, (late from Mr. E. Pickup,) No. 22, Great St. James Street, opposite Messrs. Dawson & Son; and at W. Dutton's, corner of St. Lawrence and Cr ie Sts.
Also at Mr. Alexander's Bookstore, opposite the Post-Office, Quebec.

MONTREAL, FRIDAY, JULY 4, 1862.

NEWS OF THE WEEK.

The project of mediation, or of interference between the belligerents in the United States, with a view of putting a stop to the bloody and apparently interminable contest there raging, seems to be seriously entertained by the French Government; which is urged thereunto, partly by the severe commercial distress which the affairs of America have produced in France, and partly by the consciousness that, sooner or later, its interference with Mexico will involve it in a serious dispute with the Federal or Northern section of the Republic. On the one hand, France cannot now well recall her troops from Mexico, as her honor is deeply committed to bringing her quarrel with that Power to a successful issue by force of arms. On the other hand, the Government at Washington, no matter how much weakened by secession, cannot be expected to look with indifference on such a violation of what is known as the "Monroe doctrine," as a French-armed invasion of Mexico implies. Louis Napoleon may well, therefore, anticipate a war with the Federal Government, and would no doubt be glad to induce Great Britain to make common cause with him, and to adopt a common policy with reference to the affairs of the American Continent. In spite however of the tone of some of the English journals, which argue that the time and occasion for joint mediation have arrived, the policy of the British Government still seems to be that of non-interference and of perfect neutrality as between the contending parties. There is, no doubt, great and daily increasing distress in the manufacturing districts owing to the failure of the American cotton supplies, and in some quarters an intense desire to procure cotton at almost any price prevails. But it is felt that any advice, however sound, any mediation however friendly, which the British Government might offer to the people of America would, in the present excited and morbid condition of the latter, be unanimously and indignantly rejected, if not treated as a *casus belli*. For these reasons we think that it is probable that, though strong efforts will be made by Louis Napoleon to induce the British Ministry to listen favorably to a scheme for a joint mediation, the latter will still adhere to its ancient policy, and leave the people on this Continent to cut their own throats, until, through sheer lassitude and disgust at useless bloodshed, they abandon the unprofitable occupation.

European journals represent the French Emperor as much exercised in mind with the recent manifestation at Rome, and the glorious display of strong Papal attachment made by the Bishops and clergy of France. He dreads their influence, but he feels that he cannot yet afford to come to an open rupture with them; and for these reasons it is said that he is hurrying on the elections, so as, if possible, to have them concluded before the minds of the people can be affected by the touching reports and reminiscences which their pastors will no doubt bring back with them from the Holy City. Could he have done so with safety to himself, Louis Napoleon would no doubt have prohibited the French clergy from taking any part in the late grand display of Catholic loyalty; unable to do this however, he is anxious to neutralise, as much as possible, their influence over the people, or at all events to prevent that influence from bringing forth its natural fruits.

In our next we hope to be able to lay before our readers ample details of the great historic events of which Rome has been again the theatre. All we know of these yet is, that everything passed off in the most perfect order, and that every desire or anticipation of the Catholic heart has been realised. The importance, indeed, of the meeting of the Prelates of Christendom at the present crisis can hardly be overestimated; and though the Protestant press may affect to speak lightly of it, yet it cannot altogether conceal the terrors with which that august assembly has inspired it. The Papacy, it is seen, is not dead, but living and vigorous as ever. Still Peter confirms his brethren, still at his lightest word the Catholic world is stirred, and acknowledges the voice of its Chief. On the day of Pentecost A.D. 1862, as on the day of Pentecost A.D. 33, the multitude are amazed and confounded at the spectacle presented to them—

From Europe and from Asia, from Africa, from America, and the remote regions of the West, the pastors of the Church have flocked to Rome; and clustered around the See of Peter, with one voice, with one heart, and as one man have proclaimed the essential unity and Catholicity of that Church which Christ Himself founded upon the rock, and against which all the powers of hell and darkness shall not prevail—so that all men, even from the uttermost parts of the earth, might hear them preach the wonderful works of God. Not more conclusive as to a Divine protection was the miracle presented to the eyes and ears of the indwellers at Jerusalem on that ever-memorable day when in cloven tongues, as of fire, the Holy Ghost first descended upon the Apostles, than is that miracle which we ourselves have witnessed in the unanimity of the Catholic world in the nineteenth century, as proclaimed by its divinely appointed pastors gathered together from every quarter of the globe, citizens of every country, subjects of the most different forms of government, and yet all speaking but one tongue, one common language, because speaking only as the Spirit gave them utterance.—Acts 11, 4.

