

The True Witness.

AND
CATHOLIC CHRONICLE,
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G. E. OLIER, Editor.

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MONTREAL, FRIDAY, NOV. 29, 1867.

ECCLIASTICAL CALENDAR.

NOVEMBER—1867.

Friday, 29—Vigil of St. Andrew.

Saturday, 30—St. Andrew, Ap.

DECEMBER—1867.

Sunday, 1—First Sunday of Advent.

Monday, 2—St. Bibiane, V.M.

Tuesday, 3—St. Francis Xavier, O.

Wednesday, 4—Feast of St. Peter Chrys., B.D.

Thursday 5—Of the Ferias.

NEWS OF THE WEEK.

The Imperial Parliament was opened by Royal Commission on Tuesday the 19th inst. The following is forwarded by Atlantic Cable as an analysis of the Speech from the Throne:—

King Theodoros having rejected all the demands of Great Britain for the release of her subjects, cruelly and without just cause imprisoned by him, Her Majesty had no alternative but to send a military expedition to Abyssinia, and reference is made to supply bills needed to defray the expenses of the war. The invasion of the Papal Territory is now over. The hope is expressed that Napoleon will soon withdraw his forces from Italy and avoid unfriendly relations with Victor Emmanuel. Fenianism, represented in Ireland, has taken the form of organized violence and murder in England, where it must also be suppressed by the firm fulfilment of the law and by the loyalty of the people. The speech concluded with the promise that Her Majesty's Government will bring before Parliament Reform Bills for Scotland and Ireland and other domestic measures of an important character. In the House of Commons the address to the Queen was moved by Sir Wm. Hart Dyke, member for West Kent, and was seconded by Col. James Hogg, member for Bath. The address in the House of Lords was proposed by the Earl of Brownlow, and seconded by Lord Lytton. Both addresses echo the speech of the Queen. In the House of Commons the next evening Lord Stanley made some explanations in connection with recent events in the continent. He said England had been invited to join a general European conference, but had refused to do so unless a distinct plan of action was first proposed. Lord Stanley thought that participation in such congress would greatly add to the responsibility of England without doing any good. Nearly all the members who spoke to-night, took occasion in the course of their remarks, to condemn the recent action of France in sending a military expedition to Italy.

At ten a.m. on Saturday the 23rd inst. Allen, Larkin, and Gould, convicted of the murder of the unfortunate policeman Brett, whilst in the execution of his duty, were hung in front of the gall in Manchester. There was no disturbance of any kind; but in spite of the weather which was wet and gloomy, a large crowd had assembled to witness the execution.

Extraordinary precautions had been taken by the authorities to prevent any rioting. Between two, and three thousand citizens of Manchester, had been sworn in as special constables: large bodies of troops, cavalry as well as infantry, had been accumulated in the city: besides which in several places the streets had been barricaded, so that the town presented the appearance of being in a state of siege. It will be noticed that only three suffered. McGuire received as we mentioned in our last the Queen's pardon, and serious doubts being entertained as to the guilt of Shore, another of the convicts, a reprieve was granted in his case. An effort was made on the evening of the 21st in the House of Commons, to obtain a delay in the carrying out of the sentence passed upon the others, but the opinion of the House was so strongly manifested, that the motion was withdrawn. A large meeting to petition the Queen for mercy was also held in London, but Her Majesty let it be understood that she could not interfere, and that the outraged laws of the Empire must be vindicated.

We are now told that the Sovereign Pontiff, who was at first opposed to the scheme of a Congress to settle the Roman Question, has withdrawn his objections, and is prepared to agree with the Napoleonic policy. It is said Munich has been selected as the place, and the 11th of December, as the date, of meeting of the said Conference. We are also informed that a small band of Garibaldians made an inroad on the Papal States a few days ago, but were promptly met and repulsed by the Pontifical troops.

The trial of Mr. Jefferson Davis, late President of the Confederate States, was to have commenced on Monday at Richmond. It was the intention of Mr. Davis to protest against having his case tried before Judge Underwood whom he looks upon as a partizan, and against a negro jury.

A prominent Fenian leader named Burke was

arrested in London on the 24th. It is said that it was this same man who organized the proposed attack on Chester castle. It was also reported that Kelly had been captured at Queenstown on board of the steamer "City of Paris," bound for New York. There had been serious bread riots at Belfast.

