

The True Witness.

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MONTREAL, FRIDAY, MARCH 11, 1859.

REGULATIONS FOR LENT IN THE DIOCESE
OF MONTREAL.

All days in Lent, with the exception of Sun-
days, are Fast Days of obligation.

By a special indulgent the use of flesh meat is
allowed on every Sunday in Lent, with the ex-
ception of Palm Sunday; as well as once a day
on the Mondays, Tuesdays, and Thursdays of
the five first weeks in Lent; but its use is forbidden
on Palm Sunday, and the six other days of Holy
Week, as well as on Ash Wednesday and the
three following days. On those week days when
flesh meat is allowed, no fish is allowed at the
same time.

We are informed that during every evening in
Lent there will be prayers, followed by the
Benediction of the B. Sacrament, at St. Pat-
rick's Church, the Services commencing at
half-past six P.M. On Sunday evenings during
Lent, the Services will be accompanied by a
Lecture.

NEWS OF THE WEEK.

"Peace or War" is still the all engrossing
topic in the world; and by the latest dates
war would seem to be almost inevitable. In the
Sardinian Chambers, the language of the deputies
supposed to speak the views of the infamous
Cavour Government, was most insulting and hos-
tile towards Austria; and Sardinia, relying upon
the support of France, has openly adopted the
attitude of champion of the cause of Italian Na-
tionality—which being interpreted means, the
overthrow of the Papacy. Another "sign of the
times" is to be found in the fact that all the de-
mocrats and cut-throat scoundrels whom the
events of 1848 compelled to flee from the hands
of justice, and who have since been the delight
and ornament of the billiard-rooms, gaming-
houses, and dens of debauchery in London, Paris,
and other large cities—are now flocking in
crowds again to Italy, in the confident expecta-
tion of another revolution. This appears conclu-
sive almost as to the impossibility of avoiding
war; a war of which the real object, however
its authors may seek to disguise the truth, is the
overthrow especially of the Papacy, as the main
obstacle to the designs of the revolutionary party,
and the grasping ambition of the Sardinian Gov-
ernment. That the latter and all its abettors,
may be soundly thrashed, should they attempt
to carry out their nefarious designs against the Holy
See,—must we are sure be the fervent prayer of
every true son of the Catholic Church.

The other news by the last mail is of little in-
terest. From India we learn that the campaign
in Oude was at an end; but that Nana Sahib
had not been captured.

PROVINCIAL PARLIAMENT.

In the Legislative Council on the 3d inst., and
in reply to a question from Mr. Alexander, Mr.
Vaukoughnt stated that it was the intention to
remove the Seat of Government to Quebec, at
the period formerly agreed upon; but that no
expenditure for that purpose had been authorised.

On the motion of Col. Prince, a Bill rendering
it penal to carry secret knives or other deadly
weapons was read a first time in the Legislative
Council on the 4th inst. Mr. Allan gave notice
of his intention to move for a return of the ex-
penses incurred by the various removals of the
Seat of Government, consequent upon the adop-
tion of the alternative system. M. De Blaquiere
moved the first reading of a Bill for the substitu-
tion of declarations in lieu of oaths in the Civil
Courts; the said declarations carrying with them
the same penalties as those attached to perjury.

In the Legislative Assembly a motion by M.
Dorion for the nomination of a committee of five
members to prepare an Address to His Excel-
lency, praying him to fill up the long-vacant
judgeships, was negatived by a majority of 65 to
40. Petitions in favor of a reform in the school
laws of Upper Canada, from the Catholics of Ni-
agara, Dundas, St. Finan, Oshawa, Prescott,
Branford and Kingston were presented on the
2nd inst., thus effectually refuting the argument
based upon the apparent apathy of the Catholic
laity and their perfect satisfaction with the exist-
ing system. Other petitions, upon the same sub-
ject, were presented by Messrs. D. A. Macdonald
and Hoggan. M. Cartier gave notice of his
intention to move on Friday a resolution prepar-

tory to the introduction of a Bill to limit mem-
bers' wages.

We have had a hint that the infamous clauses
annulling all gifts and bequests to religious or
charitable societies, unless made more than six
months before the death of the donor or testa-
tor, are to be inserted in the Bill for incorporat-
ing the St. Bridget's Asylum at Quebec. We
trust that these restrictions will not again be al-
lowed to pass without a protest from our Catholic
legislators; and that some Catholic member will
take care to force a discussion and a division
on the subject. We want to see how the men
of "bons privièges" will vote.

