

The True Witness.

AND  
CATHOLIC CHRONICLE,  
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J. GILLIES.  
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MONTEAL, FRIDAY, OCT. 1, 1869.

ECCLIASTICAL CALENDAR.

OCTOBER—1869.

Friday, 1—St. Remigius, B. O.  
Saturday, 2—Guardian Angels.  
Sunday, 3—Twentieth after Pentecost.  
Monday, 4—St. Francis, O.  
Tuesday, 5—SS. Placidus and Comp, MM.  
Wednesday, 6—St. Bruno, O.  
Thursday, 7—Of the Blessed Sacrament.

NEWS OF THE WEEK.

The Daily News of the 27th ult. reports that the object of Lord Clarendon's visit to Paris was to announce to Napoleon an arrangement between Austria, Prussia, Russia and England, to preserve peace and check the contagion of the revolution in France in case of the Emperor's death, but not to thwart German unity. Mr. Gladstone, in reply to a petition for amnesty to the Fenian prisoners, promises to submit the petition to the Queen, but does not pledge the Government to any particular action on the subject. He acknowledges the soundness of judgment exhibited by the petitioners in attaching their line of character to the offences committed.  
PERTH, Sept. 24.—It turns out that Right Hon. Geo. Patton, Lord Justice Clerk of Scotland, was murdered, as his body was found in the River Tay to-day with a terrible cut in his throat.  
PARIS, Sept. 26.—The Emperor and the Empress attended the races to-day at the Bois de Boulogne.  
MADRID, Sept. 25.—The Government intend to compel the Bishops to take the oath of allegiance to the new constitution. A reduction of five per cent is to be made in the salaries of all colonial officers. A Republican Club in this city has been closed by Government on account of a resolution declaring that the members would make armed resistance to Monarchy.  
BADEN, Sept. 24.—The Session of the Diet of Baden was opened to-day by the Grand Duke, who said the relations of Baden, with the North German Confederation, were of the most friendly character. He was also happy to announce that the national feeling was in the process of development among the people of Germany, and that measures were about to be taken to make homogeneous the depressive system of the confederations of North and South Germany.

CONSTANTINOPLE, Sept. 25.—The semi-official journal, the Turki, of this city, publishes in its issue to-day a violent article against the Viceroy of Egypt for his action in refusing the terms of agreement embraced in the second letter transmitted to his Highness by the Turkish Government through Vizier, and also for his proposal to refer the whole subject matter in dispute between his Imperial Majesty and himself to arbitration of the European great Powers; the journal concludes this editorial attack by recommending the Porte Government to at once dismiss Ismael Pascha and appoint Mustapha Lasej Pascha Viceroy of Egypt.  
Hon. Mr. McDougall left on Tuesday last en route for Fort Garry.  
Some preparations are being made at Ottawa for the reception of the Prince on the 7th inst. A ball in his honor, to be given in the Senate Chamber, is spoken of.  
Application will be made at the next session of Parliament for a charter for the Dominion Pacific Railway, to be constructed from a point on or near Lake Superior, via Red River, to a point on the eastern boundary of British Columbia with power to improve the navigation leading to and from Rainy Lake and Lake of the Woods.

TRIBULATION CUMMING.—This gentleman is really irrepressible. Of him, as of the young Miss Pecksniff, it may indeed be said, "he is a gushing thing." Baffled in one quarter, he turns up when and where least expected in another; and having made the discovery, rather late in the day, that no invitation to attend the forthcoming General Council has been extended to him, he eases his mind of the pernicious stuff and unhealthy garbage which he had hoped he might have been allowed to vent before the Pope and assembled Bishops of Christendom, by discharging it through the columns of the Protestant press. We hope the process may do him good.

The man has taken to asking questions—and such questions! He propounds difficulties which by their very simplicity astound us; and asks for light which any Catholic child of ten years old, could, without much trouble, give him, were he to address himself with a sincere desire for enlightenment. These questions, and difficulties, as given in our exchanges, we lay before our readers:—

"The articles on which I desire to have light, are as follows:—  
"1. 'I most firmly admit and embrace apostolic and ecclesiastical traditions.' It would of course be absurd to require a convert to admit and embrace things of which he is ignorant. May I therefore respectfully beg of the Council to rectify and publish these traditions?"

