

The True Witness.

AND CATHOLIC CHRONICLE.  
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We beg to remind our Correspondents that no letters will be taken out of the Post-Office, unless prepaid.

MONTREAL, FRIDAY, DECEMBER 30.

ECCLIASTICAL CALENDAR.  
DECEMBER—1864.  
Friday, 30—Of the Octave.  
Saturday, 31—St. Sylvester, P.C.  
JANUARY—1865.  
Sunday, 1—Feast of the Circumcision.  
Monday, 2—Oct. of St. Stephen, M.  
Tuesday, 3—Oct. of St. John.  
Wednesday, 4—Oct. of Holy Innocents.  
Thursday, 5—Eve of the Epiphany.  
The "Forty Hours" Adoration of the Blessed Sacrament will commence as follows:—  
Saturday, 31—Brothers of St. Laurent.  
JANUARY—1865.  
Monday, 2—St. Genevieve of Berthier.  
Wednesday, 4—St. Sauveur.

NEWS OF THE WEEK  
There is a lull in the storm of European politics, and for the past week no event of general interest has occurred. The governments of Russia and of Piedmont are vying with one another, as to which shall display the more hostility to the Church. The former by one stroke of the pen has confiscated the property of seventy-one Monasteries and four Convents in Poland; and on the night of the 2nd November, the several Religious houses were occupied by detachments of troops, and the inmates were turned adrift upon the world. The Liberal government of Piedmont proceeds more leisurely, but none the less ruthlessly to work: and a Bill is now before the legislature for suppressing, and confiscating the property of all ecclesiastical corporations, and for transforming the Bishops and Clergy of the Church into the salaried hirelings of the State. It is much doubted whether even this wholesale robbery will go far towards liquidating the debt of the so-called Italian Kingdom, which already presses so heavily upon it, and promises speedily, please God, to bring about its dissolution, and the discomfiture of its founders. The profligate King is said to be failing in health; and the beastly excesses—of which the least disgusting is constant drunkenness—in which he indulges, are telling upon the strong physical constitution of this model Liberal sovereign.

The Belfast Commission of Inquiry into the late Orange riots has concluded its investigations, but its Report is not yet published. That it will contain some important revelations, and valuable suggestions is to be anticipated from the language of the correspondent of the London Times. This writer expects, that it, the Report, will contain recommendations for granting greater facilities to Catholics to become members of the Town Council and of the Police Force, from both of which they are at present virtually excluded: that all party processions will be put an end to, since it was the procession of the Belfast Orangemen—which the writer in the Times qualifies as a "gross outrage which should have been put down at once, and perhaps would have been if the local authorities had not sympathized with the Protestants"—that led to the riots and massacres: and finally the Times' correspondent asserts the propriety of excluding "from all public employment persons who are members of any political society, meeting in secret and having oaths, signs, and passwords." Especially does the writer insist upon the exclusion of Orangemen.

Here are the terms in which Orangeism in Ireland is spoken of in the Protestant Times: and if those terms are appropriate to Irish Orangeism, how much more than must they be appropriate to Orangeism in Upper Canada, where Protestants form the overwhelming majority of the population:—

"But the Orange Society is a standing insult to the Government, because it exists on the assumption that the constituted authorities do not, or cannot protect the lives and properties of the Queen's subjects. It tends to the subversion of social order, and to the disruption of society, by teaching men who are aggrieved to take the law into their own hands, and to make war upon their neighbors and fellow-subjects. It would be inexcusable weakness on the part of the Government to dally any longer with organizations which are liable at any moment to break out into brutal and sanguinary riots."—Times, 9th instant.

We hope that the Toronto Orangemen will be gratified by such a certificate, from such an unimpeachable witness, as the London Times; and that they will have it carefully copied, glazed and

hung up in a conspicuous place both in their Lodges and in the City Council Hall.  
The news from the seat of war is unfavorable to the Confederates. The enemy have got possession of Savannah with a large supply of military stores and cotton. General Hardee the officer in command of the garrison, carried off with him the greater part of his troops, and blew up the iron clads in the port, and the navy yard. This is, however, a serious blow to the cause of the South, and will of course tend to aggravate the bullying blustering tone which since the outbreak of hostilities the Northerners have adopted towards Great Britain and Canada. Herein lies the secret of the sympathy of the Globe, the Witness and the party whose opinions these journals reflect, with the North. They knew that the triumph of the latter over the South means the extension of Yankee rule and Yankee principles over the entire N. American Continent; and being annexationists at heart still, though secretly, as they were openly, but a few years ago—they naturally rejoice over every turn in the tide of war which promises to carry them to the long looked for haven.

