

The True Witness.

CATHOLIC CHRONICLE
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MONTREAL, FRIDAY, AUGUST 3.

ECCLIASTICAL CALENDAR.

AUGUST—1866.

Friday, 3—Finding of St. Stephen.
 Saturday, 4—St. Dominic, O.
 Sunday, 5—Eleventh after Pentecost. Our Lady ad Nivas.
 Monday, 6—Transfiguration of Our Savior.
 Tuesday, 7—St. Cajetan, O.
 Wednesday, 8—SS. Cyricus, Largus, &c., M. M.
 Thursday, 9—Vigil. St. Peter of the Bonds.

NEWS OF THE WEEK.

Many and marvellous have been the triumphs in the material order, of this nineteenth century: none perhaps more marvellous, or more fraught with important consequences to the human race, than that which we this day record: to wit, the success of the Atlantic Telegraph. On Sunday afternoon the tidings reached us that the great work of laying the cable had, at last, been accomplished, and that the telegraph was in excellent working order. The first use to which it was applied was to announce that terms of peace betwixt the belligerents in Europe had been agreed upon. The following are the details of the *Great Eastern's* trip across the Atlantic, which we clip from the *Montreal Gazette*:

Heart's Content, July 29th.

The Atlantic Cable was successfully laid yesterday morning at 9 o'clock. The signals are perfect. The *Great Eastern* leaves in a few days to secure the cable of last year. Mr. Field is confident it will be completed by the 15th.

Mr. Craig has kindly allowed us to send the following:—The *Great Eastern* left Sheerness on Saturday, noon, June 30th, and arrived at Berehaven on Thursday morning, July 5th, and there received the assistance of her coals and provisions. The other steamers accompanying the telegraph fleet joined the *Great Eastern* at Berehaven as follows: The *William Cory*, and *Terrible*, Friday, the 6th inst. Albany on the 7th; *Medway*, on Tuesday, 10th. On Saturday, the 7th July, the end of the Irish Shore Cable was landed from the *William Cory*, and at 2.30 the next morning laying was successfully completed, and the end buoyed in 94 fathoms, lat. 51. 40 long 11-06; distance from the Telegraph House at Valentia, 274 miles, 291 miles of the cable paid out. On Wednesday, the 11th instant, H. M. ship *Racoon* arrived at Berehaven to render all assistance in her power. On Thursday, the 12th, the *Great Eastern*, *Medway*, *Albany*, *Terrible* and *Racoon* sailed from Berehaven. Religious services were held at Valentia and prayers offered for the successful laying of the cable. On Friday, the 13th, the shore cable was spliced to the main cable on board of the *Great Eastern*, and at 2:40 p. m. the telegraph fleet sailed for Newfoundland, and the *Racoon* returned to Valentia.

The Telegraph fleet sailed in the following order: The *Terrible* ahead of the *Great Eastern* on the starboard, the *Medway* on the port, and the *Albany* on the starboard quarter.

Weather thick and foggy, with heavy rain. Signals through the cable on board the *Great Eastern*, and to the Telegraph-house at Valentia, 2404 miles perfect.

Saturday, July 14th—Distance run 108 miles; cable paid out 106. Sunday, 15th—Distance run 128 miles; paid out 139. Monday, 16th—Distance run 115 miles; paid out 137. Tuesday, 17th—Distance run 118 miles; paid out 137. Wednesday, 18th—Distance run 105 miles; paid out 125. Thursday, 19th—Distance 122; paid out 129. Friday, 20th—Distance run 119 miles; paid out 127. Saturday, 21st—Distance run 122 miles; paid out 138. Sunday, 22nd—Distance run 123 miles; paid out 133. Monday, 23rd—Distance run 121 miles; paid out 138. Tuesday, 24th—Distance run 121 miles; paid out 135. Wednesday, 25th—Distance run 112 miles; paid out 130. Thursday, 26th—Distance run 128 miles; paid out 134. Friday, 27th—Distance run 112 miles; paid out 118—cable with shore end off Valentia, distance 37 miles, cable paid out 29 miles, makes the distance run 1669 miles, and paid out 1864 miles.

