

The True Witness.

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MONTREAL, FRIDAY, SEPT. 27.

ECCLIASTICAL CALENDAR.

SEPTEMBER—1867. Friday, 27—SS. Cosmas and Damien, MM. Saturday, 28—St. Wenceslaus, M. Sunday, 29—Sixteenth after Pentecost. St. Michael. Monday 30—St. Jerome, D. OCTOBER—1867. Tuesday, 1—St. Remi, B. O. Wednesday, 2—Holy Guardian Angels. Thursday, 3—Of the B. Sacrament.

NEWS OF THE WEEK.

Accounts reach us of a serious riot at Manchester on the 19th inst., arising out of a successful attempt to rescue two Fenian prisoners, Kelly and Deary, from the hands of the Police, who were escorting them from the gaol to the railroad depot. The mob armed with stones, clubs, and in some instances with fire arms, attacked the escort which overpowered by numbers was at last compelled to give way. The prisoners were then carried off, one policeman having been killed, and several other persons, both from amongst the escort and the rioters, seriously wounded. The authorities immediately offered a reward of £300 for the recapture of the rescued prisoners, and several of the rioters have been arrested.

Cholera though not in a very aggravated form, and as yet scarcely deserving the name of epidemic, has made its appearance in several parts of Ireland.

Another of the Fenian prisoners, named Osborne, is reported as having made his escape from the Clonmel jail; a hot pursuit is being made after him.

The preparations for the Abyssinian expedition still continue, in spite of the receipt of a telegram via Constantinople, to the effect that the prisoners had been released. The news is not generally believed.

The death of Sir Frederick Bruce, K. C. B., representative of the British Government at Washington, may be looked upon as a national calamity in the present very delicate state of affairs betwixt the two countries. Diphtheria was the cause of a death as unexpected as it is lamented. The successor of the accomplished and amiable statesman is not as yet indicated.

The latest telegrams from Italy dated Florence, 22nd inst., announce that Garibaldi has issued a flaming address to his followers calling on them to attack the Sovereign Pontiff; and to annex Rome to Piedmont. The Government of the latter, fearful of consequences, and not prepared to provoke the wrath of France and the Catholic world, has also issued a proclamation to its subjects against taking part in the revolutionary movement. Actually the state of affairs in Italy is very analogous to that which obtained here some eighteen months ago. Garibaldi and his filibusters fairly represent the Fenians of the Robert section, intent upon the invasion of Canada; and the attitude of the Government of Victor Emmanuel is in many respects identical with that of the Washington Cabinet, compelled by circumstances to oppose a movement which it had itself encouraged; and yet whilst repressing their ardor, fearful of offending and alienating a powerful body of men, of whose services it might soon again stand in need.

A telegram of the same date, but from Rome, informs us that the Pope has publicly denounced the sale of the property of the Church, and has declared the decree of the Piedmontese Government authorising that sale null and void. We learn also that another attempt has been made on the life of the Emperor of Russia by two men disguised as women.

In our last we briefly stated the fact that a collection was to be taken up in the City, and throughout the Diocese of Montreal, in aid of the newly erected Trappist Monastery, St. Esprit. His Lordship the Bishop of this diocese has strongly recommended this good work to the favorable notice of his clergy in a Circular of which the subjoined is a translation:—

St. URBAIN, Sept. 13th, 1867.

Sir,—The present Letter has for its object to entreat you to encourage the collection which

the Trappist Brothers, Joseph Marie and Augustin, sent hither by the Rev. P. Francois Xavier, Prior of the Trappist Monastery established under the name of the Monastery of the Holy Ghost in the Archdiocese of Quebec—propose to take up in your parish.

"With the utmost pleasure I have granted to them the permission which they requested of me, to make this collection in all the houses of both our city and rural districts: for I have the full assurance that the hearty welcome with which they will everywhere be received, will draw down abundant blessings, temporal and spiritual, on the entire diocese. Good and powerful reasons make me believe, and hope that this will be the case.

