

## THE TRUE WITNESS AND CATHOLIC CHRONICLE.

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THE TRUE WITNESS  
AND  
CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, JULY 11, 1851.

By the arrival of the *Canada's* mail, we are in possession of intelligence up to the 28th June. On Monday, the 23rd ult., the preamble of the Ecclesiastical Titles Bill was agreed to in Committee. Upon two divisions, on amendments proposed by Mr. Walpole, Ministers were victorious by very small majorities, the numbers being on the first, 140 to 131, and on the other, 141 to 117; for the preamble itself the numbers were 209 to 39; majority, 161. The Report was to be brought up on the 27th ult.

The Oath of Abjuration (Jews) Bill, in spite of the opposition of Sir R. Inglis, Mr. Plumptre, Col. Sibthorpe, and Mr. Walpole, has passed through Committee.

## ECCLESIASTICAL CORPORATIONS.

Mr. Badgley's Bill for incorporating the Anglican Bishop of Montreal, with the same privileges as those heretofore enjoyed by the Protestant Bishop of Quebec, has called forth some very tall writing, upon the part of several of our Protestant cotemporaries. Were we to put any faith in the dismal prognostications of these men, we should imagine, that an Act incorporating a religious society, was an Act, violently dispossessing the present proprietors of their wealth, and conferring it upon certain privileged communities; instead of being, what it really is, nothing more than an Act giving permission to a community, or corporation to enjoy, what every individual of which the community is composed, enjoys already—the right of acquiring property by gift or purchase, and of retaining possession of property so acquired. If any property was really conferred by these Acts, we should be as much opposed to them as are our cotemporaries; but we must confess, that we cannot understand the meaning of the objections brought forward against them. These objections seem to be, that they threaten to absorb the landed property of Canada, and are, virtually, a repeal of the law of Mortmain. Now, how land can be said to be absorbed, or lost to the community, when owned by a corporate body, more than when owned by a private individual, we do not understand. The land will still be, where, and what it is now: its owners, whether incorporated or unincorporated, will cultivate it, or otherwise, turn it to account; its produce will not be diminished in quality, or in quantity; will still find its way to market, and become the subject of sale, or exchange, even as at present. If such be the case, we do not see how it can make any difference to the consumers, whether the land which produced the articles of their consumption, belonged to a corporation, or to an individual. Still, our friends should remember, that a corporation will have no means of acquiring land, but what they themselves already possess; and that it does not follow, because A or B or C, are not prevented by law, from buying all the land in Canada, that therefore, they will be able to buy it. If corporate bodies did indeed, absorb the land they owned, rendered it useless to the community, or hoarded up its fruits, and prevented their exposure in the market, we could more easily understand the objection about absorbing the property of the people; besides, as no man will be compelled to give, or sell land to these corporations, the people will always have it in their power, in spite of Acts of incorporation, to determine the quantity of land corporations so constituted, shall possess. But enough of this absurdity; we will examine another objection, and that is: That, in process of time, these corporations will become so rich, as to create a dangerous power within the State. We doubt this: we know many individuals, all of whom have the right to acquire property to an unlimited extent—if they can get it—and yet have never been able to get hold of a single acre. But still, if the danger were as real, as it is imaginary, we can point out a certain remedy, and that is, the indefinite increase of such corporations. It is clear, that two corporate bodies could never each get hold of all the land in Canada. Neither, at the worst, could ever grasp more than one-half. The danger from two corporations, would then be only half what it would be from one; from four, one quarter; and so on, until by the infinite increase of corporate bodies the danger to be apprehended from the excessive power of any one of them, would be infinitesimally small. It will be seen, that we do not advocate the granting of any particular privileges to the members of any particular religion. Jews and Christians, Catholics and Protestants, Baptists and Quakers, Independents and Jumpers, Mormopists, Methodists, and Swedenborgians, should all be treated alike by the State, and should all be allowed, peaceably to hold all they can honestly come by; with so many different and rival corporations, it would be almost impossible for any one of them to become so rich and powerful, as to endanger the safety of the State.

