

The True Witness.

CATHOLIC CHRONICLE.
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MONTREAL, FRIDAY, NOVEMBER 10.

ECCLIASTICAL CALENDAR.

NOVEMBER—1865.

Friday, 10—St Andrew Avellin, O.
 Saturday, 11—St Martin, B. O.
 Sunday, 12—Twenty-third after Pentecost.
 Monday, 13—St Stanislaus of Koska.
 Tuesday, 14—St Didacus, O.
 Wednesday, 15—St Gertrude, V.
 Thursday, 16—St Martin, P. M.

The "Forty Hours" Adoration of the Blessed Sacrament will commence as follows:—

Saturday, 11—Blessed Alphonse.
 Monday, 13—Of the Epiphany.
 Wednesday, 15—St Liguori.

NEWS OF THE WEEK.

The death of Lord Palmerston, though an event not to be wondered at considering the advanced age of the deceased, seems to have taken the community by surprise. His name had been so long before the British, indeed we may say the European public that he had become, as it were, an institution, and by all parties his death at the present crisis of affairs is looked upon as a very serious public calamity. No man was more conversant than was the late Premier with all the mysteries of diplomacy and European state craft: no man better understood the temper of the people and of the House of Commons; and to this experience and exquisite tact, rather than to the possession of any remarkably high order of genius, must be attributed his almost universal popularity amongst all classes of society. His successor is not yet indicated: but no matter who the nominal Premier, the real head of the Ministry will be Mr. Gladstone, who has of late years displayed unmistakable proclivities towards the more advanced of the Liberal party, from whom on the contrary Lord Palmerston was rather inclined to recoil, as from very dangerous allies.

The cholera still continued to manifest itself in England, but the disease had not, up to the last dates, assumed the dimensions of an epidemic. Cattle disease continued in all it fury, and an early session of Parliament was spoken of to discuss its effects upon the agricultural interests of the country. In Ireland arrests on suspicion of Fenianism were going on, but we are still without any definite account of the designs and means of the insurgents.

The deaths from cholera at Paris have not as yet exceeded about 200 per diem—not a very large mortality considering the population: the cold weather it is expected will have a favorable effect upon the health of the City. As the time approaches for carrying into execution the provisions of the Convention of September 1864, speculation is rife as to the intentions of the Emperor with respect to the immediate recall of the French troops from Rome; many contradictory rumors are in circulation upon this point.

The Cholera has made its appearance on this side of the Atlantic, having broken out on board of an emigrant steamer from Brest. The disease was not spreading in New York, but the accounts which we receive of the filthy and neglected state of that city and the dwellings of the poor, assure us that the return of warm weather will also bring with it a serious outbreak of pestilence, which will no doubt spread itself over all North America. Amongst the notable events of the week, we may mention the liberation of Mr. Mitchell from prison, as the result of the interference on his behalf of the Fenians with the President. No progress has been made in the matter of the controversy with the British Government with respect to compensation for damages inflicted by the Alabama; but if we may judge from the tone of the U. States press, it will be no easy matter to prevent a war.

Mr. Ogle Gowan, improving the occasion, has made an appeal to the Orangemen to take up arms against the Fenians, and it is much to be feared that this advice will be followed; in which case Fenianism will indeed become formidable, because it will in the minds of many be associated with the cause of Catholicity. To all loyal subjects of Queen Victoria, to all Conservatives, Orangeism we say again as we have often said,

should be especially odious; since it is the wedge which alone prevents the natural union of Catholics and Conservatives. "How," ask the former, "can we unite for political action with a party which numbers amongst its supporters the sworn enemies of our religion?"—and alas! to this question it is difficult to give an answer.—Would the Conservatives however, would all who sincerely desire to uphold British connection, frankly and openly repudiate Orangeism, the one great obstacle to a Catholic and Conservative union would be done away with, and Catholics would then cease to look for allies in the ranks of the Liberals, and demagogues of Upper Canada.

