

The True Witness.

AND CATHOLIC CHRONICLE, PRINTED AND PUBLISHED EVERY FRIDAY. No. 696, Craig Street, by J. GILLIES: G. E. CLERK, Editor.

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As the News Depot Single copy 3d. We beg to remind our Correspondent that no letters will be taken out of the Post-Office, unless pre-paid. The figures after each Subscriber's Address every week shows the date to which he has paid up. Thus "John Jones, August '63," shows that he has paid up to August '63, and owes his Subscription from that date.

MONTREAL, FRIDAY, JAN. 10, 1868.

ECCLIASTICAL CALENDAR.

JANUARY—1868.

Friday 10.—Of the Octave Saturday 11.—Of the Octave Sunday 12.—Sunday within the Octave. Monday 13.—Octave of the Epiphany. Tuesday 14.—St. Hilare, B. D. Wednesday 15.—St. Paul the Hermit. Thursday 16.—St. Marcellus, P. M.

To CORRESPONDENTS.—Several communications have been received which have been unavoidably crowded out, but will appear next week.

NEWS OF THE WEEK.

The full particulars of the Fenian outrage at Clerkenwell brought to us by late mails are heart sickening, with their list of men, women, and children, killed, maimed, and mangled by the devilish cruelty of the wretches who devised and carried into execution the bloody, and useless crime.—The aim of the perpetrators of the atrocity was, there can be no doubt, to facilitate the escape from prison of Burke and Casey, two prisoners therein detained whilst undergoing a preliminary investigation on a charge of conspiracy. The prison authorities had however timely warning from traitors or informers in the Fenian ranks, of whom there is no lack, that something was in contemplation, though no precise information as to the nature of the attempt for the release of the prisoners was given. Acting upon this hint, the authorities changed the hours when prisoners are allowed to exercise in the yard, of the wall of which a portion was broken down by the explosion, which was effected by means of a barrel of powder placed against the wall—and ignited by means of a long squib or fuse. It is not known whether Burke was privy to the scheme; but his counsel and legal defender Dr. Kenealy has refused to have anything more to do with the case, or to interest himself further in the defence of a man suspected even of complicity in the Clerkenwell crime. This is a very unusual course for a lawyer to pursue as towards a client under any circumstances; but the disgust felt at the cruel murder, and mutilation for life, of so many innocent persons, of whom a number were little children of tender years, is so intense, and so widely spread, that Dr. Kenealy felt it would entail a kind of moral pollution to allow his name to be in any way mixed up with the affairs of the Fenians. The examination of the prisoners Desmond, Allen, and others, arrested immediately after the explosion, has elicited no new facts. Desmond, who was identified by Devaney the informer as a prominent Fenian, was one of the journeyman tailors engaged in the "picketing" business, and was an active Trades Unionist.

It is now certain that Fenianism had nothing to do with the fatal nitro-glycerine explosion by which so many lives were destroyed at Newcastle. It has been ascertained that several cans of this explosive substance were stored some months ago in a vault in dangerous proximity to the Bank of England in the above named City, and that they were the property of a man named Barrrell, an engineer now en route for India.—Information having been given to the authorities, the cans were ordered to be removed, and their contents destroyed. This was done on a piece of moor land near the city, and under the supervision of the Sheriff himself a practical chemist. Through carelessness in the manipulation of the easily exploded oil as it is called, the accident occurred; but in the excited state of public feeling, this accident occurring so soon after the Satanic outrage at Clerkenwell, was naturally attributed to the Fenians, but evidently unjustly.

The Commander of the Forces in Ireland is keeping his troops well in hand in anticipation of a possible outbreak in Tipperary. In all the large cities of the South, the police are on the alert.

The French police authorities at Paris have, it is reported, fallen upon the Fenian headquarters located in that capital, and have seized all their papers containing the secrets of the organi-

sation, which have been forwarded to the British Government. Amongst other matters thus brought to light, was a plan for setting fire to the Channell Fleet.

Between France and Italy the breach widens, and war is familiarly spoken of as a probable contingency. Meantime the Sovereign Pontiff continues to receive contributions from all parts of Christendom in the shape of money, and of volunteers hastening to tender their services to the most sacred cause and the defence of the oldest and most legitimate Sovereign in Europe. France it is said will furnish and maintain one soldier per parish throughout the Empire.

Alluding to the people of Ireland, the London Times says that "they possess every virtue under Heaven except that of respect for law;" that though generous, and brave and faithful "they have no conception of a belief in law."

