

The True Witness.

AND  
CATHOLIC CHRONICLE,  
PRINTED AND PUBLISHED EVERY FRIDAY  
At No. 696 Craig Street, by  
J. GILLIES.  
G. E. OLBERG, 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.  
The True Witness 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, OCT. 2, 1868.

ECLESIASTICAL CALENDAR.

OCTOBER—1868

Friday 2—Holy Angoi Guardians.  
Saturday 3—St. Cosmas and Damian, MM.  
Sunday 4—Eighteenth after Pentecost.  
Monday 5—St. Francis, O.  
Tuesday 6—St. Bruno, O.  
Wednesday 7—St. Mark, P. C.  
Thursday 8—St. Bridget, W.

NEWS OF THE WEEK.

The most important item of European news is that which announces an attempt at revolution in Spain. Very conflicting and unintelligible are the reports as to the progress of this movement, that reach us: and of its objects we know nothing. At one moment we are assured that the Queen's party have put down the rebellion; at another that they have been defeated, and that the Queen is about to abdicate in favor of the Prince of Asturias.

The solution to the great question of "peace or war?" seems still a long way off, but strong apprehensions are entertained that the answer will be war. In Rome all was quiet, but the state of things may at any moment be disturbed by a fresh raid by the Garibaldians. Caprera where Garibaldi still resides, is said to be closely watched by a squadron of iron-clads.

WHERE DOES AUTHORITY IN THE ANGLICAN CHURCH RESIDE?—We stated the other day that, in the body called the Church of England, there was "no authority competent even to declare what is the truth, much less to enforce it." The *Church Observer*, organ of the low church party of the Anglican sect, takes exception to our statement, and insinuates that the Provincial Synod lately held in this city is competent to decide "what is truth," and we suppose to enforce its decisions upon all who call themselves Anglicans:—

"We hope that it will be decided that the Canadian branch of the United Church of England and Ireland has authority in Synod assembled to declare 'what is the truth' held by the Church, and to enforce it."

Our contemporary is certainly the most sanguine man that we ever met with: refreshingly verdant, we may say, it really does believe that the Provincial Synod of Canada is competent to do that which neither Convention, nor pan-Anglican Synod ever pretended to be competent to do—that is to say—to declare authoritatively, or define, what is the doctrine of the Church of England and to enforce the same. From whom, from what body did the Provincial Synod of Canada receive the power? From God we may be told! Then must it be infallible in its decisions; for where He gives authority to declare "what is truth," He also gives the means for so doing, i.e., a certain or infallible knowledge of the truth as by Him revealed. But the Church of England in its XXI. Article expressly declares that General Councils are fallible:—therefore, a *fortiori*, we must conclude that it holds that the Provincial Synod of Canada is fallible, and "may err," when professing to declare with authority "what is the truth." Now certainly no sane man would accept as binding upon his conscience the declarations or decisions in matters of religion, of a body which he knew to be fallible, and therefore liable to error in its decisions and declarations. Is the Provincial Synod of Canada then greater than a General Council? Is it competent to do that which the Convention cannot do? which the pan-Anglican Synod expressly declared itself incompetent to do? which even the General Assembly of the entire Christian Church is—if the Anglican Articles speak truly—incompetent to do? You take too much upon yourselves, you Anglicans of Canada!

And even were all your brother sectaries in the Dominion to accept as authoritative and final the decision of the Provincial Synod, how would it be with Anglicans in other parts of the British Empire? Would the decision of this Canadian Provincial Synod bind, or be accepted as an authoritative declaration of the "truth," by Anglicans in other Colonies, or by Anglicans

in the Mother Country? Or is there room in the bosom of the sect for many diverse, perhaps contradictory truths? one truth for Canada, another for Australia, a third, and quite a different truth, for England and Wales? Yet, if the Provincial Synod of Canada be competent to "declare what is the truth," it is a self evident proposition that all who profess themselves Anglicans throughout the world, are in conscience bound to accept as truth, whatsoever the said Provincial Council may decide to be truth.—And so the supreme spiritual authority of the Church of England would be vested, without appeal, in the Anglicans of Canada.

