

The True Witness.

CATHOLIC CHRONICLE.  
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MONTREAL, FRIDAY, NOVEMBER 17.

ECCLIASTICAL CALENDAR.  
 NOVEMBER—1865.

Friday, 17—St. Gregory, B. C.  
 Saturday, 18—Dedication of B. of S. B. P. P.  
 Sunday, 19—Twenty-fourth after Pentecost. St. Elizabeth, W.  
 Monday, 20—St. Felix de Valois.  
 Tuesday, 21—Presentation of E. V. M.  
 Wednesday, 22—St. Cecilia, V. M.  
 Thursday, 23—St. Clement, P. M.  
 The "Forty Hours" Adoration of the Blessed Sacrament will commence as follows:—  
 Friday, 17—Hotel-Dieu, Montreal.  
 Sunday, 19—St. Felix de Valois.  
 Tuesday, 21—Convent of Beauharnois.  
 Thursday, 23—Convent of Chateauguay.

NEWS OF THE WEEK.

Lord Palmerston was buried with great pomp in Westminster Abbey, on Friday, 27th ult. He is succeeded in office, nominally, by Lord Russell, but this arrangement does not give universal satisfaction, and is not looked upon as anything but a temporary make shift. The words of *Punch* are still held to be true, that "Johnny is not strong enough for the place." The trial of the Fenian prisoners is fixed for the 27th instant; in the meantime fresh arrests of suspected persons are occasionally made. It does not appear that the cholera has made any great progress in England since our last.

Everything is quiet for the present on the Continent; only Austria and Prussia are bullying the free City of Frankfurt, in that its Senate allowed a meeting of delegates from the different German Diets to be held within its walls, to discuss the affairs of Germany, and to criticise the action of the two Great States as towards the Duchies. The Emperor and Empress of the French have greatly popularised themselves amongst the Parisians by their visit to the cholera patients. In Italy the elections hitherto, have given a decided majority to the Ministerial party; the partisans, however, of the extreme Revolution will muster strong. It is supposed that one of the first measures that will be laid before the new Parliament will be a Bill for secularising all Church property, and for a civil constitution of the clergy—that is to say, for converting the ministers of the Church into salaried hirelings of the State. The Italian revolutionists are but copying their predecessors of the French National Assembly.

Captain Wirtz, late of the Confederate Army, was hung at Washington on Friday last, for having, according to the finding of the Court, conspired with Jefferson Davis and others to starve and otherwise ill-treat the Federal prisoners under the charge of the first-named. The unhappy man died protesting his innocence; but from the evidence published it would seem as if many of the cruelties towards the unfortunate Federal prisoners under his care, were but too clearly proved. The late President of the Confederate States is still in prison awaiting his trial, and though the President is importuned in his favor, it is most likely that proceedings will be instituted against him.

The negro insurrection at Jamaica has been put down, and many of the ringleaders have been hung. The sole object of the insurgents seems to have been the extermination of the white race, for grievances of any kind they had none to urge. Actuated by a fiendish cruelty which seems to be almost inherent in their blood, the negroes set to work torturing, mutilating, and murdering the white population; they spared neither age nor sex, and aimed evidently at nothing less than the extermination of all of European origin. These Jamaica negroes, it must be remembered, are not a politically degraded class. They are, as before the law, in all respects the equals of white men; they are voters, magistrates, judges, members of the Legislature, and of the Executive. The highest offices of the State are as open to them as to their fellow-citizens of a different color, and in their case the theories of the extreme Abolitionists of the United States have been carried out to their last consequences, with what results we now see. The convict Barreau will be hung to-day, Fri-

day. He, it seems, as a Federal soldier, had invoked the interference of the U. States President in his behalf for a commutation of sentence. A representation, courteously worded, was addressed by Mr. Seward to our authorities, to learn if there were any grounds for granting to the convict a reprieve. The Canadian Executive replied that in the case of Barreau no such grounds existed, and that the law must take its course. At the hour of execution the holy sacrifice of the Mass will be offered up for the dying man, and that thus through the infinite merits of Our Lord, and His all cleansing blood, the soul of the penitent sinner may rest in peace. The prayers of all charitable Christians are requested for this end.

