

The True Witness.

CATHOLIC CHRONICLE,

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MONTREAL, FRIDAY, FEB. 1, 1861.

NEWS OF THE WEEK.

AN armistice for a few days has been concluded between the King of Naples and the commander of the forces of Victor Emmanuel before Gaeta. The bombardment had, with true Piedmontese chivalry, been directed apparently chiefly against the hospital, and the palace of the young Queen of Naples, who is shortly expected to become a mother; but neither the overwhelming superiority of his enemies, nor the reported withdrawal of the French fleet from before Gaeta, has as yet shaken the constancy of Francis II., in whose favor a strong reaction is fast setting in—as witness the following Address, signed by thousands and thousands of the best and bravest of the children of France, and forwarded to the gallant young King of Naples:—

SIRE,—In the midst of the fearful trials to which Divine Providence has allowed your august person and your kingdom to be exposed, the undersigned French Catholics feel it their duty to express to Your Majesty their sentiments of respect, grief, sympathy, and hopes.

The detestable doctrines of revolution have shaken Europe, and within your States, as abroad, have armed against your crown all the bad passions excited by errors of all kinds. But, Sire, strong in your right, strong in the love of your people, in the devotedness of your army which has remained faithful, in spite of felony and treason, you will triumph over your enemies, over the enemies of civilization and humanity, and the greatness of the danger you have past will be the measure of your ultimate triumph.

As a pledge of this, we have that solemn and prophetic benediction which, on the 28th of November, 1848, in this same fortress of Gaeta, at present the last bulwark of your sovereignty, the Holy Pontiff Pius IX. invoked upon the King Ferdinand II., your illustrious father, the royal family and your people.

Son of a saintly Queen, if which God forbid, the fortunes of war should buffet your courage, Your Majesty is aware that a good cause is never wholly lost, when in the hour of disaster one can say: "All is lost except honor."

It is with hearts filled with these sentiments that the undersigned beg of Your Majesty to deign accept the expression of the deep respect with which they have the honor to be, Sire, Your Majesty's, most humble and most obedient servants.

(Here follow the signatures.)

The London Tablet gives the following amongst the most important items from France. If true, the facts therein recorded are a striking manifestation of God's dealings with the enemies of His Holy Church. A Coroner's Jury correctly would ascribe the death of the Bishop of Soissons, to the "Visitation of God." Here is the paragraph.

"The Universel, of January 3, announces a distressing discovery respecting the late Monsignor Cour, Bishop of Soissons, whose sudden death by a fit of apoplexy will be remembered by our readers. The Universel announces that Mgr. Cour was designated as the future Patriarch of France, in contemplation of a separation from the See of Rome. The Chapter of Soissons, after the Bishop's death, found documents which left no doubt of this detestable conspiracy, which, however, has been baffled by the act of God."

The Sovereign Pontiff remains at Rome, and nothing can shake his trust in Divine Providence. The following reply was given by him to the customary Address presented to him on Christmas Eve, by the Dean of the Sacred College of Cardinals:—

"I have just read in the Holy Gospels, how, but just born in the stable of Bethlehem, a little feeble child scattered dismay around him, and making Herod tremble on his throne. It was written that none would be able to resist him, and I, His servant, a poor weak old man, strip of all earthly goods, without help, alone, and without support, still make my enemies tremble and am for them still a cause of trouble. I rejoice, and my joy troubles their joy, because amidst all my afflictions, I feel within me a supreme and invincible confidence that help from some quarter, as yet unforeseen, shall yet arrive to deliver me, though I know not how, or in what manner; nevertheless, this help will come, of that I am certain. Therefore it is my duty to tell you, and I desire that it may be publicly known, that I will remain firm until the end. Humanly speaking, I can do nothing; help me therefore with your prayers."

These words of our Holy Father are consolatory and instructive to the Catholic world; consolatory, because they give assurance that the successor of Peter will not yield to the storm that now rages around him; instructive, because they convey a most valuable lesson to all Catholics how to comport themselves in adverse circumstances—telling them that as Christians, as the followers of the Crucified, it is their duty never to faint in well-doing, never to follow the multitude to do evil.

The Secession movement goes bravely on in the neighboring States, miscalled United. One after another crumbles away. Georgia is gone, Florida is gone, and Louisiana has followed the example of its Slave holding neighbors. But a few short months ago, and the Great American Republic was the wonder and envy of the

universe, the master piece of human ingenuity; to-day it is but a mass of shattered fragments, and the political elysium of democracy has become a desolation, and a heap of ruins—a standing monument of the absurdity of attempting to found social order upon a non-Christian basis, and of making the negation of authority the principle of Government.

