

The True Witness

CATHOLIC CHRONICLE.
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We beg to remind our Correspondents that no letters will be taken out of the Post-Office, unless prepaid.

MONTREAL, FRIDAY, NOVEMBER 18.

NOTICE.

We request all our subscribers in Quebec and vicinity, who are in arrears, to hand in the amounts due to our agent, MR. JEREMIAH O'BRIEN, 18 BUADE STREET, Quebec.

ECCLESIASTICAL CALENDAR.

NOVEMBER—1864.
Friday, 18—
Saturday, 19—St. Elizabeth, V.
Sunday, 20—Twenty-Seventh after Pentecost. St. Felix de Valois C.
Monday, 21—Presentation of B. V. M.
Tuesday, 22, St. Cecilia, V. M.
Wednesday, 23—St. Clement, P. M.
Thursday, 24—St. John of the Cross, Conf.
The "Forty Hours" Adoration of the Blessed Sacrament will commence as follows:—
Saturday, 19—Hotel Dieu, Montreal.
Monday, 21—Holy Angels, Lachine.
Wednesday, 23—St. Felix de Valois.

NEWS OF THE WEEK

The terms of peace between Denmark and Germany it is now said have been agreed upon—so this menace of a European war has been disposed of, only, however, to give place to the "Italian Question," which since the Convention of September has assumed very serious proportions. The growing unpopularity of Victor Emmanuel amongst the Italians, and the contempt into which his name has fallen, are very favorable symptoms however, for which we cannot be too thankful. These may be looked upon as the commencement of that judgment which sooner or later, is sure to fall upon all who lift unhallowed hands against the Lord's anointed. Carver is gone; and Garibaldi, since the Aspromonte raid, is morally dead; and now the sacrilegious usurper of his neighbor's territory, and the remover of the landmarks finds the hand of God heavy upon him. Surely the prosperity of these men is but for a season—"et iter imperorum peribit."—Ps. 1. 6.
Military operations during the past week of any importance there are none to recount. The great event has been the re-election of Abe Lincoln as President of the Northern States for a second term of four years. This is an event in which the Confederates, and all friends of the South will see reasons to rejoice; for Abe Lincoln is not only the most incompetent President that the North could elect, but he is also one who cannot fail to bring discredit upon any cause with which he is connected. Had a man like Fremont been elected, the case would have been different: as it is, it is a most lucky thing for the South that the affairs of their enemy are conducted by one whose incompetency has already been fully established.

The capture of the Confederate man-of-war steamer Florida within Brazilian waters by the Wachusett of the Federal navy affords a striking exemplification of the contempt for the laws of neutrality which the Federals entertain, and may lead to some curious complications. As far as can be ascertained—the Florida was lying in the port of Bahia, when, on the morning of Friday 7th ult., she was attacked, and carried off by her Federal opponent who had been cruising outside the harbor for several days. A few shots were fired from the Brazilian forts and men-of-war, but so unexpected was the attack that the Wachusett carried off her prize in safety.

That the Brazilian government will put up with such an outrage on its neutrality, and on the laws of civilized nations can hardly be expected; though as the Brazilians are not formidable in a military sense, perhaps the Federal government imagines it can insult them with impunity. In this however the latter will probably find itself mistaken. No nation not prepared to abandon its independence can brook such an outrage as that which the Federal Government has offered to Brazil: and so we may expect that the latter will immediately demand the restitution of the Florida and her crew, together with an ample apology for the abominable outrage of which the Federal vessel was guilty. In this demand it is not impossible that Brazil may be backed by France and Great Britain, for all civilized nations are directly interested in protesting against such a violation of public law, and outrage upon national independence.

Parliament it is said will be called together in January next, when the plan of a Union of the B. N. A. Provinces will be laid before it.

There has been much excitement at Toronto since the fifth instant, arising out of an apprehended collision between the Orangemen, and the members of an Irish society known as "The Hibernian," but said to be in reality a branch of the Fenian organisation. This allegation, however, is as yet only an *ou dit*, and rests upon no better authority than the Toronto Globe. The real facts of the case seem to be these.

