

**THE TRUE WITNESS AND CATHOLIC CHRONICLE.**

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**The True Witness.**

MONTREAL, FRIDAY, JULY 2, 1858.

As the editor of the TRUE WITNESS will be absent from town for a few days, he would respectfully suggest that all communications intended for his eye only, should be addressed to him by name: whilst those destined for publication, or containing remittances from subscribers, may be addressed as usual to the "Editor of the TRUE WITNESS."

**NEWS OF THE WEEK.**

We have English dates to the 12th ultimo. There had been warm discussions on the "Right of Search" question in the House of Lords; and it seems that the British Government has issued orders to abstain for the future from interfering with vessels under Yankee colors, which will henceforward have the honor of affording a shelter to all the rascality of Christendom. The *Monitor* denies the statements of the *Times* respecting the extraordinary additions to the French navy, which have created so much excitement in England. There was nothing new from India: nor were there any tidings of the progress of the Atlantic Telegraph squadron.

**PROVINCIAL PARLIAMENT.**

On Wednesday 23rd ult., Deputy Orange Grand Master Ferguson brought forward his motion for doing away with Catholic Separate Schools. An animated debate ensued in which Mr. McGee took a brilliant part, and whose speech in *extenso* will be found in another column. The Ministry and their friends opposed the Deputy Grand Master's motion on the ground that, after all, the separate school law as it exists at present is, in so far as Papists are concerned, a mere sham; that it accords to them in theory, but effectually withholds from them in practice, the control over the education of their children; and that thus Protestants were enabled to enjoy the credit of being liberal, without being called upon to exercise that to them very disagreeable virtue. Ultimately Mr. Ferguson's motion was disposed of for this Session. The remainder of the week was occupied in long and stormy debates upon the Estimates, and on Saturday evening both Houses adjourned over to the middle of the ensuing week. An amusing scene occurred on the 20th ult., in the Committee of Public Accounts. Mr. Anderson on his examination before the Committee made some revelations somewhat damaging to Mr. Cayley; Mr. Brown jumped up, and more than insinuated that Cayley was a liar; Mr. Cayley retorted by calling Brown a "scoundrel and a blackguard," and there was almost a fight.

"It" asks the *Patrie* of the TRUE WITNESS—"if you have in your heart so much bitterness towards those who believe that the Ministry are devoted to the public good—how is it that you are so tender towards Mr. McGee who has made himself the ally of Mr. Brown?"

As we are not conscious of entertaining any bitterness of feeling whatever towards those "who believe" that the present Ministry are "devoted to the public good," we might well excuse ourselves from taking any notice of the *Patrie's* interrogatory; more especially as the *Patrie* cannot be of those that believe that the so-called Catholics who voted for giving a legal existence to a Secret Politico-Religious Society, are devoted to the public good, or, indeed, to anything, except their own pecuniary interests.

We have, it is true, expressed ourselves strongly against those hypocrites and false Catholics, who, knowing from the acts of the present Ministry—from their constant refusal to grant the just and very moderate demands of the Catholics of Upper Canada on the School Question—from their active encouragement of Orangeism, in spite of the warnings of the Imperial Parliament, and the remonstrances of the British Government—from their infamous support given to Mr. Drummond's infamous Religious Incorporations Bill—and from their political antecedents generally—that they, the Ministry, care not one straw for the "public good," and are intent only upon their own dirty profits, nevertheless make themselves the apologists of the dispensers of official patronage, and government advertisements. For time-servers, place-beggars, and sycophants generally, we do entertain a very strong aversion; but for those who believe—if any such simpletons there be—that M. M. Cartier, Loranger, and Co., are "devoted to the public good," we have no sen-

timents but these of surprise at, and pity for, their inconceivable folly. Amongst the ranks, however, the *Patrie* cannot be included; for he has plainly and boldly denounced the villainy, and treachery to the cause of the "public good," of those Ministerialists who voted for the Orange Incorporation Bill.

We hardly understand what our cotemporary means by our tenderness "towards Mr. McGee;" of whom we have spoken sometimes in terms of censure—as for instance when he seems inclined to contract an alliance with Mr. G. Brown; but whose eloquence and powerful advocacy of the cause of "Freedom of Education," entitle him to the gratitude of all those who believe that on the proper education of the young of this present generation, depends the "public good" of the next.

