

The True Witness.

AND
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MONTREAL, FRIDAY, APRIL 30, 1869.

ECCLIASTICAL CALENDAR.

APRIL—1869.

Friday, 30—St. Catherine of Siena, V.

MAY—1869.

Saturday, 1—St. Philip and James, Ap.
Sunday, 2—Fifth after Easter.
Monday, 3—Rogation. Finding of the Cross.
Tuesday, 4—Rogation. St. Monica, W.
Wednesday, 5—Rogation. Vigil of St. Pie, V.
Thursday, 6—Ascension.

NEWS OF THE WEEK.

Whether Mr. Gladstone's Bill for disestablishing and disendowing the Irish Protestant Church will in any degree allay Fenian disaffection is doubtful. That it has provoked the disaffection of the Protestant and Orange party is certain; and the latter make no secret of their intention, should the Gladstone policy be consummated, of going in strong for a Repeal of the Union. The language indeed, both of the Protestant laity and of their ministers, is so violent as to be scarce distinguishable from treason. The fury of their "pulpit denunciations" of the Prime Minister and of his supporters, surpasses that of the "altar denunciations" which it was the custom of the Protestant press to lay to the charge of the Catholic clergy: and the essential, what we may call congenial disloyalty of Orangism is now so clearly put on record by its own organs of the press, that never again can it be called in question. What has provoked this? Is it proposed then to enact Penal Laws against Protestants—to subject them to political disabilities because of their religion, or to treat them to a taste even of the discipline beneath which for so many generations have groaned the Catholics of Ireland? Not a bit of it. All that the measure now under discussion contemplates is the repeal of some of those unjust laws which put it in the power of the Protestant minority to insult, and trample upon the Catholic majority. Menaced with the loss of their Ascendancy, threatened with being put upon a footing of political and social equality with their Catholic fellow-subjects, the Protestants of Ireland at once break out into sedition, and advocate the disruption of the British Empire! Are not these pretty fellows to taunt Catholics with disloyalty. If Mr. Gladstone's Bill should effect nothing more than this—the showing up of the Orange and Protestant Ascendancy party in its true colors, and the exposing of the utter falsity of its loyal professions—it would still have accomplished a great result and rendered precious service.

Negotiations between France and Belgium on the Rail Road question are reported "suspend ed;" and the conclusion thence drawn is, that the Emperor is bent on war, as the only means left to him, for allaying the formidable disaffection against his government that is fast spreading all over France.

Though the truth is not easily obtainable in the affairs of Italy, enough has leaked out to show that the position of Victor Emmanuel is very precarious, and that the extreme republican party, represented by Mazzini, are intent upon precipitating a crisis. Weighed down by a load of taxation unknown to them when beneath the rule of their ancient princes, the people of Italy are ripe for a revolt: the notorious personal vices of the King have rendered him contemptible as well as hateful in the eyes of his subjects; and everything denotes that the country is on the eve of another revolution. The political fever rages strong, and will not be subdued without a copious letting of blood.

The Spanish revolutionists having overthrown and destroyed the monarchy, are still intent upon setting up a monarch—or so-called King. Their folly is almost inconceivable in this respect, for how can they expect that having broken down the column or shaft, they can still keep up or sustain the capital? Men may make Dictators, or Emperors, or Presidents; but it is impossible for them to improvise a legitimate King, in the modern European acceptance of the word. A King is, in that sense, essentially an hereditary dignitary; but all that a revolution can make is an elective chief executive, a very different sort of thing indeed from a legitimate King. Every form of government, except monarchy is possible to Spain; but the revolutionists seem to have set

their hearts upon that one impossible thing. The poor wretch who may be so rash as to accept the bogus Spanish crown will have a sad time of it whilst it lasts, which, however, will not be long.

The Alabama question is where it was last week. Mr. Motley the new U. States representative to London goes out it is said, with very stringent instructions, and so we suppose that in a few weeks more the matter will be decided one way or another.

The ice in front of Montreal broke up on Thursday night. During the previous day the water had inundated the greater part of Griffintown, but soon subsided after the ice had given way. A great part of the snow has also melted, and we may soon look for a return of Spring.