Saturday, the fifth instant, was the anniversary of King James', or rather Cecil's bogus plot, known in Protestant history and the Anglican Prayer Book as "Gunpowder Plot,"—when, as the hymn says—

"Papists did conspire To blow up King and Parliament with gunpowder."

and it was given out that the Orangemen of Toronto, in imitation of their brethren at Belfast, intended to commemorate the day by publicly burning in effigy The Pope, Daniel O'Connell, and the Duke of Newcastle. It was also given out by dame Rumor that the offices of the Toronto Freeman, and Mirror newspapers were filled with all manner of combustibles, and that the Catholics of the city intended, if attacked or outraged, to defend and right themselves. The Mayor, a person of the name of Medcalf, an Orangeman himself, instituted enquiries, but like the Orange magistrates at Belfast took no action. Some how or other Orange magistrates never do take action when there is reason to expect that an outrage against Papists, or Romish places of worship is in contemplation.

Fortunately the designs attributed to the Toronto Orangemen, if ever entertained by them, which is doubtful, were abandoned, and no disturbance occurred during the day. The Orangemen paraded the streets with fife and drum; and after nightfall a number of the members of the "Hibernian Society," some of them it is said armed, and in anticipation of another attack upon their places of worship and public buildings such as that in which the Orangemen of Toronto indulged themselves a few weeks ago upon Corpus Christi Sunday—also turned out and assembled in the vicinity of the several Catholic churches. Later in the evening bands of the same Society, according to the Globe, marched through the main thoroughfares of the city in a kind of military order, keeping step like soldiers, and apparently obeying the commands of one or two leaders. A few shots were subsequently fired in the west end of the city, and were answered by an equal number from the other end; after which the processionists dispersed quietly, and went to bed—nobody hurt.

As to the propriety of such a procession and display of force by Catholics, much may be said, on both sides of the question; and without approving of it, we must admit that the Catholics of Toronto can urge many and strong reasons in justification of their display of organised force, and of their determination to protect themselves. It must be remembered that they have had frequent and painful experiences of the brutality of Orangemen; that but a few years ago Sheedy, an Irish Catholic, was murdered in open day by an Orangeman, and that the murderer, protected by his brethren, walks the streets of Toronto unmolested and defiant to this hour; that not many years have elapsed since the Orangemen attempted to blow up the House of Providence; and, not to multiply instances, that not many weeks have elapsed since the Catholics of Toronto whilst peaceably engaged on their own premises in the celebration of the rites of their religion, were brutally attacked by an Orange mob and cruelly treated. It must be remembered too that the Mayor of the City is an Orangeman; and that Catholics know alas! only too well, that in their case no protection against Orange violence, no justice, is to be expected from an Orange magistracy—as witness the late disgraceful and desperate Orange riots at Belfast.

Under such circumstances much may be said in vindication of the extra-legal, if not illegal, conduct of the Toronto Catholics, when menaced in their persons and their property by an Orange mob, and there where the custody of the peace is committed to an Orangeman. But this is not the sole offence of which the Toronto "Hibernians" are accused. It is asserted by the Globe that they are Fenians, members of a secret society, condemned by the Church, hateful in the eyes of all loyal citizens, and of good Catholics. If this charge be true, we can have no sympathy, none whatever, with the Hibernians; but certainly this charge has not yet been established against them. It seems indeed that they have a quasi military organisation, the propriety of which as a general rule is questionable, but which in their peculiar circumstances may perhaps be necessary as a means of protection to men whom the law does not protect, so long as the administration of that law is in the hands of their organised enemies. It seems also that in the house of a man named McGuire, some long poles or sticks, with holes at one end for the reception of pike-heads have been found, together with a lot of iron heads for screwing into the aforesaid holes; and upon the strength of these facts, Mr. George Brown of the Globe jumps to the conclusion that the Catholic processionists of Saturday night were Fenians, and

are engaged in a disloyal conspiracy against the British Crown, as well as in a secret society condemned and abhorred by the Church. And then he, the libeller and scurrilous maligner of Catholic priests in general, and of Irish Catholic priests in particular, proceeds to read us a lecture upon our rights and duties. It is this impertinence that elicits our remarks, and not any sympathy for the Fenians or their emissaries in Canada. We need scarcely repeat that as Catholics and loyalists we hold these men and their politics in abhorrence; and that, whilst bazzarding no opinion as to the alleged complicity of the Toronto Hibernians with the Fenians, we sincerely hope that, if that complicity be established, they may be dealt with, with the extreme rigor of the law. But to come back to our muttons—that is to say to Mr. George Brown, and his impertinent lecture to Catholic laics, and the Catholic clergy.

