

The True Witness.

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MONTREAL, FRIDAY, MARCH 4.

NEWS OF THE WEEK

The *Times* in a few words describes the foreign policy of the Liberal Government of Great Britain. "There is not much glory about it, certainly, but there is a good deal of prudence, and real wisdom too." Peace has hitherto been preserved at the cost of national credit; and in the hands of its present rulers, Great Britain has as yet lost nothing except its honor. And yet even this is almost too favorable an estimate; for, as the *Times* admits, even whilst congratulating the public upon the results of the foreign policy of the present Ministry—it is only a "triumph" to assert that that policy has cost us "some friendships," as well as "some credit."

The friendship of Denmark must be reckoned amongst those lost; for there can be no doubt that, up to the last moment, the British Ministry gave the Danes reason for expecting material support in their struggle with the German Powers; but when the time for action had arrived, Denmark learnt with pain and surprise that the only support that it could expect from England was a "moral" support. Thus finding themselves deserted in the hour of need, it is not to be wondered at that the Danes have abandoned the defence of the Dannewerk, a strong position, and have fallen back upon Duppel. "All is lost," says the *Times*, "save honor to the Danes in Schleswig," and flushed with victory the two invading Powers, Prussia and Austria, are now intent upon repudiating the Treaty of London to which they were parties. It is not merely the autonomy of Schleswig under a Danish Sovereign that they are aiming at, but its total severance from Denmark. To this spoliation of a friend, and violent repudiation of treaty obligations, Great Britain will perforce have to submit; but it is not difficult to judge what must be the feelings entertained towards her by the Danes, or what the general estimation in which she is held in Europe. The bitter sarcasms of Lord Derby and of D'Israeli are repeated in every journal published on the Continent; and if, in spite of all her prudence, and her wisdom, and her sacrifices of credit, Great Britain should as is still very probable, be forced to fight, she will find herself without an ally upon whom to rely. Just as she has for ever alienated the affection and respect of the Poles, without mitigating the hatred of Russia towards herself, by first raising hopes in the bosoms of the insurgents which she never intended to gratify, thus encouraging them to prolong a hopeless struggle—so she has disgusted the Danes, and at the same time earned the hostility of the German Powers. So too on this Continent, by her vacillating policy, her one-sided neutrality, and by her subservience to Federal dictation, she has become equally obnoxious to North and to South. The Confederates hate her with almost as bitter a hatred as do the Federals; and when the day—meritable and not distant—of reckoning shall have come, when the cessation of hostilities between North and South shall have left the Federals free to turn their arms against us, and to put in execution their long meditated plan of vengeance, it is hard to say whether Unionist or Secessionist will the more loudly applaud, and rejoice over every disaster and disgrace that may befall the British flag. War is so great an evil that were there any reasonable hopes of averting it by any course of policy, however humble, and how ever repugnant to the ancient bellicose traditions of the British Empire, the wise and good man would scarce hesitate to adopt that policy; but as it is certain that no concessions however abject can avert war; nay—that they do but the more surely provoke it, and render it more disastrous when it does come, we may be permitted to call in question the "prudence and the real wisdom" of that policy which, as the *Times* admits, has "not much glory about it."

The great domestic event of the week in England has been the final decision of the Judicial Committee of the Privy Council in the long pending case of the prosecution of the writers of "Essays and Reviews." These had been proceeded against, in the persons of the Rev. Rowland Williams, D.D., and the Rev. H. B. Wilson—in the Court of Arches; and a judgment

against them, sentencing them to suspension for one year *ad officio*, et *beneficio* had been obtained. The case was then carried by Appeal to the Judicial Committee of the Privy Council, the supreme spiritual tribunal of the Church of England; and on the 8th ult. its decision was pronounced, reversing the judgment of the Inferior Court, absolving the appellants, and restoring to them the offices and emoluments of which they had been deprived. It is impossible to exaggerate the importance of this decision, in so far as the Church of England, and its claims to be reckoned a member of the Church Catholic, are concerned. It proclaims to the world that though the views and opinions put forth in *Essays and Reviews* respecting Christ, His Mission, and the credibility of the Scriptures are irreconcilable with Christianity, they may all be held and advocated by the ordained ministers of the Church of England as by Law Established. In a word, as the *Times* of the 10th ult. says, when reviewing this decision, and estimating its consequences—henceforward "the members of the Church are released from all legal obligation to maintain a higher authority for the Scriptures than that claimed for them in *Essays and Reviews*."

