

The True Witness.

AND CATHOLIC CHRONICLE.

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We beg to remind our Correspondents that no letters will be taken out of the Post-Office, unless prepaid.

MONTREAL, FRIDAY, JULY 7.

ECCLESIASTICAL CALENDAR.

JULY—1865.

Friday, 7—St. Margaret, W.
Saturday, 8—St. Elizabeth, W.
Sunday, 9—Fifth after Pentecost.
Monday, 10—The Seven Holy Brothers.
Tuesday, 11—St. Pius, P. M.
Wednesday, 12—St. John Gualbert, A. B.
Thursday, 13—St. Anacleto, P. M.

The "Forty Hours" Adoration of the Blessed Sacrament will commence as follows:—

Saturday, 8—La Visitation, de l'Isle du Pads.
Monday, 10—St. Genevieve.
Wednesday, 12—St. Anicet.

NEWS OF THE WEEK

The quarrel betwixt Louis Napoleon and his cousin Plon-Plon has not been healed, though efforts have been made to bring about a reconciliation; and excusing himself upon the plea of an injury said to have been caused by a fall from his carriage, the Prince has declined to call at the Tuileries since the return of the Emperor from Algeria. As Prince Plon-Plon represents the Liberal and anti-Catholic party in France, this incident is of more than domestic importance, since it indicates a wide divergence betwixt the views of the French Liberals, and those of Louis Napoleon on the Italian Question.

We have nothing positive yet as to the result of the negotiations betwixt the Sovereign Pontiff, and the King of Sardinia. Many rumors are afloat, and the general opinion seems to be that some kind of understanding will be come to. Yet it is to be feared that no amicable arrangement will be of long duration. Any negotiations that leave to the Pope any real substantial authority, which do not degrade him from the rank of a sovereign and an independent Prince to that of a subject, and which do not place the Church beneath the feet of the swine of the Revolution, will be unfavorably received by that party to which Victor Emmanuel owes all his popularity and all his power. To reconcile himself with the Pope means, in his case, to break with the Revolution; and this he cannot well afford to do unless he is prepared to renounce his position, as King of Italy. The Continental news by the last mails is of very little general interest.

In the United States no events of importance have occurred. The evidence and finding of the Military Commission have been submitted to the President; but the latter, with a return to constitutional sentiment, for which we could scarce have given him credit, hesitates to confirm the proceedings, and manifests an inclination to refer the whole matter to the civil Courts, before which it should have been tried in the first instance. The great political question of the day is "nigger" suffrage, and out of this question no trifling political troubles may yet be expected to spring.

As the reputed organ of Lord Palmerston the utterances of the *Morning Post* are listened to with attention, as in a sort the utterances of the Ministry; and for this reason no inconsiderable importance has been attached to an article that lately appeared in the above named journal, with reference to our Canadian delegates, their mission to England, its objects, and the results. The entire article, of which a brief and imperfect sketch had previously been conveyed by telegram, is now before us; and we can thence judge, every man for himself, how far the said political mission has resulted in success, or failure.

The *Morning Post* assures us that, in the first place, "the political and commercial relations between the Province and the Mother country have been thoroughly considered, and a conclusion arrived at which is calculated to have a most favorable influence on the future destinies of British North America." This is we fear somewhat vague.

In the second place we learn that "the Imperial Government are prepared in every way to facilitate the carrying out of the Confederation project as soon as all the Colonies have agreed amongst themselves." And further on, the same authority hints at coercion towards the latter, if they cannot so agree, and if they cannot be brought by other means to give their assent to the project. This we look upon however only as a *brutum fulmen*. In the present temper of

the Lower Provinces, any attempt on the part of the Imperial Government to force them into a Union which they disliked, any high handed measures, such as the *Morning Post* hints at, would probably have the effect of throwing them into the arms of the United States. The day when Colonists allowed themselves to be legislated for in Downing Street is past and gone. Whether for good or evil it matters not now, but the Colonies are to all intents and purposes self-governing communities, with privileges in this respect recognised and guaranteed by the Imperial Government, and which therefore the former will scarce permit themselves to be stripped of without a struggle. We dismiss therefore the idea of coercion. Great Britain, in its present relations with the U. States cannot afford to risk a quarrel with Nova Scotia, by far the most valuable of all its possessions on this Continent, since thence alone can it obtain coal for its West Indian squadron.