Of course Mr. George Brown, as is his wont where he is afraid openly to assert, commences with an insinuation against the loyalty of the Catholic clergy of Toronto—though "we would fain believe to the contrary"—as he with commendable impartiality appends to his insidious and unfounded intimation against His Lordship the Bishop of Toronto and the Catholic clergy of the diocese. He then continues his lecture:—

"Upon the clergy and the intelligent Roman Catholics of this Province it devolves to frown down the commencement of an agitation which, if it is to go on, will certainly produce results most baneful to us all."—Globe, 8th inst.

Is not this rich? is not this the sublime in impudence? as coming from the man who above all others has done his best to make the Catholic priest odious and contemptible, to deprive him of all influence, and who with a zeal not surpassed even by his worthy colleague the Montreal Witness, has never ceased to insist that "the priest has no right to meddle with politics."—It devolves upon the clergy, does it, to frown down the political agitation of the Toronto Hibernians? Where did you pick that up pray, Mr. George Brown? and when, good master President of the Council, did you learn that good might be looked for from the political interference of the priest? Your memory is short; or perhaps now that you are in office you would fain put away Globe-ish things, and have others forget them. Our memories are, however, in this respect more tenacious than you think.

The lecture of the Globe to the Bishops and clergy is, we say, impudent, because they stand in need of advice from no man, and because of all men Mr. George Brown is the most unfitted to instruct them upon their duties. Those duties our Pastors are well instructed in, and well have they performed them, in spite of men who like Mr. George Brown have always hitherto done their utmost to curtail their legitimate influence. It is to the Bishops and the Clergy of the Catholic Church, and to their salutary and pacific counsels, that it is due that the soil of Canada has not been stained with the blood of her citizens, and that the horrors of Belfast have not been renewed in the streets of Kingston and Toronto. When at Peterboro the Orangemen turned out, armed to the teeth and dragging with them pieces of cannon, and set the law of the land at defiance on St. Patrick's Day '63, in order that by brute force they might put down the inoffensive celebration by Catholic Irishmen of Ireland's religious and national festival, it was not by Mr. George Brown or his fellows, but by the charitable exhortations of a humble parish priest, that a collision was prevented, and peace was preserved. Mr. George Brown should bear these things in mind, and spare us his impertinences.

Or, if the itch of giving good advice be strong upon him, he should reserve his counsels for those who stand in need of them, and whom alone in virtue of his position he has the right to address. Instead of lecturing the Right Rev. Dr. Lynch upon his duties as a Bishop in Christ's Church, Mr. George Brown might well address a little practical exhortation to Orange Mayor Medcalf, upon the duties of a magistrate commissioned to administer impartial justice to Queen Victoria's subjects. He might also well read the blood-thirsty Orangemen of Toronto and Upper Canada a lecture upon the duties of British subjects towards their sovereign, and their fellow-citizens; reminding the aforesaid Orangemen, that to insult the son of the one, and to outrage the others, are certainly not the marks or notes of either loyalty or Christianity. Here is a task in which our President of the Council might profitably employ his talents, instead of devoting them to the enlightenment of the Catholic Clergy, who stand in no need of his advice as to how they should conduct themselves.

Yet, though we say these things, we are not altogether displeased with the language of the Globe, impertinent though it be. It is an implied admission that the Catholic priest has the right, and is indeed by his position sometimes bound, to interfere in politics, and in matters secular; it is therefore a virtual, though unconscious retraction of the many hard things which for years Mr. George Brown has been in the habit of uttering against priest-craft, and the intolerable assumptions of the Romish hierarchy.

