

The True Witness

CATHOLIC CHRONICLE  
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MONTEAL, FRIDAY, DECEMBER 29.

ECCLIASTICAL CALENDAR.

DECEMBER—1865.

Friday, 29—St. Thomas of Canterbury, B. M.  
 Saturday, 30—Of the Octave.  
 Sunday, 31—St. Sylvester.

JANUARY—1866.

Monday, 1—Circumcision.  
 Tuesday, 2—Octave of St. Stephen.  
 Wednesday, 3—Octave of St. John.  
 Thursday, 4—Octave of Holy Innocents.

NEWS OF THE WEEK

The facility with which the British Government, without exposing itself to any suspicion even of having dexterously manipulated the Jury lists, has obtained verdict after verdict against the Fenian prisoners, and the general indifference with which the tidings of their conviction and sentence have been received in Ireland, are sure proofs that Fenianism itself is not in high esteem on the other side of the Atlantic, and that the British Government has but little to fear from the action of President O'Mahony, and his refractory Senate. Every danger of armed insurrection, if danger there ever was, has now to all appearance passed, in so far as Ireland is concerned; and the Government having asserted its authority, and made a display of its irresistible power, can well afford to be lenient to the misguided men whom it holds in custody, whether untried, or with verdicts of guilty recorded against them.

Messrs. Luby and O'Leary immediately after sentence, were removed to Mountjoy prison, where they were shaved, cropped, dressed in the prison costume, and treated in every respect as ordinary convicts are treated. It is supposed that they will be removed to Portland; but what their ultimate fate will be is unknown. Byrne, the warden of Richmond Bridewell, is to be tried for having aided in the escape of Stevens. It is said that this man is a Catholic; that he served in the Papal Brigade at Castelfidardo; and that he is now a Fenian. This seems hardly credible, and it is contradictory. No Catholic can be a Fenian in the first place; and in the second place it seems incredible that a man who had the honor of serving in the Papal Army, of fighting in the noblest and holiest of causes under that brave Christian gentleman and soldier General Lamoriciere, should ever so far forget his glorious antecedents, should ever so disgrace himself and sink so low as to become a Fenian, an outcast from, and the avowed enemy of, his Church. Such degradation is almost incredible. We would as soon believe that some of General Lamoriciere's soldiers had turned Orangeman as credit it; and indeed of the two, of the Orangeman and the Fenian, the latter is to every true Catholic by far the more hateful.

And now that the Fenian insurrection has been put down in Ireland, it would be politic as well as gracious on the part of the Imperial Legislature to direct its attention to the causes of chronic Irish disaffection, with the view of removing, in so far as it is in the power of human legislation to remove, them. At the opening of the approaching Session of Parliament it is to be hoped, therefore, that in the Speech from the Throne, the attention of the Legislature will be called to the subject; and that during the course of the year some measures may be devised and carried for giving real peace and satisfaction to long distracted Ireland. Never perhaps was a more difficult and complicated problem presented to statesmen for solution; but warned by history and the experience of former failures, legislators of the present day may start with the assurance that the solution for which they seek is not to be found in Coercion Bills, or in the re-imposition of Penal Laws.

The death of the King of the Belgians, though an event long expected, may well be the beginning of troubles, and of great political disturbances in the European political world. A clever and well meaning man himself, he managed during his lifetime to keep things pleasant, and to ward off the storm. But how it will be with his successor is very questionable; nor is it likely that the young and inexperienced heir to the Belgian throne will be able to steer clear of the dangers

to avoid which, taxed to their utmost skill and prudence of his successor. Belgium it cannot be conceded, though many of its population are still Catholic, and although itself nominally a Catholic country—is ripe for revolution—since its destinies unfortunately are in the hands of the anti-Catholic and Freemason party whose violent revolutionary proclivities are well known. Perhaps France will avail herself of these circumstances to rectify her North eastern frontiers.

