

The True Witness.

AND CATHOLIC CHRONICLE
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ECCLIASTICAL CALENDAR.

MARCH—1866.
 Friday, 23—Our Lady of Pity.
 Saturday, 24—Of the Feria.
 Sunday, 25—PALM SUNDAY.
 Monday, 26—Of the Feria.
 Tuesday, 27—Of the Feria.
 Wednesday, 28—Of the Feria.
 Thursday, 29—HOLY THURSDAY.

NEWS OF THE WEEK.

This has been a dull week in Europe, as far as the political world is concerned. There has been a great falling off in the number of Fenian arrests, the persons against whom the suspension of the Habeas Corpus act was directed, that is to say the Yankee agents of rebellion, having "skeddled" as the cant phrase goes. There have been rumors of the resignation of Lord Russell, who is thought not to be strong enough for the place. The Piedmontese government is about to make great reductions in its army, forced thereunto by the bankrupt state of its finances. Austria and Prussia having robbed Denmark are like to come to blows about the distribution of the plunder.

The Yankee Fenian threats have been well responded to in Canada. Promptly at the call have our people sprung to arms, and the good spirit evinced by all classes of the community will we hope have the effect of securing the peace of the country. It is well known that a Fenian invasion would be actuated solely by the lust of theft and plunder; with the view to rob our banks, pillage our convents and outrage their inmates, defile the sanctuaries of our religion, and dishonor the women of Canada. No wonder then that their insolent threats have aroused a spirit of fierce indignation against the brigands.

HELP FOR IRELAND.—Yes! "help for Ireland?" for it is in the power of the Irish of Canada effectively to aid their brethren at home.

Not indeed by unbecoming speeches, by noisy declamations, by scorching invectives against Saxon tyranny and English misrule; not by bogus patriotism, and by spouting pot-house treason; but by their loyal demeanor, by their orderly conduct, by their alacrity in discharging those duties of British subjects which, by adopting of their own free choice a British Province as their home, they have deliberately contracted, and before God and man have pledged themselves faithfully to perform—as no doubt they will perform them.

The friends of Ireland in the British Parliament attribute the existing disaffection in that country to bad government, to neglect, to the old penal legislation now indeed repealed, but whose effects still remain. No! say the enemies of Ireland. The Irish are a bad, turbulent set; disaffected, because they are the enemies of the best of governments; because no reforms however wise or kindly meant, can heal their natural disaffection. It is in vain argue these men, to attempt to conciliate Irishmen by justice; they must be coerced into obedience by severity.

Here are the respective statements of the friends, and enemies of Ireland. It is to-day in the power of the Irish of Canada and of British North America, to endorse one of these statements, and to refute the other. Which then do they intend to endorse? which to refute?

There can be no doubt that, in so far as the Irish in Canada are concerned, they are well governed; that they have not the shadow even of a political grievance to complain of; that as before the law, they stand on a footing of perfect equality with all Her Majesty's other subjects, be they French, or English, or Scotch.

Such being the case—see, would we say to our Irish friends, what an argument, what an answerable argument, you would put in the mouths of your enemies, were you at the present juncture, and when your country is menaced with an attack, to "show yourselves, we will not say disaffected towards the just government under which you live; but slack even in your exertions to defend it. Then indeed might your enemies

with truth exclaim. "Of what use is it to treat the Irish race with justice? what should we gain by giving them a redress of the grievances of which they complain? Since even the just and blameless government under which they live in Canada, has failed to convert them into loyal and obedient subjects. Coerce them; hold them down, but do not trust them; do not hope even, ever to be able to conciliate them." Such would be the language of the enemies of Ireland in the British Parliament, were the Irish of Canada to allow to be entertained any reasonable doubts of their loyalty, and affection towards the excellent Government under which they live.

