

The True Witness.

CATHOLIC CHRONICLE,

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MONTREAL, FRIDAY, SEPT. 9, 1859.

NEWS OF THE WEEK.

LITTLE progress has been made by the Zurich Conference towards the settlement of the Italian question, which still presents difficulties apparently insuperable by diplomacy. The scheme for the restoration of the deposed Princes by force of arms, if ever seriously entertained, has probably by this time been abandoned; but whether the problem will be solved by the annexation of Tuscany to the domain of Victor Emanuel; or whether another Kingdom of Etruria is to be formed for the benefit of a member of the Napoleonic family, are questions to which it is still impossible to give an answer.

The most important item of domestic news is the publication of the Pastoral Address of the Irish Hierarchy, which will be found on our first and second pages. It will be seen that whilst their Lordships are unanimous in their condemnation of the mixed school system, they hesitate not to express themselves freely upon other questions in which the moral and religious interests of their respective flocks are involved. Unterrified by, indifferent to, the clamors of Protestant journalists against sacerdotal interference with politics; holding in supreme contempt the arrogant pretensions of government officials, that the moral as well as the physical destinies of the world must be bound up in fools-cap and "Red Tape;" the rulers of God's Church in Ireland assert their right to deal with all politico-religious questions, and shrink not from the performance of those duties which belong to their high and sublime calling. The condition of the Catholic soldier, and of the Catholic sailor in Her Majesty's ships—of the honest cultivator of the soil, and of the humble inmate of the Poor House, challenges and receives due attention at the hands of the Catholic Prelates of Ireland. They speak boldly and plainly to the civil ruler; and in like manner they instruct the ruled as to their duties and their rights. Their voice utters no uncertain sound; they tell their people openly what should be done, in order to enforce their righteous claims upon a reluctant government. Meet and pray—say the Bishops to their people; and offer your supplications to Him who is King of Kings and the ruler of Princes, that He may be pleased to incline their hearts to justice. And again as the best, as the sole legitimate guardians of the moral and religious interests of their flocks, they say to the latter,—Meet and petition; avail yourselves to the utmost of your legal privileges to enforce your just demands upon your rulers. "Hold meetings; send forward petitions to Parliament; call upon your representatives to press your claims upon the attention of government; and if need be, even to make the concession of them the condition of their support; use all legitimate means to put before the empire the justice of your cause, and to sustain by your united strength the demands of your Bishops in your behalf. So will they be not only just but irresistible."

The appearance of such a document, from such a quarter, and to such a purport, will, we fear, throw poor "Jack-in-office" into hysterics. It is one of the boldest and most direct acts of priestly interference with politics with which we are acquainted; and we hail it as a sign—not of the interest that the Church takes in the welfare of all her children—for of that we never could for a moment doubt; but as in so far as Catholics are concerned, as a conclusive reply to the silly twaddle, with which, of late, our ears have been pestered, about the propriety of Priests, and Bishops confining themselves within their own domains. What the Church is in Europe, in Ireland, that she is in America, and in Canada.—She and she alone, is the competent judge of her own limits; she, and she alone, can prescribe her bounds, or say to her ministers, "thus far shalt thou come, and no further;" she, and she only, knows when to speak, how to speak, and when to hold her peace.

And it is plain that in Ireland she deems it ample time to speak strongly and sternly; that she is determined to crush the insolence of those who intrude upon her sacred territory; and that, by implication at least, she repudiates, as false and ridiculous the dicta of our modern Solons, that the priest should not meddle with politics. And so she has spoken out. The mixed School system

of Ireland, whence we were to borrow, through the instrumentality of hiring government commissioners, hints for the reform of our Canada School system, has been finally condemned. The School Question has been argued before the highest tribunal on earth, and the irrevocable sentence, the fiat of God's Church, has gone forth. The Catholic now has only to listen, and to obey; and he who in any form consents to tamper with that question; who will even entertain any proposition for opening it up, or give the slightest semblance of countenance to any scheme involving the condemned mixed school system, is a traitor to his religion, the enemy of God and His Church.

Sunday next is the Feast of the "Holy Name of Mary." This Festival, which is observed throughout the Church in memory of her who was the Mother of our Redeemer—the Second Person of the Adorable Trinity—and whom all generations shall call blessed, is honored in an especial manner in the Diocese of Montreal, which enjoys the distinguished privilege of being designated by the name of Mary. Sunday next will therefore be celebrated by a solemn Procession, in honor of the Blessed Virgin Mother of God.