Letters have been received from His Lordship the Bishop of Montreal under date Paris 1st inst. His Lordship was in excellent health, and gives the following account of his movements. He arrived at Liverpool on the 26th ult., and London the 27th where he remained 24 hours. On Monday, 28th he started for Dover, thence to Ostend Ghent and Paris where he arrived on the 30th and was to remain a few days. On Monday the 5th inst. His Lordship proposed to be at Marseilles there to take the steamer for Civitta Vecchia.

"Not that thou and I have promised to each other, but what the balance of our forces can make us perform to each other; that, in so sinful a world as ours, is the thing to be counted on."—Carlyle His. French Revolution.

There is a difference of opinion between the TRUE WITNESS and the *Minerve* as to the value of the security to the Catholic minority of Upper Canada over the education of their children, given in the proposed Union of the British North American Provinces. We, taking the menaces of the *Globe* as an index of the wishes of the Protestant majority of Upper Canada on the School question; and taking the text of the proposed Union as published in the journals as our authority as to the powers which that measure will confer upon them, have arrived at the conclusion that they, the said Protestant majority have the will, and will also have the power under the new Constitution, to impose on the Catholic minority an unjust and oppressive school system. Any Bill to that effect passed by the local Legislature of Upper Canada, and not disallowed within twelve months by the central government, would become law for the Upper Province; and as there is no machinery in the proposed Constitution for compelling the central government to disallow a measure passed by a local legislature, and unfavorable to the interests of a Catholic minority, the latter will have nothing to rely upon except the good intentions and integrity of a government in which their enemies, and the avowed enemies of Freedom of Education, will exercise a paramount influence. Such a guarantee as this, is in our opinion not worth a straw; for if all men were true men, or if the majority of men were disposed to do what in honor and justice they were bound to do, there would be little or no need of Courts of Law, and Judges; and these are necessary, simply because as a general rule, all men are apt to be influenced more by their passions or fancied interests, than by the pleadings of right, when the latter are not backed by material force. This is our view of the case; and these our reasons for looking upon the proposed written guarantees for the educational rights of Catholic minorities, as worth no more than the parchment upon which they are to be engrossed.

The *Minerve* is of a different opinion, and looks upon the proposed guarantees as simply sufficient. It is but just that we should allow our contemporary to speak for himself, citing his reasons for the faith, and the child-like trust that is in him; and for this purpose we translate from an article which he has published on the subject, under date 19th inst.:

"The True Witness looks upon all constitutional guarantees as illusory."  
Unless there be a third power able, and willing to enforce them. In justice to the TRUE WITNESS the *Minerve* should not have omitted this all important proviso. Our contemporary thus continues:—

"We think that the general government of the confederation will make it a point to enforce a strict observance of all the clauses of the constitution. We are fully convinced that it will be rigorous in the extreme, when the question comes up for giving effect to the clauses which guarantee the provincial minorities the enjoyment of rights and immunities necessary to the development of their nationality, and the exercise of their religion. Why have we this conviction? Because we have the simplicity to believe that the foremost men of the five colonies of North America are neither idiots nor monsters, and that they have undertaken in good faith the grandiose task of creating a British Empire on this Continent; but if they are neither fools nor knaves, if they are serious and sincere, they must desire the working and solidly of the new order of things which they are now seeking to build up. To assure this working and solidly, must not the constitution be rigorously applied, especially in those delicate points which touch the very life of the several races united in the great empire of confederation?"—*Minerve*, 19th inst.  
It is difficult to deal with such arguments seri-

ously. Analysing them, they amount to this—  
The *Minerve* is fully convinced that the central government will deal equitably with the Catholic minority of Upper Canada, even when the passions and anti-Catholic prejudices of the Protestant majority incite it to pursue a different course:—

Therefore, the Catholic minority will be equitably dealt with, and will have nothing to fear on account of the education of their children.

