

The True Witness.

AND
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MONTREAL, FRIDAY, DEC. 7, 1860.

Mr. Gillies, of the TRUE WITNESS, is
now on a collecting tour throughout Upper Ca-
nada, and will visit all our subscribers who are in
arrears. We trust that he may be well received,
and that, in consequence, we shall not be com-
pelled to adopt other measures for procuring the
payment of our long outstanding accounts.

The Editor of the TRUE WITNESS throws
himself upon the indulgence of his readers, and
trusts they will attribute any short comings in the
present number to indisposition under which he
is laboring.

NEWS OF THE WEEK.

No important change in the relative positions
of the contending parties in the Italian Peninsula
worth recording, has occurred since our last.—
Francis II. still holds out at Gaeta, but Victor
Emmanuel is *de facto* King of Italy, with the
exception of Rome and the small tract of coun-
try in its immediate vicinity, and of which the
French troops are in occupation. The conquest
of Naples has been an easy task, but the adminis-
tration of its government threatens to prove far
more difficult, and will tax the abilities of Victor
Emmanuel and Cavour to their utmost extent.—
The Neapolitans are not an easy people to go-
vern, and are not naturally amenable to the rule
of the foreigner. Joseph Bonaparte tried it and
failed signally; Murat tried it with not much
better success; and Victor Emmanuel is destined
to display in his own person a third failure.—
Already strong symptoms of dissatisfaction with
his Government are admitted to have manifested
themselves amongst the Mountaineers of Cala-
bria and the Sicilians.

The breach between the French Emperor and
the Pope is daily widening. Louis Napoleon is
now said premeditating the establishment of an
independent Gallican Church. Dogma he will
not attempt to touch at the present, but will con-
tent himself with substituting, if possible, an Im-
perial for a Papal supremacy. He has the ex-
ample of Henry VIII. of England before his
eyes; but he does not enjoy the advantages
which bluff King Harry possessed for carrying
his project into execution. The English mon-
arch enlisted the sympathies of the aristocracy,
the landed gentry, and their courtiers by the
prospects held out to them of the plunder of
the Church lands. Louis Napoleon has no such
inducements to offer—the Church in France hav-
ing been already effectually plundered by the
Liberals of 1789. It is not therefore probable
that he will be able to command the sympathies
of any very considerable or influential portion of
his Catholic subjects in his projected usurpation
of an ecclesiastical headship. The French Epis-
copacy are sound, and amongst them traitors to
the cause of Christ can hardly be looked for;—
neither can the inferior clergy retain any very
favorable reminiscences of the fate of their Order
under the Civil Constitution which the first Re-
volution imposed upon them.

The foreign policy of England has isolated her
in Europe, and left her without an ally on the
Continent. The memory of the Crimean War still
ranks in the heart of the Russian; the social
relations between Great Britain and Prussia are
decidedly hostile; Austria naturally looks upon
England as accessory to the convulsions which
have despoiled her of the fairest portion of her
Italian provinces; whilst the Volunteer arma-
ments, and the question of National Defences
discussed in Parliament and by the Press, are
significantly illustrative of the meaning of the
entente cordiale between the latter and France.
Thus left without an Ally on whom to rely in
case of a war, the people of England cast long-
ing eyes towards this side of the Atlantic, and
seem to place their hopes of effectual assistance
against their enemies in the Old World upon
winning back the alienated affections of their
cousins in the New. Upon this hypothesis can
we account for the altered tone of the London
Times and the British press generally towards
the people of the United States. Their columns
now teem with the expressions of enthusiastic
admiration for their political and domestic insti-
tutions; and the late visit of the Prince of Wales
is interpreted as an act of deep political signifi-
cance, destined to inaugurate the new era of a
British American alliance.

