

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, DECEMBER 16.

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.

ECCLIASTICAL CALENDAR.

DECEMBER—1864.

Friday, 16—EMBER DAY, FAST—St. Eusebius, B.M.
 Saturday, 17—EMBER DAY, FAST—Of the Feria.
 Sunday, 18—Fourth of Advent.
 Monday, 19—Expect of B.V.M.
 Tuesday, 20—Vigil of St. Thomas.
 Wednesday, 21—FAST—St. Thomas, Ap.
 Thursday, 22—Of the Feria.
 The "Forty Hours" Adoration of the Blessed Sacrament will commence as follows:—
 Saturday, 17—Convent of Assumption.
 Monday, 19—Convent of St. John.
 Wednesday, 21—St. Thomas.

NEWS OF THE WEEK

By a large majority the Piedmontese Parliament has ratified the transfer of the Seat of Government from Turin to Florence, in accordance with the arrangements made by Victor Emmanuel with the French Emperor. Whether this transfer is to be regarded as a step towards Rome, or as the renunciation of the filibustering designs against his neighbors hitherto entertained by the Piedmontese king, it is hard to say; but there can be no doubt but that it is a measure very unpopular at Turin, and that the king has in consequence incurred a large amount of odium from his subjects. For this we should feel thankful; and there are also good reasons for rejoicing in the embarrassed, we may almost say hopelessly bankrupt, condition of Italian finances.

There is nothing of general interest by the last steamers. Amongst the most important items we notice an announcement of the death of Mr. Spooner, long notorious in Parliament for his rabid and often indecent attacks upon the Catholic Church. Lord Lyons has obtained six months' leave of absence from Washington.

We have nothing positive from General Sherman. It seems that he is making for Savannah, and he cannot now be far off from his destination. Other news from the seat of war unimportant.

In Upper Canada great excitement still prevails on the subject of the "raiders." Many of the stories told are no doubt much exaggerated; and, on the authority of the Montreal Telegraph, we have reasons for believing that there is little or no truth in some of the best attested of these reports—as for instance that a large force of Confederates have been packed up in flour barrels, branded "Superfine," and are to be smuggled across to Detroit, there to break out and carry fire and sword amongst the population. The Telegraph assures us, in spite of all that the Globe and the Montreal Witness have said, that this story is destitute of foundation in fact.

THE BISHOP OF MONTREAL.—Our readers will be happy to learn that the steamer *Persia*, on board of which this well beloved Prelate embarked at New York on the 16th ult., arrived in safety at Liverpool on Saturday the 26th of the same month.

Mr. J. H. Cameron, the Grand Master of the Orangemen, has addressed a quasi Pastoral letter to his brethren, on the subject of the late excitement in Toronto. For the sake of his own reputation, and for that of the community, we think that it is a pity that he has done so; for no good possibly can, but much evil may, result from these appeals to the passions and party prejudices of a body of men consisting in part of the very dregs of the population.

Mr. Cameron commences his letter by the assertion of what is not true. He asserts that "attempts have been made even from high quarters in the Church of Rome to justify this disloyal association" the Fenians. This we say is false. For whilst all secret societies are indiscriminately condemned by the "Church of Rome," so that he who is a member of any such society is *ipso facto* excommunicate; the Fenian society has by almost all the Bishops of Ireland and of Canada been condemned especially by name. Catholics do not so much as recognise a

Fenian or the member of any secret society, as a co-religionist.

