

The True Witness.

AND
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MONTREAL, FRIDAY, NOV. 25, 1859.

NEWS OF THE WEEK.

THE general character of this week's European intelligence is pacific; and by an avowal given to the *Correspondant* for an article which lately appeared in that journal from the pen of M. de Montalembert, and wherein the "part played by England" in the Italian imbroglio is qualified as "ignoble"—it is supposed that Louis Napoleon has designed to give the British Government a pledge of his friendly dispositions. Little, or indeed no progress whatsoever has been made towards a settlement of the Italian question; the policy of the French Emperor, who seems to hold in his hands the destinies of Europe, being apparently to leave it to settle itself. The people of Central Italy are not competent to deal with it; and after their experience of their own incompetence, the astute Liberator of Italy confidently anticipates that they will be only too glad to accept the settlement provided for them by the Treaty of Zurich.

In the meantime confusion is becoming worse confounded in the revolted Duchies, and anarchy must be their fate, if they be much longer left to themselves. Even the *Times* is disgusted with the leaders of the Liberal party, their venality, dishonesty, and base subservience to the passions of their followers. The correspondent of that journal thus describes the Italian "Liberals":—

"I think it is but justice to say that the rulers of Central Italy, with a few honorable exceptions, have looked upon the popular movement which placed power in their hands as an excellent opportunity of making free with the public money, both for their own and their friends' benefit. Colonel Cipriani, an obscure man, a perfect stranger in the Romagna, and with no honorable precedents which could recommend him even in his native Tuscany was no sooner forced upon the Government of the Legation as Dictator by the French or Plon-Plonist party than he assigned to himself a stipend of 350 crowns a month, equal to 60,000*fr.* yearly. The same, or even a somewhat larger sum did Farini award himself as Dictator of Modena, and as much again as Dictator of Parma, making up a civil list for the two Duchies of 140,000*fr.* a-year."

Whilst thus, after the fashion of all Liberals, carefully feathering their own nests, the leaders of the revolutionary party give full licence to their rabble followers to commit crime. The farce enacted in the case of the sham pursuit of the murderers of Anviti is at an end; and it is now announced through the press that the criminals are to be allowed to pass unpunished of justice. Quite in keeping with this encouragement to murder, are the financial operations of the revolutionary leaders. Having appropriated the public revenues to the aggrandisement of their own fortunes, there is of course a considerable deficit. We again borrow from the *Times*' correspondent account of the Italian Liberals:—

"The mad expenditure of the Government at Bologna, the multiplication of public offices, salaries, and pensions, have had the effect which even the most short-sighted anticipated. The finances of the Legations are in the utmost embarrassment, and the Finance Minister, the Marquis Pepoli is seriously thinking of the issue of two millions of crowns in bank notes to be forced upon public circulation."

'Tis but the old story over again. As it was in the beginning of the French Revolution, so is it now in Italy, and so will it be until the Liberals are driven from the country which they curse with their presence. Murder goes unpunished; fraud and peculation, on a gigantic scale, amongst officials are rife; bankruptcy uplifts its hideous head; and again a system of assignments to stave off the evil day is had recourse to. The end of these things is already a matter of history.

For the rest it seems that the people of Lombardy are rapidly becoming disgusted with their annexation to Piedmont. Garibaldi, in spite of the reimonstrances of Victor Emmanuel, threatens to carry fire and sword into the South of Italy, and appeals to the public for a supply of a million muskets; at Florence, and other places in Tuscany, the elections terminated without any result, all the electors having abstained from voting; whilst from the Romagna come tidings of the flight of the clergy and the inauguration of a "reign of terror." Apparently the approaching Congress, which is to reduce all this confusion to a state of order, will find that it is no easy task that has been imposed on it.

Preparations for the Chinese expedition are going on vigorously in the British arsenals. It is now arranged that a French force shall accompany the expedition which, it is hoped, will be able to commence operations in March next.

LOSS OF THE INDIAN.—We regret to have to announce the total loss of the fine steamer *Indian*. She struck on a rock called the *Joseph and Mary*, lying some eighty miles to the eastward of Halifax. The passengers and crew, with the exception of three of the latter, were saved. The accident is attributed to foggy weather.

