

The True Witness.

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MONTREAL, FRIDAY, MARCH 15, 1861.

ST. PATRICK'S DAY.—In consequence of this religious and national festival falling this year on Passion Sunday, its celebration will be postponed to Wednesday, the 20th inst., on which day the usual Procession will take place, and the customary High Mass will be sung at St. Patrick's Church by His Lordship the Bishop of Montreal. The Societies are making the necessary preparations to honor "The Day" in a manner becoming Irishmen and Catholics.

NEWS OF THE WEEK.

THE iniquity has been consummated; might has for the time again triumphed over right: Naples lies prostrate, and bleeding beneath the boots of the "foreign mercenaries" of Sardinia—her King an exile, her Church persecuted and plundered, and her people the helpless victims of a brutal soldiery. The excesses of the latter, encouraged as they have hitherto been by the Piedmontese Generals, can no longer be concealed; the Protestant press of England, the apologist of every cruelty perpetrated upon Catholics, is in very shame obliged to condemn them; whilst all too late, and vainly, the Piedmontese Government attempts to disavow them. General Finelli, whose "Order of the Day"—a document worthy of the Convention—will be found on our sixth page, has been re-called, and the hideous atrocity in which but a few weeks ago the revolutionary press gloried, are now if possible to be hushed up, and forgotten. As a slight specimen of these atrocities, and of the approbation which they have received from Italian Librators, we copy the following from the Dublin Telegraph:—

WHAT THE "LIBERATORS" ARE DOING.—The Nonade of Naples, coolly slaves:—"The village (a small hamlet, near Ascoli), was pillaged by orders from the General. The Mayor, the priest, and two other individuals, who alone remained in the place, were shot, because all in this part of the country, are, without exception, brigands."—A Piedmontese post having been repulsed by a body of Royalists, who suddenly fell upon it. "We are therefore about to organise moreable columns to burn indiscriminately all the haunts of the brigands, in order to concentrate them on one point, and there exterminate them just as Napoleon I. did under similar circumstances. A correspondent of *l'Indipendente*, M. Aless. Dumas' paper, writing also from Ascoli, gives us a history of his way of treating Royalists:—"After having burnt the last cartridge of my soldiers a brigand (revolutionary name for the soldiers of King Francis II.) in our custody still remained undisposed of; but, in place of getting him shot, I tied round his head a piece of cord, and, by twisting a small piece of wood, squeezed it round his temples, so as to make his brain burst through the skull." Among all the punishments invented by the barbarous Druzes, we find none equal to this. These regenerators of Italy have such fertile imaginations. This, moreover, explains the momentary inaction of Mazzini—what could he do more than the soldiers of *l'ère galantuomo*?

As might have been expected, the Italian Protestants, walking faithfully in the footsteps of their spiritual ancestors of the X VI century, are now busily engaged in turning their triumph to the best advantage, by attacking, pillaging and plundering the convents and monasteries—in which exploits they are admirably seconded by the usurping government. The latter—so we learn by the last telegram—suspends and confiscates the property of the Religious Orders, and the Protestant rabble of Naples attacks the convents. The same foul spirit that destroyed the Abbeys, and all the glorious handiwork of our Catholic ancestors in Scotland, England and Ireland, is again busy, and to the same purpose in the South of Europe; and Protestantism looking on the while, loudly applauds the sacrileges and brutal excesses of its Italian disciples.

The affairs of Rome are approaching a crisis; nor can it be expected that the Pope will be able to remain much longer in the Eternal City. Perhaps the sooner the protection afforded to him by such a false friend as Louis Napoleon, is openly withdrawn, the better—for a traitor is always more to be dreaded than a bold outspoken enemy. God will protect His own; and though for the time, Hell, and the powers of Protestantism, may appear to prevail over the Church, the Lord will not long permit His vineyard to be the prey of swine, or His heritage to be trampled under foot by the unclean followers of Garibaldi. An exile the Pope may probably again soon be; but better exile, better persecution, better the catacombs, better death, than submission to, or compromise with, the Italian Liberators. The blood of the martyrs is ever the seed of the Church; and it will be not the fault of the present despots of Italy, if there be not speedily an abundant scat-

tering of the seed, to be followed in due season by a still more plentiful harvest.

The news from Great Britain is uninteresting. In the United States the progress of disintegration goes merrily on, and a pacific solution of the quarrel seems now more remote than ever.

"The Roman Clergy have no social affections; they are cruel-hearted, and have a cruel nature against all beings of mankind."—*Toronto Globe*, June, 1853.

