

The True Witness.

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MONTREAL, FRIDAY, APRIL 10, 1868.

ECCLIASTICAL CALENDAR.
APRIL—1868.
Friday 10—Good Friday.
Saturday 11—Holy Saturday.
Sunday 12—Easter Sunday.
Monday 13—Of the Octave.
Tuesday 14—Of the Octave.
Wednesday 15—Of the Octave.
Thursday 16—Of the Octave.

It is with deep sorrow, in which we are sure that all men worthy of the name of men in Canada will participate, that we have to record the assassination of Mr. McGee, on the morning of Tuesday last, the 7th inst. The murdered man was on his return from the House, about 2 o'clock, and was apparently in the act of applying the latch key to the door of his lodging house, Mrs. Trotter's, Spark Street, when the assassin coming stealthily behind him, shot him through the head. Death must have been instantaneous, as the ball passed through the brain, and lodged in the door. So close to his victim did the assassin stand that the hair of the former was singed.
The alarm was given by a boy who heard the shot fired, and saw a man running away. Members of the House were quickly on the spot, and Sir J. A. Macdonald at once took measures to secure the arrest of the assassin. As yet no clue has been discovered; but we entertain a firm conviction, as well as a fervent hope that the murderer who has brought this foul disgrace upon Canada will soon be brought to justice, and made to expiate his crime on the scaffold.

NEWS OF THE WEEK.

The fate of the Protestant ecclesiastical establishment in Ireland is settled, and the doom of the Government Church has been at last pronounced. As a religion, it may be allowed to live and thrive as best it may; but as England's Sebastopol in Ireland, as the stronghold of English powers, as the garrison for keeping the sister island in subjection, and as By Law Established, its days are numbered. The long siege of centuries is over at last, and the walls of the obnoxious citadel are to be razed to the ground. This was the meaning of the vote cast in a house of six hundred members, early on the morning of Saturday last, and by a majority of sixty.

Mr. Gladstone's motion asserted the necessity of immediate action on the Irish Church question: Mr. D'Israeli's policy and the only Irish policy he and his friends seem to have, was to solicit delay, to put off the evil day if possible, by postponing the consideration of the question until the meeting of another Parliament. On this issue the strength of the two parties in the legislature was fully put forth; and after a long and animated debate, the division gave the large majority of sixty against the Ministry. Whether the latter will resign, or cling to office, is still uncertain; but apparently prescient of defeat, the Premier moved before the division, for an adjournment over the Easter holidays. This was agreed to.

What the victorious Liberals will do with their victory? how they will improve it? and what is the Gladstone Irish policy? if settled policy be have—are questions to which no answer can as yet be given. But all men feel and know that the long agony is over, and that sentence of death has been passed by the British House of Commons on the Protestant Church as By-Law Established in Ireland. The Times congratulates its readers that, the Commons have at last determined that the cancer of the Empire shall be removed. The European Continental news presents nothing of interest.

President Johnson seems to have no friends, and every one therefore hits him, and hits him hard. The impeachment formalities for deposing him drag their slow length along, exciting little interest, but leaving no doubt as to their result. In a letter in the Tribune over his own name, General Grant gives it as his opinion that the deposition of the President is necessary to the peace of the country. The only wonder is, that his political enemies did not proceed against him by attainer, rather than by impeachment.
Our Provincial Legislature at Ottawa, sits

and talks: Mr. Cartier has brought in his Militia Bill: as yet however we see no issue out of the Nova Scotian difficulty. From the Upper Province we hear cheering accounts of the appearance of the fall sown wheat, and agricultural operations have commenced. Here the weather still continues bitterly cold, and the river is still covered with ice; but it is to be hoped that the back of the winter is broken, though we may have yet some two months or six weeks of very severe weather still before us.

Almost, may we say, has the case of Balaam the son of Beor, been renewed in these our days, and before our very eyes. Sent forth to curse Israel, the soothsayer of old constrained by the spirit of the Lord, blessed them three times, and was forced to acknowledge that the Lord His God was with Israel, and that man could not prevail against him.