By the Bohemian we learn that after the expiration of the armistice, Gaeta will be abandoned to the tender mercies of Sardinia; neither France nor Russia will interfere in behalf of the King of Naples, and therefore the conquest of that Kingdom, and its subjugation to Piedmont may almost be looked upon as *in fait accompli*.—It was expected that a semi-official warning would be given to Victor Emmanuel not to rely upon the co-operation of France, should he commence hostilities against Austria. Military preparations on a gigantic scale were being continued in France, which, coupled with Louis Napoleon's pacific protestations, bode no good to the peace of Europe.

A HINT TO THE SWADDLERS.—Much good abuse has been wasted upon us by our Protestant cotemporaries, because in a short paragraph we ventured to insinuate that Protestant missionary exertions might be much more profitably directed towards the "heathen myriads of Protestant England," than towards the Catholic people of Ireland and of Lower Canada. On the strength of statements made by Protestant authorities, and especially the Northern Whig, we took occasion to remark that the result of the late "revival mania" had been to drive thousands of its victims to the brothel, and had filled the lunatic asylums with blaspheming maniacs. These things we said, not without due consideration, and after careful examination of the evidence adduced in support thereof by Protestant witnesses; and we therefore will not, and indeed cannot, retract, or in any degree consent to modify even any one of our expressions. Protestant Missions to Romanists are as disgusting by their mischievous effects when successful, as they are ridiculous at all times by their glaring inconsistency, and palpable hypocrisy. The superior morality of Catholic, as compared with Protestant, communities, is a fact which can be established by statistics, to which we have constantly appealed—to the statistics of bastardy in Catholic Ireland and Protestant Great Britain respectively—and to the Official Report of the Gael Inspectors of Canada.—From these data we conclude that if Protestants were really actuated by religious principles, they would first endeavor to effect some moral reformation amongst their own people—amongst the Protestant masses of England and Scotland, at present "wallowing in filth and moral depravity," before expending their time, cash and energies, in persuading the Catholics of Ireland and Canada to Protest against the teachings of the Church, and to renounce that faith which is the principle, and the safeguard of Catholic morality.

Far then from retracting or modifying one expression that may have given offence to the Globe, and its admirers, we take this opportunity of declaring our firm conviction that we have never exaggerated the deleterious moral effects of Protestantism, or ought set down in malice respecting the condition of those communities amongst which it has obtained a footing. That we shall be again abused for making this declaration we fully anticipate; but that we are amply justified in making it must be apparent to every unprejudiced person who will take the pains of perusing the following sketch of the moral condition of England and Scotland, drawn by the European Times, a high Protestant authority. "This witness deposes as follows:—

"Some astounding disclosures were made a few weeks back respecting the condition of the agricultural labourers in Wiltshire, and more than ordinary importance was attached to them as they were said to be founded on a personal inspection of the cottages in which the labourers lived,—some as heads of families, others as lodgers,—but all wallowing in filth, and steeped in ignorance and moral depravity. A further investigation of the subject has revealed the painful fact, in proportion to the population, more criminals are to be found in the agricultural districts than in the most densely populated cities. It has also been ascertained that the illegitimate children born in the rural parishes form a large per centage of the births, and this is attributed to the indiscriminate herding of the sexes in the small and ill-ventilated cottages, which are too small for the wants, necessities, and decency of the inmates; and this system is now declared to be pretty general throughout the fastnesses of England. Two or three years back disclosures, hardly less appalling, occurred with reference to the condition of the agricultural population in Scotland."

"Wallowing in filth and steeped in moral depravity," notorious and infamous for their total disregard of the first dictates of natural decency; a reproach and a bye-word for their impurity, and contempt of all chastity; living and herding together, males and females, like brute beasts! Such, upon Protestant testimony, is the "pretty general" condition of the rural population throughout Protestant England—that country which boasts of its high civilization, its wealth, its material progress, and, above all, of its Protestant Faith. Such is the condition of the masses of that people which sends out Bibles to Italy, bronze idols to India, and proffers the

