

The True Witness.

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

The figures after each Subscriber's Address every week shows the date to which he has paid up. Thus "JOHN JONES, August '63," shows that he has paid up to August '63, and owes his Subscription from that date.

MONTREAL, FRIDAY, JAN. 17, 1868.

ECCLIASTICAL CALENDAR.

JANUARY—1868.

Friday, 17—St. Antoine Ab.
Saturday, 18—Chair of St. Peter at Rome.
Sunday, 19—Holy Name of Jesus.
Monday, 20—St. Fabian and Sebastian, M.M.
Tuesday, 21—St. Agnes, V. M.
Wednesday, 22—St. Vincent and Anast., M.M.
Thursday, 23—Espousal of B. V. M.

NEWS OF THE WEEK.

There has been a lull in the Fenian excitement in England during the past week. No fresh outrages are reported, and we suspect that in those already reported, there have been in some instances, exaggerations, if not something more. Since the Clerkenwell atrocity, the Fenian origin of which cannot be doubted, every act of violence, every accident has been attributed to the Fenians, and upon the weakest evidence.—This is impolitic as well as wicked, for there is no profit in exaggerating the offences of a party that could be guilty of such a diabolical act as that which took place at Clerkenwell.

Burke and Casey with two others, Shaw and Mullary, have been fully committed to stand their trial on a charge of treason felony. The van in which the prisoners were conveyed from Bow-street to jail was guarded by a large force of the police and the military. No disturbance occurred.

We have rumors of an impending war betwixt the great nations of the European Continent. Russia is stirring in the East, having her eyes ever fixed on the sick man whose property she has made up her mind to have at any price.—Confident in her strength, Prussia reck not what France may think of her rapid growth, but makes no secret of proceeding in her path of annexation. France wounded in her national pride, looks to her Chassepots, and completes her military organisation: and Italy snubbed and disappointed of her prey, awaits but the moment when France shall be engaged in war to take up arms against her creator. If peace is to be prolonged to the end of the year just commenced, the diplomatists will have to exert themselves.

In the United States negro outrages seem to be the order of the day. Pillage, murder and the abuse of white women are events of such constant occurrence that there is scarce space in the columns of the journals to record them.—There is also much suffering amongst the working classes, of whom many are out of employment, or compelled to accept wages on which they can barely live.

The debates in our several legislatures are not of very great interest. In Nova Scotia the feeling against Union with Canada upon the actual terms, is increasing in force, as may be seen from a letter published by the Montreal Gazette which we reproduce.

The arrest of a man supposed to be Michael Doheny is reported from the county of Cork.—The police have long been on the look out for him: it is known that he has been for some time concealed in the country, and has made several ineffectual attempts to escape to the United States. A man named Lennon has also been arrested in Dublin, charged with the murder of a policeman in that City in the month of October last.

France by latest reports was vigorously preparing for war by putting her army on an effective footing. In her speech to the Cortes which was opened on the 27th ult., the Queen of Spain stated that her government had offered to France its naval and military co-operation for the defence of the legitimate rights of the Sovereign Pontiff.

AID TO THE SOVEREIGN PONTIFF.—Throughout Christendom the cry has gone forth for aid for the Holy Father, for the head upon earth of the Catholic Church: and nobly has that cry been responded to in Europe, and in America.

But it may be asked—Aid against what? aid, against whom? Not as some writers falsely pretend for aid to

the Sovereign Pontiff against his own temporal subjects—for these are eminently loyal, and attached to their ruler. From within the Pope has nothing to apprehend: against his own subjects he has no precautions to take; and though in Rome, as elsewhere, as in London, as in Paris, as in Berlin, as in New York, as in every large city in the world, there are some discontented spirits, anxious for revolution, eager for plunder, and aiming at the overthrow of the existing constituted authorities, we know, and from unexceptionable testimony, that the vast majority of the Pope's subjects are so attached to their present system of government that, were it offered to them to exchange it for annexation to Piedmont, and the rule of Victor Emmanuel, they would reject the proposition with indignation, and by an overwhelming majority. For the proof of this we appeal to the *Times'* correspondent who assures us, or the word of one of the Garibaldian officers, that every where during the late raid the invaders of the Papal territory were received with marks of most determined hostility from the population: that the very women and children reviled them, and took up stones to cast at them; and that were the people allowed a voice in the matter, they would unequivocally declare their will to remain subject to the temporal power of the Pope. Such testimony, coming from such a quarter is conclusive; it shows that the Sovereign Pontiff has nothing to fear from internal revolution, and that at all events he requires no aid against his own subjects.

