

The True Witness.

CATHOLIC CHRONICLE,
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MONTREAL, FRIDAY, NOV. 2.

ECCLIASTICAL CALENDAR.

NOVEMBER—1866.

Friday, 2—All Souls.
Saturday, 3—Of the Octave.
Sunday, 4—Twenty-fourth after Pentecost. St. Charles Borromeo, B. O.
Monday, 5—Of the Octave.
Tuesday, 6—Of the Octave.
Wednesday, 7—Of the Octave.
Thursday, 8—Octave of All Saints.

NEWS OF THE WEEK.

Quite a sensation was created on Saturday, by a report of the death of Louis Napoleon, originating apparently in New York—that was circulated in this city. On Monday morning, however, the hoax was discovered. It is true, no doubt, that the health of the French Emperor is in a precarious condition; and his death, which would probably be the signal for a European social and political convulsion, is an event which may be looked for at any moment. There has nothing worthy of particular record occurred in the Old World during the past week.

To bully the British Government on the Alabama claims, seems now to be the policy of the President of the United States, who hopes thereby to recover in some degree the popularity which by his late injudicious stumping of the country he seems to have lost. He is, however, too shrewd a politician not to know that war with England would be most disastrous to the commercial prosperity of the United States; and it is this which makes us hope that in spite of the ill-will towards England which obtains on this side of the Atlantic, and of the tall-talking, peace may be preserved. The condemnation of the Fenian prisoners to death in Toronto has caused much excitement in New York.

ARCHBISHOP PURCELL.—On Sunday evening last a most brilliant discourse was delivered in St. Patrick's Church, by His Grace the Archbishop of Cincinnati, the Rt. Rev. Dr. Purcell. The subject of this distinguished prelate's discourse was the Supremacy of the Pope, as successor of St. Peter, the divinely appointed head of the Apostolic College. Taking his text from St. Matt. xvi. 17-18 verses, the Archbishop eloquently and powerfully vindicated the claims to that headship of St. Peter, which headship he shewed also must have been continued in St. Peter's successors, if the Church built upon Peter was to be a permanent institution; for the designed permanence of the Church is a proof of the intended permanence of the office. Archbishop Purcell was listened to throughout with deep attention by a large audience, for the Church was crowded.

THE GREAT COUNCIL IN BALTIMORE.—Amongst the many great events of the year 1866, this assemblage of the Fathers of the Catholic Church in the United States will always be ranked as one of the most important; as testifying to the rapid progress of that Church on this side of the Atlantic, and the gigantic dimensions which it has already assumed, in spite of the many defections from amongst the second and third generations of Catholic immigrants. These defections have, no doubt, been fearful, so that they may be spoken of as constituting a wholesale apostasy, owing no doubt to the vicious social system, and the godless educational system, to which the children of Catholic parents in the United States are too commonly exposed; owing too, in a great measure to the scarcity, hitherto, of priests and churches. Still the Church, partly by immigration, partly by the increase of her children from ordinary sources, and greatly also from conversions has increased and multiplied exceedingly—growing up in the course of the present century, from a humble, scarce noticed shrub, till she is now a stately tree of the forest, stretching forth her branches in all directions, and bringing forth abundance of fruit.

The Decrees of the Council will not be published till they have been approved of at Rome; but we have reason to believe that these Decrees will be found to contain some most important measures with respect to education in gen-

eral, and the evangelisation of the negroes. If the latter be ever raised to a social and political equality with the white man, it will be through the instrumentality of the Catholic Church, and her Sacraments, and through these agencies alone. In the West Indies, the effect of Protestant missions, Methodist and Baptist, upon the negro has been to degrade and brutalize him, whilst at the same time degrading and dishonoring the very name of Christianity. Very filthy no doubt are the dances and festive gatherings of the pagan negro; but these are far surpassed by the unmentionable obscenities of the camp meeting, and the almost inconceivable turpitudes of the negro revival, whereas, as we have ourselves had repeated ocular and aural evidence, the most lascivious dances, and filthiest of songs are accompanied by *Hallelujah* choruses, and blasphemous invocations of the Most Holy Name. Congress may have liberated the body of the slave; but to the Church is it reserved to deliver him from the riler thralldom of the conventicle; and, by setting his soul free from the snares of Satan, to elevate him to the moral dignity of one of Christ's freemen.