THE BISHOP OF TORONTO, AND THE GENERAL HOSPITAL.—The affairs of this institution are, it seems, in a bad state. It is burthened with debt to the amount of nearly \$60,000, in spite of a handsome Government grant of \$11,200, and an annual income from other sources of nearly \$7,000—in all about \$17,000—and though it administers relief to only about 50 poor patients. Its internal economy is deplorable; and the Grand Jurors of Toronto having visited it about a fortnight ago made a report to the following effect:—

"They were shocked at the poverty-stricken state in which they found it, and at the utter want of proper ventilation and drainage. There is no furniture except deal chairs. The bed-clothes are in rags. Proper food, and necessary comforts cannot be had for the patients, and all for the want of means to conduct an institution that ought in all humanity to be the best cared for in the Province."—*Vide Globe*, 8th inst.

Under these circumstances an appeal was lately made to the public of Toronto, and amongst others to the Bishop and Clergy of that diocese in favor of the funds of the said poverty-stricken, though well-endowed Hospital. Now the Catholics of Toronto support their own House of Providence, "an institution which affords relief to a large number of sick and suffering"—as the *Globe* recognises—"with but a little public aid;" and it must be borne in mind that the Catholic laity of Toronto are also constantly appealed to for other charitable and religious purposes, to which they never fail liberally to respond.

Relief therefore in money it was not in the power of the Bishop of Toronto or of his flock immediately to give: but with that true Christian charity which ever inspires him, His Lordship, when appealed to in behalf of the Toronto Hospital, made instant reply to its Board of Directors, with the following proposals:—

1. That the Hospital be kept under the present Board of Directors.
2. That His Lordship should supply a sufficient number of Sisters of Charity for the domestic management of the Hospital.
3. That under this domestic arrangement His Lordship would engage for less than the present yearly Government grant of \$11,200 to maintain eighty-five poor patients, instead of fifty, as at present.
4. That clergymen, and ministers of all denominations, should have free access to the Hospital, as at present.
5. That the Board of Directors use all the other Revenues of the Hospital, which last year amounted to \$6,588, to pay the outstanding debts, and to put the Hospital in a comfortable position.

The plan that His Lordship proposes is not novel. England, France, and the United States gladly avail themselves of the charitable services of the Sisters of Charity, finding therein not only a great diminution of expence to themselves, but a great augmentation to the comforts of the sick. In the words of His Lordship:—

"The plan that I have the honor to propose to you to benefit the hospital has not been disdained by three of the greatest governments of the world. England, France, and the United States of America, who in great need, in the Grimes, and during the war happily terminated on our borders, called for the assistance of the Sisters of Charity, and Mercy for their military and civil hospitals, and found in them, as the world knows, a host of good Samaritans more permanent than the good and illustrious Miss Nightingale, and her charitable companions."

I propose to you, therefore, gentlemen, to place all the domestic arrangements of the Hospital under the care of the Sisters of Charity; and I will guarantee that you will be able to set apart all the revenues from rents and interest to liquidate your debt, and to pay interest; and with the Government grant and other resources which amounted last year to the total of \$13,113, maintain as at present fifty three patients, and add largely to the number, and have the hospital as well kept, and as clean as it is at present, and the patients as well cared for.

I have the honor to be, gentlemen, your obedient servant,  
 J. J. LYSON,  
 Bishop of Toronto.

This generous offer on the part of the Bishop has not met with a corresponding response from the intensely Protestant population of Toronto. Not that the advantages, in so far as the sick poor of that city are concerned, are obvious. One single item of the expence of the Hospital as at present administered will show what savings would be effected by the adoption of His Lordship's plan. The wages of the persons employed in the Hospital and whom it is proposed that the

Sisters of Charity should supersede amount to about \$2,700. Nevertheless, the Protestant feelings of the majority are more powerful advocates against the adoption of the system—than are the necessities of the poor in its favor. So much the worse for the poor.