On this great event the *Times* comments as follows, as on the greatest event of which Christendom has been spectator since the great apostasy of the sixteenth century:—

"It is a fact which cannot be suppressed that Pope Pius IX., in his day of tribulation, menaced with overthrow and half broken-hearted, can still summon to his side more Cardinals, Prelates, and Dignitaries of every grade, and from all parts of the world, than met at the great Council convoked by Paul III., for the momentous task of revising, fixing, and declaring the doctrines of the Church; for the removal of the abuses which had crept into its Government, the reform of the conduct of its functionaries, and, if possible, the restoration of peace and unity. In the town of Trent, which owes all its celebrity to that meeting there wastered to subscribe to the last authoritative synopsis of the principles and doctrines of the Roman Catholic Religion, 235 Legates, Cardinals, Archbishops, Bishops, and other Dignitaries; whereas, 287 Cardinals, Archbishops, and Bishops have hastened to Rome at the first call of Pius IX."

The falling out of rogues cannot but be of good augury to honest men; and hence we hail with joy the late stormy proceedings in the Italian Parliament at Turin on the 4th, 5th, and 6th ult., of which an account from the pen of M. Gallenga, the *Times*' correspondent, will be found on our sixth page. He tells us that the breach between the Garibaldians and the Ministerialists is now complete; and that "democracy must be put down," even if Garibaldi—whom Italian Liberals call their Christ—be put down along with it.

But though Garibaldi may ultimately be put down, it is equally certain that the quarrel has hitherto been most damaging to Ratazzi and his colleagues. There can be no doubt in the mind of any intelligent person—so the *Times*' correspondent admits—that Ratazzi has been playing all along a most dishonest game; that it has been his object to use Garibaldi as a tool against Austria, even as the mendacious and unprincipled Cavour used the same red-shirted filibuster as a tool against the King of Naples. He—Ratazzi—recalled Garibaldi from Caprera; he authorised the latter to form rifle clubs, and secretly encouraged him to an attack upon Austrian territory, with promises of assistance in men and money. The plot having failed, Ratazzi now turns against Garibaldi, disavows the intended buccannering expedition, and takes proceedings against those engaged in it. This was the game played by Cavour; but in the case of Cavour, and as against the Kingdom of Naples, it was successful, and so its immorality was overlooked and condoned. Less astute than Cavour, Ratazzi has failed, and has been detected; and so even the *Times*' correspondent undertakes to deliver him a homily upon public morality, of which the burden is that "Success can, if not justify, at least to some extent excuse a plain deviation from all laws of morality;" but that failure, and detection in rascality, admit of no justification, of no excuse. Such are Liberal ethics, such the principles of public morality, which the Protestant admirers of Italian Revolution not only tolerate, but endorse with their approval.

Our readers will find also in the same correspondence of the London *Times* another "sorrowful episode"—the Liberal movement. A Colonel Cattabene, one of Garibaldi's staff, warmest friends, and bravest officers, one of the best and most illustrious champions of Italian freedom, has just been arrested for a burglary upon the Bank of Parodi at Genoa, from whence he, with his brave companions in arms, stole a sum of eight hundred thousand francs. Such are the regenerators of Italy, and the men whom Protestant Liberals delight to honor. In the olden time it was customary to consign such heroes to the galleys, and to encircle their limbs with fetters; now-a-days, thanks to an advanced and enlightened Liberalism, we assign them a niche in the Pantheon, and crown their brows with wreaths of laurels. It is a sad reflection for the people of our degenerate Canada—but we cannot but think how many patriots, heroes and worthies of the true Garibaldian stamp, are now ignobly pinning away their lives in penal servitude, pent up in the Provincial Penitentiary—noble hearted convicts, who but for adverse circumstances, and the tyrannical interference of the police—the rod of empire might have swayed, and controlled the

destinies of the fairest portion of the European Continent. Might we not, profitably to ourselves, and to the cause of Italian Unity, release some of these gentry from their long confinement, and send them to fight the battle of Freedom and of Protestantism against legitimacy and the Pope, upon the plains of Italy? We throw this out merely as a hint to the Protestant Reformers of the Upper Province; and surely they will not grudge a few Canadian felons to the cause which amongst its noblest champions can boast of a blackleg and swindler like Edwin James—the honored of the Yankee Bar—and a bold burglar like Colonel Cattabene, the bosom friend of Garibaldi.