On the defence question the *Morning Post* informs us that the following is the substance of the arrangement entered into betwixt the Canadian delegates, and the British Government.—The latter graciously permits the former to undertake at its own expence, the whole of the Western defences; it also grants to Canada leave to maintain, again at its own expence, an efficient militia—though of what use militia would be in actual war against regular and veteran troops such as the Yankees could direct against us, it is not easy to see. Canada is also permitted to deepen and enlarge its own canals, for commercial and military purposes; but here again, seeing that the canals are in some instances built on the wrong, that is to say the Yankee, side of the St. Lawrence, they would still be utterly useless in case of war, no matter to what extent they might be enlarged or deepened.—Finally the Imperial Government, not only permits us to do all these things at our own cost, but it undertakes to supply armaments, and material for all defensive works; and to guarantee a loan for the purpose of constructing the Intercolonial Railroad—which the *Morning Post*, in a spirit of banter we must suppose, informs us is "a very important part of the scheme of defence." Very important no doubt! seeing that in case of war with the United States, it would within twenty four hours lie in possession of the enemy. The Railroad that is imperatively needed in a military point of view, if Canada is to be defended, is a Railroad on the North shore connecting Montreal with Quebec. Any system of defence which does not comprise this North shore railroad, as well as an entire system of canals betwixt the lakes and the ocean, all on the left bank of the St. Lawrence, is sheer buncombe; for as the Official Reports of the Engineer officers especially charged with the task of reporting on the Defence of Canada clearly state, the whole of Canada on the Yankee side of the river would have to be abandoned to the enemy, seeing that it is destitute of all defences natural, or artificial. Under all circumstances the defence of Canada would be difficult, and would involve great sacrifice; but that defence is impossible—and every one not an idiot must admit it to be so, until all parts of the Province are put in communication with one another by means of railroads and canals, all, without exception, and throughout their entire course, constructed on the left or Canadian bank of the St. Lawrence. This is a condition *sine qua non*; and as it is not provided for, or so much as hinted at in the *Morning Post*, we do not see that in a military point of view any good to Canada has resulted from the late conferences betwixt our Ministerial representatives, and the Imperial authorities. The one great obstacle to the Confederation scheme, considered merely as a measure of military utility, and as a measure for facilitating the defence of the British possessions in North America, consists in this:—That the Lower Provinces are separated, or cut off from Canada by the United States, or territory of the only enemy with whom they will ever be called upon to combat; and that the only means of communication betwixt the Provinces so separated, in case of war, and during the cessation of navigation, would have to consist in a long railroad, running parallel and contiguous to the enemy's lines, throughout almost its entire course; and which therefore would be liable to be cut and rendered useless at any moment, by a sudden raid, even if the greater part of the territory through which it ran, were not actually ceded to the invading army. The idea of maintaining military communication in time of war betwixt Montreal and Halifax by means of a railroad on the Yankee side of the St. Lawrence, is so sublimely ridiculous that no military man, that no one with the faintest knowledge of the art of war, and the first requisites of a successful defence of our country, would condescend to notice it.

