

The True Witness.

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, JUNE 17.

NEWS OF THE WEEK

The arrival of the *Belgian*, from Liverpool 2nd June, has brought no news of any importance. The English items are meagre.

The Conference on the position of Denmark met on the 2nd inst., but nothing definite was arrived at. A proposal for the prolongation of the armistice for 15 days longer was agreed to. The Conference will meet again on the 15th.—It was feared that hostilities would recommence between the Danes and Germans. The leading Danish papers violently denounce the proposition made by England at the Conference for a division of Schleswig. Altogether matters look gloomy, and it is believed that a European war will be the result.

The pertinacity with which your evangelical journalist will adhere to a lie, even when he has been exposed, and denounced by the highest authority, is remarkable, and considered simply as pertinacity, would be worthy of all praise, were it exerted in a good or honorable cause. Take the case for instance of the lately deceased Rev. Mr. Hutchison and his Protestant brother-in-law, Mr. Smee, and see the tone in which this business is still discussed by the evangelical press, as if it had not been thoroughly sifted in Protestant Law Courts, before Protestant juries, and adjudicated upon by Protestant Judges.

Our readers are, we suppose, acquainted with the leading facts of this case, but we will recapitulate them. The late Rev. Mr. Hutchison was a convert to the Catholic Church, and a member of the Oratory. He possessed, at the time of his conversion, a considerable private fortune, which, much to the disgust of his Protestant brother-in-law, he frittered away in good works, in acts of charity, and in founding ragged schools for the poor of both sexes. These things he did whilst living, and of the trifle left to him out of his original fortune, some four or five thousand pounds, he, a few years before his death, made a disposition by his will, bequeathing it to the Institution of which, for some fifteen years, he had been an inmate. At this Mr. Smee was naturally and evangelically indignant; he felt that he ought to have had the money; contested the validity of his brother-in-law's will, and brought an action in Court to have it set aside upon the grounds that it had been obtained by undue influence, and whilst the testator was in a state of health that unfitted him for the management of his temporal affairs. We need scarcely add that, after a long and searching trial, before a Protestant tribunal, the case thoroughly broke down, and was dismissed with costs—the Judge taking the opportunity of expressing pretty strongly and severely his opinion of Mr. Smee's conduct. Not only was no evidence of "undue influence" adduced, but the contrary was on the trial so clearly established, that even the *Times* in its comments thereupon was obliged to admit the justice of the verdict, and by implication the sordid rapacity of those who had attempted to set the will aside.

Here one would have thought that the matter would have been allowed, by Protestants at all events, to rest. Not so; for in the columns of the *Witness* of Saturday the 4th instant, we find the whole business gone over again, as if it had never been tried and adjudicated upon, in an article copied from a low Irish Orange journal, the *Belfast News*. This did not surprise us; for the *Witness* but a short time ago, insinuated—he did not dare to make the assertion point blank—but like a sneak and a coward he insinuated, that Romish priests are in the habit of putting a pen betwixt the fingers of a dead man, and making him in this state devise to them his property. But we must confess that we were, on reading the article in question a little, and more than a little, surprised at the very "short memory" of its writer, and at the inconsistencies and self-contradictions into which he in consequence was betrayed. First, the writer tells us—though this statement was disproved in open Court, and by the judge who presided was declared to be without the shadow even of a foundation—that:

"The health of Mr. Hutchison declined under this pressure. At last Faber told Mr. Hutchison that, in virtue of the obedience which he owed him as head of the Oratory, he must make his will, and the will was drawn up by Faber in favor of himself as head of the community." Here then a member of this community, bound by his sense of obedience, made a will at the bidding of his superior, the document being witnessed by two other members of the community in favor of whom the instrument was executed.

In this paragraph the writer, it will be seen, speaks positively, and as of a thing of which there could be no doubt, of the undue influence

and moral coercion brought to bear upon Mr. Hutchison. From the decided tone he adopts one would imagine that he had himself witnessed the scene he so graphically describes. And yet, a line or two lower down, he writes as follows:—

"The will of Mr. Hutchison is, in point of fact, as present before the English Court of Probate; and although, in the case of a will made in such a place—made secretly in presence of none but the brotherhood—it will be difficult to obtain evidence as to the influences used to make Mr. Hutchison devise his property to the Oratory, the presumption is that some influence was used."

And so the positive assurance with which the writer commenced, has, before reaching the end of the article, dwindled away to a mere presumption unauthorised by one iota of evidence. But in fact the presumption was all the other way; for what more natural than that a Catholic gentleman should, by will, leave some legacy to a Catholic Institution of which he had been an inmate for fifteen years, and to which his attachment had therefore been established by the most convincing of proofs.