THE EXTRADITION CASE.—The plain facts
of the case, in so far as we have been able to
gather them from the several conflicting ver-
sions, are these:—

Jones, or Anderson, is the name of a fu-
gitive slave whose surrender has been demanded by
the American government as a criminal escaped
from justice under the following circumstances.
Some time in the month of September 1853 this
Jones, running away from his master, was met by
a man of the name of Briggs who, according to
the laws of Missouri, called upon the black man
to produce his pass, the slave being more than
twenty miles from his master's plantation. Jones,
the black man, could produce no pass, whereupon
Briggs arrested him in the name of the law
as a fugitive slave. Jones made off and Briggs
shouted to some other negroes, who were near
at hand, to stop the runaway, he himself joining
in the pursuit. After a short chase, Briggs
managed to head the runaway near a fence and
commanded him to stop, menacing him at the
same time with a stick which he had in his hand.
Jones, drawing a knife, declared his determina-
tion to repel force by force, and struck at Briggs
with the knife. Up to this point, the conduct
of the runaway slave is entitled to all our sym-
pathies as freemen, but unfortunately, at this
juncture, the event occurred which has given
rise to the present complication.

Briggs, seeing the determined attitude of the
slave, betook himself to flight, and from being the
pursuer became the pursued. Jones ran after
him, knife in hand, and overtaking him when
entangled in some bushes and endeavoring to
scramble over the fence, dealt him one or more
mortal blows and then continued his course to-
wards Canada where he has resided to the pre-
sent date.

Had Jones killed Briggs whilst the latter was
attempting to stop his flight, the question to
surrender Jones as a murderer could not be en-
tertained for one moment. But Jones did more
than this; not content with repelling his pursuer,
he chased the latter whilst in his turn endeavor-
ing to escape, an action which certainly did not
tend to facilitate his escape from slavery or to hasten
his exodus from the land of bondage. Accord-
ing to the strict letter of the law, it may
therefore be argued that Jones was guilty of a
felony, seeing that he employed violence alto-
gether unnecessary to enable him to accomplish
his morally legitimate object of effecting his es-
cape from a state of slavery.

It would therefore appear that the case is not
so simple as some of our contemporaries have
described it to be, and that the authorities of
Canada have good reason for studying the ques-
tion carefully in all its bearings before coming
to a decision either to liberate the claim to run
away or to give him up to the American authori-
ties. As freemen our sympathies are necessari-
ly with Jones, but whether his killing of Briggs
was felonious or not is a question for lawyers to
decide, and upon which our sympathies are un-
trustworthy guides.

The case has been argued by counsel before
the judges under a writ of *habeas corpus* during
the last week, and the decision had not been
rendered up to the time of going to press. The
general opinion seems to be that the demand of
the American Government will not be complied
with, as certainly the case of the extradition of
fugitive slaves taking shelter in her Majesty's
dominions and under the British flag was not
contemplated by the framers of the Ashburton
treaty.

The *Western Banner* misconceives us, when
it represents that "the welfare of the Catholic
Church in British America is indissolubly con-
nected with the application of monarchical, as
distinguished from republican principles to the
Canadian Provinces." Our argument was this:
that the maintenance of an existing Imperial
connection, was eminently favorable, not indis-
pensably necessary, to the Church in this por-
tion of the world. We do not believe that the
welfare of God's Kingdom is "indissolubly con-
nected" with any form of secular Government,
though we do believe that some forms are more
favorable to it than others; and it is for this reason
that we would maintain the existing political
order in Canada, as one under which the Church
thrives, and her children enjoy a full measure of
religious liberty.