VICTORIA BRIDGE.—We have great satisfaction, says the *Herald* of the 24th instant, in announcing the completion of the Victoria Bridge. It was intended that the first locomotive should cross the river yesterday (Thursday) on a trial trip.

CONSECRATION OF THE RIGHT REV. DR. LYNCH.—At an early hour on Sunday morning last, the 20th instant, the Cathedral Church of Toronto was densely filled by a large body of the faithful, anxious to assist at the solemn rites wherewith the Church raises one of her children to the onerous office of a Bishop. The following brief sketch will interest our readers.

The newly consecrated Bishop, the Rt. Rev. Dr. Lynch, is a native of Ireland, and received his education in Paris. He has for many years filled many most important situations in the United States, in which he distinguished himself by his rare talents and exemplary virtues. No worthier choice could have been made of a Co-adjutor to the esteemed Bishop of Toronto, who has so long and earnestly begged for a fellow-laborer in his extensive Diocese.

On Sunday last his prayer was fulfilled. There were present, of the Episcopacy, His Lordship, the Bishop of Toronto, the Consecrator; together with the Bishops of Buffalo, Hamilton, Kingston, Sandwich, Bytown, Chicago, Brooklyn, Dubuque, and His Lordship the Bishop of Tloa, Coadjutor of Quebec—in all eleven Bishops, besides the newly Consecrated. Of the Clergy there were present the Vicars General of Kingston and of Hamilton, and a large number of others from different parts of the country.

The Procession was formed at the Episcopal Palace, and having arrived at the Grand Altar of the Cathedral, the imposing ceremonies commenced, and lasted upwards of four hours. The sermon, a most eloquent and impressive exhortation, was delivered by His Lordship the Bishop of Kingston; after which High Mass was continued. In the evening at seven o'clock, the Cathedral was again filled; the Bishop of Buffalo delivered a brilliant and learned discourse on the authority of the Roman Church, and thus closed a day whose memory will be affectionately cherished by the Catholics of Toronto; to whose prayers for the long life and happiness of their new Pastor will be added those of the faithful throughout Canada.

On Sunday next, being the first Sunday in Advent, the office of the "Quarantes Heures" will be opened after High Mass in the Cathedral.—The B. sacrament will be exposed throughout the day, and the day following.

WHAT ARE WE TO THINK OF IT?—What are we to conclude from the action of the Catholic delegates to the Toronto Convention?—What henceforward should be our position on the Upper Canadian School Question? These are questions which are naturally asked in this section of the Province, and in which we are of course directly interested.

To the first question we would reply that— from the action of the Catholic delegates at the Toronto Convention, we must conclude that the interference of the Catholics of Lower Canada with the School system of the Western section of the Province, is not only no longer desired, but is actually deprecated by the Catholics of Upper Canada. We arrive at this conclusion by a very simple process:—

1. Until, by the united and public action of our Catholic brethren of the West, we shall have been convinced of the contrary, we must look upon the Catholic delegates to the Convention, as representing, and expressing the sentiments of, the Catholic community of Upper Canada.

2. The speaker who at a public assembly, such as was the Convention, speaks in the name of the entire body, must—unless the contrary be at the time formally and publicly asserted—be looked upon as representing, and as giving utterance to, the sentiments of all those whom he addresses, and in whose name he speaks; of all those at least who do not there and then publicly dissent from him.

3. But Mr. George Brown, addressing the Convention, and speaking in its name, explicitly declared that the great grievance which its members had to complain of, was the interference of Lower Canada with matters pertaining to Upper Canada—and, especially, the interference of Lower Canada with the common school system of Upper Canada. Not a dissentient voice made itself heard; the Catholic members present by their silence gave full assent to all that was said by Mr. George Brown; and, therefore we logically conclude that they—the Catholic delegates—do, together with Mr. George Brown, look upon our interference with the Common School system of Upper Canada, and upon our efforts to obtain for them Separate Schools, as an act of injustice towards them, and as a wrong which requires to be redressed.