Another objection is, that by these acts of the legislature, to which we allude, the old Statutes of Mortmain are virtually repealed. Well, so be it;

the sooner they are repealed, and all other laws which interfere with the rights of property, the better. We should not weep over the repeal of the Usury, and still less, over that of the Mortmain laws. Before it can be argued that their repeal would be an evil, it must be proved that their existence is an advantage. We can understand, why, in the middle ages, feudal princes were so anxious to diminish the power and influence of the Church, by imposing restrictions upon her right of acquiring property. In the first place, the lands held by the Church, did not furnish so abundantly as lands held by laymen—a supply of vassals in time of war. The ecclesiastical feudatories did not accompany their retainers to the field; again, as corporations never die, the feudal superior lost all chance of recruiting his exhausted exchequer, by means of reliefs upon successions, and other dues arising from the alienation of fiefs; then there were no rich wards to marry. These and many other causes, combined, naturally made the kings of the middle ages, jealous of the accumulation of land in the hands of the Church, and her undying corporations. Lawyers, too, had then, as now, an insuperable aversion to any system calculated to diminish litigation; but however cogent the reasons for the establishment of Statutes of Mortmain then, the necessity has long since passed away, and we hail their repeal as a return to sounder principles of legislation. We contend, therefore, 1st.—That giving to a corporate body the right to hold property, is a very different thing from giving it property to hold. 2nd.—That property held by corporations is not lost to the community, but remains as valuable as ever. That the danger to be apprehended from the power which these corporations will acquire, through the gradual accumulation of property in their hands, is imaginary; the danger in the present state of society, being *for*, and not *from*, the holders of property; and that the danger, such as it is, can best be remedied by the multiplication of corporate bodies, of different religions. But, though the objections to giving to religious societies the right to acquire and keep, are ostensibly those we have already mentioned, the real objections are carefully kept in the back ground. The first of these, is what, from want of a better word, may be called *dog-in-the-mangerism*. Because Mr. Snooks or Mr. Stiggins, has no desire to give or bequeath of his substance, for religious, charitable, or educational purposes, or is, perhaps, prudently averse to entrusting the minister of his conventicle with the administration of funds, for these purposes, he desires to prevent others, Catholics and Anglicans, from doing what they will with their own. An amiable feeling doubtless, but one which has no claim to be respected by the legislature. The other objection is political. Corporate holders of property, are likely to be, in the nature of things, essentially conservative; the enemies of violent organic change, spoliation and despotism, whether it be the despotism of one, or the still more odious despotism of the many. As such, they will always present a strong resistance to the designs of Socialists, Anarchists, and tyrants of every description, and the power which, through the possession of property, they may acquire, will become one of the strongest bulwarks of civil liberty.

## PROTESTANT OBJECTIONS TO CATHOLIC PROCESSIONS.

The *Montreal Witness* having given an account, after its fashion, of the Procession of Corpus Christi, that is, of the Procession, in which a priest walks under a Dais, or Canopy, worth £500, "carrying before his face, A Great Artificial Eye, set in a golden disc," proceeds to exhort the Catholic clergy to discontinue the custom of walking in solemn Procession, and assigns the following, together with some other reasons, for such discontinuance:—

"You must be aware that this procession grievously outrages the feelings of your Protestant fellow citizens. They see in it, not only a most gigantic desecration of the Lord's holy day, and a great disturbance of their quiet worship, but just the same kind of idolatry, as that described by Isaiah, when he speaks of a workman taking one part of a tree, and making a fire to cook his victuals with it, and another part to carve into a god, and then falling down and worshipping it. Your wafer is manufactured by the hands of some nun, and blest by some priest, and then you fall down and worship it. You cannot surely be aware of the universality and depth of the disgust and abhorrence with which this idolatry is looked upon by Protestants generally, and that by the careless as well as the pious among them, for you would not so ostentatiously parade it before their eyes."

Here we find three reasons assigned, for the discontinuance of the Procession. 1st. The grievous outrage inflicted on the feelings of certain Protestants. 2nd. What certain wiseacres pretend to see in it; and 3rd. The disgust and abhorrence with which the adoration of the Host is looked upon by Protestants generally. We will examine these three reasons, separately.

Although for the sake of the Protestants themselves, we lament the outrage upon their feelings, as proving the lamentable state of infidelity, into which they must have lapsed, when the worship of the True God, in the manner of His appointment, can offend them; still to us, as Catholics, this effect of the Procession, is a cause for sincere congratulation; for if the Procession, or any other act of Catholic devotion, were pleasing, and acceptable to Protestants, we should immediately begin to suspect, that it must needs be very offensive to God. The object of the Procession, is to please Him, and consequently it is no valid objection to it, that it does not please men who are aliens and enemies to God and His holy Church. We know from Scripture, that what is acceptable to God, must be offensive to men. St. James expressly tells us, that the friendship of this world, is incompatible with the friendship of God. "Whosoever

therefore will be a friend of this world, becometh an enemy of God." Whilst therefore we have no desire to offend any one, we hail the announcement of the fact, that Catholic religious processions, are grievously outraging to the feelings of Protestants, as an additional proof, that they are acceptable to God, and ought therefore to be continued.

