

The True Witness.

CATHOLIC CHRONICLE.
 PUBLISHED AND PRINTED EVERY FRIDAY
 At No. 369, Notre Dame Street, by
 J. GILLIES,
 G. E. OLIER, Editor.

TERMS YEARLY IN ADVANCE:
 To all country subscribers, Two Dollars. If the subscription is not renewed at the expiration of the year then, a case the paper be continued, the terms shall be Two Dollars and a-half.
 To all subscribers whose papers are delivered by carriers, Two Dollars and a-half, in advance; and if not renewed at the end of the year, then, if we continue sending the paper, the subscription shall be Three Dollars.
 The True Witness can be had at the News Depots. Single copy 3d.
 We beg to remind our Correspondents that no letters will be taken out of the Post-Office, unless prepaid.

MONTREAL, FRIDAY, AUGUST 11.

ECCLIASTICAL CALENDAR.

AUGUST—1865.
 Friday, 11—Of the Octave.
 Saturday, 12—St. Claire, V.
 Sunday, 13—Tenth after Pentecost.
 Monday, 14—Vig. of the Assumption.
 Tuesday, 15—THE ASSUMPTION.
 Wednesday, 16—St. Roch, C.
 Thursday, 17—Octave of St. Lawrence.
 The "Forty Hours" Adoration of the Blessed Sacrament will commence as follows:—
 Friday, 11—St. Laurent.
 Sunday, 13—Noviciate at the Pied du Courant.
 Tuesday, 14—Lake of the Two Mountains.
 Thursday, 17—Noviciate at Industrie.

TO OUR READERS.

With the present number commences the Sixteenth Volume of the TRUE WITNESS.—We take this opportunity of returning thanks to our numerous subscribers for the hearty encouragement which they have given us, and beg leave to assure them that no exertions shall be wanting on our part to render the TRUE WITNESS still worthy of their support. As a Catholic journal, politics will be in the future, as in the past, carefully eschewed by the TRUE WITNESS, except in so far as they have a direct bearing upon Catholic interests, and the privileges of the Church. When those interests and those privileges are attacked, it shall be our duty to defend them to the utmost of our humble abilities, as we have done in the past—a course of proceeding which, we are happy to say, has earned for us the reputation of being "an ultramontane journal," a " Jesuit organ," and we know not what more of terrible and awful, but which means, when rightly interpreted, a really Catholic journal. The TRUE WITNESS will continue to be a strictly Catholic, or as our friends of the tabernacle will call it, "an intensely sectarian paper." We will always endeavor to speak of those who differ from us in religious belief, with respect and charity, as of beings destined for an immortal existence, for whom the Son of God suffered the bitter agony of the Cross. We will not, however, affect to speak over-tenderly of the false religions themselves, nor will we ever condescend to pay to falsehood that homage which is due only to truth. We lay no claim to that sentimental liberality in religion which seeks to accommodate itself to all systems of belief; we are not, we say it frankly, Liberal Catholics, and God forbid that we should ever be so. We do not intend to apologise for the dogmas and practices of Christ's Church, as if we were ashamed of her; or of them; or as if it were possible that she could do or command aught which it is necessary to palliate. We do not intend to soften down or explain away her doctrines, in order to render them more acceptable to Protestant ears; we will not endeavor to represent the Church as what she is not, and never can be; we have no desire to insult our Holy Mother, by representing her as tolerant of error, and indifferent to falsehood. The very object that Christ had in view when He established the Church, was the extirpation of error and the triumph of Divine truth; and it would be a sorry compliment to the Church to say that she has proved recreant to her Divine Spouse, and is ready to conclude an ignominious truce with the enemies whom she was commissioned to destroy.

These were the principles on which we started our journal fifteen years ago; these are our principles to-day. The TRUE WITNESS is in August, 1865, what it was in August 1850—a humble though faithful exponent of Catholic doctrine, caring not one cent for the petty squabbles of "Ins" and "Outs," and devoting all its energies to the interests of God's Church, which alone are worth making a struggle for. We flatter ourselves that we have faithfully carried out the programme on which we commenced our career as public journalists, and we would respectfully put it to our readers, if they have to a man fulfilled their part of the contract made in becoming our subscribers. To those who have manfully rallied around us, and cheered us on in our arduous labors, we return our most sincere thanks; but to those dilatory subscribers, whose only idea of honesty appears to be, to take a paper for years without paying a cent therefor, we can only say that we will pay them our respects one of those days through the professional

services of our legal adviser. The amount to the individual subscriber is only a trifle; but the aggregate of these trifles is of very considerable importance to the proprietors of this journal.
 In conclusion, we have only to say that the TRUE WITNESS aspires to no honor, higher than that of being accounted a humble, but faithful mouth-piece of the Church, and exponent of her teaching; submitting ourselves implicitly to her guidance, we rely, not upon ourselves, nor upon our own wisdom, but upon her "that teacheth the knowledge of God, and is the chooser of His works."—Wis. c. 8, v. 4.