This we assert—and we defy any one to detect a flaw in our reasoning—is the only inference that can logically be drawn from the fact:—That whilst in the Convention Mr. Geo. Brown, speaking in the name of that body—"we"—enumerated as chief amongst the wrongs perpetrated by Lower, upon Upper, Canada, the interference of the former with the School System of the latter;—not one of the Catholic delegates present, either by voice or sign, intimated his dissent from the views of the speaker, or repudiated the sentiments attributed to him by Mr. George Brown.

There is one way indeed, but only one way, by which the validity of our conclusion can be shaken—and that is, by the prompt, vigorous and united action of the Catholic laity of Upper Canada. If they publicly repudiate the action of their delegates; if they give us to understand that those delegates did not represent them, did not express their views; then indeed, but not before, shall we be able to believe that further interference on our part with their School system would not be highly unpalatable to them; and would not be looked upon as a repetition of an offence against them, and their section of the Province.

To the other query—"What henceforward should be our position on the Upper Canada School Question?"—the answer must seem obvious to the dullest intelligence. It is a question in which we of Lower Canada have no immediate interest. By interfering therein, we provoke the ill will, not only of our Protestant fel-

low-citizens, but of those at whose urgent and reiterated requests we interfered. The very men whom we have attempted to serve, for whose sakes we have sacrificed our own interests; and neglected our own business, turn round upon us, and give us to understand that, not only they do not want our interference—that interference which but a short time ago they so earnestly invoked—but that they look upon it as an injury; and as an outrage to Upper Canada which can only be atoned for by the destruction of the autonomy of the offending section of the Province. Thus do they return us evil for good;—and, instead of thanking us for the exertions which for years and years we have been making to procure for them the benefit of separate schools, they join with our bitterest enemies in denouncing our disinterested exertions on their behalf, as a wrong done to them which justifies their treating us as their enemies. Under such circumstances—and we have neither misrepresented nor exaggerated the actual circumstances—it is evidently the interest and the duty of the people and representatives of Lower Canada to confine their attention to the affairs of Lower Canada; to make the best possible terms for themselves and their section of the Province;—and to leave the Catholics of Upper Canada to shift for themselves. This is but a selfish policy; a policy we confess of which we, as Catholics, cannot approve; but it is one which has been forced upon us by the Catholics of Upper Canada themselves, and with which therefore they can have no right to reproach us should we adopt it. By abstaining for the future from all semblance even of interference with the affairs of Upper Canada, and more especially with its School Question, we shall be but acting in compliance with the strongly expressed wishes of the Catholic delegates to the Toronto Convention. And until such time, as by the action of the Catholic laity of that section of the Province—repudiating the conduct of their delegates—we shall have been assured that the latter did not represent, did not express the sentiments of, the Upper Canadian Catholic community, we must perforce adhere to the opinion that our interference on the School Question is not only no longer asked for, but is positively offensive to those in whose behalf, and at whose request we have hitherto interfered.

Yet here is our excuse for that interference; an excuse which our Catholic friends of Upper Canada—if there is a spark of generosity still burning in their bosoms—would do well to bear in mind; and to which they should give due weight before uniting with George Brown, the editor of the *Bowmanville Statesman*, and the Protestant Reformers generally, to reproach the Papists of Lower Canada with the injustice done to them by the latter, in that they have interfered to procure a Separate School system for the Papists of Upper Canada. That excuse is this:—

That if we have interfered with their affairs, we have done so, not from any desire to secure any personal or political advantages to ourselves; but simply because our interference has been again and again, and in the most solemn manner, invoked by the Catholics of Upper Canada; because our interference has been invited, urgently invited, by the very men who to-day turn round upon us, and reproach us with it as with a crime, and cite it as a reason why the political influence of Lower Canada in the Legislature should be curtailed. For instance; we refer to the Resolutions of the Catholic Institutes of Upper Canada on the School Question, and we find as follows:—

"That the Catholic Institute of Toronto invokes the sympathy and assistance of their fellow Catholics in Eastern Canada to promote their object."