On Sunday afternoon, in London, there was a demonstration of sympathy with the three men hung on Saturday at Manchester for the murder of the policeman Brett. About two thousand persons assembled in the form of a funeral procession, and marched to Hyde Park with a large black banner. In the Park a meeting was held, and speeches were made; but notwithstanding the character of the assemblage, there was no breach of the peace. Similar demonstrations have taken place in most of the large cities of both England and Ireland, but as yet there have been no serious riots.

From Italy we learn that Garibaldi is seriously ill. The Sovereign Father has graciously ordered the release of all the Garibaldian raiders taken prisoners during the late invasion of the Papal States.

Judge Chase did not make his appearance at Richmond on the 25th inst, and consequently the trial of Mr. J. Davis has been again postponed.

PARLIAMENTARY.—On Wednesday 20th Mr. Holton brought forward a motion on a question of privilege, to wit, as to the right of those gentlemen who hold situations under the local governments to retain their seats in the central legislature. A long debate ensued which was not concluded when the House rose. Mr. Mills brought in a Bill to disqualify members of the local legislatures from sitting or voting in either branch of the central legislature. Sir J. A. Macdonald gave notice of the measures which the government intended, if possible, to introduce and carry during the present session. These were—1st. The Post Office Act. 2nd. The Intercolonial Railroad Bill providing for the loan under the guarantee. 3rd. Tariff and Excise Laws. 4th. Customs Regulations Act. 5th. Excise Regulation Act. 6th. Habeas Corpus Act. 7th. Supply Bill.

On the question of privilege Sir J. A. Macdonald brought forward a resolution to the effect that the right of Messrs. Sandfield Macdonald and Christopher Dunkin—being members of the local governments of Ontario and Quebec, respectively, to sit and vote in the central legislature, be referred to the standing committee of Privileges and Elections. Carried.

In reply to a question of Mr. Anglin whether in the filling up of vacancies in the Senate of New Brunswick, the Government intended to give due consideration to the just and reasonable claims of the Catholics of N. Brunswick to a representation in the Senate proportionate to their numbers—Sir J. A. Macdonald replied that it was the intention of Government to fill those vacancies by the appointment of fit and proper persons.

Sir J. A. Macdonald brought in a Bill for continuing the operation of a law passed on the first day of last session, and which existing circumstances rendered it desirable to continue in force. When the House met again in February, he said, the Act might be repealed, should circumstances then warrant its repeal.

A long debate ensued upon a motion made by Mr. McCallum for an Address for the production of the evidence given before a Court of Enquiry into the conduct of Lieut. Col. Dennis at Fort Erie, on the 2nd of June 1866. Mr. Cartier opposed the production of the documents in question, and the rest of the evening was occupied by a lively debate upon the motion, which was ultimately carried. Many other motions with no ostensible, or readily apparent object were also made by other members, but little definite in the way of actual business was done, except the second reading of the Bill for the payment of members' wages. M. Chauveau very properly called attention to the practice of ignoring the right of the French Canadians to the employment of their language in the legislature, and claimed that the entire routine business of the House should be transacted in both languages. The Speaker promised that in future the principle contended for by M. Chauveau should be adhered to.

In reply to Mr. Masson, Sir J. A. Macdonald said that on the question of appointing Justices of the Peace, there had been no correspondence betwixt the Federal and Local governments; but he was satisfied that the intention of Her Majesty's Government was that such appointments should be left in the hands of the local authorities. Several other members spoke on the same subject, but the general opinion was, that the appointments in question should be left to the Local Governments, and that the local legislatures were competent to legislate upon the subject.

M. Cartier in the sitting of 25th inst., took occasion to observe that the Government were fully alive to the importance of securing a renewal of the Reciprocity Treaty, and would lose no chance of promoting that object.

The abduction of a British subject was brought before the notice of the House by Mr. Mackenzie. The person referred to was a Canadian named Macdonald, who having been arrested on the Yankee side of the lines on a charge of smuggling, contrived to effect his escape to Canada. There he was pursued and recaptured by the United States officials, and Mr. Mackenzie wanted to know what action the Government had taken in the matter. M. Cartier replied that a correspondence on the subject was going on, but that it was not yet in a fit state to lay before the House: after this explanation Mr. Mackenzie withdrew his motion.