We argued too, in the article referred to by
the *Western Banner*, that Catholics of Canada
should be loyal to the British Government, from
motives of gratitude, seeing that on the whole
they have been fairly treated by the Imperial Go-
vernment; from motives of interest, seeing that
the avowed object of the "Clear Grit" in seek-
ing to establish a quasi independence of that Go-
vernment, by Federation, or a complete inde-
pendence by means of Annexation is, to throw
off what they complain of as the Pope's yoke,
and to establish "Protestant Ascendancy;" and
we argued lastly that Catholics should be loyal
from conscientious motives, because children of
a Church which enjoins loyalty to the legitimate
political orders, as a duty which is the corollary
of their duty towards God. We repudiate the
doctrine of the right of people to change their
government at pleasure, or without sufficient

cause from the misgovernment of their rulers.
That cause does not exist in Canada, and to the
Catholics of Canada therefore, we conclude, it is
not permitted to seek the overthrow of that po-
litical order under which it has pleased God to
place them. In this sense we oppose the revo-
lutionary party of the "Clear Grits," and their
admirer the *Western Banner*; but we by no
means pretend that there is any "necessary con-
nection between Canadian Catholicity and Cana-
dian monarchy."

On Saturday next, the feast of the Immacu-
late Conception, will take place, in the Cath-
edral Church of this city, the inauguration of a
splendid picture of the Blessed Virgin. This
picture was ordered to commemorate the solemn
definition by Pius IX. of the dogma of the Im-
maculate Conception. All the parishes, col-
leges and religious communities of the diocese
have contributed towards the expenses of this
magnificent picture, and their names are contain-
ed in the frame, which is remarkably beautiful.—
The ceremony will take place at 3½ p.m.

WHAT WILL THEY SAY IN ENGLAND?

"Among the clerical converts have been such men
as Manning, &c., and most of the clergymen now pas-
tors of churches in England; also most of the hier-
archy of England and Scotland!"—(October Num-
ber of *Brownson*, p. 455.)

If we, as an English Priest, somewhat in-
timidated by English Catholic affairs, may be
allowed to offer a few plain words of advice to
the writer of the above, under the signature of
"J. H.," in the October number of *Brownson's*
Review, we would in all pity and commiseration
recommend him never again to attempt to bolster
up false propositions with pretended references to
English Catholic statistics. It may be very well
for American ignorance of Catholic affairs in En-
gland to be told that *most of the hierarchy of En-
gland and Scotland are converts*; but in England such
an assertion will only serve to excite disgust at the
presumptuous ignorance of the writer, and dis-
trust in the publicist who could allow false pro-
positions, bolstered up by such palpable false-
hoods, admittance into his pages. On entering
on our missionary labours in Canada, we met
with a similar instance of utter ignorance of
English Catholic affairs, which, although it did
not astonish us in a poor ignorant woman, is cer-
tainly somewhat more than astonishing in one
aspiring to dogmatise for the whole Catholic
clergy and laity of the Northern New World.—
A poor Irishwoman being told that "their new
Priest" was an Englishman, exclaimed, "Troth,
then, the Bishop might have sent us a *Catholic*
Priest and not a *Protestant Parson*." The
poor woman in her simplicity could not believe
that an Englishman could be a Catholic, much
less a *Priest*. The ignorance of the writer of
"so much that is judicious" (vide note by Editor
of *Review* to said article) in *Brownson*, when
he asserts that most of the Catholic hierarchy
are converts, is perfectly analogous to that of
the poor woman. As a fellow-colleague of the
majority of the late and present English Catholic
Hierarchy, we can affirm not only that they are
not converts, but that probably not one dross of
Protestant blood flows in their veins—their an-
cestors from the time of King Hal's blessed Re-
formation never having left the true Faith.—
Nay, more; we doubt—but we are speaking
off the book, for we have not a Catholic Direc-
tory at hand for reference)—whether there is at
the present moment one member of the Catholic
Hierarchy a convert; of this, however, we are
certain, that if there is any, there are not more
than two or three at the most. Had J. H.,
through a conscientious fear of uttering what are
false, taken the trouble to inform himself upon
this point before he endeavoured to prove false
propositions by equally false assertions, he would
have discovered some remarkable facts with re-
gard to the Catholic Hierarchy of England. In
the first place, he would have found that a great
proportion of them, including Cardinal Wiseman,
Archbishop Errington, Drs. Grant, Briggs, Ho-
garth, Turner, and Goss, were educated from
about the age of 14 years to that of 24 at the
celebrated Catholic College of Ushaw (St.
Cuthbert's), in the North of England; whilst in
the second place, he would have found that
Archbishop Errington, Bishops Briggs, Hogarth,
Turner, Goss, and Roskell were sons of Lanca-
shire and Yorkshire yeomen, whose ancestors
had never renounced the faith. How far these
things are compatible with the assertion of the
majority being converts, we leave J. H. to con-
sider, but would respectfully advise him before
he again ventures to dogmatise "a la *Brown-
son*," and to support those dogmata by reference
to the Catholic Church in England, to make
himself somewhat more acquainted with English
Catholic affairs.

