

The True Witness.

AND
CATHOLIC CHRONICLE
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G. E. OLIVER, Editor.

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We beg to remind our Correspondents that no letters will be taken out of the Post-Office, unless pre-paid.

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MONTREAL, FRIDAY, JUNE 22.

ECCLIASTICAL CALENDAR.

JUNE—1866.

Friday, 22—St. Bernardin de Sienna, O.
Saturday, 23—Vig. Ste. M.M. de P. V.
Sunday, 24—Fifth after Pentecost. St. John Baptist
Monday, 25—St. William, C.
Tuesday, 26—St. John and Paul, M. M.
Wednesday, 27—Of the Octave.
Thursday, 28—St. Leon, P. Fast. Vig. St. Peter and Paul, St. Leo.

NEWS OF THE WEEK.

Any hopes of the preservation of peace in Europe, that the announcement of the consent of Austria to take part in the Conference may have given birth to, have been rudely dissipated by the reports brought to our shores by the steamer *City of Paris*. The idea of a Conference, owing to the determination expressed by Austria to make no concessions on the Venetian question, has been abandoned; and there is nothing now to be done but to refer the matter in dispute to the arbitrament of the sword. Perhaps at this moment the bloody struggle has actually commenced; and a war, exceeding in magnitude even the Napoleonic wars, and in savage fury those of the French Revolution, may, as we write, have broken out in Central Europe.—What part Louis Napoleon will play is not certain; but we may be sure that when hard blows are being exchanged, he will be as busy as a certain unmentionable personage is said, by sailors, to be in a gale of wind.

The debates on the Reform Bill in the Imperial Parliament continue to drag their slow length along. Warmly opposed in the House, and but coldly supported out of doors, it is yet very doubtful whether the Gladstone Cabinet will be able to carry their measure. We are happy to learn that the rinderpest is not spreading in Ireland.

The effective though tardy action of the United States authorities has greatly disappointed and discouraged the Roberts-Sweeney section of the Fenians; and though the Resolutions for the repeal of the neutrality laws, moved, and apparently well looked upon, in the House of Representatives, had the effect of keeping up their spirits for a season, and of encouraging a gang of them to hang about Buffalo, Mr. Roberts, who also is a President in the United States, if not of the United States, has after the fashion of his brother and colleague at Washington, issued a Proclamation calling upon the Brotherhood to return home for the present. It must be confessed that this *imperium in imperio*, this double government is not calculated to impress outsiders with a very favorable opinion of the political system of our republican neighbors.—Though in physics the axiom is still believed to hold good that two different bodies cannot be in one and the same place at the same time, it seems that the axiom does not apply to the political order of the United States; for therein we see in one and the same State, and at the same time, two different Senates, and two Presidents issuing official Proclamations, and each holding, or pretending to hold, in his hands the issues of peace and war. President Roberts is, in fact, in some respects, a greater power in the United States, than is President Johnson.

The Volunteers have for the most part been recalled from the frontier, there being no longer any pressing call for their services. A few, very few arrests have taken place under the extraordinary powers lately conferred upon Government by the suspension of the *Habeas Corpus* Act.—We may hope that now the excitement is over, business will return to its former channels, and flow as freely as ever. The accounts of the crops in the West are more favorable, the late rains having given them a fine start.

We are happy to have in our power to state that the health of his Lordship the Bishop of Montreal has so much improved that he will be able, in a few days, to commence his usual Episcopal visits to the different Parishes of his Diocese.

His Lordship the Bishop of Kingston has issued the following Circular to the Clergy of his diocese:

Kingston, June 17, 1866.

Rev. and Dear Sir,—We are now passing through difficult times, and it is necessary for the good of the people and the interests of religion that the teachings of the Catholic Church on the duties of subjects should be clearly understood by all.

You will please on next Sunday speak to the people on this subject; make known to them the duties which they owe to the government under which we live, and earnestly exhort them to fulfil those duties with alacrity and zeal.

At a moment like this when the country is invaded by a horde of lawless men, who turn a deaf ear to the warning voice of the Church, and are determined on carrying out their mad projects by blood and carnage, it becomes the duty of every good citizen and true Catholic to stand by the government, and support it at any cost that may be required.