Heart's Content, at 8 a. m., July 27th.—The average speed of the ship from the time the splice was made until we saw land was a little less than five miles an hour; and the cable has been paid out at an average of five and one-half miles per hour; total slack less than 12 per cent.

The weather has been more unpleasant than I have ever known it on the Atlantic at this season of the year. We have had alternate days of rain, sometimes fog and squalls. I have requested Mr. Dean, Secretary of the Anglo-American Telegraph Company, to send you his diary, which will give you a detailed account of the hopes, fears, the ups and downs experienced in laying the cable across the Atlantic. We are in constant communication with Valentia since the splice was made on the 13th inst., and have daily received news from Europe, which was posted up on the outside of the telegraph office for the information of all on board the *Great Eastern*, and signalled to the other ships. After taking in coals the telegraph fleet will sail for the spot where the cable was lost last year, and recover the end, and complete a second line between Ireland and Newfoundland, and then the *Medway* will proceed to lay the new cable across the Gulf of St. Lawrence. The cable will be open for business in a few days, and all messages sent to Europe in the order that they are received at Heart's Content. I cannot find words suitable to convey my admiration for the men who have so ably conducted the enterprise.

(Signed) G. W. FIELD.

Speaking of this great triumph of human perseverance, the *London Times* of Friday last ob-

serves that "it is a great work, the glory of the age and nations, and those who have achieved it, deserve to be honoured as benefactors of their race."

The substance of the European news by telegram and latest steamers amounts to this: That a treaty of peace between Austria and Prussia had been signed: and, though the fact is not specially mentioned, it is to be supposed that Italy is included. Previously however there had been some more sharp fighting, in which Austria claimed the victory. A naval combat off the island of Lissa, on the 20th ult., betwixt the Austrian and Piedmontese squadrons, resulted in the decided defeat of the latter, who lost several of their iron-clads of which, one was sunk, and three were blown up. Austria can thus retire without loss of honour from the contest, and if she cede Venetia it is to France and not to Piedmont that she does so. This is severely felt by the Italians, who if they annex Venetia must again submit to the humiliation of receiving it, not as the result of their own progress, but as a boon from the hands of France, who, it is to be supposed, will know how to make the Italians pay for the gift. Louis Napoleon too—in making over to Victor Emmanuel the long coveted territory, which could never have been wrested from Austria by Italian arms, may well impose upon the King terms with respect to Rome, which shall compel them to respect the independence and sovereignty of the Pope: so that it will be seen that the Revolutionary party in Italy are by no means very exultant in their tone, or disposed to accept late events as the triumph of their cause.

The English domestic news is of but slight interest. There have been some serious riots however in London, in consequence of the prohibition of Reform Meetings in Hyde Park. There had occurred some cases of cholera at Liverpool but the disease had not assumed very menacing proportions.

The amendment in the U. States Neutrality Laws carried in the House of Representatives of the Section of the United States Congress sitting at Washington is looked upon merely as a bid by the Republican or Jacobin party for the Fenian vote at the approaching elections. This party, which is now in the ascendancy since the defeat of the South, is naturally the enemy of Great Britain, since that country represents the conservative, aristocratic, and monarchical principle in government. It sees, or pretends to see, in the consolidation of British power on this Continent, a barrier to the spread of its own favored principles of democracy: and it seeks therefore, to intimidate Canada into annexation, by keeping alive the embers of the Fenian excitement as a standing menace to us, so long as we refuse to submit to their proffered embrace. To accomplish this—it will go as far as it can go without actually provoking war with Great Britain, and it will, we may be sure, encourage the Fenians to fresh outrage, or at all events threats of fresh outrage upon British territory, so long as it can do so without actually involving the United States in open hostilities. There was no foundation for a rumor in circulation a few days ago to the effect that a gang of Fenian raiders had again effected a descent upon Fort Erie.

Since writing the above, we learn by our telegraphic despatches that the following interchange of congratulations between the Queen of Great Britain and the President of the United States has been transmitted over the wires of the Atlantic Telegraph:—

Oswego, July 27th, 1866.