Mr. Cameron argues that, since in Canada the laws do not exist which in Ireland have been enacted against all party displays, Orangemen have the right to commemorate by processions and other public demonstrations "those days and events which have been to Protestants occasions and causes of special thanksgiving." We admit the legal right; but we ask of Mr. Cameron is it wise, is it statesmanlike, is it Christianlike to insist upon the exercise of that legal right? seeing that all "those occasions and causes of special thanksgiving to Protestants" which Orange processions commemorate, are necessarily to Catholics generally, but to Irish Catholics especially, occasions and causes of religious and national humiliation. It is a poor rule that will not work both ways. Now Mr. Cameron must remember that it is also quite legal for Catholics to commemorate publicly and by processions, those "events which to them in times past have been occasions and causes of thanksgiving;" as for instance the conviction and whipping at the cart's tail of the great Protestant champion and martyr, Titus Oates, and the consequent delivery of the Catholics of England, Scotland and Ireland from the cruel persecution which Protestants had long waged against them. According to our system of ethics however, we think that the conduct of the Catholic who should attempt to make Protestants generally responsible for the perjuries of a Bedloe or a Titus Oates, would be as reprehensible as the conduct of those Protestants who by their silly Fifth of November displays seek to make Catholics generally responsible for the treason imputed by Protestant historians to Guido Faukes. We opine that in Canada in 1864 there is no necessity for reviving any of those memories of the seventeenth century, and that it is best to allow the dead to bury their dead.

Or if we must commemorate the Fifth of November—why not commemorate rather the Battle of Inkermann, than the politico-religious feuds of our ancestors, and their mutual wrongs? why not rather remember, and find occasion and cause for thanksgiving in, the gallant stand which side by side, Protestant and Papist, Englishman, Scotchman, and Irishman made on that terrible day against the hosts of Russia, than evoke the memories of creed against creed, and of race against race?

There is no doubt that in the wars to which the great social and religious revolution of the sixteenth century gave rise, many wicked and cruel things were done both by Protestants and by Catholics—things which good men of all denominations, now that the excitement of the conflict has subsided, look back upon with regret. Mr. Cameron on the contrary insists that those events which resulted in a triumph to the politico-religious principles which he favors should be annually and publicly commemorated in our mixed population, to some of whom such commemorations must be suggestive of many bitter and painful memories. Because there is no law against such displays, therefore he seems to conclude that they are morally as well as legally right and praiseworthy. Is this, again we ask, either statesmanlike or Christianlike?

But Mr. Cameron, though all unconsciously, himself pronounces the condemnation of Orangeism. He says, and he says truly—that "in British America no barrier is opposed to any religious faith or form of worship. The law of the land is tolerant of all denominations, and throws its protecting shield over all alike." True! what need then, what excuse can be urged, for the existence in any part of Canada of secret, oathbound, politico-religious societies—but in Upper Canada especially where Protestants are in an overwhelming majority? Such organisations if they exist at all amongst Protestants must be essentially aggressive not defensive, and they do therefore unfortunately offer an excuse for counter organisations amongst the members of the weaker party. Would Mr. Cameron but ask himself this question—"how is it that in Toronto, where Protestants, owing to their superior wealth and numbers are all powerful, Orangeism should be necessary for the protection of Protestant interests against the aggressions of a feeble minority; whilst in Montreal and Quebec, where Catholics are the majority, Protestant interests stand in need of no such extra legal, even if not illegal, modes of protection?" we think that he would himself see how false are his premises, how illogical his arguments, and how weak are his conclusions.

And finally giving Mr. Cameron full credit for his loyalty to the throne, and for a desire to maintain British connection, we would respectfully point out to him that his attitude of hostility to Romanism is most inconsistent with his political principles. Romanism, Popery, call it what you will, is the pillar, mainstay, or support of British rule, and of Queen Victoria's authority, in North America; and Her Majesty has throughout her vast empire no subjects more truly devoted to her, more deeply interested in upholding her crown and dignity and in resisting her enemies, than the Catholic Bishops, clergy and laity of Canada. Granted for the sake of

