True Mitness.

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

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

. To all country subscribers, or subscribers receiving their papers through the post, or calling for them at the office, if paid in advance, Two Dollars; if not so paid, then Two Dollars and a-half.

To all subscribers whose papers are delivered by car riers, Two Dollars and a-half, if paid in advance, but if not vaid in advance, then Three Dollars. Stugte copies, price 3d, can be had at this Office;

Peckup's News Depot, St. Francis Xavier Street; at T. Riddell's, (late from Mr. E. Pickup,) No. 22 Great St. James Street, opposite Messrs. Dawson & Son; and at W. Dalton's, corner of St. Linerence and Craig Sts. The second secon

MONTREAL, FRIDAY, NOVEMBER 6, 10.000 10.000 10.000 10.000 10.000

NEWS OF THE WEEK

Though the opinion still obtains that Europe is slowly but surely dritting into war, nothing since our last has occurred to disturb the political at- &c.: mosphere. The Polish question remains unchanged; such is the stereotyped form in which the progress of the insurrection of the Poles, and the action of the Western Powers is weekly chronicled. In England the only subject of interest under discussion is that of the steam rains detained in the Mersey by the Government. It is again reported that the Turkish Government is in treaty with Mr. Laird, and has offered the latter £130,000 a-piece for the suspected vessels. The actual position of the Mexican question is neveloped in much obscurity; and if on the one hand we are told that the French Em perce had received the Mexican deputation, and had congratulated it on its success, on the other head we are told that France refuses to guarantes the Mexican loan, whereupon there is from your recovery. A mournful winter is followed by a ble between Maximilian and the French Govern-To increase our embarras-ment, the Paris correspondent of the Daily News anticipates that the semi-official French press will shortly receive orders to announce that, after all, the desire of the Mexicans themselves is annexation with France, under a French Prince.

The Confederates, if able to win victories, do not seem to be in a position to improve them, or to follow them up. So it was after the first great victory at Boll's Run's; so also it seems to be now after the late Confederate victory over Rosencraus. Since then the Southerners seem to have done little or nothing in the way of pushing the enemy, and appear to have reaped but barren laurels. General Meade's marchings and countermarchings, and General Lee's strategy, have as yet led to nothing, though we are always told to look out for another great battle. Perhaps both parties are beginning to get sick of the profidess bloodshed of the war; and certainly neither seems will ng to fight except at a great advantage over the other. The bombardment had been renewed at Charleston; shells, with liquid or Greek fire, had been throw: into the city itself, and a brisk fire had again been opened on Fort Sumler. There are no signs however of any intention on the part of the Confederates to relax in their defence of the

PRESENTATION OF AN ADDRESS TO THE BISHOP OF MONTREAL

One of the most magnificent and inspiring spectacles that we have ever beheld in this city, took place at the Crystal Palace on the evening of Thursday the 29th ultimo. On that day, His Lordship the Right Rev. Ignatius Bourget, Bishop of Montreal, having completed his sixtyfourth year, the Catholics of this Diocese thought proper to manifest, in a public manner, their love and affection for their Veneratle Bishop; and we are happy to state that they did so, in a monner which must have been highly gratifying to His Lordship, and one reflecting at the same time the greatest credit on themselves. At an early hour in the evening the persons assembled in the Crystal Palace must have numbered at least 12 000; the Building itself was very tastefully decorated with the binners, flags, and emblemof the different Benevolent and National Societies of the Catholies of Montreal; a large platform was erected, and immediately above it was the banner of commerce, supported on either side by the rich harp hanner of the St. Patrick's Saciety, and the national emblems of the St. Jean Baytiste Association. The sexts erected for the occasion, and the numerous galleries of the Paface, were crowded with the beauty and fashion of our French Canadian and Irish Society; while we were delighted to behold, large minbers of our Protestant fellow-citizens, Joining with us Catholics in doing honor to our Venerated Bishop.