blessings of religion pure and undefiled to the benighted Romanists of Ireland and Canada!—Of what Catholic community, whose people have remained strictly faithful to the teachings of their Church, and who are as remarkable for their practical adherence to Catholicity as the people of England and Scotland are for their practical adherence to Protestantism, can similar things be predicated? Much immorality may be detected, we admit, amongst professing, or nominal Catholic communities; but upon examination it will be invariably discovered that the immoral amongst Papists are to be found, not amongst those who strictly adhere to the tenets of Romanism, who are most regular in their attendance upon the administrations of their Church, and who most fully carry out all her precepts—but amongst those who are most lax in their Popery, who are the least frequent at the Confessional and the Altar, and who the most habitually disregard and violate the precepts of the Church—amongst those in short, who, without having formally renounced the faith do the most nearly approach to the Protestant type. A bad Catholic is morally indistinguishable from a sound Protestant; and in fact, if in the ordinary course of life you encounter a nominal Papist, who, on Sunday, never goes to Mass, who never approaches the Sacraments, who never fasts, and makes it a point to eat animal food on Good Friday, you at once assume that your acquaintance is a Protestant—so closely does the bad Catholic resemble in all respects the best of Protestants. This is a highly important fact; for if the moral tendencies of Catholicity were injurious, the very contrary would be the case; and those amongst Papists who were the most strict and fervent in the practice of their morally deleterious religion, the most frequent at the Confessional, and the most regular in their observance of the peculiar tenets of their faith, would be the most conspicuous amongst Catholics for their morality. If Popery were a moral poison, the more of that poison the moral system had imbibed, the more hopeless would be the case of the Catholic; and consequently the best Catholics, such as a St. Francis Xavier, a St. Francis de Sales, a St. Vincent de Paul, would be amongst the worst and most vicious of men; whilst bad Catholics—that is to say, Catholics who deviated most from the Popish, and approached closest to the Protestant type—would be justly classed amongst the most virtuous, and amongst the greatest benefactors of their age and race. Such we say is the inevitable logical deduction from the premise, that Catholicity is unfavorable, and Protestantism favorable, to the development and growth of natural morality, and the Christian virtues.

But these Protestant masses of England and Scotland—"wallowing in filth" and "steeped in moral depravity," are, what they are, not because of their neglect of, but in virtue of their practical fidelity to, Protestantism. They are Protestants of Protestants, the "cream of the cream" of the non-Catholic world. Amongst them are to be found the bitterest and most active enemies of the Catholic Church, the ever ready and loudest bellowers of the Protestant Confession of Faith "To Hell with the Pope and Popery;" the most enthusiastic admirers of a Garuzzi, an Achilli, and a Chiniquy, the foremost to pull down Popish Mass-houses, and the boldest in assailing the Catholic Priest, and in offering obscene insults to the Romish Sister of Charity. These are the fruits by which you shall always know the staunch Protestant; and what tree brings forth that fruit more abundantly or in greater perfection than that which has its root in the great putrescent Protestant moral dung-heap, so graphically described by the Protestant writer in the European Times?

"Wallowing in filth" and "steeped in moral depravity!" Who would presume in such terms to describe the condition of the French Canadian inhabitants of Lower Canada? And yet even by the confession of Protestants, such is a faithful description of the condition of the rural masses of Protestant England; and yet Protestant England sends its missionaries to Canadian Catholics to convert them to its own pure faith!

"Wallowing in filth," and "steeped in moral depravity!" Who would dare to apply this reproach to the Catholics of Ireland? Poor they may be—because long centuries of persecution endured with heroic constancy for their ancestral faith, has made them poor—because "Protestant Ascendancy" has spoiled them of the goods of this world, in revenge for its inability to rob them of the jewel of great price which they inherited from the Saints. Dirty and squalid perhaps are their dwelling-places, because dirt and squalor are the inevitable companions of poverty. But go amongst those poor Irish Papists, enter those dirty and squalid cabins, and you shall find therein, and amongst their inmates a delicacy of sentiment, a refinement of manners, and amongst the women especially, a moral purity, which would do credit to the Courts of Princes, and add lustre to the stately palaces of the proudest aristocracy of Europe. Inferior as may be the physical conditions of Popish Ireland to those of its wealthy Protestant neighbor, yet is its moral superiority still more striking;

and yet it is to the conversion of Irish Catholics, rather than to the civilization of its own brutalized Protestant masses, that Protestant England devotes its efforts.