argument that we are all knaves, liars and traitors, because Papists, we are not altogether fools; we are not such idiots as not to know when we are well off; not so blind as not to see distinctly how fatal to us, to our Church, and to our peculiar interests must be any political change which by weakening the connection between our country and the British Empire, would also tend to bring us within the sphere of the political attraction of the neighboring republic. We well know that we have everything to lose, nothing to gain, by any movement that tends to democratize our political constitutions; and that to transfer our allegiance from Queen Victoria to Abe Lincoln would be an act of suicidal folly. Give us Papists credit for astuteness, if not for honor; and believe that a keen apprehension of the requirements of our material interests, even though all higher motives be absent, will ensure our loyalty to a Government under which, as we cheerfully acknowledge, we enjoy in full perfection all the blessings of civil and religious liberty. The Fenians, if Fenians indeed there be in Canada, are therefore playing the game of the Orangemen, in so far as the latter are anti-Catholic, since they seek to give us over to Yankee rule; and on the other hand, if loyalty to the Queen and monarchical institutions be indeed a vital principle of Orangeism, Mr. Cameron and his brethren should look upon us Papists as their best friends, seeing that our dearest material interests are inseparably bound up with the maintenance of British connection and monarchical principles, and the repudiation of the avowed policy of the Fenians.

The United States, the Northern portion of them at least, are the stronghold of Protestantism. It is no secret that, should they succeed against the South their arms will be turned against the Church, and devoted to the putting down of Popery. This is so well known to be the case that whilst Catholics sympathies are almost always with the South, it is an invariable rule, one that admits of no exception either in Europe or in America, that your genuine no-Popery man, like the Fenian, is enthusiastic for the success of the North. For example we need not travel far—Look at the *Globe*, the *Montreal Witness* and all the more rabid anti-Catholic organs; and you shall find that their abuse of the Pope and Popery is scarcely more virulent than their vituperation of the Southerners, and that the "Man of Sin" is hardly denounced with more rancor than is the much maligned Jefferson Davis.—There is a moral in this, to wit:—That the cause of the North is the cause of Protestantism, and therefore of Orangeism, in so far as the latter is Protestant or anti-Catholic. But the cause of the North as against the South is also the cause espoused with ardor by the Fenians, in that the latter know that the triumph of the North must inevitably lead to the overthrow of British rule in America and to annexation. Thus we find that though by different routes Orangeism and Fenianism are marching towards one common goal, and that they are but as the two wings of one army. If Fenianism triumphs, Orangeism is triumphant; and instead therefore of looking upon them as two antagonistic forces—we regard them as two different manifestations only of one anti-Catholic or diabolic malice.

The *Minerve* makes light of the threats held out in the *Globe* against the Separate School system of Upper Canada. That we may consent to the new constitution, says our Montreal contemporary, the right to educate their children as they please must be therein guaranteed to minorities. "This provision being set down in the Constitution, will the Legislature of Upper Canada have the power to abolish it?"—*Minerve*, 6th inst.

The simplicity, what the French call *bonhomie*, of the *Minerve* is really refreshing in these days of scepticism and general mistrust.—The faith of our contemporary in "written constitutions," in guarantees in writing, is indeed a moral or intellectual miracle well worth noting in the XIX. century. It is a pity, almost cruel, to break in upon such sweet innocent sleep, to disturb the pleasant slumbers of our mutton that dreams.

Alas! for the mutton-like innocence of the *Minerve* in this wicked world, where not right but might alone prevails; where treaties, promises, pledges, guarantees can protect those only who are able to protect themselves by their own right arms. Poor dear simple mutton of a *Minerve*! Are you then really so little versed in the ways of the world, so little acquainted with the men, with the very men with whom you have to deal, with the butcher in fact whose knife is already at your tender throat, as to believe that there is security for the weak against the strong in a written constitution, unless there be a third party stronger than either able and willing to compel the observance of the terms of said constitution, in letter and in spirit. Crop the fragrant herbs, sweet innocent mutton, dream on in your simplicity and guileless trust; we would not for the world disturb you before the time. The butcher, even Mr. George Brown, the man in whom you put your trust; to whom you have committed yourself, and who

already is feeling of your ribs, and scrutinizing your points to ascertain if you are quite ready for the market, and if you will cut up well—will soon disturb you rudely enough.