To the President of the United States, Washington.

The Queen congratulates the President on the successful completion of an undertaking which, she hopes, may serve as an additional bond of union between the United States and England.

EXECUTIVE MANSION,

Washington, 11.30 a.m., July 30, 1866.

To her Majesty the Queen of the United Kingdom of Great Britain and Ireland:

The President of the United States acknowledges with profound satisfaction the receipt of Her Majesty's despatch, and cordially reciprocates the hope that the Atlantic Cable which now unites the eastern and western hemispheres may serve to strengthen and to perpetuate amity between the Governments of England and the Republic of the United States.

(Signed)

ANDREW JOHNSON.

CONSECRATION OF THE RIGHT REVEREND CHARLES LAROCQUE, NEW BISHOP OF ST. HYACINTHE.

If there be anything which is more than another calculated to draw the human mind from the things of earth, and fix them upon those of heaven, it is undoubtedly a participation in the solemn rites of our holy religion. If we assist thereat with the sincere desire of honoring God, and not from any unworthy motive, such as that of vanity or self-interest, it is impossible that we would leave the shrine of God's holy temple without an increased contempt for the ephemeral pleasures and honors of earth and a redoubled energy to merit, with the grace of God, the only joys really worth seeking, those which an eternity of bliss alone can impart. There is something sublimely consoling in the reflection that, if we are pilgrims on earth, we have the inestimable privilege of participating in the superabundant and infinite means of sanctification granted with almost a profuse liberality by the common God of Angels and of men for the eternal salvation of

the human race. Callous indeed must that man's heart be, who can enjoy this invaluable privilege without emotion, and happy, supremely happy must he be, who is sincerely desirous to turn these infinite means of sanctification to a profitable account.

We have been led into this train of reflection by meditating on the inestimable privilege which was lately ours of witnessing the elevation of a pious and distinguished Parish Priest of this Diocese to the sublime rank of Prince of the Church. The Rt. Rev. Charles Larocque, for the last twenty years Parish Priest of St. Johns, was, on Sunday morning last, consecrated with all the solemn ceremonial of the Pontifical, Bishop of Saint Hyacinthe. There is something awfully grand and beautiful in all the Ceremonies of the Church, but as we looked on the solemn scene which was enacted before our eyes on the morning of the 29th ult., we could not help remarking that there we beheld something peculiarly majestic. The presence of so many Prelates, illustrious alike for their piety and their zeal, the very numerous concourse of clergy, many of whom could not find admittance into the sanctuary, the extraordinary thronging of the laity completely filling the Church and the adjacent grounds, all these, and a dozen other remarkable circumstances which we might notice, impressed the whole ceremony with a character at once imposing and sublime in the extreme. The splendid new Church was beautifully ornamented for the occasion, and it was not difficult to see that all who had the happiness of belonging to that Parish, both the Sisters of the Congregation of Notre Dame and the faithful in general, cheerfully used every exertion in the great preparations for that day. The Church was tastefully decorated with the freshest boughs beautifully festooned, and appropriately interspersed with red overhangings. Immediately over the principal Altar were inscribed the following words which were very aptly chosen for the occasion:—"Spiritus Sanctus posuit Episcopos regere Ecclesiam Dei. Ungatur et sanctificetur caput tuum benedictione celesti in ordine Pontificali."

The following are the names of the Bishops present:—

Rt. Rev. C. F. Baillargeon, Bishop of Tloa, Administrator of the Archdiocese of Quebec.

Rt. Rev. Charles Larocque, the newly-consecrated Bishop of St. Hyacinthe.

Rt. Rev. Ignace Bourget, Bishop of Montreal.

Rt. Rev. Edward Horan, Bishop of Kingston.

Rt. Rev. John J. Lynch, Bishop of Toronto.

Rt. Rev. Joseph Guigues, Bishop of Ottawa.

Rt. Rev. John Farrel, Bishop of Hamilton.

Rt. Rev. P. A. Pinsonneault, Bishop of Sandwich.

