

The True Witness

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MONTREAL, FRIDAY, AUGUST 1, 1862.

TO OUR SUBSCRIBERS.—This paper will be, for the future, addressed to our subscribers by Spencer's Addressing Machine, and by referring to the stamp they will at once see to what date they have paid up.

In consequence of a large number of our Quebec subscribers receiving their papers through the Post-Office, we have determined to forward those addressed to Mr. M. O'Leary through the same channel, as the expenses attending the present mode are too great; we therefore hope that all subscribers in arrears will at once settle them with Mr. O'Leary.

NEWS OF THE WEEK.

MEX are not to be had; this is the uniform complaint of the Northern press. Recruits will not come forward, and the call for 300,000 soldiers, to replenish the depleted ranks of the Army of the Potomac, meets with no sympathetic response from the people of the Northern States. Even the enormous bounties which are held out as inducements to men to enlist have little or no effect; and the gallant Thos. Francis Meagher himself, than whom no man is more generally popular amongst his fellow-countrymen in the U. States, met with but a cool reception when, on a recent occasion, he addressed an Irish meeting at New York with the view of inducing them to take service in the Union ranks.

Nor is this to be wondered at, for a general distrust of their leaders, both in the Cabinet and in the Camp, pervades the minds of the Northerners. They have made great, indeed we may say heroic sacrifices to preserve the Union, and to conquer the South; they have given their money and their blood freely; and whatever we may think of their cause, we must confess that in its support they have displayed an energy and a courage unsurpassed by any people of ancient or modern times. And yet what has been the result of all this heroism, of all these sacrifices? Defeat, and, though not disgrace, certainly disaster. The people feel that their blood and treasure have been squandered, and that the abundant means which with a lavish hand they had placed at the disposal of their leaders, have been thrown away. There is no longer confidence either in Lincoln or McClellan, and the nation knows not in whom to put its trust. Thus when called upon to enlist, the people shake their heads and remain at home.

Under these circumstances, it is likely that the Washington Government will be compelled to have recourse to conscription; and already the apprehension of the adoption of such a measure has driven hundreds into Canada; whilst British born subjects in the United States are hastening to proclaim the fact, and to seek the protection of the British Consuls against the formidable grasp of the recruiting Sergeants. All this would seem to indicate that the war spirit which burst out after the battle of Bull's Run has pretty nearly evaporated, and that soldiering for the Union, or rather the conquest of the Confederate States, has lost all its attractions for the people of the North.

The relative position of the belligerents in the States remains the same. No great movements have been attempted by either party.

The latest European dates are by the *Australasian* from Liverpool the 19th ultimo. There had been warm debates in the House of Commons upon the question of Mediation and the recognition of the independence of the Confederate States, Lord Palmerston spoke strong against the motion of Mr. Lindsay, urging that the time had not arrived, and ultimately the latter withdrew his motion. European news is of little general interest.

"Set a beggar on horseback and he will ride to the devil!"—quoth the old adage. Who shall tell whether it is bound, or how far shall ride, a government official of a small British Colony, when once mounted upon the "high Protestant horse?" We have seen strange equestrian feats performed upon this noble animal by our old acquaintance George Brown; but George Brown is not an official; and even his capers have been far outdone by the fantastic tricks of a fellow called Pope, who, clothed in little brief authority as Colonial Secretary of Prince Edward's Island, has of late signalled himself by the vigor, if not the

success, of his attacks upon Popery, and, by a tilting match with the Reverend Mr. Angus Macdonald, the Rector of St. Dunstons College. It is indeed a strange, not to say an unseemly spectacle to which this government "Jack" treats us. Like the eels to their flaying alive we Papists are used to being blackguarded by all manner of men; and neither in the manner, nor in the matter of this fellow Pope, is there anything to distinguish him from the ordinary run of low No-Popery ranters, who from tub or platform launch withering invectives against the unmentionable lady of Babylon, hurl defiance at the Pope, and make the welkin ring with their denunciations of the "Man of Sin." In ordinary circumstances Mr Pope would have been but a very second rate orator of the Leahy stamp; being however a government official, a "Jack-in-Office" as the saying is, and a Magistrate, and a Colonial Secretary to boot, a certain amount of interest attaches to his utterances. That a person holding, as Mr. Pope boasts that he holds, "Her Majesty's Commission"—entrusted with the execution of the law, and the administration of justice betwixt all classes of Her Majesty's subjects—and bound therefore, during his tenure of office, to the observance of dignified neutrality upon all matters not connected with the discharge of his official functions—should descend into the arena of religious controversy at all, and should therein comport himself like the vilest of the hireling gladiatorial crew, who earn their infamous stipends by pandering to the morbid tastes of the most prejudiced and the most illiterate classes of society—is a spectacle as novel, thank God, in a British Colony, as it is humiliating and disgraceful to his immediate superiors who tolerate such conduct on the part of one of their subordinates, and the salaried servant of the public. Our Protestant army swears horribly it is true in Canada, and non-official persons in and out of Parliament, indulge often it must be confessed in very strong language against Popery. But official men practice more reticence; and even George Brown, had he succeeded in attaining the long desired haven, would have found it necessary to moderate the rancor of his tongue, and for the nonce, to have assumed the virtue of decency towards his Catholic fellow-subjects.—That it is otherwise in Prince Edward's Island, argues little for the future peace of the community, or for the discretion and good taste of the Lieutenant Governor—Mr. Dundas.