SACERDOS.

"If your Church opposes despotism why does she
sustain absolutism in the immediate temporal go-
vernment of her Spiritual Chief? If she favors free
institutions, why does she not introduce them at
Rome, where the supreme spiritual power and the
supreme temporal power are both in her hands?"—
Brownson Review for October, p. 479.

It appears to be a characteristic of the Ameri-
can mind to be utterly unable to penetrate be-

yond the enchanted circle of its own little world,
and, like the Greeks of old, to deem all the
dwellers without as *oi barbaroi* (barbarians).—
An English gentleman from the manufacturing
districts told us the other day, that his uncle, an
American manufacturer, whilst on a tour through
Lancashire (Eng.), appeared to be struck with
amazement on beholding the enormous extent of
the English manufactures in comparison with
those of America; but that immediately on his
return to the United States, his old ideas of
American superiority returned, and he could not
be persuaded but that *Love's* was far ahead of
Manchester (England). And so it is with
their political institutions. Because forsooth
they have adopted a Republican form of Govern-
ment, none other is to be held as of any account;
forgetting that, in making the people king, we
are only multiplying our own masters, and that
the *absolutism* of the million is *absolutism* still.
Absolutism in the individual, is an abuse of power,
and arises from the passions. But are the
passions of the millions any less liable to be
aroused than those of the individual? And
when aroused, are they not proportionably more
terrible? That the passions of the million are
not only *not less* liable to be aroused, but are
actually *more easily* stirred up, experience abund-
antly shows. The orator knows full well that
it is far easier to make an impression upon a
numerous than a thinly scattered audience; and
the individual listener knows equally well that
the same words and arguments that moved him
so intensely in the crowded hall, are tame and
spiritless when read next day in the morning
papers, or repeated to him in the silence of his
boudoir. Mind does not appear to be governed
by the vulgar laws of inertia, but rather by the
lightning cloud to gather increased sensitiveness
from accumulation; and in very fact this
principle of the necessity of oligarchical absolutism
is daily acknowledged even in the most Re-
publican or Democratic Governments, by the
habitual formation of committees to transact
even the most trivial matters; it being evident
that "what is every body's business, is no-
body's," and that the multitude from its suscep-
tibility and impetuosity is unequal to the calm
task of governing. It is this narrowness of the
American mind that, in the neighboring republics
evidently forms the greatest obstacle to Catho-
licity, as it would be an additional though un-
worthy security were Catholicity ever to become
one of the *institutions* of the land. It behooves
then the Catholic publicist of the United States
to endeavour to remove this obstacle—to destroy
the spell that holds the American mind within
the enchanted circle of supposititious superiority,
and to prove that there is to be found somewhat
of good without the pale of American national-
ity. National pride will ever form the same ob-
stacle to national conversion, that individual
pride does to that of the individual. We would
wish as ardently as anybody for the conversion
of America to the true faith; but how is this to
be effected? Certainly not, as some American
writers appear to think, by bringing the Church
down to the level of the American mind, but
rather by raising the American mind up to the
standard of the Church. The Church is exter-
nal and superior to all forms of government,
which are but accidents of the temporal order.
Her dogmas relate to God, not to Governments.
If then the American mind will not receive her
for the beauty and spirituality of her dogmas,
but must needs exact from her, as from a candi-
date for its suffrage, a declaration of her pol-
itical principles, the fault is not with the Church,
but with the American mind; and he is surely
but an indifferent Apostle, who, by a species of
political superstition, would wish to effect this con-
version by adapting the Church to the people,
and not the people to the Church. It was this
desire to adapt the Church to the feelings of the
people, that produced the lamentable evils of the
Reformation; and if this is now needed for the
United States, it is surely already done in the
innumerable sects that swarm therein. It is a
grave though common error to suppose that the
duty of the Catholic publicist, is that of an apolo-
gist. His duty is to announce the sacred
dogma of his Church to his reader; and, like the
eagle teaching its young ones to look upon the
sun, he should endeavour to elevate their minds
so as to enable them to contemplate the truths
he announces. To act otherwise is to imitate
the reprehensible conduct of those instructors
who endeavour to explain the inexplicable mys-
tery of the Trinity by reference to the trine
leaves of the trefoil, thereby bringing the holy
mysteries of Faith down to a material level in-
stead of raising the minds of their people to a
courageous exercise of Faith, in what has been
revealed by God, and is inexplicable by any
material simile. We know that all this will be
a difficult task to accomplish with a nation of
materialists; but still it would be an act of cow-
ardice to omit it on account of its difficulty, and
it will be at best but a poor subterfuge to remove
the conflict into the ignoble arena of politics.—
The battle of the Church is not to be fought in
the material, but in the spiritual order; and
when once its sacred truths are accepted, the
neophyte will immediately perceive, as though
by intuition, the folly of his endeavour to bring
it down to the material order. He will see
that that Church is external and superior to the
material order, and that political affairs affect its
essence no more than does the accident of colour
in the hair and eyes, that of the human body.