"I was bound, in the first place, to co-operate with our new Archbishop, who sent me these good Religious, recommending them to the hearty charity of the Diocese. Such an appeal under such circumstances, deserves no doubt all our sympathy: and therefore will we turn it to the profit of so noble a work which first of all addresses itself to the care of the chief of our Ecclesiastical Province. Cordially will we tender him our help, in the belief that we cannot better hail his advent to the throne of the Metropolitan Church, than in zealously encouraging an establishment which is rightfully so dear to him; and in the well grounded expectation that the new Monastery will be a fresh source of graces and blessings for the whole country.

This we must try and well impress upon our good people, so as to engage them to make of this great and noble work, a work at once religious and patriotic: representing it to them as a powerful aid reserved for us by Divine Providence, which like a tender mother never ceases to watch over our spiritual and material interests.

"For, in fact, a Trappist Monastery, considered from a religious point of view, offers to all hearts animated by a lively faith, a striking spectacle, and one well fitted to arouse the noblest sentiments. It is a solitude wherein those who seek to live for God alone, bury themselves alive. It is a reunion of generous men who devote themselves to penitential exercises; who work by day and watch by night: and who pass the long years in meditation, in perpetual silence, in constant fasts, working and praying, chastening their bodies and bringing them into subjection, the better to lead the Angelic Life, and to sing more lovingly the praises of the Divine Majesty.

"Now is it not clear that in such a solitude Heaven is more open through the abundance of the graces that it pours upon the earth? And these treasures of grace, are they not evidently the portion of those who by their gifts contribute to the building up of this solitude—become a paradise upon earth?

"And is not equally manifest that in that solitude the air is purer, from the heavenly affections that it fosters, from the sacred songs and the perfumes of the fervent prayers that day and night embalm this delicious abode? But this fragrant air, is it not for those who make some sacrifices to build up this house of prayer, of retreat and silence, which shed far abroad a salutary and soul sanctifying influence! Indeed how many persons in visiting a Trappist retreat, have been of a sudden so smitten with the charms of its solitude as to desire never to leave it! Here they cried, is our resting place: and here in the spot that we have chosen will we dwell for the rest of our days. Alas! only too late have we discovered its delights, and thus is it: that we have been so long the slaves of a deceitful world!

Is it not also plain that in such a solitude God makes Himself more familiar to those souls which forsake all things for the contemplation of His greatness and His goodness? But this God, so good, and Who rewards even the cup of cold water given for His sake, will He not recompense a hundred-fold those who have procured for Him these living victims of praise, who render to Him on earth the honor which the Angels who are in heaven also pay to Him?

"In a word, can we not see that the prayers of so many good Religious, who cease not to pray for their generous benefactors, will be granted? and that their constant intercessions, for the just that they may persevere—for sinners that they may be converted—for the sick that they may be healed—for the afflicted that they may be comforted—for the quick that they may be saved—and for the faithful departed that they may be delivered—will be heard?

"But the Trappist are not only men of fervent prayers, they are also men of hard work. The records of their Order are there to show that they have always devoted themselves to the rudest agricultural labors. Thus in different ages since their institution have we seen the most barren countries, after having been watered with their sweat, covered with the richest of harvests.

"St. Bernard their founder taught them how to drain swamps, and cultivate marshes; how to till the sandy soils, in a word how to brave all obstacles, so as to convince an admiring world that, with toil, the uncultivated spots might be transformed into a delicious paradise, and that the most ungrateful field can be made to yield food to its master. From this does it not follow, that, if our youth, encouraged by the example of

these noble Religious, will but throw themselves into our dense forests there to seek their own, and their families' subsistence, instead of losing themselves in the immensity of the U. States, the Trappist institution will have been for the entire country a means of safety and prosperity? Even from a material point of view the Trappists have most important services to render to this our Canada, and to its good and happy people, if we will but help them in the accomplishment of their noble mission.