As far as we can gather from the Provincial papers which have reached us, the following are the causes which have provoked this display of official insolence. Mr. Pope had it seems published over a *nom de plume* a series of violent and insulting trades against Popery, in the local press. The Rev. Angus Macdonald having penetrated the flimsy disguise beneath which the writer sought to screen himself, insisted upon the flagrant impropriety of such writings on the part of a Government officer, and directed the attention of the Lieut. Governor to the gross impropriety of which one of his subordinates had been guilty. This elicited a rejoinder from the Colonial Secretary, who over his own name, assumed the responsibility of the offensive letters which had previously appeared over a pseudonym; and in still more obscene, and personally offensive terms proceeded to rake up all the filth with which a long and careful study of the works of writers like Maria Monk, Beha Achilli, and others of that stamp had furnished him. As may well be supposed such conduct on the part of their Colonial Secretary has not a little shocked the Catholics of Prince Edwards Island, the subjects of the Sovereign whose commission Mr. Pope boasts that he holds; and we believe that justice to them demands that the facts of the case should be made as public as possible.

Not that we would attempt even to enter into any controversy with this Mr. Pope, or to offer any serious reply to the abuse of Catholics, and their religion, with which his communications teem. For the sake of argument, Catholics may well afford to concede to their enemies that, amongst the many occupants of the Papal See, some have been wicked men. This is a question of history, a mere matter of fact, which by no means affects the dogmas or supernatural teachings of the Church, for never has impeccability been predicated either of Pope or Priest. Even could the truth of all the libels of Protestant writers upon the Sovereign Pontiff, be substantiated, the Catholic might ask—"what then?" and in accordance with the laws of the strictest logic he might demur to the conclusion, that, in her corporate capacity, the Church, speaking by the mouth of the Pope as the successor of St. Peter, has fallen into error on questions of faith and morals, being drawn from the premise that some of the Popes in their private capacity have been bad Christians. Nay! From the same premise we draw a very different conclusion.—We conclude to the constant presence of Christ with the Romish Church; for how otherwise can we explain the fact that, not even the worst of those whom Protestant writers stigmatise as the most immoral of the Popes, ever attempted, even, to give a decision on a question of faith or morals different from that pronounced by other occupants of the Papal Chair, whose

virtues even Protestant writers are forced to recognise, and of whom they speak as the *Times* correspondent lately spoke of Pius IX.—as "the benevolent and the good." The dogmatic utterances of the Popes have ever been uniform and consistent with one another; how can this uniformity be accounted for, except upon the hypothesis that the Spirit of God has controlled all their decisions, and guarded the Church over which they presided, from the dangers to which she was exposed whilst her doctrines—her faith and morals—were committed to the custody of immoral pastors. The greater the number of bad Popes, and the greater their vices, the more must we recognise and admire that overruling Providence, or continual divine presence, to which alone can be attributed the fact that the teachings of the Roman Catholic Church have ever been the same. In all human affairs the legislator has invariably left the stamp of his particular character upon his measures. This has not been the case with the affairs of the Papal Church; for all her decrees, and legislative measures, are and have been in strict harmony with one another—the same under Popes branded by Protestant writers as monsters of iniquity, as under Popes lauded even by Protestants for their virtues and strict morality. We must therefore conclude to the existence of something more than a mere human or natural factor in the affairs of that Church; and that superhuman, supernatural factor we call the Spirit of God.

