

The True Witness.

CATHOLIC CHRONICLE.  
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MONTREAL, FRIDAY, NOVEMBER 3.

ECCLESIASTICAL CALENDAR.

NOVEMBER—1865.

Friday, 2—Of the Octave.  
 Saturday, 4—St. C. Borromeo, B. O.  
 Sunday, 5—Twenty-Second after Pentecost.  
 Monday, 6—Of the Octave.  
 Tuesday, 7—Of the Octave.  
 Wednesday, 8—Octave of All Saints.  
 Thursday, 9—Dedication of Church of S.

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

Friday, 3—St. Charles de Lachenaie.  
 Sunday, 5—Church at Coteau St. Louis.  
 Tuesday, 7—St. Louis de Terrebonne.  
 Thursday, 9—St. Martin.

NEWS OF THE WEEK.

Fenianism is becoming somewhat of a bore.—There is a dreary monotony about the arrests and preliminary examinations, and we care not therefore to inflict these things upon our readers. One case is just like another, and after all said and done, it is not easy to make out what the Fenians in Ireland really proposed to themselves. An insurrection in Ireland, whilst England was still at peace with the rest of the world, can scarcely have been contemplated; and it is most probable that they relied upon a rupture betwixt Great Britain and the United States, as the preliminary, essential to an uprising in Ireland. That this plan is abandoned it would be imprudent to affirm; indeed there are, who shake their heads knowingly, and who assert that, not in Ireland, but in Canada, is the initiative to be taken; that with the close of the navigation Fenian raids, unauthorised of course by the American authorities, will be made upon Canadian soil, with the view of provoking to war betwixt the two countries, since such raids would in all probability lead to reprisals, angry recriminations, and acts of open hostility. Nothing, however, of the Fenian programme has as yet been officially made public, but we suppose that the British authorities are in full possession of the Society's secrets.

Mr. Seward's friends deny positively the assertion of the Times that the above named Minister gave the information to the British Government upon which the late arrests were made. Mr. Seward himself, when questioned upon this matter, gives but an evasive answer, of answer which is susceptible of either an affirmative or a negative interpretation. He merely says that, now as heretofore, he will leave it "to an intelligent country and a candid world" to vindicate his character against calumnies.

The voyage of Mr. Caleb Cushing to England is supposed to be connected with the claims urged by Mr. Adams on Lord Russell, for an indemnity from England for damages inflicted during the war betwixt the Northern and Southern States, by vessels of the Confederate Navy upon Federal commerce. It is thought in some quarters that the authorities at Washington will close with the proposal of Lord Russell to submit all questions of damages arising out of the late war to the arbitration of Commissioners; and from the tone of the press it is evident that at the present moment the people of the United States, though inspired with feelings of the most bitter hostility as towards England, are not anxious for war. They would fain postpone it to a more convenient season, when their own domestic troubles shall have been settled.

The European political news is devoid of interest. The Papal Allocution is of course warmly discussed. Some there are who, in the absence therein of any direct mention made of Italy, pretend to find in the Allocution symptoms of a readiness, on the part of the Holy Father, to compromise matters with the Revolution.

There can be no doubt that Cholera has declared itself in the centre of France, and in England. The notion that the ravages of the destroyer would be limited to the basin of the Mediterranean, has been abandoned; and judging from the course hitherto pursued by the epidemic, we may reasonably look for its visit to this Continent with the return of warm weather, when from the neglected and filthy condition of Montreal and our other large cities, death will no doubt reap a rich harvest. Meantime, our Cor-

poration fold their hands for a little more slumber, and make not an effort worth mentioning to cleanse the streets, or to abate the stench and disease producing nuisances with which the City swarms. They will squander hundreds of thousands of dollars for enlarging and embellishing the business thoroughfares and the wealthy quarters; but they seem to have neither care to give, nor money to spend upon districts where the poor man dwells, and where of course pestilence will first declare itself. We speak of Cholera as a "visitation of God." Without in any sense repudiating the term, it is equally true that it is in a great measure the consequence of our own neglect, our own apathy, our own stupidity and violation of the first laws of cleanliness, and our systematic disregard of the dictates of common sense and common decency. It is unjust to lay upon Providence the blame which should rest with our own inert and inefficient Civic authorities.