NEWS OF THE WEEK.

The political intelligence from Europe is of little interest. The health of the King of the Belgians was creating much uneasiness. Cholera, not very violent, has declared itself in Ancona; it was subsiding in Alexandria, but continued unabated in Constantinople.

The elections in Great Britain give a large majority to the Liberal party; this bodes no good to the Catholic cause, as the foreign policy of that party is notoriously inimical to Rome.—Constance Kent, convicted on her own confession of the murder of her half brother, has had the sentence of death pronounced upon her commuted to imprisonment for life. The latest tidings from the Great Eastern report all well; of the cable 300 miles had been laid, and we may expect to hear of her arrival on this side of the Atlantic every day.

The late lamented Sir Etienne Tache has been replaced, in so far as such an excellent and truly honorable gentleman can be replaced, by Sir N. F. Belleau, in his office of Receiver General, and by Mr. J. A. Macdonald as Minister of Militia. The policy of the Government will, we suppose, undergo no change, but the loss of such a man as the late Sir E. Tache is much to be deplored. He stamped a character upon any Ministry of which he formed a part; and even if men of more brilliant talents may be found, it will be no easy matter to obtain that which in Canada is rarer, and every where is more precious than mere statecraft, or political cunning—we mean that high and scrupulous sense of honor, and that unblemished integrity, which ever distinguished both the public and the private career of the lamented deceased. He was emphatically a gentleman and a sound Catholic, and that is more than can be said of all our Canadian publicists.

PROVINCIAL PARLIAMENT.

LEGISLATIVE COUNCIL CHAMBERS.

Quebec, Aug. 8.
 This day (Tuesday) at three o'clock P.M. His Excellency the Governor General proceeded in state to the Chamber of the Legislative Council, in the Parliament building. The members of the Legislative Council being assembled, His Excellency was pleased to commend the attendance of the Legislative Assembly, and that house being present, His Excellency was pleased to open the fourth session of the eighth Parliament of the Province of Canada with the following speech from the Throne:—

Hon. Gentlemen of the Legislative Council:
 Gentlemen of the Legislative Assembly:
 In conformity with the announcement which I made to you at the end of the last session of Parliament, a deputation from the Canadian Ministry proceeded to London to confer with Her Majesty's Government on questions of importance to the Province. I have now called you together at the earliest convenient moment after the return of the deputation, in order that you may receive the report of their mission and complete the important business which at the conclusion of last session was left unfinished. I have directed that the correspondence referring to the mission to England shall be communicated to you for your consideration.

The happy termination of the civil war which has for the last four years prevailed in the United States of America cannot fail to exercise a beneficial influence in the commercial and industrial interests of this Province and we may trust that the establishment of peace will lead to a constantly increasing development of friendly relations between our people and the citizens of the great Republic.

The circumstances that rendered it necessary to place a portion of volunteer militia of the Province on permanent duty having ceased to exist the force has been recalled and I have to express my feeling of satisfaction at the readiness with which the men responded to the call of duty and the general good conduct which they exhibited during the period of their service.

Gentlemen of the Legislative Assembly:
 I have directed that the Estimates for the current year, and the statement of the expenditure which has been incurred, chargeable against the vote of credit of last session, shall be laid before you. You will find, with reference to both, that economy has been combined with a due regard to efficiency.

Hon. Gentlemen and Gentlemen:
 I have not failed to transmit to the Secretary of State for the Colonies, for presentation to Her Majesty, the addresses to which you agreed during the last session in favor of a Federal Union of the Colonies of British North America.

I have desired that the reply of the Secretary of State shall be communicated to you, and I trust that mature examination of the project will ere long induce the Legislatures of the other Provinces to concur with you in giving their sanction to a measure which has been adopted as a great feature of Imperial policy, and has been twice noticed with approbation in Her Majesty's speeches from the Throne.