The belief in the Real Presence, and the adoration of the consecrated Host, may be absurd and idolatrous in the eyes of a petty official of a small British dependency; but when men like Liebnitz, and other intellectual giants of the human race, confess that in the doctrine there is nothing contrary to reason, and that the adoration is the logical consequence of the non-irrational doctrine—we may very well afford to let pass in silence the sneers and ribaldry of a Colonial Secretary.

We may admit too that, as mortal sin is a very disagreeable thing, and in some of its forms very nasty indeed, so books designed exclusively for teaching those whose profession calls upon them to deal with it, how to detect its presence, and arrest its ravages, must contain much not fitted for general reading. The same holds true of many parts of the Bible, of medical treatises, and works on criminal jurisprudence. We would not certainly put a book treating either of physiology, or of the morbid anatomy of the human heart, into the hands of young persons of either sex for indiscriminate perusal; and there are many passages in the Bible which no modest young woman would like to read aloud in the company of young men. Yet it by no means follows that either the Bible, or treatises instructing the confessor how to deal with cases of mortal sin, are immoral. As to the effects of the Confessional upon those who most frequently resort to it, we need only appeal to the statistics of any Catholic country—say of Catholic Ireland—and contrast them with those of any Protestant country—say of Protestant Scotland. In the former, the purity, the "incredible purity" of the women has often extorted the admiration of Protestants; in the latter, by the confession also of Protestants, and the revelations of official statistics—"One in seven of the population" is a bastard; whilst in the lower classes of society, "female chastity is scarcely known, and certainly not appreciated." These are the words of the Actuary of the Standard and Colonial Life Assurance Company, who, a staunch Protestant himself, has recently published a statistical pamphlet, to which the Royal Society of Edinburgh, in April last, gave its approbation.—These are the fruits then, respectively, of the frequent use, and of the total rejection, of the Confessional; and as Our Lord says, "by their fruits you shall know them."

Both the length of this letter from the Prince Edward's Island's Colonial Secretary, and the obscenity of its contents, prevent us from giving it in full; but some extracts we will lay before our readers, from which they will be able to judge of the condition of a British Colony wherein a Government official, one holding an important office under our beloved Queen, is permitted to express such sentiments as the following, with reference to a large portion of Her Majesty's subjects.

Alluding to the fact that the Rev. Mr. Macdonald had respectfully called the attention of the Lieut.-Governor to the gross impropriety of allowing a member of his Government to inveigh against the belief and morals of the Catholic laity and clergy, in a style which in Canada would be deemed indecorous in the non-official columns of the *Globe*, or of the *Montreal Witness*—the Colonial Secretary of Prince Edward's Island thus addresses his opponent:—

This demand proves that you possess one, at least, of these characteristics, which pertain to the order to which you belong,—a tyrannical disposition,—it, at the same time is evidence that you are sadly deficient in others, namely, craft and cunning. Had you possessed even a very moderate amount of prudence you would have borne your defeat in silence. Permit me, Rev. Sir, to tell you that the knowledge that every subject of the Pope, whether priest or layman, in this Island, would gladly join you in the endeavour to deprive me of Her Majesty's Commission, gives me not the slightest uneasiness. I own not my position to the support of papists. I believe, that so long as the declaration "that no man can serve two

masters, shall hold, true, so long will the vassals of the Pope in the British Empire remain; in their hearts disloyal to the Hereditary Sovereigns of England; and enemies of my sovereign and of the Protestant Religion. I believe, Rev. Sir, that the time has arrived, when in this Colony, every man who desires to live free from the degrading tyranny of Priests, who have sworn obedience to the Roman Bishop should exert himself, regardless of what papists may say or do, in order to maintain a Protestant Government in the Colony. Within my recollection, Rev. Sir, no papist was allowed to vote for the election of members of Assembly. Now, Romish priests aspire to govern the Colony, and to dictate to the Representative of the Sovereign. They have even dared to practice their disgusting idolatry in our public highways. But, Rev. Sir, I believe Protestants are at length thoroughly alive to the danger with which they are threatened; at this moment thousands throughout the land have associated themselves in Orange Lodges; and I trust ere long to be able to inform you that no Township is without its Lodge. These associations are now required.