This purely subjective logic may be very conclusive to the *Minerve*, but will hardly prove satisfactory to those who see no reasons for being "fully convinced" of the good faith of the future central government. Indeed, if the *Minerve* is so confident that Protestants when in a majority will never abuse their political power to the detriment of Catholics, we see not why our contemporary should have opposed the policy of the Brown-Dorion ministry which proposed to give us representation by population, with "constitutional checks and guarantees" for the rights of the minority. If written "checks and guarantees" would have been good for nothing in 1858 against the aggressions of Upper Canada, they are as worthless to-day; for neither then, nor now, was, or is, it proposed to create any third power, greater than either of the two contracting parties, to enforce the observance of said "checks and guarantees." It was because in '58 the *Minerve* held the same views as does the TRUE WITNESS to-day, as to the worthlessness of all mere "constitutional guarantees," that it opposed so heartily the policy of the Brown-Dorion ministry, and denounced the latter as a traitor. But let this pass, and let us examine the reasons that the *Minerve* assigns for its "full conviction" that the central government will never abuse, to the detriment of the Catholic minority of Upper Canada, the power which the proposed Union Act will confer upon it.

The *Minerve* is so convinced, because the persons who have drawn up the plan of the said Union are neither idiots nor monsters; and because, if serious and sincere, they must desire its success, and the harmonious working of all its parts, which would be impossible were its provisions to be violated to the detriment of the Catholic minority.

To this we reply that the working of the proposed Union will soon be altogether beyond the reach of the dozen or so of individuals who met at Quebec to arrange its terms, and will have passed into the hands of an irresponsible Protestant majority. It is absurd to suppose that some twenty years hence for instance, when in all probability most, if not all, of the said individuals shall be in their graves, that the Protestant majority either in the local legislature of Upper Canada, or in the central government will be restrained in its hostile designs against a Catholic minority, by the seriousness and sincerity of the defunct delegates to the Quebec Conference of 1864.

And again, since the *Minerve* bases its "full confidence" in the future honesty and impartiality of the central government upon purely personal grounds—to wit, the honesty and sincerity of the Quebec delegates, we also may be pardoned for assigning personal grounds for doubting Mr. George Brown for instance is one of those delegates on whose good faith so much depends and upon whose honesty and truthfulness the *Minerve* bases its "full confidence;" and yet but a short time ago M. Cartier, in open Parliament, solemnly and deliberately put on record this opinion of the said Mr. George Brown:—

"That he—Mr. George Brown—had a moral defect; that he could never keep within the truth."

In this opinion of Mr. George Brown we fully concur with M. Cartier; and therefore we conclude that the "full confidence" of the *Minerve* is based on a very rotten foundation.

And this we will add, that our contemporary does not reduce his theories to practice; when his personal interests are concerned he lays aside his simplicity or *bonhomie*, and becomes as sceptical even as the TRUE WITNESS. He is confiding, full of trust, and liberal only when the interests of others, and notably the moral and spiritual interests of the Catholics of Upper Canada, are at stake. For instance—

Our "full of confidence" contemporary shall have, we will suppose, an important business transaction in which his property is seriously concerned. Does any one suppose that, upon the grounds that he did not look upon the other party with whom he contracted as "either an idiot or a monster," he would neglect to take ample legal security, or that he would knowingly leave it in the power of that other party to defraud him? No, certainly. He would be content with nothing less than a formal contract, the terms of which—and this is the essential point, the *Minerve* pretends not to see it—the terms of which might, and would, should the other contracting party be inclined to play false, be enforced in a Court of Justice, and by the strong arm of the law. In all contracts or constitutions which may be so enforced, we also have full confidence; for any contract, guarantee, or constitution which cannot be so enforced, we would not give one straw, neither would our contemporary were his personal and material interests at stake.

FENIANS AND JUMPERS.—The New York World contains a report of a Fenian meeting held in Jersey City, the perusal of which should, we think, convince all men not blinded by prejudice, that the society whose proceedings and whose Resolutions it records is essentially anti-Catholic, and one with which no Irishman who is not at heart an apostate, or incipient Swindler, would have any connection. Judged by its proceedings, and its avowed "Resolutions," we say, the Fenians form an essentially anti-Catholic and revolutionary society; and their proper place is under the banner of Gavazzi, Garibaldi and Co., and in the ranks of the avowed enemies of the Catholic Church and the Holy Father.—This shall be clear from their own enunciation of principles.