We say "without appeal"—for in this consists one difference betwixt a Catholic Provincial Synod—and that which our Anglican friends have just held in Montreal. The decrees and decisions of a Catholic Provincial Council, or Synod, may of a General Council, have no effect until they have been approved of, and ratified by the Pope, the head of the Church upon earth: so that that which he declares to be truth in one province, is declared to be truth everywhere. But the Colonial Anglican Church is accephalous: it has no common head to which the decisions of all its several Diocesan, Provincial, and National Councils must be referred for ratification ere they become of authority, or binding in conscience on its children: detached from the State, and released from the vile than Egyptian bondage of the Royal Supremacy, from the ineffable degradation of subjection in things spiritual to the civil magistrate, the several members of the Anglican communion dispersed over the face of the earth, have no bond of union, no centre of unity, no guarantee therefore that that which in one Province, say Canada—shall be declared to be "the truth," shall not in another Province, say Australia, be denounced as damnable error.

Again in that our Anglican friends maintain the necessity of Provincial Synods, they by implication admit that the idea of Diocesan Synods declaring "what is the truth," pronouncing each one for itself, authoritatively, finally, or without appeal—is incompatible with the idea of a Church or Catholic unity. Can they not conclude, by parity of reasoning, that the vesting of supreme authority in Provincial, or even National Synods all liable to err, but against whose decisions no appeal lies to any other tribunal, is equally incompatible with the idea of "Oae Holy Catholic and Apostolic Church?" If Provincial Synods—be competent to "declare what is truth, and to enforce it," how is it that similar competency does not reside in Diocesan Synods? nay in every parochial assembly? To this question the answer given in practice by every Anglican, High Church, or Low Church, is—that final authority resides neither in Provincial, nor in Diocesan Synods: neither in National nor in General Council; but that an appeal against the decisions as to "what is truth," of any one, or of all of these—lies always to the individual conscience of every particular believer. In other words, the private judgment of the individual is the final Court of Appeal, and therefore the supreme authority in the Church of England, as in every other Protestant, or non-Catholic sect.

Does the *Church Observer* call for illustrations? Let him meditate the action of the members of the clergy of the Protestant diocese of Toronto. These, by anticipation, protest against the acts and decisions of the Provincial Synod; they warn that body that, in a certain contingency—that if it presume to do such or such things, they will not obey, they will not accept its decisions as binding. They therefore assert, by implication, their superiority to a Provincial Synod, and deny, as does the TRUE WITNESS, its competency either to declare authoritatively what is the truth, or to enforce its decrees. Here is a fact, which fully bears out the conclusions to which our reasoning a *priori* leads us. The diocese sits in judgment upon the decrees of the Province, and determines how far, and on what conditions it will accept the latter. In like manner every individual minister, whether low-churchman or ritualist, sits in judgment upon, criticizes, and, if he sees good, sets at naught the injunctions of his particular bishop: the ritualist withholding his allegiance from a low-church bishop—the evangelical holding up to public reprobation, as an idolater, as the "Spawn of the Beast," the bishop of high-church and ritualistic proclivities. Whilst descending in the scale of organised insubordination, we find the Anglican layman asserting his right of private judgment against synod, bishop, and minister; and assuming his competency to determine what is truth, therefore dictating to his minister, or pastor what doctrines are to be preached, what denounced, and how and with what ceremonies public worship it to be conducted. This is authority as it exists in the Church of England; this is the only authority that can exist in any Protestant sect, since the Bible, and the Bible alone, without intervention of any kind, and as interpreted by the private judgment of the individual, is the religion of Protestants, their sole rule of faith, their sole authority competent to decide what is truth.

The new Militia Act for the Dominion of Canada came into effect on Thursday, 1st Oct.