"Don't call yourselves priests, Roman Catholic Clergy; call yourselves murderers."—*Id.*

"There is the Ribbon Society in Ireland—a Society for murders and assassinations, composed wholly of Roman Catholics, headed by Roman Catholic Priests."—*Id.*

"The Church of Rome belongs to Anti-Christ, and the Devil."—*Id.*

"The Romish Clergy are the Soul of Satan—the Soul of the Devil himself."—*Id.*

"Tolerance with the Roman Catholic Church is a crime against your Church, and against your Society."—*Id.*

The above are extracted from the reports published by the Protestant press of Gavazzi's lectures in different parts of Canada. These lectures were delivered amidst the rapturous plaudits of the entire Protestant community; and Gavazzi's Protestant audiences, at every fresh insult to the Clergy and Religious of the Catholic Church, clapped their hands, and redoubled their acclamations, their yellings, and rapturous shouts of applause. The lecturer was, and still is, upheld by the Protestant press as a great and good man—as the fellow-worker with Garibaldi—as the redeemer, regenerator, and liberator of Popish Italy; and of his lectures, not only was no one word condemned, or censured by the Protestant press, but even the most moderate portion of that press endorsed and ratified every one of Gavazzi's slanders:—

"In all the reports made of his—Gavazzi's—addresses, not one intemperate expression has been attributed to him."—*Montreal Gazette*, 10th June, 1853.

Here then we have these facts before us—facts which we trust Catholics will never forget, but will hand down as a precious legacy to their children, and to their children's children—that it is not "intemperate" for a Protestant to call the Catholic Clergy "murderers" and "the soul of the devil himself;" and that such denunciations of an entire body of ecclesiastics are always received with enthusiastic applause by Protestants.

Now, were it even true that the TRUE WITNESS had spoken of Protestants generally, and of Protestant Clergymen in particular, as the Protestant Gavazzi, with the approbation of the Protestant people and of the Protestant press of Canada, spoke of the Catholic Clergy and Religious, we should have been guilty of a gross violation of truth, of charity, and of good manners; but we should not, even then, have done anything for which any portion of the Protestant press would have the right to censure us.

But it is not true that we have ever attacked the Protestant clergy personally, or spoken disrespectfully of the morality of the ministers of Non-Catholic denominations. On the contrary, we have always endeavored to distinguish between the men and the system; and whilst bewailing what, as Catholics, we cannot but look upon as their grievous theological errors, we have always cheerfully rendered ample justice to the talents, and the many natural virtues of the Clergymen of the Church of England, of Scotland, and of other Protestant sects. It is true that we have scouted their pretensions to Apostolical Succession, and have denied the validity of their assumed ordinations; but we have often said—and we again take this opportunity to repeat—that our only feelings towards the gentlemen themselves are, those of admiration for their talents, love for their many excellent virtues, coupled with regret that, being what they are, they are not with us.

Hardly then did we expect that we should be arraigned by one calling himself a Catholic, and before a Protestant tribunal, for our harsh treatment, not of men in general, but of a system—not of Protestants, but of Protestantism. Of the latter, we have said very harsh things; but not one, of which we would retract, explain away, or modify one syllable. These harsh things have been forced from us by the necessity imposed upon us as Catholic journalists, of defending Catholic morality in general, and the morality of Catholic Ireland in particular, from the calumnies and slanders of the *Montreal Witness*, the *Toronto Globe*, and other of Mr. McGee's new found friends and allies. The crime with which we are charged by Mr. McGee would, if proven, only amount to this—That the editor of the TRUE WITNESS, being a "Convert," and not having had, like his accuser, the happiness of being an Irishman, has been too zealous in defence of his faith, too jealous of the honor of Catholic Ireland, and of the purity of Ireland's Catholic daughters, to allow the incessant slanders of George Brown, and the calumnies of the Protestant press, to pass unnoticed, unrebuked. Because we would not allow the fair fame of Irishmen and Irishwomen to be impeached; because we would not patiently endure the insults of our "natural allies," in the hopes that, as a reward for our meekness, the latter would some day deign to cast us a plateful of broken victuals;

because we have addressed ourselves to the refutation of the slanders of the Protestant press upon our holy Religion—therefore is it that we this day stand arraigned before the bar of Protestant public opinion, as the enemy of the holy Protestant faith—and that one who boasts himself an Irishman and a Catholic comes forward as our prosecutor! No one deems of insinuating even, that we have ever been false to the cause which we profess to defend; not even Mr. McGee dare pretend that for unworthy or personal motives we have betrayed that cause; and all that he can lay to our charge, even if proved, would amount to this—That we have been more zealous than discreet in the discharge of our duties as Catholic journalists; and that the warmth of our indignation against the outrages, daily offered to Catholic Ireland by Mr. McGee's Protestant friends, has sometimes betrayed us, though "a convert," and not an Irishman, into expressions stronger than prudence could altogether warrant. For these offences, Mr. McGee—backed lustily by the anti-Catholic press which publishes his letters against us—has invoked vengeance upon our heads, and has endeavored to arouse the wrath of the "Swaddlers" against the TRUE WITNESS.