For let it be remembered that the projected Intercolonial railroad, if built as the means of maintaining military communication betwixt the Lower Provinces and Canada, betwixt Halifax and Montreal, would, in case of war, impose on us the moral and material obligation of fighting in defence of that line of communication, upon the right or Yankee side of the St. Lawrence—that is to say, of fighting a decisive battle with an enemy immensely superior to us in point of numbers, upon the very ground where, if the choice were left to him, he would most desire to fight us. Does any man outside of a lunatic asylum, seriously believe that with all the troops that Great Britain could spare us, and our militia and volunteers to boot—good enough no doubt for Queen's Birth Day parades and such like fopperies—we would make a successful stand anywhere on the right bank of the St. Lawrence, against the numerous forces that by means of their railroads the enemy could in few hours concentrate against us? Would any experienced military man, would any prudent politician recommend us to run the risk of such a venture?—which if unsuccessful would leave the country open an easy prey to the invader. For Canada could not have many armies in the field, and but few reserves from whence to replace the losses which a great pitched battle would under all circumstances inflict upon her. Under all circumstances, we say, she would have to husband her resources, more especially her men, since these could not easily be replaced; and therefore the first rule to be laid down for the defence of the Provinces is this: That we should never fight except upon ground of our own selection, and when we could fight with advantage of position; that we should never in short subject ourselves to the danger of fighting there and then, where and when it suited the convenience of the enemy that we should fight. But, as we said before, the projected Intercolonial railroad would, in case of war, have either to be abandoned or defended. If abandoned, it, and Confederation with the Lower Provinces, would, from a military point of view, be useless; but if defended, we should be obliged to fight on the wrong side of the river, and under circumstances the most propitious to the enemy, and the most adverse to ourselves; under circumstances that would entail the immediate conquest of the entire Province were we to meet with a reverse; whilst on the other hand, a defeat to the Yankee invaders could by the latter be easily and promptly repaired.

By the above we mean no censure on our Canadian delegates. We firmly believe that they have done their best for Canada, and we are also well convinced that no men could have done more. If extravagant expectations have been raised by their friends of some great advantages to be obtained in a military point of view, they have only those friends to thank for any disappointment that may be felt at the small results of their mission. The fact is that since the defeat of the South Canadian independence of the United States must be maintained by skilful diplomacy rather than by force of arms; for the disparity of strength betwixt the two countries, Canada and the United States, is so great, that without a miracle of devotion on the part of the people of the first named country—which we do not expect to witness, its defence in a military point of view, is almost impossible in Canada. Great Britain might fight our battles successfully on the ocean with her fleet, but in the meantime the enemy would overrun the country.

THE YANKEES AS PAINTED BY ONE OF THEMSELVES.—A horrid murder, accompanied, or rather preceded by a foul outrage, occurred a few days ago in the vicinity of Boston. A Protestant minister, the Rev. Mr. Hepworth of Boston, Massachusetts, preached a sermon on the occasion, in the course of which he delivered himself of the following remarks:—

"The great characteristic of American civilisation is an increase of immorality and infidelity. What are the tidal tendencies of our society? Are they toward heaven? Are our young men growing up in such a way and in such noble proportions that they will be able to bear the burdens now borne by their fathers? Are our young women growing up with the charms of modesty and feminine grace and domestic virtues? I have read our history wrong if this be so. I have looked in vain for those characteristics that will make the generation to come wise, virtuous, and good. And so I go behind the crime which has been committed, and whose deplorable results have called us together, and standing here in the presence of these bereaved people, standing here on the altar of my own church, and with the authority of a minister of our holy religion, I do, in the most solemn manner, impeach the whole community for a lack of religious earnestness, religious principles, and religious faith. Away with all the absurd fashions, follies and frivolities of society, behind which all kinds of vice and crime lurk and conceal themselves. Away with all this infidelity that disgraces our entire civilisation.

"This was the infidelity of the age, for while people worship Mammon before God, as was done now all over the country, murders would increase. Men looked to the dollar rather than to Heaven, and women loved extravagance in dress rather than the Bible, and with this example before them the children of the present day were being brought up. He called on the fathers and mothers present and absent to mark this point, and register a vow in Heaven to educate their children to walk in righteousness, and then, and not till then, they might safely put aside the fear that now pervaded the community, for murder would be unknown."

Now in all sincerity we ask:—Is there one, even amongst the most fanatical supporters of the French Canadian Missionary Society, who would dare stand up at one of the Anniversary Meetings, and deliver himself with respect to Lower Canada, and its Popish inhabitants, as the Rev. Mr. Hepworth expressed himself with respect to his own countrymen, and his own co-religionists of Massachusetts? Is, we ask, the great characteristic of Lower Canadian civilisation, an increase of immorality and infidelity?

except there where French Canadians have been brought into contact with the Yankees, as in the case of the murderer Barreau now in jail. Can the Romish community of Lower Canada in short, except in so far as it has been brought under the baneful influence of *Rouges* principles, and of the French Canadian Missionary Society, be impeached for a lack of religious earnestness, religious principles, and religious faith? as is the entire Protestant community of Massachusetts by one of its own flesh and blood, by a minister of its own faith?

