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THE TRUE WITNESS
AND
CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, AUG. 31, 1855.

NEWS OF THE WEEK.

The *Canada*, from Liverpool on the 18th instant, arrived at Halifax on Wednesday, bringing very important news from the seat of war. First, from the Baltic we learn that Swenborg had been bombarded by the gun and mortar boats of the Allied Fleets from the 4th to the 11th inst., with great success, and with little or no loss to the Allies. According to a despatch from the French Admiral, the enemy's magazines and arsenals had been destroyed with most of the principal buildings in the town and dockyard. The British loss is stated at 2 wounded, and none killed. The French loss is equally trifling. The Fleet had returned to Nargen.

From the Crimea, we learn that an attack in force by Liprandi on the Allied lines on the Tchernaya had been repulsed by the French and Sardinian troops, with great loss to the Russians; but the numbers are not stated. About four hundred prisoners were taken. General Simpson telegraphs on the 15th, that he was about to open fire from his batteries upon Sebastopol on the following morning at daybreak. It is also reported that Prince Gortschakoff has received instructions from St. Petersburg to sink the Russian vessels at the Malakoff walls. Omar Pacha has been ordered back to the Crimea.

From the Pacific we learn that the Allied squadron has again visited the Russian stronghold of Petropolski, where they experienced a serious repulse last year. Upon this occasion however, they found that the Russians, in compliance with orders from home, had abandoned the place, and had moved off to a new establishment which the Russian government is forming on the river Amoor, and which is destined to be the Sebastopol of the Pacific. The Allies under these circumstances, contented themselves with blowing up the fortifications, and destroying the public buildings at Petropolski; having accomplished which they returned to San Francisco.

Queen Victoria, escorted by six men of war sailed for Boulogne on the 17th. She will remain in France about a week. It is said that the French and British governments have addressed energetic remonstrances to King Bomba of Naples upon his pro-Russian tendencies. Letters from English correspondents state that it is impossible for Russia to provision more men than are now in the Crimea.

We read in the *Christian Guardian* of the 22nd instant, in a notice of a work lately issued by the American Protestant press, under the title of—"The Escaped Nun"—the following gentlemanly and Christian-like remarks:—

"Nunneries are in reality the brothels of Romanism."

The *Christian Guardian* is, we may add, "Published under the direction of the Conference of the Wesleyan Methodist Church in Canada;" and therefore, it is but fair and reasonable to assume that its published sentiments are those of the Methodist body in this country.

It is not our object to contest the very gentlemanly assertions of the reverend Methodist Conference. These reverend gentry have, no doubt, contracted the habit of measuring every body's corn by their own bushel; and they naturally judge of Catholics by what takes place amongst themselves.—They are, by experience, admirable judges of the deportment of their own females; and if our reverend friends form their ideas of women from what they witness at their "Love Feasts" and "Camp Meetings"—why, it must be admitted, that the conduct of their men and women is not calculated to impress the spectators with a very favorable opinion of Methodist modesty, or Methodist chastity; but, on the contrary, is so beastly, so degradingly and undignifiedly licentious, as to call forth the strongest condemnation from all that is respectable in the Protestant world. We cannot, therefore, with any justice complain that the reverend "Conference of the Wesleyan Methodist Church in Canada" should fancy that all women are like their own women; and, that with other denominations of Christians, as with themselves, the profession of religion means only the practice of all conceivable filthiness. Our Methodist friends speak, of course, according to their own "experiences."

Our object therefore, in alluding to the harsh judgment pronounced by the "Conference of the Wesleyan Methodist Church in Canada" upon Catholic Nuns and Sisters of Charity, is not so much to defend the latter from the aspersions of their reverend and very gentlemanly detractors, as to call attention to a very remarkable, though certainly not singular

circumstance, recorded in the American papers of the past week, and in which the said Nuns and Sisters of Charity—the inmates of what the body of Methodist ministers in Canada, call—"the brothels of Romanism"—as well as the Protestant ministers of the United States, are both deeply interested.

Our readers are, no doubt, aware that the Yellow Fever is making dreadful havoc in several cities of the United States; and they may easily suppose that, under such circumstances, the peculiarities of Romanism and Protestantism, have—as on so many other occasions of epidemics, and public calamities—been again strongly brought to light. Perhaps a few extracts from some of the journals published in the afflicted districts will serve to illustrate our meaning. The citizens of Norfolk seem to have suffered most severely from the fatal disease; and the local papers are loud in their complaints of the brutal inhumanity with which they have been treated, and of the shameful cowardice of the Protestant ministers, who, at the first appearance of danger, consulted their safety by a precipitous flight from the infected neighborhood. The *Argus*, a Norfolk paper, is very severe upon the heartless manner in which his fellow-citizens have been treated:—

"We have been taught"—he says—"that tithes of mint and anise and cummin, do not atone for the omission of the weightier matters of the law, for that mercy and love which have been widely inculcated in the present generation, but which appear to have failed most singularly when most needed. We have been taught that the Levite who passed by on the other side was a just object of severe judgment; and we blindly supposed that his case was without parallel in our own section of the country. But it seems that doctrines of this kind may suit the fanatical, or the Sisters of Charity, the anxious parent, or the poignant lover; they will do for the tongue and the pen in the day of security, but they are out of place at this time in this latitude. The Yellow Fever is an antidote to benevolence and religion."—*Southern Argus*.