"ABOVE ALL NO ENTHUSIASM."—Such is
the pith, or substance of the advice tendered by
the *Courrier du Canada* to our friend of L'Or-
dre; still with all possible respect for our Que-
bec cotemporary, we must venture to express our
dissent from him upon this point, and our earnest
wish that it were possible to inspire our Catholic
representatives, and public men from Lower Can-
ada, with a slight dash of that quality which the
Courrier du Canada so pathetically deprecates.
Would to God that our Catholic members of
Parliament at the Seat of government, had a little
—even were it but a little—"enthusiasm" for
the honor and interests of the Catholic Church,
and of the religion which, when in Lower Cana-
da, they ostentatiously profess!

"Above all no enthusiasm" is, however, the
motto of our Quebec cotemporary; who cites in
support thereof "a great politician—an grand
politique." Again we say, with all possible re-
spect for the "great politician," the author of the
"mot;" and of the *Courrier du Canada*
who approvingly quotes it, that we must record
our protest against it; citing as on our side of
the question—not "a great politician" indeed,
but one who was a "great evangelist," and the
beloved disciple of our Crucified Saviour. Let
us hear him:—

"To the angel of the church of Laodicea write,
These things saith the Amen, the faithful and true
witness, Who is the beginning of the creation of
God:

"I know thy works; that thou art neither cold
nor hot; I would thou wert cold or hot;
"But because thou art lukewarm, and neither
cold nor hot, I will begin to vomit thee out of my
mouth."—*Apoc.*, c. iii., 14, 15, 16.

Evidently amongst the Christians of "the
church of Laodicea" there was "no enthusiasm."
they were men after the "great politician's" own
heart; even altogether such as the *Courrier du
Canada* would seem—for we are sure he cannot
mean what he appears to say—to desire that
the Catholics of Canada may become. And yet
how stood they in the eyes of Him Who is, and
"Amen," the "first and the last," Who "is, and
Who was, and Who is to come, the Almighty?"
did He applaud them because they had faithfully
observed the "mot" of the "great politician"—
above all, "no enthusiasm"? Nay, indeed! for
what said the Lord to them? "I would thou
wert hot or cold"—that thou hadst a little enthu-
siasm—"but because thou art lukewarm, tepidus"
—(or non-enthusiastic)—"I will begin to vomit
thee out of my mouth—incipiam te vomere ex
ore meo." Has not the *Courrier du Canada*
good reasons to dread lest, when his advice shall
have been carried out to the letter—when all en-
thusiasm for their religion, their Church, and
their God, shall have become extinct amongst
the Catholics of Canada—the curse which the
old man heard on the Lord's Day in the lone isle
of Patmos, uttered against the lukewarm, non-
enthusiastic Laodiceans, may likewise be pro-
nounced against the non-enthusiastic Catholics of
Canada? that the Lord in his wrath, as the
fitting reward for their "non-enthusiasm," shall
in like-manner begin to vomit them also out of
his mouth? This would be a reasonable fear, if
our Quebec cotemporary entertained it.

Not so however with the fear that the Catho-
lic publicists of Canada shall ever become too
enthusiastic; too hot in defence of the interests
of their religion, or of the rights and honor of
their Church, when the advocacy of those inter-
ests, or of those rights shall seem even to inter-
fere with their material prosperity, to endanger
their political advancement, or to menace their
official salaries. Such a fear is groundless, un-
reasonable, and, we wonder that the *Cour-
rier du Canada* can for one moment entertain
it. Knowing our Canadian public men—as after
long experience we now know them—we may
expect to find them, hot and enthusiastic in all
that touches their bellies, or their pockets; very
enthusiastic indeed in defence of their perquisites,
and extra-legal allowance of \$2 per diem; but
when merely the moral and religious interests of
society are at stake, when only the honor of the
Church is attacked, we will undertake to warrant
them against anything like enthusiasm in defence
of those interests or that honor; we will be their
security that they shall invariably approve them-
selves as lukewarm and unenthusiastic as were
the Laodiceans of old, or as even the *Courrier
du Canada* can desire.