It has been a good deal the custom to speak sneeringly of the Papal troops, and to throw doubts upon their soldierlike qualities. We shall, we trust, be spared these taunts in future, for however varied may be the opinions of the public as to the merits, or demerits, of the civil government of the Pope, there can be no longer any two opinions as to the pluck and sterling fighting qualities of his soldiers. There are no better soldiers in Europe than the Papal Zouaves: indeed they are in great part composed of the best and noblest in France.

Another illusion that recent events have dispelled is that as to the unpopularity of Papal rule amongst the subjects of the Pope, and their readiness, on the least encouragement, or on the faintest prospects of success, to rise up in revolution. That in Rome as in all large cities there are some turbulent spirits ripe for insurrection, that there are some rowdies, is no doubt true; but it has now been established by the most conclusive arguments, by facts in short, that the people of the Papal States are not desirous of annexation to Piedmont, and that they are attached, and loyal to the regime under which they actually live.

A third illusion that has in like manner and by the same events, been effectually dispelled is that which has so long prevailed as to the valor, and heroic resolution of Garibaldi. Events have proved that, with respect to this notorious filibuster, both his skill as a leader, and his courage as a simple soldier have been grossly and ludicrously over-estimated; that, no matter what the head upon his shoulders, he can lay no claims to the possession of the lion's heart within his bosom. "Rome or Death," was his cry; "Rome or Death,"—but when it came to the pinch, when he had to choose betwixt death on the field of battle, and running away, he cut and ran like a trump. In the words of the London Times correspondent—"Garibaldi owed his escape," not to the desperate valor with which he defended himself, but "to the fleetness of his horse." Like a coward he fled before the Papal soldiers whom he had previously affected to despise.

And this was the ludicrous, semi comic ending of the military career of the braggart blusterer, who in his rapid proclamations to his troops had told them that they had need only of the butts of their muskets against the troops of the Pope!—A very Parolles—who "so confidently seems to undertake a business which he knows is not to be done: damns himself to do, and dares better be damned than do it." We know not in short, whether our old acquaintance Parolles, the braggart *par excellence*, with his oaths to recover the lost drum; or Garibaldi, the hero of the Revolution, with his vaporing boast of "Rome or Death," is the more truly comic. Any how, Garibaldi is morally dead, and he stinks, even in the nostrils of his quondam admirers.

Let us hear what the London Times says on the matter, and see how far this bitterly anti-Papal organ of public opinion in England endorses our views.

"The result of Garibaldi's short campaign in the Papal States, if it has disappointed many hopes, has cleared away some illusions."

(1.) "In the face of recent events it is scarcely possible to maintain either that the Italian people are resolved at any cost to gain possession of Rome. When the French troops quitted Civita Vecchia a twelvemonth ago many persons (besides Mr. Tribulation Cummin and the editor of the Montreal Witness)—imagined that a few weeks or even days would see the end of the Temporal Power. The Romans had been represented as waiting for their departure to rise as one man against priestly government. Months passed, but no insurrection took place in Rome or the Papal States, and a few thousand foreign volunteers proved sufficient to keep order among a population of more than half a million."—Times, Nov. 8.

And when, backed by the moral influence of Victor Emmanuel and his government, Garibaldi with cries of "Rome or Death" threw himself on the Papal Territory in the expectation no doubt that he would be seconded by an insurrection at Rome—what was the result? With the exception of one or two attempts at assassination in Rome, and the blowing up of a portion of the Zouaves' barracks—a feat of arms worthy of the Sheffield Trade Unionists—the subjects of the Pope steadily refused to accept the proffered aid of their self-dubbed liberators. There was no serious attempt at insurrection anywhere, even amongst the lowest "roughs" of the City, and though the whole strength of the Pope's small army was engaged with the vastly superior numbers of the Garibaldian invaders.—In the words of the Times again:—"The 1,500 Papal army worn out by constant

marching was in no condition to suppress a general insurrection in the capital."—Times.

Nevertheless:—

"the only barricades raised in Rome were raised by the Pontifical troops against the expected attack of Garibaldi."—ib.

Do not these facts effectually dispose of the statements of the liberal and Protestant press which represent the people of the Papal States as groaning under the yoke of priestly tyranny, maintained only by force of arms, and which on the first opportunity they are prepared to throw off?

