

The True Witness.

AND
CATHOLIC CHRONICLE,
PRINTED AND PUBLISHED EVERY FRIDAY,
At No. 696 Craig Street, by
J. GILLIES.
G. E. CLERK, Editor.

TERMS YEARLY IN ADVANCE:

To all country Subscribers Two Dollars. If the subscription is not renewed at the expiration of the year, then, in case the paper be continued, the terms shall be Two Dollars and a half.

To all subscribers whose papers are delivered by carriers, Two Dollars and a half, in advance; and if not renewed at the end of the year, then, if we continue sending the paper, the subscription shall be Three Dollars.

TERMS TO WHOM THE NEWS CAN BE HAD AT THE NEWS DEPOTS. Single copies 3d.

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

The figures after each Subscriber's Address every week shows the date to which he has paid up. Thus "John Jones, August '63," shows that he has paid up to August '63, and owes his subscription FROM THAT DATE.

MONTREAL, FRIDAY, AUG. 21, 1868.

ECCLIASTICAL CALENDAR.
AUGUST—1868.

Friday 21—St. Jane Frances Chantal, W.
Saturday 22—Octave of Assumption.
Sunday 23—Twelfth after Pentecost.
Monday 24—St. Louis, O.
Tuesday 25—St. Philip Beniti, O.
Wednesday 26—St. Joseph Calasactius, O.
Thursday 27—St. Augustine, B. O. D.

NEWS OF THE WEEK.

PARIS, Aug. 15.—The *Moniteur*, in its issue of last night, says semi-officially, in relation to the new French Loan, that thirty-four times the amount of money asked has already been subscribed.

The fête in honor of the inauguration of the first Emperor Napoleon, was celebrated with great pomp. The officials of the Court, together with the Emperor Napoleon and family, attended the grand *Te Deum* at Notre Dame.—After the ceremonies the Emperor left for Fontainebleau.

LONDON, Aug. 15.—Despatches received from Constantinople state that a serious encounter took place at Pera, two miles from the city, between the Greek residents and the Turks, in consequence of a violation of the grave of Prince Merdites. The troops of the Sultan were called out to suppress the riot, and fired upon the Greeks, killing and wounding a large number.—Many of the latter fled to the residence of the Foreign Consulates for refuge. The trouble was finally suppressed by the active measures of the soldiery.

LONDON, Aug. 15.—Despatches have just been received from Ireland, giving the particulars of deeds and lawlessness which occurred yesterday near Tipperary. It seems that while one of the great landlords of that region, named Mr. Scully, was serving the usual notices on his various tenants, he was shot and killed by some party unknown.

Further advices have been received this evening. The agent of the landlord, Mr. Scully, was not killed, as at first reported. He endeavored, on Tuesday, to serve some ejection notices upon several tenants in the vicinity of the city of Tipperary, when he was attacked by a large body of them, including many women, and was obliged to flee into the city to save his life. Yesterday he started again upon the same errand, accompanied by a large body of well-armed police. Upon reaching the hamlet of the tenantry, his efforts to serve the notices were met with derision and threats of violence. The police endeavored to disperse the crowd, when a fierce fight ensued, during which the police fired upon the rioters several times, the shots being returned by some of the crowd. Several of the mob were wounded as were a number of the police. Mr. Scully was seriously wounded, and the police returned unable to make any arrests at the time. The city of Tipperary is in a high state of excitement, and further trouble is apprehended.

LONDON, Aug. 17.—A great meeting of the Tory party was held at the Crystal Palace this evening. Resolutions were adopted expressing in general terms the determination of the party to firmly support the Church, the Throne, and Constitution.

Hon Reverdy Johnston, the American Minister, who arrived at Southampton a few days since in the steamer Baltimore, still remains in that city. He will probably leave for London tomorrow and enter upon the discharge of his duties.

Baron Von Lederer, the recently appointed minister of Austria to Washington and the members of the Legation sailed for the United States on Saturday last on board the S.S. Cuba.

BERLIN, Aug. 17.—The yacht Germania, which left Bergen, Norway on an exploring expedition to the North Pole, was seen on the 23rd June in lat. 74° 30'. The sea was clear of ice.

