

THE TRUE WITNESS AND CATHOLIC CHRONICLE.

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AND
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MONTREAL, FRIDAY, MAY 23, 1851.

By the *Cambria* we learn the assembling of Parliament on the 28th ult.; the second reading of the Jews Disabilities Bill, was passed by a majority of twenty-five. Upon Mr. Hume's motion, that the Income Tax should be continued for one year only, instead of for three, Ministers were left in a minority of fourteen, in a House of four hundred and seventy-four members.

The accounts of the opening of the Grand Industrial Exhibition, and of the Aggregate Meeting of the Catholics of Ireland, to register their solemn protest against the new Penal Laws, make up the remainder of the intelligence, brought to us by the mail of the *Cambria*. On Thursday, the 1st May, the Queen opened the Exhibition in person; the weather was beautiful, the policemen civil, and everything passed off quietly, and in the best order. Immediately upon entering the Crystal Palace, Her Majesty took her place upon the dais, or raised platform, where she received the addresses and report of the commissioners, headed by Prince Albert: then Her Majesty made a most gracious reply; then Dr. Sumner, the Government Archbishop, made (by order) a prayer, and said it, by way of a pretty compliment to the Majesty of heaven, after all the compliments to the Majesty of earth; and intended to act as a charm, against the plots and machinations of the Chartists and Socialists, who at present share with the Papists, the honor of disturbing the mental tranquillity of all the old women of Cockneydom. Then the choir sang the Hallelujah chorus; then they performed the National Anthem, whilst Her Majesty walked in procession round the building, giving it her royal benediction; then guns were fired, and trumpets blown; the Exhibition was proclaimed to be opened, and the multitude rushed in, to fall down and worship before the image, that Victoria, the Queen, has set up in the midst of Hyde Park.

But whilst all is gayety, rejoicing and feasting, in London, let us look across the channel, and very different sights and sounds, meet our eyes and ears. We see the delegates of an insulted people, met together to protest against the indignities with which they are threatened; to assert their rights as freemen, and their invincible determination to maintain them at all hazards. No shouts of "God save the Queen," greet our ears; but in lieu thereof, we hear, curses, not loud, but deep, upon the brutal government of Britain; the prayers offered up to Heaven for its speedy confusion, and the solemn vows, wherewith the Catholics of Ireland pledge themselves, to resist its tyrannical aggressions. We see the livid countenances, of the plague-stricken paupers of Kilrush and Ennistymon, those unhappy victims of Protestant ascendancy; we see them, with eyes upturned to heaven, as if in wonder, that He who dwelleth therein, should so long delay to strike, should so long keep back the bolts of His vengeance from the heads of their oppressors and murderers; we hear the dying groans of the wretches whom Britain hath slain, as their souls speed away, and wing their flight to the foot of the Everlasting Throne, in the hopes of obtaining from the Father of the fatherless, that mercy, which, by their brother man, has been denied them upon earth. But what matter, they are only Papists, and Irishmen, of whom the land is well quit, and whose wrongs and sufferings, but afford to the true-hearted Protestant, cause for congratulation, as promising the speedy triumph, of the blessing of pure and evangelical religion. "Why don't they die quicker?" complains the Protestant, to whom the mortality of Kilrush, is not half great enough to satisfy the longings after the destruction of Popery: and in this truly evangelical sentiment, will be found one cause of the rancorous hatred, which these gentry bear to our Catholic charitable institutions, and especially to the convents. The true reason for the outcry against them is, that by affording a prompt and sufficient relief, to numbers of the poor and needy, they interfere with the operations of the government slaughter houses, and thus retard the depopulation of the country. Men whose object is to create a vast solitude, that they may boast of the peace their labors have produced, are naturally indignant, at the intolerable presumption of the Sisters of Charity, who have the audacity, to feed the hungry, to clothe the naked, to shelter the homeless and destitute, and in fine, perform all sorts of good and merciful works. Not only are such works repugnant to, and a reproach upon, the spirit of Protestantism, but they are positively injurious: the convent dietary is too generous, as Mr. Bumble remarked, when it was mentioned to him that "Oliver Twist" had consumed for his dinner, a plate of