There has been hard fighting before and around Richmond, but, as yet, it is impossible to arrive at the truth as to the results. From the silly telegrams which day after day appear and reappear in the Press, it may be gathered that the Federals have met with serious losses, and have been driven from their position with much slaughter. They of course claim a victory, and predict the speedy fall of Richmond; but if the truth could be got at, we think that it would appear that the advantage during the last fight has been on the side of the Southerners. This view of the case is strongly confirmed by the fact that the Northern authorities are doing their best to suppress the truth, and to prevent the circulation of any authentic information on the subject.

Our latest European dates are to the 22nd ult. The affairs of America were still being warmly discussed in the British Parliament. The correspondence with reference to the *Emily St. Pierre*, claimed by the Federal authorities, is closed, the British Government having come to the conclusion that there was no power in England to compel the surrender of the vessel. Great activity prevails in France for sending out reinforcements to Mexico, which, it is said, are to consist of 12,000 men. There is nothing new from Italy. Garibaldi was at Turin, and having been called upon by the "party of action" to declare whether he was with them, or with the Government, he had answered by tendering his resignation of the presidency of their society. Bread stuffs are by the last advices rising in price in the British markets.

PROTESTANT HOME MISSIONS.—We have lately laid before our readers a few remarks upon Protestant Foreign Missions, their agents, methods, and results. By a natural transition we propose to-day to offer a few remarks upon their Home Missions; and first of all upon the French Canadian Missionary Society, and its teachings, as set forth in the *Montreal Witness*.

Of these teachings one of the chief objects seems to be to inculcate disrespect for the Virgin Mother, of whom it was said by the Spirit, that all generations should call her blessed. As the woman in whom was fulfilled the promise given to our first parents that the head of the serpent should be crushed, there are, and ever will be, enmities between that woman, and the seed of the serpent. The devil and his children naturally hate the Blessed Virgin; and that they should ever make it their aim to do dishonor to the sweet name of Mary, is as appropriate as is the homage which the children of the Holy One render to her who in her chaste and virginal womb bore their Lord and their Redeemer.—Just as Catholics glory in, and never weary of singing, the praises of the perpetual virginity of the Mother of God, and of their Mother, so heretics, and all the seed of the devil, inspired by that "enmity" which is spoken of Gen. iii. 15—cease not in their malignant but impotent efforts, to drag her down from her place of eminence, to disparage her peculiar endowments—her immaculate conception and her constant virginity—and to hold her up to the world as, it not a very wicked, at all events as a very ordinary and common place kind of mortal, about whom Papists are grievously in error in making so much fuss. This therefore is the great point which the agents of the French Canadian Missionary Society seek to impress indelibly upon the minds of their youthful charges at the Female Swaddling establishment in connection with the Grande Ligne Mission.

The *Witness* of Saturday last contains a report of the annual examination of the inmates of this establishment, on Thursday the 26th instant, in presence of a large and select body of the friends of the Mission. The exercises and examination were conducted by a Rev. M. Lafleur, Principal of the Institute; and, those we are told, elicited some "points of much interest upon the life of Our Lord," of which the purport may be judged from the following extracts:—

Q. "Had Christ any brothers and sisters in the natural sense?"
A. "Yes." "Thy brothers and sisters stand without seeking thee."
Q. "But were those not his disciples whom he calls his brothers and sisters?"
A. "No; for it is written 'Neither did his brethren believe on him.'"
Q. "But were they not his cousins, for the same word means both cousins and brothers?"
A. "It is written 'Thy mother and thy brothers and sisters seek thee; and a mother is not usually accompanied by a family of nephews and nieces.'"
—*Mont. Witness*.