Does the Times do Englishmen generally when taunting Irishmen with their want of "respect for law" and "belief in law," ever ask themselves in what guise "law" has generally presented itself to the great majority of the people of Ireland? Do the censors ever reflect that the chief aspect under which the Irish have hitherto known of "Law," is that of "Penal Law?"

If the Englishman respects and believes in law, if for the most part the people of England are a law abiding people, it is because with them the terms "law" and "justice," "law" and "right," signify one and the same thing. In the English language "lawful" has the same meaning as "rightful." Is it so, is it possible that it can be so in Ireland?

No. In Ireland the word law has long conveyed—and unfortunately still conveys, and will long convey—to the Irish mind, the idea not of right, but of wrong; not of justice, but of injustice, of oppression, and of cruel grinding persecution. It was by law that the exercise of their religion was proscribed, the education of their children interdicted, their priests and clergy hunted like wolves, and a price set upon their heads. It was by law that their property, their lands—the inheritance of their fathers, was wrested from them, and given to the stranger. It was by law that the apostate son was rewarded with the estates of the Catholic father, whilst the latter was turned out of doors, penniless, naked upon the world: it was by law that violation of the most sacred of natural obligations was fostered, and contempt for father and of mother inculcated as a duty, nay, raised to the dignity of a legal virtue. It is even now by law, that Catholic marriages are declared null, and that honest, virtuous matrons are branded as concubines.—And yet English publicists record with surprise, and set down as a moral phenomenon, that Irishmen don't respect law, don't believe in law!—They would be a queer lot indeed if they did.

If you wish men to respect law, to believe in law, to abide by law, and to trust in law, you must show them law as a guardian, as a protector and as a friend; as the shield of the weak, the poor and needy against the strong, the rich, and the unprincipled aggressor; you must make them feel that law is from God, not from the devil, as the Penal Laws were: and it is the memory, the indelible memory of those accursed laws, which all good Englishmen and honest Protestants of the present day reprobate, and look back upon with shame—that has made the Irishmen of the nineteenth century so regardless of the sanctity of law: for still to him as to his fathers does the word mean, not right, but the contradictory of right; not something to be obeyed, but something to be disobeyed for conscience sake. It is sad that it should be so, but the fault lies not with Irishmen either past or present, but with the Protestant legislators of the last century. This Protestants of the present century should bear in mind, and so, to use a familiar phrase, would they remember to "put the saddle on the right horse."

In his address to the Grand Jury of Toronto, and deploring the collapse of the Protestant Hospital in that City, His Honor Judge Haggarty hoped that the local legislature would establish four or five hospitals in various cities, to be supported by assessment. This would scarce be fair towards the Catholics of Toronto. They support a Hospital of their own—and a Hospital fitted for Catholics must always be under exclusive Catholic control. How then can it be just to compel them to support another Hospital, which must by its very essence, be under Protestant control, as the creature of a Protestant legislature.

The Roman correspondent of the London Tablet, writing under date of 4th December, says:—

"Most of the convalescents, including MM. de Labessieres, Desjardins, De Mirabal, Yves de Quatrebarbes, and Murray, have been transferred to the Quirinal, and are in rapid recovery. "Above a hundred Irish recruits have arrived for the Zouaves, but as yet we have only eight Englishmen." Our two Canadian Zouaves, Mr. Murray and Mr. Larocque, are both to receive the decoration of Pius IX. The latter is slowly recovering at the American College from his terrible wound in the arm and jaw."

PASTORAL LETTER OF THE RIGHT REVEREND EDWARD JOHN HOBAN, BISHOP OF KINGSTON,

Publishing the Pope's Encyclical Letter of 17th October, 1867, and appointing a solemn triduum and public prayers on account of the necessities of the Church.

Edward John Hoban, by the mercy of God and the favor of the Apostolic See, Bishop of Kingston, Assistant at the Pontifical Throne, &c., &c., &c.

To the Clergy, the religious communities and the laity of our Diocese, Health and Benediction in the Lord.

DEARLY BELOVED BRETHREN.—The Sovereign Pontiff, Pius IX., filled with bitter sorrow at the sight of the numerous dangers which on every side surround the Church of God, and anxious to guard all his spiritual children against the machinations of their enemies, has lately addressed an Apostolical letter to the Archbishops and Bishops of the Catholic world.

The glorious and immortal Pius IX., who during his Pontificate has given to the world such brilliant and enduring proofs of an enlightened liberality, and has ever shown himself the friend of justice and of true liberty is now assailed on the one hand by a band of freebooters and a Robber King, who is but a puppet in the hands of blasphemous and designing demagogues: on the other by the Autocrat of Russia, who not satisfied with having laid desolate the Kingdom of Poland and subjected its inhabitants to the most grinding slavery, seeks now if possible to encompass the spiritual ruin of his poor victims by depriving them of the faith of their forefathers and separating them from the bosom of their Mother the Holy Roman Catholic Church.

