

The True Witness.

CATHOLIC CHRONICLE. PRINTED AND PUBLISHED EVERY FRIDAY... J. GILLIES, Editor.

TERMS YEARLY IN ADVANCE: For all country subscribers, Two Dollars. If the subscription is not renewed at the expiration of the year then, a case the paper be continued, the terms shall be Two Dollars and a-half.

MONTREAL, FRIDAY, DECEMBER 15.

ECCLESIASTICAL CALENDAR. DECEMBER—1865.

Friday, 15—Fast—Octave of Imm. Concept. Saturday, 16—St. Eusebius, B.M. Sunday, 17—Third Sunday in Advent.

NEWS OF THE WEEK

Mr. Stephens, of whose arrest our English journals by the last mail informed us, managed to effect his escape from his cell on the 24th ult., at about two o'clock in the morning.

The political world is quite dull. We regret to see that the cattle pest is spreading in parts of the United Kingdom. There is much excitement in England, and much controversy in the press, about the late negro insurrection in Jamaica, and the vigorous measures resorted to for its suppression by the Colonial authorities.

It is my duty to point out to you that, satisfactory as it is to know that the rebellion in the Eastern District has been crushed out, the entire colony has long been, is still on the brink of a volcano which may at any moment burst into fury.

A mighty danger threatens the land, and in order to concert measures to avert it, and prevent so far as human wisdom can, any future recurrence of a similar state of things, we must examine boldly, deeply, and unflinchingly into the causes which have led to this danger.

taxed, can live more easily and cheaply, and are less under an obligation to work for subsistence than any peasantry in the world. The same laws as to the imposition of taxes, the Administration of Justice, and the enjoyment of political rights, apply to them and to the white and coloured inhabitants alike.

It is a remarkable fact, too, that many of the principal rebels in the late outbreak, have been persons well off and well to do in the world—possessing lands, cottages, furniture, horses or mules, or other property, and with an education above the average of the peasantry.

Acting upon the suggestion contained in the above speech, a Bill has been laid before the Legislature for amending the Constitution, and another to indemnify His Excellency and all others concerned in the suppression of the late horrible and sanguinary outbreak of the negroes.

We have elsewhere noticed the row in the Fenian camp, and the antiphonal objurgations of Head Centre or President O'Mahony and his refractory Senate. The first choir, or Senate bellows forth lustily in a deep bass to the Head Centre, "You are a cheat and an impostor, fraudulently appropriating the funds of the Irish Republic."

The Reverend Redemptorist Fathers are giving a Mission in the St. Patrick's Church of this City, in connection with the exercises of the Jubilee. The subjoined is the order of these exercises, which will prove interesting and profitable to our English speaking Catholic population.

Low Mass at five o'clock in the morning, followed by an instruction. Low Mass at eight o'clock, followed by another instruction.

PRESIDENT JOHNSON'S MESSAGE.—Whilst the Constitution of the United States yet existed it was the custom for the President to inaugurate the Session of Congress by a Message, just as the proceedings of the Imperial Parliament are opened by a Speech from the Throne.

The Message is, therefore, for the most part, though a clever, still a very worthless document indeed, a mere long-winded piece of hypocrisy which will deceive no one. The Southern States are conquered Provinces, over which the North bears rule by the same title, by precisely the same right, as that in virtue of which Russia rules over Poland, to wit—the right of the strongest; and it would have been much wiser and in better taste for the President to have at once fully and openly admitted this self-evident fact, than to have done, as in his Message he has done, seeking to disguise truth under a cover of carefully selected euphuisms.

vigorous? when the smell, the sickening and decaying smell proclaims the sad truth of its damse to the least sensitive of noses? Bury your dead out of sight, is the best advice which can be tendered to the Northern States, since they have slain their Constitution.

The argument of the Message is, that the Southern States never were out of the Union; that their secession ordinances were ab initio null and void, and of no effect whatsoever; and that therefore Virginia, the Carolinas, &c., are, and ever have been, States, or component parts of the same political organism as that to which New York and Massachusetts belong.