We trow not. Lower Canadians are taxed with bigotry, superstition, and fanaticism, with being, or rather with allowing themselves to be, priest ridden; but this very reproach exonerates them from the reproach of religious indifference; whilst the statistics of the Provincial Penitentiary abundantly testify as to the rarity of great crime amongst them, except in the case of those who have been corrupted by intercourse with the community whom, and whose moral tendencies, the Rev. M. Hepworth of Boston so graphically portrays in the above given extract from his sermon.

Where then are the Missionaries needed? And to whom, if love of God, of religion, and morality were indeed the actuating motives of our Protestant Missionary Societies, would they be sent? To the Papists of Lower Canada, or to the Yankees of Massachusetts? We pause for a reply.

We clip the following from the columns of one of our contemporaries:—

Romish Superstition.—The London correspondent of the *Bury Post* relates the following, as illustrating the superstition displayed at Cardinal Wiseman's funeral.

"The widest charity cannot help protesting against the Paganism, for it was nothing better—pure Paganism,—which this funeral brought into play. I might give many illustrations, but will mention but one—it is this:—When the body was lying in state in the chapel, the crowds of poor creatures who passed by, stretched out handkerchiefs, gloves, rosaries, prayer-books, and other similar articles, which were taken by the officials, rubbed against the coffin and then returned to the owners, who devoutly kissed them and carried them away as relics sacred for evermore."

"Romish superstition" in London in the XIX. century bears certainly a strong family resemblance to "Christian superstition," as the latter manifested itself at Jerusalem and elsewhere in the first century of our era. Compare the following examples from the Acts of the Apostles, with the above extract from the evangelical journal of the nineteenth century:—

"And believers were the more added to the Lord, multitudes both of men and women. Inasmuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them."—v. 14, 15.

And again:—
"And God wrought special miracles by the hands of Paul. So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them."—xix. 11, 12.

From this it appears that, if belief in the Bible be rational and not superstitious, it is not superstitious but very rational to believe that God does communicate, even to the material bodies of His servants upon earth, a special and healing virtue. Now in the case of the late Cardinal Archbishop of Westminster, even judging him by his acts, and by the many trophies of his profound learning, and zeal in the cause of Christ which he has left behind him—it is not pretended that God does actually work such special miracles of healing; for no man has the right to anticipate the judgment of the Church, or to take upon himself to declare the actual status in the other world, of the departed. But Catholics do believe that, as God is the same to-day as He was yesterday, so also He may employ as instruments of good to them the material relics of one whom they, not without reason, believe to have been throughout his life on earth a faithful and zealous servant of the Lord. On this point, even if they err, they are not superstitious, for superstition implies a belief for which there is no basis in reason; and on the other point—to wit, that God does manifest His approbation of His servants by making even of their bodies instruments of healing, physical and moral—there is the positive testimony of the Bible that such belief is not irrational, but is on the contrary perfectly well founded in fact.

What is apparent from the extract from our evangelical contemporary by us above quoted is, not the superstition of Catholics, but the sceptical or neurological tendencies of their censor. The striking feature or characteristic of the neurological critics is to discredit all miracles, ancient and modern; to consider them as morally impossible, as therefore unsusceptible of proof, and therefore *a priori* incredible except by the superstitious. To the Catholic, on the contrary, a miracle, whether of the first or of the nineteenth century, is an event in perfect harmony with the established or Christian order of things—not a violation, but rather a special or particular application of God's higher laws of which, in our present condition, we know nothing save by revelation. The Catholic therefore does not assert, indeed, that God has, or will work some miracle, or confer upon him some moral or physical good through the instrumentality of a relic of some of His distinguished servants on earth; but knowing

that such things have been, and not presuming to set limits either to the power or to the mercy of God, he humbly believes that such things may again be. This is the full extent of modern Catholic superstition in the matter of relics, and the virtue by God attached to them; and it is evident from the Bible—that if that book may be believed—a similar belief was generally entertained and acted upon in the days when St. Peter and St. Paul were still in the flesh.