But the Temporal Power, but the independence of the Pope, though menaced by no danger from within, is exposed to formidable attacks from without. Close at hand to Rome, and ever on the watch to attack the weak, the vanquished of Lisa and Costozza hope to restore the bloom of their tarnished laurels, by a victory over the handful of brave and loyal men, clustered round the throne of the Holy Father. Quailing before France, beaten like dogs by the soldiers and sailors of Austria, the prudent warriors of Victor Emmanuel, wise by experience, are ever on the look out for a foe with whom they may safely measure swords; and such a one they fancy that they have found in the Sovereign of the Papal States, whom, trusting in their superior numbers, they fondly hope to drive from his throne and capital; and in the people of the Pontifical States, whom they propose to subject by force of arms to their hated rule.

It is against these then, against these enemies from without, and against these only, that aid from the brave and generous throughout Christendom is invoked. And that aid is invoked for a Sovereign Prince nobly asserting in the face of a foreign Power, his own independence, and the liberties of his subjects.

Let us try to bring this state of affairs home to ourselves in Canada; for, because of our geographical and political relations with the United States, there is a very striking analogy betwixt Rome and Canada.

Like Rome, we Canadians, are in immediate contact with a powerful and not over-scrupulous neighbor, with great military resources, against whom we have but very imperfect means of defence. As in the States subject to Victor Emmanuel, so amongst our neighbors there exists a powerful military organization which, with the connivance of the Government, recruits, drills and arms, avowedly with the design of waging aggressive war upon Canada, sure in case of a repulse, of meeting with protection, and immunity from punishment, when once back upon the soil of the United States. In a word, what the Garibaldians are in the Italian Peninsula, that are the Fenians in North America. And in the last place, just as the people of the United States arrogate to themselves, the title of Americans, and to that portion of this Continent that owns their rule, the name *par excellence* of America—so do the subjects of Victor Emmanuel call that portion of the Italian Peninsula that is under the monarch's rule, Italy *par excellence*. But geographically Rome, and the Papal States belong to Italy: therefore with unscrupulous logic does the government of Victor Emmanuel conclude that, politically, Rome and the Papal States should be theirs. So in like manner, Canada, Nova Scotia and all the British possessions on this Continent belong, geographically, to America: therefore by the same logic, should those possessions be annexed, politically, to America, that is, to the political entity that arrogantly, not to say absurdly, pretends to an exclusive right to that name.

Now we in Canada are not prepared, as yet, to admit the force of this logic; neither do we acknowledge the right of United States citizens under the name of Fenians, to make war on their "own hook" upon us. Because, geographically, we form a portion of America, and because, ethnologically, our people are quite as closely allied to the mixed populations of the U. States as are the peoples of the Italian Peninsula to one another—we do not recognise the right of the Government at Washington to annex us, even though that annexation might be most profitable to our neighbors, and be necessary to round off, or complete their extensive territory. We do not allow the force of any of these pleas in

our own case: how then can we recognise them in the precisely analogous case of Italy?

We have stated against whom the Holy Father, in the hour of his distress, invokes the aid of his spiritual children, for whom that aid is invoked, and why it has become necessary to invoke it:—One word as to the form or shape in which that aid should be tendered.

In men, and in money. In men, because the territory still left in possession of the Sovereign Pontiff is small, and of itself can but furnish but a small body of defenders: in money, because the Pope has by force of arms, and the robber soldiers of Piedmont, been despoiled of the greater part of his rightful dominions, and has therefore been deprived of the means of raising the revenue necessary for his defence against the external foe.