The advice then—"above all no enthusiasm"
—is certainly quite uncalled for, in so far as our
Catholic publicists are concerned; and it seems
equally clear to us that it is diametrically opposed
to the teachings of our religion, and the practice
of our Church. Enthusiasm rightly directed,

and under due control, it seems to us from our
study of history, that the Catholic Church has
always sought to encourage, and never to repress.
To that enthusiasm we owe all that is most glo-
rious in the annals of Christendom; the active
heroism of the gallant soldiers of the Cross; the
passive and still more glorious heroism of the
Confessors and Martyrs. To it we are indebted
for a Godfrey of Bouillon, as well as a St. Ig-
natiu Loyola, and a St. Francis Xavier. It is
that enthusiasm, deprecated by the "great politi-
cian" and the *Courrier du Canada*, that has
peopled heaven with Saints; and that on earth
sends forth the missionary to certain death, founds
our noble institutions, and inspires their chaste
inmates with courage to despise the allurements
of this world, and to devote their existence to
the service of Jesus, and the relief of the suf-
ferings of their fellow-creatures. It is through
that enthusiasm that all great works have been
accomplished; and to it we may almost apply
the words of the Apostle in his epistle to the
Hebrews, concerning faith; that through it men
have subdued kingdoms, wrought justice, obtain-
ed promises, stopped the mouths of lions; that
others have had trial of mockeries and stripes, of
bands and prisons, have been stoned, cut asunder,
put to death by the sword, "being in want, dis-
tressed, and afflicted—of whom the world was
not worthy."—HEBREWS xi. Why then should
the *Courrier* expect that the cause of Catholi-
city in Canada can be promoted by the repression
of all enthusiasm, amongst our public men and
journalists?

We want enthusiasm in our Catholic publicists;
it is the great and crying want of the day. We
want men who are in earnest, terribly in earnest,
and who will not yield or bend to circumstances;
men of strong iron will, who know how to make
circumstances yield and bend to them, or bravely
perish in the attempt. These are the men we
want; and it is for want of them that we are a
reproach and a bye-word in the mouths of our ad-
versaries. We have too many feeble, and faint-
hearted; too many who are timorous and time-
servers, who delight in compromises, and allow
themselves to be controlled by circumstances;
too many who amongst Protestants are ashamed
of their Popery; whose ambition it is, by their
studied violation of their Church's precepts, and
their assiduous disregard of her Fast and Festi-
vals, to prove to their Non-Catholic neighbors
that they are no bigots, "qu'ils ne sont pas bi-
gots;" and who would rather be seen entering a
house of ill-fame, than suspected of going to
church to say their prayers before the Blessed
Sacrament; nay, who carry their criminal sub-
servience to the prejudices of Protestantism to
such lengths as to attend Protestant services,
and outwardly take part in heretical worship.—
Of these gentry, who in Catholic Lower Cana-
da, drive a lucrative trade in "good principles,"
and are ostentatious in their professions of attach-
ment to the Church, we have alas! but too
many; would to God, we say, that we had a few
"enthusiasts" for their Church in Parliament;
men willing, not only to die for their religion—
for that is a small matter—but to live even
amongst Protestants, in obedience to its precepts.

EXECUTION OF A "HIGH-SPIRITED" CON-
VERT FROM POPEY, AND A TORONTO ROWDY.
—The *Montreal Gazette*, commenting upon the
execution of the lad Fleming of Toronto for the
murder of his companion Madigan, in the course
of a drunken row originating in a brothel, re-
marks that:—

"The Government could not close their senses to
the fact that Fleming was the type of a class of reck-
less and dissipated young men who are daily ac-
cumulating in our large cities. They are the mainstay
of brothels, the terror of peaceful men, the patrons
of drinking saloons, and threaten to become a pesti-
spot in our midst. They carry weapons as naturally
as they smoke cigars. Their influence, and pattern,
fast inoculate innocent, young and respectable
youths with all the independent airs for which the
fast young men of New York and other large cities
have become famous in disgrace. It is a positive
and unquestionable mercy to society, that salutary
terror should be struck into such baneful exemplars."
—*Montreal Gazette*, 5th inst.

This unhappy young Fleming, who we are in-
formed was remarkably intelligent and well edu-
cated, was but a fair type of the large class of
youngsters whom our "common schools" annually
set adrift upon society; that large class who are
a fair exemplar of the results of that intellectual
but irregular training which under the name of
"non-sectarian" education, our Upper Canada
school system imparts to the rising generation.—
From these hot-beds of vice and debauchery, the
"common schools" of Upper Canada, where-
in the youth of both sexes of the age of puberty
are promiscuously huddled together, how can we
expect that our young lads should emerge pure,
or young girls chaste? We may mourn over
the fatal results of debauchery as in the case of
Fleming; we may point to his untimely and igno-
minious end as a warning to others; but our re-
grets and our warnings will be in vain, until such
time as the cause of the precocious villainy of
the young men of our large cities, of whom
Fleming was the type, be itself extirpated; until
such time as the "common schools," these god-
less nurseries of crime and juvenile depravity,
the true "pest spot in our midst," be them-
selves eradicated. The Executive have done

well and wisely in inflicting the extreme penalty
of the law upon the murderers Fleming and O'-
Leary, and deserve the thanks of the commu-
nity for their firmness; but they would do better,
were they seriously to address themselves to the
task of putting down the godless schools—those
institutions in which vice is fostered; those hot-
beds of crime in which the first sprouts of de-
bauchery are forced to a premature development.

