

The True Witness.

CATHOLIC CHRONICLE
 PRINTED AND PUBLISHED EVERY FRIDAY
 At No. 369, Notre Dame Street, by
 J. GILLIES.
 G. R. CLERK, Editor.

TERMS YEARLY IN ADVANCE:
 To 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.
 To all subscribers whose papers are delivered by carriers, Two Dollars and a-half, in advance; and if not renewed at the end of the year, then, if we continue sending the paper, the subscription shall be Three Dollars.
 The True Witness can be had at the News Depots. Single copy 3d.
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MONTREAL, FRIDAY, JANUARY 12.

ECCLESIASTICAL CALENDAR.

JANUARY—1866.
 Friday, 13—Of the Octave.
 Saturday, 13—Octave of the Epiphany.
 Sunday, 14—Second after Epiphany. Holy Name of Jesus.
 Monday, 15—St. Paul the Hermit.
 Tuesday, 16—St. Marcel, P. M.
 Wednesday, 17—St. Antoine, Abba.
 Thursday, 18—Chair of St. Peter in Rome.

NEWS OF THE WEEK

With the exception of the Fenian trials at Cork, there is nothing of general interest in our European papers. McCafferty, who proved that he was a citizen of the United States, was, by direction of the Judges, acquitted, as no overt act of treason, committed in Ireland, could be proved against him, and for his acts hostile to the British Crown, but committed in a foreign country, he could not be held amenable to British law.—The Crown has no difficulty in obtaining verdicts, as informers from the Fenian ranks swarm like blow flies about carrion, and indeed the only embarrassment proceeds from the numbers of these gentry. The Lord Lieutenant has suspended Mr. Marquis, late Governor of Richmond prison, from his functions, on account of suspected complicity in the escape of Stephens. Both at Dublin and at Cork the military are on the alert, to prevent riots.

There is little of interest from the Continent. The most cheering news is that of the utterly bankrupt and apparently hopeless state of Italian finance, from which it is permitted to the friends of freedom to hope for the speedy collapse of the so-called Kingdom of Italy. In Spain the people appear to be on the eve of an outbreak against the Queen who is very unpopular. Her expulsion from the throne would be a meet retribution for her recognition of the Revolution in Italy.

Governor Eyre's conduct as Governor of Jamaica is being investigated by a Commission; pending the decision his functions are suspended. There is nothing new to report from the United States; but their evident hostility to Canada, as manifested in their interdict upon the importation of live stock from Canada, for which not the shadow of an excuse can be urged, is opening the eyes of the *Globe* as to their real designs.

It is said that Mr. Starnes will, at the approaching Municipal elections, present himself as a candidate for the Mayoralty, in the place of M. Beaudry who retires.

The weather throughout the Province has been extremely cold, and the sufferings of the poor most intense.

ORANGE ROWDYISM IN TORONTO.—Things are in a bad way in Toronto, and indicate a great spread of the spirit of Orangeism in that section of the Province. From Orange Lodges, from the pulpit in some instances, from too many of the teachers' desks in the common schools, are lessons of intolerance to Catholics generally, and to Catholic priests and nuns in particular, inculcated; in consequence of these teachings the Sisters of Charity are outraged and insulted on the public streets; and as a sign of the audacity and bitterness of this foul Orange spirit, on New Year's Day a Minie ball was fired into the Loretto Convent in Bond Street; the ball was picked up on the floor of a room occupied by one of the sick Sisters, and was, together with a letter from His Lordship the Bishop of Toronto, complaining of the incessant insults and outrages to which the members of his Church are subjected in Toronto, forwarded to the City Council, which has offered the magnificent reward of \$100! for the discovery of the rascal who fired the shot.

The *Toronto Globe* does not positively deny the truth of the statements of the Bishop's letter, neither does it exactly attempt to approve of the injurious treatment therein complained of. Indeed its own columns, and the charges of Judges from the Bench, contain ample evidence of the general rowdyism of Toronto, and of the great demoralisation that therein prevails, amongst the instructed, wealthy, and well-to-do classes of the community, far more even than amongst the very poor and the ignorant; and there is nothing

therefore asserted in the Bishop's complaint of the City Council, at which, from the known moral condition of Toronto, we should feel surprised. The *Globe* itself admits the chief facts, for it endeavors to soften them down by the following explanations:—

"With respect to the insults to which the Roman Catholic Clergy are exposed it may be said that every one, whether Catholic or Protestant, is more or less liable to hear insulting remarks while passing through streets filled with all classes of the community."—*Globe*, 5th instant.

