

The True Witness.

CATHOLIC CHRONICLE,
 PUBLISHED EVERY FRIDAY
 At No. 696, Craig Street, by
 J. GILLIES,
 G. E. CLERK, Editor.

TERMS YEARLY IN ADVANCE:
 To all country subscribers, Two Dollars. If the subscription is not renewed at the expiration of the year then, in case the paper be continued, the terms shall be Two Dollars and a-half.
 To all subscribers whose papers are delivered by carriers, Two Dollars and a-half, in advance; and if not renewed at the end of the year, then, if we continue sending the paper, the subscription shall be Three Dollars.
 Single copies 3d.
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MONTREAL, FRIDAY, NOV. 23.

ECCLIESIASTICAL CALENDAR.
 NOVEMBER—1866.
 Friday, 23—St. Clement, P. M.
 Saturday, 24—St. John of the Cross, Conf.
 Sunday, 25—Twenty-seventh after Pentecost. St. Catherine, V. M.
 Monday, 26—St. Peter of Alcantara, B. M.
 Tuesday, 27—Of the Feria.
 Wednesday, 28—St. Ireneus, &c., M. M.
 Thursday, 29—Vigil of St. Andrew.

ROMAN LOAN.
 THE PONTIFICAL LOAN BONDS are now being delivered to holders of receipts; and Subscriptions will be again received, and Bonds for \$35 may be taken at \$18.50.
 ALFRED LAROUCHE.
 Montreal, Nov. 12, 1866.

NEWS OF THE WEEK.
 Both English and Irish journals devote much of their space to a report of, and comments upon, the Bright banquet in Dublin. By some it is represented as a great success, whilst others speak of it as a decided failure. Amongst the latter we must count the *Dundalk Democrat*, an ably conducted national paper, which thus expresses itself on the matter:—

"Mr. Bright has got his banquet in Dublin, and we hope has enjoyed it as an Englishman can. But whether he has or not, he must admit that he was treated civilly, and received no insult from any one. And now that all is over, what, let us ask, is the result? To speak truly we must say it is absolutely—nothing."

There were present in the vast hall of the Rotundo some 450 persons, including eight members of Parliament. None of the Bishops; and very few of the Clergy, were present. The Chair was taken by The O'Donoghue, a gentleman respected by all parties for his talents and his integrity.

Mr. Bright's speech was of course the great attraction of the evening. It was certainly a powerful speech in so far as it contained a description of Irish grievances and their causes.—These grievances were by the speaker spoken of as the Church grievance, and the Land grievance: the first he proposed to remedy by doing away with the Establishment, respecting the acquired rights of actual incumbents; the second, by creating a fund to purchase the lands held by absentee proprietors, and by re-selling the lands so acquired, in small lots so as to create a farmer proprietary in Ireland. This no doubt is excellent were it practicable, for the great want of Ireland is such a settlement of the land question as shall give to the tiller of the soil a vested interest not only in his labor, but in the soil itself; and were the Government of Great Britain a despotic or absolute Government such as is that of Russia for instance, the thing might easily be managed. But in Great Britain it is different.—The power of the State is limited; and with the respect for individual liberty and the rights of property which therein obtain, it would be difficult to obtain a hearing for a measure such as Mr. Bright contemplates. This however should be borne in mind, that the case of Ireland is exceptional. The title of the actual landholders in that part of the United Kingdom is based upon recent, very recent wrongs inflicted upon the rightful Irish owners of the soil. Scarce two hundred years have elapsed since the latter were forcibly and iniquitously ousted from their homes by the brutal soldiery of Cromwell; and this exceptional position of the Irish landlord might perhaps justify exceptional legislation towards him. At all events the present generation is but reaping what their fathers sowed; the chronic discontent of Ireland is but the natural, inevitable consequence of the infamous confiscations of the seventeenth century; and of the Penal Laws of the eighteenth which were necessarily resorted to in order to maintain those confiscations, and to secure, as it was thought, the permanence of the Cromwellian settlement. Never, so long as the Celtic race exists in Ireland, can the memory of that hideous iniquity be lost; never can the Irish people, plundered and persecuted as they have been, cease to look upon the actual landed proprietors, as, for the most part usurpers, as the holders of land which does not rightfully belong to them. This sentiment may be wrong, or it

may be right; but whether right or wrong it obtains, and whether right or wrong it is as Sam Weller would say "human nature," so that there is no use abusing the people of Ireland for entertaining it. Would it not be the same in England and Scotland, if within the last two hundred years, the original and native owners of the Scotch and English soil, had been forcibly dispossessed of their property, by an alien race—a race alien in blood, in language, and in religion?