These things we say, not to cause pain to Protestants, but to induce them to reflect seriously upon the gross inconsistency, to say the least, of their missions to Romanists, and Prayer Meetings for the conversion of Papists. Some amongst our Protestant brethren who participate in these blasphemous absurdities may, we hope, and try to believe, be honest, but ignorant simpletons, and to these we address ourselves.—We fear, however, that the great majority of our Protestant Missionaries are actuated by no higher principle than that which inspired the fox, who, as the fable tells us, having lost his own brush or tail in a trap, ever afterwards endeavored to persuade his brother foxes to cut off their tails. Not able to raise themselves to the moral level of Catholics, our Protestant saints would fain degrade, or drag us down to their level.—This is the secret of evangelical propagandism.

VERY EVANGELICAL.—The Morning Chronicle, we regret to say it, is a fair specimen of the Protestant controversialist of the evangelical stripe—whose maxim is "Lie, and lie lustily," and above all when convicted of falsehood "Lie all the more lustily." Such is the principle upon which our Quebec cotemporary conducts his controversy with the TRUE WITNESS.

He accused us of holding that Protestant marriages were but "concubinage," though at the time he made that statement he well knew that he was lying, and that the TRUE WITNESS had never uttered a word that could, by the utmost ingenuity of evangelical malice, be tortured into the semblance of such a vile and anti-Catholic doctrine as that which he attributed to us.—Assuming—though from our long acquaintance with the "psalm-singing, fervent-in-prayer, smart-in-business, serve-the-Lord-with-gladness, and cheat-your-brother-if-you-can," principles of the evangelical gentry to whom the Chronicle belongs, we should have known better—that our cotemporary had sinned against us through ignorance, we respectfully, and in courteous terms called his attention to the injustice of which he had been guilty towards the TRUE WITNESS; and—stating in few lines the doctrine respecting "Protestant Marriages" which in our columns we have always staunchly upheld—we requested him to lay them before his readers, in order to disabuse their minds of the false impression created by his misrepresentation of our views, and language upon the subject. We labored in fact under the delusion that the editor of the Quebec Chronicle was a man of honor, who, having unintentionally wronged his neighbor, would gladly seize the first opportunity of doing him justice.

This was indeed a delusion—for, like a true evangelical, the Quebec Chronicle refuses to us the right to contradict in his columns, the vile calumny which in those columns he had launched against us. Such conduct needs no lengthy comments, for amongst men of honor, who have "not experienced religion," there can be but one opinion on the subject. Charles II. said long ago that Presbyterianism was not the religion of a gentleman; the merry monarch might well have added, that evangelicalism, though a capital "business," and "fraudulent bankrupt religion," was not the religion of gentlemen.

TO CORRESPONDENTS.—Quiz received, contents declined. The subject is not fitted for our columns, nor are the indiscretions of individual Ministers of the Church of England, grounds upon which to base an argument against Anglicanism. There are, of course, bad men in that communion, as in all others; but certainly, as a general rule, the clergy of the Anglican denomination are as respectable for their morality and natural good qualities, as they are honorably distinguished for their scholarship and literary attainments. We cannot, therefore, consent to prostitute the columns of the TRUE WITNESS by making them the vehicle for the wholesale condemnation of a class of highly educated and amiable gentlemen, whose religious system we know to be based upon error. As an Irishman, Quiz naturally looks upon the Anglicans as the personification of Protestantism, and as the worst enemies of the Catholic Church; because to the Irishman, Protestantism is almost synonymous with Anglicanism, and it is with the Establishment that Irish Catholics have been brought most in contact. Yet are there worse enemies to Catholicity, and therefore stauncher Protestants, than the Anglicans; and neither to flatter national prejudices, nor to make a little ephemeral popularity for ourselves, will we consent to distort the truth, or to indulge in personal invectives against the Anglican Clergy. This answer must suffice.

POST OFFICE CHANGES.—The Quebec correspondent of the Gazette says:—Mr. Freer, the oldest Post Office Inspector in the Province—a man who is, however, yet in his prime—has been placed at the head of the Montreal Post-Office, vice Dr. Meilleur, who takes the Inspector's place, with leave of absence for a time. Mr. Edwin King, the secretary to the Post Office Department, is to be Inspector of 2nd class for the Montreal Division. Mr. White, of the money order branch, takes Mr. King's place. Thus, it is hoped, the causes of complaints as to the management of the Montreal Office, which have been so frequent, will be removed, and thorough efficiency secured.

