

**The True Witness**

**CATHOLIC CHRONICLE,**  
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**MONTREAL, FRIDAY, NOV. 9.**

**ECCLIASTICAL CALENDAR.**

NOVEMBER—1866.  
 Friday, 9—Dedication of Church of St. Saturday, 10—St. Andrew & Avella, C. Sunday, 11—Twenty-fifth after Pentecost. St. Martin, B. C.  
 Monday, 12—St. Martin, P. M. Tuesday, 13—St. Stanislaus of Kooka, C. Wednesday, 14—St. Didacus, Conf. Thursday, 15—St. Gertrude, V.

**NEWS OF THE WEEK.**

We learn by the Atlantic Telegraph that Mr. Bright arrived in Dublin on Wednesday the 31st ult. A grand banquet, which was held in his honor, was numerously attended, and thereat the guest made a very strong speech, urging the immediate application of effectual remedies to the grievances of Ireland. Mr. Bright is no doubt a powerful orator, and has great political influence with the working classes in England; his hostility, as an advanced Protestant Liberal, to everything that savors of monarchy, and landed aristocracy in secular politics, and to sacerdotalism in religion, all of course prompt him to cry down many of the abuses which these have given rise to in Ireland; but we do not see how he, on the whole, can be accepted as an ally, far less as a champion of their cause, by Catholics of any country. Do his principles, political, social, and religious, coincide with, or approximate to, those lately put forth by the Vicar of Christ in his celebrated Encyclical? This, to the conscientious Catholic, who looks not merely to present gain, but to the maintenance of sound principles no matter at what cost, should be the main question. "Da magistrum" was applied of old to the writings of Tertullian by an eminent Father of the Church, whenever a question of heresy was brought before him: so too should it be with all Catholics to day when called upon to take any particular course of action. They too should exclaim "da magistrum," and should bring all propositions submitted to their judgment to the infallible test of the Pope's Encyclical.—All that coincides therewith Catholics may conscientiously accept; but all that conflicts therewith, on any of the great social, political, and religious questions of the day, should be by them at once, and without further discussion, rejected as opposed to the Word of God. Comparing then, the recorded opinions of Mr. Bright with the published text of the Encyclical, we meet with the most startling discrepancies; we see at once that there is a formal, irreconcilable antagonism betwixt the two; and we naturally conclude that, if our Holy Father be right, then Mr. Bright is wrong; and that, therefore, though we may be permitted to avail ourselves of his services, we cannot consistently with our Papal principles, accept him as the exponent of Catholic policy, or as the champion of our Church.—In fact, all alliances betwixt professed Liberals—using this word in its modern acceptation—and Papias should be looked upon with extreme suspicion: for, in the very words of the Encyclical, the Roman Pontiff cannot, and should not, reconcile himself and compound with Progress, Liberalism, and modern civilisation—of all of which Mr. Bright is the foremost champion in the British islands. *Da magistrum*, again we say, and we find him formally, and as God's Vicar on earth authoritatively, condemning the following proposition:—

"Romanus Pontifex potest ac debet, cum progressu, cum liberalismo, et cum recenti civilitate, esse reconciliare et componere."—*Syllabus* x. 80.

Now we confess that we do not see how any of the Pope's spiritual subjects and children can with a good conscience, do that which their Holy Father, the Sovereign Pontiff himself, cannot do. For instance: Mr. Bright makes war on the Irish Church Establishment, not because it is an Ecclesiastical Establishment misapplied, but because according to him, there should be no connection betwixt Church and State. Now the Pope formally condemns the proposition that the Church should be separated from the State, and the State from the Church—*Syllabus* VI. 55; how, then, can the Catholics of Ireland, and Mr.

Bright, work harmoniously together on this great question. They may accept his services, but they cannot, they should not attempt even to, identify themselves with him, as if his politico-religious principles, were principles of which their Church approved.

The Continental news is dull. Venetia and Piedmont are in the first raptures of their honeymoon. How long these will last no one can say; but it is probable that ere long the former will find that she has gained nothing by an exchange of masters, and by the voluntary sacrifice of her ancient nationality and independence. Her position as a Province of Austria will perhaps be regretted when contrasted with the new, and more humiliating position as a Province of Piedmont.