SACERDOS.

"Did we, on the other hand, feel disposed to be
vengeful, we might retort with damaging effect
upon one or more of our assailants. We could pub-
lish proof sufficient to convince the most incredulous
that one, at least, of our censurers, admitted in the
presence of respectable witnesses that his mind was
chained, and that he published articles which were
in direct antagonism with his conscientious opin-
ions. We will not undertake to say that this same
journalist receives a secret stipend for services ren-
dered to the Ministers of the day; but we have no
hesitation in affirming that he has, for a consideration,
surrendered up all control over the editorial portion
of the journal, which he ostensibly conducts. This
assertion is not lightly made. The proof is in our
possession, and will obtain publicity if the disagree-
able necessity of exposing the insincerity and venality
of one, who dare to charge upon us the same mo-
tives which sway and actuate himself, be forced upon
us. The man who yields up his mind to be fet-
tered, and who abandons the firm convictions which
his conscience asserts, is truly an object of pity—as
such we leave him to the present."

A friend has been kind enough to call our at-
tention to above extract from the *Toronto Freeman*
of the 29th ult., remarking, at the same time, that if
left unnoticed, it might be construed as an imputa-
tion upon the integrity and independence of the
True Witness. In order, therefore, to anticipate
this imputation, we challenge the *Toronto Freeman*
to publish anything and everything he knows con-
cerning the connexion of the True Witness with the
Ministerial party, or with any other political party
in the State; and for this purpose, we absolve him
as far as lies in our power from all obligations of
secrecy imposed upon him by what he may deem
confidential communications. All that we would
exact of him is this,—that if he has any specific
charge against the True Witness, he would give the
name of his informant, and the particulars of the
information received, in order that the truth of his
allegations may be fairly tested. In a word, we
court and challenge the most rigid insinuations of
the *Toronto Freeman*.

REQUIEM MASS AT KINGSTON.