Mr. McGee is, in fact, the only man in the House who has dared to take up the School Question on its proper merits; the only one who has chosen as his field of battle that position on which alone the battle of "Freedom of Education" can be successfully fought. Already, and during the short time he has been in Parliament, he has pleaded more effectively in favor of that high and holy cause, than any member of the House whether from Upper or Lower Canada; because he alone has boldly enunciated the great and divine truth—that the education of the child—and the selection of its school teachers and school companions—belong not to the State, but to the parent, and to the parent alone; that no power on earth has any right to interfere therein, or to dictate to the parent, *how*, by *whom*, or *with whom* his child shall be educated. Mr. McGee we say, has in the presence of "Red Tape," and in defiance of "Jack-in-Office," dared to assert the inalienable, because heaven-derived, rights of the Parent as against the State—of the Family as against the Municipality; and for so doing he richly deserves the thanks of every friend of civil and religious liberty.

He first has treated the "School Question" as what it really is—"a Parent's question," and not a question betwixt Catholics and Protestants. He has had the courage to tell the Legislature that Education is not their legitimate function; and that they can obtain control over it, only by usurpation, by usurping the sacred rights of the parent. It is no slight thing, that in an age and community like this, wherein the very first principles, the axioms, we may say, of civil and religious liberty—(of which this is one, "that, as against the State, the right of the parent to control, and in every particular to direct the education of his child is absolute")—are practically ignored, there should be found one of rare gifts, and of commanding eloquence, honest enough, and bold enough, to proclaim the long-forgotten truth. This Mr. McGee has done; and in opposition, not to Mr. G. Brown alone, but to Attorney General McDonald, to M. Cartier, to M. Loranger, to Mr. Allyn, and to all who by giving their support to the present tyrannical system of "State-Schoolism," have assisted in robbing the parent of his most precious right, and have ratified by their approval one of the most disgusting and degrading features of modern "Socialism."

So far, but no farther, have we manifested tenderness towards Mr. McGee. Of his projected alliance with Mr. Brown, we have spoken in terms of ungratified disapprobation, as of an alliance which Catholics could not contract without injury and loss of honor; and if we have been equally prompt to censure whatever has to us seemed opposed to the honor and interest of those whom Mr. McGee was sent to Parliament to represent.

**THE ST. PATRICK'S SOCIETY OF MONTREAL AND THE "TORONTO MIRROR."**

Our Toronto cotemporary complains of a notice that appeared in our issue of the 18th ult., to the effect that the St. Patrick's Society of this city, had resolved to exclude both the *Mirror* and *Citizen* from their Reading Room, for which he pretends to hold us responsible. In justice, therefore, to ourselves, and for the information of the *Mirror*, we would observe that the notice complained of, was sent to us for insertion by one of the Vice-Presidents of the Society; and was by us inserted *verbatim et literatim*, without addition, note, or comment of our own of any kind; as is our custom with all documents handed to us from any of the National Societies, and by a responsible office-bearer of the Society.

This will also account for our insertion of the address of the St. Patrick's Association of Toronto, which was sent to us from that Society, and vouched for by the signature of the proper office-bearers; whilst the explanation of our non-insertion of a counter address published in the *Mirror*, is to be found in the fact, that no such document was ever sent to us, and that, consequently, we have no knowledge whatever of its origin, but what the *Mirror*, an interested party, is pleased to publish. This is not sufficient for the TRUE WITNESS, whose invariable rule is to publish nothing as the act of any National Society, unless authorized to do so in writing, signed by the President or one of the

Vice-Presidents, or by one at least of the Secretaries of the Society in question. A document so attested, we accept as emanating from the Society, and we publish it accordingly; any document not so authenticated, it would be a piece of gross presumption on our part—unconnected as we are with any of these Societies—to publish at all. We trust that with this explanation, the *Mirror* will rest satisfied.

**THE EXECUTION.**—On Friday last, 25th ult., the majesty of the law was vindicated, and a salutary lesson to the community given, in the public execution of Marie Anne Crispin, dite Belisle, and Jean Baptiste Desforges, for the murder of Catherine Prevost, wife of Antoine Desforges, brother to the convict of the same name, and now in prison awaiting his trial on the charge of being accessory to the murder of the husband of the female convict, some eighteen months ago.

So many years have elapsed since the infliction of capital punishment in Montreal, that the impression seems to have gone abroad that the "Death Penalty" had been virtually abrogated; and that for the shedding of man's blood, the old decree "by man shall his blood be shed," had been erased from the statute book. This delusion has, we trust, been effectually dispelled by the awful exhibition of Friday last.