There has been much activity amongst our Ministers of late, much flitting to and fro, much gathering together, so that it was plain that some great, or at all events difficult question was under the consideration of the Cabinet. The *Montreal Gazette*, (Ministerial,) of the 24th instant, let us into the object of all these mysterious meetings and consultations; and certainly if our contemporary's information is to be relied upon, that object is one in which the Catholics of the Province, but those of Upper Canada especially, are deeply interested. The *Gazette* thus, semi-officially we suppose, lets us into the secrets of the Cabinet:—

"We have much pleasure in announcing that during the recent protracted sitting of the Cabinet at Ottawa, the subject of the position of the Lower Canada Education question was very fully considered. The Ministry were, we understand, desirous that Mr. Galt should be appointed as a delegate to represent the interests of the British population; but that gentleman felt that he could not accept unless he was assured as to the views of the Government on the points that so seriously concern his countrymen and coreligionists, and which so deeply rouse their feelings. We are informed that the Ministry entirely satisfied Mr. Galt of their determination to give practical effect to the pledges given in Parliament, and that gentleman has in consequence accepted the appointment of delegate for the express purpose of watching over these important interests, as well as of lending his aid to the consummation of the measure of Confederation."

"We feel that our Protestant friends may rest assured that the man who resigned the honors and emoluments of office on this question will not, as a delegate, be found wanting to his trust as their representative. And we hail with great satisfaction the approaching settlement of a question which might have been fraught with so much danger to the kindly and cordial relations which have of late so happily subsisted between the people of different races and creeds in Canada."—*Gazette*, Oct. 24.

The *Montreal Herald*, (Opposition,) of the following day, notices, and in the following terms comments upon, this exposition of the Ministerial policy, as made by its contemporary the *Gazette*:—

"What is to be done now? Is Mr. Galt to induce the Imperial Parliament to override by its authority the repeated promises made by Mr. Cartier that the Quebec scheme should not be altered; and this upon a subject on which the greatest interest is felt by the Lower Canadian majority, and upon which they have pronounced unmistakably against the dispositions of which Mr. Galt is put forward as the advocate? While it is pretended that the British Parliament is to be requested merely to homologate a scheme approved by the people of each of the separate Provinces, is it to be asked to incorporate into the Constitution an enactment on a subject which that Constitution, as agreed upon, has left to be regulated by the local Parliaments, and which the present representatives of the Lower Canada Parliament have refused to regulate in the sense desired by Mr. Galt?"—*Herald*, 25th Oct.

Our readers will observe with pain, if not with surprise, that there is not the slightest allusion to the case of the Catholic minority in Upper Canada; who as British subjects are entitled to quite as much, and to quite as favorable consideration as are their fellow-subjects, the Protestants of Lower Canada. That the latter should be allowed to educate their children as they please, receiving for that purpose their share of any sums allotted by the State for educational purposes, is but just; but it is no less just that the Catholics of Upper Canada should be dealt with in a similar manner. On this point the representatives of Lower Canada should take a firm uncompromising stand; for it would be an act of treachery on their part, were they to accede to the demands of the Protestant minority of Lower Canada, without insisting upon, and enforcing the equally legitimate demands of the Catholic minority of the Upper Province. If, under such circumstances, the wrongs whereof the former complain were to remain unredressed, they would have to blame only the dishonesty of their own coreligionists of Upper Canada, who rather than do justice to Catholics, are willing to perpetuate injustice to their own coreligionists in another section of the Province. It is therefore our duty towards our Upper Canadian brethren, as well as our legal right, to insist that every measure for the relief of the Protestants of Lower Canada shall march *pari passu* with an analogous measure for the relief of the Catholics of Upper Canada. If we fail in this we are guilty of the basest dereliction of duty, and we may be sure that our treachery, and pusillanimity will meet with well-merited punishment.