So far then as it has tended to dispel so many cherished illusions, we may well look upon the late raid upon the Papal States, instigated and encouraged by Victor Emmanuel and his Ministers, carried into execution by Garibaldi and the elite of his army—as a crowning mercy. We do not suppose, we do not flatter ourselves that it is a final settlement of the so-called "Roman Question"—or that it will put an end to the hopes, the intrigues, and the criminal acts of the revolutionists: but it has deprived them of the only semblance of an excuse for their acts that could possibly be urged, since it has shown that the Romans do not consider themselves an oppressed, and ill-governed people: whilst even from the Times, the advocate of the cause of the Revolution, it has extorted the significant admission that there is not,—

"any intelligible sense in which 'Italy' has a 'right' to Rome."—Times Nov. 8th.

PROTESTANT MISSIONS IN INDIA.—Well! in India, if nowhere else, under a Protestant government, and with everything in their favor, humanly speaking, Protestant missions should certainly prosper. So they do, also are we assured by the reports of the evangelical press, and by parties pecuniarily interested in keeping the steam up, or, in other words, in maintaining the fervor of the contributors to Protestant Missions at a profitable temperature. But from the secular Protestant press, but from the disinterested eye-witness of the actual working of those Missions, a very different story strikes our ears:—

"There is perhaps," says the Delhi Gazette, a Protestant paper quoted by the London Times, "no Report or periodical account of the progress of any effort or transaction in any branch of life which presents so little that is cheering as our Indian Missionary Report. It reads like a tale of failure and disappointment. Year by year, there is the same story to tell of disappointed hopes. For the Missionaries themselves this must be most disheartening, more difficult to bear up against even than hard usage and persecution."

Nevertheless they have their consolations or "sweetnesses" in the shape of handsome salaries, regularly paid by the Society, and most comfortable establishments for Mrs. Missionary and all the little Missionaries. These enable them to bear for the wages' sake, trials and crosses, and disappointments far heavier than those bioted at by the Delhi Gazette in the analysis which that journal proceeds to make of the several Missionary Reports for the year 1866, and of which we propose to lay a few extracts before our readers:—

"We have seldom read," continues the Delhi Gazette, "a less encouraging Report than that now before us, a report showing the progress of the Church Mission in Agra and Meerut districts during the last ten years, drawn up by a sub-committee appointed by the Agra Conference held in September 1866. In an interval of ten years, it is possible to mark pretty distinctly the progress made. A record of 513 adult converts during the ten years cannot be called progress. Is it life? Of this number the Agra Mission claims 133-108 at Agra itself, 7 at Secunder, 12 at Muttra, 4 at Allypore and one at four other out-stations; and out of this number the Report adds:—

"We must confess with grief that many of these have disappointed our expectations, and several have practically gone back to Mahomedanism; but others are to all appearance walking well."

The Delhi Gazette then takes up the Meerut Missionary report:—

"The returns of the Meerut branch show 410 adult converts and about as many children; of these 96 were baptized at Meerut, and 314 at out stations.—The Report does not speak hopefully even of these. Even the Agra converts though fewer in number (and not a very choice lot in the evangelical line, as we have seen above)—seem as a body superior in mind and usefulness."

Another Indian Mission at Malhyana, started with a capital stock of Fifty baptized, or paid up converts: but this was about 1858 when the supremacy of British arms had just been asserted in India, and when in consequence it was generally deemed a good thing to "go on" for Christianity. The Delhi Gazette continues:—

"Whether the 50 converts of Malhyana were actuated or not by any such motive, we are not prepared of course to say, but we do know, from a number of different concurrent testimonies, that in many places amongst native communities these motives did actuate men to become 'inquirers' as it is called, and in many cases to do more. Of course, as time passed on and it was seen that we had no idea of forcing Christianity on the country, and indeed that its profession offered no advantages in a worldly point of view, these self-interested inquirers very soon ceased to be inquirers at all, and lapsed into their former state of indifference."