Remembering as we do the dignified attitude towards Orangeism assumed by the Duke of Newcastle when in Canada, and acting as responsible adviser to the Prince of Wales—we cannot believe that the present British Government will applaud the man who, holding "Her Majesty's Commission," and exercising important civil functions, deliberately exhorts to the formation of Orange Lodges; who openly avows his regret that the happy times when "no Papist was allowed to vote" are gone, and cannot be recalled; and who speaks of the religion of Catholics as "disgusting idolatry." Such language, such sentiments from a private individual might of course be allowed to pass unheeded; but when they are publicly and deliberately uttered by a public officer, holding "Her Majesty's Commission," they call, we submit, for serious attention from the proper authorities. In India we remember that that the Government always prohibited, under severe penalties, any interference with, all offensive comments upon, the lascivious rites of its Asiatic idolatrous subjects, by any of its European subordinates; we can therefore hardly believe that it can approve the language of one of its functionaries in North America towards Her Majesty's loyal Catholic subjects; or that it will refrain from visiting with censure a Colonial dignitary who avails himself of his official position to insult their clergy in the following strain:—

"My private opinion, I may inform you, is that all Ecclesiastics—not excepting Father Angus and Cardinal Wiseman—who aid and assist in the dissemination of such books as '*Butler's Lives of the Saints*,' are either fools or knaves."

Mr. Pope may entertain this opinion, but as Colonial Secretary he has no right publicly to express it. Every man in private life indeed, or as a private citizen, has under our system of government a perfect right to hold and to publish whatsoever opinion of Popery and its professors he pleases:—and this right we seek not to restrain or even abridge. But the official, but he who holds "Her Majesty's Commission," and derives his salary from the public, is himself bound over to keep the peace towards all the Queen's subjects; and as an implied condition of his tenure of office, he is bound to maintain a rigid impartiality as towards Catholics and Protestants, and to treat both, so long as both obey the laws, with equal deference.

This law—whose justice no sane man will contest—the Colonial Secretary of P. E. Island has grossly violated, and it by no other means redress can be had, it must be sought for in the Imperial Parliament. We invite the attention of the *London Tablet*, of the *Weekly Register*, and our other gifted and influential contemporaries, to the subject. We respectfully beg of them to bring it under the notice of the public, and the spirited Catholic members of the House of Commons, who never allow an injury or an insult to any of their coreligionists in any part of the British Empire to pass unnoticed.

CATHOLIC SOLDIERS IN THE FEDERAL ARMY.

—The exact number of Catholics now engaged fighting the battles of the North, we cannot tell. But since it is generally admitted that a majority of the Federal army is composed of Irish and other Europeans, and as of the former the great majority are no doubt Catholics, we think that we are not far from the truth if we estimate the Catholic soldiers as forming about one-fourth of the whole army.

For the spiritual wants of this body in the field, and in the hospitals, there are, as we learn from a paragraph in the *Montreal Herald* of Monday, 472 chaplains. Of these only 22, or not one twentieth are Catholic, whilst for the Methodists alone, 124 chaplains are provided.

Nor is this all. Not only are the authorities grossly unjust towards their Catholic soldiers in not supplying them with, in proportion to their numbers, anything like a fair share of chaplains; but the services of the Catholic priests—to such lengths is Protestant bigotry pushed in the Federal army—are actually prohibited to the sick and dying of their communion, even when those services are gratuitously tendered by the priest, and loudly and eagerly called for by the unhappy sufferers upon whom death has already laid its hand.

This fact, hideous and incredible as to some it may seem, is vouched for by a writer in the *Irish-American*, a journal warmly attached to the Federal cause, and which therefore cannot be suspected of being actuated by motives of hospitality towards the North in publishing the statements of his correspondent. The latter

writes over his own name, Thomas M. Halpin, under date Chicago, July 4th; and his evidence as to the treatment which his fellow-countrymen and coreligionists receive from the hands of those whose battles they are so bravely fighting, is to the following effect:—

Chicago, July 11, 1862. Immersed in the hard struggles incident to a career in this Western World, it is long since I have had the pleasure of communicating with you; still I have not been an uninterested reader of your truly national and spirited journal; and it is only what I conceive to be a really vital question concerning the position and rights of our people on this continent, that could induce me to enter again into the political arena, or mix in ever so humble a manner in public affairs.

The time has now, I think, arrived, when it is the bounden duty—the duty of every man in the station of life, of Irish birth, to raise his voice, and say aloud and boldly, that the sacrifices, the noble enthusiasm, the indomitable courage, the precious blood and lives of our people that have been lavishly offered up on the sacrificial altar of American constitutional freedom, have not been, are not, and never will be appreciated by the present government until the voice of those friends whom our brave soldiers have left behind them is heard in thunder tones rebuking the actions of those in authority, who have dared to slight the great military representative man of our race—General James Shields.