Here is a straining out of the goat, and a swallowing of the camel with a vengeance—worthy of the spiritual children of Praise God Barebones, and of the descendants of the Puritan who slew his cat on Monday because it had killed a rat on Sunday. "An assumption of power which nothing in the Constitution or laws of the United States warranted," it would have been, no doubt, for the President or Congress to have interfered in any manner with the elective franchise in the several States.

More honest, more politic would it have been to have told the truth, the whole truth, and nothing but the truth. "We," might President Johnson have said, speaking to the Southern States in the name of the triumphant democracy of the North, "we have beaten you by force of numbers in the battle field; you are at our feet wounded, bleeding, helpless; we treat you therefore as a conquered and subject race, which lives not by its rights, but by the clemency of its masters; we do not compel you to extend the elective franchise to the negroes, because, at present, it is not expedient for us to do so, since we might happily render our inconsistency and hypocrisy too conspicuous in the eyes of the world, were we to impose on you a franchise which some of us—Connecticut for instance—have just rejected for ourselves."

The Message treats of the financial position, and is hopeful; we do not think, however, that in the following passage it is truthful. "The debt of a republic is the safest of all." This is certainly not borne out by the facts hitherto recorded of democracies—which, whatever may be their good qualities in other respects, have never been remarkable for honesty, love of truth, or a keen sense of honor; not born out by the fate of the paper money issued by the Thirteen Colonies in their War of Independence, by that of the assignats of the first French Republic, or by the good faith towards their creditors of the many other republics which have sprung into existence of late years on this Continent.

and gold. The safest debt in the world is that of Great Britain, which, thank God, is not as yet a republic or a democracy; and it is safe because of the monarchical and aristocratic institutions which protect it from the hands of democracy.

The foreign relations of the United States with France, Mexico, and Great Britain are alluded to, but it is not easy to make out what the President's foreign policy will be. He complains that materials of war were obtained from Great Britain by the Southern States, forgetting, however, to mention, that, for one dollar's worth of such material obtained by the South, hundreds of pounds worth were obtained by the North. He complains too of the formal accordance of belligerent rights to the Southern States as unprecedented, and unjustified by the issue; forgetting to add that the Northern States were the chief gainers by that formal recognition of belligerent rights, since thereby were formally recognised their right to establish a blockade, and to exercise, as towards British merchant vessels on the high seas, those rights which belong exclusively to belligerent powers; but the attempt to enforce which by the Northern men-of-war upon vessels on the high seas bearing the British flag, without such a formal recognition of the North as a belligerent power, would inevitably have led to a declaration of war, and the recognition of the Independence of the Confederate States.

The Alabama case comes next, but this subject is exhausted. The President pretends that the late claims put forth by Mr. Adams were made rather with the view of testing the question of the liability of neutrals, for the acts of their citizens, than of exacting pecuniary compensation. That part of the Message which relates to the correspondence between France and the United States on the Mexican question is purposely very vague; but neither with France nor Great Britain is it proposed to push matters to extremities, at the present moment. A good deal yet remains to be done in the way of reconstruction; more, indeed every thing yet remains to be done in the way of reconciliation: and until the North and South be reconciled, a war with any foreign Power would be highly imprudent.

The latter part of the Message is devoted to the purpose of vivid glorification of the pecuniary and military resources of the United States. Of the former it does not, it cannot speak too highly, neither can we find fault with the high, but not too high estimate which the President makes of the power and military greatness of his country. We did not need the evidence of the late terrible conflict to convince us that in pluck, in soldier-like qualities, in powers of endurance, and a stubborn subdued kind of enthusiasm, the grand children or great grand-children of English sires, and the descendants of the old Puritan stock had in no wise degenerated. What we have learnt, what the lesson taught us, by late events in the United States is this: That the lust of conquest is as strong in the bosom of the most democratic communities as in that of the most absolute of monarchs, Asiatic or European; and that to gratify this lust, the former are as ready to sacrifice all their liberties, as is the latter to seize upon those of their subjects. Compelled to elect between sacrifice of territory, or sacrifice of Constitution, the Northern States have saved their territory at the expence of their liberties.

THE BISHOP OF MONTREAL.—We are happy to have it in our power to announce that our beloved Bishop Mgr. Bourget may be expected to arrive in a few days. By last accounts from Europe, he was in Paris on his way from Rome to Canada.