The following are the heads of indictment preferred against us by Mr. McGee, and which, of course, he desires to have tried before a Protestant jury; for he knows that he can, because a traitor to Catholicity, rely upon the sympathies of such a tribunal. The friends of Gavazzi are all, heart and soul, with Mr. McGee. We copy from the *Montreal Herald*:—

1. "That 'Convent Burning' is an 'essential part of Protestantism'."
2. "That 'the gallows is the tree of life of Protestant Society'."
3. "That 'the most vicious and most immoral' are 'the most consistent Protestants'."
4. "That 'brothels and meeting-houses' are filled alike by the operation of one and the same cause."
5. "That 'Protestantism is the *cloutier-macina*—the common sewer of the Church'."
6. "The repetition of the proposition that 'the gallows is the tree of life of Protestant Society'."
7. "That 'moral depravity, 'filth' and 'obscenity,' for what you call in other words, 'the great putrescent Protestant dung-heap,' are 'the fruits by which you shall know the staunch Protestant'."
8. "That Tins Oates, with 'his crooked ears and lacerated back,' is to be regarded as 'an illustrious martyr and confessor of the Holy Protestant faith.'"

The plea with which we meet these charges is—with regard to some of them—that of Justification; that every word with which we are charged is historically true, theologically true, and justified by the circumstances under which it was by us used; with regard to others, that they are false, and that Mr. McGee has misquoted the TRUE WITNESS. This we shall proceed to prove.

But, as in all argumentation, it is essentially necessary to have clear definitions of the terms therein employed, we shall commence by defining, once for all, the terms *Catholicity* and *Protestantism*, *Catholic* and *Protestant*; and as Catholicity is logically and chronologically anterior to Protestantism, as the term Protestantism can in fact only be conceived of in virtue of its antagonistic position towards Catholicity, we must begin by a definition of the meaning of the latter term.

DEF. 1.—CATHOLICITY.

Catholicity is that system of Religion, that system of faith and morals, which is held by those who are in communion with the See of Rome; of which system the Pope is the visible head upon earth, and of which he is also, when speaking *ex Cathedra Petri*, the exponent.

DEF. 2.—PROTESTANTISM.

Protestantism is formally the contradictory or negation of Catholicity.

DEF. 3.—CATHOLIC.

A Catholic is a baptised person who believes all that the Catholic Church believes and teaches—upon the authority of the Church, and because the Church so teaches.

DEF. 4.—PROTESTANT.

A Protestant is formally, any baptised person who protests against the authority of the Church, and who does not believe what the Church believes and teaches. A Protestant is simply a baptised Non-Catholic; and it is in order to distinguish him from the infidel, or unbaptised Non-Catholic, that we call the former a Protestant.

These definitions laid down—and we defy Mr. McGee to detect a flaw therein, or to suggest an amendment thereunto—we shall proceed to lay down one or two axioms, of which we shall have occasion to make use during the course of the trial to which our prosecutor has subjected us.

AXIOM 1ST.

The contradictory of that which is from God is from the devil.

AXIOM 2ND.

The religious system established by God Himself must be the most favorable to morality; and any system that deviates therefrom, must be unfavorable to morality, in proportion as it deviates from the divine type.

We must also—as we have to deal with one who boasts that it is his happiness to have been born a member of the Catholic Church—require Mr. McGee to grant us the following postulate:

POSTULATE.

Catholicity is from God. The system of faith and morals inculcated by Catholicity, was by God Himself established.

The preliminaries having been thus arranged, and the ground cleared, we shall proceed to establish the theological truth of the different theses which we have undertaken to defend; beginning with the following, which, though not first in numerical order, takes logical precedence of all the others:—

"That in Protestant communities, the most vicious, the most immoral, are invariably to be found amongst those who have most logically carried out the fundamental principles of Protestantism."

As we have already exceeded our usual limits, we must defer our proofs of the theological truth of the above proposition to our next issue.