The Procession will form in front of the Parish Church immediately after Vespers—(which will commence at 2 P.M.); and will proceed by St. Joseph Street to St. Paul Street, and along the latter to the church of Bonsecours, where the Procession will break up. The different Confraternities and Religious Societies will assume the same place and order in the line of march, as on occasion of the Procession of the B. Sacrament, on the Festival of Corpus Christi.

It is hoped, and expected, that all Catholics, not reasonably prevented by sickness or other serious impediment, will make it a duty to take part in the Procession of Sunday next; and that, in spite—nay rather, because—of the sneers that have been directed against "Processions," our Catholic citizens will show what slight effect those sneers have had upon them, and how little they fear making themselves ridiculous in the eyes of Protestants. It is because Protestants, and bad Catholics, do sneer at these Processions, that true Catholics, who love their religion, and are proud of their Church, should make it a point of honor to take a prominent part therein.

BURNING OF THE CATHOLIC CHURCH AT HAMILTON.—The following particulars of this deplorable occurrence are taken from the *Hamilton Spectator* of the 31st ult.:

At about two o'clock, yesterday morning, an alarm of fire was given, and the firemen and others who "turned out" discovered that a small house on Catherine street had been fired. Those who were there first say some fire had been put in under a weatherboard. The blaze was soon extinguished. The hose company with their hose and couplings, were all at this spot, at the southeast of the city, when another alarm pealed out, and some at once started to the scene. It proved to be at the Catholic church, on Park street, at the northwest end of the city, so far from the first fire, that it took nearly half an hour to go from one to the other.

This fire was first seen, so far as we can learn, by Mr. Ferguson, who lives opposite. It broke out under the stairs, and soon burst out of the windows, and ran along the eaves, and up the steeple. The church bell, usually rung as an alarm, was in the tower, so that the heat prevented its being tolled this time. Hence few of those who lived close at hand were aroused early, and the building burned for a long time before any effectual steps were taken to extinguish the flames. The spectacle was indeed a grand one. The church was all built of wood, the divisions of the pews, the galleries, the organs, the spire, all were of the same material. The blaze lit up the whole of the city, coloring with a lurid glare the tops of the loftiest blocks, and making the face of the mountain, and the trees along its edges, distinctly visible and blood red. Volumes of illuminated smoke, too, rose from the devoted edifice, and were blown eastward by the breeze. His lordship, Bishop Farrell, when aroused, at once saw that the building could not be saved; he, however, directed Mr. Harcourt Bull to the spot where the safe was kept, with the plate and the box with the sacred vessels. Through their exertions, aided by a host of willing arms, these were saved, but not until the box was charred, and the vessels so heated that they could not be held in an ungloved hand. Now the hose arrived, and was quickly adjusted to the hydrant, but it was too late to save the church; all that could be done was to save the school house next to it—which was preserved uninjured, not so much as a pane of glass being broken—and the small houses in rear. One of these, occupied by a Mr. Hamilton, who, we believe, carries ice around for Mr. Dewey, had the roof burned, and a little stable destroyed. A hundred dollars, however, will remedy all that damage, as, fortunately, all Mr. H.'s cattle were out at pasture, so none of them were lost. We have said the church could not be saved; the people had to look on while the roof fell in, and while the fierce red fire shot up to the belfry, and enveloped the lofty cross. This too, fell; the organ and galleries went down with a crash, and at six o'clock nothing but charred timbers remained.

There was no insurance on any of the property destroyed, which, including the pictures, organ, the bishop's chair, &c., we estimate, must have been worth from \$15,000 to \$20,000.

What the Roman Catholics will do for a place to meet in was, of course, one of the first considerations for the clergy. We believe it has been arranged that two services will be held every Sunday in each school-house, until notice is given of a more permanent arrangement. We understand, however, that steps will be taken to build a brick church, of a plain design, on the same spot, as there are not yet sufficient funds to commence the cathedral on James street. This church will be roofed in before the winter, and a meeting will soon be held to raise money by subscription.

We cannot, as yet, say anything as to the cause of the fire. Some say it was incendiarism, while others imagine not. An investigation, we learn, is being held.

Were it not for fear of exposing ourselves again to the reproach of unduly interfering with the affairs of the Upper Province, we should suggest the propriety of a Government enquiry

into the causes of the fire; and seeing that by an inquest held at Hamilton, it is set down as the work of an incendiary, we should hint at the duty of the Government to offer such a reward as might lead to his detection and punishment. As it is, we hold our peace; for we know not how Lower Canadian interference with matters purely Upper Canadian, might be received at the present moment.