In Fleming too we see not only the "type" of
that large and daily increasing class of young
men who are growing up in our Upper Canadian
cities, a curse to society, and the scandal of re-
ligion, but the natural results upon Catholic youth
of early association with Protestants. The un-
happy lad, who is now gone to his account, was
born of poor but honest Catholic parents, who
seem to have done their best to procure for him
the advantages of a Catholic education. From
the *Globe* we learn that his father, who was a
widower, placed him in the school of the Chris-
tian Brothers at Toronto, where he remained for
some time. There he evidently received a good
education, for he was taken at an early age into
the service of the Montreal Telegraph Company,
where he soon distinguished himself, and obtained
promotion by his intelligence and his abilities.—
Here too he unfortunately fell into bad company,
and associated with the rowdy dissipated youth
whom the "common schools" turn loose to prey
upon society. In this company, and with these
associates, he seems fast to have forgotten the les-
sons of piety and morality that he had received
amongst the good "Brothers." He renounced
his ancestral faith, and became practically a Pro-
testant. Of this phase of his life, and whilst in
the receipt of a handsome salary, the *Globe* gives
the following characteristic sketch:—

"The high spirited youth appears to have been
ashamed to own the poor old man—his father—who,
when able to labour, earned for himself a scanty sub-
sistence by breaking stones on the public thorough-
fares. Infirmary has, however, compelled him of late
years to accept the charity of the House of Provi-
dence."—*Globe*.

God help and comfort this poor old father of a
"high spirited" Protestant convert; for whom
he had made so many sacrifices; to secure for
whom the blessings of a good education he had
pinched, and starved through many a weary
year; and from whom he had hoped—alas! how
vainly as the event proved—to find in return,
shelter and protection for his old age, and affec-
tion and reverence for his grey hairs. But the
"high spirited youth"—and amongst converts
to Protestantism from Catholicity it is in this
form that a "high spirit" generally manifests
itself—"was ashamed to own the poor old man"
amongst his new-found wealthy Protestant asso-
ciates; he was ashamed of the Popish or "Paddy"
religion to which the old man adhered; in
which he had been himself originally brought up;
and to whose beneficent institutions he owed the
learning which enabled him to find the money
which he spent in vice; whilst his poor old brok-
en hearted father when able to labour, was glad
to earn his scanty crust of bread, by breaking
stones on those very public thoroughfares along
which the "high spirited" youth, his son, was
rolling in luxurious ease in company with harlots,
and his rowdy associates in Protestantism and
debauchery. Not even in his Lear has England's
great poet drawn a more hideous portrait of filial
ingratitude, or given a more affecting description
of the sorrows of the old, grey-haired, broken
hearted father, than has the *Globe* in its simple
sketch of the late "high spirited" James Flem-
ing. On the one hand we have the father, toiling
for the son, hoarding his earnings, and depriving
himself of almost the necessities of life in order
that he might remit money to Ireland "for his
son's support and schooling."—*Globe*. On the
other hand we see the son, thus supported and
thus educated, living a life of riot and debauch-
ery; renouncing the faith of his parents; and—
like a "high spirited" Protestant young man—
"ashamed to own the poor old man" to whom he
owed all he enjoyed in the world. If Fleming
be as the *Gazette* maintains, "the type of a
large class of reckless and dissipated young
men who are daily accumulating in our large
cities," it may be also said, with equal truth, that
he is "the type" of the convert to Protestantism,
whether from amongst the Romish peasantry of
Ireland, or the benighted "habitans" of Cana-
da!

Into the morbid details of the execution of
this "high-spirited" youth, as the *Globe* calls
him, or of that of the other convict O'Leary,
who on the same day shared a common fate, we
do not purpose entering. Suffice it to say that
the latter who was attended by a Catholic priest,
made a full confession of his guilt with respect
to the crime for which he was about to suffer,
and died with all the signs of a full contrition, and
sincere penitence.—R. I. P. The other, the
"high-spirited youth" who was ashamed of the
poor old man his Popish father, died unreconcil-
ed to the Church, professedly a Protestant, and
it is to be feared with a lie upon his lips. That
he was the actual murderer of Cunningham,
whose body was found on the 17th of October
last at the entrance of Lennox Lane, there is not
positive proof; but he admitted enough to show
that he was privy to the murder, and by his con-

tradictory statements strengthened rather than
weakened the suspicions against him.