DEATH OF THE REVEREND DR. MADDEN OF KINGSTON.—The death of this amiable priest, this zealous servant of God, is deeply regretted not only in Kingston, but throughout the Upper Province. Dr. Madden was a nephew of the late Very Reverend Father Macdonagh of Perth, whose death it was our painful duty to record some time ago. His studies for that priesthood of which he afterwards approved himself a most valuable member, were made at the Propaganda; and in Canada West was the scene laid of his future pastoral labors. His first appointment was we believe to Port Hope, where by his unremitting attention and excellent qualities he soon won the affection of his own congregation, and the respect of all the population. From this place however he was obliged to detach himself on account of failing health, which compelled him to try the effect of a voyage to Europe. A slight, but not permanent improvement having manifested itself, Dr. Madden returned to this Continent and was by his Bishop the Right Rev. Dr. Horan, promoted to the office of Chaplain of the Penitentiary. About the same time also he became one of the Professors in Regiopolis College, an educational institution in which His Lordship the Bishop of the Diocese takes a deep interest. It was whilst fulfilling the important duties of these posts that he was attacked by his last and fatal illness which deprived us indeed of a valued friend—but which has given, we firmly believe, another denizen to heaven.

The subjoined communication justly denounces the conduct of the press, or rather of a section of the Canadian press, both before and pending the trial of the convict Whelan: and if, as we have seen it stated elsewhere, it be true that from the Jury before which he was tried all Catholics were excluded, the comments of our respected correspondent are not uncalled for. Such an omission could scarce have been the result of accident: and if intentional it was not only insulting to Catholics, not only unjust to the prisoner, but highly injudicious.

For the rest it cannot be denied that Whelan had a fair trial, in spite of the efforts of a hostile press to prejudice the minds of the Jury against him. He had the advantage of a learned advocate to defend him: he had a Judge of whose impartiality every one who read the summing up must be convinced: and Mr. O'Reilly, the able Counsel for the prosecution, though as in duty bound, he did his best to obtain a verdict for the Crown, was guilty of no undue urging of doubtful points against the prisoner, and put his case, strongly indeed, but temperately, clearly, and honestly before the Jury. The verdict was in accordance with the evidence; and the sentence of the Court was a righteous sentence, in harmony with the law of man, and the law of God. It was a sad blunder indeed to exclude Catholics from the Jury, but no actual injury was thereby done to Whelan, who would have been found guilty on the same evidence, by a Jury composed exclusively of Catholics. This, however affords no excuse for their exclusion from the Jury:—

[COMMUNICATED.]

The late trial at Ottawa furnishes food for reflection to all who do reflect. We have nothing to say upon the merits or demerits of the prisoner himself. That we leave to Him Who searches the heart, and judges just judgment. But some of the circumstances attending the case are such that we hope for the dignity, mercy and honor of our race they may never be repeated in Canada.

We have no sympathy with murder or murderers. The rank or ability of the victim may aggravate but does not change the substance of the terrible deed. King or beggar—statesman or helot—all are alike in the sight of God. Their blood cries to Heaven with the same language, and kindles the same wrath in an Infinite Avenger. The imperial purple covers no more sacred a temple than the rags of the mendicant. The crime is not in reading the purple, or the rags, but in violating that temple.

When Justice hears of such an enormity she covers her sad, passionless face and drops a tear over the actual grave of the victim, and the moral tomb of the perpetrator. She feels no desire of revenge, for she knows God is eternal. Her throne is set in a region of perpetual calm. Surrounded by an atmosphere that induces the clearest perception of things, when she strikes, it is the criminal himself who inflicts the blow. The penalty she imposes leaves no uneasiness in the bosom of Society, for all acknowledge the fitness of her motives, and the propriety of her judgment.

It is then a very sad commentary upon our boasted civilization to observe that furious clamor for revenge which characterized most of the journals of Canada during the trial just concluded. To judge these people from their writings, one would imagine that Heaven was something similar to those entertainments for which editors receive free tickets. "He should be burnt!" "He should be flayed alive!" "There is only one lawyer for the prosecution,"—(as if lawyers made a man's guilt or innocence)—"Wretch! accursed of God and Man! what damnation is

too deep for him." Yes, even some—rushing in where angels fear to tread—dared to anticipate the award of Infinite Justice, and to hurl the object of their hatred into that perdition which has a place for pride and malice, as well as murder!