At the appointed hour, His Lordship arrived, escorted by the Chasseurs Canadiens, under the command of Lieutenant-Colonel Coursol, a number of the Volunteer Cavalry, under Lieutenant- one has always ton many serious things to regulate Colonel David, and the President and Office- when one is on the point of appearing before his bearers of the St. Jean Baptiste, St. Patrick's, of others as well as of oneself. and the various Catholic Benevolent and Temperance Societies of the City of Montreal. The yourselves in ascerbing to me the glory or the soc. positive order but Protestant doctrine, so-called, ther, not made, so loved the world that "for us certain Rev. M. Lafleur; who, moved to com-

procession entered the Palace, headed by the cess of certain works which have been performed Brass Band of the students of Montreal College, playing the lively air " Vive la Canadienne." We cannot convey an idea of the beauty of the scene that was presented to the beholders, when His Lordship, accompanied by a large number of the Reverend Clergy and his escort, ascended the platform. There were the St. Jean Baptiste Society, the St. Patrick's Society, St. Patrick's Temperance Association, Union St. Joseph, St. Patrick's Benevolent Association, and a host of others, all bearing the rich insignia of their various offices; all of which combined produced an eclat that we have never seen equalled in this City on any former occasion.

Order having been restored, Mon. Berthelot, President of the St. Jean Baptiste Society, read an Address in French, a translation of which was afterwards read by T. M'Kenna, Esq., President of the St. Patrick's Society, on behalf of the English speaking Catholics. The Address was as follows :-

To His Lordship the Most Rev. Ignatius Bourget, Bishop of Montreal, Assistant at the Pontifical Throne, Count of the Holy Roman Empire, &c.,

My Lord, - Permit us, the Catholics of the Diocese of Montreal, on this occasion, the sixty-fifth anniversary of your birth, to give public expression to

sur sentiments and our wishes. My Lord, it is not custom that causes us to apmuch you to day. This manifestation rendered more necessary by recent circumstances is dictated by all our hearts. Is it not ever the dary of children of a venerated father to surround him when he has escaped the hand of death-when he is again testored to their dutiful obedience? Do they not feel the lustre of charity and piety. On this evening, the desire of giving expression to their past anxieties

and their present bappiness? My Lord, you have not forgotten the great joy that was everywhere munifested on your return from Rome. Your children were happy because they again beheld their father. But also, in this valley of tears there is no unmitigated pleasure; and soon your declining health excited in every breast the most serious aterm. Never is the value of a treasure more thoroughly felt than when we are in danger of losing it. The prayers and supplications then addressed to Beaven in your behalf were not in vain; and God, who desired to try and to instruct us, afforded us consolation in spring replete with cheering expectation; and now we behold with not less pleasure than admiration Your Lordship, whose zeal had not been absted, and whose activity had not been entirely suspended by islands, devoting yourself to the most laborious of your episcopal duties with an ardour that would be above your physical stre nght, did God not sustian

We are happy our beloved father has again been restored to us. And may the Lord long preserve him is our midst and continue to dispense to him that strength which he expends so liberally in His

service and so beneficially for us. My Lord, we do not know all the great and useful works which God has accomplished through your agency, but there are some which cannot be con-Under your creative influence numerous parishes have been formed. We behold in the heart if cities and throughout the country, temples constructed to the glory of the Most High; hospitals for the infirm, colleges and schools where our children nequire learning and are taught piety. The number of inborers is now thrice as many in that portion of the vineyard of the Lord confided to your care as formerly. The number of Christian virgins whose ives are consecrated to prayer and works of charity has increased even more rapidly. The orphan has found a father and a mother; the penitent a refuge; endangered innocence an asylum and protection compromised honor a shelter and a home; the child abandoned at its birth, a cradle to receive him; and old age left without assistance, a place of refuge whence it can pass peacefully into the sleep of the Lord. The blind man blesses your name, and the deaf and dumb write it with gratitude. That name, bouored at Rome, is pronounced with as much love and affection in the far off missions of Red River and of Oregon, as in the midst of our own cities and the neighboring country.

But, My Lord, we find your ze-1 like fire increasing by action, and continually inspiring to the accomplishment of new works, the difficulties of which would fill us with apprehension bad you not accostomed us to see the miracles which you have wrought by the aid of Divine Providence.