If we may believe the United States papers filibustering expeditions against the Spaniards, and in aid of the Cuban insurgents, are being fitted out on a great scale in New York.

His Eminence, the Cardinal Archbishop of Dublin, was one of the guests at the select dinner party given at the Vice Regal Lodge, on the evening of the 7th inst., in honor of His Royal Highness Prince Arthur. Certainly the world moves. The reception given to the Prince by the citizens of Dublin seems to have been respectful if not warm. We hear of another murder in Ireland—that of a magistrate. This probably will turn out to be a crime in some way connected with land.

Prim and Serrano, are said to be at loggerheads, and the Spanish revolutionists will soon be cutting one another's throats. A report is in circulation that the British government is about to recognise the Cuban insurgents as belligerents. This seems doubtful, for as yet there is no analogy whatsoever betwixt their position, and that of the Southern Confederates when Great Britain recognised the latter as belligerents. Spain has not yet proclaimed Cuba in a state of blockade, or claimed for herself in consequence belligerent rights on the high seas. When she shall have done this, Great Britain will be compelled to adopt immediately one of two courses. Either to recognise the proclaimed blockade, to admit the claims of Spain to be a belligerent, and therefore also the belligerent status of the Cubans; or else to ignore the blockade, to refuse belligerent rights to both Spain and Cuba, and therefore to incur the risk of open hostilities with the former. Had Great Britain for instance hesitated for one moment, after the proclamation of blockade by the Northern States, of the Southern ports, to recognise the Confederates as belligerents, she could not have accepted the fact of the blockade, or conceded belligerent rights on the high seas to the Northerners; for the recognition of the one party as belligerent involved the necessity of recognising the other party as also belligerent, and only a belligerent can exercise the right of blockade.

Latest reports from Italy describe the Mazzinian conspiracy against Victor Emmanuel as having assumed very serious dimensions.

There is nothing new with respect to the Alabama claims. It is said that any future negotiations on the subject will have to be opened by the U. States' government. The proposition that in satisfaction of the claims against her, Great Britain should cede Canada to the United States is scouted as absurd.

The port is now clear of ice, and a few steamboats, and small vessels, have already made their appearance.

THE USUAL WAY.—The Montreal Witness of the 17th April publishes a letter from Spain of the 10th March describing a remarkable Protestant demonstration in the City of Seville.—This celebration is worth noticing, as it is almost a literal transcript of one of the Feasts of Reason celebrated in France during the Revolution.

The chief feature of the late Seville, as of the more ancient Paris, demonstrations—was a procession in which females—for reasons on which we need not insist—were made to take a prominent part. "The prettiest girls, and those dressed the nicest were the bearers of pure white flags." Of course "not a priest was to be seen in the street," for from the foul orgies of these Spanish Protestants, perhaps infidels would be a better word, all Christians—all modest people kept aloof. Most significant of all however were the mottoes: "Freedom in Religion—Jesus Christ has made us free" and "Jesus was the first Republican." The letter concludes "It was a noble sight."

Nothing novel about it however. That "Jesus was the first Republican" is merely a poor translation of the well known saying of another distinguished Protestant—Camille Desmoulins—to the effect that "Jesus was the first sans culotte;" and the whole affair was but a sorry caricature of the inauguration of the worship of a Goddess of Reason fully symbolised by one of the "prettiest girls" of Paris on the High Altar of Notre Dame. No doubt in the eyes of evangelical editors of 93 that too "was a noble sight;" a sight to make the devils rejoice, and the angels weep. What of that though! It was a mighty protest against Popery!

The applause which that same evangelical party lavishes upon every filthy, immodest, and

blasphemous demonstration against Catholicity is, to all who will consider, a proof of its diabolical origin. To the Christian such displays as that recorded in the columns of the Witness, with their blasphemous outrages upon the name of the Holy One, are disgusting beyond the power of expression; but to the Witness and its party "it is a noble sight," to see Jesus proclaimed as the first Republican!