But all are not endowed either by nature or by art, with the sweet confiding temperament of the *Minerve*. There are who judge the future by the past, and who thence arrive at the conclusion that there is no special virtue in constitutions, even if written; no magic force in guarantees, even if these be ratified by oaths, whereby the strong can be restrained from tyrannizing over the weak, if so inclined. It is because we believe, because we know that the Protestant majority who under the new Constitution will be politically omnipotent in the Upper Canadian local legislature, will be hostile to Separate Schools and Freedom of Education, that we seek to restrain their anticipated hostility, by checks written in the Constitution, and by guarantees. But who shall enforce these checks? who shall guarantee the guarantees? The Central Government, we are told.

We like not the security. Granted that all that the *Minerve* stipulates for be inserted in the Constitution; granted that of itself the Upper Canadian legislature and without the consent of the Central government will be unable to alter, or set aside the provisions of that Constitution—there is nothing to prevent the Central government itself, in which our enemies will be omnipotent, from so doing, or from altering the terms of the Constitution, in so far as respects the situation of the Catholic minority of Upper Canada, as it sees fit. All that the Central legislature would have to do in such a case would be to annul the guarantee, which it would be legally competent to do. No legislature can pass an Act which it is incompetent to repeal.

Besides, were the legislature of Upper Canada, under the proposed constitution, to pass a law doing away with Separate Schools, and imposing one uniform system of State-Schoolism on all its citizens, the Central government to which alone the measure would be submitted for ratification might, if it so pleased, give legal effect to, merely by not disallowing, the law so passed. The Imperial Government would have no voice in the matter, for not to it, though to it indeed the Catholic minority might look for justice and protection, but to the Central government where our enemies will be omnipotent, will all the acts of the several local legislatures be submitted. The only guarantee therefore upon which the Catholic minority of Upper Canada will have to rely, is the honesty and good faith of a Central government in which they will form but a very feeble minority, and which from its composition will necessarily be bitterly hostile to the Separate School system, and the fundamental principle of Freedom of Education.

NICE DISCRIMINATION.—A reward of \$500 has been offered for the detection of the scoundrel or scoundrels who were guilty of the offence of breaking into and destroying the ornaments, furniture, and property generally, of an Orange Lodge in Toronto. This is as it should be, for the actors in this affair were dirty cowardly blackguards, who richly deserve a good flogging at the cart's tail. It is not therefore to condemn the activity of the magistracy in this instance that we notice it, but to contrast it with the apathy of the authorities of Upper Canada with respect to another outrage that recently took place in their section of the Province, and was reported in the Protestant press;—we allude to the destruction by incendiarism of the Catholic School-house, at Peterboro, together with the valuable library of the St. Patrick's Society.—In this case mere Papists were the sufferers; but they like the eels to their flaying alive, are supposed to be used to these kind of things, and to have forfeited all right to complain of them. At all events we have heard nothing either of any public meetings to denounce the act, or of any rewards for the discovery of the incendiaries, offered by the authorities. There is we suppose in these matters one law for Papists, and another for Protestants. We say Protestants, because we have just as much right to assume that the fellows who set fire to the Catholic School House at Peterboro, and destroyed the library of the St. Patrick's Society were Orangemen, as have the *Globe* and other Protestant journals to assume that the agents in the rascally outrage on the Toronto Orange Lodge were Fenians. In neither case is it positively known who were the guilty parties.

And thus it is that wrong begets wrong. A foolish menace, or rumor of a menace, on the part of the Toronto Orangemen led on the night of the 5th ult., to a foolish and certainly very offensive armed display of an opposition society. Then came the affair of the pikes, illegally seized and illegally detained by orders of an Orange magistracy; and this was followed by the rascally outrage on an Orange Lodge of which it is suspected that Fenians must have been the perpetrators. So it goes on, and God knows where it will stop.

Meanwhile the *Globe* stirs up the passions of the rabble, and excites to the pillage of the Catholic churches of the City, by the assertion that

therein are stored away in great quantities, arms and ammunition for an onslaught upon, and massacre of the Protestant population. Fenians, Orange magistrates, the assailants of the Peterboro School and of the Orange Lodge, are a well matched set; and it is hard to say which of the lot is the most to be held in abhorrence by honest men; but if there be one person more deeply culpable, more infamous than another, it is the editor of a journal who knowingly publishes falsehoods against his fellow-citizens, and instead of water throws oil upon the flames.