Such being the case, and the right of the Anglican minister to preach German neologism, or Bunsenism, as well as either Tractarianism or Calvinism, being thus "definitively settled, and the Anglican pulpit being thus licensed for the propagation of scepticism, it is not to be wondered at that is now contemplated to get rid of "clerical subscriptions and declarations" to the 39 Articles and Liturgy. A Commission is to be appointed to look into the matter, with the view of ulterior legislation; and the *Times* anticipates some "interesting debates—perhaps important divisions" on the subject. In any case, the result cannot but be favorable to Catholicity; for it cannot but have the effect of convincing all earnest and intelligent men of the absurdity of the claims of the Parliamentary Establishment to their spiritual allegiance and affections.

The Federals have, by their own confession, met with a signal defeat in Florida, but the full details have been suppressed. The steamer *Fulton* brought the general tidings of a reverse; but it seems that by orders of General Gilmore, the passengers had all their private letters taken from them, so as to prevent an unauthorized account of the calamity from leaking out. The Federals acknowledge a loss of from twelve to fifteen hundred men, and five guns—from which the intelligent reader will be able to form his own conclusions as to the actual result of the fight. No other events of any military importance have occurred since our last.

The Coroner's inquest at Portland on the bodies of the unfortunate passengers who lost their lives by the wreck of the *Bohemian* has delivered its verdict. It acquits the captain and other officers of the lost steamer of carelessness, but it still leaves the case in as great a mystery as ever. The weather when the accident occurred was not very foggy; the light houses were in sight; and it certainly seems as if by the cross-bearings of these, the position of the ship might have been determined with perfect accuracy. In extenuation, however, it must be observed that the "bell" buoy upon the Aulden rocks on which the *Bohemian* struck, had been replaced by an ordinary buoy, and that of this important change no official notice had been given. An investigation will we suppose take place, and in the mean time it would be unfair to prejudge the case of the captain, who is generally allowed to be a competent and most prudent officer.

By the *Asia* we receive European intelligence up to the 14th ult. There had been no more serious fighting between the Danes and the German Powers, but an attack by the latter upon Duppel where the former were strongly posted was expected. The Danish navy was making reprisals upon Prussian vessels. An armistice, proposed by England, on the basis that the Danes should evacuate all Schleswig with the exception of Alsen, was spoken of as having received the sanction of France, Russia and Sweden. The London *Times* had an indignant article on the murder of the mate of the British ship *Saxon* by the Federals, insisting upon the duty of the Government to demand reparation. The foreign policy of the Ministry had again been strongly denounced in Parliament by Lord Derby, and it would not be at all to be wondered at should the disgust of the country with that policy lead to the downfall of the Palmerston-Russell Cabinet. Italy is said to be preparing for war, and it seems that Mazzini has been indicted for his share in the plot lately detected in Paris to assassinate Louis Napoleon.

In the long pending *Alexandra* case, the appeal, against the last decision in favor of her owners has been rejected. Thus have the long and vexatious legal proceedings in this case been brought to an end. The vessel will we suppose be restored to her owners, who will have the right to demand indemnity for the injury that they have sustained at the hands of the Government. It is not known yet when she will put to sea.