That the fire was the work of a Protestant of the "Clear-Grit" stripe—that it was but another manifestation of the strong anti-Catholic spirit that prevails in the Western section of the Province, is extremely probable; that it was the work of an incendiary is now certain. We have witnessed so many acts of violence against Catholic priests and churches, so many appeals have been made of late by Orange and "Clear-Grit" organs to the passions of the mob, that we should not be surprised to learn that the burning of the Catholic church at Hamilton was the result of sectarian animosity; whilst at the same time, in the absence of any proof on either side of the question, it is quite possible that it was the act of some mercenary scoundrel, intent rather upon pillage, than upon depriving his Catholic fellow-citizens of their customary place of worship.—One suspicious circumstance should however be noted; and that is, that the fire occurred almost immediately after the policy of insurance, previously effected, had expired. This looks as if malice, rather than mere love of plunder, had actuated the incendiary.

Commenting upon the transaction, the *Montreal Witness*, with its usual infelicity, indulges in the following remarks:—

"If party, or Protestant feeling had anything to do with the burning of the above-mentioned church, the act is a disgrace to the age in which we live, and a deep stain on free and tolerant Canada. . . . Assuredly, any one who would burn a Roman Catholic church, or any other church, knows not what manner of spirit he is of. He may be actuated by a so-called Protestant spirit, but it is far from being a Christian spirit."—*Witness*, 2d inst.

"Them sentiments is very beautiful," and do great credit to our old acquaintance, Joseph Surface; but it is a pity that Protestants did not discover their beauty, appreciate their truth, and reduce them to practice a few centuries ago.—True! a church burner is not likely to be actuated by a "Christian spirit;" but that he is actuated by a truly "Protestant spirit" is clearly evident from the many ruins of Catholic churches with which the face of Great Britain is abundantly strewn. Were not the infamous John Knox and his rabble crew, actuated by a thoroughly "Protestant spirit?" Is not the work of their filthy hands visible in Scotland to this day? In passing condemnation upon the unknown Hamilton incendiary, the *Witness* has unwittingly passed a well deserved censure upon the well known scoundrels to whom history assigns the title of the "Fathers of the Protestant Reformation" in Scotland.

If it is anti-Christian to destroy a Catholic Church in the XIX century, with the view of suppressing Popery, it must have been equally wrong to do so, and for the same purpose, in the XVI., unless the laws of Christian morality are variable. This the *Witness* will hardly pretend; and if so, we must from his own premises conclude that the Scotch Reformers were actuated by a Satanic spirit in their wanton destruction of all that was most beautiful in Old Scotland. In this opinion many Non-Catholics will coincide with us; nor is there any man of taste, no matter of what denomination, who will not join with Catholics in execrating the memory of the vile rabble, who destroyed the Catholic churches, and shrines of the ancient faith, with which their native land was once adorned. So far from seeing anything strange or anti-Protestant in the burning of the Hamilton church, we look upon it as an act strictly in accordance with all the precedents furnished by the first Protestant Reformers.

The *Belleville Intelligencer* of the 2d inst. gives the Protestant version of the facts laid before our readers in a letter from our Belleville correspondent, TRUTH. According to promise, and as a measure of fair play, we transfer this Protestant version to the columns of the TRUE WITNESS:—

Now to the facts. The daughters of Patrick Martin have been obliged to earn their own living ever since they were able to nurse a child, and having, as the grew older, learned to read, and think for themselves, ceased to attend the Romish Church, which gave offence to their parents. The father of whom threatened to shoot them, if they continued to attend a Protestant place of worship. And upon one occasion insisted upon Mary going to the Priest to confess, which for the sake of peace and fear, the child did. She there received a lecture from the Priest, thanked him for his advice, and left him. A short time after this, while the girl was carrying some food to Mr. Lamb, the person in whose employment she then was, and now is, she was met by her father, who spoke kindly to her, and conversed freely until opposite his own door, which is a short distance from the mill, in which Mr. Lamb is employed, when he told her she must go in, as he wanted her: she replied that she could not, as she had to take Mr. Lamb his tea, to which the father replied that he would send the tea down with her brother, and if she did not come in, he would "have her life, or make a holy show of her." She then went into the house, when her mother at once took her bonnet and shawl and looked them up: then turned savagely upon her, and asked her if she would again attend the Methodist Church, to which the child replied, she would, when the mother struck her with the broom handle, and both father and mother fell upon her, choked her, and otherwise brutally maltreated her; she then cried out "murder," and screamed for assistance.