Hideous as is the tale of the life and death of
this unhappy young man, yet may we thence de-
duce a valuable moral lesson. It is, viewed in
all its parts, a striking commentary upon the
text "Honor thy father and thy mother, that thy
days may be long in the land." But he was
"ashamed to own the poor old man" his father;
he left him to starve, and was not ashamed to al-
low his aged parent to break stones on the high-
road; so too his days were cut short by the gal-
lows, and his life of infamy was most appropri-
ately closed by the most infamous death.

And his open renunciation of Catholicity in
prison, what availed it him to prolong his days?
He hoped thereby, evidently, and in this he suc-
ceeded—to arouse in behalf of his "high spirit"
the active sympathies of the more wealthy and
influential portion of the population of the Pro-
testant City of Toronto. He hoped too—but
in this he was disappointed—that by means of
that influence, brought to bear on the Executive,
his life would be spared; but the very apostasy
in which he trusted would seem to have deprived
him of the only chance he had of a commutation
of sentence. It would have been too glaring an
instance of partiality on the part of the Execu-
tive, it would have exposed them to too many
censorious remarks, if they had hauged the Catho-
lic murderer O'Leary, but spared the other
murderer who had abjured his faith. The Exe-
cutive therefore could not, for very decency's
sake, extend mercy to the latter; and thus the
very means on which he relied for saving his life,
became as it were the instrument for accelerating
his death. The poor old father visited the un-
worthy son in prison the day before his execu-
tion; in the hopes that if his body could not be
spared, his soul might be saved; that he might
still be reclaimed by a father's tears and grey
hairs, to the Catholic Church. But the son re-
pulsed the old man, his father, with scorn and
angry words; God left him to his fate; but over
that dread fate charity bids us draw a veil.

Before his death he left for publication a letter
intended as an apology for his renunciation
of the Catholic faith. Seldom has it been our
lot to peruse a document more replete with false-
hood, blasphemy, and rank hypocrisy. "He was
fully convinced," he says, "of the errors of the
religion in which he was brought up." He also
"felt that he was a very different person in every
respect to what he was when in the world." He
"forgave his enemies freely," and felt "perfectly
reconciled to any fate" which might befall him.
If our readers remember Uriah Heep's confes-
sion when visited by David Copperfield in prison,
they will have an almost literal version of this
precious epistle; written, as its date shows, at a
time when Fleming, the "high spirited" young
man, still indulged the hope that the intercession
of his Protestant friends would avail with the
Executive. Thus he lived, and thus he died;—
truly may it be said that the way of transgressors
is hard.

ORANGE ADULTERY BILL.—We have before
us a copy of Orange Gowau's Bill for legalising
adultery, which was read a first time on the 13th
ult.; and lay before our readers the most import-
ant of its provisions.

Its preamble declares "that it is expedient to
amend the Law relating to Divorce, and to con-
stitute a Court with exclusive jurisdiction in mat-
ters Matrimonial in Upper Canada;" thus, in fact,
transferring to the State a jurisdiction, which in so
far as the Matrimonial union itself is concerned,
belongs exclusively to the Church. The civil ac-
cidents which spring from that union fall of course
within the domain of the Civil Power; but ques-
tions affecting the validity or nullity of the union,
belong to the ecclesiastical tribunals, and to them
alone.

The 22nd and following clauses to the 25th in-
clusive, authorize the Court so constituted to
hear and determine all petitions from married
parties, claiming to be divorced—upon the plea of
simple adultery on the part of the wife; or adul-
tery with aggravating circumstances on the part
of the husband; and the Court is by the 26th
clause on satisfactory proof of the allegations of
the petition being laid before it, to dis-
solve the marriage; leaving, however, to either
party dissatisfied with its decision the right of ap-
pealing to the Court of Appeals, within three
months; and of appealing from the latter Court,
to the House of Lords, also within three months,
if the British Parliament be then sitting; or if it
be not then sitting at the end of three months,
then within fourteen days next after its meeting.
The 52nd clause is to the following effect:—

LII.—"When the time hereby limited for appealing
against any decree dissolving a marriage shall have
expired, and no appeal shall have been presented
against any such decree, or when any such appeal
shall have been dismissed, or when in the result of
any Appeal any marriage shall be declared to be dis-
solved, but not sooner, it shall be lawful for the re-
spective parties thereto to marry again, as if the
prior marriage had been dissolved by death."

Such are the beneficent provisions that our
Orange Legislators are desirous of forcing upon
the people of Upper Canada, and of extending,
of course, in time, to the brightened Papists of
Canada East. That the Bill will be allowed to
pass this Session we do hardly expect; but re-