Up to the end of the week preceding their execution, both of the prisoners seem to have flattered themselves with the hopes of a commutation of sentence; their dismay, therefore, when they were informed that the original sentence of the Court was to be carried into effect, was very great. To this, however, succeeded better sentiments; and all hope on earth being gone, they were, by the Grace of God, induced to direct their serious and most earnest attention to that other world whither they were rapidly hastening; and led to seek pardon for their crimes through the blood of the Lamb that taketh away the sins of the world.

The Bishop of Montreal, the Clergy of the Seminary, and the good Sisters of the Providence Convent, were incessant in their attendance upon, and ministrations to, the unhappy criminals; who, thanks to these pious cares, and above all, to Him who desireth not the death of the sinner, but rather that he should turn from his wickedness and live, were graciously enabled to make a full and sincere confession of their guilt; and to seek pardon there, where pardon is never refused to the truly penitent and contrite of heart.

And so on Friday morning they were led forth to meet their doom,—attended on the one hand by the stern ministers of temporal justice; but on the other by the Ministers of the Gospel of love, the servants of Him, whose mission is to the lost sheep of the house of Israel. At ten o'clock in the forenoon the melancholy procession appeared on the scaffold, which had been erected near the gate of the prison; and in full view of the assembled multitudes, who, from an early hour, had collected in front of the jail, and occupied every window and place from whence the scene of execution might be commanded. The prisoners were pale, but calm, and resigned to their fate. The Rev. M. Villeneuve addressing them, they publicly acknowledged their guilt, and the justice of their sentence; and kissing the crucifix, desired to offer the sacrifice of their lives, in union with that Sacrifice once offered on the cross, in expiation of their offence. The black caps were then drawn over their faces; the greater portion of the surrounding crowd uncovered and knelt down; the drop fell; and the souls of the convicts were in the presence of the Eternal Judge, in whose sight we pray, we trust, that they have obtained mercy. R. I. P.

**A FRANK CONFSSION.**

The London *Times* lapses into truth occasionally; as, for instance in the following paragraph, which we clip from a late editorial of the British *Thunderer*:—"For centuries we attached a very high value to religious celibacy, had an immense number of wealthy convents, and as many thousand monks and nuns as one now sees or hears of at Rome or Naples. There was a great deal to be said for them, and with all the faults of the system, the poor were better looked to than they have ever been since."

No doubt they were; and if we admit the truth of the maxim—that the best test of the Christianity of a people is to be found in the care that they take of their poor, the conclusion is obvious—that, before the blessed Reformation, the people of Great Britain were far better Christians, than they are in the XIX century.

"Why do we not have a Revival?" asks the *Montreal Witness*, of Saturday. Why, bless the man! does he not know that this is the "business," and not the "religious" season? Religion is all very well in its way; but business is business, and must be attended to. In the winter, when the slack season comes on again, when people have nothing better to do, and stand in need of a little excitement, they will take to the "Revival" excitement, in default of something better, as naturally as to Sola-water, or cooling drinks in the Summer. But at present, and whilst our port is full of ships with cargoes from Europe, the Saints have no time, or indeed, inclination for any such vanities as Revivals or Prayer Meetings.

The net proceeds of the Pic-Nic given by Rifle Companies No. 4 and 5, exceed \$400 and have been handed over to the Rev. Mr. O'Brien to procure an organ for St. Anne's Church.

**ST. PATRICK'S PIC-NIC.**—We would remind our readers that this *Fete* takes place on Wednesday next, at Gaultault's Gardens.

In consequence of the pressure upon our columns this week, we have been compelled to omit the continuation of our reply to the *Christian Guardian's* statement that the Catholic Church teaches as a dogma, or article of faith, that "no faith is to be kept with heretics." It shall appear next week.

It will be seen that the Catholics of Toronto, disgusted with the "Government hacks" by whom they have been long misrepresented, are about to start an independent Catholic paper, the *Canadian Freeman*, to appear on the 16th instant.

TO CORRESPONDENTS.—"Penetanguishene" received too late for this week's issue; shall appear in our next.

"AN EXPOSITION OF THE APOCALYPSE." By a Secular Priest. Boston: P. DONAHOE.

This book being given to the world without the approbation of any Catholic theologian, and we not feeling ourselves competent to sit in judgment upon it,—because incompetent to expound the Apocalypse ourselves,—we cannot recommend it to our readers for its orthodoxy; though it is written with much ability, and evinces a close and diligent study of the subject.

To the Editor of the True Witness. Toronto, June 21st, 1858.

SIR—The following lines on that interesting portion of the Lord's Vineyard, known as the Diocese of Toronto, will not, I think, prove uninteresting, or unwelcome to the readers of the staunch advocate of our rights—the indefatigable TRUE WITNESS.

