

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; Pick-up News Depot, St. Francis Xavier Street; at T. Riddell's, (late from Mr. E. Pickup), No. 22, Great St. James Street, opposite Messrs. Dawson & Sons; and at W. Dalton's, corner of St. Lawrence and Craig Sts.

MONTREAL, FRIDAY, DECEMBER 25.

NEWS OF THE WEEK

The refusal of the British Government to take any part in the proposed European Congress seems to have caused much irritation in France amongst the *peuple Albion*. What will be the course adopted by the other Great Powers, by Austria, Prussia, and Russia is still uncertain, but the probabilities are that these will politely but peremptorily decline the invitation to attend the Congress. They ask for explanations, before they consent to commit themselves, but these explanations it will be no easy matter for Louis Napoleon to give. He has no doubt his "idea" upon the subject, but judging from his antecedents that "idea" is just what he wishes to conceal for the present from public gaze. The pretences by him issued to justify the summoning of a Congress, and to satisfy the Powers enquiring as to its objects, and asking for explanations as to its intentions would therefore necessarily be false pretences, and their falsity would soon be patent to the world. Upon the whole it seems highly improbable that the Congress will ever assemble.

Whilst the doctors are disputing, the patient is dying. Poland in whose case the State physicians have been called in, and for whom they were to prescribe, seem to be at her last gasp, *in articulo mortis*. If anything is to be done, or can be done, to save her, it must be done quickly. The Russian authorities seem to be very sore under the criticisms upon the conduct of their officers towards the Poles, made by the English press; and the correspondent of the London Times has very unceremoniously been marched out of Warsaw. The rumours of a good understanding between the Czar and Louis Napoleon gains ground, and would appear to be founded on facts. Estranged from England by the curt refusal of the latter to participate in the Congress, France naturally turns her face eastwards, and meditates an *entente cordiale* with the Russians. Her finances would not seem however to be in such a position as to warrant her in rushing a European war. By the report just presented by M. Fould it would appear that the deficit amounts to the sum of nearly forty millions sterling.

SPIRIT RAPPING AND THE COMMUNION OF SAINTS.—The Protestant Bishop of Oxford has lately delivered himself of an address to the clergy of his Diocese which the Times publishes. We lay before our readers an extract from this document, in which the learned Protestant Bishop gives a forcible description of the religious condition of the land of "open bible":—

"The abundance of material comfort had been distributed through all ranks of society, and had tended to produce a remarkable character of general respectability among us. There had also been a great spread of intellectual cultivation which, if not of a very high order was yet of great superficial extent. It was not difficult to see the temptations to evil which must accompany such blessings. A people having them must be tempted to overvalue wealth, to refrain from exercising due parental control, and to indulge in luxuries which might degenerate into sensuality. The license thus afforded might be tempted by the prevalence of liberty to assert itself against all command, both earthly and heavenly, while the rapid growth of physical inquiry was directing its attention to the presence among us of the supernatural, and secondly against the distinctiveness, and so the reality of revelation. These were our special dangers, and how were they to be met? The answer was not altogether encouraging. There was certainly a terrible tendency among us to worship wealth and to make life, as far as possible, gay and luxurious. The rule of parental authority was never less asserted or adopted than at present. While to God he could not stand, but he feared these were grounds for the assertion that the difficulties connected with social relations were in a great degree discouraging, and that the poisonous presence of secret vice was proportionately spreading among the middle and upper classes of society. Among other things he believed it to be true that of late there had been a great increase in our land of the unnatural wickedness of infanticide. Further, there was an inclination to doubt, and even to deny, the presence of any supernatural power acting really among us in the Church of Christ, and to assert that there was no Providence, no revelation, and no grace. Our general literature in its whole tone was marked by this characteristic. The press teemed with the writings of men who professed to believe in the Bible, but to deny its supernatural character; to receive what has been revealed, but to reject revelation. Beside this there existed a prurient superstition, which rejected the great doctrine of the Communion of Saints and supplied its place by spirit rappings and mediums."