The policy of Louis Napoleon has certainly of late not been such as to increase the prestige of France. He has been out-witted by Bismark, and he seems about to be compelled to eat "humble-pie" by the United States, in the matter of his unfortunate, and mismanaged Mexican expedition. There was but one chance of the success of that policy; and that consisted in interposing whilst it was still in his power to do so, a great and friendly State betwixt his Mexican puppet, and the Northern States. This chance he allowed to slip away, and the result is that the Emperor whom he set up, will soon have to pack up his clothes, and retire from business.—Already Louis Napoleon sees the necessity of yielding, and it is reported that he has told the Empress Carlotta to inform Maximilian that the best thing that he can do is to cede one of his Mexican Provinces to the United States, in order to be allowed to hold the remainder. It is too late, however, now for any concessions.

The resurrection of the Cretons against the Turks still continues with varied fortunes. Both sides claim great victories, but with more truth might both admit great losses. This cannot last without provoking the interference of European Powers, of Russia certainly; and when next the Muscovite Doctor shall be called to the bedside of the "sick man," we expect that his death will be close at hand. Anyhow we have already all the elements of another Eastern Question.

**NORTH AMERICAN GRAND GIFT CONCERT.**—We have been requested to introduce to the favorable notice of our readers this scheme, for raising funds for the benefit of two Catholic churches, and Catholic schools, about to be erected and established in Kankakee, Illinois. A few words will suffice to explain the object of, and necessity for this undertaking.

In many parts of the U. States, and especially in those where the Catholic population is small in point of numbers, and poor in respect of worldly possessions, the condition of this population is analogous, but actually far inferior, to that of the Catholic peasantry of Ireland even in those districts where the Souper nuisance is most actively encouraged. Thus is it with the French Canadian who have emigrated to the U. States.—Poverty, the difficulty of finding food for themselves and families during our long, interminable winters, were the prompting causes of this emigration to Southern and more genial climes. Of course, therefore, the French Canadian emigrant in the U. States finds himself, on his first arrival, poor, amidst Protestants, unable therefore to contribute largely or efficiently for the spiritual and moral wants of his children. He is too poor to build and endow a church; too poor to set up, and support schools for the education of his little ones, who are as a natural consequence pounced upon by the *Soupers*; and with promises of food and clothing are bribed into attendance upon the wealthy Protestant schools, wherein their faith and morals are quickly and inevitably corrupted. And even when the snares of the proselytizer are in vain, and his bribes are rejected, the mere absence of all positive Catholic training operates most banefully and ultimately fatally, on the Catholic immigrant and his family.

For it is in the moral, as in the natural order. The garden that is merely neglected, even if no evil seed be sown therein, speedily becomes covered with all kinds of noxious weeds. Its flowers and fruits are the products of arduous and unremitting labor; and if this be suspended for one moment these bright flowers and delicate fruits are choked, and superseded by foul weeds, by the spontaneous and rapid growth of obscene plants. The natural tendency of every garden is to relapse into a savage state; its flowers and fruits are not spontaneous products.

So is it in the Church, and with Catholicity. Faith, Catholic faith, like our most delicate and most costly garden fruits, is, because of man's fall from a state of grace, no natural or spontaneous product of the soil or human heart. It is the result of long, and careful moral culture: it can be preserved only by incessant labor, by unremitting toil, and by constant digging, weeding and pruning. Left to itself, the care of the gardener suspended for one moment, the natural tendency of the human heart is to Protestantism; just as the neglected garden of itself, or spontaneously becomes overrun with weeds, whilst the noblest plants therein quickly degenerate. Pro-

testantism\* in short is the natural product of the uncultivated, neglected human heart, even as briars, and brambles are of the neglected land. It requires no care, no pains, no culture to transform a Catholic into a Protestant, for all the lusts of his flesh, urge him in that direction, prompt him to deny the authority of the Church, and to throw off her yoke. But Catholicity is no natural product of the soil: it is a rich and rare exotic which must ever be watched over, watered and carefully tended lest it degenerate, wither away, and rot. Hence is it that naturally and inevitably, the Catholic transplanted to a strange country, and deprived of that careful culture to which in his native soil he had been accustomed, fast runs to seed, and soon becomes a noisome weed, unprofitable, a pest to himself and to his neighbors. This is the law of growth, and of decay in the moral, as in the physical order.