Rt. Rev. Alexander Tache, Bishop of St. Boniface, Red River.

Rt. Rev. Louis De Goesbriand, Bishop of Burlington.

The Cathedral of Montreal was represented by the Rev. M. H. Moreau, Canon, and the Rev. P. L. Lapierre, besides His Lordship the Bishop.

Seminary of St. Sulpice, Montreal—Very Rev. Mr. Billaudelle, V.G.; Rev. Mr. Larue, Director of the Grand Seminary; Rev. Mr. Rousselot, Parish Priest of Montreal; Rev. Mr. Singer, of the Church of Notre Dame de Toutes Graces.

The Rev. Jesuit Fathers were represented by the Venerable Father Schneider.

The Rev. Oblate Fathers—F. Thabaret, F. Antoine, F. Lagier.

Dominicans—Rev. Father Burns.

Redemptorists—Rev. Francis Van Campenhoud, of Malone, Albany.

Religious of the Holy Cross—Rev F. LeSève.

In addition to the above, we observed the Rev. Presidents of St. Hyacinthe College, St. Therese College, Assumption College, Masson College, Joliette College, Levis College, Very Rev. Mr. Taschereau, V.G., Quebec; Very Rev. Mr. Dandaraud, V.G., Ottawa; Very Rev. Mr. Lafleche, V.G., Three Rivers; Rev. Mr. Lasalle, of the Diocese of Albany, and the Rev. Mr. Viger, S.S., of St. Charles College, Baltimore. The whole number of Clergy was about two hundred. Among the laity we remarked the Hon. George E. Cartier, Attorney General for Lower Canada; C. J. Brydges, Esq., Managing Director of the Grand Trunk Railway; C. A. Leblanc, Thomas McKenna, J. J. Curran, Louis Beaudry, Esquires, of Montreal; the Mayor of St. Johns, the Mayor of Saint Hyacinthe, and the leading men of the surrounding districts. In fact, the first men of our society, who could conveniently attend, seem to have made it a point of duty to be present at the consecration of the distinguished and venerated new Bishop of the Diocese of St. Hyacinthe.

The music on the occasion was, we need not remark, of the finest description. Mr. Labelle, the well-known organist of the Parish Church of this city, presided at the organ, whilst the whole Choir was under the excellent leadership of the Rev. Mr. Bedard, Parish Priest of l'Epiphanie. These two names are a sufficient guarantee to this community of the superior order of the music. During the Offertory, Miss Maggie Bourgeois, and Mr. Willie Marchand electrified, by may

almost say, the congregation by the singing of the *Justus ut Palma florebit* and the *O Salutaris Hostia*.

The following are the names of the principal personages who participated in this magnificent ceremony:—

Rt. Rev. Dr. Baillargeon, Consecrating Bishop.

Rt. Rev. Dr. Bourget, 1st Assistant.

Rt. Rev. Dr. Guigues, 2nd do.

Rev. Canon Moreau, Arch-Priest.

Rev. Mr. Larue, Sub-deacon of Honor.

Rev. Mr. Crevier, Sub-deacon of Honor.

Rev. Misael Archambault, Deacon of Office.

Rev. Mr. Gravel, Sub-deacon of Office.

Rev. Mr. Langevin, 1st Master of Ceremonies.

Rev. Mr. Lasalle, 2nd Master of Ceremonies.

Rev. Mr. Poulin, 3rd Master of Ceremonies.

Rev. Messrs Gaboury and Girard, Acolytes.

Rev. Mr. Lapierre, of the Montreal Cathedral, Thurifer.