Amongst the many events calculated to make the heart of every Catholic beat with joy, and thankfulness to Almighty God, must be reckoned the happy, and long-desired return to his flock of Mgr. De Charbonnell, the zealous and devoted Bishop of this Diocese of Toronto. An absence of nearly two years has only served to greatly enhance in the estimation of his dear children in Christ, the worth of this distinguished Prelate. No sooner was the arrival of His Lordship made known to the public, than complimentary addresses were presented to him by the various Catholic Associations of this City of Toronto. I may also add that every congregation in this extensive Diocese has given similar marks of its attachment to the well beloved Chief Pastor.—The sentiments expressed by these Addresses are an unmistakable proof of the deep hold which the present Bishop of Toronto has taken on the hearts and feelings of his devoted flock. Several also of our separated brethren have joined us in their expression of high regard and esteem for His Lordship Mgr. De Charbonnell; and on the very day of his arrival he received from the Directors of the Grand Trunk Railway Company a "return ticket," the exhibition of which will enable him to make the return journey without any additional expense. This compliment is the more flattering, coming as it does from Protestant gentlemen, as His Lordship during the course of his many and long travels through Catholic France was never treated to a similar display of courtesy.

The days immediately succeeding his return were devoted by his Lordship to his favorite pursuit—viz., to visiting the Schools and Educational Institutions of this City. Amongst our numerous seats of learning, St. Michael's College justly occupies the foremost rank; and to this College His Lordship paid his first Pastoral visit. When Mgr. De Charbonnell left for Europe in 1856, the foundations of this noble institution were scarcely laid. Within two years however it has sprung up from the ground as if by magic.

Tastefully situated upon a charming hill, and commanding a delightful prospect of our fair City, and the adjacent lake, St. Michael's College, which was in its beginning, but as the grain of mustard seed, has now grown and expanded into a mighty tree, extending its luxuriant branches over "Clover Hill." Already about sixty boarders, besides a large number of day-scholars, are gathering of its fruits, in the shape of a sound and thoroughly Catholic educational training. The Address presented to his Lordship the Bishop on the occasion of his first Pastoral visit, was, I can assure you, an excellent literary production, remarkable alike for the elegance of its style, and the beauty of the thoughts which inspired it. His Lordship replied in a manner highly complimentary to the qualifications of the Reverend Basilian Fathers, by whom the College is conducted, and to their superior system of training; he also alluded feelingly to the happiness which the pupils enjoyed of being under such preceptors.

The Convents of Loretto and of St. Joseph have each, in their turn, been cheered by the long-desired, though long-delayed visit from their Chief Pastor. Both these Institutions well deserve the flattering patronage bestowed on them by His Lordship, by the heroic virtues of self-denial, poverty, and zeal daily practised by the chaste spouses of Christ, their inmates, at whose hands the female youth of this Diocese receive the blessing of an education based on religion—a blessing more precious, more to be desired, than riches of gold and of silver. These two Institutions, though but yet in their infancy, have already stamped their mark deeply upon the society of U. Canada; and the rich fruits which already they have brought forth abundantly, sufficiently

recommend them to the patronage of every parent, of every family in this section of the Province, able to procure for their children the inestimable blessing of a sound Catholic education.

Our Separate Schools, shackled as they are still with tyrannical fetters, and—despite of the Rev. Mr. Ryerson with his yoke of "State Schoolism"—have won the thorough confidence of the entire Catholic community. In this whole City of Toronto, I do not know of a single Catholic child resorting to those poisonous abodes of immorality, irreligion, and infidelity, known as the "common" schools. Docile to the teachings and warning voice of the Church, which has condemned the "Common School System" as fraught with peril to the faith and to the morals of the youth of Canada, our entire Catholic community are, wherever it is practicable, withdrawing their children from the "common" schools, and devising means to put them beyond the reach of the baneful influences of *Rijersmanism*, and "State-Schoolism." Nor are the enemies of this system to be found exclusively amongst the ranks of Catholics. The Anglican Clergy in their late Synod, rose up to a man, and protested against that infidel system, pronouncing against it their deliberate *anathema*. From this cheering fact, I have every reason to conclude that the cause of Religious Liberty, and of Freedom of Education, has of late years made rapid strides in Canada. The day I trust, and pray, is not far distant when the above sacred words shall no longer be a "sham and a mockery," as they are at present, but a living fact; and when the great truths involved therein shall be recognised as axiomatic by Legislators wiser than the fanatics and "timber heads," who are now sitting in the supreme Councils of the nation.

