

The True Witness

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MONTREAL, FRIDAY, JAN. 2, 1863.

NEWS OF THE WEEK

IN so far as Prince Alfred is concerned, the question of succession to the throne of Greece has been set at rest. The election, almost unanimous, of the English Prince will no doubt be gracefully acknowledged as a handsome compliment; but the three Powers have, mutually agreed to recommend to the Greeks as the future sovereign of the latter, Ferdinand, the husband of the late Queen of Portugal, and the father of the present King.

The opening of the Boulevard du Prince Eugene, which, on account of the many rumors respecting a design upon the life of the French Emperor, had been looked forward to with no little anxiety, passed off very quietly on the 7th ult. Every precaution had been taken to prevent an attack upon the person of Louis Napoleon. The soldiers, to the number of 50,000, exclusive of the National Guards, were under arms from an early hour in the morning, and so surrounded the Emperor that access to him seems to have been impossible.

After many delays and mishaps Victor Emmanuel has at last succeeded in patching together a Cabinet, vice that of Rattazzi, dismissed as incurably corrupt. The new Premier, or President of the Council, is Farini, an ancient colleague of Cavour, but moderate in his principles, anti-Rouge in his politics, and suspected of an aversion to centralisation. He will be assisted by somebody of the name of Pasolini, as Minister for Foreign Affairs; and both from the composition of the new Cabinet, and the disastrous failure of the aggressive policy of the Rattazzi Government, we may expect that for some time at least, the filibustering proclivities of the Piedmontese, as towards Rome, will be held in abeyance.

At Rome all was quiet. 'Brigandage,' or in other words, discontent with, and armed resistance to, the alien yoke of Piedmont is still the incurable malady of the Kingdom of Naples. The atrocities perpetrated by the invaders upon the prisoners, whom for political reasons the former have shut up by thousands in their dungeons, have provoked a general cry of indignation from the civilised world; and the fact that torture is freely used by the Piedmontese towards their captives, is at last so clearly established that no one dreams any longer of denying it.

Piedmontese rule. The Committee, as is the way of all Committees—recommend as the way for Neapolitan difficulties, the appointment of another and 'Special Committee,' to make another thorough investigation of the matter, and to present another Report to the Chambers. It is in Naples, as in this country. A Committee, with handsome allowances and abundance of perquisites for its members, is looked upon as a specific for all maladies with which the body politic may be afflicted. This singular delusion is more or less prevalent in all Liberal communities.

If there have been no great battles between the belligerents on this Continent during the past week, it has not been altogether void of interesting events. In the first place, the President of the Confederate States has at last found himself compelled by the barbarities, and disregard for rules of civilised warfare, in which the Federals habitually indulge themselves, to issue a Proclamation threatening reprisals. The infamous Butler, who has been superseded by General Banks at New Orleans, is especially pointed out as one who, if captured, is to be treated not as a prisoner of war, but as an outlaw and a felon.

General Stuart has again distinguished himself by a splendid foray, in the course of which he actually rode round the Yankee army with his band of gallant horsemen, inflicting great loss of all kinds upon the enemy. In the West, the Confederates appear to have resumed the offensive, and last reports represent General Van Dorn as having driven General Grant from Corinth.

The year therefore closes with bright prospects for the cause of Southern independence. Its champions, against fearful odds, have discomfited their assailants in every encounter by land, with the solitary exception of that of Antietam; and only where the enormous preponderance of their naval power could make itself felt, have the Northerners gained the slightest advantage, or even escaped discomfiture. It is not wonderful therefore that the braggadocio tone of the Yankee press should have somewhat abated; and that amongst the leading journals of New York, a willingness to accept European mediation now manifests itself.

PASTORAL OF HIS LORDSHIP THE BISHOP OF MONTREAL.

INVITING CATHOLICS TO UNITE FOR THE ENCOURAGEMENT OF THE CHARITABLE INSTITUTIONS OF THE CITY AND RURAL DISTRICTS.