But, on the other hand—see how the hands of your friends at home will be strengthened by an opposite line of conduct; see what an irresistible argument in favor of justice to Ireland you will put into the mouths of The O'Donoghue, and the other champions of your native land, if you show yourselves grateful for the good and just government under which you live, ready with arms in your hands to defend it against every foe. They will then be able to argue, and with truth, "If the Irish at home are disaffected, it is not because they are naturally disloyal and turbulent; not because they are Celts, not because they are Papists; for they are none the less Celts, none the less Papists in Canada, where they are loyal, and well affected, but loyal and well affected because they are well governed, and justly dealt with. Treat the Irish in Ireland as you treat the Irish in Canada, and the former will be as loyal as are the latter, as prompt in the hour of danger to spring forward to uphold the honor and dignity of her Majesty's Crown." Would not this be a powerful argument for justice to Ireland? Would not this be an ample and a noble refutation of the slanders of Ireland's enemies?

Of this we may be sure: That at the present moment the eyes of Ireland's friends, and Ireland's foes will be intently fixed on the Irish of British North America; will closely scan their actions, and will thence deduce a moral, favorable or unfavorable, as the case may be. It is then in the power of the Irish here, either to strengthen the enemies of their country, or to give help, and substantial succor to their best friends. It is for the Irish of Canada in this emergency to determine whom they will help—and may God direct them to make a good choice.

ST. PATRICK'S DAY.

The day though cold was fine and dry, and the Procession with which our Irish fellow-citizens celebrated their great Religious and National Festival surpassed in beauty all former celebrations of the kind. At an early hour on Saturday morning the different divisions of which it was composed, with bands of music playing, and banners flying, mustered in their designated places, and the whole marched in splendid order to St. Patrick's Church where solemn High Mass was sung by the Reverend M. Truteau, V.G. The music consisted of selections from the most celebrated composers, and was admirably executed.

The Rev. Mr. O'Farrell was the Preacher of the Day. Taking for his text the words of the Beloved Apostle, "This is the victory that overcometh the world, even our faith" he proceeded to show how the Church had, in fact, triumphed over all her enemies. To the people of Ireland belonged the glory of having for 1,400 years maintained undefiled that faith which giveth victory, and that precious heritage which the preacher exhorted his hearers to maintain intact. We subjoin a report of this fine discourse from the Transcript:—

After the Gospel the Rev. Father O'Farrell ascended the pulpit, and delivered an able and eloquent discourse from the First Epistle of St. John chap. v. verse 4: "This is the victory that overcometh the world, even our faith." It was in these words that the beloved disciple made known to the early Christians the solidity and unconquerableness of their faith. He made the announcement at a time when there was no human probability of its accomplishment—when the Roman Empire was rioting in debauchery—after St. Peter had been crucified and St. Paul had been beheaded—when all the Apostles had offered their lives for the love of their Divine Master. It was at the time when the graves of the Christians were being dug in the catacombs, when all the powers of the Roman Empire were exerted to quench the faith; when the pagan priesthood was most bitterly arrayed against it. Then was this declaration of the evangelist made; and it was the faith of which he spoke that had assembled this crowded congregation to-day. Now that eighteen centuries had passed away, we can proclaim it to be the same; we celebrate its triumph to-day, notwithstanding the sorrows, the persecutions and the martyrdoms its professors have endured. But during all this long period of time, the truth of the words of Scripture has been evidently manifested—the victory which has overcome the world is our faith. Here, to-day, the Irish have met stronger and more powerful than ever. And in a community, as regarded religious pretensions how could this be? It was a mystery which the world could not understand, that in the apparent weakness of the Church lay its greatest strength, and from that it gathered its greatest triumphs. It was from the Cross of Calvary that Christianity dated its spread and its power; not until the seed was sown and died did the earth produce fruit. It was only when Christ went to the grave that strength was given to overcome the world, there was first the suffering when the cup of sorrow had to be drunk to the full, and then there was the Resurrection, that day of days dear to the heart of every Christian, sending our triumph over sin and death. In one of the acts of the Saviour's life was to be found a complete abridgment of what the Church had been and was suffering just now. When asleep in a little boat the waves became excited, and