This may be true of Toronto, but it certainly is not true of Montreal. Here fortunately priest and minister may walk through streets filled with all classes of the community, in which Protestants and Catholics, English, Scotch, Irish and French jostle one another at every turn, without hearing a rude expression, or meeting with an intentionally offensive gesture. The Catholic Sister of Charity,—we say it as a mere act of justice to our separated brethren,—passes on her errand of mercy without let or molestation; and from the universally respected gentleman who fills the office of Anglican Bishop, to the humblest of the Protestant Clergy, there is not one who is condemned to receive outrage or marks of ill-will from any class of his fellow-citizens. Here—we say it advisedly—an insult to a Sister of Charity would be resented by the majority of our Protestant population, and every Protestant gentleman would start forward as her protector. In like manner we are sure that no one would be allowed to molest or annoy with impunity any of the Protestant clergymen; and, with very rare exceptions, we may add that here all classes of Her Majesty's subjects, no matter what their creed or origin, live together in peace and harmony. Why is it otherwise in Toronto? Why is it that there the priest, and the Sister of Charity are singled out as objects of insults?

We attribute it to the ascendancy of Orangeism in that City, and to the countenance which that Society receives from the Municipal authorities. In Toronto, Catholics are in a minority, and cannot therefore be suspected of being the aggressors in the kind of civil war which there rages. That Protestants and Catholics can, in spite of their religious differences, dwell together as good neighbors, the actual condition of Montreal, and of Lower Canada generally, abundantly proves; and we are perforce driven to assign as the cause of the very different social relations obtaining in Canada West, something which is to be found in the latter, but which is rare, or comparatively weak in the Eastern section of the Province. That cause we find then in the rampant Orangeism of Toronto, and the general rowdyism of its population.

That an extraordinary and most dangerous impetus would be given to Orangeism in Upper Canada by Fenianism we long ago predicted; assigning that inevitable impetus as a reason why Catholics, Irish Catholics especially, should be most careful to disclaim all connection with, or sympathy for Fenianism. Orangeism thrives, spreads, and finds advocates amongst intelligent and honest Protestants, only upon the plea that it is essentially a loyal organisation rendered necessary by the essential disloyalty and revolutionary tendencies of Catholics. Thousands and tens of thousands of Protestants know, and will frankly admit, that such an organisation as Orangeism is an evil; but they will urge that it is a necessary evil, and the only means of protection against a disloyal and aggressive Popery.

This being the case, what is the course which self-interest, which justice to their Church urge Catholics to pursue? This clearly: by their language, and their conduct to give the lie to the premises from which alone the necessity of Orangeism is concluded: to show that they are, and, that if true to the teachings of their Church they must be, loyal subjects to a legitimate government as is that under which they have the happiness of living in Canada: and neither by word nor deed to give any approval to the disloyal and revolutionary projects with which their enemies charge them. If, as the *True Witness* has always insisted, and will ever insist—Irish Catholics in Canada claim the same rights as do others, Her Majesty's subjects, they must show themselves to be indeed at heart prepared to accept the same duties, and to renounce everything in any manner incompatible therewith.

Now unfortunately there is a class of men—their number is we believe small—but a very noisy class of men, who calling themselves Irishmen, and to the disgrace and injury of our holy religion professing themselves Catholics, coquet with Fenianism themselves, spout fustian-patriotism, and preach a buncombe treason in the name—and here lies the mischief—of their fellow-countrymen and co-religionists. The Protestant world unfortunately does not know how contemptible these men are, socially and morally, numerically and intellectually: they erroneously credit Irishmen, and by an easy transition, the Church to which Irishmen generally belong, with the vile stuff in which these pot-house patriots, these corner-grocery orators, and unprincipled demagogues to whom we have alluded, habitually deal: and thence leap to the conclusion—not an altogether unreasonable one were the premises true—that all Her Majesty's Protestant subjects should combine and organise to put down Popery

—since Popery is irreclaimably disloyal and revolutionary. Here we suspect lies the secret of the strength, and rapid increase of Orangeism in Toronto; to which again is due the insults and rapid increase of Orangeism in Toronto, to which again are due the insults and outrages to which in that City, Catholic Religious are subject.