This sketch, imperfect as it is, and hurriedly thrown off, of the Trappist life, must suffice: and we shall be able to come to the conclusion, that the whole country is deeply interested in contributing towards the success of a work which today makes claims upon our charity; and which most assuredly deserves to be looked upon as a work both patriotic and religious, worthy therefore of being hailed with enthusiasm and with joy.

"At last then Canada, as well as so many other Catholic countries has its Trappist Monastery, a thing hitherto because of our severe winters, deemed impracticable. Canada should then give to it a hearty welcome, and should surround it with its attentions, so that protected by the public, it may develop itself, grow and prosper. To us does it belong, well beloved fellow workmen, to forward by all the means within our power these great and happy results, by encouraging with all our strength, the Collection which for this purpose is about to be taken up throughout the diocese.

"As the Brothers whose advent has been announced to us, the promoters of this excellent work, propose to go from door to door, I beg of you to well explain, at the *prones* of your church the object of this collection; you will also, as far as you can, introduce them yourself to those of your parishioners whom you know to be the best fitted to exercise on the hearts of all, that gentle influence which makes precious, all good works, such as that which we have in hand.

"We will pray the great St. Bernard whom these good Religious revere as their father and founder, to intercede with Jesus and Mary Whom he has so well taught us to love, for the good success of our work. "Ipsam sequens non devias: ipsam rogas, non desperas: ipsa proteget, non metus."

I am, Sir, most cordially your humble and faithful servant,

† G., Bishop of Montreal.

OUR POLICY.—The elections are now over, and we hope that with them has also passed away the greater part of that bitterness and party spirit with they were accompanied and characterized. If the quarrels, and rivalries of the hustings; the personalities and angry passions of the election contests, be transplanted to, and cultivated within the halls of the legislature, we shall have but little hopes for the future prosperity of the new Dominion, and but small reasons to congratulate ourselves on recent political changes.

We are about to commence a new page of our history; it is of importance that it be not defaced from the first, with any of the blots of the past. By-gones must be held to be by-gones; and public men must be ready to put a large and generous construction on the acts of their political opponents. Parties, and divisions, and strife there must still be: but these should be based solely upon principles, not upon men: so that we no longer, as too often has happened, confound our foes with our friends, and our friends with our foes.

Who are our friends? we ask, as Catholics and Conservatives; and from whom in a political sense, should we hold aloof, as our foes? All, no matter what their personal predilections for this man or for that man, who cordially accept and in public life will to the best of their opportunities and abilities unflinchingly carry out into practice, the great religious, social, and political principles enunciated by the Holy Father in his celebrated *Encyclical* of 1864, and in the *Syllabus* annexed thereto, are, or should be deemed our friends: all who refuse to accept the principles therein laid down, or who do not avail themselves of their opportunities to give practical effect to those principles, are, politically speaking our foes, and foes the more dangerous should they be found to be nominally serving in the ranks of Catholic Conservatives.

On all the great questions of the day, religious, moral, social, and political that agitate society and press for a solution, whether in Europe or in America, whether in France or the British Empire, whether in countries professedly Catholic, or in countries avowedly Protestant, the *Encyclical* and *Syllabus* above referred to are clear and explicit: laying down the great principles by which always and everywhere the statesman and legislator should be guided, by the condemnation of the contradictory errors. On Liberalism and Indifferentism in religion; on Materialism and Atheism, this invaluable document contains the verdict of one who, assisted and pre-vented by the indwelling spirit of the Holy Ghost, cannot err. The errors to which modern statesmen are so liable on the questions of Church and State and their relative positions—on Education,

Marriage, the Family, on Socialism and Individualism, and cognate politico-religious questions, are therein all indicated, and condemned by one whose sentence upon earth is ratified in heaven. So complete, so exhaustive we may say is the *Encyclical* upon all these matters, that it should be the hand book or *vade mecum* of every man who aspires to the responsible position of a Catholic statesman or politician. It should be his compass across the stormy sea of politics; guided by which he will never, no matter how furiously the winds may rage, go far astray from his true course.