Now with respect to money: if the Catholics of Christendom will but impose on themselves a very moderate tax, say a quarter of a dollar *per annum per head*, a sum will be realised amply sufficient for the pecuniary wants of him whom we delight to acknowledge as the Head of Our Church, and as the Vicar and Representative upon earth of Our Lord and Saviour—of him whose spiritual children we are, if indeed we are members of the mystical body of Christ. In his lately issued Pastoral, Monseigneur de Montreal shows that such a self imposed tax would yield a sum of upwards of \$100,000 in the diocese of Montreal—a sum sufficient to keep on foot, and in an effective state for active service in the field, a body of 400 men.

As for the men—we must have volunteer emigrants for Rome, for here in Canada no soldiers are, or even need be, enrolled for the Papal service. The passage to Rome will be paid out of the funds raised by the means above indicated; and to those who at the expiration of the prescribed term of two years' service shall wish to return to Canada, a free passage home will be assured. They will be accompanied by a priest to watch over their spiritual interests, and they will find themselves associated in the noblest of causes, with some of the best soldiers of Europe; with the noblest children of old France, whose names recall the days of the Crusades, the glories of chivalry, and the heroic devotion of La Vendee; with the worthy descendants of the men who fought side by side with Sarsfield, and the bearers of the names most illustrious in the annals of Catholic Ireland. The conditions for admittance into the ranks of such an army are naturally high; for to be permitted to serve therein is a privilege and a high honor. Therefore every candidate for admittance must, besides satisfying the usual physical requirements, produce satisfactory moral testimonials through the medium of his parish priest: he must pledge himself to yield true and unquestioning obedience to all the commands of his lawful superiors, and to submit himself cheerfully to all the inevitable hardships of a soldier's career: he must ever be prepared to lay down his life when duty calls him, for the defence of the rights and liberties of the Holy See: and he must bear in mind that the best preparation for the death of a brave soldier, is the life of a devout Christian.

One last word on a topic which, with more than his usual indifference to truth, has been insisted upon by the *Witness*. The contributions of money and of men we have above indicated involve no violation of our duties as British subjects, no infraction of the Neutrality Laws, either in the letter or the spirit, no disregard of our moral obligations to live at peace with all men, and to eschew bloodshed. In the first place, as was well shown by the *Evening Telegraph*, the Neutrality Laws prohibit only the levying of troops within Her Majesty's domains for the service of recognised belligerents with both of whom the Queen is at peace—as for the Northern or Southern States during the late sanguinary war on this Continent; whilst in the second place, no men will be actually enrolled, or enlisted within British Territory for the Papal service, for they will leave Canada simply as civilians: and again the Pope is not a belligerent, for he is at war with no recognised Power, but seeks only to protect himself against the threatened raids of hordes of unprincipled scoundrels serving under no national standard, and whom no Government acknowledges as its servants. And lastly the Pope meditates aggression on no one; but every one has the right, according to the moral code of Christianity, to defend himself when attacked; and it is the duty of the Pope to defend and keep intact the possessions of the Church of which he is the guardian, and the liberties of the people of whom he is the legitimate ruler.

OUR CANADIAN ZOUAVES.—We learn with much pleasure that MM. Murray and Larocque, who both so well distinguished themselves on the field of battle, have received from the Sovereign Pontiff the meet reward of their valor, and devotion: to the first named is awarded the Knighthood of the Order of Pius IX.; and M. Larocque receives the Medal of Mentana, and the rank of Chevalier.

Remittances in our next, unavoidably crowded out.

A writer in the Montreal *Witness* complains that the School Inspector, M. Tangay, lately visited the Protestant Schools at Matte, and distributed amongst the pupils books, of which some were not only works of imagination, but others were decidedly Catholic in their tone, as for instance one book entitled *Pictures of Christian Heroism*, by His Grace the Archbishop of Westminster. The writer complains of this as an offence against Christian equality, and as "highly improper." It is, he says "highly improper to put novels into the hands of children."