But so it is with Protestant calumnies. The authors and circulators of them have at best but a "presumption," and that a very slight one to start with. Upon this slender basis they forthwith proceed to erect a stupendous fabric of lies; and even when, as in this case of Smee and Mr. Hutchison, the falsity of their premises is established in Protestant Law Courts, they still continue to build thereupon, as confidently as ever. Well has it been said that "A Protestant Lie is immortal!"

The same article in the *Witness* speaks of the late Mr. Hutchison as "the unhappy pervert." Why unhappy? Does any Protestant believe, will any Protestant seriously maintain, that a man puts his soul in jeopardy, or loses his hopes of salvation by becoming a member of the Roman Catholic Church, by believing all she teaches, by practising all she enjoins? No!—Let them say what they will, no Protestants believe this, no single Protestant would dare to maintain such a proposition. Why then do they speak of men like Faber, of Manning, of Newman, and so many others, "quibus dignus non erat mundus," as "unhappy" perverts? Is it because they have forfeited heaven? Not so, as the article from which we quote well shows; but because by their perversion, they have given up and renounced no heaven but the earth; because in the words of the article before us, they are "lost to their friends and to the world." Yes, no doubt, this is true; and if the loss of the things of the world, and the riches of this world, its honors and its dignities, its pleasures and its friendships, did constitute unhappiness, then most unhappy must have been the late Mr. Hutchison and the late deplorable Faber. And yet no one ever heard these men complain of unhappiness, because at the dictates of conscience they had given up all things which most men mostly value; because they had exchanged, for conscientious motives, wealth for poverty, ease for toil, the honors and dignities of the Establishment, for the penury and privations of the humble Oratory—the friendship of men, of the powerful, of the learned, and the witty, for the society of the saints, of the Blessed Mother of God, and of His holy angels. On his death bed there never yet was one of these "unhappy perverts" who would have wished the deed that had made him poor and friendless on earth, undone; or who did not at that supreme moment, and when about to appear before the Sovereign Judge—thank Him above all things for that in His infinite mercy, He had brought him, all unworthy as he was, of such a grace, within the fold of His Holy Catholic Church.

THE ARCHBISHOP OF WESTMINSTER AND GARIBALDI.—Though to some the conjoining of two such names may savor almost of profanity, yet it is not inappropriate, as will be seen from the perusal of His Excellency's Pastoral Letter, which we publish on our first page, and to which we earnestly invite the attention of our readers. The latter may judge of its intrinsic merits from the fact that it has been the subject of editorial comments by all the organs of the British Protestant press—the *Times*, the *Daily News*, with many others.

In this important document, the Cardinal Archbishop of Westminster deals chiefly with three topics—the spread of rationalism in the Anglican Establishment amongst both laity and clerics; the impotence of the so-called Bishops of this Government machine to deal with these dangerous and anti-Christian tendencies of their people; and the degradation to which they—the said Bishops, and Right Reverend Fathers in God by Act of Parliament—submitted themselves in their greetings and adulation of Garibaldi the avowed enemy not of Catholicity alone, but of Christianity and all revealed religion.

The Archbishop cited the language of Garibaldi himself as reported, not by an enemy, but by the *London Times* of the 3rd of October, 1862, in which was published an Address from Garibaldi to the English nation, exhorting the latter to Revolution, and to follow the noble example of France in the eighteenth century. In

this Address, as published in the *Times*, the following passage appeared, and may be seen by any who will give themselves the trouble to consult the files of that paper:—

"The initiative that to-day belongs to you might not be yours to-morrow. May God avert this! Who more bravely took the initiative than France in '89. She, who in that solemn moment gave to the world the Goddess Reason, levelled tyranny to the dust, and consecrated free brotherhood between nations. After almost a century, she is reduced to combat the liberty of nations, to protect tyranny, and to direct her only efforts to steady on the Ruins of the Temple of Reason that hideous immoral monstrosity, the Papacy."

It was no doubt an unpleasant thing for Anglican Bishops to be reminded of their adulation of the writer of such anti-Christian bombast; and the Protestant press accordingly are at a loss how to meet the reproaches of Cardinal Wiseman. The truth they dare not tell, for the truth is, that the religion of Protestants consists, as a general rule, far more in hatred of the Pope than in love to Christ; and the majority of them would be well content in all Popish countries to see the "Goddess of Reason" whom the Jacobins set up, and who is the special object of Garibaldi's worship, installed in the place of honor hitherto occupied by the Blessed Virgin, for whom in company with all his fellow Protestants Garibaldi entertains a profound aversion.