I am also happy to have it in my power to inform you, Mr. Editor, that, amongst the consoling improvements noticed by His Lordship on his return to his Diocese, may be mentioned the more frequent reception of the Sacraments, especially in St. Michael's Cathedral. It is indeed consoling to every Catholic to notice on every Lord's Day, and indeed every day of the week, the large and increasing number of devout communicants who approach the Lord's table to receive that "Bread of Life" which came down from heaven.

Every Sunday our five Catholic churches are filled, and that several times in succession with crowds of pious worshippers. This cheering prospect for the cause of Catholic progress in this the capital City of Upper Canada is due, under God, to the Apostolic exertions of the Chief Pastor of this Diocese, seconded by the indefatigable exertions of the zealous clergymen by whom he is attended. May the Giver of every good and perfect gift, send down upon him, upon them, and upon our children in the Lord, the perpetual shower of divine grace!

Hoping soon to be able to forward to you some further details of the progress of our holy faith in these quarters, I beg leave to subscribe myself, Mr. TRUE WITNESS,

Your friend and constant reader,

TORONTO.

**THE ST. JEAN BAPTISTE AT TORONTO.**

To the Editor of the True Witness.

Toronto, July 1st, 1858.

DEAR SIR—You must not think that our esteemed fellow-citizens of Gallic origin, residing in Toronto, have forgotten their noble national and religious traditions. Not as of old were the daughters of Israel, unable to sing the sweet songs of Zion by the waters of Babylon, are they mute, as they well proved to us on their National Festival of the 24th ult.

Permission having been obtained from His Lordship Mgr. Charbonnell to celebrate the Festival *à la Canadienne*, every preparation suitable to the circumstances was made by our most influential French Canadian citizens. St. Michael's Cathedral was tastefully decorated with the rich boughs of the maple, the national emblem of the French Canadian, as the Shamrock is of the Green Isle; and from an early hour, our brethren began to assemble to do honor to their Patron Saint.

At 9 a.m. the whole French Canadian population in holiday attire, were assembled in the Cathedral to assist at the Holy Sacrifice; rich and poor, old and young, reverentially kneeling before the same Altar—the humble servant girl, side by side with the Legislator and the statesman—the laboring man by the side of his more wealthy employer—all distinctions of rank and fortune were forgotten in the commemoration of a day so dear to the French Canadian heart.

High Mass was celebrated by the Very Rev. J. M. Bruyere, assisted by the Rev. Mr. O'Keefe as Deacon, and Rev. C. Muldoon as Sub-deacon. His Lordship the Bishop of the Diocese assisted in *Pontificatus*; and the choir composed chiefly of French Canadians, accompanied by some of our Upper Canadian singers performed their duty to the satisfaction of the most severe critics. After the first Gospel his Lordship delivered a most eloquent address in French on the auspicious occasion; which was followed by a collection in aid of the funds of the House of Providence lately erected in this city. Some of our leading French Canadians had asked leave to avail themselves of this occasion to make their offering to this valuable charitable institution. The collector appointed were M. Desbarats, assisted by the Hon. M. Sicotte—M. de Cartier, by the Hon. M. Bellin—M. de Loranger, by the Hon. Atty. General, C. E.—and M. de LaVoine, by the Hon. Mr. Loranger. The appeal was well responded to, and the sum of \$180 was realized on the occasion. Divine service being over, all retired as they had come, without procession or parade of any kind, but with the heart-felt consciousness of having, in a befitting manner honored the natal day of Lower Canada's great Patron Saint. Thus, Mr. Editor, was the Festival of St. John the Baptist observed in Toronto, for the first time in so far as I can remember, since this City became the seat of Government. But judging from the general enthusiasm, I am convinced that henceforward this national and truly religious Festival will always be duly commemorated by our French Canadian friends.—You shall hear from me again, on another and less pleasing topic, next week; and, in the interim, I beg to remain yours sincerely,

PHILO-CANADIENSIS.

**THE CONSECRATION OF ST. BRIDGET'S CHAPEL, QUEBEC.**

To the Editor of the True Witness.

Quebec, 23rd June, 1858.

DEAR SIR—On Sunday last, immediately after Vespers, the consecration of the Chapel of the St. Bridget's Asylum took place. The following is the substance of the discourse delivered by the Very Rev. C. F. Ozenau, V. G.—"I have sanctified this house, which thou hast built to put my name there for ever, and my eyes and my heart shall be there always."—III Kings ix. 3.—The benediction of this chapel, which already we are about to perform, will be a profession of the exterior wor-