The accounts of the almost bankrupt condition of the finances of Victor Emmanuel's bogus Kingdom of Italy are most consoling—since they seem to indicate a speedy break up of that monster fabric, compounded of fraud and rapine. Yearly year the deficit, or difference betwixt the yearly income and the yearly expenditure is widening; and whilst to increase the former all means have been tried in vain, the only plan proposed for a diminution of the latter consists in an immense reduction in the Piedmontese army.—But this alternative is impossible; for as it is, and with all the troops that he has at his command, Victor Emmanuel can barely maintain armed possession of the Kingdom of the Two Sicilies; and the Neapolitans, if for a moment the alien force which holds them in subjection were withdrawn, or considerably weakened, would rise en masse to assert their national independence, and to throw off the hated yoke that the Piedmontese have imposed upon them. There seems therefore no hope for the robber King's exchequer, since there exist no means either for replenishing it, or for seriously diminishing the incessant drain upon it caused by the necessity of holding the Neapolitans in subjection.

The Sovereign Pontiff in the meantime is calm and to all human appearance full of confidence in that divine protection which for nigh two thousand years has been accorded to the successor of the Prince of the Apostles. Many troubles may be in store for him, 'The intrigues and the arms of Piedmont may compel him perhaps once more in his old age to leave his City, and seek shelter and hospitality from his faithful children elsewhere. But none of these things dismay him, who puts his trust in God and His promises.

However deeply Catholics may execrate the secret society cabals of Fenianism, there is no doubt but that every right-minded man, be he Catholic, or be he Protestant, must deplore the injustices and oppression of British rule in Ireland. To the Englishman with his inherent love of fair play, and deep admiration for the British Constitution, these oppressions must indeed carry with them a deep sense of humiliation and degradation, seeing that his household Gods, Fair play, and the British Constitution, are so sad a failure on Irish soil. That the Milesian majority (consisting as it does of nine-tenths of the whole population of the island) should be taxed to its utmost capacity to pay for the religious training of a minority—which is too stingy to pay the expenses of its own salvation, and mean enough to accept them at the hands of others, is certainly a melancholy commentary on Fair-play—whilst the philanthropist and politician will recognise therein, with regret, nothing else but the utter failure of the most admired and extolled of political institutions.

And to the Canadian it must ever appear an anomaly, that, whilst to Canada, an insignificant and distant dependency of the British Crown, have been vouchsafed the inestimable blessings of self-government, from Ireland, situated within the charmed circle of liberal institutions, these blessings have been withheld. The presence of a Basque language amongst the Indo-Germanic tongues of Europe is an anomaly in Ethnography. The presence of this, the rankest despotism in the very centre of liberal institutions, is equally an anomaly of no mean significance. Mr. Newdegate, in his chivalrous defence of the Irish Church, assigns the Repeal of the Corn Laws in 1846-7 as the cause of Ireland's ills, which, if true, is only adding another to the already long list of Irish grievances. 'Tis the last feather breaks the camel's back, quoth the proverb. Whether Mr. Newdegate's Repeal of the Corn Laws be the first or last feather of the burden, we know not; nor do we care to inquire, for whether first or last we opine it matters little to the camel. His back is broken; and though, according to the proverb, the last feather has to bare the whole of the blame, we shrewdly suspect, that the beast will have long ago come to the by no means brutish conclusion, that the whole of the burden has equally as much to say to the disaster. It is a prevailing fault of the age to cherish pet theories, and to give them obtrusive prominence on every occasion. The cobbler thinks "there is nothing like leather."—The tee-totaller declaims against whiskey as the "root of all evil;" and Mr. Newdegate thinks the Repeal of the Corn Laws is at the bottom of all the ills of Ireland. It may be all very well for Mr. Newdegate, in his chivalrous defence of the Irish Church (and patronage) to endeavor to throw back their imputations upon her opponents, but it is one thing to act prisoners' counsel, and another and widely different one to take a broad and dispassionate view of the whole case. The

camel's back is broken (the proverb to the contrary notwithstanding), neither by the last feather nor by the first, but by each and every feather conjointly and severally of the whole pack. And a sorry pack, and a disgraceful withal, to be hoisted upon any back, is this pack upon poor Ireland's back. A pack of feathers, perhaps; but a pack of feathers in which every feather is itself a pack.