But in lieu of the Bishop's plan—what do the Protestants of Toronto propose to do?—for something must be done and that quickly unless they wish to be disgraced by their failure to pay their debts—and their indifference to the cry of their suffering fellow-creatures. The *Globe* in this case, as in general when the services of the hard ridden Protestant horse are in requisition, says that if voluntary contributions sufficient to raise the annual income of the Hospital by several thousand dollars be not forthcoming, compulsory taxation must be resorted to. In other words, Catholics must be compelled by law to support a Hospital which Protestants for the most control, although out of their own pockets the former provide in their House of Providence for the relief of the poor and suffering of their own communion. This is what our separated brethren meant by religious liberty—from which liberty we pray "Good Lord deliver us."

As a precaution against any attempts that the Fenians from the United States might be tempted to make upon Canada, the Government has come to the determination of calling out some of the Militia, and stationing them on the frontier. Some alterations will also be made in the stations of the regular troops, and the garrison of London will be increased.

That there may be no need for these precautions we sincerely hope; but nevertheless the authorities are to be praised for having taken them. There is no saying what the Fenians might be tempted to do if the frontier were perfectly defenceless; and though, of course, we do not suppose that they are simple enough to believe that, unaided by the United States, they could effect any permanent settlement in Canada, yet they reckon not altogether rashly in assuming that, even a trifling raid might, in the present condition of the relations betwixt the two countries, Great Britain and the United States, lead to a war. To bring this about, as the preliminary to an insurrection in Ireland, and not plunder only, not the idea of effecting a conquest of Canada, is, we believe, part of the Fenian programme.

That the Government of the United States connives at, even if it does not do a little more, the designs of the Fenians cannot be doubted. The language of the President the other day, though carefully worded, to a Fenian deputation praying for the release of Mr. John Mitchell, is a clear proof not only that the Fenians are recognised by the United States Government as an organised body, but that their designs against Great Britain are by it approved of, and accepted as constituting a valid claim to especial favor. The liberation of Mr. J. Mitchell from the Bastille to which a *lettre de cachet* had consigned him, was simply a compliment or grace accorded to the Fenians because of their known hostility to the British Government.

Our authorities have therefore very excellent reason, not for alarm indeed, but for being on the alert. As an additional motive for adopting timely precautions, it is asserted in the daily press, we know not with what degree of truth, that two men in the Toronto jail have revealed to the authorities a plot on the part of the Fenians to rob the banks; and in other quarters the certainty of a Fenian raid and its prospects are announced, discussed, and amply commented upon. With the precautions now adopted, we may confidently expect that, should any such attack be attempted, the raiders will meet with a warm reception.

"Rest and be thankful." Lord Palmerston's motto, would be, were the Fenian leaders, the "head-centres," or by whatsoever other silly name they designate themselves, wise—the principle they would adopt. These gentry have got themselves into a good thing, and should therein be content. According to the *Monster News*, a Limerick Catholic paper, Mr. John O'Mahony has a salary of £5,000 a year; and Mr. Stevens touches the annual sum of £1,000—very nice rewards indeed for their services.—Patriotism, of the non-combatant sort, is in short a lucrative profession; and we can scarce bring ourselves to believe that our well-paid patriots are very anxious to bring about a crisis, which would inevitably have the result of ruining the business in which they are engaged. They will, we think, "rest and be thankful;" they have got what they wanted; and, if wise men, they will be content to "let well alone." It is only your hungry patriots that are dangerous; sleek, well-fed patriots, patriots in the receipt of a pleasant fixed income, whether as office-holders, under the very Government which they once denounced and conspired to overthrow, or as living upon the gullibility of the public, are invariably non-combatant, and very often the most noisy and the most obtrusive assertors of law and order. Mr. O'Mahony's salary, therefore, of £5,000 a year is pretty good security that he will keep the peace.

FREEDOM OF EDUCATION.—Of the three prominent grievances of Ireland, spoken of as the Land Question, the Church Question, and the Education Question—the last seems in a fair way of being satisfactorily settled. It is at least no unimportant victory that has been already gained by the friends of Free Education, and in the highest quarters of the enemy's camp we find accordingly that consternation; and despair of much longer upholding the present order of things obtain.—When a Protestant Archbishop of Dublin addressing the clergy of his diocese, as was the case the other day—Oct. 20—tells them that the system of "mixed education" which for years the government of which he is the agent has strenuously labored to enforce upon the reluctant Catholic people of Ireland, is a failure; that "already it exists much more in the name than in the reality;" and that the denominational system must be adopted in Ireland as well as in England—the friends of Free Education may congratulate themselves that the battle is almost won, and that it requires on their part but one more vigorous and united charge to complete their triumph, and the overthrow of "mixed" or "Godless" schools and Universities. As the London *Times* admits when criticising Dr. Trench's address, "the obstinacy of the religious bodies is too much for the patience of the State."—*Times*, 24th Oct.