"I RATIFY BROTHER, by the Grace of God, and Favor of the Apostolic See, Bishop of Montreal, &c., &c.

"To the Clergy, Secular and Regular, to the Religious Communities, and to all the Faithful of the Diocese.

"Health and Benediction in Our Lord Jesus Christ:—

"We esteem it, Our Dear Brethren, to be our duty to raise to-day Our voice in order to induce you to look upon our Catholic Institutions as Houses of Refuge, in which all the sufferings which afflict our poor humanity may find shelter. In so doing, it is our desire publicly to declare that, if we do not associate ourselves with our separated brethren in the project of forming one and the same House of Industry for all the poor of this city, it is not through an evil spirit of intolerance; but that it is by principles of duty, and by a sincere desire to avoid everything which might disturb that perfect harmony which should reign amongst us, that we are actuated.

You are no doubt aware, Dear Brethren, that our separated brethren have generously taxed themselves for the establishment of a House of Industry and of Refuge for the poor of this City; and that they are resolved not to recede from before the expenses of so great a work, should the cost of the required buildings amount to Forty thousand dollars, and its annual charges to the sum of Twelve thousand. It is in the hopes that this Institution may be soon in a flourishing condition that they have set to work. Every one of us, must of course, wish happiness and prosperity to an enterprise which has so praiseworthy an object, and which may assuredly be made highly beneficial.

"You know also, Dear Brethren, that it has been decided that this House of Industry and of Refuge shall be Protestant—that is to say, devoted to the relief of the poor of their religious opinions, and governed by a Board composed exclusively of Protestants. In their eyes this is the only means practicable for the good working of this new institution. For they consider that the Catholic and Protestant elements could not unite in such an establishment, in which religious instruction would be indispen-

able. There is no Catholic who will not admit that in this they are perfectly in the right. "No one therefore amongst us can censure the decision to which they have come, of making by themselves an establishment of whose need they are conscious. For they clearly perceive that they have no institutions wherein to succor in their several necessities, the unemployed, widows, and other women deprived of the assistance of their husbands—the blind, the aged, and the infirm who find themselves without means of support—the friendless emigrants, servants out of place, the sick, discharged indeed from the hospital, but still too weak to earn their bread, and the incurable.

"We cannot then, under such circumstances, but look with a favorable eye upon their laudable project to establish for their own special use, a work of which they alone stand in need. For the same reason we deem it strictly just that they alone should direct an institution founded expressly in the interests of their own poor. At the same time, they cannot but know that we, in as far as lies in our power, interest ourselves in those works which are designed for the common good of Protestants and of Catholics. The City Savings Bank is a striking proof of this—for that institution has always flourished; and nevertheless it has both Catholics and Protestants for its Directors; and one of its Patrons is, as you are aware, your own Bishop, who invites you to place confidence in a public Institution which offers you every possible guarantee.

"For all that, it is Our duty, Dear Brethren, here to bring before your notice the actual footing on which stand our several Catholic Institutions, so that you may know what to reply, should you be told that the Catholic religion did not provide for its poor. Some few figures will suffice to make you acquainted with what you all should know, respecting the work going on in your midst, without however specifying the particular Institutions which perform these acts of charity.

"In a few words then, let us say that the Catholic Church daily tends in her Hospital Two hundred sick; that she feeds every day during the winter Eight hundred and seventy-eight families, to whom she distributes victuals, fuel and clothing; that constantly she shelters in her Asylums, which are open to all kinds of distress, One thousand six hundred and seventy-eight persons, of both sexes, of all ages, and condition, who by old age, widowhood, or weakness of youth, have been reduced to a condition in which they cannot earn their daily bread; and to whom she ministers, either to lighten the sufferings of existence when these are incurable, or to instruct them how honorably to discharge the duties of their state in life when they return to society.—The Church also procures situations for about Seven hundred servants, annually, when these find themselves out of employment; she lavishes her tenderest cares upon some Eight hundred and fifty little children of both sexes in her Asylums, when they are old enough to walk and talk, so that their mothers may, whilst their children are receiving instruction in these pious schools, gain their daily food; she has already opened wards for the convalescent, wherein the sick whom the doctors judge to be no longer in need of their professional services, may recover that strength of which they stand so much in need to keep them from penury; and every evening she throws open an asylum to the most wretched outcasts, so that no one, no matter how criminal, may be exposed to the risk of perishing from cold or hunger—for she can never forget the words of mercy which fell from Him Who founded her, whilst dwelling with the unhappy children of Adam, "I am come to seek sinners."