Instead therefore of merely denouncing Orangeism, which can of itself do little or no good, we would address ourselves, humbly yet earnestly, to the task of depriving Orangeism of all specious pretexts or excuses for its being: confident that the good sense, and good intentions of numbers of our Protestant fellow-citizens will, if Orangeism be deprived of that pretext, suffice to withdraw them from an organisation which they only countenance as an evil, rendered necessary to the maintenance of British connection by the assumed disloyalty of Catholics, and the sympathy which the latter extend to Fenianism. This plea for the necessity of the Orange organisation, we must, it true to our private interests, to the interests of our Church, meet with the rejoinder: "We are not revolutionists: we are not demagogues: we are not disloyal: we are not Fenians: we do not sympathise with them, but on the contrary, together with our Church speaking by the mouths of her Bishops and priests, we hold them and their designs in scorn and abhorrence."—This should be the language of Catholics, and their conduct in every relation of life should correspond thereto. They should carefully avoid giving either by word or deed any semblance even of encouragement to Fenianism or its abettors in Canada: they should frown down, and discountenance every preacher of treason or rebellion, who may address them: and on every occasion, and by every means in their power, they should make it their business to prove to the world that they hold him as their worst and most dangerous enemy, as the deadly foe of their country and their Church, who represents them to the world as at heart traitors and rebels against the Sovereign to whom they owe true allegiance; in that by coming to Canada of their own accord and free will, they have voluntarily and by their own deliberate act, declared themselves her subjects.

We subjoin the letter from the Bishop of Toronto alluded to in the above article:—
 St. Michael's Palace,
 Toronto, Jan. 3, 1866.

To F. H. Medcalf, Esq., Mayor of Toronto.
 Sir,—It is exceedingly painful to me to be compelled to draw your attention and that of the citizens of Toronto to the frequent outrages committed on the Catholic clergy and Sisters of Charity and of Loretto in this city. It is the more painful as the city of our Episcopal See is lessened thereby in the estimation of all liberal minded persons, and its best interests more or less injured. Witness the depreciation of property, empty houses, and enormous taxation, I have no hesitation in saying, that the life of a Catholic Religious in this city is a life of a slow martyrdom.

On New Year's day, between the hours of twelve and one o'clock a Minie ball, was fired through one of the windows of Loretto Convent on Bond street, into a room occupied as an infirmary by a sick sister. The ball fell in the middle of the room, having struck against a window sash, which altered its direction. Judges of the fright and its effects on the poor sisters? A moment before another sister was standing at the spot where the ball entered. This is not the first attempt of the kind on the lives of the inmates of this institution. We, ourselves, as well as the sisters and clergy are constantly insulted in the most frequent streets of this city (and no where else) by well-dressed youths.

I have been informed that the evil spirit of bigotry and intolerance is strongly fostered in the pulpit, teaching desks, and lodges of our city. We could not suppose that the rising generation would be so openly and audaciously irreverent and malicious under the influence of any other training. Is this the spirit of Christianity, or even Pagan toleration? What is to be done to have the common protection of British subjects extended to you, Mr. Mayor, and citizens will determine. I send you the Minie ball by gentlemen who are relations of some of the inmates of the convent, and I invite you to come and examine for yourself the place where the would-be fatal ball entered.

I have the honor to be, Mr. Mayor,
 Your obedient servant,
 † JOHN JOSEPH LEWIS,
 Bishop of Toronto.

FREE-MASONRY AS DEPICTED BY FREE-MASONS.—If an excuse were needed for the hostile attitude adopted towards Free-Masonry by the Catholic Church, it would be found in an Address to the Holy Father, published under date November 4th, by the Free-Masons of Antwerp. If indeed this document be genuine; and if, as we cannot doubt that it does, it fairly represents the principles of Free-Masonry, it is to us incomprehensible how any man calling himself—we do not say a Catholic, but—a Christian; how any man who admits the actuality or possibility even of revealed religion of any kind, can be a Free-Mason.

The secular aims of the Society are, by the Antwerp Masons, said to be "liberty, equality and solidarity;" a trite formula which may be made to mean anything, everything, or nothing, just as the momentary exigencies of its utterer may require. In practice it is the favorite formula of the Socialists of Europe of the nineteenth century, as it was, with a very slight modification, the favorite formula of the regicides, altar-destroyers, naked-harlot-worshippers and cut-throats of the last century. In the form of an inscription, it is as appropriate to the guillotine as to the Masonic Lodge; it is as much the property of Revolutionists always and everywhere, from the days of Jack Cade to those of Jean Jacques, Marat, and the later Communists, as it is of the Free-Masons; it embodies the es-

sentia doctrines of those Protestant Reformers, who, in the XVI century, and under the leadership of Munzer and others, sought to propagate by fire and sword, their fundamental principle, that as all were children of one father, so there should no longer be any inequality of wealth or station, that all distinction among men should cease; and that a complete equality should prevail in the land; and it is therefore evident from history, that the body which adopts it as its symbol or confession of faith, is dangerous to that existing civil order of society, which recognises, and seeks not to abolish, or even disturb, the great inequalities of wealth and station that actually obtain amongst men, and which it appears have obtained from the earliest ages.