We may add also in extenuation of our offence, that in interfering in behalf and at the request, of the Catholics of Upper Canada, we believed that we were interfering in behalf of sincere Christians, and of men of honor, who would, at least, feel and testify a little gratitude for our disinterested services. This opinion, however,—if the Catholic delegates to the Toronto Convention are in any sense to be taken as representatives of the Catholic laity of Upper Canada—we respectfully beg leave to abandon, as manifestly untenable.

We entertain however very strong doubts on this latter point. Or rather we should say that we are morally convinced, that the great mass of our Western brethren—all of them in fact, except a few sordid "place-beggars" and "office-hunters"—repudiate the sentiments of George Brown; and repudiate, therefore, as an insult to themselves, the cowardly silence of the *Kanawatic* delegates to the Convention, who allowed the public expression of those sentiments to pass unchallenged. The Catholics of Upper Canada were not represented at the Convention, and this result will prove.

THE ITALIAN QUESTION.—If we may credit the boasts of the Protestant press, and the statements of "Our Own" correspondent, this question is about to enter on a new phase; or perhaps it would be more correct to say that the true state of the Italian question is only now becoming apparent.

Hitherto the question has been generally looked upon as political rather than religious; as dynastic rather than dogmatic; as calling for the intervention of the diplomatist rather than for that of the theologian. There can be no doubt, however, that, as in all revolutionary movements, the religious element has played, and is destined to play, an important part in the drama now enacting in Central Italy. It is because the fact that always existent, is only now becoming strongly apparent—it is because this truth has been strongly brought to light by the murder of Anviti by the Italian Liberals, that it is spoken of by the Protestant press as something novel as well as cheering; and that the political troubles of Tuscany, Parma and the Papal States are hailed as indications of the progress of the Protestant Reformation in the Italian Peninsula. Not only nervous old ladies over their tea, and white-chokered evangelical preachers from their several tubs, announce the approaching Protestantisation

of Italy; but the Protestant press is itself infected with the same delusion, and "Our Own" correspondents repeat the flattering tale. In certain circles it is indeed confidently believed that the Pope has been called to a "knowledge of the truth as it is" &c.; that many of the Cardinals have experienced a similar blessed change, and "have been snatched as brands &c.;" whilst in some it is hinted that the Rev. Mr. Spurgeon at the head of a deputation from Exeter Hall is daily expected to take up his quarters in the Vatican, and to inaugurate the reign of religious liberty by anathematizing all who differ from his private and peculiar views as to the approaching millennium, and the eternal damnation of unpredestinate little children.

These anticipations of the evangelical world, are probably premature; but there can be no doubt that there is a very considerable religious fermentation actually going on in the Italian mind; and that with the revolutionary party, the overthrow of Popery is almost as much an object, as the elimination of Austrian rule. Protestantism, there can be no doubt, making a certain progress amongst that party; but Protestantism rather according to the Gospel of Jean Jacques than that of Calvin or John Knox; Italy is indeed becoming as the *Times* calls it Protestantized, but Protestantized after the fashion of France of 1793. Of course, as our readers will have anticipated, this fermentation, or rather moral corruption has attracted the Bible readers, and travelling agents of the various "Swaddling Societies," who are rushing into Italy in swarms—just as crows, vultures and other obscene birds are attracted by the smell of carrion, and flock together where there are prospects of a good supply of garbage. Thus the *Times* correspondent writes from Florence under date of the 27th ult:—

"I saw at Parma and Bologna and everywhere throughout the Emilia signal proofs of the activity of the London Biblical Societies. Fine copies of the *Italian Diodati*, or Protestant translation of the Old and the New Testaments, were either sold at very low prices, or even freely distributed by their agents."

We learn too from the same source that a Non-Catholic meeting-house is in process of erection at Florence, under the pompous designation of "Temple of the National Italian or Reformed Catholic Church; and it is significantly added—that "the world has not forgotten that Tuscany is the land of the Carnesecchi, and the Soci." Yet it must not be supposed that even the *Times* correspondent can shut his eyes to the fact that this tendency of the Italian mind towards Protestantism is essentially irreligious. He attributes the Protestant proclivities of the people to a "desire to spite their priests;" and suggests the following as the motives for the countenance by them given to the "Swaddlers":—

"It appears reasonable to suppose that by lending a willing ear to the Protestant charmers, by listening to the earnest suggestions of the zealous apostles of Biblical societies and Protestant alliances, the patriots of this country may flatter themselves that they may obtain for their cause the countenance and support of the great reformed Powers, especially of England and Prussia."—*Times* Cor.