At this juncture the neighbors began to gather, and upon opening the door, not breaking it as is alleged, told the girl to come out, which she then refused to do, as they had then ceased beating her; and instead of being forcibly taken away, she remained in the house the whole night; and not until the next morning, when Mr. Lamb went to the house and asked her mother to allow Mary to return did she leave the house; nor then, until the mother had given her, her bonnet and shawl, saying, at the same time, "that she did not want Mary at home, but to return to her place and be a good girl," which she did, and where she still remains. Now this is the whole story.

In substance, this Protestant version of the case, does not vary in any important particulars from that given by our Popish correspondent.—The child of Patrick Martin has, as by the latter reported, renounced the Catholic faith, and abandoned her father's house, contrary to the wishes of her natural and legal guardian during her minority. Her father had, it is admitted, remonstrated with her, and enjoined her to leave the house in which her faith had been corrupted.—The child at first complied with the injunctions of her father; then an altercation betwixt her and her parents ensued, in which, according to the Protestant version, the father was the aggressor. A Protestant mob did collect outside the father's house; and whilst, according to our correspondent, they "forced the man's door," according to the other version they merely "opened the door;" and told the child to leave her father's house. These, the main facts of the case as reported by our correspondent, are corroborated by the *Belleville Intelligencer*. Of the minor details, of what transpired in Patrick Martin's house, neither our correspondent, nor our Protestant cotemporary, can have any personal and positive knowledge; and we must be content, therefore, to derive our information—the TRUE WITNESS, from its correspondent—the *Belleville Intelligencer*, from the Protestant child.—This, however, is clear; that the latter positively refused to obey her parents' injunctions—replying that she would attend the Methodist chapel, when ordered by the former not to do so any longer; and that the father was, therefore, perfectly justified, according to the laws of God and man, in inflicting chastisement upon his refractory child. Whether he exceeded those limits which even in such cases the parent is bound to observe, is a matter of fact upon which we presume not to offer any opinion. This only is certain—that in consequence of that chastisement, Patrick Martin's house was attacked by a Protestant mob; that the door was opened—whether by actual violence applied to the panels, or by merely raising the latch, is a matter of no moment; that the Papist's child was encouraged by a Protestant mob to set her Catholic father at defiance; and that at the present moment the child is living with Protestants, and attending Protestant worship contrary to her father's wishes.

And so again, with regard to the still younger child of Patrick Martin, the main facts of the case, as detailed by our correspondent, are fully substantiated by the *Belleville Intelligencer*.—This little child has also been induced to abandon the Catholic Church; and though our Protestant cotemporary may tell us that "so far as her Protestant mistress tampering with the child's religion is concerned, is nonsense," we think that the majority even of our Protestant readers will be able to judge for themselves how far it is likely that, without some such tampering, a little child of twelve years of age, would undertake to solve for herself the great issues betwixt Catholicity and Protestantism. The father again, in the exercise of his undoubted rights as a parent, ordered the child to leave her Protestant mistress' house, and return to her mother; and whilst the *Belleville Intelligencer* affirms that the father used violence towards the child—a fact to which our informant makes no allusion—both are agreed that the child is withheld from her parents; and is countenanced, aided, and abetted by Protestants, in her rebellion against paternal authority. Were Patrick Martin a rich man, he might apply for a writ of *Habeas Corpus*, and enforce, by legal process, his natural and legal rights over his children; as has been done in the case of another Catholic child, abducted from her mother by the Rev. Mr. Hanna, a tub-preacher in the North of Ireland, and of which Abduction Case an account will be found under the head of "Irish Intelligence." But being a poor man, friendless, surrounded by Protestants, and having to deal with a Protestant magistracy, his children are taken from him with impunity; and in order to justify the cruel act, his character is unjustly assailed. The subjoined is the *Belleville Intelligencer's* version of this part of the case:—

"The simple facts so far as this child is concerned, are these:—Bridget, the child referred to, had been living with Mrs. Wills for about eighteen months, as nurse; when her father requested Mrs. Wills to allow her to go home, as some friends had arrived from Ireland who wanted to see her, promising that she should return. To this request her mistress at once acceded, but when the child arrived at home, it was an Irish blackthorn, or something of a like nature, that awaited her, and which was used upon her person in such a manner that it left her flesh black and blue for a long time after. This, we believe, was administered because the child had been attending the Congregational Church. After this beating the child was taken to the Priest, who, after lecturing her, gave orders for her to attend confession on a certain day, which she failed to do. But so far as Mr. or Mrs. Wills tampering with the child's religious opinions is concerned, is nonsense; for the latter advised the child to go to mass on the following Sunday, as she had not been to confession, in order to

avoid farther trouble with her father. This she did. A few days after the difficulty with Mary, her father again went to Mrs. Wills, and asked for the child, who no sooner heard his voice, than she left the house, and ran for the woods, and was not again seen until night, having been out all day in the rain, rather than be taken home by her father. The next morning she left her service and proceeded to Picton by the Boat, a distance of about 30 miles from Belleville, where, after obtaining employment, she wrote a letter to her mother informing her where she was, and what she was doing. This letter was forwarded to Mrs. Wills, who sent it to Mrs. Martin. Does this look like "decoying" the child from her parents? Bah! One sickens to be forced to reply to such consummate lying.