As it is, Mr. Ogle Gowan and his Orange brethren are doing their best to promote the object of the Fenians, and to counteract the influence of the Catholic clergy. No one can deny that the latter have strenuously opposed Fenianism, and have constantly denounced it to their people; but little will the opposition and the denunciations even of the Catholic clergy avail, if the anti-Orange sympathies of Irish Catholics be evoked in its behalf. A greater blunder than this, a greater crime could not be perpetrated.—Orangeism and Fenianism in that they are both essentially anti-Catholic, are naturally friends and allies, and the now defunct Irish People, in its abuse of the Romish priesthood, was never surpassed by the most rabid of the organs of Orangeism. In the United States it is the same. The men who are the most prominent in the Fenian ranks are either Protestants, or infidels, apostates from the Catholic Church; men whom she abhors and excommunicates whilst living, and to whom she refuses as far as lies in her power, the rites of Christian burial and her prayers when dead. Only by one course of action can the sympathies of the most ignorant of Catholics be provoked for such men; and that cause of action Mr. Ogle Gowan and his Orange brethren seem inclined to adopt. It is the interest then of all loyal subjects of Queen Victoria, without distinction of creed or origin, to deprecate this insane and wicked movement, of which the only effects will be to give an enormous impetus to Fenianism, to neutralise the influence of the clergy, and to renew in Upper Canada the hideous massacres of Belfast. For of this we may be certain: That if this Ogle Gowan's advice be followed, if the Orangemen of U. Canada in pursuance therewith proceed to arm themselves with "rifles, bayonets and fifty rounds of ball cartridge" the Irish Catholics of Upper Canada will do the same, as a legitimate measure of protection against their implacable enemies. We shall have to provide then, not merely against a Fenian raid—of which we hope there is but little prospect—but against intestine war; and that at a critical moment when all our attention, all our energies, should be devoted to, and concentrated upon the defence of our common country against the stranger. Mr. Ogle Gowan we doubt not ignores these facts, patent to every man not a fool or blinded by passion. Mr. Ogle Gowan we suppose thinks only of his own personal interests; sees only in an Orange excitement which he seeks to stimulate the chances of increasing his political influence, of acquiring notoriety, and perhaps a government situation, with a handsome salary. We do not suspect him even of intentionally playing into the hands of the Fenians; but nevertheless we tell him, and we are sure that every unprejudiced person in Canada will agree with us—that he is doing the very thing which the Fenians of the United States, were they to be permitted to dictate the course of action most favorable to their designs against this country, would themselves prescribe, as the course most certain to array every Catholic on their side. Hitherto we have been inclined to treat Fenianism rather lightly, as a bug-bear rather than as a real danger—as a cleverly devised scheme by which, at the expense of their dupes, a few clever but unprincipled demagogues in the U. States have been enabled to feather their nests very comfortably—as a comendous safety valve for the escape of that flutulent verbosity with which your pot-house patriots, and bar-room "martyrs of liberty" in the United States, are so commonly troubled. But now we begin to think the matter really serious; and should unfortunately the Orangemen of Upper Canada take advantage thereof to arm, organise, and make a public display—we shall have every reason to apprehend the worst consequences.

In Lower Canada we have already had several warnings that winter is not far off; and that the season, so hard upon the poor and which this year threatens to be harder than ever, must be prepared for by the charity of the wealthier classes. Everything is at famine price, and the prospects before the poor are most gloomy, since at the present rates, the first necessities of life are beyond the reach of any except the rich.—Added to this we have the prospect, nay the certainty, of a visit from Cholera in a few months. The civic authorities have done nothing to meet the danger; they seem to be incapable of doing anything, and unless the citizens themselves take the matter out of the hands of these incompetent, death will make pretty havoc in our midst before long. A great part of the City is one mass of corruption, stinking, fetid and an outrage upon decency, and not an effort has been made towards its purification, or the doing away with the nameless abominations with which it swarms. In another column we copy from the Montreal Gazette an article upon this subject, to which ere it be too late the serious attention of the citizens of Montreal should be directed.