The ceremonies of the Consecration are numerous and act more on the intellect than on the imagination, because they contain an extraordinary amount of the most useful instruction, and recall to the mind of the attentive observer many of the most soul-inspiring acts of the first ages of the Christian Church. The Church on the occasion to which we allude was most carefully prepared with everything required by the Pontifical for the Consecration of a Bishop Elect, and the important ceremony commenced shortly after 9 o'clock by the first Assistant Bishop's making the usual demand of the consecrating Prelate:—*Reverendissime Pater, postulat Sancta Mater Ecclesia Catholica, ut hunc presbiterum ad onus Episcopatus sublevetis*. The Consecrating Prelate asks: *Habetis mandatum Apostolicum*? The first Assistant Bishop answers, *Habemus*, and the Consecrating Bishop then says, *Legatur*. In accordance with this request, the Apostolic Mandate is read, and the Consecrating Prelate having answered *Deo Gratias*, the Bishop Elect proceeds to take the usual oath. This is followed by a lengthy examination during which the Consecrating Prelate lays down several questions to be answered by the Bishop Elect, extending over the whole scope of faith and morals. Then the Mass proceeds as far as the Gradual when all return for a few moments to their places. The Consecrating Bishop then indicates to the Bishop Elect the duties of the Episcopate which are "to judge, interpret, consecrate, ordain, offer, baptize, and confirm," after which commences one of the most touching ceremonies in this solemn rite. The Litany of the Saints are intoned,—that solemn appeal of earth to heaven,—and the Bishop Elect prostrates himself on the ground, a fitting symbol of the nothingness of earthly grandeur in the presence of an Omnipotent Creator. Towards the end of this solemn chant, the Consecrating Prelate blesses the Bishop Elect three different times, and then lays the Book of Gospels on his head, saying at the same time, "Receive thou the Holy Ghost." The Bishop Elect is afterwards solemnly anointed with all the striking pomp of the Pontifical, and immediately after the benediction of the Crosier, is presented with that emblem of Episcopal authority. He then receives in a similar manner the ring and the Book of Gospels, the Consecrating Bishop accompanying each of these acts with the recitation of the appropriate and time-honored formulas of the Church. After a few more ceremonies a sound of triumph proceeds from the whole body of the Church. It is the solemn chant of the *Te Deum* alternately grave and joyous, which rises in one mass of human voices to thank the Great Giver of all good gifts for this special mark of His merciful Providence in raising to the exalted dignity of successor to the Apostles another of the children of men.

Immediately after the Gospel, on the occasion alluded to, the Reverend Father Desaulniers, Professor of Philosophy in St. Hyacinthe College, ascended the pulpit, and delivered one of the most learned, eloquent and pathetic sermons which we have ever been permitted to hear. He took for his text: those words of the Gospel of Saint John, 20 ch., and 21st verse:—*Sicut misit me Pater et ego mitto vos. As the Father hath sent me, I also send you*. He divided his able discourse into three parts, as follows:—1stly, of the nature of the Episcopal power, 2ndly, of the august functions of the Bishop, and particularly of two which regard the faithful more immediately, viz., prayer and the ministry of the word, 3rdly, he pointed out, by way of deduction, the duties of the faithful towards those Princes of the Church. It is unnecessary for us to attempt an analysis of this great discourse. The division of the sermon, and the name of the eloquent preacher are more than sufficient to satisfy our readers that the discourse was, in every sense, worthy of the occasion.

The Mass then proceeded with the usual interruptions required by the Pontifical for that ceremony, and the newly Consecrated Bishop, after having walked slowly round the Church with his Ministers blessing the Congregation, advanced to the highest step of the Altar, and when the proper moment arrived, gave his solemn Episcopal Benediction to the vast assemblage. A procession was formed at the end of the Mass, and all the clergy marched out two and two, as they had entered.

Shortly after the termination of this imposing ceremony, the most memorable that probably ever took place in St. Johns, the numerous guests sat down to a most sumptuous dinner provided at the Convent. Towards the conclusion of this substantial repast, the Hon. Mr. Cartier, in a speech replete with eloquence and delicately conveyed compliments, proposed the health of the new Bishop—a toast in which the whole party most cordially united. His Lordship Bishop Larocque returned thanks in a feeling and highly appropriate speech, after which the party dispersed.