Without therefore attributing the grievances and discontent of Ireland either to individuals, or to the actual Government, we must confess that the Irish have too good cause for their complaints, and their disaffection; and on the other hand, in justice to the Government of Great Britain we must confess that it is no easy matter for it to do right to Ireland. Any man, even Mr. Bright who has but scant love for Ireland, or Irishmen, though he would fain avail himself of the Irish vote in furtherance of his English policy,—any man can point out the seat of the Irish disease; but he would indeed be a consummate political surgeon who should be able to point out a sure and safe way of dealing with it.

A Prussian and Russian alliance, offensive and defensive, is now spoken of as a "fait accompli;" the terms are said to be these:—Should Russia in her designs upon the "sick man" on the shores of the Bosphorus, encounter any opposition from the Western Powers, Prussia is to come to her aid; and on the other hand, should obstacles be raised to the meditated absorption of all Germany by Prussia, then Russia is to march her battalions to the support of her ally. What France will say to these terms remains to be seen; but if the Eastern Question be again seriously raised, she will no doubt have a word or two to say in the matter, and as a precautionary measure she is already reorganising her army, and remodelling her conscription laws.

The Sovereign Pontiff has pronounced two Allocutions in which he raises his voice against the persecution of the Church in Italy, and the filibustering designs of the revolutionists upon the Papal territory. The Holy Father at the same time, in the name of outraged religion, and an outraged humanity protests against the cruelties perpetrated by Russia upon her Catholic subjects. It is said that the Pope has signified his readiness, in case he should be again driven from Rome by the stilettoes of the Revolution, to accept a temporary shelter in Malta. But it is useless to speculate as to what course events may take. We know that Christ watches continually over His Church. History, even Protestant history, tells us what has been the fate of those who have presumed to raise their hands against Rome, and the independence of the Holy See;—how they have been smitten down in the midst of their career, and how in the very moment of their supposed triumph there has been seen, as it were, a hand, writing upon the wall the sentence of the sacrilegious. We remember the fate of a Napoleon, of a Duc de Bourbon, of a Carour and a Frundsberg, and can wait therefore in patient hope until the cup of Victor Emmanuel's iniquities be full.

In the South, the Piedmontese Government has its hands full. The Sicilians, royalists and republicans, nobles and people, without distinction of rank, or opinions, are banded together in hatred to the usurper, and to assert their national independence. The latter have an immense force at their command, and for the present are able to keep the unhappy Sicilians down; but the wholesale executions of men and women to which they are obliged to have recourse, will soon arouse the general indignation of Europe. Venetia may abjectly subside into a Piedmontese province, but after six years' bitter experience of the tender mercies of their conquerors, the people of Southern Italy seem again about to assert their right to national liberty.

Mr. Stephens has disappeared from New York. By some it is asserted that he is on the Atlantic, en route for Ireland, there, according to promise, to raise the standard of insurrection before the first of January next. By others it is pretended that he has made off in order to avoid an interview with, and being called to account for monies received by, John Mitchell who is about to return to this Continent. We shall have to wait some days before the mystery as to Mr. Stephens's intentions and real character can be cleared up.

The Fenian trials at Toronto, have resulted in some more verdicts, and sentences to death.—The prisoners still on hand, and untried, will be handed over to a special commission. It is not believed that the extreme sentence of the law will be carried into effect against any of the unhappy men. Thirty-nine were discharged on Saturday.

At the head of the Lutheran army, full of hatred against the Pope whom he swore to hang, if he should succeed in getting to Rome, Frundsberg, the Lutheran general, was struck down with apoplexy; Bourbon was killed in the assault on Rome; Napoleon died in exile; and Oavour—we all know how he died.

A meeting was held at Guelph a few nights ago for the purpose of forming a Rifio Association.