The consequence is, that Italian Protestantism is simply an elegant periphrase for infidelity; and implies the rejection of Catholicity, not from any intellectual conviction of its falsity, but solely from an expectation of worldly advantages thence to result. "They," says the *Times*, speaking of the Protestantised Italians—"they would abjure the spiritual in order to shake off the temporal. Placed between their country and their church, there is no patriot who would not sooner declare himself an Italian than a Catholic."

We are told also that of the clergy some entertain similar patriotic sentiments; and seeing that it may well happen that in the ranks of the Italian clergy there may be some very bad men—as indeed such phenomena as Achilli and Garavazzi prove is the case in Italy as elsewhere—this statement may very possibly be true. We find in the Italian correspondence of the *Edinburgh Witness* for example, a description of that particular class of Italian priests with which alone the writer could have come in contact; and making every allowance for the Protestant predisposition to libel, caricature, and calumniate a Catholic priest, we dare say that there may be found at the bottom of it a considerable residuum of truth. The writer tells us that there are few serious men amongst the Italian clergy; no Fenelons, Bossuets, or Xaviers; and that the majority are what are called "jolly priests":—

"Their normal existence is one of habitual indolence, and indulgence, of silly vanity and jocular frivolity. In the towns they are hunters of corner cafes and dingy apothecaries' shops; in the country they are sportsmen, bowl and card players, always high livers, deep drinkers, and even carousers. He courts popularity by his laxity."

After this description of a bad priest, of a Catholic, in fact, in whom the Protestant world delights, we are not surprised at finding that:—"he never disguises his thorough contempt for the regular or monastic clergy, and professes an unaffected abomination of Jesuitism."

Here again we have a point of contact betwixt the impure Catholic priest, and the evangelical. Both hold the monastic orders in abhorrence, and to both the Jesuits are an abomination. Indeed the highest compliment that can be paid to these devoted servants of Jesus, the best tribute that can be offered to their work, are to be found in the strong aversion entertained towards them by immoral priests and evangelical Protestants.

Out of such stuff as the correspondent of the *Edinburgh Witness* describes, we have no doubt but that there is to be found the wood for making a Reformed Italian Clergy. It is not necessary that the members of such a body should be learned or ascetic, chaste, temperate, and given to prayer; enough, quite enough, if they hate the Pope, and entertain an "abomination of Jesuitism." With such qualifications the "Reformed Italian Minister" would be entitled to take his place amongst the frequenters of Exeter Hall, and is worthy of a niche in the Protestant Pantheon.

Such then being the class of men—clergy and laity—of whom the new "Reformed Italian Church" is composed, we can easily conceive

what is the nature and the tendencies of that Italian Protestant movement wherewith our Protestant contemporaries assure us. It is in all its aspects, in all its aspirations, the very counterpart of that great Protestant movement wherewith France in the last decade of the last century was the theatre. The boasts of our Protestant contemporaries mean simply this:—That the revolutionists of Italy are very bad Christians, as well as very bad citizens.

It is not therefore unnatural to anticipate that the Italian Reformation now in progress shall in many features closely resemble that of 1792.—The spirit at work is the same, the agencies employed are the same, and the results cannot be expected to be very dissimilar. The French Revolution, with its Reign of Terror, massacre of priests, and public whorship of a prostitute under the name of the Goddess of Reason, was the bright consummate flower of the great apostasy of the XVI. century—or in other words, its logical and inevitable development.—It was the triumph of Protestantism, the prostration of Popery, the realisation of the promises contained in the Protestant Gospel according to Jean Jacques. If what the *Times* and other Protestant journals tell us of the immoral and anti-Catholic, i.e., Protestant tendencies of the revolution now in progress in the Italian States be true, or even partially true, we may anticipate therein a renewal of the inefable atrocities which characterized Protestant, or non-Catholic, France during the last years of the XVIII century.