The Education Question settled, and "mixed schools" abolished, the Church Question will no longer present any insuperable difficulties to the Catholic. Hitherto the danger to Catholic interests has consisted in this: That the Church Establishment abolished, its immense revenues would be devoted to propping up, and extending the existing system of "mixed education;" and revenues so applied would be more dangerous to Catholic faith and Catholic morality than they were whilst in the hands of the parsons. But with the overthrow of the "mixed or Godless system," and the adoption in lieu thereof of a denominational system—this danger will no longer exist; and therefore with a safe conscience the Irish Catholic will, when Dr. Trench's recommendations are carried out, be able to insist upon the abolition of Ireland's monster grievance.

We too in Canada should be comforted by, and take courage from the example set us in Ireland. There the obstinacy of the religious bodies—the firmness of the Pastors of the Church seconded by the zeal and liberality of their flocks, has exhausted the patience, or obstinacy of the State. The latter has been compelled to yield, and will have to yield also in Canada, if we but show ourselves as determined and as obstinate in insisting upon our rights, as have the people of Ireland.

LOOK ON THIS PICTURE, AND ON THAT.—

The Protestant Press is in raptures over the relapse of a Mr. W. G. Palsgrave to Protestantism. The history of the gentleman is curious. A student at Oxford, he became deeply impressed with the "church principles" put forward by the Puseyites or High Church Anglican party.—Carrying out these principles to their logical consequences, he became a Catholic, a priest, and a zealous missionary in Syria, where, as they themselves avowed, the American Protestant Missionaries, were much troubled by his zeal, his eloquence, and consequent success amongst the native population. Suddenly, however, he renounced his duties as priest, and returning to London, once more made profession of Protestantism. In an article in the *Globe*, to which we are indebted for these particulars of the strange career of a very strange man, we find the following pictures given of him—*as he appeared, when a Catholic priest, and as he appears now, to-day, that he has relapsed into Protestantism:—*

"A friend of mine," says the writer of the paragraph in question, "who saw him in the East some two or three years ago, and was shocked at his self-inflicted privations, was not a little astonished at meeting him unexpectedly in a London ball-room, last June, in the ordinary dress coat and light dancing shoes."

We put it to the candid reader, under which aspect, that of the Romish Missionary, macerated by vigils and fastings, "in weariness, and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness;" or under that of the frequenter of "London ball-rooms, in the month of June, clad in dress-coat and light dancing shoes," did Mr. Palsgrave the more resemble the Apostle St. Paul, the true faithful disciple of Him Who, for our sakes, was made man, suffering and dying for us upon the cross? There may be joy in Belgravia over the conversion of Mr. Palsgrave to the pure faith of Protestantism, and his renunciation of the errors of Popery; but how is it with the angels who are in Heaven, and among whom there is great rejoicing over one sinner who repenteth?

In the case of the application made by Mr. Devlin before Judge Monk that the kidnapers of Mr. Saunders be admitted to bail, His Honor replied that he could not set aside the order of the Court for the imprisonment of the accused. The application was therefore unsuccessful; it is said that Mr. Devlin will appeal in behalf of his clients.

We find occasionally in our Protestant contemporaries startling admissions, but we look in vain for any signs of a sincere repentance on their part. Speaking of the prevalence of divorce and the disregard for the sanctities of marriage in the United States, one Protestant paper admits that the peace and good order of society are rather endangered than secured by the laws relating to divorce. More explicit on the same subject is the *New Bedford Mercury*, which says:—

"So long as marriage is regarded as simply a civil contract, and not as a sacred, religious, heaven appointed ordinance the evil alluded to will exist. The time of the Supreme Court at Nisi Prius will be entirely occupied, as it now is, by the hearing of divorce cases."