When an alien becomes naturalised, he takes an oath of allegiance, which oath implies a promise to accept and obey all the laws of the State to whose citizenship he is admitted, though it is not necessary or even possible that he should know all these laws. So the convert to the Catholic Church promises to accept and obey all her teachings, because he believes her to be the one infallible teacher appointed by God Himself; and not because, after having examined what she teaches, he has convinced himself that she teaches truly.

Our friend wishes to be enlightened as to the promise of the convert to Catholicity to the effect that he,—  
"will never take and interpret the Scriptures unless according to that sense which the Church has held, and does hold."

This is not a correct translation of the passage in the so-called creed of Pius IV. referred to. It should run thus:—

"Also I accept sacred scripture in that sense, which the Holy Mother Church, whose it is to judge of the true meaning and interpretation of the Scriptures, has held, and holds."

This promise again is the simplest thing in the world. It is merely a promise that he who makes it will always submit his private judgment as to the meaning of any passage of the Scriptures, to the authoritative interpretation of the Catholic Church, whatever that interpretation may be, and wheresoever it may be pronounced. Where no such authoritative interpretation has been given, the Catholic may hold his own opinion, not as a dogma, or article of faith, but as an opinion not condemned, and therefore permissible—provided always that he be ready to renounce that opinion as erroneous, the moment the Church, to whom alone belongs the right and the power to interpret Scripture, shall have condemned it.

The next difficulty is of the same nature.—The convert promises that he:—  
"will not interpret the Scriptures otherwise than according to the unanimous consent of the Fathers"

But, argues poor dear Tribulation, "few Roman Catholics are able to give a list of the Fathers"—and as the Fathers often are at variance amongst themselves, Roman Catholics cannot interpret any passage of Scripture.

For the sake of argument, be it so; and what then. No Catholic need or even bothers his head to interpret Scripture, for no Catholic takes his creed, or his religious tenets, from the Scriptures: but always, wholly and solely from the teachings of the Church, as did the first converts from Paganism to Christianity in the first century of our era. All these dark places are at once enlightened by the exhibition of the fundamental Catholic truth or light:—That the Church—not Scripture—is the one infallible teacher, by Christ Himself appointed, for preserving and propagating to the end of time the truths which He revealed to His Apostles. This is the Catholic's rule of faith in the nineteenth century, as it was the Christian rule of faith in the first, as it will be in the last, or till time shall be no more.

The promise of the convert to Catholicity "to accept the Holy, Catholic and Apostolic Roman Church, as the mother and mistress of all churches, and to bear true allegiance to the Roman Pontiff as successor of St. Peter and Vicar of Jesus Christ"—is the next difficulty which the Council is called upon to explain—which it will probably do. But as in the columns of a newspaper it is impossible to treat at length, and as its importance requires, the great question of Papal Supremacy, we must refer Dr. Cumming for light to the many learned treatises published on the subject by Catholic historians and divines. The points which these writers undertake to make good are these.

1. That Christ gave to His Church a constitution which He has never since annulled, or even modified.
2. That, according to that divine constitution, St. Peter was appointed Prince or Head of the Apostolic College, with a special charge to "confirm," or as the Anglican version has it, "to strengthen his brethren,"—St. Luke xxii. 32.—an injunction given to St. Peter before the Church was constituted, and which therefore the fall of the Apostle did not abrogate, since we find that, after His resurrection, Jesus again gave to St. Peter a special or particular injunction to feed His lambs, and the sheep of His fold.
3. That St. Peter was Bishop of Rome,—a fact as well authenticated as can be any fact in ancient or modern history.
4. That the Church being an institution de-

signed to last all days even unto the end of the world, its original organisation, together with the powers and duties imposed by Christ on St. Peter and the other Apostles, must have been intended to last as long as the Church; and that therefore the special powers and duties imposed on St. Peter have been continued to his successors. That this was the belief of the Christian community from the earliest ages, Dr. Cumming may satisfy himself by a perusal of the writings of St. Ignatius in the first century, of St. Irenaeus in the second, of St. Cyprian, of St. Augustine, of St. Jerome, as well as of the celebrated apologist Tertullian, with hundreds of others, who on this one point speak the same language.