From its inception to its dark consummation, the crime was hideous. But there is something more devilish in the chattering, grinding, blood-thirsty satyrs that surged up to the Seat of Judgment, and strove to influence its decision by grotesque threats and half human outcries—Creatures of this stamp, like blood-hounds, require some victim to hunt in order to exhibit their natural and moral qualities. They are worthy representatives of that humane spirit that in ancient times presided over the combats of the amphitheatre, and devoted even innocence to death by the twist of a thumb. With this difference, that the pagan brutes made no pretensions to that exquisite morality which their Christian imitators arrogate to themselves with such a flourish of trumpets. In the "Fortunes of Nigel" Scott refers to a vituperative scene between a bully and a broken down clergyman, in which the latter combatant had a decided advantage, owing to his superior knowledge of theology. As between the Pagan and the Christian, a like eminence is perceptible, in the latter, because, in addition to the ethnic example, he possesses, we suppose, a knowledge of the precepts of the Bible. Doubtless, their clamor for revenge, proceeds from a careful meditation of the text: "With what judgment you judge, you shall be judged; and with what measure you mete, it shall be measured to you again." But no! they understand not the spirit of the Divine Preacher on the Mount. We must seek for their spirit among the Scribes and Pharisees who stood apart, and passed sneering criticisms upon the merciful speaker. Had they lived at that time, they would have out-Pharised the Pharisees, and overwhelmed the woman taken in adultery with a shower of indignantly virtuous missiles.

The more human justice is tempered with mercy, the more it is like the justice of Him to Whom the penitent transgressor can cry:—In justitia tua, libera me." It is God who is offended by murder: the outraged creature is but a secondary consideration. Penalties are attached to such outrages. But those penalties should be inflicted for justice sake—not for revenge.

We have said a while ago that we do not wish to say a word as to the merits or demerits of this particular prisoner, neither do we presume to question the strict impartiality that presided at the trial. We merely refer to the outside, revengeful pressure, which should put to the blush those engaged in it, if they have any shame.

Another incident occurred in the case, which we hope for the honor and good name of the Irish Catholics of Canada, may never happen again. Catholics, as such, were rejected from the jury box. It is absurd to allege as an excuse for such exclusion, that they were influenced one way or the other, by public opinion. Of what single member of that jury could this be denied? While men live in community and possess intelligence above the brute, they must be influenced, in one way or other, by whatever subject society discusses. Hence, if the plea of having been influenced were impartially carried out, the prisoner would have been tried without a jury. Why were some accepted, notwithstanding their having been—equally with their Catholic fellow-citizens—exposed to the same influences? To explain this anomaly, one of two things is true: Either they were completely stupid, and, therefore, safe from any influence that required thought; or, the fact of their being Protestants made them more reliable guardians of the laws of the land and the interests of justice. If the former hypothesis be true, they were unfit to decide upon a case of life and death. If the latter were meant, then the assumption involves this conclusion: that the Roman Catholics of Canada are not to be trusted on oath—they are implied perjurers—enemies of justice and, therefore, of the State—and, consequently, should be deprived of those rights which equality in the eyes of the law bestows upon them.

We have heard would-be representative men descend pathetically, and as eloquently as their mental level permitted, upon the enormity of Penal laws and the injustice of packed juries. It is certainly remarkable that an "enormous injustice" in Ireland becomes a very proper legal precaution in Canada. We have often heard those hired scribes denounced in indignant terms who urged the slightest plea in vindication of the jury system in those good old days when Norbury joked men to death, and Verner pranced through Ireland upon his Protestant horse, like a giant refreshed. But if the scribes here are right, their memories are vindicated by the initiation in Canada of pet system they engulphed. No doubt something was due to the inappreciable grief of the gentle Orangemen who changed their peculiar wishes ament the Pope's eternal welfare, into mournful cadences, soft as the reupings of "Lir's lonely daughter." But Cerberus might have been propitiated with a sop less bitterly insulting, and unjust to the Catholics of the country.