the Apostles were alarmed, and they cried out in their great fear, 'Lord save us or we perish.' But he was not asleep. His blessed care watching over them, and He rebuked the winds and the waves, and immediately they were still. And so with the winds that blow and the storms that beat against that Ark of Christ, the Church of God. This had been the history of the Church for the years that had passed. Jesus might throughout all its tribulations and trials be asleep for a while, but He was ever watching over it, and when the time came, with outstretched hand made the dark ride triumphantly until it reached its destined haven. On such a day as this, and in presence of such a magnificent gathering of the sons and daughters of St. Patrick, met to celebrate the glory of an apostle who first to preach the faith to our forefathers and to Christianize the land, it was meet that it should be shown how wonderful God had been in watching over the little vessel; and how, amid all the storms and trials to which it had been subjected, the words of St. John still held good—'This is the victory that overcometh the world, even our faith.' The reverend preacher gave a striking and lucid sketch of the vicissitudes of the Church since our Saviour was on earth. Going back eighteen centuries, it was found marching on under different phases. She had to contend against enemies of every kind. She was not of the world, therefore her enemies persecuted her. She had been established by Christ to gather together His children from all the winds of heaven, and bring the elect into her bosom. But the disciple was not above his master; and if the miracles of Jesus were attributed to the influence of Beelzebub, what would not be said of His disciples? When the Apostles first went out on their mission, they were charged to preach no longer in the name of their Master; and when they persisted in doing so, they were punished, and driven out of the city. Keeping the faith, and spreading it, new trials awaited them, but the blood of martyrs was the seed of the Church. The first Christians knew that their baptism was only the signal of their death; but they desired to be buried with their Lord, when they were plunged into the saving water. Three centuries of persecution followed the ascension of the Saviour, when the Christian faith was sorely tried. All the power and strength of the Roman Empire was arrayed against the Church, but it did not prevail. The professors kept the faith. And God showed that a watchful eye was ever over us, by causing the Cross to appear in the Heavens to the Emperor Constantine, and ensuring his conversion; not that the faith had need of the Emperor, but that the Church had need of him. Then came the times of Julian the Apostate, who sought to revive the ancient idolatry, and did revive the ancient persecution. But did the Church fall on that account? No. It was not long in verifying the truth, that he who falls on the corner-stone should be dashed to pieces, and he on whom it fell should be dashed to atoms. Julian in his madness attempted to rebuild the Temple of Jerusalem, in order to destroy the truth of the prophecies, but from Heaven prevented the sacrilegious work; and here again was the faith vindicated. Then, secret intrigues and machinations disturbed the Church, the creed of the Nestorians and Arians was adopted by many of its children; she could not be silent, she raised her voice and denounced these heresies, and again she rose triumphant, the mistress of the world. Again, when the landmarks of civilization had disappeared, and barbarous hordes were let loose upon Europe to devastate and slay, the Church still stood upon the rock, and out of the very stones, as it were men were sent to christianize the world. The Preacher referred to the trouble in the middle ages, when misguided men sought to throw off the yoke of the Gospel by refusing obedience to the Church; when kings defied the Pope, and Popes had to fly the Eternal City and seek refuge elsewhere. These ages passed over, but they were ages of faith; and with all its persecution the church was, through suffering, still triumphant. It was a crime against history and the truth to reproach her with the disorders existing in Europe during the middle ages. She lived, but she was not the mistress to compel quietness, brotherly-feeling and obedience to her laws; she could only apply moral force—physical she had none at her command; but she did her best to reclaim those of her children who would listen to her, and be guided by the advice of her Episcopacy. Even the stock of the Reformation she had survived, and might be said to be now in renewed youth and vigour—so much so that an eminent Protestant writer was compelled to admit that since the Reformation no Catholic nation had ever changed its religion or renounced its allegiance to the Church, and that while all who embraced that religion did so from conviction and sincerity, those who left it became infidels or worse. The philosophers of the eighteenth century attempted to annihilate christianity. They argued that if twelve men had been able to establish christianity, surely one man was sufficient to destroy it. But after the French Revolution had passed over, and when the peace of Europe was restored, the Church calmly reasserted its rights, and the truths of revelation were again acknowledged. She was held up as an abomination, as the supporter of most infamous doctrines; she had disproved the charge and survived it, and now existed more powerful than ever. It was often said, and it was a cherished belief among a certain class of Protestants, that the Bible was denied the laity. Why, it was the Church that kept it for six centuries, who printed it first, and made it a rule always to send it out to foreign countries by Catholic missionaries. It was the Protestants themselves who were attacking the authenticity of the Bible; and in so doing, they were but treading their natural course. Admitting the right of private judgement—every man thinking for himself—sternly denying the infallibility of the Church, it was but natural, that every man should follow his own conviction—feel and think and act as he pleased.—Everything repugnant to their own reason, mysteries and miracles, they rejected, while in the Catholic Church this was the victory that overcometh the world, even our faith! Keep to that faith. For 1400 years Irishmen had done so, and the congruent union assembled showed that it was still green in their hearts. See that yours is not a dead faith, or only in certain doctrines, but practical, lively, obedient. This was the faith that enabled the saints to triumph over the world—that he hoped brought this large congregation to-day,—which enabled them to keep everything good and noble in their hearts, and said to all, if we are not true to God and to our country, we are no Catholics. They must follow the model of their patron saint, and be loyal and obedient to those set over them. He was certain they would hurl contempt on the minions who would call them disloyal. *Semper, ubique fideles* was the motto long ago inscribed on their banners—always faithful over all the world. The more they were Catholics, the more faithful would they be to the country that protected them. Those who raised up strife were not Catholics, for they were not acting up to the rules of their faith. The Catholic motto was 'For God and our country'—the Church first, but the country afterwards. If they loved their Maker, the more they would follow His precepts, and these taught them to be honest, faithful and true. Loyalty was ever characteristic of the Irish people. It was for clinging to their chiefs in days gone by that Ireland must have been most celebrated, and they must cling to their adopted country now, where their faith was protected, where they enjoyed the fullest civil and religious liberty—under whose laws they were safe and rested secure. He implored them to cling to their faith, and to practise what that faith taught. By all the olden ties, by all the dear memories connected with their fatherland, by all the precious teachings of the Catholic Church, he adjured his hearers openly and publicly to manifest their faithfulness and loyalty: Give the hand of fellowship to those not of our faith, and be at peace with them. Respect for others