The next difficulty that presents itself to Dr. Cumming is with regard to the Canon of Scripture. How is it that, at different times, at different places, and by different learned and devout men, as well as by Provincial Councils, differences of opinion have been expressed as to the books or writings which are entitled to be called, *par excellence*, sacred scriptures? Because, we reply, none but an infallible authority can determine of what writings the sacred canon should be made up: and neither Doctors, though learned and devout, nor yet Provincial Councils, are infallible. Dr. Cumming's question merely shows the absolute necessity of a living, infallible Church, since otherwise we should never know what writings we ought to receive as sacred, or as the Word of God. How, for instance, can Dr. Cumming know that the book called the Gospel of St. John was written by the Apostle whose name it bears? or that the tract called the Epistle of St. James, which Luther rejected, was inspired by the Holy Ghost? If there be no infallible Church there can be no Bible, no certainty as to what should be received as the Word of God: and Dr. Cumming has nothing better for the foundation of his faith, than the opinions of fallible men as to the authority of the writings which he takes as his rule of faith.—Whence do Protestants get their canon of Scripture?

As to the work, the Psalter of Our Lady, by some attributed to St. Bonaventure, to which Dr. Cumming alludes, we know nothing. It is said by some and denied by others that such a work was composed by the saintly man: but whether it be in existence or whether it be on the Index we neither know nor care, since it can be of no authority to Catholics. As to Catholics asking from the B. Virgin "pardon for their sins," they would repudiate the suggestion as a hideous blasphemy. God alone can pardon sin; and even God cannot pardon the sinner unless he repent. We believe however that by her prayers to her God, and our God, Our Blessed Mother can obtain from Him, the grace of true repentance and conversion for sinners. In this sense, and in no other, do Catholics believe that the Virgin Mary can aid them.

A last difficulty presents itself to our friend still groping in darkness. We let him state it in his own words:—

"I also find that the Council of Nice put forth, A. D. 325, a creed commonly called the Nicene. It was slightly altered by the Constantinopolitan Council, A. D. 381. Now, the Council of Ephesus, A. D. 431, enacted the following infallible decree: 'If any one shall dare to compose any other creed or adduce or present it to those who are willing to be converted to the knowledge of the truth, either from heathenism or Judaism, or any heresy whatever, such persons, if bishops, shall be deprived of their episcopal office, and if clergy, of the clerical.' But every Roman Catholic prelate or priest, on receiving a convert from Protestantism, compels him to kneel and repeat the creed of Pius IV., enacted in 1564, one-half of which consists of new articles not contained in the creed of Nice."  
"Sorely light is required on the seeming collision between two infallible powers."

The "slight alteration" alluded to by the writer was nothing less than the addition of a new and most important clause to the symbol adopted by the Nicene Fathers:—a clause asserting the distinct personality of the Holy Ghost, which the heresiarch Macedonius had denied, as before him Arius had denied the divinity of the Son. If such an addition to the Creed can be justly styled a "slight alteration," the doctrine of the Trinity must be of slight importance in the eyes of Dr. Cumming, and the distinct personality of the Holy Ghost must be a matter of no consequence at all.

But this was not the last important alteration which the so-called Nicene creed was destined to undergo. Several centuries after the Council of Constantinople, the word *Filioque*, asserting the double procession of the Holy Spirit was added to it, and by the authority of the Pope, whose decision was subsequently accepted by Orientals as well as Occidentals, at the Council of Florence. Yet in this form of the Nicene Creed, amplified though it had been, no creed "other than" that of Nice was imposed on the Church, since the addition did not contradict, or set aside, what had previously been decided. As new errors arise, or assume new modes of expression, the Church must create, or adopt new formulas for condemning them: and it was this necessity which imposed on the Council of Constantinople the necessity of adding to the ori-

\* Protestants of the Anglican denomination accept this addition. We know not how it stands with respect to the other sects, or whether Dr. Cumming holds that the Holy Ghost proceeds from the Father and the Son.