No one can hearken to the sorrowful utterances of the best of fathers, or listen to the Pontiff railing the lawless tyranny and iniquitous means which are being constantly employed to destroy the souls of his dear children without being moved with sincere compassion.

Whilst reading the letter of Our Venerable Pontiff, Our heart, Dearly Beloved Brethren, overflowed with tender emotions and was filled with sympathy for the Holy Father in the midst of the persecutions he has to suffer at the hands of rebellious children and of fanatical schismatics. Beholding that this letter cannot fail to make on your hearts the same deep and lasting impression, we have caused it to be printed and commend it to your serious consideration.

Encyclical Letter to the Patriarchs Primates, Archbishops and Bishops of the whole Catholic world, who are in communion with the Apostolic See.

VENERABLE BRETHREN.—HEALTH AND THE APOSTOLICAL BLESSING.—Cast your eyes around, Venerable Brethren, and you will see and with Us you will grieve over the abominations which afflict unhappy Italy. For our part we adore the inscrutable judgments of God who has pleased that we should live in these sad times, when, by the action of men, and especially of those who rule and administer public affairs in Italy, the commandments of God and the laws of Holy Church are utterly despised, and impiety unchecked, exalts its head and triumphs—hence flow all the crimes, evils and misfortunes which we see—hence arise all those bands of men who walk in impiety, and fight under the standard of Satan, on whose face is written "Lue." Called by the name of Revolution, and setting their mouths against Heaven, they blaspheme God, they defile and contaminate everything sacred, they trample on all laws, human and divine. Like ravenous wolves they pant after their prey; they are slayers of blood, they are destroyers of souls by their scandals, they seek the stipend of their service by every injustice. They are robbers, they afflict the weak and the poor, they add to the number of widows and orphans, they deny justice to the just, and for bribes spare the wicked. Thoroughly corrupted, they strive at gratifying every passion at whatever damage to society itself.

By ruffians of this sort we are now surrounded. Animated by a spirit utterly devilish, they long to plant their standard of lies in this our fair city by the Chair of Peter, the centre of Catholic truth and unity. The Subalpine Government, which ought to punish them, is not ashamed to cherish them, to provide them with arms and provisions, and to provide them with access to the city. But let all such tremble, even of the highest rank and place, for they are incurring additional ecclesiastical penalties and censures. In the humility of our heart we earnestly pray God, who is rich in mercies, to lead all these unhappy men back to saving repentance and the path of justice, religion and piety: but we cannot keep silence on the grave perils to which, in this hour of darkness, we are exposed. We await calmly every event, though procured by wicked frauds, calumnies, conspiracies and falsehoods, for we place all our hope and trust in God our Saviour, who is our help and strength in all our tribulations, who never suffers those who hope in Him to be confounded, who confounds the designs of the impious, and breaks the necks of sinners. Still we are bound to announce to you, Venerable Brethren, and to all the faithful committed to your care, the affliction and the great danger to which we find ourselves exposed, principally owing to the conduct of the Subalpine Government. For though we are defended by the valor and devotion of our faithful army, which, by its gallant exploits, has displayed a courage almost heroic. It is clear that it is not able long to resist the far superior numbers of its unjust assailants. Although we are much consoled by the filial piety shown to us by the remnant of our subjects, reduced in numbers as they are by wicked usurpers, we have still to lament that they must incur great danger from the savage bands of criminals who continually menace them, plunder them, and oppress them in a thousand ways.

And we have to deplore other evils, Venerable Brethren, evils which we can never sufficiently lament. From our Consistorial Allocution, delivered on October 29th last year, and from the narrative and documents which we printed and published, you know with what affliction the Catholic Church and her children in the Russian Empire and in the Kingdom of Poland are oppressed and tortured: Catholic Bishops and Ecclesiastics and laymen have been banished, imprisoned, persecuted, robbed of their property and made to suffer most cruel punishment, while

the canons and laws of the Church have been trampled under foot. And not content with this, the Russian Government continues in its fashion to violate the discipline of the Church, to sever the cords of union and communion between the faithful and ourselves and the Holy See, and to plot and strive in a thousand ways utterly to destroy the Catholic Religion in those Dominions, to tear the faithful from the bosom of the Catholic Church, and to drag them into a fatal schism. We inform you, with deep grief, that two decrees have been issued by that Government since our last Allocution last above mentioned. By the decree issued on the 22nd of last May, the Diocese of Padocha, in the Kingdom of Poland, its college of canons, its general consistory and its diocesan Seminary were utterly abolished, the Bishop of the diocese was torn from his flock, and compelled at once to quit the diocese. And this decree is similar to that which was published in June 3 last year, which we were unable to mention as we knew not of it. By this the Government of its own will and power, abolished the diocese of Kumanitz, dispersed its college of canons, its consistory and its Seminary, and removed the Bishop from the diocese by force.