In almost every particular the above description of the moral condition of Protestant England will apply to that of Protestant Upper Ca-

nada, and to that of the U. States. We would allude in particular to the spread of the Protestant superstition which has replaced the Catholic faith in the "Communion of Saints." This great doctrine of Christianity, though by Anglicans retained in their Creed, and professed by their lips, is by Protestants of all sects discarded in practice. As a logical consequence of their renunciation of all Communion with the Saints, Protestants have entered into a communion with the damned; and having renounced all intercourse with the spirits of the just made perfect, they take naturally to an intercourse with devils, through the agency of spirit-rappings and mediums. Such is the case in England, according to the testimony of the Protestant Bishop of Oxford by us above quoted; such too is the case in Upper Canada, as we learn from an Upper Canadian journal, the *Dunnville Independent* of the 14th ultimo.

From what the editor says it would appear that "Spirit-Rapping" is as popular in the Dunnville district as is Mormonism at Chatham. "We visited," says the *Dunnville Independent* "the parties concerned in it"—(the *Spirit-Rapping* movement)—"and found men and women of influence and standing there, one man of wealth and respectability at the bottom of all." It seems too a *Spirit-Rapping* church, or "Society of Mediums," has been organised, and that "some leading individuals" are the prophets, and high priests of this Protestant sect.

Nature, so said the old physicists, abhors a vacuum. This is as true in the order of grace as in the order of nature. The heart cannot be altogether void or empty; and if it be not filled with the love of God, and His saints, it will be occupied by the devil and his angels. The rejection by Protestants of the old Catholic faith that there is a "Communion of Saints"; that the living on earth can be aided and assisted in the spiritual life by the prayers of the Saints reigning in heaven; and that it is therefore as the Council of Trent says, "a good and useful thing to invoke them, *suppliciter eos invocare*"—let a void in the human heart; and this void has been naturally filled up by the modern Protestant superstition of *Spirit Rapping* and Mediums, which is but a polite form of expression for the "Invocation of Devils." Wise in their own conceits, Protestants have been given over to strong delusions that they might believe a lie; scorning in their pride to submit themselves to the teachings of the Church, by a just retribution they have been abandoned to the infamies of necromancy; and too confident in their own intellectual superiority to take counsel from the lips of the priest, they now seek instruction from the boards of a deal table, and bow down in all humility of spirit before a three legged stool.

We are not aware that with the exception of the Bishop of Oxford, any Protestant minister has detected, or at all events, dared to insist upon, the close connection betwixt the rejection of the "great doctrine of the Communion of Saints" and the "prurient superstition which has supplied its place by spirit-rappings and mediums." Yet this connection is very obvious; and it is very important that it should be insisted upon, as tending to elucidate one of the most striking phenomena of the nineteenth century. Side by side with the strong rationalistic current of the age, we find another current setting in directly the opposite direction. The one leads those who entrust themselves to its guidance, to the grossest materialism, to the absolute negation of spirit, and spirit world; the other sweeps its victims into the abyss of the most degrading and revolting of superstitions. So too in the commencement of the last century, when infidelity had become the fashion amongst the rich and powerful, the denial or disbelief in a living God, was found always in close proximity to a lively faith in a living devil; so the ever infamous Regent of France, was wont, as we learn from the *Memoires* of the Duc de St. Simon, to enliven his leisure hours by attempts to raise the devil, and other pagan rites, akin to the superstitions of the nineteenth century Spiritualists; so too in Protestant England and Scotland the belief in witchcraft and sorcery was never so rife as it was during the sixteenth century, when all that savored of Popery and Catholic religious practices was held in the greatest abomination.

In short, if men have not faith, they will have superstition; if they have not the *cultus sanctorum*, they will tend naturally and rapidly to necromancy; if they discard the Catholic doctrine of the "Communion of Saints" they will take up with what the Bishop of Oxford well calls the "prurient superstition of spirit rapping and mediums" which is but a communion with devils—thus verifying the prediction of the Apostle of the Gentiles that in the latter times there would be a great falling off from the faith; and that the consequence, and one of the signs of that apostasy, would be the giving heed to seducing spirits, and doctrines of devils—*attendentes spiritibus erroris et doctrinis demoniorum.* 1. Ep. ad Tim. IV. i.

The Committee of Management of the St. Patrick's Society are making extensive arrangements for their Annual Concert, which will take place in the City Concert Hall, on Tuesday, the 19th January next.

THE LONDON QUARTERLY REVIEW—October, 1863. Dawson Bros., Montreal.

The contents are attractive, and this may be considered a first rate number. The following is a list of the articles:—

- 1 Progress of Engineering Science. 2 Life and Writings of Thomas Hood. 3 Antiquity of Man.—4 Co-Operative Societies. 5 Japan. 6 Anti-Papal Movement in Italy. 7 Froude's Queen Elizabeth. 8 The Church of England and her Bishops."