ginal Nicene creed, the clause relating to the Holy Ghost, which imposed upon the Tridentine Fathers, and the Pope, the necessity of adopting new formulas against the errors of the sixteenth century—a century so prolific in heresies. So too will the Church act again as new phases of error disclose themselves. No creed "other than," or contradictory of, that which the Fathers of Nice, of Constantinople, or of Ephesus adopted and defined will she ever set forth: but she will add thereto such new terms, or forms for expressing the one eternal, immutable truth, and condemning the ever shifting forms of error which it is her mission to combat, as the particular necessities of the case may require—terms and formula for expressing the truth which the Councils of the Fourth and Fifth centuries would have employed had they been convened to denounce the errors and heresies which are rampant in the nineteenth.

We content ourselves with indicating the nature of explanations which the perusal of Dr. Cumming's letter naturally suggests. More than this we cannot pretend to do in our limited space: and the old proverb should be remembered that a man, though a fool, may ask more questions in a minute, than the wisest man can answer in a life time.

"It is idle," says the Toronto Globe, "to talk of independence before the country asks for it, or is in a position to receive it." We may add that, unless independence be advocated expressly with a view to annexation, it is idle to talk about independence till we are in a position to maintain our independence, single-handed, against our neighbors, and to make our flag respected throughout the world: until the *civis sum Canadensis* shall suffice to secure protection and immunity from insult, to the humblest of Canada's citizens, no matter where he be.

For this we must be not only independent, but a great military power, able to avenge any wrong or insult that may be offered to us. We must have a powerful navy, and the pendant of our men-of-war must be seen in every Sea vexed by the keels of our ships, in every harbor which our merchants visit. Are we in a condition to maintain such a navy? Could we, single-handed maintain our quarrels against our neighbors, should the latter attempt to encroach upon us? If we have not the power to do these things it is worse than idle to talk of independence. It is dishonest, for it is at annexation, not independence, that the champions of the latter are really aiming. They are sailing under false colors, and deserve the scorn of every honest man.

As betwixt nations, there is now-a-days no law of right, save the law of might. What by force of arms one country can compel its neighbors to perform, so much and no more it may depend upon. Treaties are but so much paper, or parchment, when they stand in the way of the ambitious designs of the country which has at its command a superior force in bayonets and rifled guns, and as on this Continent there is nothing to what in Europe has been called the "balance of power," there is no place for small independent nationalities, whose independence is guaranteed, not by their own means of resisting aggression, and avenging their own honor, but by the mutual jealousies of their powerful neighbors. The "Sick man" in Europe may be kept up by the united arms of France and England, but who would come forward to take the part of the "Sick man" in North America?

STRAINING THE LAW.—Some years ago the Legislature of the Colony of Victoria, Australia, passed a Law known as the Criminals Prevention Act. By this it was enacted that any justice of the peace might cause to be arrested any person within the limits of the Colony, and suspected of having been previously convicted of any transportable felony by any Court within the United Kingdom, and whose sentence should not have expired for a greater period than three years previous to his arrival in Victoria. Upon conviction the prisoner was liable to three years penal servitude.

This was a rather severe law, but it was rendered necessary by the constant influx into the Colony from N. S. Wales and Van Dieman's Lands of "old lags," as they were called, or convicts whose time of servitude had expired. To exclude these ruffians, whose presence is a material curse, and a moral disgrace to any respectable community, was the object of the Victoria Legislature.

But it is now proposed to extend the provisions of this law to the Fenian convicts, who have been undergoing part of their sentence at Swan River, Western Australia, and this certainly seem a straining of the law to effect an object which its originators never had in view. Though every Government has the right, it is duty bound to protect itself, and therefore to inflict pains and penalties upon all who, by force or conspiracy, seek to overthrow it, yet the common sense of mankind makes a distinction betwixt the political convict, and the criminal. Smith O'Brien was a political convict, and yet the noblest gentlemen in the land might have been proud to number such a man amongst his friends; and though we may

heartily condemn the designs of the Fenian prisoners, and rejoice in their discomfiture, we cannot but think that it is a great shame that the men should be confounded with ordinary felons burglars, pickpockets, forgers, and such like. Yet this is what is the resolution of the authorities of Victoria, to apply the provisions of the Criminals Prevention Act to the liberated Fenian prisoners; and, as may be supposed, it has provoked some very angry remarks from the Irish press, who pretend to find therein another proof of the ill-will that Englishmen bear to Irishmen. We hope that the authorities will reconsider their hasty decision, and that the law may be so modified as to exempt discharged political prisoners from the operation of its penal clauses, so long as they conduct themselves like quiet and loyal citizens.