WASHINGTON, August 17.—The treaty between the United States and China, recently

ratified by the Senate, has been transmitted to the Chinese Government for approval. Therefore the ratification of the treaty cannot be immediately exchanged.

SAN FRANCISCO, August 15.—A report from Nagasaki, Japan, states that 150 Christian Japanese had been taken out from Nagasaki in a steamer and drowned, notwithstanding the remonstrance of the consuls of that port. Major-Gen. Burke had left Hong Kong to inspect the British troops in Japan.

YOKOHAMA, JAPAN, July 26.—On the afternoon of July 4th, an attack was made by 20,000 Southerners on the Takugumas at Yeddo, who were only about 1,500 strong. The Southerners were repulsed. The attack was renewed the next day, and the Takugumas were entirely defeated, and the half of Yeddo, including two large temples, were burned. A terrible battle had been fought between the Tycoon and Satsuma, in which the latter was defeated with great loss. It was stated that the Southern princes have made a proposition to refer all differences for settlement to the arbitration of England, France, and the United States; and in case the latter powers accept the responsibility, they, the princes, will bind themselves for the faithful execution of the arbitrament, both on their part and the part of the Mikado.

The *New York Times* special says:—No doubt now exists but that the future policy of this Government towards Mexico will be the establishment at no distant day of a Protectorate, over that Republic. It is probable that the Mexican Government will very soon take the initiative step in this matter by legislative action, and that the departure of Messrs. Rosecrans will be delayed until further information is received on the subject. It is not improbable that as a remuneration for the protectorship, several of the North Mexican States, the real estate of which is now owned by the United States, will be ceded to the United States, including the Peninsula of Lower California. It is ascertained that agents of the French Government have been actively engaged in different parts of the country during the past three months in purchasing long forage for the French army. Houses suitable for cavalry and artillery purposes have also been purchased by them. A considerable amount of the long forage has already been shipped to New York for transhipment across the Atlantic.

ST. LOUIS MO., August 17.—It is reported that the hostile Indians were at daylight this morning within 28 miles of Solomon city, Kansas. They are estimated at from 600 to 1,500 warriors. Women, and children were flocking to the city from the surrounding country. It is reported that a detachment of soldiers in an engagement with the Indians had been defeated. Nearly all the settlers north of Asher Creek were surrounded, and eight whites killed. Governor Crawford is in Saline, organizing militia, and a squad had gone to the relief of settlers up the river, and others would go soon. A body of hostile Indians were moving toward the Republican Valley.

NEW YORK, August 17.—A Baltimore special says that the people's Bank of that city was robbed on Saturday night of \$10,000.

Our Protestant friends are assuredly the most outrageous of braggarts. Listen to their accredited organ and exponent in Lower Canada:

"It is the glory of Protestantism that it refers every question to the only infallible standard of truth—namely, the word of God—and that it is not blocked up from so doing by human authorities, however eminent, excellent, or ancient. To the law, and to the testimony, is as our council now as it was in the days of the prophet."—*Witness*, June 12th.

It is the "brag" of Protestantism, indeed, that it refers every question to the Word of God; but the plain truth of the matter is, that it ultimately refers every question to the private judgment of the individual; since its rule of faith is:—the Bible, and the Bible alone, interpreted by every man for himself. Now, as when the Papist declares as his rule of Faith, the Bible as interpreted by the Church, he virtually makes the Church his guide in all matters of religion, of faith and morals, and refers to her decision all questions on doctrine that can possibly arise, so the Protestant makes himself the standard of truth, since he makes the individual, as interpreter of the Bible, the ultimate judge or arbiter on all questions of doctrine, the ultimate Court of Appeal in all cases.

It is the glory of Popery, too, that it refers every question to the only infallible standard of truth—namely the Word of God; and though the Catholic differs from the Protestant, it is not as to the necessity of referring every question to the Word of God, but as to what is the Word of God? The decisions of the Church, pronounced by and through her recognised tribunals by the Pope, speaking *ex Cathedra* from the Chair of Peter addressing the Church in the name of the Catholic Church, are to us the "Word of God," the only infallible standard of truth, to which we refer all questions, and to whose decisions we implicitly submit ourselves.