Of these, the sixth article, that on the "Anti-Papal Movement in Italy," is in many respects the most remarkable; both because of the strange ignorance that its writer betrays respecting Catholic worship and the origin of the Anglican Liturgy; and because of his sanguine expectations as to the religious future of the Peninsula when it shall have purged itself of Popery. The good simple man evidently seems to expect that the Italians, when they shall have discarded the Catholic Faith and religion, will take up with Anglicanism, and adopt the Parliamentary religion of England and Ireland as their own.

He deprecates therefore, earnestly, the efforts actually being made by some zealous non-Anglican Protestant communities to propagate their own religious opinions amongst the Italians.—This the Reviewer looks upon as little better than poaching; and he is accordingly very severe upon the missionaries sent out to Italy by the Free Kirk of Scotland, the Plymouth Brethren, and other Protestant sects, to sympathize with the Vaudois, who have already, we are informed, established congregations in Turin, Florence, and elsewhere. The Reviewer contends that Anglican sympathy with the Vaudois is misplaced; and that "there is reason to fear that much harm has already been done in Italy by the proceedings of unwise propagandists." As a case in point, he tells, on the authority of Dr. Wordsworth, an Anglican minister, a story of another English clergyman who went to Rome in order to circulate tracts amongst the Bishops of the Catholic world assembled for the canonisation of the Japanese martyrs. "The poor man," says the Reviewer:—

"was treated wisely as well as with much forbearance, by the Roman authorities, who sent him quietly away, paid the rent of his lodgings, and gave him a compensation for his confiscated tracts. Dr. Wordsworth heard of this clergyman in the Vaudois Congregation at Florence, where it was announced from the pulpit that he would deliver an address in the course of the following week: so that the poor man may have the comfort of knowing that he has done his best to make our Church ridiculous in the eyes of Italian Protestants as well as Romanists."—p. 258.

Nor is this the worst that flows from these irregular efforts at bringing the Italians over to the faith "as it is in Jesus," and the Gospel according to Achilli!—

"We have heard privately of other foolish doings in the same line, which it is needless to drag into the light: but there have also been displays of something worse than mere foolish enthusiasm; for it is stated that some of those who have seceded from the Roman Church have fallen into 'the denial of all notion of a ministry, the hesitating to pray to the Holy Ghost, and the mere stantinnianism.'"—p. 258.

Still from the bottom of the cup of Protestant delights the bitter drop will come surging up, to spoil the luscious draught. It is a pleasant thing, and it is an easy thing, to make secession from the "Roman Church" acceptable to Italian revolutionists: but to persuade them, having seceded, to adopt or profess any existing form of heretical worship, and in particular that of the Church as by law established in England and Ireland!—there is the rub, there the labor and the work! It is—as the above extract shows—with the Italians, as with apostate Catholics every where. When they throw off their Popery, they throw off their Christianity: and in emancipating themselves from the slavery of Rome, they absolve themselves from all the restraints of morality and decency. In the words of the Protestant Reviewer, they plunge with "the merest antinomianism."

All this is very disheartening to the Reviewer, who desires indeed to see the Italians Protestantised, but Protestantised after the form and fashion of Anglicanism. Nay! he would allow them even to retain many of the most characteristic doctrines of Popery (idolatrous though, according to the thirty-nine stripes or articles of the Parliament church, those dogmas be)—if they would but agree to mould their ecclesiastical discipline after the Anglican pattern—and to make their King the supreme head of their new Church. The Pope is the one thing that must be got rid of: because the Papacy means the perfect independence of the spiritual order, and its supremacy in its own sphere. But Protestantism, as it present itself to many minds within the Anglican sect, implies rather a secular than a spiritual fact: and the reform which minds of this description hanker after is a reform of the relative positions of Church and State, and the subordination of the former to the civil power. Protestants of this cast of mind are Erastian rather than evangelical; and they therefore hail the present anti-Papal movement in Italy, not because it retains, or professes even to retain, any connection with Christianity; but because, if successful it promises to make the King supreme in the spiritual, as well as in the temporal, order; and to degrade the Bishops and clergy to the position of government officials appointed, and salaried by the State for doing a certain amount