And to the baneful operation of this law the French Canadian emigrants to the U. States generally, and in Kankakee in particular, are greatly exposed: hence much falling away, much as it were running to seed, great and fearful moral degeneracy, much disease, mortality, and rot; though of course there are many who have, even to this day, nobly resisted the deleterious influences of their peculiar circumstances, and who are the consolation of their Church, and the glory of their native land. But still even these are exposed to the operation of a law of growth and decay; and who shall say how long the strength of their several constitutions shall protect them against its workings! In the view therefore of this danger it behoves their fellow countrymen and coreligionists to furnish them with the means of cultivating, and of keeping alive within them, the gifts of the Holy Ghost, to which alone their escape from a disgraceful apostasy and moral death, has been hitherto owing.

And when we remember that, not content with the natural tendency of the human heart, when if merely left uncultivated to relapse into a state of Protestantism, that is to say of opposition to the Catholic Church: that, not satisfied to wait for the certain effects of the laws of growth and decay above traced—the emissaries of Satan, the *Swaddlers*, are ever busy sowing the bad seed in the Lord's garden, are ever on the alert to break down and root up the choicest plants in His vineyard—we must be convinced how necessary it is for Catholics to exert themselves, ere the evil become too great for remedy. As in a city infected with pestilence, every diseased individual becomes himself a fresh centre of pestilence, which he carries about with him, and which he communicates to the uninfected: so in a Catholic community, if apostasy once break out amongst its members every new apostate becomes a living centre from which infection spreads.

The same motives which urged the fox in the fable that had lost its tail, its chiefest ornament, to try and persuade all its brother foxes to cut off their tails, ever prompt the unhappy apostate from the Catholic Church as towards those who have still preserved their faith and their honor. He is intent above all things, on the cutting off of their tails; and to persuade them to this, he neglects no means, omits no artifice, and leaves no stone unturned. Here then we have forces actively at work to accelerate the moral ruin which, sooner or later, the loss of assiduous moral culture entails upon the Catholic. It is, as if, not satisfied with the law of gravity, in virtue of which the detached stone of itself rolls swiftly down the hill, one were to expend force upon the stone so detached, in order to compel its compliance with the irrepressible law of nature.

Well then! to counteract the operation of this law, to baffle the artifices of the apostate, turned *Souper*, to disinfect and purify the infected city, is the object of the scheme which we to day announce, and which has received the sanction of our own good Bishop, that of the Administrator of the Archbishopric of Quebec, as well as the countenance and approval of many of the Prelates of the Catholic Church in the U. States. Thus then we have indicated its object, and the necessity. We will say but one word as to the means by which that object is to be accomplished.

It is wanted to raise a fund for the building and support of two Catholic churches, and for the Education of Orphan Catholic children: for no more in the United States than in Canada can churches be built, and schools kept open without funds. The means by which this fund is to be raised is a Gift Concert, to be held at Kankakee, Illinois, on the 3rd of December next. The tickets to this Concert are priced at \$1 per single ticket, but clubs may be formed by means of which several tickets to one address may be obtained on cheaper terms. After the Concert, 14,016 tickets valued at \$108,000 will be presented to ticket holders: \$4,000 will be reserved for the Catholic church at Kankakee; \$1,000 for a Catholic church in Chicago, and the balance will be devoted to the education of orphan children.

For particulars apply to M. J. B. Lemoine, Montreal, P. O. Box 835, who will give every information on the subject.

\* We do not say this of Anglicanism or Calvinism, or any form of Protestantism in particular—but of Protestantism, i.e., rebellion against the Catholic Church, in general.