According to the terms of the scheme of

Union agreed to at Quebec, it was determined that each Province should for itself regulate its own school laws: and so sacred were every word and syllable of the terms of that scheme declared to be when it was laid before the Canadian Legislature, that the slightest deviation from them was pronounced impossible, the attempt even to amend them, was held to be sacrilegious. If any man were to offer even to add to, or to take away from, the words of that scheme of union he was to be accounted Anathema; and now, if we have rightly seized the meaning of the *Gazette*, the Imperial Government, not its local or municipal legislature, is to be invited to settle definitively the school question of Lower Canada. We may be mistaken; but we confess that in an affair of so great importance, involving as it does an important principle as well as a very important question of detail, we should greatly desire some further explanation from our Ministerial contemporary, who has said either a great deal too much, or a great deal too little. In the meantime it behoves the Catholics of both sections of the Province to be on their guard, and to keep a bright look-out, that their interests be not sacrificed to the exigencies of party. Strong influences will be brought to bear upon the Ministry to enforce a settlement of the School Question to the advantage of Protestants in Lower Canada exclusively: to counteract these, the Catholics of both sections of the Province must be earnest in insisting that to both the same measure of justice be meted out, and that the same principles be applied.

THE FENIAN TRIALS AT TORONTO.—The first of the prisoners put upon his trial was Lynch. On the part of the Crown, witnesses were brought forward who swore to having seen the prisoner on the 1st of June last, in company with the raiders; to his having been armed with a sword, and to his having assumed a kind of leadership over his comrades. A Mr. Newbiggen whose horses and sheep had been stolen by the Fenians, and a man of the name of Ryall—a Fenian who turned Queen's evidence against his accomplices—swore very positively as to these facts; but it must of course be admitted that the evidence of the latter was not worth much.

For the defence, it was urged that Lynch accompanied the raiders not as a combatant, but simply in the capacity of a reporter for a Yankee newspaper; that he took no part in the expedition, and had nothing to do with the acts of theft and violence alleged to have been committed. Witnesses were brought forward who swore to having seen him taking notes in a book, and who did not notice his sword.

The Judge having summed up, the Jury retired, and after an hour's absence returned with a verdict of Guilty. The prisoner was then sentenced to be hung on Thursday the 13th of December, the Judge holding out to the convict no hopes of a reprieve.

David Lumsden who professed himself a Protestant minister of the so-called Episcopalian sect, was then called upon to plead; but his trial was postponed till Saturday next in order to enable him to procure the attendance of some important witnesses.

The next prisoner placed in the dock was John McMahon, said to be a Catholic priest, though of this no legal evidence was adduced during the trial. The evidence in his case was very similar to that in the case of Lynch: the prisoner protested his innocence, but there was no regular defence, and the Jury again brought in a verdict of Guilty. Sentence of death, to be carried into execution on the 13th of December, was then passed upon him by the Court.

The other prisoners will be tried during the course of the term. There seems to have been little or no excitement in Toronto; and as yet we have heard no complaints of jury packing or of the exercise of harsh or unfair conduct towards the prisoners. Lynch publicly acknowledged the fairness of his trial.

The fate of the convicts is now in the hands of the Executive, who will have to exercise a sound discretion in the matter. However naturally indignant the people of Canada must feel at the wanton, unprovoked attack made upon them last Summer by a body of men who have never received from Canada and her people the slightest cause of complaint, there is not amongst the latter, generally, any desire for vengeance, or thirst for blood. On the contrary, if a repetition of outrages similar to those of June last can be more effectually warded off by a display of leniency towards the unhappy convicts—a point that the Executive must decide—then justice and policy both indicate a lenient course of procedure towards them. But as we said above, this matter rests with the Executive, whose first duty is the protection of the lives and property of Her Majesty's loyal subjects.

If the reports that reach us by telegram from the United States may be believed, the Fenians threaten, if the law be carried into execution in Canada, to retaliate by assassinating Canadians. Leaving out of sight the morality of such threats, we may be permitted to point out how unwise they are, and that their only effect—if effect they have at all, must be to force the Canadian Executive to

the adoption of rigorous measures. Let us put a case precisely in point. Were a band of British subjects, out of professed sympathy for the down trodden condition of the Southern States, which have just as good a right to independence and self government as has Ireland, to organise an armed expedition against some part of the U. States territory: were they to land, pillage, and fire upon U. States troops or militia sent for the protection of the lives and property of U. States citizens, what we ask would be the action of the United States Government towards any of those raiders whom it might chance to capture? By the answer to this question, which no one will be at a loss to discover, the rights of the Canadian Government as towards the United States citizens who without provocation of any kind, robbed Canadian citizens, and shot down Canadian militia men in June last, can very easily be determined. Not that we pretend that the said Canadian Government is bound to insist upon those rights, if the sole legitimate object of all government, i.e., protection to person and property, can be secured by milder means, and by the waiving in some degree of those rights: and in pity therefore for the unfortunate men now under sentence of death, we would urge as a matter of policy, the abstention from threats on the part of their friends. Indeed if threats are held out, then no matter what the consequences, it will be the bounden duty of the Government to let the law in its extreme rigor have its course against men who might otherwise have had a chance of experiencing milder treatment.