must make themselves respected; they would thus prove themselves true children of St. Patrick; God's blessing would be upon them; and peace and happiness here and hereafter would be their portion. He prayed the Almighty, through his blessed Son, to drive away every element of trouble and division, of strife and of discord—making the people of this land happy, prosperous, loving and contented. The reverend preacher concluded with a beautiful and touching oration.

The Procession, after Mass had been concluded, reformed in the appointed order, and marching along Bleury, St. Catherine, St. Denis, and Notre Dame Streets, arrived in front of the St. Lawrence Hall. Here it halted, and gave three hearty cheers for His Excellency the Governor, the representative of our beloved Queen. His Excellency acknowledged this spontaneous demonstration of loyalty, by appearing at the open window, from whence he addressed the people, the band striking up the National Anthem of "God Save the Queen." The following are the terms in which His Excellency delivered himself:—

Gentlemen,—As the representative of your Sovereign, I thank you for this exhibition of loyalty paid to me as her representative. I have reason to believe that the sentiments of my fellow-countrymen in Canada towards myself are of the most kindly description. (Cheers.) But I do not consider this magnificent demonstration as one of personal respect to myself. I accept it as an evidence on your part of loyalty to our gracious Sovereign, and of attachment to the institutions of our land; and further, as a protest on your part against the principles and designs of wicked men who would disgrace the name of Irishmen by their conduct, who have threatened to desecrate the day sacred to our national patron saint by a wanton attack upon this peaceful, prosperous, and happy community. (Cheers.) I am rejoiced to perceive, alike from the manner in which I have been received, and the reception accorded to the observations I have made, that I have not misinterpreted your feelings. (Cheers.) I have proof of the existence among yourselves of the sentiments to which I have given utterance in addressing you. (Cheers.) And I have proof, not only that you hold these sentiments, but this further proof, in the position held by the President of the Saint Patrick's Society as the commander of one of the finest corps of Volunteers in the country, [cheers] that you give no mere barren assent to these principles, but are prepared, if need should come—which God forbid! to back your opinions with your strong right hands. [Loud and continued cheering.]