Yes assuredly! the priest, the minister of religion, Christ's ambassador to man has the right to exert his influence in the secular order when the interests of morality—of which he is the sole competent judge—require him to do so; and in such manner as he, or his ecclesiastical superiors for him, see fit. This right is clear; but we do not admit, the right of Mr. George Brown to remind our clergy of their duties: nor do we recognise in his position as President of the Council anything which can entitle him to assume the functions of an episcopus episcoporum, or general overseer of the Bishops and Clergy of Canada.

We publish below a letter from the Bishop of Toronto on the subject of the late excitement in that city. His Lordship evidently sees no reasons for believing that the Hibernians are members of a secret or disloyal society, but he condemns their foolish and unwarrantable display of physical force in the procession of Saturday night.

At the same time the Bishop reminds the Globe and all who take it upon themselves to censure Catholics for taking up arms, and organising in self-defence, that so long as Orangeism is rampant, and so long as the Bench—the sanctuary of Justice—is profaned and polluted by partizan Orange Magistrates, it will be in vain to attempt even to persuade Catholics to renounce their natural right to protect themselves.

BISHOP LYNCH'S LETTER.

(To the Editor of the Globe.)

Sir,—You will confer a favour on me by inserting the following communication in your journal. Your obedient servant,
JOHN JOSEPH LYNCH,
Bp. of Toronto.

TO THE CITIZENS OF TORONTO.

In the name of the Catholics of Toronto we protest against the foolish and unwarrantable display of arms and other weapons made by certain parties in this city on Saturday night last, and we hope that those misguided men will see the folly of their conduct. But whilst raising our voice against the aforesaid display, we cannot but deplore the Orange processions of the same day, as it was calculated to excite the worst passions, and to revive burning memories that should be permitted to be forgotten. The best interests of the country demand the suppression of all associations of men who are banded together for the purpose of insulting their fellow-men, or of making aggressions on the liberties of Her Majesty's subjects. The existence of an Orange association for the protection of Protestant rights in this country, where the Protestants are in proportion of four to one, and where Parliamentary representation is greatly on the side of Protestantism, is certainly uncalled for and betrays a great moral cowardice, and argues a poor appreciation of a religion whose principles require to be maintained by such associations.

The Catholic Church does not pretend to abrogate the natural law which permits self-defence in individuals and in communities, when the law cannot or will not protect their rights. As long as the Orange association is permitted by law to continue its insulting processions and to be a constant menace against the rights of Catholics, as exhibited on frequent occasions, so long shall we be powerless to prevent counter-organizations.

Let there be no organizations except for purposes of charity and benevolence. It is our earnest wish to live in peace and harmony with persons of all religious denominations, and we would be most happy to join in any effort to suppress street processions, in which all good citizens could not take a part.
JOHN JOSEPH LYNCH,
Bp. of Toronto.

We publish on our second page the results of the Quebec Conference of delegates, as translated by the Montreal Herald from the text of the Journal de Quebec. Some trifling errors of detail there may be; but we believe that the general outline is correct, and that in substance the proposed "constitutional changes" are now before us.

Hitherto we have dealt only with general principles, and we have not hesitated to express our aversion to any system of union no matter by what name called, which should have the effect of subjecting Lower Canada to the rule of the alien and hostile races by whom she is surrounded. As a general rule political Unions have been signal failures. They have succeeded only in exceptional cases: and there where there existed no striking differences, ethnological or religious, betwixt the people politically bound or united together. The Union of England and Scotland is one of these exceptional cases; but then the two countries had not only long been united under one crown, before the Legislative Union betwixt them; but their respective populations were also closely united in language, and above all in religion—that is to say they entertained a common hatred of Catholicity, and a common dread of the restoration of the Stuart dynasty. Under these favorable circumstances, and with this homogeneity of blood, of language of religion, and dynastic interest betwixt English and Scotch in its favor, the Union of England and Scotland was consummated, and as the event has proved with most happy results to both countries.