**THE SCHOOL QUESTION.**—A public banquet was given to Mr. Cartier by his friends in Montreal, on Tuesday last week. In returning thanks for the honor done him by the enthusiastic drinking of his health, Mr. Cartier made the following important announcement. We copy from a report in the *Montreal Herald*:—

"On the School Question for Lower Canada, as now under consideration, he said: I will say here with pleasure what I have already had the opportunity to proclaim in Parliament: that the Protestant minority in Lower Canada need not fear the local Parliament of the Confederation. My word is given, and I repeat, nothing will be done of a nature to restrict the privileges, or rights of that minority. I take all Protestants here as witnesses to this statement. The word I have given will be carried out—it is the word of a man of honor. . . . In saying that the Protestants of Canada shall have all possible guarantees, I must say also that the Catholic minority of Upper Canada shall have the same guarantees; and give you also my solemn word—the Catholic minority of Upper Canada will be protected like the Protestant minority of Lower Canada." (The Italics are our own.)

Nothing in the form of a pledge more ample than this can be wished for. Mr. Cartier has given his solemn word of honor that, on the School Question, the Catholic minority of Upper Canada shall have, under Confederation, precisely the "same guarantees" as shall have the Protestant minority of Lower Canada. More we have no right to ask; less we cannot be expected to accept.

Let but these pledges be carried out in their spirit, and to the letter, and M. Cartier will deserve well both of Protestants and of Catholics. And indeed, in so far as Mr. Cartier is concerned we have no reason to doubt that these pledges will be carried out. But Mr. Cartier is not sole master of the position; he has colleagues, Upper Canadian colleagues, whose endorsement is necessary to give these pledges effect. For Lower Canada the pledge of Mr. Cartier is amply sufficient, since Mr. Cartier is a Lower Canadian minister; but we should like much to hear what the Upper Canadian section of the Cabinet has to say upon the matter—and hitherto unfortunately, that section has observed an ominous silence on the subject. At the Ministerial Banquet at Hamilton in Upper Canada, Mr. J. A. Macdonald, who was present, and who has never certainly displayed any personal ill-will towards the claims of Her Majesty's Catholic subjects in his section of the Province, gave no hint that it was the intention of the Cabinet of which he is a member, to secure for the Catholic minority of Upper Canada, under Confederation, and on the School Question, precisely "the same guarantees" as those which Mr. Cartier has pledged himself to procure for the Protestant minority of Lower Canada, under the same circumstance, and on the same important question of Education.

This reticence is ominous; nor is this all. We know from past experience, and from their present declarations, that the so-called Liberal party in Upper Canada are as averse as ever to Catholic claims; and that such claims will never be conceded without strenuous opposition from the party of which Mr. George Brown is the representative. The *Toronto Leader* also, a Ministerial journal, gives us no reasons to hope that a change for the better has taken place in the opinions of the party that it represents; and therefore, though we would not suspect, even Mr. Cartier of any intention to deceive, we may be permitted to express our fears that, with the best intentions in the world, he has promised more on the Upper Canadian School Question than he will be able easily to perform.

And if such be the case, and if he be destined to encounter opposition from his Upper Canadian colleagues on the Upper Canada School Question, and with regard to the promised guarantees to the Catholic minority in their section of the Province, it is our obvious duty and interest to strengthen his hands, and to tender to him our best support.

**THE FENIAN CONVICTS.**—The sentences pronounced on the Fenian prisoners in Toronto have provoked great excitement in the United States; and by their violence, and ill-advised threats, the journals of that country are doing all in their power to oblige the Canadian Executive to enforce the law against men whom we would gladly see reprieved. Mr. Seward also has officially interfered; and not content with demanding a copy of the record of the trial, conviction, and condemnation of the prisoners under sentence of death, he tenders to the Canadian Government his advice to remit that sentence, upon the ground, firstly, that their offence was a political offence; and secondly, that the United States has condoned, or rather tolerated and encouraged, the offences against its neutrality laws of which its own citizens were guilty, in organising an attack upon Canada. Incredible as this may seem, it is a fact. Here are the concluding words of Mr. Seward's letter to Sir Frederick Bruce:—

"I am very sure that you will find these recommendations of a policy of clemency and forgiveness . . . are in harmony with the proceeding which this government has thought it wise, and prudent to pursue in regard to the violation of its own

neutrality laws which have been invoked in those (Fenian) aggressions."