LUNATIC ASYLUMS.—Our attention has been called to the Resolutions of a Meeting lately held at La Prairie, condemning the Ministry for negligence in failing to establish another asylum for the reception of insane persons—that already existing at Beauport being inadequate to the wants of the Lower Province. We have nothing to say against the latter, but we believe that it has not enough accommodation; and we think that the condemnatory resolution of the La Prairie meeting was justified by facts. Every one acquainted personally with the statistics of destitution in this district must have felt the extreme necessity for an additional Asylum for the insane; and we trust therefore that the Government may be provoked into doing something towards applying a prompt remedy to a great and rapidly extending evil. When the interests of humanity, of the suffering members of Our Lord are at stake, the voice of party passions should be hushed, and the dictates of charity alone listened to.

HOW CONVERTS ARE MADE.—The following anecdote, related by a Rev. Mr. Green—one of the eloquent and prayerful speakers at the late Anniversary Meeting of the French Canadian Soupers—will give a good idea of the stuff out of which Converts from French Canadian Catholics to Protestantism are manufactured, and of the motives by which these pious "jumpers" are chiefly actuated. We copy from the Montreal Witness:—

"In a place near the American lines some laborers asked if there was any way they could get rid of typhus? A young lawyer said—'Oh, yes. He drew up a recantation, told them to sign it and he would attend to the rest. They shook their heads, not being ready for this step, but after going away they returned and signed the recantation. These men had received Bibles about six months before from a colporteur."

The moral of the above is obvious, and we need not insist upon it.

THE REV. FATHER O'FARRELL'S LECTURE.—Rev. Father O'Farrell lectures this (Friday) evening, in the Bonaventure Hall, on the "Popish Irish Brigade." The proceeds will be applied to liquidating the debt of the new School-house on the St. Gabriel Farm. The nature of the charity, the interest of the subject, and the undoubted ability and popularity of the Rev. Father O'Farrell, will, we are satisfied, draw one of the largest houses ever witnessed in Montreal. A full report shall appear in our next.

MR. KERBY AND THE MAYOR OF BRANTFORD.—Brantford is a fast place. It is so near Buffalo, that it has imbibed no end of Yankee ideas. Its inhabitants drive a sharp business in various branches of trade not so well understood elsewhere. From catching run-away slaves for Missouri owners to getting up bogus Mutual Insurance Companies for gullible farmers, there is nothing not within the range of the ability of the men of Brantford. Of course, in doing so much dirty work, Brantford soils a good deal of Plutarchian linen. That is of course inevitable. You can't get up a doubtful Bank without a fair allowance of white chokers. And you can't well embezzle your employer's funds without detection, unless you starch your collar as well as turn your eyes continuously Heavenwards. But, with a lamentable absence of shame, Brantford, altogether regardless of proverbial philosophy, does not wash its dirty linen at home, but shows its laundress's list to the world at large. When the Prince of Wales was in Canada, Brantford, like other towns, was properly desirous of testifying its respect to the Crown he is some day to inherit, and invited him to a lunch. It seems, however, that in the exuberance of loyalty, either the town forgot to pay the bill, or the hotel-keeper, named Kerby, seeing a chance for a "chisel," made an extra demand. For he actually sent an account \$400 to the Colonial Secretary—the Prince of Wales, Dr. to James Kerby! The Duke of Newcastle forwarded it, of course, to the Government here, with a courteous request that they would examine into the facts, and this is being done.—Meanwhile, the respectable people of Brantford have got hold of the affair, and, in council, have discussed it with warmth. Their Clear Grit Mayor, who unites with his municipal duties those of postmaster, who distributes letters with one hand and charism with the other, seems also to be mixed up with the job. So the council have written to the Provincial Secretary, to ask the exact details of the case. Pending their reception, the town is in as violent state of excitement as any of its size can possibly be.—Quebec Chronicle.

THE CENSUS AGAIN.—We perceive that complaints with regard to the taking of the census are on the increase; but they do not appear to be confined to Upper Canada, for the Montreal Transcript and Pilot are even louder than the Globe. It is possible that errors have occurred, but we cannot think there is anything like the defects in taking the census that have been complained of. Anonymous hints were thrown out in the Globe, day after day, but the Commissioner for Toronto promptly met them, by demanding the real signatures of the writers of the letters preferring complaints, otherwise he would put them down as bogus. The intimation was not needed, for we see that anonymous letters continue to appear in the Globe on the subject. The great object of our Grit cotemporary is to induce the belief that the census of Upper Canada will be imperfect, and come far short of the actual number of the people. As we have said, it is possible that errors may occur, which can surely be rectified; but, that there has been any wilful neglect or carelessness, remains to be seen.—Hamilton Spectator.