J. M. J. G.

Why, we have been asked, does Rome refuse to allow a place at the coming Oecumenical Council to the officials of the Church of England, when it does not exclude therefrom the prelates of the schismatic Oriental communions? Because, we answer, the so-called Bishops and Archbishops of the Anglican Church, are in fact, no matter what the law of England may style them, mere laymen, and for laymen there is no place amongst the assembled Fathers of the Church. On the other hand the Bishops of the Greek and other Oriental schismatic communities are validly ordained; are indeed, what the officials of the Anglican Church can only pretend to be, to wit, real Bishops and real Archbishops.

THE STUFF THAT "BRANDS" ARE MADE OF.—The following paragraph we find is going the rounds of our exchanges:—

"A priest of a small town near Pisa, Italy, seduced and afterwards eloped with a young girl, seventeen years old. In order to defray the travelling expenses he robbed the figure of the Madonna, of the church where he officiated, of all its jewellery."

If the above be true we have to congratulate our evangelical friends on the prospects of a speedy valuable addition to their ranks, in the person of a recruit, one who will prove a formidable rival to Chiniquy, and the other distinguished converts from Romanism to the "truth as it is in Jesus." The "priest" alluded to, is evidently just the stuff out of which "brands snatched from the burning" are made; and we therefore expect shortly to hear of his distinguished appearance at Exeter Hall, and to see a glowing account in the columns of the *Witness* of the gracious words that fell from his lips whilst he exposed the horrors of Popery, and proclaimed the great things that the Lord had done for his soul.

An attempt was made on the night of the 22nd ult., to throw the train off the track on the G. T. Railroad near Montreal. The papers state, on what evidence we know not as yet, that the design of the scoundrels who placed the obstacles on the track was to kill the able Crown Counsel Jas. O'Reilly, Esq., who conducted the prosecution in the case of Whelan, and who was on the express train the night that the attempt was made. The devilish design of the villains, if such indeed were their design, was frustrated, for a freight down train happening to come along the road first, was thrown off the rails, but luckily no lives were lost. The Railroad authorities have offered a reward of \$1,000 for such information as shall lead to the arrest and conviction of the guilty parties.

Our contemporary *L'Ordre* shows that whilst the Catholic educational institutions of Montreal receive from the public purse an annual sum of \$5,103.38, Protestant educational institutions are in the receipt of no less than \$6,520.40—or \$1,417.02 more than Catholics are, although Protestants form but one third of the population. It would be well for our Catholic brethren in Toronto, and other parts of Upper Canada, if they were treated as are the Protestants of Lower Canada.

The candidature of Bill Murphy for a seat in Parliament was, it turns out, an "artful dodge" for erasing the law. This great ornament and champion of Evangelical Protestantism having been arrested by the Manchester magistrates because of his obscene and inflammatory harangues, and bound over to keep the peace, was bailed out on the understanding that his filthy lectures in public were to be discontinued. His respon Bill Murphy who accepted the terms and conditions of his discharge, announces himself as one of the candidates, and as a candidate asserts all the Briton's birth-right. The authorities found themselves helpless, and the clever tactics of Bill the obscene evangelist of Manchester, were triumphant.

BACKSLID.—Johnny Allen the great evangelical convert at New York has backslid. He and his spiritual father Slocum went off on a spree at New Haven whilst on an exhibition tour, and having been detected, and the affair having been made public, they have been read out of the Synagogue. Alas! for evangelical converts!

THE IRISH BAZAAR.

The Ladies of Charity of the Irish Congregations, beg to inform the public, that their "Twentieth Annual Bazaar," will be held in the new St. Patrick's Hall, on Wednesday, the 7th of October, and following days.

As many persons anxious to promote the success of the bazaar, and yet not able to make lists themselves, are in the habit of sending in pieces of work and objects of *vertu* to the bazaar while being held, the Ladies beg to suggest that such persons would have the goodness to send their donations to the St. Patrick's Asylum, as soon as possible, in order that they be placed in the hands of young ladies who will open lists upon them, and thus turn them to the best advantage. The Rev. Director of the Bazaar, who is also Treasurer of the St. Patrick's Asylum, assures us that the funds at his disposal are lower at the close of the present financial year (Au-