The next reason is, because Protestants see in the Procession of the Blessed Sacrament, a gigantic desecration of the Lord's holy day; the same kind of idolatry as that described by Isaiah, in the 44th chapter of the book of his prophecy, and a whole lot of terrible things besides. What the ignorance of a few blockheads may induce them to see, we care not; for the vision which the learned Editor of the *Montreal Witness* has seen, is, we know, not universal. But it is to us, as Catholics, of no manner of consequence, what men, and least of all, what Protestants see in our religious worship. We regard only what God sees therein. The Jews of old, saw in our Saviour, only an impostor! The world saw in His apostles and disciples, fools and madmen; the Pagans saw in the holy mysteries of Catholicity, only a dangerous superstition, very pernicious to the State; and yet Jews, and Pagans, were fully as keen sighted, and far seeing, as Protestants of the present day. In this charge of idolatry, we see a striking fulfilment of the Redeemer's prophecies to His apostles, when He sent them forth into the world, to convert the world. He warned them what kind of treatment they might expect; and with what kind of judgment the children of the world were likely to judge them. "Is it not enough for the disciple to be as his master? If they have called the master of the house Beelzebub, how much more them of his household? Therefore Fear them not." That is to say,—Even as I your Lord and Master have been accused of "gigantic desecration" of the Sabbath, of blasphemy, and casting out devils, through the Prince of the devils; so also must you expect, to be charged with "gigantic desecration," with idolatry, and other crimes. "Therefore," continues our Lord, "Fear them not." He does not tell them, to be cautious of giving offence; to beware, lest by their profession of faith, they should grievously outrage the feelings of unbelievers; on the contrary, He bids them be of good cheer, to continue their processions, or public declarations of faith; and our Protestant friends may rest assured, that trusting in the promises and exhortations of our Lord and Master, we also will continue our processions—and will not be afraid.

The last reason assigned is, "the disgust and abhorrence with which this idolatry," that is, the adoration of the Host, "is looked upon by Protestants generally." The objector to the Procession, is unfortunate in the reasons he adduces for its discontinuance; in every one of them, we find most excellent reasons why, even if the Church had pronounced no judgment upon the subject matter of dispute, it would be advisable to establish the custom of public processions, if it had not previously existed. It is just because Protestants do view it, the adoration of the Host, with "disgust and abhorrence," that the Church, in her wisdom, enjoins this public profession of faith to all her children. "Whosoever," says our Lord, "shall confess Me before men, I will also confess Him before My Father Who is in Heaven. But whosoever shall deny Me before men, I will also deny him before My Father Who is in Heaven." If a public confession of faith in Christ and His word, procured for us respect, the world's esteem, and honor from men, we might be inclined to doubt how far such public confession should be persevered in. But when it earns for us "disgust and abhorrence" from our Protestant brethren, it is clear that it is the duty of every Catholic, publicly to confess his faith in the teaching of Christ and His Church. We thank the *Montreal Witness* for the information he has given us, respecting the feelings with which Protestants witness our adoration of the Body and Blood of Christ; because we are confident, that it will have the effect of making all Catholics more assiduous than ever in their attendance upon those solemn occasions, when the Church publicly, and in the face of all men, confesses her faith in her Divine Spouse: for they will remember that it is written, "Whosoever shall be ashamed of Me, and of My words, in this adulterous, and sinful generation; the Son of man also shall be ashamed of him, when He shall come in the glory of His Father, with the holy angels."

It will be seen, that we do not attempt to repel the Protestant charge of idolatry. That has been so often done elsewhere, that we consider it a work of supererogation to attempt it here. Besides, it would necessarily involve the question of the "Real presence;" a question, not to be discussed in the columns of a newspaper. We know of, and assign but one reason for such belief: viz., because we know upon the testimony of the Church, the body of teachers whom Christ appointed to bear witness of Him, that the Lord Himself taught that doctrine; and the disbelief of a few Protestants, is not sufficient to convince us, that Christ was a liar. Catholics need never feel uneasy at any foolish charges brought against their religion by ignorant men; they have also, always this consolation:—That were it possible for them to be in error, through humbly listening to the teaching of the Church, they would still have an unanswerable plea in mitigation of sentence, upon the last great day. "Lord," they will always be able to say, "if we have been deceived, it is because Thou Thyself hast deceived us. If we have erred, it is because we have walked in the path which Thou Thyself didst mark out for us. If we have sinned, it is because we have hearkened unto Thy voice, to be obedient thereunto. Thou canst not therefore punish us, without proving Thyself as unjust as a Judge, as Thou hast been incompetent as a Legislator." What answer can be given by those who have erred, through trusting to their private judgment, we know not.

## SECTARIAN EDUCATION.

"Can no member of Parliament be found to bring in a bill for the repeal of the 19th Clause of the School Act? Tell us not, that no great practical evil has yet resulted from it; it is a great evil that the germ of ruin exists in the system—it is a great evil that Protestants should be compelled to pay money for teaching Roman Catholicism."—*Toronto Globe*.