At every means of communicating with the faithful is obstructed, and in order not to expose anyone to imprisonment, exile, or other punishment, we have been obliged to insert in our newspapers the document by which we decided on providing for the exercise of legitimate jurisdiction in the vast diocese, in order that by aid of the press, notice of our decision might reach further. Every one sees at a glance in what spirit and for what object the Russian Government issues these decrees. To the absence of many Bishops it now adds the suppression of dioceses.

But our affliction is yet increased by another decree of the same Government, promulgated on 22nd of last May, by which a college was constituted at St. Petersburg, over which the Archbishop of Mohilev presides. All petitions appertaining even to matters of faith and conscience which are sent to us and his Apostolic See by the bishops, clergy and faithful people of of the Russian Empire, and of the Kingdom of Poland, are first to be transmitted to this college, and this college has to examine them and decide whether the petitions exceed the powers of the bishops, in which case it is to see that they be forwarded to us. And when our decision arrives thither the President of the College is bound to forward it to the Minister for Home affairs, that he may decide whether anything be found in it contrary to the laws of the State and the rights of the Sovereigns, and may execute it at his pleasure and discretion, should nothing of the sort be found in it.

You see clearly, Venerable Brethren, how worthy of blame and reprobation is this decree, issued by lay and schismatical authority. It destroys the Divine constitution of the Catholic Church, it subverts ecclesiastical discipline, it inflicts a great injury on our Supreme Pontifical power and authority, and on the power and authority of this Holy See and of the bishops, it impels the faithful towards a fatal schism, and violates the very law of nature as to matters which concern faith and conscience.

Moreover the Catholic Academy of Warsaw has been destroyed, and ruin impends over the Ruthenian diocese of Chelm and Belz. Most of all we have to lament that a certain priest Wajeci, a man of suspected faith, despising all ecclesiastical penalties and censures, disregarding the terrible judgment of God, has dared to accept from the civil power the government and administration of that diocese, and to issue sundry ordinances opposed to ecclesiastical discipline, and furthering a fatal schism.

Amid these misfortunes, afflicting Us and the Church, We entreat you, Venerable Brethren, as there is none to fight for Us save the Lord our God, to join your prayers with Ours, as becomes your zeal for the Catholic Church and your affection for us, and together with all your clergy and people to pray God without ceasing to be mindful of His mercies, which are for ever, to turn away His wrath from Us, to rescue His Holy Church and Us from these evils, to help and defend, by His omnipotence, our beloved children of the Church in all parts, and especially in the Russian Empire and Kingdom of Poland, exposed, as they are, to so many snares and visited by so many crosses, to keep confirm and fortify them daily in the profession of the Catholic faith and its saving doctrine, to dissipate all the impious counsels of the enemy, to recall them from the gulf of sin to the path of virtue, and to guide them in the way of His commandments.

We desire you therefore to announce public prayers in your diocese at your discretion for three days within the next six months, and within a year in transoceanic dioceses—and that the faithful may assist at these public prayers and beseech God with more devotion, We mercifully grant in the Lord to all and every the faithful of Christ of both sexes who shall devoutly assist at the prayers on the three days, who shall pray to God according to our intentions in the present needs of the Church, and who shall have been cleansed by Sacramental Confession and refreshed by Holy Communion, a plenary indulgence and remission of all their sins. And to those of the faithful who, being of contrite heart shall on any one of the said days perform the other works, We remit, according to the wonted form of the Church, Seven years and seven forty days of the penances enjoined on them or otherwise due. Also We grant in the Lord that all and singular these indulgences, remissions of sins, and relaxations of penances may be applied by way of suffrage of the souls of Christ's faithful who have departed this life in union with God by charity. All things whatsoever to the contrary notwithstanding.

Lastly, nothing is more pleasing to us than to use this occasion to testify and repeat the special kindness with which we embrace you in the Lord. In sure token of which accept the Apostolic Benediction which, with cordial affection, We lovingly bestow on yourselves, Venerable Brethren, and on all the clergy and laity intrusted to your vigilance.

Given at Rome at St. Peter's, October 17, 1867 in the 22nd year of our Pontificate.

Pius P. P. IX.