But whilst the epidemic has thus proved amongst a certain class of Christians, "an antidote to benevolence and religion"—whilst white cloaked ministers, professors of the holy Protestant faith, and ardent denouncers of Romanism and its abominations, are fleeing from the diseased city as fast as steam and rail can convey them—strange to say, another class of persons are turning their faces southward; and though the prospect of almost certain death stares them in the face, are hurrying with alacrity towards those very cities from whence the Protestant clergy are so rapidly hastening. And who are these? Nay, it is scarce necessary to ask such a question. They are the inmates of "the brothels of Romanism"—the Sisters of Charity—who, at Norfolk with its Yellow Fever, as at Montreal during the periods of Typhus and Cholera, approve themselves truly the disciples and servants of Him, Who went about doing good, and Who received as His reward from those whom He assisted, a crown of thorns and a cross. No—the inmates of "the brothels of Romanism," as the "Conference of the Wesleyan Methodist Church in Canada" charitably designates our convents, need no defence at our hands from the reproaches of their adversaries. When we read in Protestant journals of the United States, such testimony to the devotion and charity of these traduced ladies as the subjoined—which we copy from the *New York Christian Inquirer*, a Protestant paper of the Unitarian denomination—we know what judgment to form, both of the calumniated Sisters of Charity, and their dastardly Methodist calumniators. In the course of an article on the "Afflicted Cities," the *Christian Inquirer* observes:—

"The noble Sisters of Charity"—the "brothel keepers," according to our Canadian Methodist Conference—"are always ready to devote themselves to the assistance of the afflicted; and accordingly the departure of five of these messengers of mercy from Washington to attend upon the sick couch of those from whom fear of contagion has driven their friends and neighbors, is recorded without a comment."—*Christian Inquirer*, 25th instant.

Such an every day occurrence as that of "brothel keepers," exposing themselves to almost certain death for the sake of alleviating the sufferings, and soothing the last moments, of the plague-stricken stranger, is thus, according to Protestant testimony, so completely in accordance with the spirit of Romanism, and "its brothels," that it is "recorded without a comment." It is merely what we expect from such abandoned and heartless women; and if, when they recover—thanks to the care of the Nuns—good staunch Protestants testify their gratitude by reviling their benefactresses, by stigmatising them as prostitutes and "she devils," by burning their dwelling places, and by hounding on savage and intensely Protestant mobs to outrage their persons, why, this also is so thoroughly in keeping with Protestantism, that it also may be "recorded without a comment." The brutality and base ingratitude of the one, is as natural, as the heroic devotion, and ardent charity of the other.

We have alluded to a blackguard Protestant work—"The Escaped Nun"—and to the flattering notice taken of it by the *Christian Guardian*, which true to its own vile nature, endorses all its contents as Gospel truth. Our readers must not however judge the Protestant press of Canada by the *Christian Guardian*; neither must they suppose that all their separated brethren coincide in opinion with the Reverend "Conference of the Wesleyan Methodist Church in Canada." No; to their honor be it said that the majority of our Canadian Protestant press has denounced the infamous, obscene work—which the *Christian Guardian* so much admires, and so warmly recommends to the notice of the young maidens of the conventicle—in language so forcible and with such honest indignation, that we have felt it unnecessary to say another word upon the subject. Here, for instance, is the style in which the *Commercial Advertiser* of Montreal deals with "The

Escaped Nun," the especial friend and protégée of the "Conference of the Wesleyan Methodist Church in Canada":—

"Wicked in its conception, false in its details, unprincipled and libellous, no true Protestant can read it without a sense of humiliation, that the success of his creed should be supposed to rest on such vile inventions, or to be promoted by slanders so unholy and so transparent."