A "special telegram" to the Montreal Herald of Monday asserts the existence of Fenianism in Quebec, and adds that meetings of the Society have been held in that City. We are loath to credit this statement. We can believe that in Ireland there is great disaffection against the British Government amongst subjects of Her Majesty. That in the United States, amongst men of Irish origin and of Irish descent, who owe no allegiance to the Queen, sentiments of rancorous hatred towards a country at whose hands their ancestors have suffered many wrongs prevail, is by no means unlikely; but it is extraordinary if, in Canada, where there exists not a single political or social grievance for which the Government is responsible, where on the contrary the Irishman, no matter what his creed, stands upon a footing of perfect equality with all his fellow-subjects, there should really be men so wicked, or rather so insane as to conspire for the overthrow of the beneficent Government which protects them, and against which they have not even the shadow of a cause for complaint. This is no question of party politics; and whatever may be urged in behalf of Fenianism in Ireland, or in the United States, the Canadian Fenian is a mean spirited traitor, who, by his treachery, shows that he is as unworthy of, as he is unable to appreciate, the blessings of a just and beneficent government—of a government under which Irishmen in general, and Irish Catholics in particular, enjoy an amount of liberty not surpassed in any country, equalled in few, and to which there is no approach even in the Northern States of the American Union.

Whilst upon this subject it is perhaps as well to show our readers in what light Fenians, those amongst them especially who have the impudence and inconsistency to call themselves Catholics, in spite of their virtual apostasy, are looked upon in the U. States. In a late number of the New York New Nation, we find an editorial article on this head—from which we make some extracts. The writer says:—

"Here now we are speaking of the Irish riff-raff; that ignorant Priest Ridden populace which controls the city of New York, elects her rulers, squanders her public funds, disgraces her councils, shames her ancient name. Of the independent, intelligent unbogged Irishmen in New York, and in the nation we have no cause to complain. Of the Fenian Brotherhood we shall not utter a disparaging word. The 'Brotherhood,' and the Irish Protestant Association are all that is left of an Irish soul. The rest is a corpse already offensive, smelling of the pruridity of slavery, and the rank mould of copperhead democracy. But the Fenian Brotherhood,—like its predecessor, the A. P. A.—is a gallant protest against slaveocracy of all kinds. Its principles are aggressive upon Popedom and Papacy because those powers conflict with the independence of man. A true Fenian, while he is a staunch Catholic, is no covering slave of the 'Confessional, and no prejudicial dupe of Tammany or Mozart politicians. A true Fenian recognizes the right of all races to be free and to seek for happiness under law and good Government. In effect the Fenian Brotherhood strikes for a universal republic. Hereafter, then, in whatever we may write touching the Hibernians in New York and America, let there be an understood distinction. We shall make no war upon the progressive and truly democratic Irishman—who is neither priest led nor party led. But against the Irish scum, who band themselves as Irish against all reform, all liberty, all enlightenment—to the ruin of our cities, and the peril of our republic—we shall not hesitate to fight a *l'outrance*."

Thus by its own friends and champions the principles of Fenianism are declared to be "Aggressive upon Popedom and the Papacy"—in a word, identical with the principles of the *Sword* dlers. This is surely a nice nut for Quebec Fenians, if any such there be, to crack. From the tone of the above our readers may also deduce what are the feelings entertained by Yankees towards all Irish Catholics who are still faithful to their religion, and who have not sold themselves to the "Soupers."

The Special Correspondent of the London Times, writing from Fredericton, New Brunswick, and treating of the measures adopted by the Legislature to encourage the destruction of bears, tells the following very excellent story, which seems to be almost too good to be true:—

Prior to the year 1859 a law was in force by which a bounty of \$3 was paid to every person who produced the snout of a bear and made oath before a magistrate that he had slain it. The bounty was for the most part claimed by the Indians, of whom about 1,100 remain in the province. On investigation it was discovered that a large proportion of the snouts were made of cat-skin and gatta-percha, and were expressly manufactured to defraud the Government of New Brunswick by the unscrupulous Yankees in Maine, who sold them to the Indians at half a dollar each.