From the St. Lawrence Hall, the Procession marched to the site of the St. Patrick's Hall, corner of the Haymarket, and Craig street; where from a platform erected for the purpose the President of the Society, B. Devlin, Esq., who commands one of the smartest Volunteer Corps in the Province, delivered a short, but appropriate address: congratulating his hearers on the manner in which they had celebrated the National Festival of Catholic Ireland, and the good effect which it must have upon the minds of the community in the present exciting times.—The Mayor and several other gentlemen then addressed the assembled thousands, and at the close the Procession quietly and orderly broke up.

There was a well attended Concert in the City Hall in the evening, with which the festivities of the day were brought to a close: of which one effect will we think be to convince all Canadians of other than Irish origin, and strangers to the country, that is the Irish of Montreal Her Majesty has a strong host of loyal subjects, willing and able to maintain their liberties, and her dignity.

ST. PATRICK'S DAY AT TORONTO.—All passed off quietly and in good order. Yielding to the desires of their venerated Bishop, the St. Patrick's Society waived their legal right to a Procession, a piece of moderation on their part which deserves the thanks of the community. The religious services of the day were celebrated in the Cathedral as usual.

OTTAWA.—There was no out of door celebration; but the Day was honored as a Religious Festival should be honored, with divine service, and the usual holy rites. In the evening there was a Soiree of the St. Patrick's Literary Society.

QUEBEC.—All went off well and quietly in the ancient capital of Canada. The Irish determined, at the advice of those best competent to advise, them, to have no Procession. The Religious Celebration was of course conducted as usual.

KINGSTON.—The Day was appropriately celebrated by a Procession to the Cathedral, where High Mass was Sung by His Lordship Mgr. Horan, and an eloquent sermon was preached by the Rev. Mr. Stanton of Wolfe Island. The Procession was very fine, and characterised by the best of order. At its close loyal and truly patriotic addresses, not of the Yankee, but of the Canadian stripe, were delivered by the President of the St. Patrick's Society, Dr. Sullivan, by J. O'Reilly, Esq., and Mr. Macarow. Hearty, stunning cheers were given for the Queen and the Volunteers; and a pledge was given that in case of necessity, a thousand men, stout Irishmen, would take up arms in defence of Queen and country. Well done loyal Kingston!

PETERBORO.—There was High Mass but no public procession. After Mass a meeting was held, Mr. John Mahony, President of the St. Patrick's Society, in the Chair, when the following Resolution, proposed by Mr. A. Williams, and seconded by Mr. Thos. Buckley, of Otonabee, was passed unanimously and enthusiastically:—

Resolved,—That, in view of threats of invasion of this Province having been made by a considerable portion of the citizens of the neighbouring Republic—many of whom are our countrymen, and are supposed to be our coreligionists—we feel it our duty

to declare, and we do now declare, that as subjects of Her Majesty Queen Victoria, and as loyal inhabitants of the British Empire, we regard any such attempt to subvert the Government of this country, under which we enjoy just laws and freedom of religion and education, as not only unequalled for, but as audacious and wicked; and we pledge ourselves to use all necessary means to frustrate any such attempt at invasion, and in common with our fellow citizens of Canada, to repel by force of arms, if lawfully called upon, any such attempt—no matter from whom or from what quarter it may come."

We may add that John Carroll, Esq., of the same place has organized a Company of Volunteers, Catholics and Protestants, who have tendered their services to the Government.