But the Pope, but the Fathers of the Church in General Council assembled, is but a man, are but

men, urges the Protestant; and their decisions, therefore, their utterances, their words, are but the decisions, the utterances, the words of men, of fallible men, not the Word of God. But we retort, the Bible was written and printed by men, not by God; and, therefore, by parity of reasoning, the Bible is but the word of man, according to your logic, since its contents reach us through a human medium. If our opponent rejoins that the human writers of the Bible were inspired by God, so that their words are the words of God, that their labors were directed and guided by the Holy Ghost—so in like manner we reply, that the decrees, the decisions, the words of the Church, speaking, whether by General Council, or by the Sovereign Pontiff *ex Cathedra*, on matters of faith and morals, are dictated by the Holy Ghost, and are therefore, in spite of their reaching us through a human medium, as much the Word of God, as are the contents of the Bible, which also we have received through a human medium.

No man whether Catholic or Protestant would ever accept as a standard of truth that which he believed to be only the word of man, and not the Word of God. No man, no matter how wise, or how holy, is in the eyes of the Catholic, competent of himself to settle any question of faith or morals; and it is only because we believe that under certain prescribed, well defined conditions, God speaks by the mouths of men—even as Protestants believe that He has written by the hands of men—that we attach any value to the utterances and decision of Popes, and General Councils duly convened, and presided over by the successor of St. Peter, or his legates. In this matter there is no room for boasting either by Protestant or by Catholic. If the one refers all questions to what he believes to be the Word of God, so also does the other. The question at issue between them is then simply this:—What is the Word of God? or since God has not seen fit to make an immediate revelation to every individual, what is the medium which He Himself has appointed for making known His will, His truth as revealed through Christ, to the whole human race? This is a question of historical fact.

To shew the absurdity of the brag of Protestantism, it is sufficient to adduce one or two questions of vital importance in the religious order, which it is impossible even to refer to the Bible, since it is morally impossible that the Bible should give any answer thereto.

For instance. The authorship of the fourth Gospel, that of St. John, is a question violently agitated amongst Protestants. Was it written by the Apostle St. John, or by some other John of a later date? This question may be answered by criticism by the same means as those by which any other question of disputed authorship is solved: but it is evidently impossible that it can be solved by the Bible, or Word of God, as understood by Protestants. The Canon of Scripture is we think a very important question: to all Protestants it is one of vital importance, for it involves the question have they in their Bible as it at present stands all the inspired writings, all the Word of God, and nothing but the Word of God? Now how can such a question as this be referred to the Bible? What light can the Bible possibly throw upon it?

To determine it, the Protestant, if a man of intelligence, addresses himself to history, to the testimony of the early Christians, to the lists of the sacred writings as left us by the Fathers of the first centuries of our era; and upon these purely human sources must he rely for an answer as to the vexed question, as to the authenticity of the several works of which his Bible is composed. The Catholic, on the contrary, appeals to the Church, that is to say, to the body corporate appointed by Christ Himself to teach all nations, and with which He promised to be ever present.

But as the proof of the pudding is in the eating thereof, we call upon the *Witness* to make good its boast that Protestantism refers all questions to the Word of God, by referring to the decision of that Word, the questions as to who was the writer of the treatise called the *Epistle to the Hebrews*? and as to the inspiration of the Epistle attributed to St. James, and by Luther denounced as an Epistle of straw?—We wait for a reply.

The venerable Abbe Rion, one of the Missionaries from Algeria, now in Canada, preached at Beauharnois on Sunday last. He related at considerable length, with the fire and zeal which characterises the true Apostle, the misery and destitution which prevailed at the present time in Algeria.

Rev. Mr. Rion is an excellent orator, endowed by nature and art with everything calculated to please an auditory. After an eloquent appeal to the charity of the congregation, a virtue, he said, which always distinguished, and would always distinguish, the Catholic Church, the reverend gentleman took up the collection in person, amounting to the handsome little sum of \$67. This speaks well for the Catholics of Beauharnois, and their good Pastor, Rev. M. Charland, considering that no notice of the com-

ing of the Rev. Mr. Rion was given previous to Sunday morning. There were \$12 more collected for the same charitable purpose at Beauharnois a short time after, making in all \$79.