The Kidnappers in the case of Mr. Sanders having been remanded to jail to await another trial in the month of March next. Mr. Devlin their indefatigable advocate, has made a motion for their release upon bail; the result of this application had not been published at the time of our going to press.

THE POPE AND LOUIS BLANC ON FREE MASONRY.—It is no new thing for the Catholic Church to condemn "secret societies" in general, and Free-Masonry, in particular, as a very dangerous secret society, dangerous to the altar and to the throne, subversive of the civil as well as of the religious order. This condemnation has again been launched by Pius IX against Free-Masonry, and we find that in consequence he is severely taken to task by Protestants, by the infidel, and by the revolutionary press. Is the old man mad, they ask, thus to condemn a society which reckons amongst its members men of all grades, princes and noblemen, and of which the chief objects are, according to its champions, charity and conviviality? Free-Masonry, according to the Times, may be ridiculous with its badges, its aprons, its ceremonies, and its quaint titles of honor; but dangerous to Society, dangerous to religion or to civil order, it is not, and cannot be.

But the Catholic, who believes that without good cause, and a good knowledge of the facts of the case on which he delivers himself, the Pope would not venture to speak as he has spoken, of Free-Masonry, will consult other witnesses as to the nature and objects of the condemned Society, besides the Times and its infidel and revolutionary contemporaries. Such a witness we have in M. Louis Blanc; and we propose in reply to the strictures of our Protestant champions of Free-Masonry, to give a few extracts from the writings of that very competent witness upon the same subject.

We say competent witness, because he is a witness to whom no Protestant, no infidel, no partisan of the Revolution can demur. In politics a Socialist, and the head, one may say, of French Socialism, in religion a pantheist—no one can suspect M. Louis Blanc of an undue bias in favor of the Pope and Papal pronouncements, or of hostility to the revolutionary cause and its agents; and Protestants, therefore, when such a witness, so competent, because so free from all prejudices in favor of Catholicity, testifies as to the essentially anti-Christian and revolutionary character of Free-Masonry, especially as it exists on the Continent of Europe—must admit that the Pope has done it no injustice in his late Allocution. Now what in substance is the testimony of M. Louis Blanc as to the character and objects of Free-Masonry? It amounts to this:—

That Free-Masonry is a secret oath-bound organisation, having for its especial object the overthrow of every altar, of every throne in Europe, and the destruction of the entire existing social system.

This thesis—and be it remembered that M. Louis Blanc does not impute blame to Free-Masonry in that it represents the Revolution organised—is stated, developed and defended in a long chapter in the second volume of his great work lately concluded, on the French Revolution. The caption of the chapter is "Les Revolutionnaires Mystiques;" and in it M. Louis Blanc shows that the great social and political cataclysm of which he treats, received, if not its first impulse, at all events its peculiar anti-social and anti-Christian character, from secret societies, and notably from the Society of the Free-Masons. The subject is so important, and so interesting, that we offer no apology to our readers, for laying before them some extracts from the work in question. We may premise that, in foot-notes, M. Louis Blanc gives his authorities for all statements of facts made by him, and not falling within the sphere of his personal knowledge.

Having described the strange agitation that prevailed in France during the middle and the latter part of the last century, below those regions where the Queen abandoned herself to her amusements, the Comte de Provence to his cabals, and Necker to his calculations; and amongst a crowd of enthusiasts who aimed not only at judging the priest and pulling down the king, but at the reconstruction of Society on a new basis, and the establishment of a novel code of morality—having spoken of Cagliostro, and others of the Illuminati of the same epoch—the historian thus introduces the Free-Masons:

"But first it behoves us to lead the reader into the mine which revolutionists, profound and active, but of a very different stamp from the Encyclopedists, were then digging beneath thrones and altars. An association composed of men of all countries, of all religions, of all ranks, linked together by conventional symbols, bound by oath to inviolable secrecy as to their interior existence, subject to

lugubrious trials, engaged in fantastic ceremonies, but for the most part works of beneficence, and considering themselves as equals—though divided into three classes: apprentices, companions and masters. It is in this that Free Masonry consists; a mystic institution which by some is carried back to the old initiations of Egypt, and by others is attributed to a confraternity of architects founded in the third century.

