

The True Witness.

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MONTREAL, FRIDAY, JANUARY 26.

ECCLIASTICAL CALENDAR. JANUARY—1866. Friday, 26—St. Polycarp, B.M. Saturday, 27—St. John Chrysostom, B.D. Sunday, 28—Septuagesima. Monday, 29—St. Francis de Sales, B.C. Tuesday, 30—Prayer of Our Lord. Wednesday, 31—St. Peter Nolasque, C. FEBRUARY—1866. Thursday, 1—St. Ignatius, B.M.

NEWS OF THE WEEK The Fenian trials at Cork seem to have come to an end. Of the accused, some have been acquitted, more found guilty and sentenced to penal servitude for periods varying from ten to five years. The prisoners McCafferty and Mackey have been discharged unconditionally. Complaints bitter and loud, are made against the composition of the Cork Juries before whom the Fenian prisoners were tried; in that, although on the jurors' book the names of Catholics were to those of Protestants as three to one, on the actual panel they stood only as three to twenty-four. This would seem to indicate a dishonest, and most silly tampering with the jury lists; incomprehensible indeed, except upon the hypothesis of a design to give the accused a chance of acquittal, and to bring the Government into disrepute. God forbid that we should insinuate anything against the impartiality of a Catholic juror; but if there had been any reason to fear partiality or prejudice against the prisoners, every Catholic should have been excluded from the jury, for to the Catholic no man can be more odious than the Fenian, one of whose professed objects it was to bring the Catholic clergy of Ireland into odium and disrepute and to diminish their influence—a scheme which of course enlists the sympathies of all staunch Protestants. If the latter therefore predominated unjustly on the Jury Panel, it is clear that an unjust advantage was given to the accused, since their fate was thus placed in the hands of men to whom the Fenian Brotherhood, as essentially an anti-Catholic Society, must have appeared in a highly favorable light; just as to every Papist, not a renegade and apostate at heart, the same society must always be the object of intense and unqualified detestation. Thanks to the precautions taken by the authorities, and to the imposing display of military force by them made, not one drop of blood has been shed; and we may, therefore, expect, as well as hope, that, with the cessation of the excitement, the Government will extend mercy to those against whom it has obtained convictions, by mitigating, in part at least, their sentences. Most ardently too is it to be desired that it will now seriously address itself to the task of examining into the causes of the chronic disaffection of Ireland, with a view to their removal, in so far as those causes are subject to legislative action. Much indeed of Irish suffering at the present day has its root in a social, rather than in a political subsoil; and much therefore must be beyond the reach of the immediate action of the political plough, or Act of Parliament. But much may be done in the way of ameliorating the condition of Ireland by a Legislature which, profiting by the lesson of experience, discarding the prejudices, and insane policy of its predecessors, and abandoning for ever the idea of maintaining Protestant Ascendency, shall deliberately and in good faith address itself to the task of making Ireland, indeed as well as in name, an integral portion of the Empire. One great, apparently insuperable obstacle to this moral Union is the existing Legislative Union, which the short-sighted statesmen of the last generation, unfortunately for Ireland, more unfortunately still for Great Britain, succeeded in imposing upon the first-named. Another is to be found in the tenure of land in Ireland, which indeed, is the perennial fount from whence the stream of Irish disaffection wells up. The iniquitous confiscations of former ages, the dispossession of the ancient and rightful owners of the soil from their

holdings, and the violent transfer of the land to aliens and foreign adventurers, are acts for which indeed the present generation are not morally responsible, but for which a remedy must be found, before Ireland can subside into a thoroughly loyal and peaceable portion of Her Majesty's dominions. It is certainly no easy problem that the British government is called upon to solve; and yet unless that solution be found Fenianism has only been checked, or scotched, not crushed or exterminated. No events of political importance have taken place on the Continent of Europe since our last. Mazzini the "Apostle of the Dagger" and head of European Liberalism, is said to be dangerously ill in London. An attempt upon the life of the Lord Lieutenant of Ireland is reported, whilst travelling with his wife in a railway car near Mullingar; but this seems to be destitute of foundation in fact, and is contradicted.—Two young men named respectively, Wilson and Clew lately returned to Ireland from the U. States, have been arrested on a charge of Fenianism; arms and ammunition were found on them. Trouble betwixt France and the U. States seems to be brewing. A large body of filibusters, discharged soldiers apparently, having made a raid upon Mexican territory, seized and plundered a place called Bagdad, and committed other overt acts of hostility against the French flag.—How these tidings will be received in France it is hard to say; but the state of the stock market in the U. States indicates that the gravity of the offence perpetrated against Mexico, and its allies the French, is fully understood at New York.