I remain, very truly yours,

E. J. Bp. of Kingston.

We should not be surprised at, however much we might regret, a fresh outbreak in the Northern States of the "Know-Nothing" movement; and the consequent social persecution of the Irish, of whom some are indeed doing their best to provoke these things, by their conduct and language.

Know-Nothingism was organized, and justified on the plea that the naturalized citizens of Irish origin in the United States rendered but a half, or imperfect secular allegiance to their adopted country; that in consequence, they were not entitled to the same consideration from the Government, or to the same political privileges, as were native-born United States citizens, whose secular allegiance was given whole and without reserve, to their native country. Were the premises true in fact, the consequences, however injurious to the adopted citizens, would be perfectly legitimate; and it is therefore of supreme importance to the Irish in the United States, who by taking the oath of allegiance have become citizens of those States, that they furnish by their words and actions, an emphatic refutation of the obnoxious premises.

Certainly there can be no two opinions amongst honest and intelligent men, who understand the nature and obligations of an oath, as to the duties which an oath of allegiance imposes on him who takes it. The man, no matter what his origin, who voluntarily makes the United States or any other country his home, who voluntarily takes the oath of allegiance thereunto, and who thereupon in virtue of that oath, receives all the legal and political privileges of a native-born citizen of that country, is in conscience bound to render to that country his full and undivided secular allegiance. It has the first claims on his obedience and on his affections; its secular interests, and its secular interests alone, he is bound to consult in all his political acts; and if he avail himself of the legal and political privileges which his new status of adopted citizen confers upon him, with a view to the promoting of the secular interests, not of the country which has adopted him, and to which he has sworn allegiance, but of the land of his birth, he acts the part of a perjured knave; and approves himself unworthy of being placed on a footing of legal, political, and social equality with those native citizens, who owe no secular allegiance to, who recognize no secular duties towards, any country other than that of which they are the native born citizens.

Now, it is unfortunately only too true, that amongst the adopted citizens of the United States who have solemnly invoked the name of the Most High God as a witness to their sincerity, and have thereupon been admitted to the status of United States citizens, with all the rights and immunities of said citizenship, and who have consequently undertaken all its duties and obligations—there are some who, by their subsequent acts and words, proclaim that they have done so with a mental reservation; that, not the United States, but the land from which they came, has the first place in their hearts; that to it their primary allegiance is due; that its secular interests, not those of the land of their adoption, and of which they are the sworn citizens, are uppermost in their affections.—These men, foolishly—and as dishonestly as foolishly—proclaim to the world that, in taking the oath of allegiance, and receiving in return the privilege of citizens of the United States, their chief object was to make a cat's-paw of the United States; to avail themselves of their newly acquired status, as a means towards forwarding, not the secular interests of the United States, but the secular interests of the land which they had left. This, we say, is dishonest, and foolish. Dishonest, because it shows that he who so acts has no sense of the binding force of an oath, and sticks not at perjury; foolish, because very justifiably it arouses the indignation of native born citizens, who have a natural and very justifiable disinclination to be used as tools, and object to see their country made a cat's-paw of, to get other men's chestnuts out of the fire.

This was the stronghold of "Know-Nothingism," and though in practice it was directed against Catholics, yet in theory it was primarily

directed against those adopted citizens who rendered only a half, or imperfect secular allegiance to the country which had received them as citizens. Now we say that we greatly fear that there is serious danger that this Know-Nothing movement will be revived against the citizens of Irish origin in the United States; and, accidentally, against the entire Catholic population, irrespective of their origin; and we feel that were such a movement to be inaugurated to-day, it would be impossible for the warmest friends of the Irish to deny that it had some solid basis to rest upon in Fenianism, and in the language and acts of the Fenians.

These men are for the most part, citizens of the United States; bound therefore by oath to yield, in all secular matters, allegiance, whole and undivided, to the United States, and to renounce, in consequence, all claims of any other country to their secular allegiance; bound by oath to obey the laws of the said United States; bound by oath, in all their political or public acts, to consider U. States' interests, and those interests alone. No matter what the land of their birth, it has ceased to have any claims over them which can be permitted for one moment to come in competition with the claims of their adopted country, or rather of the country which has adopted them; and though in the privacy of domestic life, the Irishman naturally and laudably feels his heart warm towards the land of his birth, yet in his public or political life, he is in conscience bound to remember that he is a citizen of the United States; and Ireland should then be to him, no more than a geographical expression, such as France or Sicily. If the Irishman feels that this cannot be: that Ireland must ever be his country, must ever hold the first place in his affection, and must ever have the prior claim on his allegiance, then if he be an honest man, if he fear God, and scruple at taking His Holy name in vain, he will never, under any circumstances, take the oath of allegiance to any Government, to any country, save that of Ireland.