Such is the argument, at length, of the French Canadian Missionary Society and its Doctors, against the belief in the perpetual virginity of the

Mother of God; and since they attach so much importance to it, we wonder that they do not give the references to those passages of the New Testament which they quote—as, for instance, the passage "Thy mother and thy brethren and sisters seek thee." We read indeed in the Gospel according to St. Matthew xii. 47, that, when addressing the people, Our Lord was interrupted by some one in the crowd who cried out "Thy mother and thy brethren stand without desiring to speak with thee;" and in the very next chapter of the same evangelist, and at the fifty-fifth verse, we learn the names of those brethren of Our Lord—"James, and Joseph, and Simon, and Judas"—who, as we learn from the other Evangelists, were the children of Mary of Cleophas, the sister of the mother of Jesus, and therefore the cousins german—kinsfolk or brethren, as the Jews called them—according to the flesh, of Our Lord. There is no mystery about the matter. If the "brethren" of Jesus are in one passage alluded to, in another we are told who those brethren were, and learn their precise degree of relationship to Him. Thus St. John tells us that "there stood by the cross of Jesus his mother, and his mother's sister Mary the wife of Cleophas"—xix. 25. From St. Mark. xv. 40, we learn that this Mary spoken of as standing looking on with Mary Magdalen at the crucifixion of the Redeemer, was the "mother of James the less and of Joseph, and of Salome; who again, as we learn from St. Math. xiii. 55, were the persons spoken of as the "brethren" of Jesus. Not a link in the chain is missing; and it is as clear as any table of genealogy can make it, that the persons spoken of by the Jews as the "brethren" of Jesus, were the sons of Mary of Cleophas—the sister of the mother of Jesus, and were therefore the first cousins of the latter.

There is also another consideration which we respectfully suggest to the Principal of the Feller Institute, which seems irreconcilable with the hypothesis that Mary the Mother of Jesus was also the mother of other and grown up children. It is briefly this:—

Our Lord looking down, beheld His mother standing by the cross on which He was making atonement for the sins of the world; and as His legacy, He gave her in charge and to the care of the beloved Apostle St. John, who from that hour took her to his own, and was unto her as a son. Now this action of Our Lord, this precious legacy to St. John, and its acceptance by the latter, are reconcilable with the hypothesis, and only with the hypothesis, that the Mother of Jesus was left by His departure from earth a childless widow; for if she had had children, the duty of taking care of her, and of taking her to their own, would have devolved, not upon Saint John, but upon those children; and if they had failed in this filial duty, and allowed another and a stranger to perform it for them, they would have been a set of heartless undutiful wretches, of whom it would be impossible to speak in too severe terms. We conclude therefore from these facts—that Our Lord when dying committed His widowed Mother to the care of St. John, giving him to her as her son, and that the latter thenceforward took this mother so solemnly given to him to his own—that Mary the Mother of Jesus, had no "natural" children to whom in her widowhood and solitude she might naturally and of right look for support and shelter; whilst at the same time, we know from the gospel narrative, that "James, and Joseph, and Simon, and Judas" whom the Jews styled the "brethren" of Jesus were His first cousins, being the children of Mary of Cleophas—His Mother's sister, as St. John tells us.

In additional illustration of the value of evangelical Protestant teaching, and of the singular effects which in time it must produce, we may be permitted to refer to another column of the same issue of the *Montreal Witness* as that in which the above examination of the juvenile female Swaddlers at the Feller's Institute is reported; wherein we find set forth a perfectly novel view as to the authorship of the Bible, and the different books of which it is composed. We are gravely informed that the book was written, not by Moses, or Josue, or Daniel, or others to whom the various parts have been assigned—but by Jesus Himself:—

"Jesus has written us this Bible to tell us His will, to tell us how we can be saved."
We much marvel what the *Westminster Review*, what the authors of "*Essays and Reviews*," what in short the more intelligent and critical of the Protestant world would say, were this novel hypothesis as to the authorship of the Bible to meet their eyes. And yet so intense is the ignorance of the evangelical section of that world, that we believe the strange assertion of the *Montreal Witness* will therein meet with very general acceptance; and that it would not be started if it were added that, not only did Jesus write the Bible with his own hand, but that he wrote it in choice English, such as we have it, in the By Act of Parliament authorised version of the present day. Indeed, from the ludicrous manner which the sacred authors are quoted, or rather insinuated, in evangelical pulpits, the prevalent idea seems to be that the language employed by Our Lord upon earth, and by His

Apostles was modern Anglo-Saxon; and that His very words have actually been handed down to us in the existing biographical notices of His career upon earth, as given in the Gospels.