But if the truth could not be told, how were the taunts of the Archbishop's Pastoral to be turned aside? Only one way presented itself, and that was by falsehood, or at all events by the insinuation of the false. The majority of the Protestant papers did not, of course, venture to assert in so many words that Garibaldi the idol of Exeter Hall, the pet of the evangelical conventicle, had been misquoted by the Cardinal; but they have all insinuated as much—even to the *London Times*, which affects to be ignorant of the contents of its own columns!—If Garibaldi had indeed proclaimed the allegiance to the Goddess of Reason attributed to him in the Pastoral, then indeed the conduct of the Anglican Bishops who received with greeting this reviler of the faith which they are paid for professing and teaching, would be most infamous, and indefensible; so the *Times*, to save the reputation of the Government Bishops, has recourse to the ingenious artifice of throwing doubts as to the truth of the Cardinal's allegations:—

"We freely admit that he—Garibaldi—has published many things that seem to us very wild and unmeaning. Whether this circumstance justifies the Cardinal in attributing to him expressions about the 'Goddess' and 'Temple of Reason' which, it is said, are not to be found in the translation of his Address, is another question."

A question which the *Times* might have resolved by simply referring to its own columns for the date indicated, October 3rd, 1862, where the obnoxious words are to be found, but which the *Times* insinuates—for it dare not say so in so many words—"are not to be found." Is not this a pretty specimen of the truthfulness and candor of Protestants in their controversial dealings with Protestants! On this subject, and in denunciation of the meanness of the *Times* in endeavoring to sneak out of a disagreeable position by denying or seeming to deny its own words, the *Weekly Register* has the following excellent remarks:—

The worshipper of truth has the baseness, in order to baffle a Prelate whose Pastoral he is criticising, to throw doubts upon a quotation borrowed avowedly from his own columns, and therefore susceptible of immediate contradiction or verification. Was the *Times* the "inventor of the profanities" which itself attributed to Garibaldi? We never saw the original address, and if there be frauds in the translation which we have seen, the *Times* is the forger. However that may be, the Anglican Bishops must have seen the "profanities" of the hero of the red shirt, for the address in an English garb appeared in all the morning papers, and probably in all the other Protestant journals, and it was with the full knowledge of Garibaldi's avowed sympathy with the vilest form of infidelity and with the greatest miscreants that ever degraded human form, that these Prelates of a Church which professes Christianity, paid ostentatious honor in the House of Lords and at Mr. Gladstone's, to the pirate, the rebel, and the traitor who decreed rewards to an assassin and regicide and glorified the French infidels of the last century for deifying Reason in the person of a harlot.

We believe that one of the reasons assigned by the Imperial Government for the recall of the Guards, is the expense of Canadian barracks. This expense is borne by the Imperial Government, whereas, in common justice, it ought to be defrayed out of the revenues of the Province. It is little enough surely, seeing that we as yet have done nothing to protect ourselves, that we should bear a part of the expenses of those troops whom the Mother Country sends to us for our protection.

We say "done nothing," because it would be silly to speak of militia and volunteers as anything, when the defence of the Province against a regular army, and veteran soldiers is in question. Militia men, as in the war of '12 and '13, will do very well against militia men: but as against regular troops they are useless, or worse than useless, at best they can but create a panic and confusion in the ranks of better men.

The only defence for the country that is worth a cent, that is worth paying for, is a regular standing army; for in the present day, and in the present state of military knowledge, regular and well seasoned troops are alone of any service on the field of battle. For Queen's Birthday,

for parades and civic displays, militia men and volunteers are no doubt excellent; and they might be made, under good engineer officers, to do effective garrison duty in time of war. But for actual service in the field the only troops that can be of any use against the only enemy with whom we shall ever be called upon to contend, are regular troops: and these, either because of the dilapidated state of our finances, or because of our apathetic loyalty we do not seem to be in any hurry to raise. Under these circumstances people in England cannot think it worth while to make any great sacrifices for a country which will not, or cannot protect itself: and we may therefore expect that the Guards will shortly be followed to England by the other British troops now stationed here. They are not numerous enough, in case of a war to make head against the force that would be brought against them: and they are numerous enough to compromise by their defeat the military honor of Great Britain.

We have received from our correspondents accounts of the riots at Toronto on Sunday 29th ultimo. As we have already given a full account of the affair, we trust that we may be excused if we decline publishing anything further on the subject.