And meanwhile Fenianism, if we may believe the New York World, is taking root amongst us. This is to be deplored—deeply deplored—and by none more so than by Catholics, and the well wishers of Ireland. Nothing is to be obtained for Ireland by force. Independent of God's curse, which revolution ever entails, Ireland must always be numerically and physically weaker than her proud Anglo-Saxon sister, whilst to depend upon external aid, even though that aid have Irish blood in its veins, is to rely upon a broken reed. But need Ireland then despair? Need she sit down and hug her chains in sullen silence? Assuredly not. If she be but true to herself and to the tradition of her Church, she need never despair. If nothing else will do it, depend upon it, her sufferings alone, and their patience will earn from God their reward in due time even on earth. But independent of all this, reforms are not to be obtained by the sword. Were Ireland to be freed to-morrow by the sword, she would fall lower in her freedom than she is now in her chains; the sword must needs cut also the flesh into which those chains have eaten, alas! so deeply. The deaf-mute just restored to speech, must learn caution in the use of the much coveted gift. It would be the intimate direction of a divine power to save Ireland from anarchy, were she restored to speech to-morrow. But it would be otherwise, if she were restored by constitutional means; here restoration to the rank of nations would be so gradual, that the muscles of her newly found freedom would learn gradually their hidden powers. And what is more, and no mean consideration to a Catholic, she would have God's blessing on her restoration.

And this leads us to the purport of our article—to urge upon the Irish Catholics of Canada—loyal subjects (doubly loyal, because loyal against the grain) of the British Crown—to use every constitutional effort in their power to obtain for Ireland redress of her wrongs. It is thus only that the insidious attacks of Fenianism can be counteracted. Every Irishman, if he has a soul, must feel the degradation of his country's slavery—and if he obtain not redress by constitutional means, he will be of necessity driven to seek them by unlawful means. Thus Fenianism, with its dark deeds, will fill the land, and ripen its poisonous fruits of disaffection and hostility to British rule. Let then the influential men of Canada, Protestants as well as Catholics, ask for Ireland the same blessing as we here in Canada enjoy. Let them ask them respectfully, but firmly—(no consistent man can refuse to do so)—and the Throne, the fountain of all grace, cannot dare refuse. Ireland is too necessary to England's greatness, military, literary, and commercial, to be able to be spared; whilst joined to England, and free, Ireland would rise to be the frontal emerald in the British Crown.

SACERDOS.

ARRIVAL OF THE BISHOP OF MONTREAL.—To the great joy of the Catholic population of this Diocese, their beloved Bishop is once more amongst them, safe and in good health, after an absence of about thirteen months.

His Lordship left Rome on the 14th of last month, and passing through Paris, at Havre took passage on board of the steamer Bellona for New York, where, after a boisterous and somewhat long passage, he arrived on Saturday, the 16th inst. Here, on account of Quarantine regulations, he was obliged to wait two days; but on Monday evening he started in the cars for his Episcopal City, where it was expected that he would have arrived early on Tuesday afternoon. In consequence, at the hour when the cars were due, a large crowd, composed of ecclesiastics, and laity, the latter comprising many of our most influential citizens—amongst whom we noticed His Honor the Mayor, M. Cherrier, the Chief Superintendent of Education, and other gentlemen high in position—had assembled to meet His Lordship in the Bonaventure Station. They were doomed to be disappointed however, for the expected traveller came not, it being, we believe, his wish to avoid anything like a demonstration or display, to which, from motives of Christian humility, he is very averse. On Wednesday, the 20th inst., however, about 10 a.m., our hearts were gladdened by a merry peal of bells from the Parish Church, announcing that our Bishop had at last arrived. He was met at the Station by a number of the clergy and citizens who escorted him to his palace.

The first act of His Lordship was to offer the Holy Sacrifice in action of thanks, after which he addressed a few words to the congregation.—In the evening the Bishop assisted at the Parish Church, giving the Benediction of the Blessed Sacrament at the close of the service for the Jubilee.

SABBATARIANISM AND IMPURITY.—Some very curious statistics of Scotch illegitimacy are published in the English papers, to establish the fact that those districts of Scotland which are most notorious for their rigid Sabbatarianism are invariably the most infamous for the drunkenness of the men, and the unchastity of the women.—It is not urged, of course, from these facts, that this drunkenness, this impurity, are the consequences of rigid Sabbath observances; but it is thence argued, and with considerable force, that there is no necessary connection betwixt these observances, and Christian morality.