TROUBLE IN THE CAMP.—Serious trouble menaces the Parliamentary Israel. Some indiscreet, or over-zealous persons have formally brought under the notice of the Government Archbishop of Canterbury, and his brethren, who by Act of Parliament have received the union of the Holy One, the *Essays and Replies* published by the leaders of the Broad Church party; and have thus compelled the nominal leaders of the Anglican Establishment to see that, upon which they would fain have closed their eyes, and have forced them to express an opinion upon a subject upon which they would have much preferred remaining silent.—Unfortunately for themselves, and the peace of the Establishment, the Archbishops and Bishops of both Provinces have spoken out at last, in terms strongly condemnatory of the offending work. In reply to an address presented to it, the Anglican Episcopate has thus delivered itself:—

"Lambeth, Feb. 12.
"Rev. Sir,—I have taken the opportunity of meeting many of my episcopal brethren in London, to lay your address before them.

"They unanimously agree with me in expressing the pain it has given them that any clergymen of our Church should have published such opinions as those concerning which you have addressed us.

"We cannot understand how these opinions can be held consistently with an honest subscription to the formularies of our Church, with many of the fundamental doctrines of which they appear to us essentially at variance.

"Whether the language in which these views are expressed is such as to make their publication an act which could be visited in the ecclesiastical courts, or to justify the synodical condemnation of the book which contains them, is still under our gravest consideration. But our main hope is our reliance on the blessing of God in the continued and increasing earnestness with which we trust that we and the clergy of our several dioceses may be enabled to teach and preach that good deposit of sound doctrine which our Church has received in its fullness, and which we pray that she may, through God's grace, ever set forth as the uncorrupted Gospel of our Lord Jesus Christ.

"I remain, rev. Sir, your faithful servant,
"J. B. CANTUAR.

"Rev. W. Fremantle.
"I am authorized to append the following names:
"C. J. Ebor
"A. C. London
"H. M. Dnmlm
"C. R. Winton
"H. Exeter
"C. Peterborough
"C. St. David's
"A. T. Chichester
"J. Lichfield
"S. Oxon
"T. Ely
"T. V. St. Asaph
"J. P. Manchester.
"R. D. Hereford
"J. Chester
"A. Llandaff
"R. J. Bath and Wells
"J. Lincoln
"C. Gloucester & Bristol
"W. Sarum
"R. Ripon
"J. T. Norwich
"J. C. Bangor
"J. Rochester
"S. Carlisle."

This anathema has been received in a very Protestant spirit. Who, and what are these men—it is asked—these C. J. Ebor, these J. B. Cantuars, these A. C. Londons, and others, who thus presume to quench the spirit, to put restrictions upon freedom of enquiry, and to ignore the essential principle of Protestantism—"the right of private judgment?" Who gave these men the right to sit in judgment upon opinion, and to condemn it? Who made them Popes over us?

Thus irreverently has the *brutum fulmen* of the Anglican Hierarchy been received; and the columns of the *Times* teem with letters, from Anglican Clergymen, and from members of the Universities, denouncing it as a piece of priestly intolerance worthy of a Hildebrand and the worst days of the Papacy. One writer asks—"How dare the Bishops condemn men unheard?" another, still more maliciously, asks—"Why do not their Lordships refute the *Essays and Replies*, disprove their assertions, and controvert their arguments?" "What we all want?" writes *A Cambridge Graduate*—"is briefly, not a condemnation, but a refutation; the age when ecclesiastical censures were sufficient in such cases has passed away." The writer continues, apparently ironically, or with the view of "poking fun" at the Bench of Bishops—"If they—the *Essayists*—can be met and refuted on their grounds, the publication of the book will have been a blessing to the Church; for we cannot ignore the fact that the thoughts they have expressed have long been floating vaguely through the minds of many. The way in which they have hitherto been handled will increase their influence, I think, upon the mass of English laity; it will increase their influence, I am sure, upon the youth of England."

There is much virtue in an "if." Ah! "if" they could be refuted, and upon Protestant or Denying principles, the poor Bishops would make short work of these abominable *Essayists*. But the mischief is that, upon Protestant principles, they cannot be refuted; that it is impossible upon those principles to establish the inspiration of the Bible, or of any one of the books of which it is composed; that the credibility of the Bible in the supernatural order cannot be established

upon Protestant principles; and that it is impossible for the entire Bench of Bishops to assign a better reason for believing in the story of Christ's Incarnation as recorded by St. Luke, than there is for believing in any of those strange tales which, as boys, we all delighted in, as we read our Ovid, and gloated over the "Metamorphoses." Upon sound Protestant principles the "*Essayists*" are incontrovertible, and the Bishops know that they are so; whilst of the thinking and intellectual portion of the Anglican laity, the vast majority are of the same opinion.