broken meat, which the house dog had rejected; unlike the miserable pittance of stinking oatmeal, which the Athlone paupers are permitted to regale themselves with, out of a trough, like pigs, it is better calculated to sustain life, than to destroy it. By preserving the remnant of Ireland's peasantry from starvation, the convents and Catholic charities are retarding, and positively obstructing the benevolent intentions of Great Britain, for the pacification of the Sister Isle. Such undutiful, disloyal, and un-Protestant conduct, cannot be tolerated under a free government. "Hinc illæ lachrymæ." Hence the necessity for legislating against them. Hence the foul insults of that blackguard Drummond, and his worthy compeers in obscenity. They dare not as yet, (for plague and famine have not as yet sufficiently done their work in crushing a nation's spirit,) they dare not yet, attempt to put down the convents by force; so they try what may be done, by a course of insults and blackguarding. They calculate, like noble-hearted Protestant gentlemen, as they are, that by calling the Sisters of Charity prostitutes, by stigmatising their quiet homes as brothels, by exposing their chaste retreats and places of worship, to the polluting intrusion of fellows like themselves, they may at least be able to render the continued residence of ladies, of chaste and delicate feelings, within the limits of Britain's dominions, impossible; and that the land, thus disencumbered of these pure and virtuous souls, may be left a prey to the tender mercies of the poorhouse, and Protestant philanthropy. They are mistaken. The meeting held in Dublin, on the 29th April, will convince them, that they have been reckoning too fast, and that their hour is not yet come. Famine and poorhouses, pestilence and Protestantism, have done a good deal, but have not yet succeeded in destroying all sense of honor or gentlemanly feeling, in the land which they have so long blighted with their loathed presence. There are still in Ireland, thank God, brave hearts and strong arms; there are still men, who will not submit to have their daughters and sisters reviled as prostitutes, unavenged; or to see their dearest, their best beloved, exposed to treatment, which would be cruel, if offered to the meanest street walker, who serves her master, the Devil, with her vices, as faithfully as do the nuns, the Lord their God, by the practice of their virtues. No; Ireland is not degraded enough yet, to submit to Penal laws; there is still some of the old spirit alive, that spirit before which the Parliament of England has often quailed; that spirit which robbed Protestant bigotry of its prey, and compelled it to yield its reluctant assent to the Emancipation of 1829. That spirit is still alive, and will do its work. Intolerance will again crouch before it, like a scoured hound, and grant all that it demands. The memories of former victories, will encourage the people of Ireland, in the struggle that now awaits them, whilst the glories of many triumphs play around their standards; the prayers of the faithful throughout the earth will be offered up for them, whilst they go forth, conquering, and to conquer, assured of victory, for well they know, by past experience, that there is nothing, that cannot be obtained from Protestantism, by acting on its fears. Cruel in its short lived moment of triumph, cowardly in the hour of danger, false and contemptible at all times, the Whig Government of Great Britain will quickly yield, to the strong man armed, who threatens, what it denies to the humble suppliant for justice.

The meeting of the 29th, will show the people of England, the firm resolve of the Irish, the strict union that prevails amongst them; and will, we hope, convince them of the rashness of the attempt, to rivet anew upon the necks of a brave people, (as brave and determined as themselves,) the chains of a despotism, the meanest and most brutal that ever disgraced humanity. We cannot conclude our notice of this meeting, without congratulating our readers, upon the return of the inheritor of a glorious name, to a sense of duty. The son of the great Liberator, has promised to fulfil the declared wishes of his fellow countrymen, by opposing, on all occasions, any Ministry which shall attempt to impose new Penal laws, or which, if they pass, shall not do its best to repeal them. Others will, no doubt, follow his example. And, if the attempt at persecution is persevered in, Great Britain will soon learn to its cost, that until it abandons all idea of interfering with the free action of the Catholic Church, all government will become an impossibility.

By the "Franklin," we learn that the ministry have again sustained a defeat, on a motion with reference to the spirit trade, the votes being 159 on each side. Mr. Roebuck taunted Lord John with his non-resignation, to which the Premier replied, rather pettishly, that he would take care of his own reputation, a thing not difficult to do, as it is a commodity with which his lordship is not overburdened.—Nothing further has been done with the Penal laws.—In Australia, the tickets of leave have been taken from the Irish Exiles—Mr. M'Manus, O'Doherty, and O'Donoghue. The arrival of the "Atlantic," with three days later intelligence, is telegraphed from New York.

To the Editor of the True Witness and Catholic Chronicle.

DEAR SIR,—Feeling the importance of Temperance, (which every lover and well-wisher to his fellow men, ought to feel,) I beg that you will insert in the columns of your much esteemed paper, a few remarks relative to the same. The advocates of Temperance in this country, are deeply indebted (or ought to be) to the Rev. Father Chiniqui, and others, for their untiring zeal, and persevering efforts in the cause, by which its importance was brought before the mind of the public; and they also owe a debt of gratitude to the present administration, for passing "An Act for the more effectual suppression of in-