"The author has selected Montreal as the scene of some of the adventures, and names individuals resident here, and in the vicinity, as associates. The Convents of Grey and Black Nuns are set forth as common brothels, and the Priests as blasphemous, drunken and licentious. To attempt to disprove such things; to engage in a controversy with a cowardly libeller, who, when indulging in any thing but the vaguest of declamation, certifies nothing with name or date, would be useless. Here, where the character of the Nuns is known, where their self-sacrificing exertions as teachers, nurses, and messengers of pity to the poor and the afflicted, are daily witnessed, where those who differ with them in belief, yet honor their devotedness, and respect their piety—the poison will be innocuous. Nor will Protestants, in other places, who are not imbued with the most rabid bigotry, consent to receive as proof of the grossest moral delinquency, the bare assertions of an anonymous scribe, who had the power and certainly did not lack the will, to make the guilty amenable to the tribunals of the country. However much we may differ from the Roman Catholic community on points of faith or government, however much we may doubt the value or utility of celibate institutions, yet we must bear witness to the fact, that for any testimony to the contrary, their discipline here has been to the letter of the laws of their order; and this community which numbers among both priests and nuns, members of its most respectable families, early school friends, relatives and instructors, although of different faith, can receive these pretended disclosures, with but one feeling, that of utter disgust and contempt."

"All these stories of midnight orgies, of lascivious priests and nuns, of subterranean passages, and murders done in secret vaults, are but the revelations of Maria Monk grafted upon Mrs. Radcliffe, stories to frighten nursery maids and little children; well enough as romances when located in Italy, four hundred years ago, to tell about the fire, at Christmas time, and to make the rustic's hair stand up; but located in our midst in the nineteenth century, and solemnly vouched for as facts, when people have begun to doubt the reality of the horns, hoofs, tail and traditional tident of Old Nick, is too heavy an imposition upon even ignorant credulity."—*Commercial Advertiser*.

The following notice of the same beastly work is from the *Albany Argus*, an American Protestant journal:—

"It is chiefly a rehash of old anonymous books, badly put together. We recognize whole chapters of Diderot's celebrated *La Religieuse*, an infamous romance which is now never fully printed with his works, and which his Editors apologize for, and say he never would have permitted to be made public, in all its coarseness, but for accidental circumstances. Diderot's picture was the invention of the most gross of the atheistic materialists that ushered in the French Revolution. This translation and mutilation conceals and withholds most of the pruriency of his invention, and it destroys all the charm of his style; for his work was a remarkable example of the *vrai-semblable* in fictitious literature."

"Diderot's work appeared in 1760, and was written with the acknowledged purpose of hoaxing the Marquis de Croismare, on whose sensibilities the narrative so far imposed, that he did not hesitate to send money and other relief to Suzanne, the Escaped Nun, and the benevolent Washwoman with whom she found refuge. It shows the immortality of religious hate, that after nearly a century the imposture is reproduced, ascribed to an American girl, and the scene laid in American grounds, and the book dedicated to American Mothers."

"We venture to say that we will prove, at an hour's notice, any day, that this book was never written by an inmate of a convent, nor by a woman, nor, indeed, by a man, but it has been picked up in parts from other books, and badly put together, for the Know-Nothing market here."

We are happy to meet with such sentiments in our Protestant cotemporaries; happy to have it in our power to give them additional publicity. For they show that, whatever may be the course adopted by a few vulgar, low-bred fanatics, like Methodists and Jumpers, all gentlemen, whether Protestants or Catholics, alike agree in denouncing the beastly calumnies of the "Escaped Nun," and of the *Christian Guardian* and its Reverend Publishers.

Like the "Methodist Conference."

The *Commercial Advertiser* in his controversy with the *Globe*, on the subject of "Representation by Population," feelingly and truly observes that:—

"It is a hard case to have to discuss any question with a pious opponent. With a Heathen you have some chance; but the misrepresentations, windings, turnings, and falsehoods of such strictly Evangelical champions as Brother Brown of the *Globe*, give one a sorry chance of being understood out of the limits of one's own circulation."

What would our cotemporary say if he had to deal with the *Montreal Witness*, and some others of our Canadian evangelical journals of a similar stamp? If he has such trouble with the *Globe*, a secular paper, what, if he were to engage in controversy with a regular organ of "Our Zion?"

The *Globe*, and his clique in Upper Canada, are now agitating for "Representation by Population," and demand that Upper Canada shall return to Parliament a greater number of representatives than does Lower Canada; because the population of the former section of the Province is now greater than is that of the latter. Until lately, as is well known, Lower Canada had by far the larger population of the two; though Upper Canada, with its smaller population, was represented in Parliament by an equal number of members. During all this time no voice was raised in Upper Canada demanding "Representation by Population," or insisting upon the injustice of giving to Upper, as many representatives as to

Lower, Canada; whilst the population of the Upper Province was in the minority, the existing arrangement was pronounced perfectly just and unexceptionable.