One characteristic of Catholic colonisation has always been its tender care of the aboriginal races with whom it came in contact: and whilst by the Protestant colonist, the natives of the strange countries wherein he set his foot have invariably been hunted down as wild beasts, reduced to slavery, and in a short time exterminated, or "improved off the face of the earth," the Catholic Church invariably took these races under her protection, and insisted upon the recognition of their rights as beings destined to an immortal life, and for whom Jesus Christ had shed His blood. She sent her missionaries amongst them, to instruct and baptize them: she gathered them into communities, and taught them to practise the arts of peace: and jealous of their temporal and spiritual well being, she watched over them with the loving eye of a parent, to preserve them from the peculiar vices of the white man to which they were unfortunately only too prone. So it happened that whilst in the adjoining country settled by the cruel and unprincipled Pilgrim Fathers, the aboriginal races were persecuted, degraded, and exterminated—in Canada the same races were carefully cherished, Christianised, and preserved to this day, both from the rapacity of their white neighbors, and from the consequences of imported vices. This was the work, not of Frenchmen, but of Catholics; not of the Bourbois kings, but of the Pope, and the Catholic Church.

And so long as the Indians remained under the shelter of the Church, and docile to the gentle teachings of her pastors, it was well with them. They grew in numbers and in wealth: they were as a rule remarkable for their good behavior, their morality, and their piety. In an evil hour for them alas! the emissaries of the devil, the proselytizers, the preachers of error found their way amongst them, and obtained access to their simple ears. A marked change for the worse has been the consequence. They have been to a certain extent reasoned out of their faith, the "Romish superstition" into which they had been baptized—in which they have lived contentedly, and innocently, and died peacefully in the full expectation of a glorious resurrection to a life in which there shall be no distinction of races or of condition, but in which all men shall be one in our Lord Jesus Christ. With their old faith, they have, and exactly in the same ratio, discarded their old morality, their temperance and other valuable qualities. Drunkenness, especially, as we see by some late reports from Caughnawaga where they are absolutely their own masters, and where it is to be feared that the de-Catholicising process has been extensively carried out, is becoming rife amongst them: and the moral influence of the priest having been thrown off, they are lapsing it is to be feared into the sad condition from which the Catholic priest reclaimed their fathers. This is the direct, indeed inevitable result of the insidious teachings of the emissaries above alluded to: for when the Indian ceases to be a Catholic, he again, in his inner nature, relapses into the savage, even though he may wear in part European costume, and adopt some of the vices of the white man—to which however he adds all the worst vices of his own race.

As Catholicity, as the priest alone saved the Red race, or what remains of it on this Continent from destruction, so it is the priest and none other than the priest, that can save it from the moral degradation, and consequent extinction, with which it is now seriously menaced by its contact with Protestantism. As the influence of the priest over the Indian wanes, so will the effects of that interference—effects visible in his preservation, whilst in Protestant communities his brethren have melted away and disappeared from off the earth like last winter's snow—disappear likewise: the Christian Indian will be reconverted to heathenism by the swaddler: and the heathen Indian will soon fall a victim to his vices, to the intemperance, and impurity which will inevitably follow his loss of the Catholic Faith that saved his father.

REVIVALISM.—A correspondent at Mount Brydges, quoted by the Montreal Gazette of the 27th inst., tells a sad story of the fruits of one of those religious orgies known as Revivals. A young man named David Stamm had attended one of a series of revival meetings held at Caradoc. There he fell a victim to the excitement, or in the cant of the conventicle, "got religion." In a short time insanity declared itself. "He fancied himself," so says the writer "possessed of a large share of faith, that he could perform miracles, raise the dead, &c. He became more and more violent;" and his conduct was so outrageous that at last it was found necessary to have him removed to London jail for safety.

THE FREEMASONS.—Published by Patrick Donahoe, Boston.—This is the title of a little work, translated from the French of Mgr. Segur, to tell us, What Are The Freemasons—What Are They Aiming At? The writer answers these questions as they have been answered by the Church, and by many modern non-Catholic historians. The Freemasons are a Secret Society, which under the guise of a convivial and benevolent association entraps unwary men; but whose real object is the overthrow of the Church and of the State—of the entire existing religious, political, and social order of Europe. That this is the fact is admitted by the well known Louis Blanc, the great French Revolutionist: "and in his Life of Lord George Bentinck, we find the Hon. Mr. D'Israeli asserting the same thing. Of course the reader will understand that the words "Semitic Revelation" in the following extract apply to Christianity as well as to Judaism: for as Mr. D'Israeli is never weary of telling us, that Judaism is but an inchoate Christianity, and Christianity is merely the consummation of Judaism. The "Semitic Revelation" therefore includes Calvary as well as Sinai.