But passing from the secular to the religious order, the testimony of the Antwerp Masons as to the essentially anti-Catholic and anti-Christian of Free-Masonry is more complete, and more damning. Here is their own picture of the religious, or rather anti-religious, side of Free-Masonry. The Italics and capitals are our own:—

"Freemasonry is above"—(mark well the word)—"all religions and all systems of philosophy, because it accepts them all, in so far as they are willing to concur in rendering them better and more worthy. But whenever a religion, departing from this social mission, declares itself as a truth superior to humanity"—(that is to say a revealed religion, supernatural and therefore superhuman)—"and pretends to be anything but an instrument of progress perfectible by the hand of sovereign man, it is our duty to declare that this religion places itself outside the pale of humanity, and that human reason ought to reject it."

There is no cant here, no studied ambiguity of expression as in those silly words "liberty, equality, solidarity," of which no man outside of Bedlam would ever attempt to define the meaning. Nothing can be clearer or more explicit than the Freemason confession of faith. It is a declaration of war, of war to the knife, to every religion which claims for itself a divine instead of a human origin; which pretends even to be anything more than a mere instrument, an instrument of human progress, which man is at liberty to deal with, and fashion as he will. Here, we say, we have the Free-Masons confessing the very thing with which the Holy Father, speaking in the name of the Church, and of the Christian religion, taxes them. By their own showing, Free-Masons are the avowed enemies of all revealed religion; not of the Catholic religion only, but of every conceivable modification of Christianity that retains, or professes to retain, any trace of a divine or superhuman origin, and which professes to speak in the name of God, instead of in the name of man, "sovereign man." For, mark well the words, and weigh their importance. "Free-Masonry is above all religions," an idea borrowed apparently from the angry retort of the monarch whose grammar some irreverent pedant had presumed to criticise "*Rex sum, et super grammaticum.*" Free-Masonry is "above" all religions, therefore subject to none.

But if Free-Masonry be above all religions, then of two things one: either the members of Free-Masonry are above God; or no religion is from God; and in this case all religions, since all profess to be from God, are false, lies, aggressions against humanity and high treason to "sovereign man." Twist and turn the phrase as you will, there is no getting over the fact, that if Free-Masonry be truly represented by the Antwerp Masons in their Address to the Pope—(and it is also a significant fact that that Address has been published by almost the entire Protestant press without a word of disapproval)—it is incompatible, we do not say with Catholicity or Popery only; but with a belief in Christianity in any form, but with the honest and intelligent profession of any system of divine or superhuman, that is to say revealed, religion.—A Christian Free-Mason involves a contradiction in terms, according to the showing of the Antwerp Free-Masons. A Christian Free-Mason, must be, if the Address of his brethren to the Pope be a fair exponent of the system which it defends, a living and walking lie, an embodied hypocrisy, an incarnate sham.

We care not what form of Christianity, or indeed of any religion, a man may profess to hold, so that it still retain some trace of, or pretence to a supernatural or superhuman origin.—For the purpose of our argument it matters not one straw whether a man be a Jew, or a Mahomedan, or a Christian; whether he be Catholic or Protestant; Methodist or an Anglican; an Arminian or a Calvinist; a Lutheran or a Mormon; for he must, if he be intelligent and sincere in his religious professions, hold as the basis or groundwork of his belief, that his religion is from heaven, of divine origin, and supernaturally revealed or made known to him by God Himself. He must therefore believe that his religion is above Free-Masonry, for which not even its champions as yet claim anything higher than a natural and a human origin. The professor, we say, of any religion, removed one degree above mere natural theism, must believe this: and cannot, therefore, without abnegation of his reason, believe that Free-Masonry is above his religion—or, in other words, that the

* See Rank's History of the Reformation in Germany, book iii., c. vi.

natural is above the supernatural, and that man is above God.