The Witness asks us in his issue of the 13th instant, whether, in the statement by him made on the 28th ult. over the signature Erasmus, there was "anything that maligned or slandered the Redemptorist preachers, except the assumption that they were making a profit by the sale of rosaries, images, scapularies, &c., for the benefit of their Order?" The best answer to this is to cite the words of the slanderous "assumption" of the Witness. He said, speaking of the Redemptorist Fathers, their preaching in St. Patrick's Church, and their motives,—that,— "However anxious they may be to convert their fellow-Catholics (and judging from the style of the sermon, a sadder lot than the St. Patrick's Congregation could scarcely be found,) they,— "are not less anxious to turn a profitable penny."—Witness, 28th Dec. Again, after making certain calculations of his own, the same writer arrived at the conclusion or rather the "assumption," that,— "These holy missionaries will realise the nice little sum of \$1,250 in two or three weeks, which, considering the times, is not bad pay."—ib. And having given these deliberate "assumptions," or falsehoods, as "facts," the writer concluded with the remark that:— "It is easy to draw an inference from them."—ib. an inference of course unfavorable to the honesty, and purity of motives, of the Redemptorist Fathers—whom the said writer in the Witness represented as being fully as anxious to turn a profitable penny for themselves, as to turn the hearts of their hearers to Christ. In this insinuation, in this studied misrepresentation, both of the facts of the case, and of the disinterestedness of the reverend missionaries, there is something far more offensive, malignant, and slanderous than there is in the mere assumption that "by the sale of 'rosaries, images, scapularies,' &c., they were making a profit for the benefit of their Order."

The Witness again asks us:— "If they—the Redemptorist Fathers—had done so would their conduct have been laudable or otherwise?" We reply:—If the Redemptorist Fathers had openly professed as the object, as one even of the objects of their Mission to Montreal, the raising of funds for the benefit of their Order, there would have been nothing not perfectly legitimate in the conduct attributed to them.—But, as the said Fathers made no such profession; as on the contrary they announced that the one sole object of their visit to Montreal was the spiritual advantage of the St. Patrick's Congregation, such conduct and motives as those attributed to them by the Witness, would have been most dishonoring to them; unworthy not merely of Christian ministers, but of honest men. They would have been in the position of impostors, and of the worst of impostors; because trading on false religious pretences, and putting on God's livery for the service of Mammon. Thirdly, the Witness asks us—if the conduct of the Missionaries as by him represented, be not laudable,— "what become of the cases in which such bodies raise money by bazaars, lotteries, &c.?" Though the grammar is peculiar, we fancy that we can detect the querist's meaning, and we reply:— That it is quite legitimate and laudable to raise money for charitable or ecclesiastical purposes, for the building of a church, or the sup-