In our last we quoted an editorial from the *Montreal Herald* in which our Protestant contemporary commented freely upon the discrepancy betwixt the verdict given in the case of the Rev. Mr. McMahon, and that given in the case of the Rev. Mr. Lumsden; seeing that though the evidence which implicated the latter in the Fenian raid, was far more direct and conclusive than that which was held to establish the criminality of the Catholic priest, the former was absolved and discharged, the latter was found guilty and sentenced to death.

Nor does the *Herald* stand alone amongst our Protestant contemporaries in this matter. Other journals have expressed identical opinions; and indeed amongst our Protestant fellow-citizens generally, there is a feeling that the results of the late trials are such as to give cause for painful astonishment amongst the unprejudiced of all denominations.

Why do we revert to these things? Not assuredly with any design of imputing dishonesty either to the Jury which convicted the Rev. Mr. McMahon, or to that which acquitted the Rev. Mr. Lumsden. Rather would we congratulate ourselves, and our Catholic readers upon the general good taste, and sound judgment displayed in the affair by our separated brethren, who certainly are far from clamoring for the blood of a Romish priest under sentence of death. Indeed we are, we think, but doing them justice when we express our opinion that the announcement of the extension of clemency to the unhappy man by the Executive, would sound as pleasant in their ears, as certainly it would sound in the ears of their Catholic fellow-citizens.

No. Not with any design, direct or indirect, of calling in question the integrity of either Judge or Juries do we allude to this matter; but solely with the view of citing it as an additional reason why the case of the Rev. Mr. McMahon is entitled to the favorable consideration of the Executive, with the view, if possible, and if consistent with the safety of her Majesty's loyal subjects, of extending to him the mercy of the Crown. Not as a matter of right, but of mercy, do we ask this; for unless we can show that the facts alleged against the prisoner are alleged falsely; or unless we can justify the hostile invasion of Canada by United States citizens during a time of peace betwixt the British and United States Governments, we cannot logically call in question, either the justice of the verdict found by the Jury, or the sentence of the law, which the Judge, as the organ or mouthpiece of that law pronounced against him.

But as a measure of expediency certainly we think that much may be urged on the Executive why it should deal leniently in the case of Mr. McMahon. In the first place, though engaged in an act which we will not attempt to defend or to palliate, it was not proved, it was not even insinuated, that he, by his presence, encouraged the Fenians in whose society he was unhappily found, to deeds of blood. In the second place, not amongst Catholics only, but amongst Protestants would the execution of a severe sentence upon a Catholic priest, in the face of the acquittal of an equally guilty Protestant clergyman, produce a very painful impression; and in the third place, we believe that the exercise towards the convict of a lenient, or generous policy would do more to check fresh outrages, than would a more rigorous, even if strictly legal and equitable, course of procedure. We do not, we repeat it, we do not pretend that the sacred garb of the priesthood should confer an immunity for wrong doing; but we do think, and respectfully beg leave to give utterance to our thought, that the ends of civil government—to wit, the protection of the persons and properties of those subject to it, might be better attained in the present instance by a merciful, than by a severe treatment of the convict whose case we have under consideration.

We do not pretend that under any circumstances Her Majesty's Catholic subjects in Canada would not, if called upon, do their duty; but what an impetus would be given to their loyalty; but how completely would all excuse for lukewarmness, even, on this point be taken away from them, by the exercise in the case of the Rev. Mr. McMahon, of the royal prerogative of mercy! How thoroughly and effectually would the exercise of that prerogative, silence and give the lie to those who would fain impute the sentence upon the Catholic priest, and the acquittal of the Protestant minister, to sectarian bigotry! Besides the danger is now to all appearance past; and as it always behoves the strong to be merciful, so also would it appear that at the present moment the course of mercy, is as politic or expedient, as it would certainly be magnanimous.

ORDINATION.—An Ordination was held in St. Mary's Cathedral, Halifax on the 9th inst., The Right Rev. Dr. Rogers, bishop of Chatham, N. B., in the absence of his grace the Archbishop, conferred the holy order of Priesthood on the Rev. William G. Donoghue. The Rev. gentleman newly advanced, spent three years in the Theological Seminary of Montreal, under the direction of the Sulpician Fathers.