Now on the eve of the French Revolution Free-Masonry had received an immense development.—Spread over the entire of Europe, it seconded the meditative genius of Germany; secretly—soudement—agitated France; and everywhere presented the image of a Society founded upon principles contrary to those of civil society.

"In fact in the Masonic Lodges the pretensions of hereditary pride were proscribed, and the privileges of birth banished. When 'the profane,' who sought to be initiated, entered the room, styled cabinet des reflexions, he read upon the walls covered with black, and funeral emblems, this characteristic inscription: 'If thou clingest to human distinction, begone: none are recognised here.' From the discourse of the orator the postulant learnt that the aim of Free-Masonry was to efface all distinctions of color, rank, and country; to abolish fanaticism, to extirpate national hatred, and that this was what was signified under allegory of an immaterial temple raised to the Great Architect of the Universe by sages of diverse climes—an august temple whose columns symbolic of force and wisdom were crowned with the pomgranates of friendship. To believe in God was the sole religious obligation exacted of the candidate; and thus over the throne of the president of each Lodge, or venerable, there appeared a radiant delta in the centre of which, in Hebrew letters, was written the name of Jehovah.

"Thus by the simple fact of the constituent bases of its existence Free-Masonry tended to deary the institutions and ideas of the external world by which it was surrounded. It is indeed true that the Masonic code enjoined submission to law, observance of the forms and customs of external society, respect for sovereigns. It is also true that at table, Masons drank, to the King in Monarchical States, to the supreme magistrate in Republics. But similar reticences, enjoined by prudence to an association menaced by so many distrustful Governments, sufficed not to annul the naturally revolutionary though generally pacific influences of Free-Masonry. They who belonged to it continued in profane society, to be rich or poor, noble or plebeian; but in the Lodges, temples open to the practice of a higher life—rich, poor, noble and plebeian met as equals, and called themselves brothers. It was an indirect denunciation, yet a real and constant denunciation of the iniquities, and misery of the social order; it was a propaganda in action, a living sermon.

"On the other side, the darkness, the mystery, the dread oath, a secret to be learnt as the gurdion of many a gloomy trial bravely borne, a secret to be preserved inviolate under penalty of being devoted to execution and death, private signs whereby at the ends of the earth, the Brethren might recognize one another, ceremonies which referred to the history of a murder, and seemed to cloak the idea of vengeance—what better fitted than these things to form conspirators? How could such an institution, as the crisis sought for by a Society in labor approached, have failed to furnish weapons to the well calculated boldness of the sectaries, and to the genius of a prudent liberty?"—Histoire de la Revolution.

We skip over as making too great a demand upon our columns, and as irrelevant, the details given by Louis Blanc concerning the initiatory ceremonies and puerilities of Free-Masonry—the legend of Adoniram—his murder—the discovery of his body—and the "lost word;" but pass on to what the writer says respecting the Revolutionary tendencies of the Society:—

"As the three grades of ordinary Masonry embraced a great number of men, who, by their condition, and on principle, were opposed to any project of a social overthrow, innovators multiplied the steps of the mystic ladder which it was necessary to climb; they created 'back lodges, des arrieres loges,' reserved for the more ardent; they instituted the high grades of 'elect, knight of the Sun,' of the 'strict observance,' and of the 'kadousch,' or regenerate man, dark sanctuaries whose gates were only opened to the adept after a series of trials, so calculated as to determine the progress of his revolutionary education, to prove the firmness of his faith, and to try the temper of his heart. In these, amidst a crowd of customs, sometimes puerile, sometimes ominous, everything had relation to the idea of effacement and equality.