This premised the reader will be able to understand the significance of the following extract which we make from D'Israeli's Life of Lord George Bentinck, c. 27, when speaking of the events of 1848:—

"The origin of the secret societies that prevail in Europe is very remote. It is probable that they were originally confederations of conquered races organized in a great measure by the abrogated hierarchies. In Italy they have never ceased, although they have at times been obliged to take various forms: sometimes it was a literary academy, sometimes it was a charitable brotherhood; Freemasonry was always a convenient guise. "Inquisition in its great day boasted that it had exterminated them in Spain but their activity in that country after the first French revolution rather indicates a suspension of vitality than an extinction of life. The Reformation gave them a great impulse in Germany, and towards the middle of the eighteenth century, they had not only spread in every portion of the north of that region but had crossed the Rhine.

"The two characteristics of these confederations which now cover Europe like a network, are war against property, and hatred of the Semitic revelation. These are the legacies of their founders; a proprietary despoiled, and the servants of altars that have been overthrown. Alone, the secret societies can disturb, but they cannot control Europe. Acting in unison with a great popular movement they may destroy society, as they did at the end of the last century. The French disturbance of '48 was not a great popular movement it was a discontent which required nothing more for its solution than a change of Ministry: but the sovereign and his subjects were in sudden confusion; the secret associations are always vigilant and always prepared; they took society by surprise, but having nothing really to rely upon except their own resources, the movement however disastrous has been an abortion.

"It is the manœuvres of these men, who are striking at property and Christ, which the good people of this country, who are so accumulative and so religious, recognize and applaud as the progress of the liberal cause."—Vide pp. 397, 398.

Without touching for the accuracy of all the details given by Mgr. Segur as to the initiatory rites of Free Masonry, we may be assured that when his views as to the nature and ultimate objects of the Society are confirmed by the authority of such men as M. Louis Blanc, the French Revolutionist, and of the Hon. Mr. D'Israeli, the English Conservative, they are substantially correct.

* See his History of the French Revolution, vol. ii. c. 3.

It is proposed to appoint officers with authority to inspect all meats offered for sale within the City limits, and with power to confiscate all meats that may be unhealthy or unfit for food. Public abattoirs on slaughter houses are to be set up, at which all animals are to be inspected, and their condition certified by the Health Officers, before their flesh is to be exposed for sale on the markets. This proposition is ably advocated by the Montreal Herald.

Strange that we, enlightened Christians of the nineteenth century should only now be talking about doing, and that in a very imperfect manner, that which the Jews have done thoroughly from time immemorial. An inspector of meat is a sworn official of every synagogue, whose duty is to ascertain and certify the condition of every animal whose flesh is to be offered for sale. If he, in accordance with certain laws laid down for his guidance, certify that the slaughtered animal was in a healthy condition at the time of its death, that it was slaughtered in the proper manner so as to secure the proper effusion of blood, and that therefore its flesh is healthy, the several joints or parts of the animal are marked or ticketed as "clean;" if otherwise, they are declared to be unclean, or altogether unfit to be used for food by the children of Israel.

The proposal therefore of the Herald, even if carried out, would not deal efficiently with the evil complained of—to wit, the sale of unhealthy meat—and for this reason: That we have not, as have the Jews, a clear, uniform, and all comprehensive rule as to what constitutes healthy meat, and as to what renders meat unhealthy, or at events dangerous. We have no recognised standard: and without such a standard to guide them, the mere appointment of Health Officers, or Meat Inspectors would be of little use. That meat, stinking and in an advanced state of decomposition is unhealthy, or unfit for food, every one can tell: but long before it exhibits these signs it may contain within it the germs of disease to the consumer. Besides, not always from the