We understand that the two venerable Missionaries, Rev. M.M. Rion and Lemeruff, are highly pleased with their mission in Canada, and speak of the latter place in the most flattering terms. The object of that mission is one that ought to commend itself to every Christian heart beating with a spark of love for his fellow being—the introduction of the Gospel to so many thousands of poor human creatures steeped in the lowest ignorance and degradation, moral and physical. It is then gratifying to know that the laudable efforts of the two excellent Apostles from Algeria are being crowned with success amongst us.—*Com.*

Every good Catholic must rejoice at the turn events have taken in Austria. Better active suppurations than the sluggish sore. Better good vinegar than putrid sugar. Any one acquainted with the chymical process of fermentation must know that it is an effort of nature to turn decomposed animal and vegetable matter into legitimate and healthful combination; and though the result is a sharp acid, better, as we have said, good vinegar than putrid sugar. So with Austrian politics. Francis Joseph has annulled the Concordat and Austria is in a ferment of Ultra-Liberalism. At first sight this may appear a matter to be deplored. Those acquainted with Austrian affairs will recognise therein, the healthful fermentation of decomposed and decomposing matter, wherein the vitiated particles are thrown to the surface, whilst the residuum is a pure sharp antiseptic. The angry ebullition of the fermentive process whether physical or political is apt to appal the superficial observer and to lead him to the conclusion, that where so much feculent matter is thrown to the top, all must be vitiated. A short time however dispels the delusion, and he discovers at length that under all that noisy and noisome scum a healthy and pure beverage lies concealed. In the Austrian ferment, depend upon it, beneath the scum of Ultra-Liberalism, a fair liquor of a most healthful Catholicity will soon be discovered.

Austria has annulled the Concordat: and Protestantism rejoices thereat. "Cui bono?" Protestantism will be credited with all the infidels (and some few half-Catholics) of the Empire, and Catholicity will find herself purged of the foul mass, and urged on to fresh exertions under the tonic influence of petty persecution.

To understand Catholic affairs in Austria at the present moment it is necessary to consider them under, and previous to the Concordat. We are all accustomed to the phrase *Catholic Austria*. How far this title is applicable to the Austrian government, we shall see. Previous to 1855, the Bishops and Clergy of Austria were forbidden any intercourse with Rome except through the Austrian government. The clergy were often called upon to bless incestuous and unconditional mixed marriages, or to pay a fine in case of refusal. So tyrannical was the power granted to the Minister of Public Worship, that that worthy functionary beguiled his time by revising the breviary of the Priests and interdicting with Elizabethian severity, all doctrinal and controversial discussions in public: the clergy were to discuss none but subjects of general morality, but might diversify their sermons by disquisitions on the rearing of children, the management of bees, rules of diet, poisonous plants and domestic economy. Our own Elizabeth thought two or three preachers "enough for a whole country." The Cultus Minister of Austria though he did not aim at restricting the number of preachers, endeavored to render their teaching as innocent of heavenly things as might be. To this end the local police authorities were empowered to inspect all sermons previous to delivery—they were moreover to decide what Saint's days were or were not to be observed—how High Mass was or was not to be sung, and what and how many lights were to be used. The Austrian Bishops were required, when called upon by the State to exercise the special powers of the Papacy. Their priests were to be educated for not by them. The theological "curriculum" was to consist of a denial of the Infallibility of the Church, the authority of the Council of Trent, the necessity of confession, the reality of the Sacraments, the superior grace of chastity and the eternity of Hell. Notorious Atheists and profligates were appointed directors of the State Seminaries, and as though to take away the last hope of any virtue in these state made Priests, young women of infamous character were allowed to pay visits to the young theologians studying therein. Such was Catholic Austria under liberal influence before the Concordat of 1855.