of prescribed work. It is to this end that the fallen Passaglia since his apostasy has devoted his talents; and this is the end that all the Liberals in the Peninsula have constantly in view. They care not how much, or how little the people believe: what, or how the latter worship are things of no moment in the eyes of the emancipators of Italy: all that for the present they care to labor for is the downfall of the Pope, and the destruction of his spiritual supremacy. They want to be absolute lords and masters over the conscience as well as over the bodies of their subjects; and with this end in view, all their policy is now directed to the transferring of the government of the Catholic Church from the hands of the pastors appointed by Christ, to the hands of the Deputies returned by the people to the Parliament in Turin. The real tendencies in short of the Reformation, or anti-Papal movement, in Italy were brought out in a striking light by Passaglia himself, in a motion to the effect that, no person should be permitted to receive the Holy Ghost for the office of Priest in the Catholic Church, unless he had studied at some university approved of by the State, and had passed through certain examinations before officials appointed by the civil power. This motion, conceived in the true spirit of Anglicanism, was rejected; but as it is more than probable that God would not allow Himself to be bound by the decrees even of such an august body as the Turin Parliament, it matters little whether it were rejected or accepted; nor is the motion worthy of notice except in so far as it displays the animus of the anti-Papal party in Italy; and in so far as it furnishes a commentary upon Liberal professions of regard for religious liberty, and upon their favorite formula, "*a free Church, in a free State.*"

Although therefore no dogmatic question, except that of the Supremacy of the Pope, has as yet been raised by the Italian anti-Papal movement party, the Reviewer has some grounds for pretending that there is a tendency, or movement towards Anglican principles amongst Italian Liberals. True, these men at heart are infidels, and look upon all forms of Christianity with equal contempt; but in so far as they are aiming at the union of both secular and spiritual power in the hands of the civil magistrate, they deserve honorable mention along with Cranmer, and the fathers of Anglicanism. The Reviewer however is not content with this one point of resemblance; and he has allowed himself to be deluded by the cunning tales of apostate priests, into the singular belief that, as a religious system, as a worshiping machine, the Anglican church is attracting the sympathies of Italian Protestants. Herein the Reviewer betrays his ignorance in a most ludicrous manner, as shall be evident from the following story which he gravely quotes on the authority of the Dr. Wordsworth above mentioned. A Count Tasca, an Italian Protestant "whose services" says the Reviewer "in contributing to the religious enlightenment of his countrymen are above all praise, spoke as follows":—

"I lent a copy [of the Italian translation of the Prayer Book] to a priest who used to rail against England as a land of schismatics, heretics, and infidels; and he confessed to me that the Litany in that book was the most beautiful form of prayer he had ever seen."—p. 250.

Considering that the Litany in the Anglican prayer book is, with one or two trifling exceptions, a mere translation of the "Litany of the Saints" of the Catholic Church, this story is, to say the least, something more than improbable. A Catholic priest reading an Italian translation of the Anglican version of the Litany, would at once recognise an old friend, somewhat mutilated or disfigured. He would miss all the invocations from the "*Sancta Trinitas, unus Deus,*" down to the petition—"*ab omni malo*—from all evil;" he would perhaps notice that, whilst in the Catholic ritual, the response is—"*Libera nos Domine, deliver us O Lord,*" in the Anglican version it runs in the form of "*Good Lord deliver us;*" he would observe the addition in the Anglican Litany of the prayer for our gracious Queen, for the Prince and Princess of Wales, and the rest of the Royal Family—for the Lords of the Council and all the Nobility; and the paraphrase of one or two other petitions, or collects, which occur elsewhere in the Catholic Liturgy—but he would find nothing to which from his childhood his ears had not been accustomed; nothing to excite either his surprise or admiration. The Anglican Litany is, in so far as composition is concerned, a splendid specimen of terse, vigorous English, as a work of art most admirable; but then it was not in the original, but only in an Italian translation thereof, that the nameless priest quoted by Count Tasca read the Anglican service; and in a translation it is rare that the artistic beauties of the original can be preserved. The story therefore, as told in the Review, may at once put down as false, as it presupposes on the part of an Italian Catholic priest a total ignorance of his own Liturgy. The sequel of the story is of the same kind, and for the same reasons manifestly false. Count Tasca, the narrator, was evidently poking fun at, or amusing himself at the expense of, poor dear Canon Wordsworth. Here is the second story as told by the evangelical Count:—

"After the battles of Magenta and Solferino, I

was entrusted with the superintendence of the military hospitals. . . . I translated many of the Collects and prayers of the English Prayer Book into various languages, and put them into the hands of the soldiers on their sick beds. Almost all accepted and used them, and expressed the great comfort they had in them. Some of the Catholic clergy and Bishops who visited the hospitals were delighted with them, and I was warmly thanked for what I had done. . . . At last however it was discovered that they were translated from the English Prayer Book, and then one of the bishops in my neighborhood denounced them as heretical."—p. 250.