A solemn *Requiem Mass* was sung a few days
ago in the Cathedral of Kingston, for those of
the Irish Brigade who fell in defence of the Pon-
tiffal States. The celebrant was the Rev.
Vicar General Macdonell, assisted by the Rev.
Messrs. Walsh and Mather, as deacon and sub-
deacon. The people attended in large numbers,
and were deeply impressed with the solemnity of
the service.

The panegyric of the heroes of Castelfidardo
was pronounced by the Rev. Mr. Lannigan,
of which a correspondent forwards to us a brief
analysis, which we subjoin.

"And they have raised their nation to great
glory."—*Matt. 1, 29.*

The present hour is a solemn one—one of an-
guish and anxiety. The bottomless pit has been
opened, its leviathan let loose, and its smoke has
darkened the bright sun of the 19th century.—
But it is also the hour of glory, one which will
occupy a distinguished place in the annals of the
Church, a bright and immortal page in the records
of the world, and in the book of eternity. For
if a cloud of iniquity hovers over the fair plains
of Italy, it is thickly dotted with those brilliant
stars which shall shine in endless ages—like those
shades which the artist designedly casts on the
canvas, it sets in bold relief the immortal achieve-
ments of the heroes we are assembled to honor.
What has convened us here to-day? I have
seen this morning no funeral train wending its
way towards the gates of our Cathedral; but
your hearts have heard the voice of the great
Apostle telling you—*Reddite cui honorum*,
honorum—honor to whom honor is due;—and you
have come in crowds to deposit on the far off
tombs of beloved brothers not uncalled for tears,
but the outpourings of a grateful heart, praise
and prayers, to tell their immortal souls on their
venerated remains: *you shall be blessed, for that*
which is of the honor, glory, and power of God
resteth upon you.—(1. St. Peter, iv., xiv.)
Do not weep, down-trodden Erin! Raise
thy noble forehead to contemplate this new host
of heroes and martyrs. The sword of thy op-
pressors has not yet exhausted the generous
blood of thy stalwart sons; brute force may
subdue their bodies, but their souls, their hearts
it can never trammel; in their rage they may
say, as Napoleon I. said of the Pope, "He keeps
the souls and throws us the corpses." Honor
to those modern Mackabees who have raised
their nation to greater glory, and added another
sparkling gem to the rich crown of ever faithful
Ireland. Erin, despite all thy enemies, thou
shalt ever be what God has destined thee to be,
the land of Saints and heroes. The career of
thy sons in Italy, it is true, was short; but of
them, as of the just man, can be said:—
"*Consummatus in brevi explicit tempora*
multa." What laurels have they not won!—
What a weight of glory have they not hoarded
up! Their stock, as the Scriptures say, is su-
perabundant; their measure well shaken and
overflowing. Methinks I see them bending un-
der their burden. Let us rejoice, because their
glory redounds upon us; we partake of its ful-
ness, as it were to relieve them.

When I consider the sacrifices they had to
make, the toils they had to undergo, the dangers
they had to encounter, the numberless enemies
they had to fight, I can say, without hesitation
and without fear of contradiction, they have
reached the highest claims of heroism. When
some brilliant future, some great prospect glitters
in the eyes of hope, or swells the bosom of am-
bition, then I understand sacrifice. It is a thing
of daily occurrence. But when I see men tear-
ing themselves from their fond homes, generously
surrendering the most sacred ties of family, bid-
ding adieu, perhaps an eternal adieu, to an aged
father, a fond mother, a loving spouse, to press
for the last time the hand of a less fortunate or
less courageous brother—leaving country, home
and kindred, to encounter in the shock of battle
the enemies of God's Holy Church, devoid of
any human or worldly motive, without any pros-
pect in view but a heroic death, a glorious
grave; this is what I call heroism. Let their
vile slanderers call them *mercenaries*, their foul
aspersions fall back upon their heads with re-
doubled weight. Accustomed to pander to