There is going the rounds of the press a paragraph to the effect that Dr. Pusey is about to follow up his *Eirenicon* with another work, under the title "Can not Rome give Authoritative Explanations which the English Church can Accept?" No great need for such a question in so far as the Church is concerned, since any Catholic child is able to answer it. Rome cannot give, and will never pretend to give, any such explanation of her doctrines, as shall bring them into harmony with the Calvinistic 39 Articles.—In so far as the so-called English Church is concerned, the case is different, for we know not what that body can, or cannot accept. Who indeed does know? since in it is to be found every phase of opinion, and since its purposely ambiguous or stammering formularies may be made to yield such response as the questioner may please to extract from them.

Dr. Pusey must know that a corporate union of the Catholic Church with the Anglican sect by Law Established, and by courtesy styled the Church of England, is a moral impossibility.—Only betwixt the like, or things that are multiples one of another, can there be any union. We can understand therefore, and easily conceive of, a corporate union betwixt the so-called Anglican Church and the Customs Department, since they are both mere State or secular institutions, the creatures of Law or Acts of Parliament; but it is impossible to conceive even of a corporate union betwixt the Catholic Church, and either the Anglican Church, or the British Customs Department.

The union of Christendom, which all Catholics pray for, which it is permitted us to look forward to, is of a very different kind from that of which Dr. Pusey dreams troubled dreams. It will be accomplished, not by explaining or frittering away the Church's teachings, or by torturing the Decrees of the Council of Trent into a semblance of heresy; but by the frank and unreserved submission of individual Protesters to the authoritative teaching of the One, Catholic, Apostolic Church.

Evidently, however, Dr. Pusey is not quite easy in his mind as to his position; not satisfied of the claims of the Church as by Law Established to his allegiance, as the Church appointed by Christ Himself, and to which, therefore, all men of all origins are bound to submit themselves—or why so many efforts on his part to assure himself that he is a member of that Church, and that there is no substantial difference at all betwixt Anglicanism and Romanism. Were he sure of his position, did he feel the ground solid beneath his feet, he would not be so anxious to discover some mode of so interpreting Tridentine doctrine as to harmonise it with his own 39 articles, which he can accept only upon condition of giving to them a non-natural interpretation, Dr. Pusey is in a very interesting condition, and Catholics should be careful to pray for him; doubly careful not to buoy him up or sustain him in the delusion that a corporate union of the Roman Catholic Church with the Church as by Law Established, is *in rerum natura*, possible or conceivable.

QUEBEC, October 27.—An extra of the *Mercury* says:—With the deepest regret we inform the public of the death, last night, in the General Hospital, of Lieut. Baines, of the Royal Artillery. The injuries which this gallant young officer received at the late great fire were so far subdued, on Wednesday last, by the skill of the doctors, that no danger was apprehended to his life, and it was intended in a few days to remove him to his own quarters. Suddenly on Thursday symptoms of lock-jaw intervened rapidly increasing in violence, and although everything which human skill can suggest was resorted to, he sank from exhaustion last night about 12 o'clock, after thirty-six hours of intense suffering. The sad event has cast the deepest gloom over the military and citizens.