Seeing how novel, if not valuable, is the instruction in religious matters imparted by the Doctors of the French Canadian Missionary Society to their pupils, we cannot but express our admiration of the sentiments uttered by one of the learned and intelligent assistants at the examination of Feller Swaddling Institution—a Mr. Dougall—in the following terms:—

"Mr. Dougall warmly commended the scholars on their progress in the branches in which they had been examined, and pointed out how much superior were their opportunities to those of the great mass of their French Canadian countrywomen—a consideration which should make them resolve not only to improve present privileges to the uttermost but to turn them to account afterwards. Seeing a wreath of oak and maple leaves, he bid them cherish increasing affection for the country symbolised by the oak and the maple, (Britain and Canada), saying he was not sure but the union of the two would bring out the highest style of humanity yet known."—*Witness*.

Certainly no two things can be more different than the education given to French Canadian girls in our Catholic Convents, and that doled out to the inmates of the Feller Institute. The former would stare indeed if told that the Bible was written by Jesus Christ; and would find it hard to make out how the doctrine of the Incarnation—the cardinal doctrine of Christianity—is likely to be confirmed, or established by the process of disparaging or undervaluing her who was one of the chief actors therein, and for whose consent—"fiat mihi secundum verbum tuum"—be it done unto me according to thy word—Omnipotence itself was content to wait. That the dignity of the Son, His Office and Person, can be exalted by depreciating the dignity, the office and the person of the Mother, is rather a novel idea, to which the Catholic mind finds it very difficult to reconcile itself; and indeed such is the effect of early training, that we may be sure that when Protestant teaching shall have taught it to look upon Mary merely as an ordinary woman, it will, with strict logical consistency, look upon the son of Mary as a very ordinary man. As it is the object, however, of our Convents, to rear up their pupils Christians, and as the great object of the French Canadian Missionary Society is to turn out "non-Catholics" or Protestants, it follows that the methods respectively employed must be as contradictory as are their respective objects. We may be permitted to doubt however if religion gains much by the destruction of the belief in the virginity of the Spouse of the Holy Ghost, and the Mother of Jesus Christ.

The *Courier du Canada* publishes a letter from Mgr. de Tloa under date Rome 6th ult. His Lordship was in excellent health, and intended to return to Canada immediately after the conclusion of the great ceremonies, so that he may be shortly expected at Quebec.

ARRIVAL OF HIS EXCELLENCY THE GOVERNOR GENERAL.—At 4 P.M. on Tuesday last, Lord Monck made his first visit to this city. He was received on the wharf by a Guard of Honour from the Prince of Wales Rifle Regiment, under the command of Major Devlin, and a company of the Victoria Rifles under the command of Major Howard. The customary congratulatory addresses were presented by His Honor the Mayor, and responded to by His Excellency, after which the latter proceeded to the St. Lawrence Hall. In the evening he visited the Natural History Society, and the Crystal Palace, where there was a very fine turn out of the Montreal Field Battery under Major Stevenson, and an agreeable concert.

On Wednesday His Excellency visited several of our most important institutions, Catholic and Protestant, and at 2 P.M. held a levee which was numerously attended.

To the liberal *Katholic* advocates of our Common School System and our virtuously indignant Chief Superintendent, it may not be un-instructive to note the widely different estimations in which the self same acts are held by Protestant historians, when enacted towards Protestants and towards Catholics. Good simple hearted people would think, that the ordinary laws of mortality—of right and wrong—meum and tuum—should hold good towards Catholics as towards Protestants; and that what was robbery when taken from Protestants, should at least in the commonest justice be held as robbery too, if taken from a Catholic. And yet nothing is farther from being the case. So inconquerable appears to be the prejudice engendered in the minds of even the most learned and apparently liberal minded Protestants [such men for instance as Macaulay] that they do not appear to be able to bring themselves to believe that the Catholic is in reality a fellow-man. They regard him rather as one outside the pale of manhood—as a kind of Western Peri doomed to exclusion from the enjoyment of Paradise of equal right and full liberty, and as one towards whom the ordinary laws of morality and probity are not binding. The barrier between the freeborn black and the white American in the Northern States is not greater, than that which in the mind of the English Pro-