THE BAPTIST MISSIONARIES AND THE JAMAICA MASSACRES.—There is a lively controversy raging as to the share that the Baptist Missionaries had in provoking the late horrid outbreak amongst the free negroes of Jamaica, as well as the more serious insurrections of former days, especially the insurrection of 1831. Then as now, it is certain that the blame was laid at the door of the Baptists and other Protestant missionaries; that to them and their teachings were attributed the low morality and the diabolical passions of their negro converts, who in all their insurrections seem to have had one and the same end in view, to wit—the gratification of their morbid, but truly African taste for blood—and their abominable lusts.—To kill all the white men, and to appropriate to themselves all the white women are, and ever have been the Alpha and Omega of a negro rebellion. Thus attacked, the missionaries have not lacked for defenders, and at the present moment Sir Morton Peto, who is no doubt an excellent authority on all railroad matters, whatever may be the value of his religious and political opinions, comes before the public as the apologist of his brother Baptists accused of being the instigators of the late *Jaquerie* in Jamaica. It is certain from the published lists of those who were hung and flogged as ringleaders, or actors in this diabolical outbreak, that the names of the most prominent members of the sect—of Baptist ministers and preachers—cut a very conspicuous figure; nevertheless, so their friends and champions assure us, we must look upon them rather as martyrs than as criminals of the blackest dye, and on Baptists generally as gentle lambs in the midst of ravening wolves, by whom they are cruelly persecuted, and foully calumniated. On which side lies the truth?

If on the one hand we have the testimony of Sir Morton Peto, of the Baptists themselves, and of some officials, in favor of the missionaries, we have also official documents from men high in position and authority asserting in clearest terms the pernicious results of these missionary teachings upon the excitable negro. Thus Lord Metcalfe, reported officially some years ago from the West Indies, speaking of the Baptist preachers that "instead of being ministers of peace, they are manifestly fomenters of discord (*Lord Metcalfe's Papers*—Edited by J. W. Kaye, p. 330); a report the more remarkable and the more valuable because of its harmony with a report on the same subject from Southern Africa, by Sir Benjamin D'Urban. We have also on the same side, the testimony of the Methodist missionaries at Jamaica, and throughout the West Indies; but as the Methodists and the Baptists are rivals, and bitter enemies, their mutually hostile testimony may perhaps be looked upon with suspicion. Certain it is that the Methodists give the Baptist missionaries and their converts the worst of characters, and that the latter return the compliment with interest. The unprejudiced reader in such an intricate impeachment as this will probably dismiss the case with the old adage, "*Arcades ambo*." So Mr. Olmsted sums up the matter with the true remark that "the Baptist and Methodist clergy spend most of their force in arguing against each other's doctrines," adding that the former generally get the better of the dispute since baptism by immersion "strikes the fancy of the negro;" but on one point all who have visited the West Islands will agree, to wit, the gross immorality and filthy licentiousness of the negro population, male and female. They are often, indeed generally, zealous Baptists or fervent Methodists in religion; but in respect of chastity and the Christian virtues, they are as low as the beasts of the field. They look upon these virtues as superfluous according to one Protestant authority, Dr. Dalton; whilst according to another, Mr. Trohlope, "he—the negro—never connects his religion with his life."

Many of the Baptist ministers are converted negroes, who having got religion as they term it at the "revival," impart what they have got to their brother negroes. What a "revival" is amongst white men we know; but what it is amongst a sensual and excitable race like the negroes no pen can describe, or could describe without violating all decency. It is impossible says a Protestant writer, Mr. Dennis "to conceive the horrible state of society to which the so-called revivals give rise, or the awfully blasphemous language of their promoters;" and it must be remembered that it is from amongst the most prominent victims of these abominable so-called revivals, whose filthiness no heart can conceive, no tongue describe, that the native Baptist preachers are selected. What the effect of the teachings of these ignorant and immoral preachers upon their negro hearers may be imagined.

But we are not left to draw on our imaginations entirely. Some few years ago, in 1861, the Baptist Society in London commissioned one of its members, a Mr. Underhill, to visit and report upon the actual condition of the Baptist congregations in the West Indies. In his work on the West Indies Mr. Underhill insisted upon the evils accruing from the employment of these negro

• Vide Marshall's Christian Missions.