A respected correspondent from Upper Canada writes to us as follows:—

"Dear Sir—I hope that you are aware of all the particulars of the Convention; and that moreover you can penetrate the designs of its promoters. It is an old game that they are playing. Their design is to accomplish the overthrow of Popery in Upper Canada. We Catholics, should fare as badly under the proposed Federation, as under a Legislative Union with the system of Representation by Population."

"Besides, the Protestant Reformers' game is to base their proposed Federation in such a manner as virtually to acquire a complete control over Lower Canada through the central government or authority. The sting of 'Gritism' is palpable throughout."

"Should alas! the Protestant Reformers obtain the sole control of the affairs of this section of the Province, we Papists should be ruined immediately."

Yours truly,

A. M.

We perfectly coincide with the writer of the above. The Convention, in its last analysis, was strictly a No-Popery meeting. It was—divested of its accessories—the protest of Upper Canadian Protestantism against Lower Canadian Catholicity; and viewed in this light, it is indeed a menace against which our brethren of the Upper Province would do well to be on their guard. Of the sentiments by which its most prominent promoters were actuated, and of the results which they expect to obtain from the triumph of their principles and policy, the following extracts from the *Bowmanville Statesman* are an unexceptionable exponent. Its editor, Mr. Clinie, was, it will be remembered, a most prominent member of the Toronto Convention, and the most worshipful colleague of the *Kanawatic* delegates therein assembled. Let us hear him, and we shall be convinced how correctly our correspondent has estimated the ulterior objects of that assembly. The *Bowmanville Statesman* speaks as follows respecting the dissolution of the Legislative Union, one of the objects which Protestant Reformers profess to have in view:—

"Were the Union dissolved, the Catholics would not dare make the demands now made by the united Catholic party; nor would we be much longer compelled to submit to the obnoxious Separate School Law."

Here is no attempt at concealment. The Protestant Reform party avows as its object, the breaking up of the "united Catholic party," as a preliminary, indispensable to the repeal of "the obnoxious Separate School Law." So, again, in its issue of the 17th inst., the editor of the *Bowmanville Statesman* explicitly and truly attributes our opposition to the Convention and its policy, to our aversion to Protestant Ascendancy, and to our unwillingness to diminish Catholic influence in the Legislature. The future designs of the Protestant Reform party with regard to the Separate Schools of Upper Canada are, by their organ, unambiguously set forth.

Having alluded to our earnest and reiterated appeals to all Catholics to treat as their political enemies all who oppose Separate Schools, the *Bowmanville Statesman* goes on to say:—

"The Protestants of Upper Canada have submitted quite long enough to the dictation of the Papists; and they are now determined to be free from priestly control."

As to the maintenance of separate schools we have only to say, that so far as our influence goes, and that of true Protestants, every effort will be put forth to have the Separate School law repealed.—*Bowmanville Statesman*, 17th inst.

Precisely in the same spirit, and to the same purport, speaks another of our "natural allies" Mr. George Brown of the *Globe*. The policy of the Toronto Convention would, according to him, if successful, lead to the abolition of all separate schools, the suppression of all religious corporations, and the withdrawal of all State aid to Catholic charitable institutions. Mr. Brown thus speculates as to the results of the Convention scheme:—

"Were the scheme of the Convention once in operation, and the two Provinces separated for all local purposes, we venture to assert that in Upper Canada very few hands would be raised throughout the land against the entire separation of Church and State, the entire abolition of money grants for sectarian purposes, the entire abolition of special Parliamentary legislation in favor of land-grasping sectarian institutions."—*Toronto Globe*.

The Catholics of Upper Canada know therefore what they have to expect from the Protestant Reformers. The latter make no efforts to conceal their ulterior designs. Nay! so profound is their contempt for the honesty of the Romish allies; so confident are they that the latter, for the sake of political advancement, will put up with any amount of kicking, that they hesitate not to make a clean breast of it. They warn their Romish allies that the design of the political programme adopted by the Convention, and to which Catholic delegates gave their adhesion—is the abolition of the sectarian school system.