"In the grade of knight of the Sun, for instance, when a reception took place, the Very Venerable commenced by asking of the first watcher—'What is the hour?'—and the latter was to reply—'The hour of darkness amongst men.' Questioned in his turn as to the motives which prompted him to seek for admission, the postulant replied—'I come in search of light. For I and my comrades, we have gone astray in the darkness that covers the world. Clouds obscure the face of Hesperus, the star of Europe, formed by the incense that superstition offers to despots!'

"The seventh grade of high Masonry, that of knight of the sword and the rosy cross, gave rise to scenes equally characteristic. The forms and allegories of this grade were borrowed from what history relates of the captivity of the Jews in Babylon the destruction of their temple, and the permission to rebuild it, granted by Cyrus to Zerobabel.

"It was to these subterranean schools in which these teachings were given that Oudoncord alluded when, announcing that history of the progress of the human mind which his death cut short, he promised to divulge what blows monarchical idolatry and superstition, had received from secret societies, daughters of the Order of Templars.

"We need not therefore be surprised if the Free-Masons inspired a lively dread to the most suspicious of governments; if they were anathematised at Rome by Clement XII, pursued in Spain by the Inquisition, persecuted at Naples; if in France the Sorbonne pronounced them worthy of eternal punishment. And still, thanks to the skilful mechanism of the institution, Free-Masonry found fewer enemies than protectors in princes and nobles. It pleased sovereigns, it pleased the Great Frederick to take the trowel and to grid themselves with the apron. Why not? The existence of the high grades being carefully concealed from them, they knew of Free-Masonry so much only as could be confided to them without risk; and they had no cause for uneasiness, kept back as they were in the inferior grades, where the substance of the doctrines came to them confusedly through a medium of allegory, in which many saw only occasions for merry making, joyous banquets, principles laid aside and taken up at the Lodge gates, formulas bereft of any application to ordinary life, in a word only the comedy of quality. But in these matters comedy treads close upon tragedy; and it happened, by a just and remarkable dispensation of Providence, that the most haughty scornors of the people were led to covet with their names, and blindly to promote by their influence, the hidden plots directed against themselves.—(They despised the warning of the Church, and they perished in their folly).—Ed. T. W.

"There was one prince, however, amongst those of whom we are speaking towards whom discretion was unnecessary. This was the Duc de Chartres, the future friend of Danton, that Philippe-Egalite so famous in the annals of the Revolution, to which he became an object of suspicion and which slew him.—Though young and abandoned to the dissipations of pleasure, already he felt stirring within him that spirit of opposition which, sometimes the virtue of younger branches, is often their crime, always the main spring of their actions, and their torment. Free Masonry attracted him. It gave him power without the neces-

sity of exertion; it promised to lead him by hidden ways to the domination of the forum; it prepared for him a throne not so obvious as, but also less vulgar and less exposed than that of Louis XVI; and in fine along side the known kingd in under which fortune had placed his house on the second level, it formed for him an empire peopled with voluntary subjects, and thoughtful soldiers. He accepted therefore the Grand Mastership directly it was tendered to him; and the following year (1772) Free Masonry in France, long a prey to anarchical rivalries, consolidated itself beneath a central and regular direction which hastened to destroy the immobility of the Venerables, established the order upon an essentially democratic basis, and assumed the name of Grand Orient. There was the central point of the general correspondence of the Lodges; there met and resided the deputies of those cities which the hidden movement embraced; thence went forth the orders whose meaning was concealed from hostile gaze by a special cipher, or enigmatical language.

"From this moment Free Masonry opened its bosom day by day to the greater part of the men whom we subsequently find in the midst of the Revolutionary storm. In the Lodge of the Neuf Sceurs were gathered together in succession Garat, Brieot, Bally, Gamille Desmoulins, Condorcet, Chamfort, Danton, Don Gerle, Rabaut St. Etienne, Petion, Fauchet, Goupil de Prestin and Bonneville took the lead in the Lodge Bouche de Fer. At the Palais-Royal Sieyes founded the Lodge of the Vingt-Deux. The Lodge of La Candeur became when the Revolution thundered, the meeting place of the partisans of Philip of Orleans—La Olos, La Touche, Silley, and amongst them might be met Custine, the two Lametths and Lafayette.—Histoire de la Revolution. Tom. ii.