And on the other hand, he who despises or is ashamed of the principles of the *Encyclical*; who presumes to set up his own puny private judgment against them; or who through cowardly compliance with the more popular traditions and tendencies of an age alienated from the Church and the truth, sacrifices them, or makes compromise with error, is our foe, and as such should be treated. Thus here is one sure test betwixt friends and foes—"Do you accept with- out reserve, and will you ever do your best to reduce to practice, the great religious, social, and political principles as laid down by the Vicar of Christ, and embodied in his *Encyclical* and annexed *Syllabus*?"

Nor by this confession of faith do we place ourselves in an attitude of hostility towards those of our Protestant brethren who hold Conservative principles, and who are therefore in the political order, our "natural allies" as we have always insisted. We apply to all countries, and in all seasons, the principles which they unfortunately are too apt to restrict to the British Empire, and the reign of Queen Victoria: forgetting that truth is one, eternal, and immutable; and that the principles of the Revolution, if false, are as false in Italy as in Ireland; as hateful, if hateful at all, in the mouth of a Garibaldi or a Mazzini, as in that of a Fenian Head Centre or a Canadian "Rouge." The truth which the Sovereign Pontiff proclaims is Catholic or universal truth; the Conservative principles of our Protestant friends are, in so far as they go, true for the most part; but as Protestants do not give to them a Catholic or universal application, they cannot be said to hold, even in politics, Catholic truth.

And it is not out of place to remark here, that not many of our separated brethren who have read the "Encyclical" have as yet fully grasped its meaning; whilst a very great number have never read it at all, and know of it only through the unfair comments of a hostile press. Yet if they desire conjointly with us, Catholic Conservatives, to defend the cause of Law, and Order, and Legitimate Authority: to uphold the rights of the Civil Magistrate, the rights of the State, and the rights of Society; the rights of the Family and the rights of the Individual—all assailed by modern democracy under the specious title of Liberalism, they must first make their Theology; they must learn the true relation of man to God, in Whom all rights centre and originate, and from Whom all rights flow us from their source. This they can do only by a careful study of the sublime truths enunciated in the *Encyclical*; and only by conforming their political practice thereunto, can they give effect to their crude Conservative theories. In a word, our politics are based upon our theology; and outside of the Catholic Church there can be no true theology, or knowledge of God.

The Kingston News remarks that a question that will occupy the early attention of the local legislatures will be that of grants from the public funds in aid of charitable institutions: but at the same time our Kingston contemporary hopes that the expected economical changes which he anticipates as inevitable may be made gradually.

To us in Lower Canada this need cause little uneasiness. In the first place we do not think, from the composition of our local legislature that there will be in that body any disposition to do away with the trifling grants which, for certain specific purposes of great public utility, have been hitherto made to some of our institutions, and for which the full value—to say the least—is returned. It is no doubt true, that some of these institutions for certain specified services never contemplated by their original founders, but which the growth of population has imposed upon them, receive pecuniary aid from the public purse; and it would be the public, not the institutions, that would suffer were these grants to be done away with or seriously curtailed. The work would still have to be done: but it would be done at a far greater cost, and far less efficiently, than it is done at present by our charitable organisations.

As to the property of these institutions—as it was not originally the gift or endowment of the State; as it is either the creation of charitable individuals out of their private funds; or has, as in the case of some of our largest institutions been acquired by purchase, or transactions equivalent to purchase—so there is little to be apprehended at the present moment from the local legislature. This body will not, naturally, or from its composition be disposed to imitate

Henry the Eighth, the French Constituent, or the present tyrannical Government of Piedmont: neither will it be under pressing temptation to adopt the vulgar expedient of robbing the Church, in order to defray the expenses of the State. This plan for staving off national bankruptcy has been often tried in modern times, and has always failed. It did not save France from bankruptcy in the last century, though through the system of assignats then adopted it made the fall more gradual, and less immediately perceptible: neither we may be sure will it avert the bankruptcy with which the Kingdom of Italy is now menaced.