And so it came to pass that the 50 converts with which in 1858 as so much capital stock the Malhyana Mission started, were very soon expended. First, and with the hopes of bettering their worldly prospects," they transferred themselves from the Anglican sect to that of the Baptists at Delhi, who at one time promised to do a large and lucrative business in the converting line: but the Baptists like sensible men looked very suspiciously upon this "convert stock," thought it unsound, and finally declined taking it on any terms. Hereupon the 50, finding that there was as little to be got out of one

sect as out of another, and that converts generally were at a very considerable discount, "relapsed into Heathenism," and so ended the Malhyana Mission.

"The same sort of thing," so the Delhi Gazette continues—"happened at a neighboring village, Kanker Khera, where a colony of converts numbering in 1861, 82 souls assembled. After various vicissitudes at least many have relapsed, while others preserving the outward form have lost the spirit."

And so throughout. It is always the same old story of failures, and relapses; of interested motives, of conversions from purely worldly reasons, or because Christianity seems to make men rich and prosperous in this world; and of apostasies back to heathenism as soon as the converts find out that the profession of the new faith brings with it neither victuals nor cash. Nor is this peculiar to India, for it is a characteristic feature of all Protestant Missions to the heathen. The theory of these Missions is that the superiority of the Christian religion over all other religions, or forms of religions, must be made manifest in the greater progress which its professors have made in the arts, and appliances of civilised life. The revolver, the breach loading rifle, and their superiority over bows and arrows, the cheapness of English dry goods, and the excellence of its hardware, these are the great arguments on which the English Protestant missionary relies to convince the heathen of the superiority of the English religion, and of the advantages which flow from "an open bible." The argument has of course at first its weight with the simple minded ignorant heathen, but subsequent experience of the practical effects of their profession of Christianity does not tend to strengthen it. On the contrary; when they find, as is almost invariably the case, that they are as little able to compete in the arts of material civilisation with the members of the Indo-Germanic race, after their conversion as they were before; and that baptism has brought with it no material tangible benefits, they are as a general rule disposed to throw off the religion which promised so much to them, and has brought them so little. It is in fact because in the outset Christianity was presented to them in a false light, as entailing or carrying with it earthly blessings and earthly prosperity—which Christianity, was never designed to confer, and which are not within its domain—that so many Protestant converts after a short trial of their new faith leap to the conclusion that it is a humbug and a delusion, and its preachers, rogues.

Canada has its share in the glorious victory won by a handful of Papal Zouaves over the forces of Garibaldi. Amongst the names of the wounded in that gallant action, we find those of M. A. Larocque, son of our well known fellow-citizen; and of M. Hugh Murray, of Quebec, who is also a nephew of Mgr. Horan, Bishop of Kingston. Canada may well be proud of her children.

The St. Ann's Band Concert, under the patronage of the Rev. Mr. O'Farrell came off on Monday evening in the Mechanics' Hall, with great success. The music, vocal and instrumental, was first-rate, and in the middle of the Concert, a powerful address was delivered by the Rev. Mr. O'Farrell in which the rights of the Holy See were eloquently vindicated.

VERMIN.—It is complained, in several of our exchanges, that the City of Ottawa, and the anti-chambers of the Heads of Departments are swarming with a nasty political vermin, commonly known as "place-beggars." He would render good service to the community who should discover some cheap and expeditious means of exterminating these obscene parasites.

ORDINATIONS.—On Sunday last, in St. Ann's Church, His Lordship the Bishop of Montreal conferred the Holy Order of Priesthood upon the Rev. M. J. Salmon of Montreal, and Rev. M. J. McKenna, of Charlottetown. At the same time and place, the Rev. J. A. Macdonald also of Charlottetown, received Deacon's Orders.

The Montreal Herald complains loudly of the filthy state of the City gaol. It seems that the building is fearfully over-crowded: that many of the inmates are destitute of clothes and bedding: that cutaneous diseases are spreading, and that there exist no means for cleansing, or clothing the unhappy creatures there confined as vagrants.

On Sunday last was read from the pulpit of Notre Dame Church, a pastoral letter announcing the erection of a new canonical parish, to comprise a large portion of St. James', and St. Mary's Wards.

The rumor that Mr. Galt was about to resign his seat in the legislature, with the view of obtaining the appointment of Railway Commissioner, is formally contradicted by the Montreal Gazette.

Mr. Ouellet, who has been missing from Quebec, for some time, was last seen about the first week in October, when he intended to visit Montreal or the United States, in course of a few weeks.