To make matters worse, another correspondent of the *Times*, over the signature *Anglicanus*, points out that, of the present occupants of the Episcopal Bench, several, before their elevation, "have published opinions coincident with those contained in the book which is condemned;" and the same writer also mentions the fact, that, although on several occasions the Anglican Episcopate has published its views upon religious topics the subjects of controversy, an Episcopal Manifesto has always been treated with contempt by those to whom it has been addressed; and that the subscribers thereunto have always, sooner or later, had to eat their own words. In the following irreverent strain does *Anglicanus* speak of the Pastors of the Church:—

The manifesto of the Bishops which appeared in the *Times* of Saturday is a remarkable document.

It is one of a class, and must be viewed in connection with its predecessors. On three previous occasions we have had compositions of this kind. The first was the famous episcopal protest against the elevation of Dr. Huxford to the see of Hereford. It was subscribed by some of the most conspicuous of the present members of the Bench. It ended in the humiliating spectacle of the most eminent subscriber being forced within a few weeks publicly to eat his own words, and in the reception of the so-called heretic into the episcopal circle which now avails itself of his aid to persecute others. The second was a denunciation, issued in the panic of the "Papal aggression," and signed by all but two of the wisest of the Bench, to prevent the assumption of English titles by the Roman Catholic hierarchy. The results of this declaration are too well known to require description. The third was a censure pronounced by the four Primates of England and Ireland on a body of High Churchmen who had ventured to condemn the proselytizing practices of Bishop Gobat. Whatever may have been the effect of the document on Bishop Gobat, it has not affected in the least degree the opinions or ecclesiastical position of the clergy against whom it was levelled.

MEAGHER'S LECTURE.—We publish on our first page a lecture lately delivered by this most eloquent of living Irishmen, which will abundantly repay perusal. We do not, of course, pretend to endorse all the political opinions therein set forth; but of the speaker's oratorical skill, and for his noble vindication of the Irish Papal Brigade, we must express our admiration, and as Catholics must return our thanks. Meagher, with all his faults, has many noble qualities. He is no mere wind-bag, or bogus patriot. He is no coward; not one of those who, like mine ancient Pistol, "utter brave words at the bridge," and then, like that "arrant counterfeit rascal," run away as fast as their legs can carry them. If he was a rebel, he was a brave rebel; if he spoke bold words, he was prepared to sustain them by bold deeds, if necessary; he never exhorted his confiding countrymen to "go on" where he dared not follow; and the devotion which he professed to Ireland with his lips, he, as the event showed, was prepared to seal upon the scaffold with his heart's blood. Meagher is a man who for this must command respect, even from those who, on many important respects, differ from his views; and well should we be pleased if this eloquent Irishman would pay us a visit in Canada.

A REMINDER.—We would take the liberty of reminding Mr. McGee, that, having again assailed us and misrepresented us, he has for a third time shrunk from the simple ordeal by as proposed to him. We therefore call upon him again—either to publish himself, or to authorize us to publish, any correspondence which may have passed between him and the editor of the TRUE WITNESS, with reference to Canadian politics, and containing the written promises given to Mr. Clerk by Mr. McGee as to the conduct which it was the design of the latter to pursue in Canada. This is the fourth time of asking; why are we obliged to come to the subject so often? Is it not because Mr. McGee dreads a test which would expose his duplicity and treachery to Catholic interests?

ST. PATRICK'S SOCIETY OF BROOKVILLE.

At the Annual Meeting of the St. Patrick's Society, held on Thursday evening, the 7th inst., for the election of Officers, the following were appointed for the ensuing year:—

President—C. F. Fraser.
Vice-President—P. Curran.
Recording Secretary—W. Manley, jun.
Corresponding Secretary—N. J. Agnew.
Treasurer—Jos. McGregor.
Grand Marshal—Wm. Daniels.
Deputy Marshal—H. Mullen.
Committee of Management—P. Marrow, J. Fleming, P. W. O'Connor, J. Brady, P. Brown, E. Powers, J. Reynolds.

EXPECTED VISIT OF PRINCE ALBERT.—An official despatch has been received here, stating that His Royal Highness Prince Alfred will visit Canada this summer. He will probably come to Quebec with a portion of the Fleet on the North American station, and travel through Canada by the same route his brother did, last year. It is not expected that the Government will organize any demonstration in his honor, but it is probable several of the municipalities will. His Royal Highness will arrive in the middle of June.—*Quebec Chronicle*.