May the Lord prolong your days and enable you to accomplish the great designs with which Ho has inpired you for the honor of our boly religion and the good of the country.

Signed on behalf of the Catholics of the Diocese of

Montreal. Oct., 1863.

Rev Mr. Pare His Lordship's Secretary, then read he following reply, Rev Mr. Lamarche reading the

English translation Dearly Beloved Children, - In the address you offer me I hear myself called Father. This title is very southing to my ears, and I cannot resist the feeling which urges me to reply as anto 'Children well beoved,' So we really form a Camily circle; and this jufful demonstration is but the artless expression of paternal affection, of filial piety.

I well understand, gentlemen, that our meeting in these halis, which hard us here ussembled for the liest time, is not a matter of mere politeness; wheretore, I must ingentiously acknowledge that if it has neen a necessity for you to ted of your anxiety about me whilst an all dispusing Providence made me grae at the portals of death, and to tell of your happeness because Providence has once more given back my health, it is also a necessity for me to tell you over again, that now, more than ever, must ! live for you never can, gentlemen, forget the delightful outpourings of fitted and paternal joy which took place on the event of my best visit to the tombs of the Aposiles, when we in a so pleasurably upon our majestie St. Lewience, and upon our country's hallowed shores, which on that day were displayed to ail eyes under a gayer and more enchanted aspect than ever. For your religious spirit which always timely sers a the apportunity of morndesting itself, made you see in my humble person the representative of Uscholi city in Montreal, at one of the most spiendid religious dem discrations which was ever seen in the elecnol city. Vouch-ofe, therefore, to accept once more my heartfelt thanks for so many honors, to which ! could certainly bay no claim, and whose glory I had to reflect on Him to whom slone it is due. I thank you once more for the fervent prayers which while I was conficed to a small corner of our new hospital, and under the care of cover physicians and charitabre staters, arose towards beaven at all hours of t e day and m, ht from every he use as well as from every church of this diocese; for it was through these powerful intercessions that I was enabled to .pr.fit by 8 me retense in my sickness, for setting in as much order as possible whatever might have exused d licelty had it pleased G.d to call me to Himself. For I must tell you, since we talk familiarly, that

Allow me to tell you, gentlemen, that you are mis-

here within the last few years. I could easily show you, if time allowed that these works of which you make so touching a mention in all their details, long after God the Giver of every perfect gift, to yourselves, to the city, and to the diocese, since they are the fruit of your generous sacrifices. And indeed it is plain that the Bishop of Montreel has none of those inexhaustible resourses which had to be employed for performing so many works; and everybody knows beyond doubt, that Divine Providence has been pleased to display the riches of His infinite goodness in behalf of this large city and its immense territory [for carrying out such great undertakings.

I am right, therefore, in turning aside there these insinuations of your kindness and charity, and in

