CATHOLIC CHRONICLE. PRINTED AND PUBLISHED EVERY FRIDAY At No. 223, Notre Dame Street, by

J. GILLIES. G. E. CLERK, Editor.

TERMS YEARLY IN ADVANCE: To all country subscribers, Two Dollars. If the subscription is not renewed at the expiration of the year then, in case the paper be continued, the

terms shall be Two Dollars and a-half. To all subscribers whose papers are delivered by carriers, Two Dollars and a-half, in advance; and if not renewed at the end of the year, then, if we continue sending the paper, the subscription shall be Three Dollars.

The TRUE WITNESS can be had at the News Depots. Single copy 3d.

We beg to remind our Correspondents that no

letters will be taken out of the Post-Office, unless pre-

MONTREAL, FRIDAY, OCTOBER 28.

ECCLESIASTICAL CALENDAR. остовев-1864.

Friday, 28-SS. Simon and Jude A.P. Saturday, 29 - Of Imm. Conc. Sunday, 30-Twenty-Fourth after Pentecost. Monday, 31-Fast--Vigil of All Saints. NOVEMBER-1864.

Tuesday, 1-All Saint's Day-FEAST, OBL. Wednesday, 2-All Soul's Day. The "Forty Hours" Adoration of the Blessed Sacrament will commence as follows :-Friday, 28-St. James L'Achigan. Sunday, 30 - Mount St. Mary, Montreal. Tuesday, Nov. 1—Church of Coteau St. Louis. Thursday, 3-St. Raphael, Isle Bizard.

NEWS OF THE WEEK

The late Convention of September 15th, between Louis Napoleon and Victor Emmanuel is now given in its integrity to the world, though there may of course be "secret articles" which it is not yet deemed prudent to divulge. It is of little consequence however how the document in question is worded, since from the exultant or jubilant tone in which it has been received by the Liberal or anti-Catholic party in Europe, we may feel certain that its spirit in hostile to the Holy Father, and that the tempest is shortly about to burst on the barque of Peter with redoubled fury. We know however who is at the helm, and we can calmly await the result. The Lord who for nigh two thousand years has marvellously upheld His Vicar on earth will not desert him now, or withdraw His assistance. We have but to pray, and possess our souls in patience, and ere long it will be given to us to see the triumph of our Pope, and the accomplishment of the promise that his enemies shall be made his footstool.

The Northern papers boast of a victory gained by Sheridan, but the details are vague and inconsistent. The truth seems to be that having in the earlier part of the fight got the worst of it from the Confederates, Sheridan ultimately recovered his lost ground, and saved himself from a disastrous defeat.

Much excitement has been occasioned by a raid on the Banks at St. Albans by a party, said to be commissioned by the Confederate Government, and who made Canada the base of their operations. We are happy to say that our Government have acted with praiseworthy alacrity and determination in enforcing the neutrality of British territory. Orders were at once issued to the police and military authorities, in consequence of which many of the raiders who had escaped with their booty to Canada, have been arrested.

What our government will do with the St. Alban raiders whom it has arrested, and who are actually prisoners in the hands of the British authorities is a very delicate question, fraught with interest, and seriously affecting our relations with the Federal Government. The latter will probably demand their extradition, as robbers and brigands, under the provisions of the Ashburton Treaty: can the British government comply with this request if it be formally made?

It is confidently asserted that the prisoners hold a commission from the Confederate government; and if so they must be treated as belligerents, since both the Federal and the British governments have formally recognised the belligerent capacity of the South. As a belligerent, the government of Pres. Davis has as much right to order a raid upon St. Albans, as had Gen. Grant to order the laying waste of the Shenandoah valley. As simply the commissioned servants of a recognised belligerent, the St. Alban raiders. have as much right to claim the protection of the British flag, as would have Generals Lee and Beauregard were the fortune of war to compel the latter to seek refuge in Canada.

But it will be urged that these prisoners, these St. Alban raiders, were not in uniform as soldiers. True, but this constitutes not a civil, but a purely military offence, one not contemplated in the Ashburton Treaty. Had they been caught in plain clothes within the Federal Lines, the Federal military authorities would have been justified in hanging them as spies: but they cannot demand upon these grounds the extradition of the prisoners as criminals, or offenders against civil

But again it may be urged that they made of our readers.