With much the same feelings as those with which Balaam listened to the blessings pronounced upon Jacob, must the motley company lately assembled in the lecture room of Zion Church to denounce the Catholic Church and to glorify the F. C. M. Society, have received the testimony of the most prominent speakers on that occasion. Met together to denounce the Catholic Church as the work of man, they blessed her; for they were perforce compelled to acknowledge her as greater than man, as the house lodged upon a rock which it is not given to man or devil to move or overthrow. Listen to a Rev. Mr. Bonar who thus delivered himself; who in the following terms confessed how futile hitherto had been all human agencies to pull down that which God had built up, and how all the powers of hell had not been able to prevail against her:—

There was a feeling prevalent in Protestant communities that the advance of intelligence, and the march of political events, must ultimately break down the Papacy, and do the work which this society was attempting to do. He feared that these considerations prevented many from putting forth as great efforts as they otherwise would. But no political changes could affect this great system. As Macaulay had pointed out, it was the most marvellous policy the world had ever seen, and the greatest study in its political aspect. The fact was that the usual influences which changed the systems of men were utterly incapable of accomplishing the work of breaking down the Papacy. Nothing but the presentation of the Word of God could accomplish the end they sought. The history of the Papacy revealed the fact that commotions within itself were incapable of overthrowing it. There were numbers of instances in the past when it was divided against itself, yet it still exists. Its history also revealed the fact that no political convulsions were capable of destroying it. We sometimes point to the fact that Italy had taken away part of the territory of the Pope, and that France and Austria were encroaching upon his temporal power, as evidence of the growing weakness of the Papacy; but it still existed and was likely to continue to exist. During the last seven centuries there had been very little curtailment of the power of the Papacy. It seemed to have just as much power over the hearts and minds of men as ever. Her Missionaries were as zealous in propagating their religion and the whole Church was as active as ever. We might continue to advance for centuries, as in the past, in all scientific and political knowledge; yet the Papacy may have just as much power over men as it has to-day. France has made rapid strides in intelligence, yet she is still as firmly bound to the Papacy as ever.

Strange, is it not, that, whilst admitting the fact, that all "the usual influences which changed the systems of men were utterly incapable of accomplishing the work of breaking down the Papacy;" that no political changes could affect this great system;" that the rage of enemies from without, and of traitors from within, were alike impotent against this institution; that the flood of revolutions passed over it, and when the wave subsided, left it standing unscathed, amidst political and social ruins which on all sides surrounded it—that the spread of "all scientific and political knowledge" imposed no limits to its spread, and circumscribed not its sphere of action—is it not strange we say, that seeing and admitting these things, the Rev. Mr. Bonar did not pause to enquire how these things could be, if Popery were what he represented it as being, if indeed not Christ, but man were its founder.—Under every conceivable aspect that we may consider it, the permanence of the Papacy, of that religious system, of that Church which the Papacy represents, is marvellous. If we accept it as the Lord's doing it is marvellous in our eyes; but if we look on it as the doing of man, or of the adversary of God, then it is still more marvellous, for in that case, we must admit that in fair fight the Lord has been defeated, that the Omnipotent has been overmatched, and that the Creator has been utterly discomfited by His own creatures. Well and ably has it been retorted on Gibbon, and others who have contested the miraculous origin of Christianity, and the historic truth of the miracles, by means of which it is pretended that its spread was accomplished—that the conversion of the foul Pagan world of the first century, to Christianity, without miracles, would have been the greatest of all miracles, yea, greater, and more incredible than that one should have arisen from the dead. So too it may with equal truth be urged that, in the whole bagiology of the Romish Church there is recorded no miracle so incredible as that which the permanence of the Papacy on the Protestant hypothesis i.e. that it is not the work of God, but of man—compels us to adopt.

"Tu es Petrus—thou art a rock, and upon this rock I will build my Church, and the gates of hell shall not prevail against it." Here in a

few words is the Catholic theory of the phenomenon recognised by the Rev. Mr. Bonar. It is short, and has this merit that, whether true or false, it is intelligible, and covers all the facts of the case: it alone gives the reason why, in the words of the Rev. Mr. Bonar, all "the usual influences which changed the systems of men were utterly incapable of accomplishing the work of breaking down the Papacy," which shall never be broken down till God's word shall have been proved a lie.