The Health Committee are continuing their labors—and we do hope that these may have some beneficial results. Leaving Cholera out of the question, it is enough to state that our actual mortality is at the rate of 122 per week, out of a population of under 120,000. In other words it is at the rate of about six per cent. per annum, and this, though no epidemic has as yet declared itself. The average urban mortality of England does not exceed two and a half per cent; and but for the infernally beastly state of the City of Montreal, its mortality would not be so great as that.

ATTEMPTED ABDUCTION.—Encouraged by the impunity with which their repeated violations of British territory have been hitherto accompanied, the agents of the Washington Government made, on Monday evening last, a desperate effort to carry off Mr. G. Sanders, for whose apprehension a reward of \$50,000 is actually offered. The following are the particulars.

The scoundrels engaged in the plot confided their designs to Detective O'Leary, tendering him a bribe of \$10,000 to assist them. He, on the contrary, with laudable fidelity revealed the affair to the Chief of Police, and effective measures were taken to defeat the designs of the rascals who imagined that Mr. O'Leary was won over. Accordingly, about eight p.m. on Monday, Mr. O'Leary, calling at Mr. Sanders's house in McGill Avenue, persuaded him to come over to see the Chief, who resides at Cote St. Antoine. Some of the gang were lying in ambush—and when the carriage with Messrs. O'Leary and Sanders drove past, they rushed out, and seized the carriage, from which they ejected O'Leary and proceeded to gag and handcuff Mr. Sanders. But a strong force had been so posted as to bar their progress. The toll gate was closed, and Mr. Tetu was stationed there for the purpose of arresting the ruffians. The carriage drove along furiously, smashed through the gate, and on Mr. Tetu giving the alarm—one of the party fired at him, luckily without effect. The rascals, seeing their plot defeated, tried to escape. One named Hogan was captured on the spot, as was also another soon after, who gives his name as William A. Burn. The others escaped but were hotly pursued by the police. Subsequently others were arrested near Lacbine and elsewhere, so that seven out of twelve are in custody, but they had accomplices, no doubt, at Caughnawaga, after whom the authorities are in pursuit. It is to be hoped that in this case, for once, the Canadian government will do its duty and show no mercy to the violators of our soil.

THE PROTESTANT ESTABLISHED CHURCH OF IRELAND.

"I am not speaking in anger, nor with any wish to excite anger in others; I am not speaking with rhetorical exaggeration; I am calmly and deliberately expressing, in the only appropriate terms, an opinion which I formed many years ago which all my observations and reflections have confirmed, and which I am prepared to support by reasons, when I say that of all the institutions now existing in the civilized world, the Established Church of Ireland seems to be the most absurd."—Speeches of the Right Hon. T. B. Macaulay, London, 1864, p. 380.

We earnestly hope that success may crown the efforts of those members of the British Parliament, who are at present, endeavoring to effect the abolition of that great absurdity and monstrous injustice, known as the "Established Church of Ireland." That the enlightened British Nation should continue to keep up much longer this huge imposition on the Irish people seems to us highly improbable, and we would fain hope that the debate which took place in the late Imperial Parliament on that all-important subject is the beginning of the end of this monstrous wrong on Catholic Ireland. We are far from being so unjust as to heap on the heads of the present generation of British statesmen the faults of the last three hundred years; but we have no hesitation in saying, that it is their bounden duty to remedy, as far as possible, the consequences of that impolitic and unjust legislation, on the part of their predecessors, which has imposed on their Irish fellow-subjects a Church Establishment to which they entertain no sentiments but those of contempt and positive aversion. It is an extremely bad policy, not to speak of the absolute injustice of the matter, to continue to pursue a system of legislation towards a portion of the Queen's subjects, which has a natural tendency to render them disaffected; and prudence if not humanity, calls on our present Ministers to wipe out the stain which has but too long been suffered to disgrace this portion of our legislation. It is, therefore, with pleasure we observe that there is, at present, an inclination, on the part of the gentlemen who occupy the Treasury Benches, to view Irish affairs in a somewhat more favorable light than usual; and we trust that our Catholic Members of Parliament, in whose ability we have every confidence, will press the matter home on the attention of the Government, and wring from their unwilling hands the reparation of a gross injustice, which has too long marred our legislation, and impeded, to a great extent, the material and social progress of a very valuable portion of the British Empire. In the meantime, we commend to our readers the paragraph which heads this article,—the words of one of Britain's most eminent statesmen, who, when his great mind rose above vulgar prejudice, lacked neither the ability nor the moral courage to vindicate, in the most energetic terms, when necessary, the majesty of outraged justice.