stating that if there be in Montreal an asylum for

every one suffering-from the child in the cradle to to the decrepit old man, who, while descending into the tomb, blesses with ardor and respectfully kisses the beneficent hands which dry his tears and soothe his miseries—it must be attributed, not to my creative influence, but to the exhaustless charity of this city, and of these rural districts. Hence it is upon you, gentlemen, as well as upon your forefathers, and it must be hoped on your descendants, that travellers will beap benedictions, when they contemplate the splendorlof our churches, when they admire the number and regularity of our religious institutions, when they see that the orphan has found father and mother, that the blind see, that the deaf and dumb hear aud speak, when they shall be in presence of tiny little children who learn so much good before they have reached the age of reason; when, finally, they will be convinced by their own sight that the outcasts of society are sedulously and tenderly sought after in order that they may be remade to the image of God, which vice had disfigured, you will be reverenced and heraided for your works of faith and zeal throughout the wild territory of Red River, through the boundless tracts of Oregon and over the large and beautiful Vanconver's Island. For the religious ling majestically waves over these distant countries and conselessly proclaims to these populations, seated as yet in the shade of infidelity and ignorance, that the sun of justice rises every day over one blissinl and tranquil country and there shines with all gentlemen, I and my sixty-fourth year, and to-morrow begins my sixty-fifth. To tell you the truththese years, which recede like a fleeting shadow, are but as a dream. And God knows how the last of these days which is to close those I am to spend on earth, will present itself to me; but all I can say is that I ardently wish the days which are coming to be faller than the ones which have gone by. In all cases I must thank you, gentlemen, for all you kindly wish to do for me during this season of hearty protestations. On seeing you testify your so lively interest because of my sixty-fourth anniversary, I cannot help revisiting in spirit my home so distant in thet vale of tesrs, and looking again upon my father and mother as if they were on this side of the tomb, offering to God, along with the faith they had inherited from their aucestors, their eleventh child-a father cheeerfully sacrificing a portion of his humble inheritance for the sake of educating a brother who died in the holy administration of the priesthood; a mother who la vished upon me so many cares that I never, alas, acknowledge or requite them! Who watched so carefully over my boyhood so as to make me escape more than once from dangers which threatened my life; who gave me so many wise lessons in order to form me in the practise of virtue; who shed so many tears of pittying tenderness when she had to take in hand the chastising rod; whose lamp was never extinguished; who spent so many sleepless nights amidst the multiplied cares of her numerous family, in order that naught might be wanting to any of her dear children, for whom alone she seemed to breathe. Today when I feel myself not far off my grave, all these rembrances of my cradle and of my youth, spring up livelier than ever; because I see here so many fathers and mothers, who do for their children, who are also mine, what the authors of my life did for me. In taking my leave of you, gentlemen, and in thanking you afresh for all you have just done for the father of your souls, I must once again uffirm that I feel myself more than ever bound to employ all my strength for the spiritual advantage of this large and interesting flock.

Immediately after reading of the Address, and the answers thereto, the Choir of the Montagnards Canadiens discoursed some very fine pieces vocal music, with instrumental accompaniment. The solo, by Madamoiselle Regnaud, and a gentleman amateur were certainly delightful, and the choruses were very pleasing and ef-

At the close of the regular ceremonies of the evening, His Honor Mr. Justice Mondelet addressed a few words to His Lordship, which were however inaudible to us. His Lordship briefly returned thanks; after which the Bishop was again excerted to the Episcopal Residence. and the immense crowd slowly and quietly dispersed, and returned to their respective homes, highly delighted with the ceremonies of the even-

"THE GOSPEL," AND THE GRANDE LIGNE Mission .- To bother the Protestant controver- lowing terms :statist there is no better way than to call upon him to state his thesis, and to meist upon a sharp definition of all terms employed. The evangelical Protestant has always ready a stock of convennonal phrases, or cant, which constitute his stronghold; but to insist upon definitions, is to drive him from this, and to compel him to meet his adversary on the fair field of common sense. Forced to abandon the rampart of vague gener alties, and invited to state and maintain his thesis, in plan grammatical English, the Swall dler is at once discomfitted, and put to fight.

For what is the positive thesis that, as against the Catholic, a Protestant of any denomination can undertake to maintain? There is, there can be, none; for whatever may be the point in discussion, it is impossible for the Protestant to state the differences betweet himself and the Catholic in positive terms-that is to say, in terms of affirmation, or otherwise than as a pare negation. What is vulgarly, or by the uneducated spoken of as distinctively " Protestant doctrine," or " Profestant Faith," is simply a negation of some Catholic doctrine, or some article of the " Catholic Faith;" and it is only in virtue of that wherein they agree with the Papist, that it is to say wherein they are non-Protestant, that Protestants can arrogate to themselves the title of Christians, or believers in Christian doctrine. All Christian doctrine lies in the can only be expressed in terms of Catholic doc- | men, and for our salvation He came down from trine with the prefix of the alpha privative. No matter in what form of words couched, every Protestant proposition, or thesis, may by analysis be reduced to a bare denial of some positive Catholic doctrine; so that, considered simply in itself, Protestantism is a phase not of Christianity, but of infidelity.