From Free Masonry sprang; the Illuminati; over whom Weishaupt presided, and of which the design was to bring Europe to such a pass, that—

"all superstition should be destroyed, all monarchy beaten down—all privileges of birth proclaimed unjust, the right of property abolished, and the equality of the first Christians proclaimed. This was the gigantic plan of the founder of Illuminism."—Ib.

Grafted upon Free Masonry—"extee sur la franc-maconnerie"—in the words of our author, appeared the Martinists, disciples of Saint Martin whose religious doctrines presented a strange mixture of pantheism and manicheism: and whose political and social formula became of dread significance in coming years—"Liberty, Equality, and Fraternity"—the Holy Triad, the "Ternaire Sacre" of the Revolution.

This is the testimony of one who was, who is a leader amongst the Revolutionists of Europe—who is the avowed partizan, champion, and apologist of the Revolution; and with such testimony, so clear, and so explicit we see not how any one can pretend that Free Masonry is not, in its higher grades at least, essentially a Revolutionary, an anti-social, and an anti-Christian organisation—worthy therefore of the condemnation pronounced upon it by several Pontiffs, and again in these our days by the illustrious Pius IX. In the lower grades, such as obtain in England to-day, and amongst the nobles and princes of Europe in the generation that preceded the French Revolution, the designs of Free Masonry are unknown. It is looked upon as a mere convivial and charitable society: but what it is essentially and in its higher grades, Louis Blanc the Socialist and the Revolutionist has himself told us. Who shall presume to call his evidence in question?

WANTED! THE CONFESSORIAL.—Amongst the many crimes which, from their frequency and their atrocity, have given to the great Yankee Republic an unenviable notoriety, there is one kind of murder of which there have been several specimens of late. The seducer has in repeated instances been deliberately murdered, stabbed, or shot down either by the victim of his lust, or by the hands of some of her male relatives: and under such circumstances it has been by no means of rare occurrence to find Judge and Jury before whom the murderer was tried, proclaiming her innocence, and, as in the case of Billy Taylor, renowned in song, "very much applauding of what she had done."

But this, and the impunity attendant upon the particular class of murders, more particularly alluded to, presents but a feeble barrier against the ever swelling flood of licentiousness with which the United States are inundated. "Shooting down" the seducer, though a summary process, no doubt, does not meet the emergency; and hereupon the Chicago Commercial Express, quoted approvingly by the Montreal Witness indulges in the following moral reflections:—

"Boys are now hardly into pantaloons before they are into vices that fill the mind with pollution, and the body with rottenness. It is criminal to wink at these things. A different standard of youth and manhood must be held up to boys by parents, teachers, and companions in such a way as to secure their earnest admiration for virtue, as their greatest safeguard against vice. It will no longer answer to leave boys to the teachings of nature and the world; they should be enlightened and purified by wise instruction and considerate advice. There is not one depraved man in a thousand, but would have preferred to have lived a pure life, could he have known, as he might, the result of debauchery. Cannot vice be made odious in prospect, as well as in reality? It is well worth an attempt by those who possess or can secure the attention and confidence of early youth while yet the passions sleep, and the blood flows gently. There are other punishments than those which overlook Burroughs and Ward, more dreadful, though less public, attendant upon a vicious life. They can, and should be made warnings more effectual."

Though the writer of the above proposes only temporal or natural motives for preferring purity to licentiousness, and seems scarce to realise the fact that the supernatural and eternal consequences of a vicious life are more fearful to contemplate than those which he chiefly proposes to hold up as warnings to the young—yet in that he recognises the advantages of, almost the necessity for, securing the attention of youth to the inevitable results of a life of debauchery, and that by some one in whom young men can re-