port of the Clergy, by means of bazaars, lotteries &c., provided that it be done openly and honestly, and that the purpose for which the money so raised is frankly avowed. Neither Catholics, nor Protestants, hesitate to employ such means, and to advertise their intentions in the public papers; but we should think meanly of either Catholic or Protestant, who, whilst professing to be actuated by the sole motive of turning sinners to God, should be at least as anxious to turn a "profitable penny" for his own personal advantage. In short what was the "inference" which the writer in the Witness said it was "easy to draw" from the facts by him assumed, and which he wished his readers to draw? Was it not "an inference" morally unfavorable to the Redemptorist Fathers? and is not he who by asserting falsehoods, endeavors to convey an impression morally unfavorable to his brothers justly entitled to the epithets of "liar and slanderer?" We will, ere we close, avail ourselves of the occasion to read a short lesson in ethics to the editor of the Witness; though such is his moral obtuseness that we anticipate no great good therefrom. He—the editor of the Witness aforesaid—believes, or at all events acts as if he believed, that he is morally at liberty to publish any statement, however injurious to his brother, provided only that he does not know it to be false. He "assumes"—and this is the defect in his moral organisation we would desire to point out for correction—he "assumes" the truth of every statement, assertion, or innuendo, that he hears, unfavorable to Catholics; and publishes it without giving himself the trouble to first assure himself of its truth. The gentleman, on the contrary, the Christian, does not deem himself at liberty to publish, or in any manner assist in circulating a story or innuendo unfavorable or derogatory to his neighbor, until—first, he shall have assured himself of its truth; and, secondly, unless some public benefit, or justice to others require him to publish it—either with the view of discrediting a knave imposing upon the public, or of preventing injury to some innocent person. This is what the code of honor, and of Catholic morality enjoins. Now were the editor of the Witness to submit himself to that code, and to make it his rule of action—he would no longer be under the necessity of eating his own calumnious words.—Errors of opinion he would still be subject to; infirmities of temper, and sad slips in his grammar would still be his lot—for the man is mortal; but from errors of fact, especially of facts reflecting injuriously upon his neighbors, he would be exempt. He would no longer, the moment he received a communication assailing directly or by implication, the character of a Catholic priest, or a Scotch nobleman, "assume" it to be true, and give it publicity in his columns; he would, on the contrary, turn to his informant and say to him—"what proof can you give me of the perfect truth of these your statements? and if I publish them, and if their truth be impugned, are you prepared to come before the public in your own name, and either make them good, or else retract them?" These, we say, are precautions which every gentleman, which every Christian takes ere he ventures upon publishing a statement derogatory to his neighbor; and it is because the Witness never takes these precautions; because he is ignorant both of the moral code, and the code of honor; and because as one of the saints, and under the law of grace, he deems himself to be no longer bound by them—that he is so constantly pilloried in the public press, by Protestants as well as Catholics, as a malignant slanderer; and that under the threat of legal actions, and with the fear of penal consequences before his eyes, he is so often condemned publicly to eat his own calumnious words.

In the Cobourg Sentinel we find the following notice of the Separate School of the same district:— The Annual Election for Trustees for the above School took place on Wednesday and resulted in the re-election of Messrs. M. Fox and E. Ely for the West and East Wards, and the election of Mr. James Fee for the South Ward. These three gentlemen composed the present Board. The annual meeting took place in the School room immediately after the election, and from the reports of the Chairman and Treasurer it appeared that, after paying all expenses of the past year, there will be a surplus of One Hundred and Thirty Dollars. As the School accommodation is insufficient for the very large number of children attending the school, it was resolved at the meeting that a Female School should be established at once, a suitable Teacher employed, and all other necessary arrangements proceeded with without delay. The ratepayers present expressed their willingness to pay whatever additional taxes might be necessary to defray the expenses of the Female School, and from the statement made by the Chairman of the Board of Trustees it appeared that a few cents on the pound would be quite sufficient. We wish the movement every success. As long as male and female children are huddled together, even in our best disciplined Schools, the females cannot escape imbibing the language and manners of the males, imitating their actions; and even embracing their habits. We trust that no time will be lost in putting the scheme into operation; and we know that when it is once fairly before the people they will never allow it to languish or go down. The present School Lever was in so prosperous a condition as it is at present; and we are pleased to notice that its excellent Teacher has received some increase in his salary, as a recognition of his industry and talents.