Quebec, August 7.—We understand that the late Judge Morin will be replaced by Mr. Assistant Judge Tasharan, as Puisne Judge of the Superior Court; and by Abalde Beaudry, Esq., as one of the Commissioners for the codification of the laws of Lower Canada. The Hon. L. S. Morin will be appointed one of the Secretaries in the Gods Commission.

Mr. J. P. Coote, a promising student of the Quebec Seminary, was drowned, says the Quebec Chronicle, at Petit Saut de Ste. Anne, parish of St. Joachim, on Wednesday evening last, whilst bathing in the river.

"The reverend gentleman next proceeded to refer to the great change that had taken place in Italy within the past few years, where not less than fifty thousand copies of the Bible had already been distributed."—[Dr. Fuller's speech before the Orange-men of Toronto, as reported in the Leader, July 13.]
 "So much bread to such an unconscionable little sack."

DR. FULLER'S "DISTRIBUTION" AND "GREAT CHANGE."

Continuing our retrospect of this "first herald's" work at Canton, where, after a residence of six years, whilst the French Catholic missionaries are being banished and strangled and sold as slaves for refusing to subscribe to the idolatrous rites of the pagans, he is able to boast of his immity, because forsooth, his name and pursuits are, he believes, wholly unknown to the Chinese Government! let us consider his success, as far as converts are concerned. Using his own account of his "missionary efforts," we find him recording in his journal the number present at his ministrations at different times. It is his own estimate, Dr. Fuller, though an humiliating one withal. At one time it is three, and they laugh. "Present at worship A. To, Low Heen and A. Yun. At the beginning of worship they are irreverent, and laugh." And no wonder, good Dr. Morrison.—The singularity of the fact of their having individually cost your employers, the old grannies of England, the good round sum of £400 for ministrations alone, was sufficiently ludicrous, we should think, even for your sterner Christianity. A month later "six are present," and still a little later we find him with laudable accuracy apologising (to the old grannies of course) for having recorded one too few in his highest estimate. "I was mistaken in saying that I never had more than nine; there were this morning (including his family and servants) ten persons at worship. After sixteen years of missionary life, he had baptized only ten persons; and these having been duly installed with a liberal salary in the missionary printing-room, (did he make "devils" of them?) they ended by stealing his type. Such were the results of this worthy doctor and first herald's labors in Canton, when in 1834, having, on the previous year, been appointed Vice-Consul with a salary of £1,300 ("rather an anomalous position for a missionary" as he himself honestly remarks) he was gathered to his forefathers. Let his epitaph be those words of Ingoldsteyn's legends, which are applicable to him in common with a certain other missionary Doctor:—

"A good sort of a man, only rather too eager to listen to what other people are saying, when he ought to be minding his business and praying!"

Taking Dr. Morrison, then, as, what our neighbors would call "a representative man," (Anglice a fair specimen of his class,) and his efforts as "representative efforts," the incumbent of St. George's will readily perceive the value to be attached to Chinese missions, and, by an easy analogy, will be able to form a pretty correct idea of his pet-banting and protegee of 12th July notoriety, this Italian distribution. But lest our Orange orator should accuse us of partiality in our choice of a representative man, and of drawing conclusions from the worst case we could find, (forgive us, dear Dr. Morrison! it is not we that say it, but the incumbent that may say it,) we will introduce to his notice the Right Rev. Dr. Smith, Anglican Bishop in China.

That Dr. Fuller has founded his expectations of success on the lying reports of Bible Societies, we feel confident, (for we will not, for a moment, allow ourselves to suppose that the worthy Doctor would attempt to lead the intelligent-whosoever Orangemen of Toronto by the nose,) but it is certainly humiliating to our common humanity to find a gentleman of such keen discernment, and a Doctor of Divinity to boot, led away by such clumsy fooleries. Whilst interested parties were writing to England in inflated bombast—"a signal blessing has attended the work at Amoy"—"our meetings continue to be attended with unabated solemnity and interest;" and whilst the Secretary of the London Missionary Society was on such slender data singing in the year 1837 the psalm, "So mighty has the Word of God grown and prevailed," Bishop Smith quietly tells us that "At Amoy the most regular attendants on the services (not one of whom had been baptized) were, from their situation or employment, in some measure dependent on the mission" "and whose sincerity might on that account be exposed to contrition;" whilst Dr. Ball, in 1856, declares the audience at Amoy to have numbered a dozen, Dr. Lockhart, writing five years later, deems these Amoy converts to be of the Tomlin class—born of the "medical department," and irreverently quotes his colleague, Dr. Hobson, as to their "perfect indifference to religion, and only submitting to the infliction of a sermon because it was ingeniously administered together with the drugs which they probably considered the less distasteful of the two." But Mr. Oliphant, writing in 1859, is still more precise. "I was informed by a high clerical Protestant authority, that, out of the mass of Protestant converts hitherto made, there were only five whom he really believed to be sincere." Now, as the Amoy missionaries number 200, if the worthy incumbent will excuse us

for reducing facts to figures, the result of these missionary efforts in Amoy, taking Protestant data for our calculation, will stand thus:—

"Five converts to 200 missionaries, equal to one-fortieth of a convert each."