Aberdeen is one of the most savagely or sourly Sabbatarian districts in Scotland; its good people are terrified into fits by the very idea of a railroad car being allowed to run on a Sunday; and the proposition to take a quiet Sunday afternoon walk in the country would probably bring on an attack of apoplexy if made to an Aberdeen puritan. With all this rigidity, however, about the Sabbath and its observances, with all this horror of Sabbath travelling and Sabbath recreation, the men and women of Aberdeen display certain characteristics which show that on the matter of chastity their morality is as lax, as on the other question it is rigid. The Returns of the Registrar General for Scotland show for instance that about one child in every six born in Aberdeen, is the child of sin and shame. In other words, 15.4 of the children born in that Sabbath-observing part of Scotland, are bastards.

It is much the same in the other most prominent Sabbatarian districts. In Wigtownshire, for instance, where no Sunday trains are allowed, there of the births, 17.5 are illegitimate; and worse again is it in Sabbath-keeping and puritanical Kircudbrightshire, where nearly one-fifth, or 19.9, of the births are put down by the Registrar-General as illegitimate!

There is nothing perhaps equal to this to be found in Europe, amongst the professed irreligious communities. Even in Paris where the precepts of the Jewish and of the Christian law are, by the great mass of the middle classes, set at defiance; where the anti-Catholic principles of the Revolution are dominant, and where, to all intents and purposes, the majority are Protestants, that is to say, Protesters against the Church—things are not so bad as they are in pious, God-fearing, and Sabbath-keeping Scotland. In the latter the illegitimate births are, as it will be seen from the above, in some instances, nearly as twenty per cent of the whole, or as one in five; in Paris, bad and immoral as revolutionised Paris is, the illegitimate births are about one in eight.

Drunkenness too increases with the spread of Sabbatarianism. The most filthy and drunken districts of Scotland are precisely those where the gloomy Scotch Sabbath is most rigidly observed, and where all innocent amusements are frowned down by the spiritual children of Calvin.—Thus, since the passing of the Forbes-Mackenzie Act, by which it was proposed to make the Scotch sober by Act of Parliament, it appears that the expenditure on whiskey in Scotland has increased by the sum of about a million and a half, or upwards of seven millions of dollars. In 1853 that expenditure was £3,500,000, to-day it is set down at £5,900,000.

The explanation of the above cited phenomena is by no means difficult, their cause is not very recondit. When the conscience or moral sense of man or woman can be so degraded, so brutalised, so vitiated as to see sin in innocent recreation, in a quiet walk, or a child's joyous frolics on a Sunday afternoon, it will soon be so far degraded, brutalised and vitiated as to be unable to detect sin in anything, even there where the latter does really exist in all its deformity, as in drunkenness, and the most abominable uncleanness.—According to the generally received code of Protestant ethics, there is no distinction of mortal and venial sins. All sins are alike mortal; and therefore betwixt the sin of unchastity and the peculiar Scotch sin of Sabbath-breaking, i.e., a walk, or a tune on the piano of a Sunday afternoon—there is no moral difference.

RESIGNATION OF MR. GEORGE BROWN.—The telegram from Ottawa announced this important change in the Ministry just as we were going to press with our last week's issue. Many are the conjectures to which this event has given rise, but the simple truth of the matter is that as yet nothing certain is known as to the cause of this rupture. By some it is hinted that there was a difference of opinion betwixt Mr. George Brown and his colleagues on financial questions, and the policy to be pursued as towards the U. States in the matter of the Reciprocity Treaty; by others it is insinuated that merely personal motives have led to Mr. Brown's retirement from the Cabinet; and so until the meeting of the Provincial Parliament when official explanations will of course be given, we must be content to remain in ignorance.

It would be premature to speculate on the probable consequences of this change upon the policy of the Ministry. Mr. Brown so it is said, will continue to give his support to his former colleagues upon the Confederation question.—What will be his attitude towards them upon other matters is quite uncertain.

We are requested to state that the Rev. Gentlemen of St. Patrick's will not receive the New Year's visit of their friends on account of the Mission.