Now was Mr. Bonar the only speaker who recognised the phenomenon of the indestructibility of the Papacy by human agencies, without at the same time drawing the logical conclusion that that institution is upheld by superhuman powers: for surely all that man is competent to build up, man is competent to break down and destroy. Mr. Dawson, a gentleman of high and well deserved reputation as a scholar and man of science, stood up immediately after Mr. Bonar sat down, to second and endorse all that the last named gentleman had said. With Mr. Bonar he agreed "that they could never rely upon political influences to break down the power of the Papacy;" that "it was one of the greatest master-pieces of human effort the world had ever seen;" that even here in the New World, in Canada "its powerful influence" was as great as in the middle ages—though "it had more opposition than ever;" though the gates, or powers of hell raged more furiously than ever against it.—Here then it is again implied that since the Papacy can successfully resist all human efforts to break it down, it must needs be upheld by superhuman power.

On what then do our Protestant adversaries rely as the means of breaking down that which defies the power of man, and rises superior to all human influences? "The Bible and free discussion" said Mr. Dawson "were sure to make inroads upon its territory." The same view of the case was taken by Mr. Bonar. "Nothing could relieve men from the dominion of this system—Popery—but the presentation of the Word of God, and Christ as the only mediator between Him and man."

But this again implies that all Catholics or adherents of the Papacy are ignorant of the Word of God, and do not acknowledge Christ as the sole Redeemer, and propitiation for sin: for if one single case would be adduced of a man of ordinary intelligence, good intentions and education, whom neither the Bible, nor the belief in Christ as the God-man reconciling sinners, and making full and perfect atonement for their iniquities, should induce to renounce the Papal system, it is a self evident proposition that the influences now relied upon for the overthrow of the Papacy will prove as futile as those whose inefficacy in the past both Mr. Bonar and Mr. Dawson admit. Without disparaging the intellectual attainments of either of these gentlemen, and without any design of impeaching their integrity, we do not see that they can lay any claims to the possession of a higher order of intelligence, a deeper spiritual insight into the meaning of that mysterious book called the Bible, a purer love of truth, or more sincere desire to do the will of God, than may such men as Manning, Newman, Wilberforce, and scores of others whom we might name, and who in spite of familiarity with the remedies upon which Protestants rely for the conversion of Papists, have at great personal sacrifices gone over from Protestantism—and generally be it noted from the evangelical phase of Protestantism—to Popery. And this brings us to the consideration of a most significant fact connected with the conversion of Romanism to Protestantism, and of Protestants to the errors of Rome.

The latter set of conversions, though far from exclusively so, are made for the most part from amongst the better educated classes; from amongst the leading scholars of the Protestant world; from amongst men as conspicuous for their high intellectual culture, as for the moral purity of their lives, for their perfect disinterestedness, and utter abnegation of self.

On the other hand, the conversions from amongst Romanists to Protestantism of the type which Messrs. Bonar and Dawson may be supposed to advocate, are almost exclusively made from amongst the most ignorant and uneducated classes of Catholic society; and if exceptions there occasionally be, the converts belong invariably to that class of whom morally, Achilli, Chiniquy, Leaby, and such like, are the well recognised types. So well known is this to Protestant missionaries that they never address themselves to educated Catholics, although they ludicrously pretend to appeal to reason and intelligence; for they know that their arguments, or stuff which may well pass for arguments amongst the illiterate, would only be laughed at by men of ordinary education, amongst Catholics. It is true that amongst the latter many do, in the heyday of youth, and when their passions are strong, forsake their Church, and renounce their faith; but in so doing they always renounce, not only Popery, but Christianity; they make reason the basis of their belief, and as a logical consequence their religion is rationalism. These men may be reckoned as lost to Popery, but we doubt much

if either Mr. Bonar or Mr. Dawson will reckon them up as so many recruits gained to their religion.