This story may be accepted by those Anglicans who are so ignorant as not to know that the collects and prayers of their Liturgy are, with scarce an exception, mere translations of the collects of the Catholic Missal. The ever-recurring prayers for the Queen, the Royal Family, and the High Court of Parliament; the collects in the service of thanksgiving for the deliverance of King James I. from a bogus conspiracy, and for the happy arrival of the Prince of Orange and the Dutch; those also in the services to be read yearly on the anniversary "of the martyrdom of the Blessed King Charles the First;"—those in the form of thanksgiving to Almighty God "for having put an end to the Great Rebellion," and for the restoration of Charles II. on the 29th of May, "in memory whereof that Day in every year is by Act of Parliament appointed to be for ever kept holy;" as well as the prayers in the other form of thanksgiving to be used on the day on which Her Majesty began her happy reign—these prayers indeed, these collects Anglicans may call their own; but these we humbly submit were not prayers or forms of worship from which French, Italian, or Austrian soldiers wounded at the battles of Magenta and Solferino were likely to derive much spiritual consolation—and we may safely conclude therefore that these were not the collects and prayers which Count Tasca translated for the use of the patients in the military hospital.

In fact the evangelical Count's story again requires us to believe that the Catholic Bishops of Italy were so utterly unacquainted with the Collects and prayers of their own Liturgy which they were in the custom of reciting, that upon seeing them for the first time in an Italian translation, they were unable to recognise them.—Such a silly story may be acceptable to Protestants, and may tickle the vanity of Anglicans; but to the Catholic it furnishes a sure proof that the narrator is perfectly regardless, not only of the true, but of the probable; and that he places implicit and unlimited confidence in the ignorance or gullibility of the intelligent Protestant Great Briton.

BLACKWOOD'S MAGAZINE—November, 1863. Dawson Bros., Montreal.

The best things in the current number of *Blackwood's*, are the "*Chronicles of Carlisleford*," and the tale of "*Tony Butler*," both continued from the preceding numbers. A large space, indeed much too large, is devoted to the late King of Greece, Otho, and the Revolution or storm in a teapot, that drove the poor man from his trumpery throne. There are few we suppose who take any interest in the man, or in his kingdom; and the space devoted to their discussion is disproportionately large. A very excellent article on "*Our Rancorous Cousins*," being a critique on our relations with the Yankee Government, and which contains many wholesome but bitter truths, concludes the number.

STATE-SCHOOLISM IN UPPER CANADA.—The *Perth Courier* of the 11th instant contains a "*Report to the Rev. W. Bain, M.A., Chairman of the United Board of Grammar and Common School Trustees, Perth*," which throws much light on the moral effects of the School system of the Western Province. This Report is dated from Kingston, 21st November, 1863, and is signed by the Rev. W. F. Checkley, *Inspector of Grammar Schools*. Its contents may therefore be accepted as a true statement of the *morale* of Upper Canada Schools, for they are authenticated by the signature of a Protestant Minister; and the document itself in which they appear was published By Order of the Board of School Trustees, at a meeting held at Perth on the 4th inst.

From this Report then it appears that the Schools alluded to therein, are "*mixed*" schools indeed; that is to say "*mixed*" in the sense that therein the youth of both sexes are mixed together in such a manner as effectually to corrupt the one the other. The details given by the Rev. Inspector, and by the Board of School Trustees ordered to be published, are so abominably filthy that we cannot pollute our pages with them, that we dare not offend the eyes of our readers by exposing them to them. The nature, if not the full extent, of the hideous revelations made by the Rev. Mr. Checkley, after a personal inspection of the premises, &c., may be guessed at from the following words with which he concludes the disgusting subject:—

"If the young of both sexes in Perth are to have a particle of modesty left, and to escape utter pollution, your Board must, by some means or other, put a stop at once to this state of things."

Who after this can impugn the prudence of the Prelates of Canada in condemning "*as altogether dangerous to faith and morals*," the