The cause of the Fenian meeting was to insult, and protest against the action of the worthy Catholic Pastor of Hudson City, who it seems had exercised his spiritual influence and priestly authority to prevent the scandalous desecration of the Lord's Day, the 11th instant, by a public political meeting, held in a place of public resort known as the Washington Hall. The priest, as in duty bound, endeavored to prevent in so far as Catholics were concerned, this desecration, and by so doing aroused the indignation of the Fenians, who lavished upon in consequence a torrent of abuse and insult, which it would have rejoiced the heart of a George Brown to have heard, and which even a Gavazzi could not have surpassed in virulence.

It is painfully evident from the names of those who summoned the meeting that they were of Irish origin, and probably were once Catholics themselves, or are at all events the children of Catholic parents: and thus we have before us a striking instance of the demoralising influence of the social atmosphere which these men breathe on this side of the Atlantic. No people, no race of ancient or modern times, whose history has reached us, have approved themselves at home, in their native land, so true, so brave, so faithful so incorruptible as have the Irish; and even in the Northern States, in spite of their deleterious atmosphere and their demoralising influences, the first generation of Irish Catholics do generally, or at least in the great majority of instances, remain faithful. Yet even amongst these there are more defections, more apostacies, in a single year, than there have been amongst the entire Irish at home since the days of Elizabeth; whilst for their descendants of the second and third generation, apostacy is the rule. *Jumpers* is a moral disease to which all Catholics are as much exposed in the Northern States, as are the men who work on the Western canals and railroads to the attacks of fever and ague. It is a disease which carries off the French Canadian immediately; but from its ravages even the Irish Catholic immigrants, so true, so brave, so noble in the old world, are not exempt, as may be seen from the avowed principles of Fenianism which is, we fear, recruited in a great measure from their ranks. The fate of the Catholic emigrant to the Northern States in short furnishes the materials for the most painful and the most humiliating chapter in the History of the Church; and whilst in every other quarter of the globe she is advancing from triumph to triumph, winning back long erring souls to her fold, the sad fact remains on record, established by incontestable statistics, that in the Northern States, in spite of the enormous annual accessions to her numbers from immigration, and the fictitious appearance of prosperity that this immigration gives to her, the Catholic Church has to mourn over the constant and wholesale defection of her own children—a defection that must be counted not by tens of thousands, or even by hundreds of thousands, but by millions. These painful facts were strongly insisted upon by a learned and beloved Irish Catholic Prelate of this country, in a most important document by him lately addressed to the Hierarchy and Clergy of Ireland; and the Resolutions of the Fenians which we give below, and which were unanimously adopted as embodying the politico-religious principles of the entire Society, will show how deeply the corroding cancer of apostacy has struck its roots, how extensive and how loathsome are the ravages of the fell disease.—The "Resolutions" read like the "Resolutions" of a mob of Italian infidels, revolutionists, and cut-throats, presided over by a Gavazzi, a Garibaldi, or some other of the blood-stained crew, whose sacrilegious hands are ever against the Church, and whom Exeter Hall delights to honor; they are "Resolutions" in short, which every rabid Orangeman will approve of and endorse, and which therefore every honest Catholic, untainted by apostacy, must from his heart condemn, repudiating them and their authors with scorn and detestation. Let us look at these Resolutions.

The preamble enunciates the object of the meeting—to wit, to protest against a Catholic priest for having in the exercise of his duties on a Holy Day of the Church, warned his people against a certain course of action, endeavoring to deter them from sin by religious threats and spiritual admonitions, means which the Fenians denounce as "undue and unconstitutional." Then the following Resolutions appear as having been proposed and unanimously adopted:—

"Be it Resolved—That we, the Fenians of Jersey and Hudson cities, hereby repudiate and repel all ecclesiastical interference with our political action as citizens of the United States, whether the said action has reference to Ireland or America, and that we acknowledge no arbiters in the exercise of our civil functions, except the laws and Constitution under which we live."  
"Be it Resolved—That we look upon the conduct of the Rev. E. Ventura on the occasion mentioned in the foregoing preamble to be an unwarrantable usurpation of despotic power, intolerable in a democratic republic, and, if submitted to, calculated to undermine and eventually to destroy our dearest privileges as freemen." Finally—  
"Be it Resolved—That we not only protest against this unwarrantable and despotic exercise of assumed authority on the part of Rev. E. Ventura, or any other churchman, but that we will boldly and steadfastly resist the same."