THE PAN-ANGLICAN SYNOD.—We deemed in our innocence that this body was not only dead, but buried, committed to the grave, and that oblivion covered its deeds. These come before us again in the shape of nine Reports, which the Synod has left behind it to testify as to its existence on the face of the earth, and to disturb the peace of the Anglican community; for, though the recommendations therein contained will never be carried through; though they are impracticable, and evidently impracticable to all who know what Anglicanism is, its origin, its history and its pretensions, still there will always be a party in that sect, which will clamor vociferously for their adoption, as the realisation of their long cherished dreams, and as necessary to give to the religious denomination of which they are members, the aspect, proportions and status of a Church, by Christ, as well by Law, established.

The dominant idea embodied in these Reports, the one practical result of the Pan-Anglican Synod, is the establishment of a visible centre of union for all those sects which have sprung into existence since the Reformation, and which acknowledge the Church of England as By Law Established, as their common mother. This visible centre of unity, without which there can be no unity of doctrine or discipline, no form, or semblance even of a Church, as it exists actually amongst Catholics, and in idea amongst Anglicans—is to consist of a permanent Synod composed of clerical and lay representatives, the former of whom are alone to have the right of voting; of which the government Archbishop of Canterbury is to be "Perpetual Grand President," and convener, but whose actual spiritual authority will we fear amount to no more than that of our old friend Dick Swiveller of facetious memory, and P. G. P. of the Glorious Apollon. This body destined to supersede the Privy Council as in England and Ireland, and to supply the want of that august tribunal in the U. States, and other regions where its decisions are destitute of all legal authority, is moreover to be supplemented by a "voluntary spiritual tribunal," to which all questions of doctrine are to be carried as to a final court of appeal, and whose decisions will be binding upon those who are willing to accept them as binding.

With the establishment of this cumbrous machinery, which is incompatible with the relations actually existing in England between Church and State, it is hoped that Anglicanism may succeed in obtaining recognition as a branch! of the Catholic Church, from the Latin and Greek communions, and in time, in effecting with them a corporate union! for these silly illusions are still cherished by some amongst our Anglican friends in spite of the stubbornest of facts, and their own admissions.

Yet, by implication, they admit the purely human origin of the tribunals, one and all, which they propose to set up by way of obtaining the long coveted status of a Church. They tell us that such an assembly, tribunal, or centre of unity as they propose to establish, would not under present circumstances "be competent to enact canons of binding ecclesiastical authority, or to frame definitions of faith, obligatory on the churches of the Anglican communion." This admission is fatal—for if not competent now to do these things, how can the meditated central Anglican Synod ever become competent to do them? From God alone can come such power or competence: and if God had given it to the Anglican communion, it would even now in spite of Acts of Parliament, of decisions of Privy Council, be fully competent to enact binding canons, and to frame definitions of faith obligatory on all men: but on the contrary, if it is incompetent to do these things now—this very day, even—it is because it has received no such power or authority from God, nor can this essential original defect be remedied by any action on its part, either of the Anglican communion or of the Legislature. No human power or tribunal can convey the right to exercise spiritual authority, or to frame definitions of faith obligatory on any one's conscience. As well might a man hope to raise himself in the air, or to accomplish what the Spiritualists call the feat of levitation, by tugging away at the waist-band of his breeches, as our Anglican friends think to extract the superhuman from the human, or to make the definitions of a purely secular tribunal, obligatory in the tribunal of conscience. Even were there no legal obstacles in the way of the carrying out of the recommendations of the Reports of the Committee, were our Anglican friends to complete their proposed ecclesiastical organisation to-morrow, they would not have taken the first step even towards the accomplishment of their cherished objects: they would have assimilated the status of their communion! not to that of the R. Catholic Church but to that of the Baptists, the Methodists, and other voluntary Protestant dissenting denominations, which, without let or hindrance from the State, manage all their own affairs, doctrinal and disciplinary; but whose

canons because of merely human origin, are void of all binding force, and whose definitions of faith are of no obligation upon any man's conscience.