THE DEVIL.—We find in the Montreal Witness of the 18th instant a striking instance of filial piety on the part of our contemporary, to which, as a proof that the man is not destitute of all good sentiments as a son, and of natural affection for his spiritual father, we cheerfully give insertion. It seems that last year there was a fancy dress ball given on the Victoria skating rink, at which some irreverent person appeared in the guise of "The Devil;" thus poking fun at, or turning into ridicule one for whom the Witness entertains a special regard. Now it seems that it is projected to give on the same Victoria skating rink another of these fancy dress balls; and the Witness, alarmed for his papa, rushes dutifully and with true filial piety to the defence of his parent in danger of being again travestied by some of our young men:— "On former occasions Satan was one of the characters personated. Now Satan is as truly a subject of divine revelation as the Messiah, and only revealed to us in God's Word. Do you believe that Christian people can countenance by their presence, or otherwise, a burlesque on any portion of Holy Scripture."—Witness, 18th instant. This zeal of the Witness for the devil is highly creditable: it is worthy of the son, honorable to the parent, and most becoming on the part of one to whom we have already applied the title of "Devil's Advocate." The Witness does well to stick up for Satan: and upon the principle, laid down if we remember aright by Mrs. Winifred Jenkins that "scriptures out of Church are blasphemous," he is quite right in insisting that proper deference be paid to one who is as much a Scriptural character, and the subject of divine revelation, as is the Messiah. On these points we have no fault to find with our contemporary; but there is one matter on which we trust he will pardon us if we dissent from him. He says that the devil is "only revealed to us in God's Word." This is not strictly correct: for as, even by the aid of natural reason, you can with infallible certainty conclude from "son" to "father," so also the reflecting mind can with equal certainty conclude from the existence of such a journal as the Witness, to the existence of a devil: and our contemporary is himself a living argument, independent of Holy Writ, for a belief in one "who was a liar from the beginning" and "the father of lies." Thus there is evidence in the natural, as well as in the supernatural order, of the being of Satan. The Witness also complains that the very same evening has been selected for offering indignity to his spiritual parent, by a burlesque personification of him at a fancy dress ball on the Victoria skating rink, as that on which it had been previously resolved to hold one of the annual and evangelical Anniversary Meetings, where Pope and Popery are backgarded, and the Catholic Church which Christ founded with His Blood is held up to hatred and derision. Whilst he and his are doing their great father's work, why indignantly remonstrates the Witness, should their illustrious parent be the subject of irreverent treatment on the ice? Into this matter—or the reasons for this coincidence, we propose not to enter, but it is at all events highly significant.

THE ITALIAN EXODUS.—We learn from the correspondent of the London Times that a movement, similar to that which for many years has been going on in Ireland, is now taking place in the Southern Provinces of Italy. The peasantry, ground to the dust by taxes, and liable to the cruel conscription for the Sardinian army, are flying by thousands and tens of thousands, to escape from the tyranny which Piedmontese rule has brought upon them; and in such numbers do these unhappy wretches arrive in Alexandria, so forlorn, destitute, and poverty-stricken, that the Egyptian authorities have been obliged to interfere. This is one of the tangible results of the Revolution, the exile of the rightful King, and the military usurpation of Victor Emmanuel.

THE JESUITS.—In accordance with directions left in writing by the Rev. P. Teller, the Rev. P. Perron, Rector of the Novitiate at the Sault aux Recollets, has been named as successor to the reverend deceased as provisional Superior in this Province. It is rumored that Mr. Galt in his anxiety to procure from the United States Government a renewal in some form of the old Reciprocity Treaty, which expires on the 17th of March next, has offered to assimilate the fiscal system of Canada to that of the United States, in order to protect the latter against smuggling. We do not credit the rumor, it is too dishonoring to be believed. As well might we be annexed at once, as submit to the degradation of modifying our tariff to suit the exigencies of a jealous and imperious neighbor. Rather should it be the policy of our rulers so to frame our tariff as to make Canada a cheap country to live in, and therefore attractive to strangers. An Ottawa paper asserts that the Volunteers behaved badly when called out for duty during a recent Fenian scare at Prescott. Le Courrier de St. Hyacinthe states that the copper mine recently discovered in the township of Bolton, and owned by the Ives Mining Company, is richer even than the famed Aston mine, and is now being actively worked.