It is now too late for Protestants to speak.—That marriage is a mere civil contract, and not a sacrament, is one chief point upon which all Protestant sects are agreed; and it is impossible for them again, or without returning to the bosom of the Catholic Church, to raise marriage above the level to which it was degraded by Luther and the leaders of the apostasy of the sixteenth century. These complaints and admissions by Protestants are valuable, however, as they show that in discarding Catholicity, and the Catholic doctrine as to marriage, the Protestant world has sacrificed the interests, not only of the spiritual, but of the temporal order, the things that make for peace and good order; on earth, as well as the things of heaven.

The *Pays* tells us that a certain class of crimes, murder, brigandage, and such like occur only in despotic countries amongst an ignorant population, kept in ignorance purposely by a brutal government. Without pronouncing any opinion on the truth of these premises, accepting them however hypothetically, we ask—what conclusions we must draw as to the intelligence of the U. States, and the character of their government from the following facts—by no means of rare occurrence—duly recorded in a U. States journal, the *Rome G. A. Courier:—*

"On Sunday, Aug. 27th, two citizens of Pickens county, named Gravelly and Nally, went to church during the hour of preaching, and called for two men against whom they had an old grudge. The men refusing to come out, Gravelly and Nally went in, drew their pistols, and commenced shooting.—They fired several times, and killed one man, and mortally wounded a lady, before the desperadoes could be forced to desist. On the Wednesday following, Lieut. Harper, of the 29th Indiana, with three men and three citizens of Cartersville, went to Pickens county for the purpose of arresting Gravelly and Nally. They found Gravelly, his three sons and Nally, all in Nally's house, thoroughly armed and prepared to resist an arrest. Messrs. Smith and Collins, as they were citizens, went to entreat them to surrender. As they approached the door they were both shot and killed. It was about eight o'clock at night. A general fight ensued, lasting nearly half an hour. Two of the desperadoes being then dead and a third one mortally wounded, the other two rushed out of the house and attempted to escape by running. One was killed, and the other saying he would surrender, attempted to shoot one of the soldiers, and was himself despatched with a bayonet."

We commend also the following to the editor of the *Pays* as an appropriate commentary upon his theory as to the connection betwixt crime, and despotic Governments which purposely keep their subjects in ignorance. The illustrations of this Liberal thesis are all taken from one single telegram, dated Oct. 20th:—

ARLINGTON, OCT. 20.  
 1. A most atrocious murder was committed at a place known as Bread's Tavern, on Saturday night.  
 2. The Captain of the Canal boat Allie Clark, and her driver, were assassinated, as is supposed by two men hired by him as deck hands in New York.—The Captain was robbed of between \$200 and \$300 and his body and that of his driver thrown into the Canal.

NEW YORK OCT. 30.  
 3. The number of killed by the St. John's disaster now foots up 13. Most horrible robberies were committed during the catastrophe, the dead body of Mr. Brooks being robbed of his watch and pocket book, and Mr. Searles was robbed of his watch while crawling around on the floor of the cabin.

Pretty well this for one forenoon, and strikingly suggestive as to the morality of the Northern States! Eh, good *Mons. Pays*!

The following paragraph is from a paper published at Buffalo, in the United States. It shows in what esteem are held the brave men who fought the battles of the North against the South, and helped to trample out the liberties of a gallant people who demanded only what the Irish demand for themselves—to wit, the right of self-government:—

"All German, and Irish Catholic, laborers have been excluded from all public works in Chicago by the Abolition City authorities, to make room for anti-Catholics and negroes. No Catholic is allowed to work even one day. Think of this German, and Irish Catholic, soldiers!"—*Western New York Catholic*.

If further proof were needed of the feeling of bitter hostility with which Catholics, without distinction of national origin, are regarded in the Northern States, we should find it in the following extract from the *Springfield Journal:—*  
 "We killed slavery, now let us kill Popery."

THE RICHELIEU COMPANY'S STEAMERS.—It will be noticed that on and after Monday next, the Richelieu Company's Steamers will leave Montreal at five o'clock instead of six, as heretofore.

DOUBLE GUARDS ON THE BANKS.—We are informed that, on account of the recent burglaries, the watchmen of the several banks in this city have received orders which stimulate them to further watchfulness. Their numbers have been doubled, and, in short, every precaution has been taken to ensure the premises at night.—*Toronto Globe*.