DUPLICITY OF DR. WHATELY.—We asserted a week or two ago that this gentleman, whilst holding the Government situation of Protestant Archbishop of Canterbury, used to boast amongst his intimate friends that the National School system of University, of which he was one of the chief promoters, was essentially an engine of proselytism, and was an agent for destroying *Romish* superstition in Ireland. As publicly Dr. Whately used to profess that his system was eminently non-sectarian, and that Catholics were unjust in attributing towards him insidious designs, we are bound to assign our authority for making such a grave charge against an eminent public man—a charge which, if substantiated, convicts him of grossest duplicity.

Our authority is Dr. Whately's own daughter, who, in her lately published *Life* of her father, tells the following stories. In one instance she represents her father as thus delivering himself, when speaking of the effects of the National Schools:—

"Such I believe to be the progress by which the minds of a large portion of Roman Catholics have been prepared, and are now being prepared for the reception of Protestant doctrines. The education supplied by the National Board is gradually undermining the vast fabric of the Irish Roman Catholic Church."—*Life of Dr. Whately, by his daughter.*

And again, in the same work, and from the same pen, the following passage, of precisely similar import, occurs:—

"I believe, as I said the other day, that mixed education is gradually enlightening the mass of the people, and that if we give it up, we give up the only hope of weaning the Irish from the abuses of Popery. But I cannot venture openly to profess this opinion.—I cannot openly support the Education Bill as an instrument of conversion. I have to fight the battle with one hand, and that my best, tied behind me."

The reader will appreciate the *ratiocines* which have led the Catholic Hierarchy of Ireland to pronounce an unqualified, irrevocable sentence of condemnation against mixed or National Education; and will be able to understand also what manner of double-faced hypocrites are its champions. Catholics should be thankful to Dr. Whately's daughter for the exposure that she has made of the dangers of that system, and of the duplicity of her father.

ANOTHER WATCH SWINDLE.—A French Canadian came to the office this morning with a brand new watch which he had just bought from some parties. He had got it for \$6, and was surprised to find on showing it to some friends that it was worth no more than \$1.50. The detectives are looking after the swindlers and will doubtless soon bring them to justice.—Montreal Gazette.

We profess no pity for the victims of this old trick: the dupes are just as much rogues as are the other parties in the affair, and both deserve to be lashed at the cart's tail. The one approaches his intended victim with a worthless piece of trumpery which looks like a gold watch, and which he offers to sell cheap, because it was stolen. The other, the dupe of this stale artifice, leaps eagerly at the glittering bait, and for the sum of six dollars finds himself master of a thing worth at most some eighty or ninety cents. In a case like this it is hard to say whether the seller, or the would-be buyer of stolen goods is the greater scoundrel.

ST. PATRICK'S BAZAAR.  
The Ladies of charity of the St. Patrick's Congregation propose holding their Annual Bazaar in the Mechanics' Hall, on Wednesday, 13th October, and following days.

They particularly request all those who are in the habit of collecting to do so this year, and invite the assistance of new collectors to cooperate with them in their efforts for the support of the Irish Orphans.

The Ladies earnestly ask the same kind and generous patronage which they have received from their fellow-citizens of every creed and nationality in former years. Persons desirous of aiding the Bazaar by donations of work or otherwise, will please send such donations to St. Patrick's Orphan Asylum, Dorchester St.

Last week the truly good people of St. Raphael's, Glengarry, had the happiness of assisting at the exercises of the "Jubilee" which opened on the morning of the 29th ult.

Though the weather was rather unfavorable, the attendance was really very good, keeping the rev. gentlemen busy in the Confessionals until late in the evening.

His Lordship of Kingston, who was on his way from Quebec, honored the amiable and