

## 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, JANUARY 27.

## ECCLIASTICAL CALENDAR.

JANUARY—1865.

Friday, 27—St. John Chrysostom, B. D.

Saturday, 28—St. Paul, Hermit.

Sunday, 29—Fourth Epiphany, St. Francis de

Sale, B. O.

Monday, 30—St. Martin, V. M.

Tuesday, 31—St. Peter Nolasco, O.

FEBRUARY—1865.

Wednesday, 1—St. Ignatius, B. M.

Thursday, 2—Purification of Blessed Virgin.

The "Forty Hours" Adoration of the Blessed

Sacrament will commence as follows:—

Saturday, 28—St. Francis de Sales.

Monday, 30—St. Polycarp.

FEBRUARY—1865.

Wednesday, 1—Christian Brothers, Montreal.

## NEWS OF THE WEEK

The steamer *Canada* from Liverpool, 7th instant, arrived at Halifax on Sunday. From Europe there is nothing of interest to report.

The news from the seat of war is unfavorable to the Southerners. The enemy having captured Fort Fisher, Wilmington, the chief port open to blockade runners, is virtually closed to them. Indeed the Confederate States seem to be losing heart, and the general impression is that their fate must be as that of Poland.

**PROVINCIAL PARLIAMENT.**—The Address in reply to the speech from the throne was moved in the Legislative Assembly by M. Robitaille, seconded by Col. Haultain. M. Dorion moved an amendment to the effect that the people of Canada have no desire to create a "new nationality" or in other words, to sever their connection with the British Empire. This amendment was negatived, 25 voting for, and 64 against it. The vote upon the clause referring to the new Union scheme was ultimately carried by a majority of 53 in a House of 87 members; 70 voting for, and only 17 against it. It thus appears that the Opposition on this particular question is not in great strength.

## PROVINCIAL PARLIAMENT.

## LEGISLATIVE COUNCIL CHAMBERS.

Quebec, 19th January, 1865.

This day, at Three o'clock P. M., His Excellency the Governor General proceeded in state to the Chamber of the Legislative Council in the Parliament Building. The Members of the Legislative Council being assembled, His Excellency was pleased to command the attendance of the Legislative Assembly, and that House being present, His Excellency was pleased to open the Third Session of the Eighty-third Parliament of the Province of Canada with the following speech from the Throne:

Honorable Gentlemen of the Legislative Council: Gentlemen of the Legislative Assembly:

In calling you together to resume the performance of your constitutional duties, I desire to express my thankfulness to a Beneficent Providence that I am enabled to congratulate you on the general prosperity and contentment of the people of this Province, and the continuance to us of the inestimable blessing of Peace.

Outrages have been committed on the commerce and territory of the United States of America by persons who, after the perpetration of these acts, have sought refuge on Canadian soil. In order to prevent the organization of any such enterprise within this Province, and also to enable me to discharge in an effective manner my duties towards a neighboring power on terms of friendship with Her Majesty, I have seen fit to organize a system of Detective Police on the frontier line of the United States, and with the same design I have called out for permanent duty a portion of the Volunteer Force of the Province.

Similar considerations have suggested the propriety of arming the Executive Government with stronger powers than it now possesses for dealing with persons, who, while availing themselves of the right of asylum which has always been allowed on British soil to political refugees from all foreign countries, may be unmindful of the implied obligations which, by their residence amongst us, they contract to obey our laws and to respect the declared policy of our Sovereign.

A Bill framed for this purpose will be laid before you and I ask for your early consideration.

I am happy to be able to inform you of the zeal and alacrity displayed by the members of the Volunteer Force when called upon to turn out for active service. Their conduct shows that the present population of Canada has not degenerated from the many virtues which characterize the races from which it derives its origin, and that it may be relied on, under all circumstances, to respond to the call of duty, either for the maintenance of internal order, or to repel foreign aggression.

The Commissioners appointed under the provisions of the second chapter of the Consolidated Statutes of Lower Canada to frame a Civil Code, and also a Code of Civil Procedure for Lower Canada, have completed the former part of their duty; the result of their labors shall be laid before you, and I am informed that the Code of Civil Procedure is in a very advanced state.

The completion of the Codification of the Civil

Law, in both French and English, cannot fail to be of great benefit to the inhabitants of Lower Canada by enabling the people of that Province to read in their own language, the Civil Law under which they live, and which hitherto has only been accessible in a language which is not the mother tongue of a portion of the people whose civil rights are regulated by it.