To the second charge, which we take up first, we put in this defence:—"That works of fiction, or imagination, which is what the plaintiff means by 'novels,' are not necessarily evil, and often may be safely and advantageously placed in the hands of children, as well as of grown persons; that there are good novels, as well as bad novels; and that the *Witness* himself daily places a 'novel' in the hands of his readers, of whom many are supposed to be children, since his journal generally contains a 'Children's Corner' as well as a chapter from a novel on the very same page. Besides, are not 'Jack the Giant Killer,' 'Little Red Riding Hood,' 'Beauty and the Beast,' with many others, works of fiction, or novels, written expressly for children, and affording most excellent mental pabulum at their time of life?"

With respect to the other charge, we freely admit that books of a Catholic tendency, paid for out of the public funds, should not be distributed by Government officers, amongst the Protestant pupils of the State supported schools: and the only defence we can offer is this: That we have no doubt that M. Tangay erred unwittingly, and that the books were given by mistake—supposing of course that the facts as stated in the *Witness* are correct, of which we are by no means certain.

In a community like ours, the only way to preserve peace is by mutual respect, and forbearance betwixt Catholics, and Protestants. We will not permit our own religious feelings to be outraged; we have no right, no desire, in any manner to offend the peculiar opinions of others. They are as before the law our equals in every respect, entitled to the same consideration; nor does the accident of our being in a majority touch the merits of the case, or affect in any manner our duties towards the minority. On this no man more strongly insisted than did M. Chauveau whilst at the head of the Educational Department of Lower Canada: all his words breathed the spirit of "fair play," and equal justice to Catholics and Protestants, whilst his acts were in the strictest harmony with his words. We are confident therefore, that the offence complained of by the *Witness* was at worst an oversight, or negligence on the part of M. Tangay, and that his attention being called to it, it will never be repeated. At the same time, in justice to that gentleman, we by no means admit that the statements of the writer in the *Witness* are true.

On Saturday last a solemn High Mass was celebrated in the chapel of the Grand Seminary of St. Sulpice, of this city, for the repose of the soldiers who fell in Italy in defence of the Holy See. The Rev. Mr. Delavigne, director of the Grand Seminary, officiated. The Church was expressly dressed up for the occasion. At the end of the ceremony, the Rev. Mr. Rousseau, one of the Professors of the Montreal College, pronounced an excellent discourse on the heroes of Mentana, and the noble cause for which they died. The Rev. gentleman observed, in conclusion, that Canada had just reason to feel proud in being so honorably represented by a few of her worthy sons in so noble and sacred a cause.

The *Triduum* for the Holy Father was brought to a close at the same place on Monday night, His Lordship, the Bishop of Montreal presiding at Vespers and Benediction of the Blessed Sacrament. At the end of Vespers His Lordship spoke at considerable length on the Holy Father and his present situation. Want of space prevents us from giving a detailed account of the sermon.

Their Lordships the Bishops of St. Hyacinthe, Three Rivers, and Rimouski, have severally addressed Letters Pastoral to the Faithful of their respective Dioceses on the subject of the Papal Encyclical of the 17th of October last. These documents are inspired with the same spirit, and breathe throughout the same air of devotion to the Holy See; and whilst reminding their readers of the woes innumerable which the Revolution has already wrought in Italy, it warns them against the same dangers, arising from the same cause which is actually at work in Canada.

The English speaking Catholics of this City, assembled at St. Patrick's have been and are taking active measures to come to the aid of the Papal finances. A large sum has already been raised, and the well known liberality of our Irish fellow-citizens justifies us in feeling sanguine as to the result.

It is reported that Mrs. Lincoln intends sending her old clothes to be exhibited in Canada.