PROVINCIAL PARLIAMENT.—The evil results of paying members of the Legislature, are painfully apparent in the dilatory proceedings of our Provincial Parliament, especially in those of the Lower House. The business of the community is neglected, and the sole occupation of legislators consists in making disparaging and personal attacks upon one another, which establish clearly that the men by whom we are represented, and to whom our interests are confided, are unfitted for their position, and altogether unworthy of confidence. That it should be so is a pity, but it is we fear the inevitable consequence of our social condition, and our too democratic institutions. Our system of Parliamentary Government is thus, not a transcript, but a ludicrous caricature, of that which obtains in the old country, and which we profess to have copied. It may be a copy in theory, but in practice our shortcomings are manifest. We have not got many of that class of men of whom in England legislators and members of Parliament are made; or if we have them, they, as a general rule, keep aloof from the ignoble game of Provincial politics, and refuse to defile their hands with the unclean thing. The British Senate is for the most part composed of gentlemen, of men of gentle lineage, of standing in society, of untarnished reputation, of men endowed, both by nature and education, with a keen sense of honor. Here, as in the United States, the ranks of the public service are recruited from amongst a very different class of society; and the loafer who in England could scarce aspire to any public post more exalted than that of marker at a billiard table, takes on this Continent to what is called political life, as naturally as do young ducks to the water, and is hailed by the community on this side of the Atlantic as its representative man. We need not pursue the painful contrast between the British and the Canadian publicist any further.

Neither do we attempt to reproduce the wearisome and personal discussions which have formed the substance of the debates on the several paragraphs of the Governor General's speech, with which during the week the Legislature has been occupied. These would not either edify the reader, or redound to the credit of the country; and charity to the one, as well as respect for the other, compel us to suppress them. No important division had taken place up to the time of going to press; and though the Ministerialists speak confidently of their prospects, their majority, if they have a majority in the House, must be but a very small one.

EPISCOPUS EPISCOPORUM.—This is the title by which the editor of the *Montreal Witness* deserves to be made known to all future generations. He is a kind of general overseer or superintendent, not of his own little obscure sect alone, but of the entire Church; and if he sees aught therein that is amiss, if any Romish Bishop departs from what our lynx-eyed contemporaries look upon as the right way, the *Witness* applies the lash to, and exposes the unhappy delinquent.

So has it happened to that very imprudent and presumptuous man the Romish Bishop of Saint Hyacinthe. This Prelate, not having the fear of the *Witness* before his eyes, and holding its editor in derision, has actually presumed to manage the spiritual affairs of his own diocese, and to address a Pastoral Letter to his diocesans which he had not previously submitted to the censorship of our aforesaid contemporary. We fear however that, in this respect Mgr. of St. Hyacinthe is incorrigible; that he takes but little heed of the ghostly counsels given to him by the *Witness*; and that he will not so much as wince under the application of the evangelical lash. Even though the *Witness* condescends to paternal remonstrances with the peccant Prelate upon the error of his ways, we fear that that hard-hearted sinner will not repent, and that the only recognition that he will ever make will be in the shape of a stare at the well-meaning intruder's impertinence.

This will surprise the *Witness* no doubt—for of one thing he is so firmly persuaded that fire could not melt it out of him—and that is of the clearness and the depth of his spiritual insight. True, all men do not entertain the same opinion; and there are not wanting scoffers to mock and gibe at the holy man's pretensions, and to insinuate that he is nothing better than a humbug; one who makes a business of his religion, and a religion of his business—a smart fellow enough at a bargain, but no great hand at theology, and a far better judge of pork than he is of doctrine.

In this latter opinion we fully concur; and in return for the good advice which the *Witness* lavishes on the Bishop of St. Hyacinthe—wasting, as one may say, his sweetness on the desert air—we would offer, gratuitously, our advice to the editor of the *Witness*. We would exhort him strongly, not to write or deliver himself upon topics of which he knows nothing; we would beg of him to believe that an accurate knowledge of the doctrines of the Catholic Church does not, like reading and writing, come by nature, but can only be acquired by patient and constant study of her formularies and of her actual practice; and that a very illiterate person is not, because he happens to frequent a con-

gregation, and to be the owner of a press and types, thereby qualified to pronounce, *ex cathedra*, upon questions which even an intellectual giant like Leibnitz approached with awe. Our contemporary's reading is, we are well aware, neither very deep, nor very extensive; but even he may perhaps have read or heard repeated the line about "fools rushing in where angels fear to tread."