The clause which the writer desires to see repealed, is the clause in virtue of which, Catholics, who are in the minority in Upper Canada, are entitled to the same privileges, as are enjoyed by Protestants, who form the minority in Lower Canada. These privileges being the right of separating from the majority, and of establishing *Dissentient Schools*, supported by a share of the money arising out of the public grants, and local taxation.

It is singular, that, as the Editor of the *Globe* can see so clearly, the injustice of compelling Protestants to support schools, in which Catholic principles are instilled, he cannot see that it is equally unjust to compel Catholics, to pay money for the support of schools, in which the moral and religious principles of their children run the risk of being destroyed by Protestant or irreligious teaching. The 19th clause is the clause which alone makes the School Act endurable; its repeal will render it an act of tyranny towards the Catholic minority, unless accompanied by a cessation of all interference upon the part of the State with education, and the recognition of the principle, that every man may educate his children as he thinks fit, without being compelled to pay one farthing for the education of the children of any one else. It is time that Catholics should plainly declare their determination, never to pay for the support of Protestant schools, or schools in which the principles of Catholicity are not taught.

## EDUCATION IN SCOTLAND.

The debate, upon the second reading of Lord Melgund's School Bill, for Scotland, produced some extraordinary revelations, as to the amount of ignorance and crime that prevails in that Elysium of Protestantism. The Lord Advocate, in supporting the second reading of the Bill, observed that—

"With respect to the deficiencies of education in Scotland, he believed, that if the curtain could be lifted the spectacle would be appalling. The fact stated by Lord Melgund, that out of 600,000 children, no provision was made for the education of 300,000, showed that in 25 years, half the generation would be uneducated."

We recommend this fact to the attention of those, who are in the habit of taunting our French Canadian brethren with their ignorance; a comparison of the criminal statistics of Scotland and Lower Canada, would also afford some profitable subjects of meditation, to the enthusiastic admirers of the beneficial moral effects of the glorious Reformation.—See Report of General Assembly.

The *Montreal Witness* contains a copy of an "Act for the Diminution of Sunday labor in the Post Office Department." We would ask of those sanctioning gentry, who are so anxious to prevent others from receiving letters on Sunday, why they cannot be content with not receiving letters themselves? If a man has conscientious scruples about receiving a letter or newspaper on Sunday, he has a very simple remedy within his reach. Let him only refrain from going to the Post Office, and we are certain that no one will have any objection; but let him not, because of his scruples, endeavor to compel others, who are not the victims of any such Puritanical folly, from receiving their letters: he ought to be content with being righteous himself, and not force his righteousness on others. If some men had their own way, Canada would soon be cursed with all the gloom, drunkenness and debauchery, of a Scotch Sabbath.

## ECCLESIASTICAL INTELLIGENCE.

## CONFIRMATIONS.

On Tuesday, His Lordship the Bishop of Martyropolis, Coadjutor of the Diocese of Montreal, conferred the Sacrament of Confirmation upon 253 boys, in the Parish Church. On Wednesday, in the Church of St. Patrick, 329 children received Confirmation from the hands of His Lordship; and again, on Thursday, 402 girls were confirmed by the same Prelate, in the Church of Notre Dame.

## CONFIRMATIONS IN LONDON, C. W.

On Saturday, the 28th of June, the Rt. Rev. Dr. De Charbonnell, Bishop of Toronto, accompanied by the Very Rev. E. Gordon, Dean of Hamilton, arrived in London, at 11 o'clock, a. m. His Lordship immediately on his arrival, proceeded to the residence of the Very Rev. Dean Kirwin. On Sunday morning, first Mass was celebrated by the Rev. Mr. Ryan, the Very Rev. Dean Kirwin officiated, at 7 o'clock. His Lordship attended, and administered the Holy Sacrament of Communion to 200 persons; after Mass was concluded, His Lordship, assisted by the Very Rev. E. Gordon, Kirwin and Ryan, proceeded to administer the Holy Sacrament of Confirmation, to 130 persons, some of whom were recent converts to the Catholic faith. His Lordship preached to those that were to be confirmed, in his usual felicitous and paternal style; he explained to them the salutary effects of Confirmation, which gives strength and energy to the Christian soldier, to fight the battles of the Lord, under the standard of the Cross. At 8, the Very Rev. Dean Gordon, celebrated Mass, at which the military and civilians assisted. His Lordship preached to them a short, pathetic, and elegant discourse; the hour of half-past ten having arrived, His Lordship, notwithstanding the fatigue to which he was exposed by his previous exertions, celebrated a Pontifical High Mass, at which the Clergy assisted.