The *Toronto Freeman* gives some particulars concerning the destruction of the Saint Patrick's Church, which give but a sad idea of the state of affairs in that very protesting City. Not only was the fire the work of some scoundrel incited to crime by the mendacious attacks of the *Globe*, but it seems that the firemen when called upon to do their duty by extinguishing the flames, manifested the very worst spirit; and we may thence conceive how unwilling they were to give effective aid to the preservation of Catholic property. We copy from the *Freeman* of the 29th ult.:

"It is with extreme pain and reluctance we feel called upon to refer to the detestable behavior of some of the firemen. With an expression of fiendish delight one of these heroes was heard to exclaim 'there is one dogma mass gone; I wish all the rest would go the same way.' Another upon seeing the bell fall, remarked, 'there goes the d—d bell; isn't it a pity the d—d priest is not in there along with it, that he might hear its sound on his way to hell.' Such and similar were the expressions used by several of these men to whom is confided by our municipal authorities the important duty of arresting the progress of fires, and saving property from the flames. It is to be expected that men who are capable of giving utterance to such diabolical sentiments as we have quoted, would make any very earnest exertion to save a Catholic church, or Catholic property from destruction."

The *Freeman* points out that when last winter some dirty blackguard or blackguards obtained entrance into the Orange Hall, and made a mess in it, the City Council very promptly offered a reward for the detection and apprehension of the offenders. But then it must be remembered that the City Council is for the most part composed of staunch Orangemen, and that there is one law for Orangemen and another for mere Papists.

They are certainly a "rum lot" in our Canadian Corporations, as a personage whose name is never mentioned in polite circles remarked of the ten commandments; they are assuredly a "rum lot," and to those who are doubtful as to the merits of democratic institutions afford much matter for interesting study. Amongst the latest escapades of which these gentry have been guilty we find that of Alderman Patterson, of Hamilton, who having been charged with pocket-picking, has suddenly found it convenient to make tracks for parts unknown, thus admitting his guilt.

We say nothing at present, for obvious reasons, and until the investigations be closed, of our own City Fathers; but we see by the *Globe* that in Toronto the repudiation of their debts is seriously contemplated by the Corporation of that city. The *Globe*, who has always an apology ready for every dirty act, whether it be repudiation, or violation of a Constitution, remarks that "it will be objected to the proposition that it involves a breach of faith with the public creditor. This"—adds our contemporary in a morosely mood—"this is to some extent true; but the fact is our city rulers have broken faith with him already;" and so upon the principle that it is as well to be hung for a sheep as for a lamb, the *Globe* can see no good reason why the Toronto City rulers should not break faith with the public creditor again. A nice man is the editor of the *Globe*, with very nice ideas of honor and morality.

The position of the Princess Dagmar, the betrothed of the lately deceased Czarevitch, is a peculiar one. She was bred up a Lutheran Protestant, but upon her betrothal to a Russian Prince was immediately put in training to abjure that particular heresy, and to embrace the doctrines of the Russian Church, which, with the exception of the Procession of the Holy Spirit, and the Supremacy of Rome, are in all important respects identical with those of the Catholic Church against which Lutherans protest. But the unexpected death of her intended husband has rendered all these preliminaries for apostasy useless; and the lady it seems must return to her old belief in the Double Procession from the Son as well as from the Father, until such time at least, as a matrimonial necessity for another change of faith shall again present itself.

In this business what is most to be admired, or rather deplored is, not the facility with which a Protestant can renounce one form of religion and adopt another, as if it were a shirt, or a bonnet, but the callousness of the entire Protestant press upon the subject. To the Catholic, the idea of such apostasy as that which is implied in the case of the unfortunate Princess Dagmar is simply disgusting; but the Protestant press discusses it as if it were one of the most natural, and innocent things in the world: and the *Globe* calmly notices it under the heading of "A Necessary Apostasy."

Mr. Galt was a passenger, by the steamship *Cuba*, which arrived at New York on Tuesday.