And yet these precarious converts of the medical department had probably cost the old women of England and America a quarter of a million sterling. Truly we may exclaim with Falstaff with pardonable levity, and with an equal disgust, "So much bread to such an unconscionable little sack."

LANCASTRENSIS.

DOES THE FAMILY-TIE EXIST ANY LONGER IN THE UNITED STATES—OR, AT LEAST, IS IT NOT WEAKENING EVERY DAY?

(Continued from our last.)

Our articles, under this heading, have elicited from one of our friends the remark that religious controversies were sometimes productive of evil results, whilst they were always, for the least, useless. We cannot share this opinion, which we consider to be the fruit of indifference.—Truth has imprescriptible rights—error has none, and should not be allowed to be spread unimpeached. It is true that abusive language and personalities, cannot produce any good; but it must be remembered that they are not to be found in our articles. The exposition of truth, when done in a good spirit, and in gentlemanly language, very far from giving offence to a man of education, and one desirous of acquiring knowledge, is most agreeable to him, even when it contradicts his own views.

We would, moreover, beg leave to make the reader remark that the subject we treat is not merely a dogmatic question, but also a question of the highest practical importance; a question in which civil society, and even humanity itself, are deeply interested. Let us now return to our subject.

Domestic society, or the family properly so-called, cannot exist without marriage; but marriage and divorce are incompatible; therefore, wherever divorce is prevalent, there is no family properly so called, and consequently no family-tie. Let it be well understood that we do not intend here to impugn the validity of marriage amongst all Protestants. We believe that a great number of them reject with horror, as we do ourselves, the principle of divorce; but thus we say, that the principle of divorce admitted, there may be union of the sexes, authorised and sanctioned by the civil law, but there can be no real marriage.—This union, in that case, is reduced to a mere civil contract, and differs in no wise from any other ordinary contract.

And, indeed, it is impossible to reject the principle of indissolubility of the marriage tie, without making of marriage a mere civil contract.—This Protestants are compelled to admit, in order to be consistent.

But then, we ask, what is the moral difference between marriage and concubinage? For, if marriage be a mere civil contract, abstraction made of the law, in the case, for instance, that the State should no longer legislate on marriage, (that which would be far more consistent,) but leave the parties themselves judges of the reasons which should induce them to divorce, in that case, we say, the advocates of divorce freely admit that the contracting parties would have the right to separate whenever they would deem it proper. But if the parties had the right to separate whenever they would deem it proper, it follows necessarily that they should have also the right to contract for a certain length of time, say for a year, a month, a week, &c. In that case, we ask again the advocates of divorce to point out to us the moral difference between marriage and concubinage. The act of going before the civil authority has nothing to do with the morality of the union or separation of the parties; for the law can, it is true, make legal that which is illegal, and illegal that which is legal; but it cannot, under any circumstance whatever, make moral that which is immoral, or immoral that which is moral.

That which characterises Christian marriage is indissolubility. If you reject the principle of indissolubility, then you must draw the morality of marriage from the union of the sexes itself. Then, we say to the advocates of divorce: You must look upon the union of the sexes as either moral or immoral. If you say it is immoral, then marriage, in your sense, is nothing else than legalized concubinage; if you say it is moral, then you must say that concubinage is moral. For, once more, the law can never make moral that which is immoral, or immoral that which is moral. In depriving marriage of its religious character, and reducing it to the condition of a civil contract, you place yourselves in this dilemma from which it is impossible for you to escape.

You may cry out against this argument, but you can never overturn it. In asserting the principle of divorce, you depreciate marriage in the mind of the people. In reducing it to a mere civil contract, you make of the wife a movable that can be acquired for a time, and got rid of at pleasure. The offspring of a union contracted on such principles sinks very low in its own mind.—And now, we ask: the principle of divorce admitted, what becomes of the family-tie?

PAROCHUS.