If the *Witness* would accept these tender admonitions, and lay them to heart in the spirit in which they are offered, we should see no more of his silly effusions about "Romanism" and the "volucrous sins" of the Bishop of St. Hyacinthe and his people. If the *Witness* knew, for instance, as much about the "worship" of the Catholic Church, wherein it consists, and what is its sole object, as does the Catholic child of seven years old who is beginning to learn his catechism, he would not twaddle as he does about the "Church of Rome" having "superseeded Christ by the worship of the Virgin;" for he would know that the one transcendent act of worship of the Church of Rome, as is that of the Greek Church, and as was that of every Christian community that ever existed before the XVI century—is the Mass; and that the sole object of that act of worship is the Holy Trinity. There are many devotions in the Roman Church it is true—devotions to the Blessed Virgin, to St. Joseph, and the other saints—which however useful, edifying and profitable, are none of them of obligation; but the one act of worship, attendance upon which is obligatory upon all Catholics, and which is as high above every other conceivable act of worship as the heavens are above the earth, is the daily Sacrifice of the Mass. Now all we ask the *Witness* to do is this—Let him get a Roman Missal; and with this in his hand, and the Canon of the Mass before his eyes, let him point out what foundation there is therein for his assertion that the Roman Church has superseeded the worship of Christ by that of the Virgin. We write in all seriousness, and with much compassion for the ignorance of the editor of the *Witness*. It is indeed a pity to see a man, capable of better things, and not without a certain capacity, as witness his commercial intelligence and his reports on the state of the markets—making a spectacle of himself to men and angels, simply because he will persist in writing upon topics of which he is as profoundly ignorant, as is any one of those slaughtered hogs, the price of whose carcass is duly set forth in the very best types in the columns of our contemporary. This last is his proper business; to this by nature and education he is fitted. Alas! why does not he stick to it?

We publish a letter from the Rev. Mr. Walsh of Gananoque, referring to some attacks of a personal nature, made upon him by an anonymous correspondent of the *Brockville Recorder* writing over the signature "Catholic." We are glad to see that Mr. Walsh does not condescend to notice, does not attempt to refute, and offers no rejoinder to the allegations of his anonymous assailant; for just as no brave man, no man of honor, would ever make a public personal attack upon another, without at the same time making public his name—so no gentleman is by the laws of honor bound in any manner to notice, reply to, or defend himself, from anonymous attacks. The law in the case is perfectly simple, and acknowledged alike by Protestants and Catholics. *Things, or systems* may be assailed anonymously; but not *persons*. He who makes public a charge affecting another person, is in honor bound to give his name. If he shrink from this publicity, if he care not to encounter the inconvenience to which this course of procedure may expose him, he is bound to hold his peace. But he who attacks the character of another, and anonymously endeavors to blight his neighbor's reputation, must be treated so long as he preserves his incognito, as a coward and a slanderer. This is our reply to the *Brockville Recorder's* strictures on the *True Witness*. The letter referred to by our contemporary as having been written, and signed by Mr. Frazer we have not seen; but in that it was signed by its writer, we recognise in him a brave and honest man, who, if he has anything to say against his neighbor, says it out openly, and like a man. Such a one we respect, even when we chance to differ from him in opinion; but for the anonymous slanderer we entertain no feeling but that of contempt.

(To the Editor of the True Witness.)

SIR,—In the last issue of the *Brockville Recorder* I am accused of conduct unbecoming a clergyman and a gentleman, during the time of the South Leeds election. I cannot demean myself by replying to the attacks of an anonymous correspondent. When, however, the writer of the letter signed "A Catholic" publishes his name, I shall have very great pleasure in replying to the charges he so recklessly made.

Yours, very truly,
P. WALSH, Priest.

TO CORRESPONDENT.—"A Dissentient" has from want of room been postponed, but his letter shall appear in our next.

Be'a is informed that we do not insert advertisements for strangers without payment in advance.