ORDINATIONS.—On Sunday morning, the 14th instant, His Lordship, the Bishop of Montreal, celebrated Pontifical High Mass at the Grand Seminary of this City, during which he conferred the Holy Order of Priesthood on the Rev. Theophilus F. Laboureaux, of the Diocese of Toronto, and that of Deaconship on the Rev. Louis D. Laferriere and the Rev. J. Alfred Larose, both of the Diocese of Montreal. The Assistant Priest on the occasion was the Rev. Mr. Larue, Director of the Grand Seminary; whilst the offices of Deacon and Subdeacon were filled respectively by the Rev. Mr. Lenoir, President of the Montreal College, and the Rev. Mr. Delavigne, Professor of Sacred Scripture at the Grand Seminary. The Rev. Mr. Rouxel, Professor of Dogmatic Theology, acted as first Master of Ceremonies. His Lordship was accompanied to the Seminary by the Rev. Canon Plamondon and the Rev. Edward Moreau of the Cathedral. Immediately before proceeding to the Ordination, our venerable Bishop delivered an excellent discourse on the solemn ceremony which was about to be performed; and took occasion, in particular, to impress upon the students of the Grand Seminary and Montreal College, both of whom were there assembled, the absolute necessity of a zealous and diligent preparation for the holy Priesthood; and, above all, of what many young men, His Lordship added, unfortunately fail in,—a prompt and faithful correspondence with their sublime vocation. We understand that the Rev. Mr. Laboureaux, who has already set out for the scene of his future labors, has been named to the Curacy of St. Catherine's, C. W.

THE ST. PATRICK'S SOCIETY ANNUAL CONCERT.—This fête came off with great success on the evening of Wednesday the 17th instant, in the City Concert Hall. It is estimated that not less than 2,000 were present; and besides the officers of all our National Societies, there were to be seen most of our leading citizens of all origins. Great credit is due to the Committee for their excellent arrangements. The solemnities of the evening were opened by the Band of the 30th Reg. playing the Old National Air of St. Patrick's Day, during which B. Devlin, Esq. President of the St. Patrick's Society, accompanied by the representatives of the Sister Societies, took his place on the platform, and proceeded to deliver a brief, but well timed and neat address, which elicited general applause. Having congratulated the members of the Society on the good which, during the course of the past year, they had accomplished, he alluded to the important work which they still had on hand, that is to say the building of a St. Patrick's Hall, which would be, when accomplished, a monument of Irish union, and of Irish perseverance. For this work he therefore invoked the aid, and co-operation of all his Irish fellow citizens. He availed himself also of the opportunity for publicly returning thanks to C. J. Brydges, Manager of the Grand Trunk Railway, and his officers, as also to Mr. Babbitt, of the Vermont Central Railway, for their noble and generous assistance to the poor in transmitting their over their lines at half fare; through this liberality 165 persons had been forwarded by the Society from Montreal to the U. States and to Upper Canada. He would also return thanks publicly to Mr. Daly, to the Ladies of the St. Patrick's Congregation, and would desire to make particular and honorable mention of the name of Made. Valliere, always an active and effectual friend of the poor. In conclusion he exhorted his hearers to take stock in the Saint Patrick's Hall fund, and for that purpose to subscribe their names in a book which he had laid upon a table in the Concert Room. Already no less than \$60,000 of stock had been taken up by 290 Irishmen, and he trusted that on next St. Patrick's Day they would be enabled to lay the corner stone of a building which should be a monument of patriotic zeal and devotion to Ireland. The business of the evening then commenced, and was carried on according to programme.—The music, vocal and instrumental, elicited the highest praise; and when at a late hour the party broke up, there was but one expression of satisfaction at the manner in which the evening had been passed. The singing of Mr. Hamel, an amateur, was much admired, and elicited great applause.

SIGNS OF THE TIMES.—Of the direction and strength of current of thought in the Anglican Establishment, an idea may be formed from the following fact. A work has lately been published under the title of Directorium Anglicanum, and has already reached a second edition. The frontispiece to this work, represents an altar, with lighted candles &c., just like a Catholic altar for Mass. Kneeling before this altar in adoration of the Host which he is elevating, appears the priest, or minister—whose vestment is raised by one acolyte, whilst another rings a small bell. The whole is intended to represent what Anglican worship should be, and what it was intended to be by its founders. To such lengths has "Eitualism" in the Church of England already reached! No wonder that sound Protestants are invoking the aid of the Legislature to repress it, and to stem the current.

* Priests have been burned in effigy in Ireland by the Fenians.