And what has that Concordat done? It has remedied many of these abuses, it is true, but it has confirmed to the Government the nomination of all the Archbishops and Bishops of the Empire, the greater part of the cathedral canons, numerous parish priests and the professors of theological faculties. It conceded that no per-

son displeasing to the Emperor should be eligible to a benefice, or be appointed to teach in an episcopal seminary, nor could ecclesiastical property be sold without his Majesty's permission. Surely the rule of Protestant Elizabeth over her English Catholic subjects was even more benign than this. Depend upon it, the evils of the pre-Concordat era were easier of solution than those which had received the enforced stamp of Papal authority by the Concordat. Better active suppurations than the sluggish boil.

SACERDOS.

There is a paper published in London (England) called the *Saturday Review*. At the end of the year of grace 1866, we accidentally came across one of its articles on Irish Grievances so perfectly unique in its kind, and so delightfully refreshing withal, that we jotted down at the time some of its most salient aphorisms, for our future edification. They must be their own excuse for their reproduction at the present moment. 'Twere a pity such liberal sentiments and such cogent reasoning should be lost. We would beg our readers particularly to take notice, that the Editor of the *Saturday Review* is neither supposed to be, as far as we know, a Russian autocrat—a Roman tyrant of the most approved Imperial stamp; nor a Bajazet; nor a Tartar Kan; nor any other individual of equally energetic proclivities, but merely an educated-Englishman of the latter-half-of-the-nineteenth-century. It will be necessary to keep this well in mind, as a contrary impression will incontinently present itself. Well then! this English gentleman, no further back than the year of grace 1866, took to airing his own peculiarly English notions of British rule in Ireland, and in the course of his lucubrations delivered himself on Irish grievances much in this wise:—"Tenant-right, the Church Establishment, Free Education (i.e. Catholic education under the control of the Protestant Government, and not under the control of the Catholic Bishops) are not the causes of Irish discontent—not because they are not grievances, but because the Irish mind is too Celtic to dwell upon such commonplace and matter of fact wrongs as those that Ireland has lived under for centuries. 'The mistakes of the English Government are almost irreparable save by the aid of time'—'Gross anomalies cannot be removed.' The utmost that can be done at present is to keep down sedition and repress the first attempt at seditious drillings, demonstrations, and plunder. Irish governors wish the utter ruin of that which they cannot redress. Pity is it that Cromwell began his process of eradication at all, or that, having begun it, he did not more fully complete it" (sic).—*Saturday Review*, Oct. 6th, 1866.

Now after reading these sentiments, this all important question must immediately arise in the mind: These being the sentiments of educated Englishmen of the governing classes, can Ireland ever expect justice whilst under their rule? Are these men fit to make laws for a country and people towards whom they entertain such sentiments. Let it not for one moment be supposed, that we advocate a disruption of Ireland from England. Far, very far from it. But what we do say is, that as long as educated Englishmen, backed by renegade Orange Irishmen, entertain such outrageous opinions against Catholic Ireland, as those expressed by this leader of educated public opinion in England, there is no hope for Ireland, but in a national parliament. It has been a fundamental principle of the British constitution received from our Catholic ancestors, that every man shall be tried by his peers, that is, his equals:—men his equals in rank, in race and in sentiment. And if this be right as regards individuals, why not of nations? Would Englishmen be content to be governed by a Parliament of Scotchmen or Frenchmen or Spaniards? Would it not be the greatest tyranny on earth to pack our English Parliament with foreigners, or even with Irishmen, and to entrust to them the task of making England's laws? And if these foreigners or Irishmen were known to have had an hereditary hatred against England of no less than seven centuries duration, would not the case be even still worse. Why then should Ireland and Irishmen be alone the exception to this rule? Is it because she is Catholic? and English bigotry cannot brook to see her prosperous? And what would England loose by granting to Ireland her national Parliament? Would she not rather gain? and gain infinitely? Would she not gain, if nothing else, the peace of a good conscience in having done a just, a wise, and therefore a noble act? But would she not gain in strength, in prestige and in power? The rocky coast of Ireland defends our English shores from the full stroke of the Atlantic wave. Six hundred pounds to the square foot is its summer force alone. Two thousand pounds per foot its winter force. There is another wave rolling in from the wide Atlantic, unseen by mortal eyes, unheard by mortal ears, and whose summer force alone against the rock of British institutions is not to be measured by hundreds but by millions; and when its winter force shall come if Ireland's rock give way, where, I pray you, will be our