## Gentlemen of the Legislative Assembly:

The expenditure rendered necessary by calling out the Volunteers for active service, and which was unforeseen when the estimates of the current year were agreed to, will necessitate a supplementary vote for that service.

I have desired that an estimate for this purpose shall be laid before you.

I am happy to be in a position to inform you that the financial legislation of the last session has been attended with beneficial results.

The Revenue has largely increased and there has been a contemporaneous extension of the trade of the Province.

I have directed the estimates for the next financial year to be laid before you, and you will find that they have been framed with a due attention to economy combined with efficiency.

Honorable Gentlemen and Gentlemen.

At the close of the last session of Parliament I informed you that it was my intention, in conjunction with my ministers, to prepare and submit to you a measure for the solution of the constitutional problem the discussion of which has for some years agitated this Province.

A careful consideration of the general position of British North America induced the conviction that the circumstances of the times afforded the opportunity not merely for the settlement of a question of Provincial politics, but also for the simultaneous creation of a new Nationality.

Preliminary negotiations were opened by me with the Lieutenant Governors of the other Provinces of British North America, and the result was that a meeting was held at Quebec, in the month of October last, composed of delegates from those Colonies, representing all shades of political party in their several communities, nominated by the Lieutenant Governors of their respective Provinces who assembled here, with the sanction of the Crown, and at my invitation, to confer with the members of the Canadian Ministry, on the possibility of effecting a Union of all the Provinces of British North America.

This Conference, after lengthened deliberations, arrived at the conclusion that a Federal Union of these Provinces was feasible and desirable, and the result of its labors is a plan of Constitution for the proposed Union embodied in a series of resolutions, which, with other papers relating to the subject, I have directed to be laid before you.

The general design of a Union, and the particular plan by which it is proposed to carry that intention into effect, have received the cordial approbation of the Imperial Government.

An Imperial Act of Parliament will be necessary in order to give effect to the contemplated Union of the Colonies, and I have been officially informed by the Secretary of State that Her Majesty's Ministers will be prepared to introduce a Bill for that purpose into the Imperial Parliament so soon as they shall have been notified that the proposal has received the sanction of the Legislatures representing the several Provinces affected by it.

In commending to your attention this subject, the importance of which to yourselves and to your descendants it is impossible to exaggerate, I would claim for it your calm, earnest and impartial consideration.

With the public men of British North America I now rests to decide whether the vast tract of country which they inhabit shall be consolidated into a state, combining within its area all the elements of National greatness, providing for the security of its component parts and contributing to the strength and stability of the Empire, or whether the several Provinces of which it is constituted shall remain in their present fragmentary and isolated condition, comparatively powerless for mutual aid, and incapable of undertaking their proper share of Imperial responsibility.

In the discussion of an issue of such moment I fervently pray that your minds may be guided to conclusions which shall redound to the honor of our Sovereign, to the welfare of Her subjects, and to your own reputation as Patriots and Statesmen.

Though on many political and social, as well as on all religious questions, we differ greatly from the *Montreal Gazette*, still we have hitherto entertained such a good opinion of the frankness, and honorable dispositions of our contemporaries as to believe that he would not allow his veracity, on matters of fact and of historical notoriety, to be called in question. We believed in short that he held himself amenable to the law of honor which compels every gentleman, when the truth of an assertion publicly made by him is publicly called in question, to do one of two things; either to substantiate, or to retract the said assertion.

In our expectations we have been deceived, and it would almost appear as if we had been too ready to credit the *Montreal Gazette* with the honorable sentiments of a gentleman. In our issue of the 13th instant we called in question the truth of, we positively contradicted, an assertion by him made in the *Gazette* of the 4th instant, with respect to the origin and objects of the property held by the Seminary of Quebec and by the Sulpicians of Montreal. To this the *Gazette* has made no reply.