Canada the base of their operations. This has yet to be proved; but admitting that such was the case, it would constitute an offence not against Abe Lincoln, but against Queen Victoria; it would involve a breach of the British municipal law, not of the law of the Northern States. If it be proved that the prisoners have violated British neutrality, by all means let them be punished, but by British authorties, and in virtue of British law which they have violated. Our authorities are bound to enforce the observance of British neutrality on both belligerents, and to compel British soil to be respected. But we do not see from the facts before us, how they can consent to deliver up to one belligerent, the duly commissioned officers and soldiers of the other, even though it may appear that the servants of the latter have been guilty of offences against military law-a case not provided for, or contemplated by the Asburton Treaty.

The Conference has continued its sittings, and its deliberations at Quebec during the past week, but with closed doors, so that nothing positively official has transpired. The Globe, as organ of the President of the Council, professes to be in the secret, and issues daily bulletins of the progress made. According to this authority-which our readers will accept for what it is worththe following are the results arrived at:

The Executive of the Central Government is to consist of a Governor General named by the Crown, assisted by a body of Ministers: the Executive of the local or municipal governments to consist of lieutenant governors nominated by the head of the central government, with the advice of his Ministers.

The Legislative branch of the central government is to consist of an Upper House composed of 76 members named by the Crown for life: of these 76 members, 24 will be assigned to Upper, and 24 to Lower Canada; to New Brunswick and Nova Scotia 10 a-piece; with 4 to P. E. Island, and the same number to Newfoundland.

The Lower House to be based on the principle of Representation by Population, and to be regulated by a decennial census. It is to consist of 194 members, thus apportioned :- Upper Canada, 82-Lower Canada, 65-Nova Scotia. 19-New Brunswick, 15-Newfoundland, S-P. E. Island, 5. The constitution of the local or municipal legislatures to be determined by the existing Parliaments.

Discarding all questions as to the credibility of the Globe, it is evident that in the plan of constitution by it sketched out, there is not the most remote resemblance to a Federal form of government, and that under it not a vestige would remain of State autonomy, or the slightest guarantee for the peculiar interests of Lower Canada. The local governments would practically be of less consequence, and more dependent upon the central government, than are any of our actually existing municipalities, since they at least enjoy the delegated power of electing their own chiefs, or mayors; whilst the chiefs or heutenant governors of the other would be appointed by the central executive, nominally, but virtually by the majority for the time being of the central legislature-in which Lower Canada on every occasion when her interests as a Cathelic country were at stake, would be outvoted by a majority of at least two to one. We have always opposed representation by population under our existing legislative union with U. Canada, as unjust and ruinous to Lower Canada: but as of two evils we should always select the less, so would we prefer the original Clear-Grit scheme for swamping Lower Canada, and for putting down Popery, to that which the Globe now announce to us as the scheme adopted by the Conference at Quebec.

What part our Lower Canadian Ministers have taken or will take in this business we know not, and cannot guess, but we do still hope that they will never sanction such a scheme as that which we have copied from the Globe. For their own sake, for the sake of the country which has so generously trusted in them, we do hope and pray that they will indignantly repudiate all complicity therein. Their enemies, amongst whom the TRUE WITNESS has no desire, or claim to be numbered-could not wish for thein a worse fate than that reprobation and ignominous immortality which would deservedly be the lot of all Catholics and French Canadians who should take any part in imposing upon their country the scheme of constitution as announced in the Toronto Globe. If Lower Canada must perish; if it be doomed as the Liberals boast. that French Canadians "be improved off the earth:" and if Canadian Popery is to be put down as a nuisance-let us at least endeavor to fall with honor, and in such a manner as to force the respect even of our enemies.

On our second page will be found a most excellent appreciation of the merits of the proposed Union of the British N. American Provinces from the St. John's, N.B., Freeman, whose editor, a Catholic gentleman enjoys a high and well-deserved reputation amongst the public writers of North America. We commend his remarks

mission has been countersigned by Cardinal Bar- he addresses. nabo of the Propaganda-to collect funds throughout North America for the Catholic University, is now in Montreal, where the object of his mission has been approved of by his Lordship the Bishop, and was announced on Sunday last from the pulpit of St. Patrick's Church.