THE CHURCH MAGAZINE.—We have received a copy of this publication, conducted in the interests of the Anglican denomination of our Protestant brethren. It is open to men of all parties in that body, and is conducted in an amiable and gentlemanly spirit. We would nevertheless venture upon a contradiction of an assertion to the effect that '*Romish divines*,' that is to say, divines of the Roman Catholic Church, ever held or taught the doctrine of "Transubstantiation" or of "Impanation;" since the first is contradicted by our senses, and the second was Lutheran. Neither is our friend correct in saying that '*respectable Roman Catholic's*' complacently quote the exploded Nag's Head Fable in confirmation of the non validity of Anglican Orders. The Greek as well as the Latin Church, refuses to recognize the validity of these Orders, but upon grounds quite independent of the Nag's Head Fable, which may be, probably is, a vain legend, but one whose truth or falsity in no wise effects the question at issue.

ERRATUM.—In our letter from Terrebonne, published in last week's issue, the name of the Hon. J. P. O. Chauveau was unintentionally substituted for that of the Hon. N. F. Belleau, Lieutenant Governor of the Province of Quebec. It was this gentleman who presented to the College the massive gold "cross of honor," referred to by our correspondent. Mr. Chauveau was the donor of a very valuable silver gilt cross.

PAPAL ZOAVES.—We learn from *Le Nouveau Monde* that the Committee has received offers of service from 215 persons, and that a sum of \$10,255 to defray expences has been subscribed for.

MORE PAPAL ZOAVES.
JOLIETTE, P. Q., March 26th, 1868.
(To the Editor of the True Witness.)

DEAR SIR,—Yesterday being the Feast of the Annunciation, the Parish Priest of this place announced at High Mass, that, after the evening service, a collection was going to be made for the Papal Zoaves. He said that at least four, if not six young men were ready to follow their confrere, Mons. D. Dufresne, a late student of this College, to Rome, in order to enrol themselves under and defend the Standard of the Cross.

In the evening, long before the appointed hour, not only the spacious Church, but also the Sanctuary were crowded to their utmost with people. Whether charitable purses, the pulpit, or perhaps both, had brought so many hither, remains to be learned. The grand Altar was decorated with festival attire, with illuminated chandeliers and flambeaus. Some prayers having been said, Mons. Cure mounted the pulpit and from the text: "Tu es Petrus, &c.," delivered an animated discourse, well worthy of his already known renown as an orator. He showed forth the supremacy of the Sovereign Pontiff, and the duty of every Catholic towards Him. Having preached about an hour and a half, he said that he would continue his discourse on Sunday next, when also a second collection for the same purpose would take place. Then two of the volunteers proceeded through the aisles, giving the Joliette people an opportunity to show their charity once more, which we are confident they did, though we could not as yet learn the amount taken up. The whole closed with the Benediction of the Blessed Sacrament, and music adapted for the occasion. One of the priests of St. Viateur, and Professor of Joliette College, has just arrived from Montreal, with the permission to accompany as Chaplain the next company of Zoaves to Rome. Further particulars in my next.

Yours, etc, SPECTATOR.

(To the Editor of the True Witness.)

There is nothing one likes better than to see an occasional notice of his own community in a cherished weekly paper, such for instance, as the TRUE WITNESS. In our family we beguile many an hour during the long and cold winter nights, in your well-filled columns. Sitting cozily in our rocking chair with our slippers on the stove fender, the TRUE WITNESS puts us in communion with the world outside of our ice-bound coast. Through the magic glass of your columns, we have beheld the satanic Garibaldians, disastrously repulsed by the gallant Zoaves of His Holiness: we have also seen the kind and benevolent manner in which His Holiness admonished those of them that were taken prisoners, to go and sin no more; through your columns the political kaleidoscope of Europe revolves before our vision with weekly regularity; what, with Pan-Anglican Synods one day, and the next day conversions of the noble and the good and the true, from the Anglican heresy to the true fold of Christ. From week to week we have read of all these doings, so interesting and so instructive.

With this, by way of preface, let me at once introduce my topic,—'Our Native Isle.' You are aware, as no doubt all Canadians are, that the Prince Edward Islanders are strong anti-confederates, and view with cold disdain all attempts to induce them to become part of the Confederation. They have ample reasons for this, which I need not here recapitulate as no doubt your readers are already aware of many of them; the principle one of which, however, is a great fear of an increased taxation, without a corresponding equivalent in the shape of benefits returned for the same. Monarchists as we are, and disguise the feel-