This property the *Gazette* asserted, originated in a grant or free gift made to the above named institutions by the French Government, out of the "common property of Lower Canada;" and therefore argued our contemporary, Protestants have a right to demand an equivalent in the shape of an exclusive State endowment for their educational institutions. To this argument of the *Gazette* we replied by denying the facts on which it was based, and by indicating the sources from whence, and the terms on which the Sulpicians of Montreal and the Seminary of Quebec hold their property; we concluded by requesting the *Gazette* to publish this our denial, with which it would be very easy for him to deal if the historical facts which we urged against him, were mis-stated by us. As no gentleman ever does allow his veracity to be called in question, we of course expected that the editor of the *Gazette* would at once either substantiate the truth of his allegations of the 4th instant, or else like a man of honor would acknowledge that he had been mistaken, and retract them. This

however, as a mode of procedure that the *Gazette* does not adopt; he has done neither; and on the contrary, its editor follows the course of tactics pursued by the *Globe* and the *Montreal Witness*, in similar circumstances, thus betraying either a most lamentable ignorance of, or a still more deplorable indifference to, the laws of honor, and the customs and usages of gentlemen. We know not how it may be with the editor of the *Gazette* and with those with whom he is in the habit of associating; but we take this opportunity of delicately hinting to him that he who allows his honor and veracity to be publicly called in question by one who is at least his social equal—as we do now call the honor and the veracity of the editor of the *Montreal Gazette* in question—is not one who is allowed to associate with men who by birth, and education, and honorable conduct, are entitled to the name of gentlemen.

We are the more particular on this point because we see that the untruth broached, and circulated by the *Montreal Gazette* has been taken up and repeated by others, in ignorance we hope of the falsity of their statement; and because we also see that many of our Protestant fellow-citizens, whose movement for obtaining relief in the matter of education, has as yet met no opposition from Catholics, not only reiterate the untruths of the *Gazette*, but base thereon an argument for an exclusive grant, or State endowment for the purposes of Protestant education. We need hardly assure Protestants that however well disposed Catholics may be to do them full and ample justice with respect to the working of their Dissident Schools in Lower Canada, any agitation for such an exclusive endowment as that which they are now aiming at, will receive unanimous and most vigorous opposition from all classes of our Catholic community. On this point we will not so much as listen to any terms of compromise, and the threats of the *Gazette* we are prepared to brave.

For the *Gazette* passing from false premises, and vicious logic, to threats, menaces our Religious Institutions with spoliation, should the insolent pretensions which he puts forth for exclusive State endowments for non-Catholic educational purposes, be met with opposition from Catholics. This threat, which is more or less perceptible in all that the *Gazette* writes upon the subject, is to be found explicitly held out in its issue of the 18th instant, wherein the writer gives us the first of a series of articles "illustrative of the efforts made at various times to obtain endowments for non-denominational, or Protestant institutions of Superior Education." According to the statements therein contained, supported by quotations from the late Abbe Ferland's biographical sketch of Mgr. Plessis, and whose truthfulness we do not at present impugn—efforts were made in 1787, whilst Lord Dorchester governed the Colony, to establish such a non-Catholic or Protestant Institution for Superior Education, and a similar system of education of a lower or elementary character throughout the Province; but it appears that this scheme to impose on a Catholic community a Protestant or non-Catholic system of education having met with a vigorous opposition from the Catholic clergy, and especially from Mgr. Hubert the then Bishop of Quebec, was abandoned by its originators.

Hereupon the *Gazette* comments as follows:

"But it" (the aforeaid scheme of non-Catholic education)—"aimed at removing the education of Lower Canada from the exclusive control of the priesthood, and at encouraging the settlement of an educated English population in this country. We may however accept his (the late Rev. M. Ferland's) testimony as to the cause of the failure; and give to the R. C. Clergy of Quebec, and the Directors of the infant cause of English education, or at least trying to do so, in ill-omened imitation of Juno's serpents, and Herod's soldiers. Practically the testimony of the historian gives the Protestants an equitable claim on the French ecclesiastics and the Seminary of Quebec, to the extent of whatever damage may have arisen from the action of these men; a claim which we shall not urge if they will aid us in obtaining justice now."—*Gazette*, 18th inst. The italics are our own.

Urge away we beg of you, and see what you will make by your motion. Your threats shall not deter us either from giving a patient and respectful hearing to your complaints on the matter of the School Laws; but neither shall they make us yield on the general question of Education to your demand, or induce us to retire one inch from the position nobly and successfully held in 1787 by Mgr. Hubert on the same question, and which position we hold to-day. Our last word is as our first; not one penny of the public funds, not one acre of the public lands will we consent to give for the purposes of an exclusive Protestant education; and never will we cease to insist that, of every grant or endowment made by the State for educational purposes, Catholics shall receive their full share in proportion to their numbers.