The Rev. M. Beausang proposes calling upon those in this City who are likely to take an interest in his great work; and in all probability he will with the assistance of others, deliver a course of lectures upon the subject, of which due notice will be given to our readers.

On Sunday last the mission with which the Rev. Mr. Beausang is charged was recommended to the faithful in the following terms :-

"We are authorised by His Lordship the Bishop of Montreal to announce to you that the Rev. Mr. Beausang, deputed by the Archbishops and Bishops of Ireland, and other members of the Catholic University of Ireland, will deliver a lecture--of which particulars as to time and place will be duly given -- on the subject. The subject treated of in this lecture. and those that may follow it, being essentially Catholic, since it has deserved the favorable notice of Cardinal Barnabo, Prefect of the Sacred Congregation of the Propaganda, we deem it our duty to invite from this pulpit all to attend who love our Holy Church.

"We trust that the City of Montreal, always so zealous in the cause of the great works of religions will honor herself by taking her proper position amongst the other large cities which have already hastened to testify their sympathy for the great Institution in question, founded with the view of maintaining the Faith in Ireland. Already have we seen the flowing of the stream of charity from all parts of the world to aid Ireland in this great work. It cannot therefore be doubted that Montreal will follow so noble an example; and we are led to believe that the Rev. M. Beausang, will find here, as he has found elsewhere, abundant contributions for the Catholic University of Dublin, which by so many, and strong titles dezerves our warmest sympathies."

The following letter on the same subject has been addressed to the Very Rev Superior of the Seminary, by the Bishop of Montreal:-

"Sir,-This is to inform you that the mission of the bearer M. Beausang deserves our warmest sympathies, and that by all means in our power we ought to help him in the accomplishment of it. The highly honorable documents of which he is the bearer will more fully explain the business. I beg of you to put him in communication with those who can introduce him to benevolent citizens to whom God has granted wealth in order that they may encourage all that is good and beautiful in this world. I am, M. le Superieur, your very humble servant,

† Ig. Bishop of Montreal. REV. M. GRANET, V.G.

Superior of the Seminary.

We are also authorised to state that a committee of gentlemen interested in the good work is about to be named, and that this Committee will be under the especial patronage of His Lordship the Bishop of Montreal and his Clergy : of the Very Reverend the Superior of the Semipary of St. Sulpice, and of the Rev. Jesuit Fathers. Under such auspices, and with such recommendations the Rev. M. Beausang will no doubt be able to bring his important mission to a happy issue, honorable to the Catholics of Montreal, profitable to the cause of our holy religion throughout the world.

WHAT IS FEDERATION?—Wherein consists the essential difference between a Federal and a Legislative or Incorporating Union? Every body now-a-days has the words "Federation" and "Federal Principles" on his lips; how few they are who care to define their words, or who even attach any definite meaning to the terms they employ. And yet above all things, in political, as in religious controversy, a clear sharp definition of all terms employed is the one thing needful, without which there can be no end of controversy.

That there is a difference between a Federal and a Legislative Union is universally admitted, but wherein this difference consists, no one of our public men will condescend to explain. And vet it was, it is, incumbent on them to do so, since it is evident that in the great questions presented to our consideration, details are of secondary, very secondary importance; and that the principle, the formative or essential principle, upon which the proposed "constitutional changes" are to be based is of paramount importance. The political and social future of British North America depends, in so far as anything can be said to depend upon man, on the principles by which their relations to one another are regulated, and on which their Union is based. The mere details are, we repeat, of very secondary importance.