But the Fenians openly profess that, though by taking the prescribed oath of allegiance, they have been invested with all the advantages of the United States citizen, they are not prepared to discharge all the duties or fulfil all the obligations of United States citizens. They ostentatiously violate the laws of the land, made known to them by Proclamation of the Government; they seek to embroil the United States in a war, which, without undervaluing the skill, staunch courage, and numbers of the army and navy of the United States, would most certainly inflict much suffering on the people, do much injury to the commerce of the United States; and they do this, not under the idea that by so doing they are promoting the honor and secular interests of their adopted land; but, wholly and solely, with the view of forwarding the interests, as they conceive them, of Ireland.

These are the facts of the case; these are the premises from which "native Americans" conclude, unfortunately only too logically, to Know-Nothingism, with all its bigotry, and social persecution, not of Irish Catholics only, but of all Catholics. And so it ever must be so long as of their own choice, Irishmen, the naturalized and sworn citizens of the United States, remain an alien or heterogeneous element in the said States incapable of political absorption and assimilation: so long as they, or as any portion of them, declare by their acts and language their insensibility to the axiom that rights and duties are, strictly reciprocal; and that he who will not perform the one, has no claim to the enjoyment of the other. It is true perhaps, that for a season, the people of the Northern States may coquet with Fenianism, dally with it, and encourage it as a thorn in the side of England; but the day will inevitably come, and is not far off, when Fenianism and the Fenians, having served their turn will be discarded; and when the entire population of Irish origin, most unjustly confounded with the Fenians, will be again subjected to a cruel political, religious and social persecution from the very men who to-day are most forward in cheering them on to Canada, and loudest in inciting them to violate the laws of the United States.—The Fenians may, in their folly, and their self-complacency, fondly imagine that they are making the natives their tools, and using the United States as their cat's-paw; but they will ere long be rudely awakened from their pleasant dream, and will find out when repentance is too late and useless, that they themselves have been tools, and the dupes.

The Catholic community, and the Catholics of Ireland will be glad to learn that the Right Rev. Dr. Cullen, Archbishop of Dublin, has received the Cardinal's Hat from Rome. His Grace is the first Irish Prelate ever raised to this dignity.

DOWNED.—A son of Mr. Alexander Dear, 53 Prince's street, is supposed to have been drowned on Monday evening, in the river, near the City Baths. It appears that he left home in company with another boy and did not return. His companion reported that he had seen him near the Baths, but until the following day denied further knowledge of what became of him. Afterwards he said that the child fell accidentally into the river, uttered a cry to him to save or help him, was carried away by the current which was swift at the place, and sunk. Search has been made for the body hitherto without success; as it may be carried down the river, it is hoped that any information of a boy's body being found will be sent to the address above given.

HIS LORDSHIP THE BISHOP OF KINGSTON ON FENIANISM.—On Sunday, the 10th, the Right Rev. Dr. Horan preached in St. Mary's Cathedral, Kingston, a noble and most valuable sermon against Fenianism, taking his text from St. Matt. 22nd, 21st. We are indebted to a report in the Kingston Daily News for the annexed short, and, therefore, very imperfect report of His Lordship's discourse:—