All that now remains to be done, is to acknowledge the great kindness of Mr. Brydges, the Managing Director of the Grand Trunk Railway, in allowing

the cars to run from Montreal to St. Johns on Sunday morning, and return the same afternoon, thereby deviating, to suit the convenience of the party who left this city on that day, from a regulation which is as long in existence as the Grand Trunk Railway itself. The respected Curate of the Parish, Rev. Mr. Lafleche, is also worthy of the thanks of all the strangers who went to witness the consecration. The good people of St. Johns will long remember that memorable day, one of the most remarkable in the history of their Parish, nor will the remembrance of that imposing ceremony be easily effaced from the memories of any of those whose great privilege it was on that day to witness the elevation of a zealous Priest to the sublime dignity of Prince of the Church.

GUARANTEES.—In connection with the Confederation of the British North American Provinces, we hear a good deal about constitutional guarantees for the rights, civil and political, of the English speaking and Protestant minority of Lower Canada. To this no reasonable objection can be urged, for it is but natural that our fellow citizens, being in a minority, should feel anxious to secure themselves against the possible encroachments of a majority differing from them in language, political traditions, and religion. Majorities at their best, and no matter how, or of what elements composed, are always apt to overlook the fact that minorities have rights; are always too ready to encroach, and to assert their will as the supreme law.

But what about constitutional guarantees for the civil and political rights of the Catholic minority of Upper Canada? who in the event of Confederation, will find themselves in the same position as towards the Protestant majority of their Province, as under similar circumstances the Protestant minority of Lower Canada will be placed as towards the Catholic majority of this Province. The Catholics of Upper Canada have, as men, the same natural rights, as have their Protestant neighbors; as British subjects, they have the same civil and political rights. Why then should not those rights, which will be as much menaced by the possible encroachments of a majority of a hostile creed, as will the rights of the Protestant minority of Lower Canada by the possible encroachments of a Catholic majority, be as much the object of anxious legislative solicitude, as are the rights of the last mentioned?

Hitherto it cannot be pretended that the Catholics of Lower Canada, though in a great majority, have ever displayed any disposition to curtail the civil or political privileges of their brethren and fellow citizens of a different race and creed. Content with the liberty to manage their own affairs, ecclesiastical and educational, they have always been content to leave their Protestant neighbors equally at liberty to manage Protestant affairs; and thus the past is a guarantee for the future. But not so has it hitherto been in Upper Canada, where Protestantism is politically ascendant. There the majority has never ceased to attempt to enforce its peculiar views, especially in matters of education, upon the Catholic minority; and the proposition made in Parliament to place the Protestant minority of Lower Canada upon a footing of perfect equality in respect of schools and educational establishments, with the Catholic minority of Upper Canada, elicits from the *Montreal Witness* an indignant protest, a bitter cry of indignation. It is not equality then as before the law, but political ascendancy that our Protestant neighbors are aiming at, and for which they demand guarantees.

And it is on the school question especially that the overweening arrogance of Protestantism most conspicuously betrays itself. There is no injustice, so contends its organ and exponent, the *Montreal Witness*, in compelling a Catholic minority in Upper Canada to support and pay for, non-Catholic schools; but there is a wrong done, so it more than insinuates, to a Lower Canada non-Catholic minority, if it have not the power, not merely of establishing and supporting non-Catholic Schools, and a share in proportion to their numbers in all public monies granted for educational purposes—(for this right every Catholic is willing to concede to them); but of compelling the Catholic majority to support an exclusive non-Catholic system of education, to which Catholics entertain profound conscientious objections. If we may judge from the tone of the *Witness*, we say, Protestants, the more extreme amongst them at least, insist not only that they shall be at liberty to educate their children as they please, but that the Legislature shall confer upon them the power of enforcing their views on educational matters, upon Catholics, there even where the latter are in the majority. If they be thus arrogant, thus exorbitant in Lower Canada, what may we not anticipate of arrogance and tyranny from them in Upper Canada, where they form the majority; and where under the proposed Confederation, they will be at liberty to work their will on the unrepresented and unprotected Catholic minority and to wallop their Popish niggers to their heart's content?

We know from the teachings of history how Protestant majorities have dealt with Catholic minorities. We have before us the stern lesson of the Penal Laws, of which all traces in Ireland are even now far from being extinct. What Protestants have done against Catholics in the last named country, they may in some measure