But how has it been with other Unions of countries or communities, betwixt whom no such homogeneity obtained? betwixt Protestant Great Britain and Catholic Ireland for instance? betwixt Catholic Belgium and Protestant Holland? the Sicilies and the sub-Alpine provinces of Italy? Catholic Poland and schismatic Russia? betwixt all countries in short whose people were alien to one another in blood, in language or in religion? All such Unions have failed signally because they were unnatural, and have been attended with the most disastrous results. The

only conditions upon which alien races can live together in intimate or cordial moral union, is that they be not too closely politically united. The more lax the cords which bind them together, the more closely will they adhere to one another. This is a trite axiom, but one which legislators, political theorists, and constitution mongers are too often apt to lose sight of.

And such being the case, we augur no good, but much evil, from the projected political Union of Catholic Lower Canada with the adjacent Protestant Provinces of British North America, because the cords will be drawn much too tight, and because too much, although indirect, control over Lower Canada will thereby be assured to a hostile and alien race. Thus united or bound together, and brought into too close contact with one another, a struggle will commence which will terminate only in the elimination of the non-homogeneous element from the compound, in other words in the destruction of the weaker race. Lower Canada will be to the other members of the Union as Belgium was to Holland; and as for her there will be no chance of recovering her independence—as there was in the case of Belgium—the result cannot be doubtful. Given such a Union as that now contemplated, and in a few generations a live French speaking Canadian will be as rare as the Dodo, or as the *Mon Dinornis* of which a few specimens, it is said, are still to be found in the primeval forests of New Zealand.

However this is a matter for the consideration of French Canadians. If they like the terms of the Union now proposed to them no one will offer any objections against it; only it is but just that in a matter so important, and of such vital interest to them, the people of Lower Canada—Papists and an "inferior race" though be, according to the Globe and that school of politicians of whom Mr. George Brown is the representative—should have an absolute vote, and that their vote be not absorbed in, or swamped by, that of Upper Canada. The Lower Canadians have assuredly the right to demand that they be left as free to accept, or reject, the proffered Union, as the people of New Brunswick and Prince Edward's Island; unless indeed they be, as some pretend they are, "an inferior race," and not entitled to the same consideration as their neighbors.

We do not intend to-day discussing the details of the proposed Union; but we must remark *en passant*, that to the central government is to be committed the right of legislation on two most important subjects:—

- 1st. "Marriage"—that is to say, a Sacrament; and
- 2nd. "Divorce"—that is to say, Mortal Sin.

And it is proposed that the Catholics of the Province shall formally and explicitly acquiesce in, or ratify this arrangement, by accepting and ratifying the proposed "constitutional changes."

Here we feel that we are treading upon sacred ground, and we must walk reverently.—The subject is too serious for us, as laymen, to deal with, for in it are involved questions of faith and morals which belong to the Church, and upon which she alone is competent to decide.—Only this would we venture to suggest.

If we accept, or even allow to pass without our strong and unanimous protest, the clause which invests the central government with the privilege of legislating on "Marriage and Divorce," we shall thereby formally recognise the right of the civil magistrate to legislate as he pleases upon these topics, and cannot hereafter logically complain of the manner in which he may be pleased to exercise that right. It is unfortunately too true that at present the civil magistrate claims so to legislate, but his right to do so has never yet been formally recognised or admitted by Catholics; and it is one thing to submit to an act of tyranny which we cannot resist—another, and a very different thing to admit it as a right. If our legislature as at present constituted pretends to have the power to break the *vinculum matrimonii*, the Catholic at least have never sanctioned such a claim, and is not therefore *particeps criminis*; how however would it be if he had voted in favor of giving to that legislature the right to legislate upon "Marriage and Divorce?" This we say raises questions within the domain of the Church, with which it becomes not us as simple laymen to deal; we take our shoes from off our feet as we approach, for the ground is holy, and because we do not desire to give illustration to the adage, that:—

"Fools oft rush in where angels fear to tread."

THE BISHOP OF MONTREAL.—The ringing of all the church bells of the City on Monday afternoon announced the departure of our beloved Bishop for New York, there to take the steamer for Liverpool *en route* to the Holy City. His Lordship was preceded to the cars by the band of the *Chasseurs Canadiens*, and followed by a large body of the Clergy and the laity to whom he gave his parting benediction. His Lordship is accompanied by the Rev. M.M. Lavallee and Huberdeau.

We understand that the Rev. Mr. Beausang is progressing prosperously in his Mission in behalf of the Catholic University of Ireland.