Where fighting was to be done, we knew that Irish valor, as it has ever done in every field in the world's history, would shine resplendent. All we asked or expected was, what we had a right to demand, that the fell spirit of bigotry which stripped the arms from the hands of the gallant Cass and his men in Massachusetts in a time of peace, should now be laid to rest, and justice, even handed and impartial, prevail. When the news reached this city of the rejection, by the Senate, of Shields's appointment as Major General, a position which, in the first instance, he was entitled to by his blood and services in Mexico—when, I say, the news of the rejection of this appointment reached us, an almost universal feeling prevailed that justice had been done to Shields because of his Irish standing.

In connection with this isolated case, we feel that we are suffering gross injustice from the fact, that 150,000 brave volunteers of Irish birth, in arms for the Constitution, are not properly represented, having but two Brigadier Generals out of the 200 on the muster-roll of the United States, while the rank and file, admittedly, number fully one-fourth of the army. Another matter of far more vital interest to our men in the service is the vast disproportion of Catholic Chaplains, and the refusal to admit within military lines even those clergymen who are desirous to administer the comforts of religion to our volunteers and the prisoners under their charge, without pay or reward; as in this city, at Camp Douglass, where several Catholics in the camp—some of them prisoners—died, calling for a priest, and the clergyman at the gate, at the time, was refused admission.

These matters have excited the deep and earnest attention of the Irishmen of the North West, and now that the call is for more men, we think it time that our voices should be heard, and justice done to our brave soldiers. We, at least in the West are determined to move in the matter. Chicago will fire the first gun. What are you in the East prepared to do?—Yours truly,

THOMAS M. HALPIN.

Unjust as no doubt the British Government has often been towards its Catholic soldiers, we do not remember to have met with a more atrocious instance of bigotry than that which is recorded in the above communication. The present war has been brought to light many good and noble qualities in the people of the Northern States—their pluck, their patriotism, and their powers of heroic endurance; but it has not, we are sorry to say, elicited any symptoms of a tendency on their part to cast off any of their No-Popery prejudices, nor has it mitigated in any degree either their hatred of Papists, or their puritanical love of persecuting Catholics.

PROGRESS OF POPERY IN THE LOWER PROVINCES.—

Our highly valued contemporary the *Antigonish Casket*, a journal whose merits as a zealous and able advocate of the Catholic cause cannot be exaggerated, gives a highly flattering report of the progress which Popery is making in his part of the world. We make the following extracts:—

"Inverness, comparatively speaking, is but a new county: it contains near twenty thousand inhabitants, the great majority of whom are natives or descendants of natives of the Highlands of Scotland. In the districts of Cheticamp and Margaree, especially in the former, the great majority of the inhabitants are French-Canadians, truly a primitive race inheriting the christian virtues of their forefathers. We find but very few of the sons of the Emerald Isle in this county: yet we are happy to say, that though few in number, generally speaking, they are an honor to their country and religion. The great majority of the inhabitants of the county of Inverness profess the Catholic faith.

In fact, we may say, that the whole county from the Strait of Canso to the most northern district of Cheticamp, extending about one hundred miles along the Gulf of St. Lawrence, is owned and inhabited by a rapidly increasing Catholic population. This beautiful line of country running along the margin of the sea, North and South is ecclesiastically divided into seven principal missions or parishes, in which at present six devout and zealous priests administer to the spiritual wants of their respective flocks. We doubt much whether, out of Lower Canada, in all the British Provinces another county can be pointed out so interesting in a Catholic point of view, for its present and future prospects, as the county of Inverness."

Whilst for such a state of things, every Catholic will find it in his heart to return thanks to God, he must not forget to give due honor to the Right Reverend the Bishop of Arichat, and his noble priests to whom under God, we are indebted for the rapid spread and glorious prospects of our holy religion.

We would take this opportunity also of congratulating the *Casket* and its readers on its increase of size; and we wish that it may meet with such encouragement from the Catholic public as shall make the step profitable to the proprietor, as well as to the general interests of Catholicity.

Mr. Edward McGovern has kindly consented to act as Agent for the *True Witness* for Danville, C.E., and its neighborhood.

Mr. James Neary has kindly volunteered to act as Agent for this paper for Huntington.