Of course, we all know, there is a party in Canada, as elsewhere, which would fain see the Church robbed and despoiled, but this is rather from social than financial motives. They dread the Church, and her influence: and they believe that by reducing her clergy to poverty, by depriving her of the funds wherewith she has been endowed by the munificence of her children in the past, she will be deprived of her influence over the education of her children to-day. The Church is an obstacle to the spread of their principles: and for this reason, rather than for any imaginary pecuniary benefits to be derived from the confiscation of her revenues to secular purposes, do they meditate against her policy which the Liberal governments of Europe, and of this Continent—as in Mexico for instance have so frequently adopted. But this party is still small, and at present without much influence in Lower Canada: and it is to be hoped that, if the Catholics and Conservatives of the Province are united, vigilant, and active, we may long be able to preserve intact those noble institutions, to which in great measure the material, as well as the moral, prosperity of Canada is due. But this we must insist upon—That there is no analogy whatsoever betwixt the special grants which from time to time the legislature has made for specific purposes to some of our institutions, and the original endowments of those institutions.—The first it is competent to the State to withdraw, though it would be highly impolitic for it to do so: with the other, it has no more right to meddle than it has to confiscate the property of any individual, or of any commercial establishment in the Province. Where these principles are ignored, there can never be "a free Church in a free State," except indeed in a Pickwickian or Cavourian sense of the term.

The Montreal Daily News (Ministerial) recognises the fact, that the opposition of Nova Scotia to the Union of all the British North American Provinces, has its root in the loyalty of the people of that Colony, in their deep-seated attachment to British institutions, and to British connection, and their strong Conservatism. They are loyal British subjects, and therefore don't want to have a "new nationality" thrust upon them. This we believe to be the true version of the story:—

"The old adage says that extremes meet. It has been verified in Nova Scotia. In no quarter of Her Majesty's wide dominions can a population be found more intensely and enthusiastically attached to British connection, and their bitterest maledictions were showered upon the Confederation scheme because in their estimation it weakened and imperilled that connection.

"The elections are now concluded—an overwhelming majority pronounced itself adverse to our new nationality; but not one solitary member goes beyond an angry remonstrance—none pretend that the Imperial enactment is a dead letter, that its provisions can be evaded or that any local ebullition of feeling can cause it to be rescinded. The newly elected members may deplore their impotence and express their irritation, but one and all will take their appointed places in the Commons."

In the same sense the Toronto Leader (Ministerial organ) interprets the Nova Scotian elections:—

"In spite of the result of the elections, we believe that no Province of the Dominion is more true to its British allegiance than Nova Scotia. Mr. Howe has built a little too much upon the necessity of that Province to England. He has assumed that as its protection must be principally from the sea, that duty may safely be left to England. This appeal to the pockets of the Nova Scotians was somewhat misleading. Nor is this all. Confederation has been held up to the people of that Province as implying a premature and impossible independence; and it is probable that many voted for the Opposition in the firm conviction that they were taking the best possible means of averting the calamity. This shows that if they were credulous they were at least sound at heart."

ODIOUS PERSECUTION.—The editor of the Union Nationale is, it seems by his own account, the victim of a cruel persecution on the part of the Corporation of Montreal; and of the same nature as that from which the red-nosed man or "Deputy Shepherd" immortalised in Pickwick by Charles Dickens, was also a victim. His water has been cut off for non payment of rates!

The editor of the Union Nationale in making public this odious act of tyranny, is at once sublime and pathetic. He hints at terrible vengeance to be exacted by the Rouges for this outrage upon one of their leaders, and more than insinuates, that a terrible day of reckoning is at hand. Meantime like the "red-nosed man" he hopes no doubt that the heart of the Corporation official who wantonly and wickedly cut his water off, may be softened and turned the right way: but he thinks upon the whole that the official forensid—is booked for something unbecomingly in the next world, as well as in this.