A new light has however broken in upon the brains of the Ultra Protestant fanatics of Upper Canada. The arrangement which, for years, so long as their population was in the minority, was declared by them to be very good, and in harmony with the eternal fitness of things, is, now that the population of the Upper Province slightly exceeds that of the Lower, pronounced altogether "tolerable and not to be endured"—an injustice and a burden which the Protestants of Upper Canada are bound to throw off at the next Session of Parliament.

Being translated, and purged of cant, the language of the *Globe* and his colleagues, amounts to this—that it is expedient to put down French-Canadianism and Romanism in Lower Canada, by an Anglo-Saxon and Protestant majority from the Upper Province; and that for this purpose, it is necessary to give to the latter a greater number of votes than to the former. Thus do the Liberals of Upper Canada hope that they will be able to seize upon the property of the Catholic Church, break down our Altars, burn our Convents, and turn the Sisters of Charity adrift upon the world. These are the designs and aspirations of Upper Canada Protestant Liberalism; and "Representation by Population" is the means by which it proposes to carry its designs into execution.

Perhaps no portion of our Canadian population is so deeply interested in resisting the aggressive designs of the Protestant Liberal party as are the Catholics of Upper Canada; for they will inevitably be the first and greatest sufferers by the meditated changes in the Representative system. Given a Protestant and Upper Canadian majority in Parliament, and the fate of their separate school system will at once be decided; "Freedom of Education" will be no more than an empty name. Indeed, the leaders of the Protestant Liberal party make no secret of their intentions; but openly proclaim that one of their first acts, after their accession to power, will be the imposition upon the enslaved Catholic minority, of that accursed system of State-Schoolism from which, by the assistance of the Catholic vote of Lower Canada, our friends and co-religionists in the Upper Province have of late been delivered.

Whatever then may be the result of the present agitation for "Representation by Population," we would beg our Catholic friends in Upper Canada to remember, that, if successful, it means, in so far as they are concerned, the overthrow of the Separate School system, for which they have so long and nobly contended. To the Catholics of Upper Canada, the cry of "Representation by Population" means—that they, the minority, shall be taxed for the support of the great Protestant mill described by Nick Kirwan; and between the two stones of which their little ones will be ground into good staunch Protestants, or, in other words, very bad Christians. It is for the Catholics then of Upper Canada to decide how far they will lend their support to the agitation now being set on foot by Mister George Brown and his colleagues.

In Lower Canada, in like manner, the same agitation threatens us—as Catholics—with the robbery and persecution of our Church, the pillage of our charitable institutions, the overthrow of our Colleges, and seats of learning, the expulsion of the Jesuits and the proscription of the Christian Brothers;—whilst to the French Canadian, it signifies war to the knife with his laws, his language, and his religion. No wonder that in the prospect of such a danger, the latter raises the counter cry of "Repeal of the Union" as the sole means left him of preserving his nationality and his religion from the encroachments of Anglo-Saxon Protestantism.

The cry, "Representation by Population," is, in fact, more a religious, than a political cry; and as such, it is the duty, as it is the interest, of every Catholic, in whatever section of the Province, to oppose it; and to insist for the present upon the maintenance of the existing system. Actually, the Catholic of Upper Canada is represented in Parliament, not by the Protestant Member for his City or County, but by the Catholic representative of some Lower Canadian constituency. Clearly, therefore, it is the interest of the Upper Canadian voter to strengthen the hands of his real representative; and not to increase the number and influence of his enemies, whose policy is well exposed in the following extract from the *Commercial Advertiser* of Montreal:—

"The object of the *Globe* is avowedly to seek in the question of Representation, a means of overwhelming the nationality of the majority of Lower Canada, and an offensive weapon against the Church of Rome. It is a Know-Nothing movement urged with like arguments, and to be productive of like results. The question is placed before the people on this ground and on this alone. 'British Protestants,' cries the *Globe*, 'you are ruled by Frenchmen, and Papists; but give us representation by population, and we will rule them with a rod of iron.' And the argument is enforced with a glimpse of the spoil in the camp of the Egyptians; and the wealth of the obnoxious Church is a spur to the tardy energy of the pious reformers."

"We are not going to discuss the goodness or the badness of the Romish system; but we claim for them the right we will take to enjoy ourselves, that of worshipping God in the manner which each believes to be right, so long as that belief trenches on the liberty of no man's conscience, and does not assume in itself a political dominancy. Is it to be supposed that the Roman Catholics reverence their religious institutions less than we do—that they are less strongly wedded to their Church, or less likely to defend its integrity than Protestants are? Do we not know that any attempt to proscribe Protestantism would raise the people of that denomination in arms to assert their rights? And can we doubt that the same system adopted towards Catholics, would lead to the same results?"