temperance," by which the people have it in their own power, whether houses shall be licensed to sell intoxicating drinks or not; through which cause, not a single certificate for a tavern license has been granted in the Township of Stanbridge by Messrs. Freligh, Vaughan, and Brown. While we feel grateful for what has been done, we yet feel and see that there is still more to be done; for we find in Act 13th and 14th Vic., Cap. 27, Sec. 14, passed last session,—"That it shall not be lawful for any distiller, merchant, or trader, who shall not have a Tavern License, to sell intoxicating liquors in less quantities than one gallon, except wine, (which may be sold by the bottle,) unless it is required as a remedy." Now, as long as any one can purchase intoxicating drinks at the low rate of from 1s 3d to 2s per gallon, we have reason to fear that the cause of Temperance will not advance, as it otherwise would. I would therefore suggest to the friends of the cause, that we use exertions to bring the matter before the Legislative body the ensuing Session, praying that a heavier duty be imposed upon the distilling of whiskey, and that no distiller, merchant, or trader, be allowed to sell any less quantity than five gallons—as it must be obnoxious to every person—that to those who unfortunately are prone to take the intoxicating draft, the temptation is very great under the present existing law, respecting distilleries and traders. And I would further beg to remark on the necessity of all Temperance Societies, forming committees of vigilance in each parish or township, for the purpose of making complaint of any person or persons found in a state of intoxication, exposed to public view.

Hoping that these remarks may, in some measure, forward the glorious cause of Temperance, and stir up those to duty, who are well-wishers to its progress, but have hitherto been too lukewarm on the subject, I remain, dear Sir,

Your humble servant,

JOHN GOUGH,

Secretary to St. Patrick's Temperance Society.
Bedford, 14th May, 1851.

We willingly give insertion to the above communication, from a friend of the noble cause of Temperance,—a cause in which Catholics and Protestants, forgetful of their religious differences, can meet, as upon a common ground, to wage war against the monster drunkenness. Agreeing therefore with our correspondent, as to the desirableness of the object to be obtained, we hope we may be pardoned, if we venture to differ with him, as to the best means of obtaining it. We do not believe, for our own part, that drunkenness, or the consumption of spirituous liquors, was ever in the slightest degree diminished, or checked, by legislative enactments; as the subject of all such enactments, are the sellers, and not the consumers of intoxicating liquors; now it is by the moral reformation of the latter, by the reformation of the individuals of whom society is composed, that the golden age of temperance is to be brought about. To attempt to reform the individuals, by reforming society, is, in vulgar parlance, a putting of the cart before the horse. Our theory is, diminish the number of consumers of spirituous liquors, and the sellers will soon be driven out of the field. But perhaps we may be told, that by prohibiting the sale of intoxicating liquors, their consumption is prevented. Nothing can be more unfounded. The sale of intoxicating liquors is ever, and will ever be, proportionate to the demand; if they are not sold by one man, they will be by another. The quantity sold, is not diminished by legislative prohibitions, but merely changes hands, passing from those of the licensed dealer, to the hands of the unlicensed, and clandestine grog-seller. All excessive prohibitions upon the sale of ardent spirits, act but as a premium upon the trade of the illicit dealer; for so long as there are persons, willing to consume, so long will there be found plenty of persons, willing and ready to pander to the consumer's appetite, by the sale of spirituous liquors. Were it practicable to enforce the law, it would be more consistent for the advocates of "Temperance by act of Parliament," to agitate for the prohibition of the consumption, than of the sale of ardent spirits. Temperance, and Temperance Societies have made great progress, and will, we trust in God, make still more, but then we must confide more in the influence of His Holy Spirit, and less in that of the Legislature; we must look for assistance, not from man, but from God; not from Acts of Parliament, but from the constant use of the means of grace. He has so abundantly placed within our reach. To do otherwise, savors strongly of Pelagianism; and for our parts, we should feel more sanguine for the success of the Temperance movement throughout the country, if we were assured that all the inhabitants devoutly received the Holy Communion once a month, than if we were to see whole cart-loads of enactments, emanate from the legislature upon the subject, during the present session. When the system that we recommend shall have been tried, and found wanting; when the general, and frequent use of the Sacraments shall have been proved to have failed in producing habits of temperance, then, and not till then, should we feel inclined to apply to the Legislature for more stringent laws against the sale of spirituous liquors.

We hope we may not be misunderstood; we do not mean to argue against the duty of the Legislature to discourage drunkenness, and all other vices; or to deny the propriety of maintaining a strict surveillance over houses in which intoxicating liquors are sold, and the holding, of the masters of such houses, personally responsible for every thing that occurs under their roofs. We only deprecate all over legislation, as fatal to the cause which it is intended to serve; we only dread, lest by impracticable enactments, sin may be encouraged, instead of discountenanced, and thus a noble and holy cause be seriously prejudiced in the opinion of many good and moderate

men of various religious persuasions. We need hardly add that our columns shall always be open to the advocate of Temperance, no matter though we may have the misfortune to differ with our excellent correspondent, as to the means by which temperance is to be brought about.