To enter seriously into a refutation of the *Gazette's* claims for damages against the Catholic clergy generally, and the Seminary of Quebec in particular, because in 1787 they opposed and defeated a scheme for endowing out of the pockets of French Catholics, a system of English and Protestant education, would be a work of supererogation; until such time at least as the *Gazette* shall have shown that the handful of

English and Protestants in the Colony, in 1787 had a natural right to such an exclusive endowment. To set at defiance the threats of our contemporary, and of the party which he represents, against the Seminary, and our Religious Institutions, all that is needed is that Catholics lay aside their foolish and wicked party dissensions, and as one man rally round the standard of their Church and country. We are weak only because we are distracted in our counsels; and if the Protestant press, of which the *Gazette* is an influential member—because the organ of the Ministerial section of the Protestant community, dares already to menace us with spoliation, it is only because it misdoubts our zeal, our disinterestedness, and our power of acting in concert.—Let us undeceive our enemies; let us give them to understand that there are limits beyond which we will not extend our concessions; that there are objects dearer to us than the fortunes of this or that political party. Let us be firm and at the same time just; just to ourselves as well as to our Protestant fellow-citizens. These complaints, perhaps with reason, that in the matter of establishing and aliminating their dissident schools, the provisions of the existing School Law are oppressive to them. Well! these complaints we are most ready to listen to, and we are ready to apply any remedy that in the premises may be required. This, justice to others, requires of us; but justice to ourselves, but Catholic principle, require that here we should stop, and make a final stand. We are asked, now, not merely to do justice to our neighbors, but to assist in building up Protestant Ascendancy; not merely to place our separated brethren on a footing of perfect equality with ourselves, but to take up with an inferior position; not to do unto others as we would be done by, but to accord to a Protestant minority advantages and privileges which we enjoy not, which we desire not, and ask not for ourselves. We do not pretend to have any right to tax them for educational purposes to which they as parents, and therefore in so far as the State is concerned, absolute masters over the education of their own children, are opposed; but neither will we, through fear of consequences to ourselves, or our Institutions, consent to any exclusive endowment out of the common property, to Protestant Educational Institutions to which we as parents are opposed. This is our last word; and no amount of bullying or blustering shall cause us to retract it, or to swerve from the position that we have taken up.

And once again we would remind the editor of the *Gazette* that we have explicitly impugned the truth of his assertions respecting the origin and the objects of the property held by the Seminary of Quebec and the Sulpicians of Montreal. We are still willing to believe that the *Gazette* made these assertions in good faith, and in ignorance of the facts of the case; and in these sentiments we again call upon him, either to retract, or to make good, his allegations of the 4th instant, to the effect that the above named Institutions received their property, or the estates which they now hold, either in whole or in part, as a grant or free gift from the French Government. If the *Gazette* will not comply with this reasonable request, which we now urge for the second time, the candid and intelligent reader will know what terms to apply to one who makes statements concerning his neighbors, which, when contradicted, he will neither retract nor substantiate.

We sincerely thank the *Globe* for doing its best to dissipate the singular and dangerous delusion that Mr. George Brown and his Clear-Gut friends have abated one whit of their hatred of Catholicity, or have any intention of abstaining from their old habit of abusing and insulting the Pope and Popery. We are told, it is true, that the Brown faction is muzzled; for a muzzled-dog, however, it barks pretty loudly and pretty viciously—as witness the following abuse of the Holy Father, and the Catholic religion, which Mr. George Brown's organ, the *Globe* of the 11th instant, seized the occasion of vomiting forth *apropos* of the reply of the Sovereign Pontiff to the Commissioners from the Confederate Government to the Holy See. We cannot give the insulting article in full, because of its length; but we lay some extracts before our readers to show them what manner of spirit it is that still animates, and speaks by the mouth of Mr. Geo. Brown:—

"The recent manifesto of the Confederate Commissioners and Congress to the Powers of Europe has called from the Pope of Rome a very interesting reply. By it we learn in general terms, that the sentiments of the manifesto are entirely in accordance with the disposition and character of the august head of the Catholic Church—a piece of information which in no way surprises us. The previous advocates of peace, who get so much sympathy with the Vatican were the men who wretchedly 'broke the peace' four years ago."

This is false; the peace was broken, and the Union was violated and virtually dissolved by the North, and that more than four years ago.—Secession may have been politically imprudent on the part of the South; but never had men clearer moral right to anything, than had the Southerners to proclaim that, for them and for their descendants the Union was at an end. If

the *Globe* does not perceive this it is because of the obliquity of its moral vision.