He said that obedience to the laws and to the lawfully constituted authorities of the country was required of every man; and to uphold and maintain the government of the country was a duty which no good citizen would refuse to perform, more particularly when its institutions were sought to be overthrown, or its soil invaded. He deeply deplored the late wicked invasion of the country by a mob of marauders and freebooters, and much did he regret that the name of Ireland should have been invoked to plunder the peaceable citizens of a country that never did them or their country harm, but on the contrary afforded to thousands of Irishmen happy homes and free altars, and where civil and religious liberties—the pride of every true-hearted Canadian, whether by birth or adoption—were secured to them and their children. These marauders were not true sons of Ireland, for the people of that loved land had disowned them, and their organization. The Holy Father Pius IX had denounced them. The bishops and priests of both Ireland and America had denounced them. The Catholic church has expelled them from her fold, for the fact of belonging to a Fenian organization was of itself sufficient to cause them to be excommunicated. They were not Catholics, for they had neglected both her advice and her teachings. It was the first time that this Cathedral had been desecrated by having pronounced within its sacred walls the hated name of Fenian, and he trusted that it would be the last. It was unnecessary for him to inculcate loyalty to the throne and allegiance to the gracious lady that reigned over them; it was not only a duty but an injunction sacred in its observance. He hoped there was not a Fenian in this city or in all his diocese, and he believed that all the Catholics in it were prepared like men to strike in defence of their altars, their homes and their little ones. Sympathy was sought to be invoked for these dissolute men, on the ground that patriotism and not plunder was their object. Surely it was not love of Ireland that induced the Fenian circles to send emissaries amongst the Irish people, to endeavor to undermine their faith, and to teach them to disregard the counsel and advice of their pastors—a people singularly devoted and obedient to the voice of the minister of their holy religion. Was it sympathy for Ireland, or a detestation of the wrongs of her people, that influenced the pseudo patriots to rob the hard-working and honest sons and daughters of Ireland in America of their well earned dollars, in order that the leaders of this organization in debauchery and crime might injure this country? Surely it was not patriotism, but ruffianism of the most despicable character.—Was it not rapine and plunder that induced the Fenian horde to cross the Niagara river, and invade the homes of the peaceable inhabitants of that locality, and when resistance was offered, to shoot and slay the gallant defenders of the country, carrying sorrow and grief into many a Canadian home? Soldiers and volunteers, the Bishop said, this day do we invoke the blessing of heaven upon you, and do we give nerve and strength to your arms; and may God bless and preserve you. For it is you who are the true patriots, who in the performance of acts of heroism done in nobly defending your country's flag—that one deserving of applause—that flag that has been borne gallantly by Irishmen through many a well fought battle, and on many a victorious field in every quarter of the globe. It is Irishmen whose actions both in the field and in the council have helped to make England great and respected in every clime, and whose eschewon was never tarnished by having in its ranks a recreant or a coward. The Bishop concluded after inculcating at some length the moral duties of Catholics towards Protestants and towards each other, and enjoined peace, harmony and unity in the ranks of the people, at this hour of their country's trial; and said that when he met a volunteer soldier his heart warmed to him, for he knew what great sacrifices he had made in leaving his home to defend our homes and freedoms. The gallantry of the Canadian militia was a matter of history, their valor and their loyalty were undoubted, and deserved not only the praise of man but the sanction of heaven.

The pretended sympathy of the people of the Northern or New England States with Ireland, and their assumed indignation at the injustice with which that country has certainly been treated by Old England, strikes us as being not a little misplaced, or perhaps impudent would be a better word. The people of the Northern States of America are for the most part the descendants of the Pilgrim Fathers, and the inheritors of their religious and political principles; and whose acts they cannot therefore repudiate, without at the same time repudiating their parentage, and renouncing that descent from the Pilgrim Fathers which hitherto has been their proudest boast.—Who then were these Pilgrim Fathers? What their policy as towards Ireland when they were in power, and were able to reduce their peculiar theories as to civil and religious liberty to practice in Ireland?

The Pilgrim Fathers were the cream of the cream of that great party in England of which Oliver Cromwell was the hand, and William of Orange the head; of that party, in short, which devised and enforced all those monstrous Penal Laws against which, with true Puritanical hypocrisy, their descendants in New England protest, and declaim as the especial sin of their political opponents. In Massachusetts the memory of the stern soldier who presided over the massacre of Drogheda; who raised the cry against the Irish Papists of "To Hell, or Connaught;" whose ruthless and wholesale eviction of all the Irish landed proprietors lies at the root of all the subsequent agrarian disturbances in Ireland, and of the unhealthy relations still existing between owners and the cultivators of the soil of Ireland—yes, the memory of this Puritan soldier, of this representative man of the New England Pilgrim Fathers, is held in especial honor to this day. Is it not then an insult to common sense and to morality to find the same men professing indignation against the wrongs of Ireland—wrong of which their idol, their Joshua whom they still laud as the spoiler of the Canaanites, was the chief perpetrator?