CONSECRATION OF A CHURCH BELL.—On Sunday one of nine bells to be erected in the tower of St. Michael's cathedral, Toronto, was consecrated by His Lordship the Bishop of that Diocese. The ceremony took place after the celebration of Pontifical High Mass. The bell, which is a fine tenor weighing about 4,000 lbs., was swung over a platform in the palace garden, the admission to which was obtained by ticket. It was cast by the Messrs. Meneeley, of Troy, New York. There are eight crosses on it and under the crosses are the following inscriptions in Latin: "1st. I praise God." "2nd. Holy Mary, pray for us." "3rd. Saint Joseph in the hour of death, pray for us." "4th. St. Michael and Holy Angel Guardians, come to defend us." "5th. Come let us worship." "6th. I honor the baptized." "7th. I mourn for the dead." "8th. John Joseph Lynch, Bishop of Toronto, wishes to all peace." The Bishop, attended by the clergy, proceeded from the church to where the bell was placed, reciting the 50th, 56th, 66th, 69th, 85th, and 129th Psalms. His Lordship then proceeded to bless the salt and water with which the bell was to be washed, and offered appropriate prayers. The salt and water being mixed the Bishop wiped the cross with a linen cloth and intoned an anthem; after which he put into the thurible, thyme, frankincense and myrrh; and placed the sacred vessel under the bell that it might receive the odour, consecrating it to the service of the church, and at the same time bestowing on it the name of "The voice of the Archangel Michael." The anthem was then intoned—*Deus in Sancta via tua*. The sponsors of the bell, were Major Calhoun, of the 17th Regt., and his cousin, Miss Latouche, (the latter by proxy) Vicar General Macdonald of Kingston: the first Catholic pastor of Toronto, who officiated here nearly fifty years ago—together with the younger branches of the respectable Catholic and old families of Toronto.

SOCIETY OF ST. VINCENT DE PAUL, KINGSTON.

A Chanty Sermon was preached in aid of the funds of this society at the Cathedral on Sunday the 21st inst. It was delivered by the young and talented Director of Regiopolis College, the Rev. M. Stanton.

The announcement on the Sunday previous that he was to deliver a sermon filled the large Cathedral with an expectant audience.

The text chosen was:—"Religion clear and undefiled before God and the Father is this; to visit the fatherless and widows in their tribulation; and to keep one's-self unspotted from this world"—St. James 1st Chapter, 27th verse.

When the young preacher ascended the pulpit, a profound, almost painful stillness reigned throughout the vast edifice; and until he left it, he never for one moment lost the eager attention of his strongly moved audience.

The sermon was at once argumentative and pathetic—worthy of the cause and of the place—a Catholic pulpit.

The delivery of the young Director is admirable, his voice well toned, and sufficiently powerful; while his graceful gesticulation is as pleasing to the eye as is his declamation to the ear.

Kingston has on more than one occasion been indebted to Montreal for a priest to conduct the retreats; but no one who listened in the Cathedral on Sunday last can doubt that the occasion to renew such indebtedness has passed; and that His Lordship, Bishop Horan of Kingston, is now in a position to return the compliment to His Lordship the Bishop of Montreal. The amount collected was \$106.00.—*Com.*

A writer in the *German Review*, treating of the character, and manners of the people of Scotland, gives the following not very flattering, but probably too true, description of Scotch conviviality:—

"The populace in cities of Scotland is a bad band, which in regard to drunkenness, can scarcely be matched by any in the world. It may easily be imagined to what excesses of all kinds such a drunken mass may have been pushed in former times, when it was excited by religious fanatics. I had the misfortune, relates Mr. Andrew, the author of the work upon which this article is based, to meet in St. Andrews with an Edinburgh pleasure train, and to be obliged to return with the same company, on board the steamer across the Firth of Forth. Brandy was the ruling element. Everywhere quarrelling, screaming and brawling. No merry song was heard, no cheerful jokes; all was rude and beastly. At last, of the whole company the children alone were not drunk; and although the women were most of them silk dresses and kid gloves, they were not behind their husbands. The most repulsive feature of the whole scene was the many drunken women. 'Miss Lizzie,' an honest Edinburgher addressed his lady, 'do not drink much.' Miss Lizzie crossed her legs so that her knees became visible, and applied to her friend a vigorous box on the ear, for which the latter thanked her politely. Near the chimney a couple of soldiers were boxing for the warm place, and the whole company loudly applauded every well aimed blow. The air on board the steamer was infested with bad smells; on the floor lay all sort of offal, particularly the shells of the shrimps which were eaten in masses. Dirt and filth were everywhere; and the stewards in their soiled sleeves, with loud yelling voice, animated and encouraged this drunken mob to drink still more."

ROBBERY AT THE CRYSTAL PALACE.—At the close of the Concert on Thursday night, when the managers were making up the money taken at the door, it was carried off. The thieves must have been discovered that a bag containing \$200 had been acting in concert, as the theft was effected by a skilful movement. No trace of the robbers has been discovered.