inspection of the flesh alone can an index to its fitness for human food be obtained. We must know what was the condition of the animal from whence it was taken; and this knowledge can only be got by a careful exhaustive post mortem examination of the slaughtered beast. Now that doctors differ is proverbial: and scarce can we hope that meat inspectors shall be free from the infirmity of difference of opinion, so long as the question as to what constitutes healthiness or unhealthiness be left a matter of opinion, or in other words, be not determined by a rigid standard. When we appoint an Inspector of Weights and Measures we make his task possible by furnishing him with a fixed standard by which the question of fact may be determined at once. We do not leave it to his opinion to determine whether a certain thing be more or less than what the law calls a pound, or an imperial bushel. In like manner must we deal with the Meat Inspectors whom it is proposed to appoint. If these are to be of any use, or to serve any purpose save that of increasing our doubts and difficulties, we must first of all, and above all things, agree or determine upon some fixed, unquestionable rule or standard, by the application of which all questions that may be raised as to the healthiness or the unhealthiness of any given piece of animal food may be determined. What we want to know, is not what this medical man, or that medical man thinks about said piece of meat, but what it really is.

This standard the Jews have: and if we carry out the proposed scheme of having as they have, an Inspection of Meat, we perhaps would do well to adopt their standard, unless indeed we can discover a better and surer one for our own use. But to appoint Meat Inspectors without such a standard for their guidance would, we repeat, be as absurd and as useless as it would be to appoint Inspectors of Weights and Measures without having first determined the questions—What is a pound? What is a bushel?

The administration of justice in Ottawa is provoking some unpleasant, and not altogether ill-deserved comments. Last week we had to chronicle the discharge of Buckley, Doyle, and Kinsella, because when brought up for trial it was found that there was not the shadow of any evidence to convict them of complicity in the McGee murder; and Buckley, we are told, has become insane since his long imprisonment.

This week we learn that the entire Jury panel was objected to by Mr. Boyle, publisher of a Toronto paper, the Irish Canadian, and that the objection was sustained. It seems that Mr. Boyle is prosecuted by the Ottawa jailer, a Mr. Powell, for libel, in that he, Mr. Boyle, had said in his paper that the death of a prisoner lately confined in Ottawa jail under the said Powell's charge, had been accelerated, if not caused by ill-usage whilst in prison. Now it turns out the Sheriff who selected the jury to try this case, is a brother, or near relation of Powell the jailer—so it is said at least—and therefore interested in the issue of the trial. It is also pretended that the number of Catholics on the Jury panel was ridiculously out of proportion with that of their actual numbers in the County of Carleton; and we are therefore by no means surprised, or pained at the decision that the Court has come to, or Mr. Boyle's objections to the jury appointed to try him.

As to the merits of the case we know nothing. Whether the charge urged in the Irish Canadian against Powell the jailer be true, in whole or in part, or whether it be altogether false, is no matter at the present moment; but it is of moment that the accused should have fair play, no matter how objectionable may be the political opinions that in his journal he advocates; but it is of moment, that the integrity of the administration of justice amongst us be not questioned, and that trial by jury be not degraded into an instrument of legal oppression. The thing does not look well as it stands; and we have heard strange stories about the manner in which Mr. Boyle was arrested in Toronto and carried like a felon to Ottawa, on a simple charge of libel. These high handed measures are much spoken of, and do much harm.

The Montreal Daily News is of opinion that the acquisition of the Red River Territory is a capital thing for Upper Canada, since it assures to that Province political ascendancy in the Dominion Legislature:—

"Ontario may well rejoice, and award all praise to the delegates. Those who conceived and carried into execution the project of acquiring the Hudson Bay Company's possessions evinced statesmanlike qualities of the very highest order. The grand principles which the Dominion has assumed cannot blind us to the fact that political power must, and will in future years be vested in Ontario, and that every representative from the Red River or Saskatchewan who takes his seat in the Commons will swell the accumulating power of that Province. A few years hence she will be supreme in the Privy Council, and dictate the policy of the Dominion."

Truly this is a pleasant prospect for Lower Canada, and one for which no doubt her people must feel truly thankful.

Mr. Howe has carried his election by a majority of from three, to four hundred.