William of Orange carried out the good work

in Ireland, commenced by Cromwell; and William is one of the British Sovereigns whom for this very reason, and as the Prince under whom Pilgrim Father religious and political principles were restored to the ascendant in Ireland, the children of those Pilgrim Fathers in New England delight to honor to this day.

We will not further enlarge upon the sickening hypocrisy of these men; but rather as they love Scripture—as their mouths are as full of texts as their own hearts are, as the hearts of their Pilgrim Fathers were, of venom against Irish Papists, we will refer them to Scripture for the faithful portraiture of themselves, drawn by the hand of the Great Master Himself:—

"Woe unto you scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous."
"And say—if we had been in the days of our Fathers, we would not have been partakers with them in the blood of the prophets."
"Wherefore ye be witnesses unto yourselves that ye are the children of them which killed the prophets."
"Fill ye up then the measure of your Fathers."
"Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"—St. Matt. xxiii. 29, 33 verses.

The House of Representatives of the Congress of the Northern States, now sitting at Washington, gave the other day a striking proof of their animus as towards Canada and the Fenians.—One of their number, a Mr. Ancona, introduced a series of Resolutions, of which the burden was that the U. States municipal law of 1819, forbidding citizens of, and residents within, the U. States, to levy or make war upon countries with which the said States were at peace, should be repealed. A Mr. Skunk also moved a Resolution to the effect that the President should be requested to recognise the Fenians as belligerents, and to observe betwixt them and the British nation a strict neutrality. These Resolutions were referred to the Committee on Foreign Affairs; but a counter-Resolution to the effect that the honor and good faith of the United States demanded a vigorous enforcement of the neutrality laws, and that the House would entertain no proposal for their repeal, revision, or violation—was negatived by a majority of 91 to 34.

That these Resolutions will be adopted by the Senate, that they will have any practical consequences, or that they are anything more than sheer buncombe—we cannot believe. If they are to be acted upon, the U. States take a very round about way of declaring war; for if they want war—and these Resolutions if acted upon by the Legislature and Executive would be a declaration of war—Great Britain though anxious for peace, will not baulk them. Better then speak out at once, honestly and openly—than beat skulkingly round the bush. The Fenians are American citizens, resident in the U. States, subject to its laws; and if they be belligerents, then of course the country of which they are citizens, in which they reside, and to whose laws they are subject, is belligerent also. Do Messrs. Ancona and Skunk desire to place their country in this position with regard to Great Britain?

Nor do our wise-acres seem to be aware that, if they recognise the Fenians as belligerents, then, as there must be two to make a quarrel, there must be some other party whom they must recognise as belligerent. That party is England; and if she be a belligerent, then has she on the high seas all the rights of a belligerent, in the matter of searching merchant ships for contraband of war: a right which in their late contest with the South—the Northern States enjoyed because, and only because, Great Britain recognised the South as a belligerent. But for this recognition of the belligerent capacity of the South, the capacity of the Northern States as belligerent could never have been recognised; and consequently their right to blockade Southern ports, and to search merchant ships on the high seas for contraband of war, would never have been recognised; and yet but for this recognition, but for this cession of belligerent rights to the North, it is more than doubtful whether they would have been able to conquer their gallant but unfortunate opponents.

The fact is, that these motions, these Resolutions, and this vote of the Northern House of Representatives, are to be looked upon, until they are endorsed by the Senate and the Executive, as part of the buncombe to which every year the world is treated. Such conduct on the part of a British House of Commons would indeed be a most serious matter; but then, morally and socially, there is no point of similitude betwixt a British House of Commons, and such an assembly as that which sits at Washington. Of course there are in the United States Legislature and always have been, in the Senate especially, men illustrious by their talents and virtues, men who would shed lustre on any deliberative body in the world; but besides these, there are to be found therein a class of roughs or low rowdies, the very dregs or sweepings of society, who, owing to ultra-democracy, obtain admittance there, where, to use a nigger proverb, they are as much out of place as would be pig in the kingdom of heaven. It is from legislators of this stamp that these buncombe motions, motions made with a view to carrying favor with the lowest and most illiterate classes of the electoral body, proceed; and it would be the same in England if, unfortunately,