For upon the principles, not upon the details, will it depend whether the Union be essentially a Federal, or a Legislative and Incorporating Union. In this matter there can be no question of more or less, of the one principle or of the other; for a Federal Union differs from a Legislative Union, not in degree, but in kind .-They differ essentially and formally, not merely accidentally : in their case therefore any eclectic treatment is impossible, for the one is not

CATHOLIC UNIVERSITY OF IRELAND .- The of the two-the Federal and the Incorporating Rev. Mr. Beausang of the diocess of Ross, com- principles-betrays either his own ignorance, or missioned by the Irish Hierarchy-and whose his contempt for the intelligence of those whom

There are of course accidental resemblances between a Federal, and a Legislative or Incorporating, Union. In both, there will be a " central government" and some kind of " lecal" or municipal bodies charged with the exercise of local or municipal functions. But the formal or essential difference between one kind of Union and the other is not thereby affected. That difference consists, not in the existence of "central" and "local" or municipal governments; neither does it at all consist in the extent of the functions by those governments severally exercised-for we can conceive a Legislative or Incorporating Union, with very important and extensive functions delegated to the local or municipal governments; and we can conceive also a Federal Union with very extended functions delegated to the central government, and with only very restricted functions reserved to the several local governments. We must look elsewhere, therefore, for the essential or formal difference between a Federal and a Legislative Union.

In the last analysis that difference will be found to consist essentially in the relative positions of the said central and local governments not at all in the extent, but in the origin, of the functions by them severally exercised. -Wherever the local governments hold from, and exercise functions defined, and delegated by a central government, the Union betwirt the said central and local governments-no matter what, or how extensive may be the functions of the latter-is essentially or formally, a Legislative or Incorporating Union. Wherever, on the contrary, the "local" governments form the delegating power, and where by them the functions of the central government are defined and limited, there but there only, no matter what the nature or the extent of the functions delegated to the said central government, does there exist a Federation or Federal Union. Between the latter and a Legislative Union there is the same essential difference as there is between the pinding together of a number of metal bars, each bar retaining its distinctive form and structure and the fusing together of these same bars into one homogeneous mass and new metallic compound. Thus the fusion or Incorporating Union of the Kingdoms of England and Scotland produced, not the "United Kingdoms of England and Scotland," bat a new political compound known in history as Great Britain. The binding together, or Federation of the several component parts of the North American Republic. gave us simply the "United States."

Simple as these things may appear-indeed they are truisms self-evident to the dullest intellect-we are induced to insist upon them by the reckless dishonesty, or gross ignorance, of some of our contemporaries, who write and argue as if in the delegation by a central government, of certain defined and limited functions, to dependent local or municipal governments, was to be found the essential principle of Federation -instead of the very destruction or denial of that principle. Thus the Toronto Globe, the organ of the President of the Council, in its issue of the 15th instant, hesitates not to betray either its profound ignorance of what constitutes the very essence of Federal Government, or its profound contempt for the intelligence of those whom it addresses:-

" Federation is, in a large degree, but an extension of our political system, and is sustained by precisely the same reasoning as are municipal institutions. It would be very absurd for Parliament to take upon itself the management of the municipal affairs of the various cities, towns and townships of the country. In one city, one kind of by-laws and regulations is preferred; in another something else suits better. There can be no harm but much advantage in allowing each municipality to choose for itself, and in place of attempting to regulate the municipal affairs of the country, Parliament deputes that task to the municipalities. There is surely nobody to object to that—nobody to pretend that the municipalities of the country would be better off if they got their bylaws ready-made from Quebec. Why should we fear to extend a sound principle? Why should we fear to do for Upper Canada what we have done for every municipal corporation in it? If Parliament can safely depute the local affairs of the towns and cities to local care, surely a whole Province can be similarly trusted. Surely we can safely put into our constitution provisions which will, as regards the separate Provinces, correspond to the Municipal Act upon our statute book."

Certainly you can do this, but the result of your political cookery will be, not "Federation"; or a Federal Union, but simply a Legislative or Incorporating Union. So no doubt you can boil oatmeal in water, stirring with a stick or spoon, and adding thereunto salt ad libitum, but the result will be, not turtle-soup, but simply oatmeal porridge; and we see not why you should call it by the former name, unless you have a preconceived design to impose upon us. We have indeed heard of a poor lunatic kept on low diet in an asylum, who labored under the delusion that he was a great potentate faring sumptuously every day. One thing only troubled him, which in confidence he imparted to his visitors, that all his viands, no matter how rich or costly, had some how or other a taste, or soupeon of oatmeal, about them. We think the people of Canada will be better fitted for a lunaupon the subject of Union to the careful perusal only contrary to, but contradictory of the other; tic asylum than was this poor idiot, should they and he who prates about a possible combination accept as Federation, or as containing the der, and "turn about is fair play."