But what shall we say of the so-called Catholic Free-Mason? of the honesty or intelligence of him who, with lying lips, professes to believe that his religion is from God, and yet admits that it is beneath Free-Masonry, that it stands upon a lower or inferior plane? of him who, as a Catholic, pretends to hold that his faith is God's own revealed, eternal, and immutable truth; and, as a Free-Mason, consents to accept it as nothing more than "an instrument of progress, perfectible by the hand of sovereign man?"—and which "sovereign man" may therefore reform, remould, or repeal according to the dictates of his reason or caprice? The inconsistency, and the dishonesty of an Anglican Free-Mason, or of any ordinary Protestant Free-Mason are pitiable, melancholy instances of the depravity of human nature. It may be urged in their behalf, however, that inconsistency is an essential attribute and especial privilege of Protestantism; but in what terms shall we condemn the dishonesty, in what set form of speech shall we express our contempt for, and abhorrence of, the so-called Catholic Free-Mason?

It is not the Pope alone who, as a Christian, condemns the Free-Masons. They pass sentence on themselves, for by their own words are they judged, and out of their own lips do they stand convicted of all that has been laid to their charge. We need not in their case the guidance of revelation, or the teachings of an infallible Church to avoid them as infidels; for they themselves proclaim their infidelity, or disbelief in Christianity in every form, under every guise in which it presents itself as a superhuman or supernatural religious system, and challenges obedience from man.—Free-Masonry is, if the faith of all Christians be not a lie, high treason against God, for it makes "man" instead of God "sovereign." In the name, moreover, not only of Christianity, but of natural religion, do we spurn Free-Masonry and its principles; for even natural reason teaches us that not "man," but God alone is "sovereign;" and that the sovereignty of the former, in the sense in which it is asserted by the manifesto of Antwerp Freemasons, can only be asserted logically by the Atheist or by the Pantheist; by the fool who has said in his heart that there is no God, no being therefore above man to whom man is subject; or else by him who, in his egregious folly, pretends that all is God, that he too is God, or a fraction! of the one all pervading and indivisible essence. We protest against Free-Masonry in the name of freedom: because if man be sovereign, then must man be subject to man, to a being no higher in the order of being than himself; and he who is subject to one not his rightful superior, is at best a mean abject slave.

It is an old saying that the man who is his own lawyer has got a fool for a client. The truth of this professional saw was well illustrated in the late trial of Donovan on the charge of treason felony. He refused the assistance of Counsel, and persisted in cross examining the witnesses himself in spite of the exhortations of the Bench. A pretty mess he made of it, both for himself, and for others, especially for poor Mr. Luby, whose personal failings as a low rowdy drunkard were thus brought before the notice of the public. We make the following extract from the report of the *Dublin Nation*:—

"During the cross-examination of Nagle, as during that of other witnesses, though the prisoner exhibited as I have said, much dexterity, it consisted altogether in efforts to 'catch' or 'trip' the witness; while it displayed lamentable ignorance of the primary rules of evidence. He clearly had not an idea above 'cross-examining' all who came on the table; and accordingly he frequently elicited, by his injudicious random questions, answers of the most damaging injury to himself—and worse, because far more unjust to others of the prisoners yet untried. As an instance of the answers telling against himself, I need only instance his injudicious pushing of the Detective, Policeman Cooke:—

"Were you ever watching me?"
 "Dead then I put in a piece of a night after you once" (laughter).
 "Well, what did you see me doing?"
 "Why, then, as you have asked me, you were trying to carry Mr. Luby home, he being dead drunk" (sensation).
 The prisoner looks as if he regretted having touched the matter; but, hoping to mend it, goes wildly on—
 "Well, at any rate, you did not see me at any drilling or treasonable thing that way?"
 "No, no, indeed; you were not in a fit way for any drill that night."
 "What do you mean?"
 "I mean that it was every second fall betwix you and Mr. Luby on the way home!" (Laughter.)
 Not even this satisfied the prisoner, who would not desist till Cooke, only too willing to tell the story, which otherwise had never come out, narrated their journey home, and named every tavern they visited on the way. For my part, I rejoiced when, at half-past six in the evening, the case for the Crown closed, and there was an end of such suicidal proceedings.—*Nation*.

It is a melancholy reflection that to men of low drunken tavern-haunting habits like these O'Donovan and Luby was entrusted the social regeneration of Ireland. But for the obstinacy of the latter in refusing legal advice, and in conducting his own defence, the above facts, so disgraceful, and at the time so well calculated to put Fenianism in a ludicrous, or rather a contemptible light, would never have been elicited.

The prisoner, after a most fair and patient trial, in which every latitude was afforded to him,