We have received a pamphlet from the pen of Ed. P. Leprohon, M.D., on a great and growing moral evil, which however is better dealt with in the confessional, than in the columns of a public journal. The writer justly attributes its rapid spread "to the dissemination of immoral and criminal advertisements in daily journals;" and these therefore, if they can do but little good, have it in their power to abstain from doing much evil by refusing insertion to the filthy advertisements alluded to, and with which alas! the pages of the immense majority of the newspapers not only of the United States, but of Canada, are covered. If instead of Anniversary Meetings to abuse Catholics, and to revile the religion which experience shows has been, and is the only antidote to the poison which is destroying both the moral and physical life of modern society, our pious friends would but unite in deprecating the infamous abuse complained of, and in denouncing the unprincipled newspaper proprietors, the great majority of whom do their best to encourage it—it would be the better for the morals of the community, and the interests of religion and society. But alas! these are things for which the sticklers for "evangelical" religion have but little care.

We have been favored with several communications, which however, from the late hour at which they were received we have been obliged to keep over. "J. M. J. G." also received; shall appear in our next.

MUNICIPAL.—Mr. Workman has consented to the prayer of a numerous signed requisition to allow himself to be put in nomination for the Mayoralty of this City at the approaching Municipal Elections.

CHRISTMAS AT JOLIETTE.

JOLIETTE, C. E., Dec. 27th, 1867.

(To the Editor of the True Witness.)

DEAR SIR,—Though the Nativity of our Lord is every year celebrated in all the Catholic churches with as much splendor and magnificence as possible, still, one would hardly be justified in saying that any other congregation understands the spirit of this high festival better than the people of Joliette.

I assisted at two grand High Masses. During the first, which commenced at midnight, a most striking scene represented itself. All the students of this college, numbering about two hundred, received at the foot of the altar, Him, who more than eighteen hundred years ago was born in a stable of Bethlehem for the redemption of the world. Their good example was followed by about three hundred and fifty parishioners, who did likewise by approaching the table of Life.

The second High Mass began at ten o'clock. The Gospel having been sung, one of the Professors, Rev. E. Laport ascended the pulpit, and in his well known and eloquent style delivered a most excellent sermon from the text "Gloria in excelsis Deo, et in terra pax hominibus bonae voluntatis." The profound attention of the numerous audience showed that they knew how to appreciate the instructive discourse of this Rev. gentleman, seldom excelled and but rarely equalled.

The Choir, directed by the ever smiling Prof. Mons. Vadeboncoeur, deserves the hearty thanks of all present. Their "Pastorales" and "Tantum Ergo," with the organ accompaniment of Mons. Hector Beaudin, and the charming soprano voice of Mons. Arthur Derome, both pupils of this College, would do credit to our largest Cathedrals.

Next day being the feast of St. Stephen, the students enjoyed what they termed "a conge." During the afternoon and evening several lectures and debates were delivered by the senior pupil philosophers and others, the most interesting of which was "Ought Canada to be annexed to the United States, or not." Mons. J. Sardoury exhibited extraordinary oratorical talents in this debate.

The day was closed with the Benediction of the Blessed Sacrament in the new College chapel. Through the hard exertions of Rev. Mons. L'Angeais, this new house of worship is about finished, and was opened to the students a few weeks ago, which, as I learn, was also a day of great rejoicing; for the chapel is attached to the College and consequently a great deal to the comfort of all. In fact, the worthy Director as well as the whole faculty do all in their power to make their pupils feel at home. During these holidays especially they tried their utmost, not to make any one feel the absence from his own fireside.

I am safe in saying that parents would do well in sending their sons to this place for education. Though I have seen many an Institution of its kind, still such a kind Faculty, such an intelligent and pious youth I have found nowhere, excepting in the College of Joliette.

Yours, etc.,
A STRANGER.

ENTERTAINMENT AT ST. MARYS OF THE LAKE, KINGSTON.

(To the Editor of the True Witness.)

SIR,—On the evening of the Festival of St. John, an entertainment in honor of our much beloved Bishop was given at St. Marys of the Lake. Though the night was extremely dark and rainy, his Lordship Bishop Horan, the Very Rev. Vicar General Dollard, the clergy of the Cathedral, and in fact all who had been favored with invitations, made it a duty to be present, knowing from experience, that when the Ladies of the Convent of Notre Dame undertook to give an entertainment they would be amply repaid for any sacrifice they they would be obliged to make to attend. The Music Hall, in which the exhibi-