We know not where to look for a more striking instance of Liberal inconsistency than is to be found in the annexed paragraphs from one and the same editorial in the *London Times*, and which we place side by side. In the first—the writer admits that left to themselves the people of Naples and Sicily would certainly throw off the hated alien yoke of Piedmont, and concludes that they would as certainly relapse into a state of semi-barbarism, and anarchy; and therefore would he have us conclude to the propriety of Piedmontese armed interference in the South of the Italian Peninsula. In the second paragraph the same writer sings the beauties of non-intervention—and contends that no matter what the consequences, the Greeks should be left to themselves, and be permitted to develop their own future, whether that future be one of order, or of anarchy:—

How the Italians will conduct their own affairs, now they have obtained full control over them, is a problem the practical solution of which the world will watch with intense interest. To give our opinion free utterance, if the whole of Italy lay between the Alps and the Appennines we should be easy in our minds; for Piedmontese and Sardinian, Lombards and Venetians, are capable of cohesion and order. But we still wait to see whether the North will have power to make anything out of the South; and we have, at any rate, little doubt that Naples, and Sicily left to themselves would go through every storm of riot and anarchy, only to land at the end at some such haven as the Bourbon and priestly tyranny which they have so lately quitted.—*Times*.

Why does the *Times*, as a mouth-piece of English Liberalism, adopt such different rules of policy in the case of Naples and Greece, respectively? Why does it not advocate the application to the former of the same principle of non-intervention, as that which it advocates for Greece? Because the subjection of Naples to Piedmont is necessary for the existence of the so-called Italian Kingdom; which again furnishes the argument for Rome as the capital of that kingdom, and the expulsion of the Sovereign Pontiff from his dominions. It is the religious, or rather the anti Catholic element, that makes the difference; and if to the Greeks may be conceded a liberty to settle their destinies, which is refused to Neapolitans and Sicilians, it is simply because the fortunes of the former would have no direct effect upon those of the Church. Therefore is it that which is sauce for the Greek goose is not sauce for the Sicilian gander. It is satisfactory however to find it admitted by such an ardent partizan of the Italian revolution as is the *Times*, that "Naples and Sicily if left to themselves" would throw off their connection with Piedmont, which is maintained only by brute force, and at the point of the bayonet.

The *Toronto Globe* is very indignant, and also much alarmed at the prospect of the Catholic minority of U. Canada being placed on a footing of perfect equality with the Protestant minority of L. Canada, should the latter obtain the guarantees promised to them by M. Cartier; and not to them alone, for in the face of heaven the pledge was given that, whatever in the matter of schools, was ceded to the minority of one section of the Province, should also be ceded to the minority in the other section. On this head M. Cartier's promise was explicit.

This is what tries the *Globe*; for in the faithful fulfilment of the solemn promises made by M. Cartier at the Montreal Banquet, that journal sees the blighting of all the fruits which it expected from Confederation. Still will the majority of U. Canada be restricted in the exercise of their dearly cherished privilege of "walloping their Popish niggers."

"What," asks the *Globe* "was the immediate cause which led to the movement in favor of the Confederation of the Provinces?"

And to this question the *Globe* replies:—
 "Was it not that there existed a degree of antagonism between the two sections of Canada, which seriously interfered with the successful and satisfactory working of the Government of United Canada."
 —*Globe*, 14th inst.

This every one in Canada know to be the truth, the whole truth, and nothing but the truth. But if Confederation shall not, after all assure to Upper Canada the power of carrying out its peculiar views of Education; and if, as the *Globe* also tells us,—

"on no question has that antagonism of opinion—(between the two sections of Canada)—been more marked than on the question of education," what will such a Confederation profit to Upper Canada? The salt will have lost its savour, and henceforth be good for nothing but to be cast out.