One of our correspondents concludes his letter by the pertinent remarks:—

"Such news, my dear Sir, will certainly excite a great desire amongst the Catholics of Lower Canada, to throw themselves, through Representation by Population at the feet of such characters as I have mentioned above."

Our friend is right. Every demonstration of the bitterly anti-Catholic spirit of the West will confirm the people of the East—not to entrust themselves to the tender mercies of the former. We enjoy, thank God, here in Lower Canada full religious freedom, but we owe it, under God, to the fact that we are sufficiently powerful in the Legislature and the Government to prevent our enemies from encroaching upon our rights. This is the safeguard, and the only material safeguard of our liberties: but this safeguard would exist no more, were Representation by Population to be carried, or were the talked of Union of all the Provinces of British North America to be consummated.

We have much pleasure in copying from the *Montreal Herald* the following liberal remarks upon processions. When our separated brethren display so accommodating a disposition, there can be no difficulty in so arranging matters as to avoid all occasions of offence: and we again say that we have every reason to congratulate ourselves, upon the general good feeling that in Montreal obtains betwixt Protestants and Catholics, and of which the annexed from the *Herald* is a proof:—

THE PROCESSION OF THE FETE DIEU.—Whatever difference of feeling there may be about the propriety of the form of religious worship used on the occasion of the *Fete Dieu*, we suppose there can be none in any well regulated mind, to matter what creed may have its individual allegiance about these two propositions. 1st. That the institution is one that no one will think of interfering with. 2nd. That it is one that should be so managed as not to interfere unnecessarily with persons who do not take part in it. We think that both of these views, which seem to us too reasonable to be gainsayed, might easily be conciliated as to avoid the unseemly occurrence of last Sunday—an occurrence which, whoever may have been in fault, could be edifying to no person of Christian feeling to whatever Church he may belong, and which apparently might have ended in a still more unfortunate manner. Our suggestion is that the line of procession should be communicated a day or two before hand to the Mayor or Chief of Police, and that one or two crossings should be designated, by which carriages might be allowed to pass, except during the moment when the procession was actually passing. The line and crossings, and the precise time of the passing of the procession, might be so arranged as to give Protestants reasonable means of reaching their own places of worship, without subjecting themselves to the reproach, which we believe few deserve, of wishing to treat with contumely the observances of their neighbors, and so as to save Catholics from the reproach of desiring to encroach upon the freedom of Protestants, who are passing on to the worship of the same God as themselves, though in a different manner. This arrangement may not be one theoretically perfect. We can imagine objections which may be started, and of which the logic perhaps could not be denied, which would prove on the one hand that the procession was inconsistent with the public ownership of the streets; and on the other, that the procession should take place without any sort of consideration for other acts of religious worship proceeding at the same time. But we think that neither of these extreme views, however theoretically correct, can be sustained upon the broad grounds of mutual comity and respect, on the part of fellow citizens. A properly published programme, making provision at once for the procession and for the convenience of those who are going to Protestant Churches, would obviate trouble on either side.—*Montreal Herald*.

"A Sunday Trip to Camden" in our next.

At the grand lottery recently held in Scotland for the benefit of the Catholic Orphanage at Lanark, one of the prizes, a splendid Caneo Brooch set in fine gold, the gift of a distinguished lady, has been drawn by Mr. J. J. Curran, Advocate, of this city.

ANNIVERSARY OF THE FIFTIETH YEAR OF ORDINATION OF THE VERY REV. JOHN McDONALD, V.G., AND PASTOR OF ST. RAFAEL, GLENGARRY, O.W.

(To the Editor of the True Witness.)

Sir,—On Wednesday, the 8th instant, took place the interesting ceremony of the celebration of the fiftieth anniversary of the Priesthood of the Very Rev. John McDonald of this Parish. The Rev. gentleman is the first clergyman who has performed the duties of a missionary in Upper Canada for fifty years consecutively. He is the survivor of the small number of priests that were in the upper province half a century ago. He is the living witness of the struggles and poverty of the church at that period, as well as of its subsequent rise and progress. His unswerving integrity, his fervent yet unassuming piety, his zeal, and the conscientious discharge of his duties have won for him the esteem of all who became acquainted with him. By reason of his years, and of his exemplary life he may be justly called the Patriarch of Upper Canada. It was therefore befitting that the anniversary of this good and venerable priest should be celebrated with all the pomp that the circumstances of a country parish could afford.