The Mission will be continued throughout New Year's Day. In the morning there will be the usual Low Masses; at 9.30 High Mass and Sermon by one of the Rev. Father Redemptorist; and in the afternoon, at 7 p.m., the usual exercises of Rosary, Sermon, and Solemn Benediction of the Blessed Sacrament. The Mission will be closed on Tuesday morning, with a Solemn Requiem Mass for the souls of the faithful departed.

There were confirmed in St. Patrick's Church, by His Lordship the Bishop of Toronto, 632 adults, as the first fruit of the Mission of the Redemptorist Fathers.

IMMORTAL SOULS PERISHING FOR LACK OF BREECHES.—All our swaddling societies seem this year to be in a bad way. Money comes in but slowly, and those unconscionable Papists keep the price of the soul market as high as ever. They are not reasonable; they do not take the hard times into consideration at all; and actually charge as much for getting converted, or "coming to Jesus" as the Protestant formula runs, as they did when prices were low, and old clothes abundant. This is most exorbitant on their part, and no wonder that the poor man who styles himself Principal of the Pointe aux Trembles schools feels quite down-hearted upon the subject, and cries out in bitterness of spirit, "we don't know to what we engage ourselves, when we engage to support a mission."

The cause of this grief is simply this. The boys at the above-named school are—we blush as we write it, but the truth must out—the boys are sans culottes, and the Society though it has lots of Gospel to offer them, is out of clothes.—Now Pointe aux Trembles Gospel is a very good thing in its way no doubt, but it won't fill the belly nor will it cover the back—and as we all know it was for the sake of these, of back and belly, that F. C. parents of the looser or more dissolute sort allowed their children to attend the Souper schools.

But with the falling off in the victuals, and the wearing out of the small clothes, there is a sad diminution in the number of Romish pupils.—Day by day they fall away, like leaves on the approach of autumn frosts; and for lack of a sufficiency of breeches, and because of an inadequate supply of under clothing these immortal souls are in a fair way of again falling into the hands of the "Beast." In this extremity the Principal invokes the aid of the public.

"Two of our Roman Catholic scholars," he tells us, "have gone away because they had not enough clothes." And again he cites another fact of the same import. "Two Canadian boys of 12 and 13 were brought to us last winter by their mother;" but the parents have skeddaddled, are off to the States—and the boys are naked. Alas! for the wages of apostasy. These wretched parents for a miserable mess of pottage, for a trifle of warm clothing sell their unfortunate little ones to the seducer of souls; and find out when, too late, that the latter will not keep faith, and that the very clothes and victuals for which they bargained as the wages of their turpitude are withheld from them. Truly the way of transgressors is hard.

How IT WORKS.—The efficacy of our present system of secondary punishment in the moral reformation of criminals was admirably illustrated by a scene that occurred in Toronto a few days ago, in the criminal courts of that city, before Mr. Justice Hogarty.

John Malone was brought up to receive sentence for theft, and other felonies, and was thus addressed by the Judge:—

"Fifteen years ago, standing in that very dock, you were sentenced to be hanged; but Government mercifully commuted your sentence to seven years in the Penitentiary."

The same Judge took occasion also to complain of the great increase of criminality, especially amongst the young, and well-to-do members of the Toronto community; he said:—

"It has been subject of remark to me, the number of decent-looking, well-dressed young men in this City who seem to be leading lives of infamy; and I am sorry to say that the ranks of these persons appear to be increasing. They are not belonging to the lower orders, but are of the higher classes of society."

Under such circumstances we are not surprised to learn from lately published Official Statistics, that for 1864 the total gaol expenses of Upper Canada were \$81,134 against \$53,820 for the Lower or Romish section of the Province.

THE LONDON QUARTERLY REVIEW. October, 1865. Leonard Scott & Co. New York. Dawson Bros. Montreal.—The current number is remarkably destitute of all articles on domestic politics, and has not a word to say on Fenianism in Ireland, or any of the other exciting questions of the day. It has however many interesting articles on other topics of which we subjoin the list:—  
 1. Cathedrals of England. 2. The Mariner's Compass. 3. The Resources, Condition, and Prospects of Italy. 4. The Poetry of Præd and Lord Houghton. 5. Blind People. 6. Field Sports of the Ancient Greeks and Romans. 7. The Gallican Church. 8. The Russians in Central Asia.