And though Protestants may be averse to admit this, yet in practice, and by their invariable mode of speaking of Catholics, they are forced to admit it. Never by any chance do they attempt to oppose to the Catholic doctrine against which they protest, a positive counterdoctrine; but they content themselves with insinuating, that the Catholic Church denies some positive and distinctively Christian truth, of which they pretend to be in possession. We say "insinuate," because as a general rule, Protestants are too prudent to make the accusation explicity, or in set form of words; for, unless very ignorant indeed, they know that the Symbols of the Church, such as the " Apostles" and the "Nicene Creeds" must give them the he at

So what they dore not assert openly, and in plain language, they insunuate through certain conventionalisms of the conventicle, with which from their very vagueness, it is impossible to deal. Thus persons abandoning the Catholic Church are in Missionary Reports spoken of as 'embracing the Gospel," as "coming to Jesus" or as " giring themselves wholly to Christ"which is an indirect way of conveying to the uninformed upon points of Catholic doctrine, the impression that the Catholic Church rejects the Gospel, repudiates Jesus, and demes Christ .-With the ignorant-that is to say ignorant of the actual doctrines of the Catholic Churchwho of course constitute the rast bulk of our separated brethren, these insmustions, or vague inuendoes have a great effect in inspiring them lies, in that they are Catholics, must firmly hold with a salutary horror of Popery; but if compelled to define his conventionalisms, and to of them, or holding anything repugnant theremake his charge against Popery in good set terms, the power of impudence even of the Swaddler would fail him, and leave him exposed | do not "follow," but rather "deny the Gosto the jeers of both friends and foes. This is pel," it follows logically that none of the prowhy we insist so strongly that in all controversies | positions above enumerated constitute any porwith Protestants, the latter should, as a preliminary or condition sine qua non, be compelled to state their thesis; and to give clear, sharp, and exhaustive definitions of the cant terms in which they so freely indulge themselves, and with which they so often confound and perplex their hear ers.

We have before us the Report of the last Annual Meeting of the Grande Ligne Mission, an association which has for its object the conversion of Canadian Papists. A few extracts from this document will illustrate our meaning, and show the importance of definitions in all controversy with Protestants upon religious subjects. The term which the Report continually makes use of, and of which we should exact a definition, is "the Gospel." It occurs repeatedly, and under the following forms:—

" After devotional exercises the chairman said, the Heathen, however distant, had strong claims upon us; but our neighbors and fellow-citizens who were still destitute of the Gospel had much stronger

Again, a Rev. Mr. Lafleur told the meeting that in the early days of the Mission,-

"He had gone with a Missionary eighty miles on purpose to visit a single individual, and that not a

convert, but only inclined to follow the Gospel.' So also of a man who " had been a drunkard and a profane swearer, and paid nobody," but who joined the Swaddlers, we are told that he " embraced the Gospel."

A woman is in like manner represented on her death bed as lamenting her having turned a deaf ear to the Grande Ligne Missionaries, in the fol-

"To one of the Missionaries she exclaimed ' I am lost, I am lost, these things,' pointing to a crucifix, &c., 'have ruined me. I have known for two years that the Gospel was true, and yet I have continued to deny it. I am lost, I am lost."

We might multiply our quotations, but the abore will suffice; and we think that it is not a forced construction that we put upon them, when we say that they imply, or "insimuate" that in the opinion of the Swaddlers, Catholics do not · follow the Gospel;" that either they are " destitute of the Gospel," or that knowing it, they wilfully "deny it." To meet such an awful accusation the first thing evidently to be done is to exact from the accuser a clear and exhaustive definition of the term "the Gospel" which be employs. What then is "the Gospet" according to the " Swaddlers?" We cannot indeed pretend to say what it is; but as it is something which Catholics are "destitute of," which they do not " tollow," and which indeed they " deny" we can determine by examination of the Cathohe Paith what it is not.