His Lordship Bishop Horan, who since his first acquaintance with the Rev. gentleman, has always entertained the highest regard for him, honored the occasion by his presence.

The following Rev. gentlemen were present: The Very Rev. Mr. McDonagh, V.G., of Perth; the Rev. Mr. Hay of St. Andrews; the Rev. Mr. Cholette, and the Rev. Mr. Vinet of St. Polycarp; the Rev. Mr. Chisholm of Alexandria; the Rev. Mr. McIntyre of Camden; the Rev. Mr. Meade of Morrisburgh; the Rev. Mr. O'Connor of Cornwall; the Rev. Mr. McCarthy of Williamstown; the Rev. Mr. Leclair of the Seminary, Montreal; the Rev. Mr. McDonnell of Lochiel; and the Rev. Mr. Masterson, assistant Priest to the venerable pastor. The volunteers of Captain McDougald's Company, of Alexandria, came with colors flying, and headed by a pipe to assist at the ceremonies of the day, they added by their presence very much to the festivity of the occasion. They acted as a guard of honor and escorted the venerable priest and the clergy to and from the church. Both his Lordship and the venerable Priest complimented them, and thanked them in a very handsome manner for their kind attendance on the occasion.

A very large concourse of people came from this and the neighbouring parishes, to assist at the ceremonies of the day and to testify their regard for the venerable Pastor.

The Church was neatly decorated with festoons of green boughs, along the road between the Church and the house were planted with small trees.

At ten o'clock the procession began to move; at the head of it were the volunteers, then came the people, followed by the clergy. At the church door the volunteers filed off on each side and presented arms as the clergy entered. Mass was celebrated by the venerable pastor, assisted by the Rev. Mr. Leclair and Mr. McCarthy as Deacon and Sub-Deacon. His Lordship assisted in Pontificals attended by the Very Rev. Mr. McDonagh and the Rev. Mr. Hay as Deacon and Sub-Deacon of honour. After the Gospel, His Lordship ascended the pulpit and in a brief discourse explained the object and the meaning of the day's ceremony. He dwelt in eulogistic terms on the merits of the venerable priests, and expressed himself well pleased with the congregation who came in large numbers to testify their respect for the worthy Pastor. He concluded by entreating them to offer their prayers for him during the holy sacrifice of the Mass. I must not forget to mention that the choir of the church at Alexandria sang at Mass, and sang very well indeed. At the end of Mass, the *Te Deum* was intoned by the venerable Priest, and sung by the clergy.

After Mass an Address was presented to him on the platform in front of the church, to which he made a reply. At the conclusion of the reply, His Lordship called for three cheers, which were given with a hearty good will, with three cheers more. At the same time the three bells of the Church began to ring: a small cannon, used as a signal gun in the war of 1812, was fired several times,—the volunteers fired three rounds of a *feu de joie*,—the pipes were played, and the drums were beat. The commingling of the voices of the crowd, with the sounds of the bells, reports of cannon, the firing of rifles, the playing of the pipes, and the beating of the drums continued for a few minutes. If these sounds were not in strict accordance with the rules of musical harmony, they were the impressive demonstrations of a people who rejoiced that a venerable Priest had the happiness of celebrating the fiftieth anniversary of his ordination. Thus terminated the ceremonies of the day. All who were present, clergy and people, were highly pleased with the proceedings of a day which will long be remembered.

SPECTATOR.

St. Raphael, June 11, 1864.

ADDRESS.

To the Very Rev. John McDonald, V.G., and Pastor of St. Raphael.

VERY REV. SIR, AND BLESSED PASTOR—A long life is a blessing which the Church in several of her offices invokes on her children:—it is a blessing with which we greet our best friends and well-wishers. A long life of fifty years in the sacred ministry is but the lot of few. You, beloved Pastor, you are the first of the Clergy who, for a period of half a century, has exercised the sacred duties of the ministry in Upper Canada; and to-day you have the happiness of celebrating the fiftieth anniversary of your Priesthood. The occasion is one of rejoicing; and we deem it a duty—a duty truly agreeable to our feelings—to present to you, in union with our Bishop, and of the Rev. gentlemen here present, our most sincere congratulations.

When you look back at the state of our holy religion in Upper Canada, half a century ago, when the number of Priests was small, the congregations few and far between,—when you see that there are more Bishops to-day in the Province than there were Priests then, it must be a source of joy and comfort to you, in your old age, to witness the progress religion has made since the first days of your Priesthood; and the reflection that you had a share in contributing to its progress, is in a measure a reward for the many hardships and difficulties you had to