No principle in ethics is plainer than this:—That if A and B contract, and if B neglect to fulfil, or violate any of the stipulated terms of the said contract, A is *ipso facto* morally absolved from all obligations which he may have thereby contracted towards B. Now in the contract of Union between the several States, it was expressly stipulated that all run away slaves—euphonically styled "persons held to labor"—should be given up by the State to which they had absconded, to their owners or masters in the State from which they had fled. Having agreed to these terms the Northerners had no right to violate them, in letter or in spirit. Yet so it was, that having found out that slave labor did not pay in their climate, and in their rural processes, the Northerners experienced a high moral elation, and discovered incontinently that not only slave holding was a sin, but that they were exonerated from fulfilling one of the express conditions of the Union. They therefore, the Northern States, opposed every possible obstacle to the redemption of fugitive slaves; set the terms of the Union at naught; and replied to an Act of Congress for enforcing its provisions, by open defiance of the law of the land, and by the enactment of laws directly at variance with the provisions of the Federal legislature, as well as with the provisions of the Union. By these systematic, and constant violations of one of the essential conditions of that Union; by their explicit repudiation of the obligations which they had contracted with the Southern States; and by their contumacious disregard of the provisions of a law passed by Congress to enforce those obligations, the Northern States broke the peace, and absolved their Southern neighbors from all obligations which the latter by the Act of Union may have contracted towards the Northern States. Neither could the latter any longer plead the sovereign authority of Congress, or of the Federal Government, since they themselves had in the matter of the "fugitive slave law," set that authority openly at defiance. No one has the right to appeal to a law or a contract of which he himself has violated one clause or stipulation; and in so far as the Southern States are concerned, they by their secession manifestoes only recognised a fact previously accomplished by the Northern States—for history is there to prove it. It was the latter who wantonly "broke the peace," by wantonly and most dishonestly refusing to adhere to the conditions of Union to which they had pledged themselves, and by passing in the several States' Legislatures enactments which made the Federal "fugitive slave law," of no effect.

So much for the moral aspect of Secession, and in justification of the attitude adopted towards the Confederate Government by the Sovereign Pontiff; who neither as a Sovereign, nor as the Vicar of Christ would in any manner countenance rebellion against legitimate authority—seeing that in his late Encyclical the Pope expressly condemns the proposition that,—

(13). "It is allowable to withdraw from obedience to legitimate Princes, and to rise in insurrection against them."

But the *Globe* to whom rebellion against legitimate princes if the latter be Catholics, a King of Naples, or a Grand Duke of Tuscany—seems highly praiseworthy, is horror-struck that the Pope should receive and reply to a deputation from sovereign and independent States asserting their rights against the Jacobins of this Continent; and he seeks a solution of the phenomenon, not in the fact that the Southern States are not rebels at all, and that the term "rebel" if it applies to either of the belligerents, is appropriate to the Northern States—but in the inherent and ineradicable vice of Popery.—Hereupon he launches out into following tirade

"It is, in truth, quite natural that the Papal Government should give its sympathies to the South. There is a certain harmony between the principles upon which Southern society is based, the principles involved in the rebellion, and those by means of which the Church of Rome holds sway over its people. The one denies the right of free speech and disallows a free press, and so does the other wherever it has the power. The promulgation of anti-slavery doctrines is forbidden in the South, just as free discussion upon religious questions is disallowed in many Papal countries. The slaveholders of the South make it a crime to teach the slaves to read the Bible, and the Pope of Rome disallows the circulation of the sacred volume wherever he has the power. Under both systems liberal principles are crushed out, and tyranny practised upon the people, who as a necessary part of either system, kept as much as possible in ignorance. The tyranny over the mind than in the other, but the principle is essentially the same. A religious despotism which chiefly works its ends by denying the right of private judgment, and by crushing out free thought wherever it is possible to do so, and the political and social despotism which acts by depriving men of their personal rights, are essentially akin; and there is no reason in the world why they should not be in sympathy with each other. There is no more cause to wonder that the Pope sympathises with the South, than that there is to be astonished that Garibaldi sympathises with the North."

Here we agree with the *Globe*; it is as natural that the Conservative, that the Catholic, and that the lover of liberty should sympathise with the South, as it is that Garibaldi, the professional pirate and the bosom friend of Mazzini, and that the filthy scum of European democracy generally should sympathise with the North.—The *Globe* continues with a comment upon the "Vicar of God" which the Pope enjoys as head of Christ's Church on earth:—It does seem a little foolish for his Holiness at this