This last plea would be more effectual could Mr. Seward urge that his Government was as prompt to condone offences against its own neutrality laws when committed on its Mexican frontier, as it was to condone similar offences on its Canadian frontier; and the plea that the offences of the raiders, because "political," should be condoned by the Canadian Executive cannot be consistently urged by the Government which hung Beale for a "political" offence, and which actually inflicts on Mr. Jeff. Davis the punishment of rigorous and long protracted imprisonment, without daring to bring him to trial.

Not on these grounds can a remission of the sentence of death on the unhappy men in Toronto be asked for: but on the grounds that the security of life and property in Canada does not demand its execution. We believe that nine out of every ten men in this Province would be well pleased to see the unhappy men spared, if this leniency can be extended to them with due regard to the national honor, and the protection of our frontier; and we do trust, that the very ill-advised friends of the prisoners will refrain from throwing such obstacles in the way of leniency, as may compel our Executive to adopt a policy of rigor.

**FENIAN TRIALS.**—On Saturday the Rev. D. F. Jumsden, an Episcopalian minister by profession, but suspended for his habitual drunkenness, was put to the bar charged with complicity in the raid of June last. The evidence was conflicting. For the Crown it was sworn that the prisoner was amongst the Fenians, exercising influence over them, and calling himself chaplain to a man named Starr. On the other side it was deposed that the prisoner, though ever addicted to whiskey, was anti-Fenian in his sentiments, and that he exerted his influence against the raiders. Dr. Cox, Protestant Bishop of Buffalo, identified him as one who, by his intemperance, had rendered himself subject to dismissal from the church to which he belonged. The Jury after a consultation of two hours brought in a verdict of "Not Guilty."

**CITY AND DISTRICT SAVINGS BANK.**

We have much pleasure in informing our readers that Mr. H. Teulon, long and favorably known as manager of the Montreal branch of Messrs. D. & J. Sadler's business in this province, has been appointed Paying Teller in the City and District Savings Bank of this city.—We congratulate the Directors on the very judicious and popular selection which they have made, as Mr. Teulon is a gentleman in every way qualified to fill the important trust to which he has been appointed. This appointment will we are sure give very general satisfaction, especially among our friends of St. Patrick's Church, in the Choir of which Mr. Teulon has so long served the Congregation.

Whatever indifference the Washington Government may have manifested to the enforcement of their neutrality laws in the case of this Province, it cannot be denied that in the case of Mexico they are prompt to recognise and to enforce the obligations which these laws impose upon them. They do not wait until those laws shall have been long, repeatedly, and ostentatiously violated, before they speak out, but anticipated, as it were, the threatened violation of the law, by vigorous action. We copy from a proclamation just issued by General Sheridan, and addressed to the Commander of the United States troops in Texas:—

"You will therefore warn all adherents of any party or pretended government in Mexico or State of Tamaulipas, that they will not be permitted to violate the neutrality laws between the Liberal Government of Mexico and the United States; and also that they will not be allowed to remain in our territory and receive the protection of our flag, in order to complete their machinations for the violation of our neutrality laws."

Had the United States Government but acted towards Canada, as it has acted towards Mexico; could it even now but understand that its moral obligations on its northern or Canadian frontier are identical with those which it recognises on its Southern or Mexican frontier, there would have been no Fenian raids; neither would there be a party in the United States at this hour openly, and actively, with the cognisance, and implied sanction of the United States authorities, carrying on in the United States territory, and under the protection of the United States flag, their machinations for the violation of the United States neutrality laws. General Sheridan's Proclamation shows clearly that the U. States Government both knows what its duties are, and is able to enforce them; whilst its tacit encouragement of Fenianism for these many years past shows quite as plainly, that it can be conveniently blind as to its duties, and remiss in enforcing its own laws, when the occasion suits.

A gentleman who had taken some pains to obtain information, says that there are not less than fifty thousand French Canadian men and women—at work in mechanical and manufacturing establishments in Eastern and Central Massachusetts. They are generally steady and prudent. The larger portion of them are young and unmarried, and very few of them are regular attendants at church.