We accept the above as embodying the politico-religious principles of the entire Fenian Society; and as they are essentially anti-Catholic principles, as they in short contain a formal Protest against the Church, we content ourselves with remarking that, though there is nothing inconsistent or dishonorable in the conduct of a Protestant who enrolls himself amongst the Fenians, a Roman Catholic Fenian involves a contradiction in terms; and that the man who holds the principles enumerated above is, if he has the impudence to call himself a Catholic, not a patriot, but a traitor, and a  *jumper*; not a martyr in a good cause, but a dirty apostate; not a faithful son of Ireland, but a sneak, a liar, and a rank hypocrite.

If any one should object to this opinion as harsh, we beg leave to point out to him the following passage from a speech delivered at the meeting by one of the Fenians; it embraces the formal principle of Protestantism, that is to say of all possible heresy, as well as that of Fenianism:—  
"He—the speaker—said that he would not sacrifice his opinions as a Fenian to any authority, sacerdotal or otherwise."  
Wherein we ask, in so far as religious principles are concerned, does the Fenian differ from the most rabid of "low Orangemen?" from a Gavazzi, a Garibaldi, or a Monk Leahy?

The Montreal Herald of the 21st instant, denounces and with good reason the ridiculous sensation stories about "Fenian invasions" and "wholesale massacres of Protestants" circulated by some of our Canadian journalists. The Herald says:—  
THE FENIANS.—Among the other causes of confusion just now thrown into the caldron of trouble are the real or imaginary proceedings of the affiliated society known as Fenians. It appears that by way of boxes—stupid boxes, which in times like these deserve punishment—reports have been spread of acts of aggression committed by persons belonging to this organization. One of these stories was to the effect that the Fenians had been drilling to the number of four or five hundred; had bought up all the gunpowder in the neighborhood; had destroyed the Orange Hall and Presbyterian church at Meno, and were about to murder all the Protestants of Ad-jala. Many of the inhabitants of the latter place, in a terrible scare, packed up their families in their sleighs, and drove them to what they doubtless regarded as the safer shelter of Orangeville, only returning to their homes when they had mustered a sufficient force to guarantee themselves against danger. The whole affair was of course a humbug.—Then again an inhabitant of Fergus was telegraphed to the Toronto Leader that some five hundred Fenians were drilling in his neighborhood; nothing of the kind having taken place.

Our Montreal contemporary seems to have forgotten that the editor of the Toronto Globe has been not only the prime instigator or author of these "canards" or hoaxes, but their most influential disseminator. He it was who first published to the world the monstrous hoax that the Catholic churches of Toronto were stored with arms and ammunition for a second St. Bartholemew massacre; and the other journalists of Upper Canada whom the Herald condemns have but according to their lights and their several capacities followed the example of the editor of the Globe, who is emphatically the "father of lies;" but for whom the Herald has no condemnation.

Next in mendacity to the Toronto Globe stands the Montreal Witness. Indeed of this worthy pair it is hard to say which is the more unscrupulous, though to the latter must be yielded the palm for grosser absurdity. The Globe preserves or studies to preserve an appearance of probability even in its most desperate lies; the Montreal Witness sets the obligations of truth, of common sense, and of grammar alike at defiance. Take the following as a fair specimen of the stuff with which it regales its intelligent readers, and which we clip from its issue of the 22nd instant.

The writer, who dates his communication from Fergus, Dec. 19th, having informed us that the Fenians are drilling in every township, and being desirous of capping the Globe's fine sensation story about the Catholic churches, and the arms stored therein—adds the following soul harrowing details:—

"Several coffins were seen going into the cemetery lately, very heavy, which took six men to lift, supposed to be pikes."—Montreal Witness.  
We know not whether the more to marvel at the matter, or the manner, of this extraordinary revelation: "Several coffins were seen going into the cemetery?" No wonder that the good Protestants of Fergus stood aghast at such an unusual sight, than which nothing more extraordinary is related in the annals of table-turning and modern spiritualism. And what is meant by