We are always sorry when we see the Anglicans descending to the dirty trick of misrepresentation, against Catholics; we are always ready to meet them in the fair field of controversy; and we are, therefore, grieved to see them having recourse to falsehood, instead of argument. It is what we expect from evangelicals; from the "Grimes Washpots," and Mawworms of the conventicle; but gentlemen of the Church of England ought to know better. The *Church* of Toronto, the Anglican organ in Upper Canada, is becoming a servile imitator of some of those very Protestant, and disreputable journals, whose calumnies we have occasionally taken the trouble of refuting. In his issue of the 13th, the *Church* has an article, copied from the *Patriot*, of which he speaks approvingly, and which he commends to the attention of his readers; he becomes, therefore, responsible for the truth of its contents, the more so, as the means of ascertaining their truth or falsity were easily within his reach. The article to which we allude, after citing the various acts of Parliament, passed since 1841, to enable the Catholic clergy, and religious communities, to retain peaceable possession of their own property, and forgetting to cite the various acts passed in favor of Protestant Societies, with the same object, as for instance:—7th Vic. c. 49, 52, 68; 8th Vic. c. 102, and many more, thus continues—

"There are two other acts—

One in 1845, the 8th Vic. cap. 82;

The other in 1849, 12th Vic. cap. 136.

The former of which incorporates the Roman Catholic Bishops of Toronto and Kingston, in each diocese, makes them eligible to hold real property to an unlimited extent, any where within the Province of Canada, without any restrictions, as to the mode of acquisition; and in section 9, provides for the creation of new dioceses, giving their Bishops the same power."

"The latter incorporates the Roman Catholic Archbishop of Quebec, and the Bishops of Montreal and Bytown; empowers them to hold real estate to an unlimited extent, any where in both Provinces; and provides for the future incorporation of Archbishops or Bishops, of new dioceses, upon the same terms."

"Both of these acts require the incorporation to register conveyances to them, the former within twelve, and the latter within six months from their execution; giving a power to receive death-bed bequests, registered as just stated; while, by the Church of (England) Temporalities act, bequests must be made six months before the death of the testator, and registered six months after."

We tax the writer of the above, with deliberate falsehood, or else gross ignorance of the subject upon which he presumes to write. We will give the Catholic version of these acts of incorporation; will the *Patriot* or the *Church* dare deny our statements?

By act of the Colonial Parliament, 7 Vic. c. 68, which received the royal assent 23d May, 1844, the Anglican Bishops of Quebec and Toronto, together with certain gentlemen named therein, were erected into two corporations, at the head of one of which stands the name of the Anglican Bishop of Quebec, at the head of the other, that of the Anglican Bishop of Toronto. By this act, these Church Societies, or Ecclesiastical corporations, were empowered "to have, hold, receive, enjoy, possess, retain, &c., all messuages, lands, tenements, &c., which shall be granted, appropriated, devised, bequeathed, in any manner or way, whatsoever; there are no restrictions as to the amount of property, no time specified for registration, and no restrictions upon death-bed bequests. Well, the year after, and in consequence of the privileges conferred upon the Protestants, the Catholic Bishops of Toronto and Kingston, petitioned that they, also, might be equally favored; a just demand, to which the Legislature could not give a refusal; and, consequently, by 8 Vic., c. 82, the Bishops of Toronto and Kingston, were erected into bodies corporate, with exactly the same powers of holding property, as had been already conferred upon the Anglican Church Societies; but, with the restriction of being compelled to register the conveyances of property to them, within twelve months. Now, why did not the *Patriot* and *Church* mention this little circumstance? Why did they not tell the public, that nothing has been granted to the Catholics, but what had previously been granted to Protestants? Perhaps it did not suit their convenience to tell the whole truth, and so they suppressed it; they could hardly have been ignorant of it.

The next piece of dishonesty is more glaring. We are told, in all the dignity of Italics, "that the act which incorporates the Catholic Archbishop of Quebec, and the Bishops of Montreal and Bytown—12 Vic., c. 136, empowers them to hold real estate to an unlimited extent." Were this true, it would be but an act of justice; for the Protestant corporation of the Anglican Church Society of Quebec, enjoys this privilege; but it happens to be a deliberate falsehood, uttered in the hopes that none of its readers would detect or expose its falsity. We are going to quote, Sect. 6, of 12 Vic., c. 136:—

"And be it enacted, that neither of the said corporations hereby created, shall have, hold, possess, or enjoy, lands and tenements, or real estate, in virtue of this Act, exceeding five thousand pounds, in annual value, at any time."

And yet, with this clause staring them in the face, our Protestant cotemporaries have the impudence to assert, that the Catholic Bishops of Quebec, Montreal and Bytown, may, in their corporate capacity, hold