As a specimen of evangelical flatulence, of that looseness of speech with which our friends the saints are invariably attacked when they attempt to take stock of their Romish Missions, the following, which we copy from the Montreal Witness, of a late date, can hardly be surpassed:

"Since the beginning of January last, over nine thousand visits have been paid by the Missionaries of the Society"—(the French Canadian Missionary Society)—"over six thousand tracts, and six hundred copies of the Word have been circulated, and over five hundred meetings have been held. The door is opening, the rock is breaking, God is challenging His people"—that is to say the editor of the only religious daily paper in the world, and the frequenters of his convective—"to greater diligence and hopefulness, saying to them in His Providence," &c., &c.

We need not continue this silly trade, whose absurdity is only equalled by its impiety; but let us just ask what there is in the statistics given above to show that the Catholic Canadians of Lower Canada are about to abandon their religion for the cant of the French Canadian Missionary Society? There have been, in the first place, "nine thousand visits paid"—but we are not told in how many instances the impertinent and intrusive visitors were kicked out of doors. Counting each member of the evangelical societies who went on board the French men-of-war at Portsmouth, with gilt-edged bibles and tracts, as "one visit," a good many visits were paid during the late festivities; but he would be sanguine indeed who should thence leap to the conclusion that the sailors of the French navy were about to embrace Protestantism. The number of visits then paid by the Agents of "our society" to Catholics affords no criterion of the religious proclivities of the latter. The same may be said of the number of bibles and tracts distributed. In Italy, as the Times tells us, the people receive what their visitors call the "Word of God" gladly, "because the leaves of the books distributed are admirably adapted for cigarettes;" and, as "to the five hundred meetings held," these prove nothing, unless it be shown that they were numerously attended by persons who once were, and who, but for the labors of the French Canadian Missionary Society, still would be, Catholics. All that the statistics given by the Witness prove is this: That the French Canadian Missionary Society has, during the last nine months, gratuitously distributed a large amount of waste paper, of which a good deal has been left at our doors, and for which we return thanks to the generous donors.

As boys in the dark, being afraid of ghosts, will whistle to keep their spirits up, so must our friends of the French Canadian Missionary Society, in their periodic bulletins, feign to be greatly encouraged, and strengthened, and edified by the results of their labors. They are not quite so impudent—for if they were they would be exposed at once—they are not quite so impudent as to assert that they have actually done anything; but they insinuate always, as they have done any time for the last century, that they are just on the eve of accomplishing something great. If they have not as yet entered into the promised land and taken possession, at all events, so runs the formula, a great gate has been opened for them; the day is beginning to dawn, and the light to chase away the darkness of night; the sun of Protestant righteousness, if not actually risen, is on the very verge of the horizon, where that interesting and hard-worked luminary still sticks, being apparently unable to get up any higher; and, as an appropriate finale, the name of the Lord is blasphemously forged as indorser of their bogus notes which they force upon the market in order to raise the funds.

For it is not uncharitable to say it—the men who write and publish this flatulent trash, are, and know that they are, impostors, trying to raise money upon false pretences; and pretences so false that there is not one of them but that knows in his heart that he is a hypocrite and a liar before the Lord. This may, at first blush, seem a hard saying, but we are prepared to verify it, and out of their own mouths.

The passage in the Witness quoted above, is the sequel to a somewhat lengthy article headed "Invitation to Prayer on Behalf of the French Canadian Missionary Society's Operations in Lower Canada." As an incentive to such prayer the writer says:—

"A million of our fellow-subjects are still in darkness, living without God, and without hope in the world."

Now, we assert that the writer did not, when he penned the above, himself believe that his fellow subjects, to whom he alluded, because they were Catholics, "lived without God and without hope in the world." No Protestant really believes this: no Protestant would dare to assert this directly, or to deny that even Catholics, that even French Canadian Catholics may be saved—which they could not be, if in that they were sincere and practical Catholics, believing all that their Church teaches, and practising all that she commands—they were necessarily "without God, and without hope." Every Protestant can be forced to admit that a Fenelon may be saved; and there is not one who would dare seriously, to maintain the proposition that men like Newman and Manning and the late lamented Cardinal Archbishop of Westminster were men who lived in darkness, without God, and without hope; and yet these men were, and are, sincere

Catholics, giving a full intellectual assent to all the teachings of the Romish Church, and to the utmost of their abilities conforming their lives to her precepts.