VERY UNREASONABLE.—The *Montreal Witness* notices of course the marriage of Chiniquy, of which, as it involves merely sacrilege and perjury, our correspondent expresses his high approbation. But then it seems that Chiniquy to his other evangelical virtues has added that of swindling, or of obtaining money under false pretences; and this is a matter which touches the *Witness* in a tender part, and elicits from him the following criticism upon the morality of the illustrious convert to the Holy Protestant Faith:—

It is not by marriage that Mr. G. will lose the confidence, at all events, of Protestants. We wish, however, that we could find some satisfactory account of the application of the enormous sums sent to him from England, the United States, and Canada. It will be remembered that a minister in England stated publicly that he had remitted to him £7000 sterling, or \$35,000; and it is well known that he received large sums from other sources. What became of it all?—*Witness*

Now this we say is most unreasonable on the part of the *Witness*, for it implies that he looks for honesty from Chiniquy!—truth and integrity from the apostate and the perjurer! Why if Chiniquy had been an honest man; if he had not proved himself irreclaimable, and insensible to all the admonitions, exhortations, and paternal remonstrances of his spiritual superiors—who ever when his infamous life and conversation as a Catholic priest were on the point of becoming a public scandal in Canada, still hoped, almost against hope, that he might be yet induced to amend his ways—Chiniquy would never have gladdened the heart of the conventicle by his presence. neither would he have become the bright and shining light of the evangelical world that he is to-day. It is simply because he is what he is, and what the *Witness* now complains that he is, that Chiniquy is a Protestant minister and an apostate Catholic priest.

Will our separated brethren never learn wisdom? A burnt child dreads the fire, says the proverb; but no amount of experiences of the moral worthlessness of the "braud snatched from the burning" however painful, or how oft soever repeated, will suffice to open the understanding of the Protestant community. They must know what Achilli was, for the foul details of his life are on record in British Law Courts; they know too what Chiniquy is,—that he is an impostor, a swindler, a fellow who raises money upon false pretences of religion, and then laughs at his dupes; but in spite of all this, they are still—generous impulsive creatures that they are—ready to greet with hearty welcome, and to hug to their sympathising bosoms, the next imposture and dishonest priest who shall present himself to them as a witness against the "Scarlet Woman," and the abominations of Rome.

And Chiniquy, who most appropriately has been styled the Luther of Canada, rightly appreciates, and well knows how to profit by, this invincible fatuity of Protestants. A good thing he has made, in a pecuniary point of view, of his apostasy; and "enormous sums," as the *Witness* tells, have been "sent to him from England, the United States, and Canada." Indeed one minister alone has remitted to him the sum of \$35,000; and it is well known he received large sums from other sources. When such prospects are held out as the reward of apostasy, is it not a thing to be wondered at that apostacies are so rare?—Is it not to the reflecting mind a strong proof of the integrity and sincerity of the Catholic priesthood? Does it not afford a strong presumption of the falsehood of the charges urged against them, accusing them of avarice, love of wealth, and personal aggrandisement? Why, if they were the sordid mercenary creatures that the evangelical Protestant press represents them to be, they would do as Chiniquy has done; they would sever their connection with their Church, renounce their faith, and wallow as he does in dishonestly acquired wealth. The way to fortune, and worldly prosperity lies open before every Catholic priest, and it is easy to travel.—When so few select to travel by that road, is it not evident that it is not by worldly motives, not by love of wealth and ease, that they remain faithful to their Ordination vows; and in spite of all the allurements of the flesh and of Mammon continue gallantly to bear that cross with which alone in this life Christ rewards His faithful servants?

Were not evangelical Protestants impervious to reason, deaf to the appeal of clearest evidence, and insensible to arguments, we should say to them—think of these things. Compare, or rather contrast, the conduct of those who from the ranks of the Anglican clergy go over to Rome, with that of those weeds whom the Pope throws over his garden wall into the Protestant wilderness—that of a Newman, a Manning, and a Wilberforce, with that of an Achilli or a Leahy, of a Garazzi or a Chiniquy; and having meditated these things attentively in your minds, ask yourselves the question—whether is the work of God and of His Holy Spirit more conspicuous in the conduct of the former or in that of the latter? By their fruits ye may know them; by the humility, by the voluntary poverty, the abnegation of self, and renunciation of all worldly goods in the one case; by the "enormous sums," by the \$35,000, and "the large sums from other sources," all unaccounted for, in the other case.