Federal principle, the mess which Mr. George-Brown sets before them.

Against that mess itself we are not at present arguing, but only against the folly or dishonesty of serving it up as Federation. It may be good wholesome political diet enough in its way, even as is the poor creature catmeal porridge; but were the latter offered to us as turtle-soup, or as plum-pudding our palates would revolt-as happened with the lunatic-at the attempted imposture. All we insist upon is, that Mr. George Brown call things by their right names, and that he attempt not to foist upon us his political wares under false pretences. In the words of the Canadien by us quoted last week, we would beg of Mr. George Brown and all others who dream of imposing on us a Legislative Union under the name of Federation, " to spare us their

THE CHURCH AND TRADITION .- In one of our evangelical exchanges we find what the editor calls a " Stirring Appeal" from the English Churchman, to the adherents of the Anglican sect on the subject of the recent decision of the Judicial Committee of the Privy Council. According to this decision, as our readers will remember, it is perfectly lawful for a gentleman holding an appointment as minister in the Church of England as by Law Established to teach, that though the book vulgarly called "the bible" contains the "Word of God," all that it contains is not necessarily the "Word of God," and may, probably does, partake of human error; and secondly that the punishment of the wicked is not necessarily everlasting. This judgment, to men who recognise no hving authority to determine what portions of the bible are inspired, to distinguish or separate human error from the Word of God, is tantamount to a repudiation of the Bible altogether: for if one man is at liberty to reject one passage, another man another passage, it is evident that betwixt them they may repudiate the entire book, without any one of them having forfeited his legal standing ground as minister or teacher in the Anglican Church. Hereupon our evangelical friend breaks out; calling upon his brethren to make a determined stand against German neology and Popery:-

" Vacillation, want of union, infirmity of purpose and timidity, in the ranks of those who profess to be determined to hold by the unfaltering teachings of the Church, and the tradition of nearly two thousand years with regard to the Divine authority of Holy Scripture, and the everlasting doom of the reprobrate, ought not to hold out incentives to a boastful attitude and anticipations of coming triumph to our

What does the man mean by this appeal?-"Teachings of the Church! traditions of nearly two thousand years!" Why what are these worth on Protestant principles? or how can they establish the "Divine authority" of a book whose inspiration is the one thing in question, and whose right to be called " Holy" in any special degree, is the one matter in dispute ?-If the "teachings of the Church," if "tradition" can solve this question, and settle this dispute, then "the Church" must be an infallible authority in the religious and supernatural order -then "tradition" must be one at all events, of the channels by which the stream of revealed truth is conveyed from generation to generation. But to admit this is Popery; and the Churchman can make good his position against German neology, only by appealing to principles which lead direct to Rome. Either the Church is everything, the all-sufficient guide and teacher-or she is nothing. If we should accept her teachings on any one point, we are bound to accept them on all; and if on any one noint we have the right to question the truth of her teachings, then upon no one point are those teachings of more dogmatic value than are the lucubrations of the Times, or the weekly facetia of the London Punch.

Does it not show to what a pass Protestant upholders of Christian supernaturalism are reduced, when we thus see them appealing to the "teachings of the Church," and "traditions of nearly two thousand years," as their last resource against modern rationalism. They base their religion on the "Bible;" their "Bible" they base on the "teachings of the Church;" but on what do they base those teachings?

The Montreal Herald of the 17th instant

"We never felt nor manifested apprehensions of practical injustice from our French Canadian felowcountrymen, though we could never see why, is the Globs used to put it, three of them should hive as much influence in Parliament as five of theother race in Upper Canada."

The Herald is surely dull of vision. We at all events can see a reason, most excellent, indeed logically and morally incontrovertible why, to-day, three French Canadians of Lowe Canada should have as much political, or Parlamentary, influence as five Upper Canadians, in that the latter, when they were in a minority ratified and established the principle, that three of themselves should have as much influence in Parliament as five of the other race, in Lower Canada. What is sauce for the goose is sauce for heigan-