Now if men such as the above named may be saved, though Catholics, and if all French Canadians are "in darkness, living without God, and without hope in the world," it follows that they are in that lamentable condition, not because they are as was Fenelon, as are a Newman and a Manning at the present day, that is to say Catholics, sincere and faithful Roman Catholics, because they are something else; because they are either non-Catholics, or Catholics ignorant of the doctrines, and heedless of the moral precepts of the religion which they profess; and in this case, the object of every Christian man should be to instruct them in the Catholic faith, and to exhort them to a practical fulfilment of their moral and religious duties, and not to still further de-Catholicize them. In a word, out of their own mouths would we convict the writer in the Montreal Witness of wilful and deliberate falsehood, by proposing to him such questions as these:—"You pretend that your Catholic fellow citizens are in darkness, living without God and without hope in the world. Is it because they are, or because they are not, sincere, intelligent, and practical Catholics that they are in this Godless and desperate condition?" Were our opponents to assert that it is because they are sincere, intelligent, and practical Catholics, that all French Canadians outside of the pale of the French Canadian Missionary Society, live without God, and are hopelessly consigned to the devil—we should point out to him, that upon the same principle, he must consign to hopeless inevitable damnation, all Catholics; and that by his showing such a one as Fenelon, whom, as a general rule, Protestants profess to admire, was a man plunged in thick darkness, who lived and died without God and without hope. Were he, on the contrary, to pretend that it was because the French Canadians are not sincere, intelligent and practical Catholics; but because they are ignorant of the teachings of their Church and false to her precepts, that they are Godless and without hope, we should point out to him that he had made out a case not for converting French Canadians to Protestantism, but for instructing and confirming them in the Catholic Faith.

We will not at present insist upon the moral superiority as a general rule, of those millions of our fellow subjects sitting in darkness, living Godless and hopeless in the world, over the enlightened race that seeks to confer upon them the boon of tracts and an "open bible." That moral superiority is indeed amply confirmed by the statistics of the Provincial Penitentiary; and we only allude to it *en passant* to show how little—it is the writer in the Witness is worthy of credit—light, gospel light, God, and hope in the eternal virtues have to do with morality; but we revert to a challenge which we have often thrown out to our Protestant opponents, and which hitherto they have prudently declined to accept. If Catholics, in that they believe all that their Church believes and teaches, neither more nor less, in the religious order, are necessarily in darkness in that order, without light without God, without hope—(as the Witness pretends)—then must it be because of some culpable omission, or sin by defect, on the part of the Church's teachings. We therefore reiterate our challenge to the Witness and its friends of the French Canadian Missionary Society, to adduce any one positive truth, any one doctrine a belief in which is, according to them, essential to the Christian character, and to salvation, which the Catholic Church does not in her symbols, and Catechisms unequivocally teach, and explicitly enjoin upon all her children as a vital doctrine; unfeigned belief in which is essential to salvation. Of course, if no such positive truth, or doctrine can be adduced, the charge that the Catholic Church sins by defect, or culpable omission, in her teaching must be abandoned; and as all the doctrines contained in the symbol known as the Apostles Creed, as well as in that known as the Nicene Creed, are doctrines with which every Catholic child in Canada, from the first dawn of his intellect, is familiar, and to which, as a Catholic, he must yield his intelligent and unreserved assent, it follows that, according to that section of the Protestant world which is represented by the Witness and the French Canadian Missionary Society, there is some religious truth not expressed in either of the above named Creeds, a belief in which is so important, so essential to the Christian character, and to eternal life, that he who is ignorant thereof, is as one in darkness bereft of all light, without God, and without hope.

What is that truth? This is what we call upon our opponents, the maligners of their French Canadian fellow-citizens, to declare; and this they cannot do, and will not attempt to do, so conscious are they of their own mendacity. They may try to shuffle out of the dilemma under a cloud of ambiguous words; but a clear straight forward answer such as honest men delight in, and knaves hate as the devil hates holy water, they cannot, and will not attempt to give. Out

of their own lips, or out of their very silence then we convict them of falsehood, wilful and deliberate falsehood, when they pretend to justify their Missions to the French Canadians, by the plea that all Catholics necessarily are, in that they are Catholics, believing—neither less nor more—all that the Catholic Church believes and teaches, plunged in thick darkness, living as men deprived of all light, "without God and without hope in the world."