After reading this encyclical letter, Beloved Brethren, our first impulse is it not to return thanks to God that His Vicar here on earth is at liberty to make known to the faithful, spread throughout the world, the imminent perils which surround the throne of Peter, and the unceasing warfare which is waged by impious men against the Lord and against His Christ. Were the Pope the subject of any temporal Sovereign, he would immediately lose that which is most precious to him as Head of the Church, and most precious to us also his children who wish to communicate in perfect freedom with our Spiritual Lord and Father, to be ever able to make known to him freely our wants, and receive from Him those counsels which will strengthen us against all dangers, and enable us to remain unto the end faithful and loving children of that Church which Christ founded and which He cemented with His precious blood.

It were needless to recall to your memory, Dearly Beloved, the unceasing efforts made by the enemies of God's Church, to disturb the faithful, to undermine the authority of the Holy Father, and thus, if possible, bring about the destruction of the Papacy, and with it the ruin of all true Religion. To attain this most execrable end nothing has been spared, no means left untried. Calumny and falsehood have been resorted to, treaties have been torn to pieces, the most Sacred obligations violated, the rights of property trampled under foot, the Patrimony of the Church has been invaded in direct violation of all law, and the Holy Father despoiled of His fairest provinces and thus deprived of the means of meeting the necessary expenses of His government.

But in despite of the furious and unceasing attacks of the enemy Pius IX. has never, for one moment, faltered in the performance of His Sacred duty. He has not ceased to raise his warning voice, to condemn the errors and follies of the day, to warn all men of their faults and to recall them to the path of rectitude and the practice of virtue.

His enemies had deprived Him of the means necessary to maintain His temporal Sovereignty. The officers of the faithful in every part of the globe have enabled the Holy Father so far to carry on his government; whilst a small band of faithful and devoted soldiers which Pius IX. had collected round his person, has been able, with the protection of God, to drive back the revolutionary hordes which had invaded the Pontifical territory, and proved once more to the world that victory is ever with those who place their trust in the God of armies.

But though Heaven has permitted that the cause of truth and justice should triumph, yet Beloved Brethren, we cannot conceal from ourselves the sorrowful fact that the danger is not passed away. The enemies of God's Church are numerous, they are secretly aided by the Piedmontese government, and already they are at work preparing for a fresh attack. What are we to do in such a conjuncture? What is the duty of every Catholic Christian, of every lover of social order and christian morality? The first duty is prayer, the second to contribute joyfully to the St. Peter's Association in order to relieve the Holy Father in his pressing wants.

The St. Peter's Association, established by our Pastoral Letter of the 11th February, 1862, whilst it continues to flourish in some missions of the diocese, has been allowed to languish in others. This is not as it should be, Beloved Brethren, and we trust that all will show, from this moment, new zeal in forwarding the views of this noble association which has for its object to defend and support the Vicar of Christ, the Visible Head of the Church, and cause him to triumph over all his enemies.

After having performed this first duty by contributing of our temporal goods for the support of the Holy Father, we must not forget that there remains something more to be done, another duty to fulfil. The nature of that duty, Dearly Beloved, the Sovereign Pontiff makes known to us: He points to the throne of grace and declares that it is from God alone that he hopes for help and consolation. He exhorts us to have recourse to humble supplication and fervent prayer, and to beg of the Lord that He would take pity on the affliction of His Church; that He would arise and judge His cause; that mindful of the promises made to His spouse, He would continue to guide and protect His Church, and deliver her from the hands of those who seek iniquity.

In compliance with the wish expressed in the Encyclical letter of the Holy Father, having previously invoked the name of God, we have decreed and do hereby decree as follows:

1st—Between the 1st of January next and the 17th of October, 1868, a solemn triduum of prayers will be celebrated in each of the churches and chapels of this diocese. It will be the duty of the Parish Priest to appoint a suitable time for these public prayers.

2nd—From this date until the 17th October next, each Priest, after daily mass, will kneel at the foot of the altar, and recite, with the assistants, the Litany of the Blessed Virgin Mary.—The Collect Pro Papa will continue to be recited at Mass.

This, our Pastoral Letter, is to be read in all the churches and chapels of this diocese, and in the chapters of the religious communities on the first Sunday after its reception.

Given in Our Episcopal Palace at Kingston under Our signature, the seal of the Diocese, and the counter-signature of Our Secretary, the twenty-seventh day of December, the festival of St. John the Evangelist, one thousand eight hundred and sixty seven.

† E. J., Bp. of Kingston. By His Lordship's command. L. † S. W. BARRETT, Prst., Secretary.

A soldier of the 53rd Regiment at London, named Robert Allen, was drummed out of the service on Friday for having waylaid and robbed a citizen on Christmas night.