MORF LIGHT.—It is truly wonderful how clear-sighted Protestants are becoming as to the inherent defects of State-Schoolism, now that in Lower Canada they are themselves beginning to experience some of the disadvantages of a bad school law. We copy from a correspondent of the *Montreal Gazette* who it will be seen merely reiterates the arguments which for years the *True Witness* has been in the habit of urging against State-Schoolism in Upper Canada.—True: we urged those arguments in behalf of "Freedom of Education" for a Catholic minority, and therefore they were ignored by the entire Protestant press. To-day however the latter urge them in their own behalf as unanswerable, as indeed they are, but equally applicable to State-Schoolism always and every where—in Upper as in Lower Canada.

The writer in the *Gazette* lays down the law of the case. It is a law to which no one could object, were it not that Protestants have always violated it wherever it was in their power to do so—as witness, Ireland, Upper Canada, and the Northern States of the neighboring Republic. The law is a good law nevertheless.

It is simply this. That majorities have no right to tax minorities for the support of schools to which the latter object, even though they may not express that objection in writing, and is thus expressed by the Protestant correspondent of the *Gazette*:—

"Now, why the minority should be compelled to dissent from the majority, or why the majority should have the right to tax all lands where such dissent has not been duly notified, and carried into operation, I cannot understand, unless it be to carry out in a national sense, the Scripture doctrine of 'To him that has it shall be given.'"

And yet men who write thus could see no reason why a Protestant majority in Upper Canada should not be endowed with legal power to tax a Catholic minority for obnoxious school purposes. Truly we should be thankful that some measure of light is beginning to dawn upon Protestant intelligence.

REV. MR. BEAUSANG'S LECTURE.—We would remind our readers—though it is perhaps scarce necessary to remind them—that it is on the evening of Monday, the 26th instant, that the Rev. Mr. Beausang's lecture on Catholic Education in Ireland, in aid of the funds of the University will be delivered in the Bonaventure Hall. Every consideration of religion and of patriotism urge the Irish Catholic to promote by his presence and his contributions the object of the reverend and eloquent missionary. The battle which the Church has to fight with sin, with error, with heresy and infidelity is indeed ever the same; but the field whereon that battle must be waged often varies. To-day it is on the floor of the school that the battle must be fought; and therefore is it that whilst her enemies seek the destruction of the Faith through the agency of Godless education and State-Schoolism, the Church, guided by Her Spouse, accepts the challenge, and puts forth all her energies to secure for all her children the precious treasure of science, pure, and undefiled by the prevailing errors of the age.

And the cause of "Free Education" is the cause of the patriot as well as of the Catholic. The system of education imposed on Catholic Ireland by the British Government is a degrading badge of servitude, conceived in the spirit which dictated the old Penal Laws, and which is more dangerous, more to be deprecated than those cruel laws, because it presents itself in the form of a boon, and a gift from the Protestant. Now we fear not our enemies save when they appear bearing gifts in their right hands; and it is then only that they are to be dreaded, because then there is danger that they may lure the unwary to destruction, pervert the simple faith of the people, and thus accomplish what long centuries of persecution have failed to accomplish—the destruction of the religion and the nationality of Catholic Ireland.

In his Message the President of the Federal Government throws out the following hints, and threats to Canada:—

"In view of the insecurity of life in the region adjacent to the Canadian borders, by recent assaults and depredations, committed by inimical and desperate persons, who are harbored there, it has been thought proper to give notice that after the expiration of six months, the period conditionally stipulated in the existing arrangements with Great Britain, the United States must hold themselves at liberty to increase their armament upon the Lakes if they shall find that proceeding necessary. The condition of the border will necessarily come into consideration in connection with the question of continuing or modifying the right of transit from Canada through the United States, as well as the regulation of imports, which were temporarily established by the reciprocity treaty of the 5th June, 1854."