This is as we expected, and hardly without a hard struggle will M. Cartier be able to redeem his solemn pledges, and realise the expectations which a generous reliance upon his word, as the

word of a man of honor, has aroused amongst the Catholics of U. Canada. There is no retreat, no backing-out, possible, and we are glad of it, because we know M. Cartier to be a man of energy; and feel confident that he would not so publicly, and so explicitly have pledged himself in the U. Canada School question as he has done, were he not morally certain of being able to redeem his pledges. What is to be given to the Lower Canadian Protestant minority we know not; but this we know that, on the School Question, the very same, neither more nor less, is to be secured to the Catholic minority of U. Canada. For this we have M. Cartier's pledged word, and plighted faith; and let the *Globe* rave as it may, we will no be so unjust to M. Cartier as to doubt that that pledge will be amply redeemed, or that the faith so solemnly plighted will be fully maintained. In the meantime we treasure up M. Cartier's words in our hearts, and are content to wait in patience for the result.

MUSICAL, DRAMATIC, AND LITERARY SOIREE.
 —We would remind our readers, friends to the fine arts, that a treat is in store for those who attend the *Soiree* to be held this (Thursday) evening, at the *Salle Academique* attached to the Jesuit's College. There will be music, dramatic representations, and literary exercises by the Pupils, under the auspices of the Rev. Jesuit Fathers. Doors open at 7.30 p.m., and entertainment to commence at 8 p.m. Tickets 50 cts. The proceeds to be devoted to a work of charity.

The subjoined paragraph is from a petition addressed to the Imperial Government on the Education Question by a large body of our Protestant fellow-citizens—and adopted by the Compton County Council. The paragraph which we select and copy goes to the root of the matter at once; it contains all that need be said upon the subject; and the principle therein laid down is one which the TRUE WITNESS has always advocated. All we demand is that what is "sauce for the goose, be held also to be sauce for the gander." The paragraph in question runs thus:—

"That the English speaking Protestants of Lower Canada your petitioners would respectfully represent are entitled to, and should have in an English Colony, the exclusive management, control, and supervision of their own educational institutions, with the right of applying the monies received out of the consolidated revenues of the Province, or arising from local taxation on their own properties, exclusively to the support of their own institutions, and with the right of determining how much should be raised by local assessment, as at such time or times as to themselves may seem advisable, leaving to the Roman Catholic French majority the same rights and privileges with respect to their institutions, as are claimed by Protestants for themselves."

In like manner we respectfully urge:—
 "That, the English speaking Catholics of Upper Canada are entitled to, and should have in an English Colony—and indeed every where else for that matter—the exclusive management, control, and supervision of their own educational institutions, with the right of applying the monies received out of the consolidated revenues of the Province, or arising from local taxation on their own properties, exclusively to the support of their own institutions."

This, coupled with the claim for exemption from taxation for schools not under their exclusive control, is what both Protestants in Lower Canada, and Catholics in Upper Canada have the right to demand: as essential to that cause of Freedom of Education for which both pretend to be in earnest. For themselves and in their own interests, the Protestants see the truth clearly, and can state it plainly: 'tis a pity that their vision becomes dulled, and that their organs of speech fail them, when the claims of Catholics to Freedom of Education are urged. Then they cannot see: then alas! they can out stammer and stutter in their speech.

On Friday morning 23rd inst., James Mack will undergo the extreme penalty of the law at the usual place of execution. The crime for which he is to suffer is the murder of a non-commissioned officer of the Artillery, to which corps the convict also belonged.

The condemned man was baptized by a Catholic priest; but as is so often the case, he in his youth discarded the restraints of his religion, and professed himself a Protestant. The prospects of approaching death, however, worked in his heart a salutary change, for though Protestantism may be an easy and comfortable sort of religion to live in, it is a very bad one to die in. So the prisoner, after his condemnation, and when his fate was evidently inevitable, politely declined the attendance of the Protestant minister, and invoked the ministrations of the Catholic priest. By the latter, the Rev. M. Villeneuve, aided by the never failing charitable offices of the Sisters of Charity, the doomed man has been prepared to meet his Judge, and we may hope that he has obtained pardon from Him who desreth not the death of the sinner, but rather that he should turn from his wickedness and live.

Of your charity, therefore, on Friday morning pray for him who is about to expiate his offences on the scaffold. Pray for him, that to him strength may be given to meet his fate with resignation, and in the spirit of humble penitence. Pray for him, that to him the merits of Christ's infinite passion may be applied; and that his sins may be washed out in the blood of the Lamb, which alone cleanses—one drop of which is sufficient to wash away all the sins of the world.