It is very ludicrous, and very humiliating to the Catholic to see a journal which, as does the *Minerve*, sets itself up as the champion of sound principles—*les bons principes*—countenancing, in any manner, the foolish, or rather pernicious endeavors of the liberal philanthropists to rescue the criminal, Stanislas Barreau, from the doom which the law of man, no less than the law of God, awards him, and which no criminal ever more richly deserved. In his case there was not one extenuating feature; no circumstance of horror, of cruelty, of deliberate malice, of perfidy and cowardice was wanting to make up one of the most hideous and disgusting crimes on record. There is not one word that can be urged in his favor; and yet, from fear, we suppose, of offending some of its patrons, the high-toned, sanctimonious *Minerve* endorses the petition which has been got up and hawked about the City, in order to prevail upon the Executive to commute sentence of death, pronounced by the Court upon the most atrocious of criminals, into imprisonment. Does the *Minerve* really understand the gravity of its language? and that, in substance, it amounts to nothing less than a condemnation of the death penalty?

For how, or upon what pretence, could the Government, which should permit a doubly, trebly dyed murderer like this Barreau to escape the just punishment of his crimes, ever again allow the death penalty to be inflicted? It is scarce credible that a case so hideous in all its features as that of this convict Barreau shall ever again be reproduced in Canada; and if the perpetrator of the greater, the more atrocious murders, be allowed to escape the gallows, how, or with what show of consistency, can a minor criminal hereafter be sent to the scaffold? This proposed tampering with the law, or rather with the execution of the law's behests, is pregnant with most dangerous consequences. It is cruel and unjust to Society, cruel and unjust to the criminal himself.

For very cruel are the tender mercies of the liberal and of the philanthropist, especially to the criminal. Viewed from a Christian, and a Catholic stand point, the death of the murderer on the scaffold is not only a salutary protection to Society against cut-throats; but to the criminal himself it is the best and most appropriate expiation of his sins that he can offer to God, if accepted with the proper dispositions, and united, in spirit, to the great sacrifice offered once for us all upon the cross. Why then rob the murderer, the criminal who stands so greatly in need of an appropriate penance upon earth, of this, the best, the only chance he has, of expiating in some manner his violations of the divine law? why, out of a ridiculous, mad, and essentially anti-Christian tenderness for his body, would you expose his soul to the risk of an eternal death?—Has the *Minerve* well considered these things?—Has it studied the question of the death penalty from a Catholic stand point, and in connection with the Church's teachings respecting penance, purgatory, and the forgiveness of sins?

Or has the *Minerve*, have any of our philanthropists, ever considered the hideous moral effects of long protracted imprisonment upon criminals subject to it? We cannot for decency's sake, we dare not, lift even a corner of the veil which conceals the unspeakable abominations of the prison house, of the felon's cell from public gaze; but this we say, that painful as must be the task of condemning a fellow creature in the vigor of his age to a sudden and ignominious death, yet, knowing as we know what "imprisonment for life" implies, we would rather, ten thousand fold, pronounce sentence of animal death upon our brother man, than condemn him to the moral death, with the unmentionable turpitudes, of the Penitentiary. We can believe in the sincerity and the acceptability of a repentance upon the scaffold, even whilst the hangman's fingers are already busy with the penitent's throat: but what we cannot believe in is the moral reformation of the adult criminal doomed to long years of imprisonment in the Penitentiary. The mercy which the *Minerve* proposes to extend to the body of Barreau is mercy exercised at the expence of his soul.

Of all punishments that the wit of man ever devised that of long protracted periods of imprisonment is, without exception, the most pernicious to Society, the most cruel and pernicious to the criminal. It does not possess one single good quality; it answers not one of those ends which justify Society in punishing its peccant members. It is costly; it burthens honest men with the support of the lazy and vicious: it takes the bread out of the mouth of many an industrious artisan with whom the enforced labor of the convict comes in to injurious competition: it