For instance, no one can be a Catholic who does not fully, intelligently and firmly believe, hold and follow all that is contained in the Aposiles' Creed, and in the Nicene Creed; who does not hold with the assurance of faith, that there is One God; that in the Godhead there are Three distinct Persons; that God the second Person of this Trimty, begotten of the Fa- Report, unless it be the chivalrous devotion of \$

heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man;" was crucified for us also, suffered and was buried and the third day rose again and ascended anto heaven, where He sitteth on the right hand of the Father; whence also He shall come again with glory to judge both the quick and the dead. He who denies or doubts any one of the above propositions is not a Catholic; and as according to our opponents, the Catholic is destitute of the Gospel, denies or does not follow the Gospel, it logically follows that, according to the same anthority, the above propositions form no part of, and indeed are repugnant to, and contradictors of, that "Gospel," that euaggelion, good spell, or good message, which it is their arowed object to propagate. Naturally therefore do we again call upon our opponents for a definition of the term " the Gospel."

Again, no one can be a Catholic who does not, with entire cousent of mind and will, hold and believe all that the Catholic Church holds and teaches through her (Ecumenical Councils, and particularly the Council of Trent. Now the latter expressly declares that, men unless ther are born again in Christ can never be justified-"nisi in Christo renascerentur nunquam justificarentur" -- Sess. vi., c. in The same Council likewise expressly teaches that Jesus Christ is our sole redeemer and saviour-" our solus noster redemptor et salvator est"-Sess. xxv.; that He is the fountain of all justice. "omnis justitiæ fontem," Sees. vi. c. 6 i ic Whom we have redemption and remission of our sins, " in quo habemus redemptionem et renvissionem peccatorum," - ib. c. iii; and from Whom, as from a fountain, flows or proceeds at Grace, " Christum, omnium gratiarum fontem et auctorem"-Sess. xxi. can. iii. All these things, with all their consequences, Cathoand believe; for by denying or rejecting any one unto, they would cease to be Catholics. But if the latter are destitute of "the Gospel," if they tion of " the Gospel" which the Missionaries of the Grande Ligne Mission preach, but rather are repugnant to, and contradictory of it. What then, again we ask, is that Gospel, or good message, of which the agents of the Grande Ligne Mission are the bearers, and in whose benefits they desire to make as poor Papists participants? We respectfully invite the Montreal Witness, who inserts the Report of this Mission's proceedings, to reply to this question; to define "the Gospel" of which we Catholics are "destitute," and which we "deny," whilst holding firmly all that is contained in the Apostles Creed, in the Nicene Creed, and the above given extracts from the doginatic decrees of the Council of Trent.

On the subject of its conversions, or triumphs, the Mission is brief. One of the Missionaries, 2 Rev. Mr. Pasche told how: -

"When travelling once between Laprairie and St. Lambert, he saw in that short distance seven sleight which he knew to be those of French Canadian Protestant farmers.

And he also boasted that the number of those who had denied or Protested against the Cathohe Faith in the country where he resided,-

"Was just about the same as Mr. Hentingden's majority, and without their votes he could not have been elected. Thus was this reformation beginning to make its influence feit."

Not in greater purity of morals indeed, or in increased boliness of living; but in a political triumph, and in the return of Mr. Huntingdon to the Provincial Parliament. So much for the triumphs of "the Gospel according to the

A good deal of insight into the quality of the converts, and the motives which operate on the latter, is given in the annexed report of the state of the School connected with the Mission:-

"This School had reopened on the 8th, and already scholars to the number of 31 have arrived, and several more are known to be coming. It had been decided not to take English pupils this session, and many of these French Canadians were very poor, and unable to no much, if anything, towards their own support Indeed some were destitute of suitable winter clothing, and had to be supplied by the Mission."-(The Italics are our own)

This is what is volgarly called, " letting the cat out of the bag." For elsewhere we are told that "It is almost impossible to make any impression on the richer classes;" and so putting these items together, we find that it is only amongst the "very poor," amongst those who are " unable to do much, if anything, for themselves," and who are "destitute," not so much of Gospel, as of that "suitable winter clothing" which the Mission supplies, that the Swaddlers have any marked success. Of the quality of their "winter clothing" we have no suspicious; it is no doubt first rate; but the o her commodity in which they deal, " the Gospel," is, we suspect, a very inferior article indeed; mere shouldy, and in its own line in no respect superior to the stuff which patriotic Yankee contractors furnish to the gallant defenders of the Union.

For the rest there is little note-worthy in the