COBOURG.—The St. Patrick's Society of Cobourg decided not to hold their annual procession this year.

We hear, and it will no doubt be highly gratifying to the friends of order, that the officers and members of the St. Patrick's Society of Brockville have decided on not having a public procession on the 17th inst. This termination is highly creditable to them under existing circumstances, as some ruffians from the other side, might avail themselves of the opportunity to disturb the peace of the town. We feel satisfied that this conduct of the St. Patrick's Society of Brockville, will be duly appreciated throughout the country, and by their fellow citizens in particular.

In other parts of the Province, in so far as we have as yet been able to learn, everything went off well. The Irish in short by their orderly, and we may say dignified, conduct have effectually given the lie, to those who seek to represent them as unruly, and dangerous subjects. Canada may well be proud of such noble sons as are those who also call themselves children of St. Patrick.

A Mr. T. Douglas Harrington, one of the chief heads of the Free Masons in Canada, has addressed to his brethren a communication complaining of a statement that appeared in the TRUE WITNESS of the 9th inst., with reference to an alleged connection betwixt Freemasonry and Fenianism in Ireland. We would hereupon remark that the statement complained of was copied from the *Irishman*, a Fenian organ published in Dublin; that we cited that paper as our authority for the statement; and that we by no means hold ourselves responsible for its truth. Only as the *Irishman*, from his sympathy for the Fenian cause, would not go out of his way to prejudice the Irish Catholic mind against Fenianism; and as the statement, that betwixt Freemasonry and Fenianism there is a close connection, is, in the eyes of all Catholics, most prejudicial to the latter, the assumption certainly is that the *Irishman* said what he believed to be true.

For our own part, we will go so far as to say that the statement that "all Freemasons are Fenians" seems very improbable; though its converse, that "all Fenians are Freemasons" is in the highest degree probable; since all Fenians are the open enemies of the Roman Catholic Church, and the contemners of her authority.—Having—if ever within the pale of that Church, formally apostatized and broken off from her communion by becoming Fenians, there is nothing at all unlikely in the statement that they have also become members of another secret Society which the same Church condemns.

We will also admit that we do not believe that there is, in so far as British or Canadian Freemasons are concerned, any necessary connection betwixt their system of Freemasonry and Revolution. On the Continent of Europe amongst the French, German, Italian, Portuguese Freemasons, the case is different. On the Continent, Freemasonry, as Baruel, as other writers on the same subject, and notably M. Louis Blanc in his chapter on the "Revolutionary Mystics" clearly show—is essentially a revolutionary and anti-Christian society. In the great social and political upheaval of the last century it was one of the great underground forces at work, and its character is unchanged in this respect to day. British Free Masons, we will gladly believe, from the fact that numbers of undoubtedly loyal subjects are to be found in their ranks, know little of what is passing amongst their brethren abroad; they have never been initiated into the higher degrees, or made acquainted with the ultimate designs of the secret conspiracy against society, against the throne and the altar, whose existence and activity have been clearly traced and demonstrated by M. Louis Blanc in his great work on the French Revolution—to which, as the work of one who has no sympathies either with the Church, or with the existing social and political orders, wilful misrepresentation, or exaggeration on this point cannot be imputed. Therefore, apart from the consideration that Freemasonry, irrespective of its ends, is a secret society condemned by the Church, the fault of British Freemasons is this: That they, by their respectability, aid, countenance, and contribute to the support of, a secret society which religion and history represent as most pernicious to order and good government. If Mr. Harrington will consult the works by us referred to, he will see that we speak not without warrant; and he will, we hope, do us the justice to admit that the unfavorable opinion that we have expressed, of Freemasonry is fully warranted by the express statements respecting the part that it played in the tragedy of the French Revolution, made by the well known Socialistic and anti-Catholic historian, of that terrible convulsion. It is not enough for Mr. Harrington to contradict the TRUE WITNESS; he must refute, and convict of deliberate falsehood, no less an authority than M. Louis Blanc.