Having thus made out their case, they next make a martyr of poor Martin, by traducing the Mayor, and the Protestants of the Town. The best reply to this slang (no other term is as appropriate) we can give, is to publish the evidence taken in the case, which will be a sufficient answer to the ravings of the *True Witness* and its correspondent, at the same time showing who and what character Paddy Martin is. The evidence is as follows:—

Town of Belleville, } Charge—Keeping a Riotous and Disorderly House.
Patrick Martin, }

Walker Bowes, sworn—Martin has kept a disorderly house for the last six months; goes home drunk, and creates such a riot that the neighbors cannot sleep.
Wm. Bragg, sworn—Lives near Patrick Martin; has been there twice when he was thrashing his wife, and disturbing his neighbors.
Robt. Hamilton, sworn—Lives near Martin; has been several times disturbed with noise from Martin thrashing his wife and children, which is sufficient to disturb the neighbors.
No defence offered. Fined 10s., or in default, 10 days in jail.

Here again, we find the main facts as narrated by our correspondent fully substantiated. Patrick Martin has lost both his children; and in order to render nugatory all attempts on his part to rescue them, his Protestant neighbors have had recourse to affidavits to blacken his character. With such witnesses, and such magistrates, the task was apparently an easy one; and affords but another confirmation of the truth of what the *London Times* enunciated some years ago, to the effect that Catholics "have only too good reason for asserting that there is no justice for them in cases tending to arouse the Protestant feelings of judges and juries."—*Times*.

The *Belleville Intelligencer*, therefore, would do well to bear in mind that the question at issue is not, whether certain Protestants have made oath that Patrick Martin keeps a disorderly house?—but whether, in so swearing they have stated what is true, or what is false? The truth of their affidavits is the question at issue.

THE CATHOLICS OF UPPER CANADA, AND SEPARATE SCHOOLS.—We find in the *British Standard* of the 31st ult., an article on this subject; in which it is stated that, on the question of a reform in the school laws:—

"The Roman Catholics of the Upper Province are just as competent to decide for themselves as to their wants in this respect, as the *True Witness* is to decide for them: and we may venture to say that a large majority of them are satisfied to allow matters to remain as they are."

As to the competency of the Catholics of Upper Canada to judge for themselves, there is, there can be, no dispute. But our cotemporary must pardon us if we venture to dissent from him with respect to the sentiments of the large majority of that portion of the population. The noisiest portion of the Catholic body may be in favor of allowing matters to remain as they are. But all the truly religious portion thereof; all who prefer their souls to their bellies, and the immortal interests of their children, to the material interests of their backs and their stomachs; all in short who place their duty to their God and to their Church, above the paltry grovelling considerations of place, municipal elections, and "Corporation Jobs," are unanimous in demanding a speedy reformation of the existing School system—incompatible as that demand must be with any kind of political alliance with the "Protestant Reformers," or "Clear Grits."

Such at least is our opinion; though we must admit that by those who have given in their adhesion to the latter, and who are prepared to treat them as their "natural allies," the School Question has virtually been abandoned. It is not for us, however, of Lower Canada, to dictate to the Catholics of the Upper Province what course they should pursue. As guardians of their own honor and interests, as the best judges as to what course of policy will best promote that honor and those interests, it is for them to select their friends, and to conclude their political alliances; and if, as the *Standard* pretends, the "large majority" of the Catholics of Upper Canada are content with things as they are, we of this section of the Province have no cause to be dissatisfied therewith, or to interfere therein.

We are happy to learn that the Rev. Mr. Quinan of Tracadie, Nova Scotia, who, for some weeks, has been residing in Montreal, and under the professional charge of Dr. Howard, is now restored to health, and will soon be able to resume his sacred functions amongst his own people, and the especial objects of his regard. The reverend gentleman has on two or three occasions lately, preached in the St. Patrick's Church of this City; whose congregation he has electrified by his eloquence, and truly Christian instructions. He is now on a tour through the Western Section of the Province, but expects soon to return to his own Parish, there to resume his duties. He will bear with him the respect, admiration, and hearty prayers of all those who have had the privilege of becoming acquainted with him during his stay in Canada.