"In order to ward off the incalculable evils inflicted by pauperism—that is to say, poverty the offspring of vice, which pretends, by fair means or foul, to enforce the assistance of the rich—the Catholic Church, like a good mother, employs all the means within her reach to make the poor good and virtuous. To second her in her maternal zeal, she has many charitable citizens who associate, not merely for the purpose of mutually helping one another in the days of misfortune, but also to shed the benedictions of charity in the bosom of want and sickness.

"These charitable citizens meet together every week to listen to the sighs of the widows and orphans, and to consult upon the best means of giving to these efficacious relief. We need not here enter into details, or say how many families the compassionate Conferences succor and console in their days of desolation; for the rule of the latter is that of the Gospel—not to let the left hand know what the right hand giveth. But we are authorized to say that by their domestic visits, by their vigilance over the moral conduct of their poor, they work efficaciously to preserve our young society from the horrors which menace the stability of the older societies of Europe, as the consequence of those detestable principles which pauperism has engendered.

"Of a truth, we do not put our poor under lock and key, in order to prevent them from knocking at the doors of the wealthy,—and for this we have many excellent reasons. We believe that the poor man, as well as the rich, has

a right to the enjoyment of liberty, so long as he does not make himself injurious and dangerous to society by his violence, and other criminal excesses. We believe that we do but give occasion for immorality, when we forcibly compel men to live separate from their wives—which moreover is criminal in the eyes of God, Who forbids man to put asunder those whom He has joined together by a sacred bond, the bond of marriage. We hold as an immutable principle, that fathers and mothers are the rulers over their children, that they are charged with properly bringing them up; and that no one on earth has the right to deprive parents of this right, which nature and religion have given them over their offspring. We have also on our side the reason that, as every day's experience teaches, it is by means of the poor that countries are peopled, and that communities grow to great and powerful nations.

"In consequence, we favor numerous families, and seek not to reduce them to sterility, as in the former we find the elements of life and prosperity. Besides we revere our poor, because our common Master made Himself poor, and has declared to us that, whatever we do for the poor, who are His brethren and His suffering members, we do unto Him, with the full assurance that He also will repay us in giving to us eternal life.—For we know that in giving food to the hungry, we are feeding Jesus Christ Himself.

"Such, Dear Brethren, are the Catholic works of this City and of this Diocese, and such the principles upon which they are conducted. We deem it our duty to add that, if the Charitable Institutions therewith charged, had three thousand pounds more at their disposal, all the poor would be so effectually succored, that none would be seen knocking at your doors—except perhaps a few, who being idle would receive from you alms, only upon the condition of doing such work as that of which they might be adjudged capable.

"These two or three thousand pounds additional might easily be raised amongst us, if, for the love of the poor, we would but make the sacrifice of certain pleasures which entail excessive outlay. On this point every one should examine his daily expenses, for amusements, pleasure parties and other luxuries, which can so easily be dispensed with, and of which, for so many reasons, the sacrifice should be made in these days of hardship, and the severe winter which is before us.

"To raise this contribution we have the Conferences of the St. Vincent de Paul, ready made Boards of Directors; and whose members—men devoted to good works, and well worthy of public confidence—would be ready to act as Treasurers for the poor.

"It is a pleasure to us to be able to write to you on all these things from a House in which one has daily before his eyes the spectacle of so many and so great sufferings. For the hardest heart must needs be softened in seeing, on the one hand so much misery, and on the other hand so great a charity for its relief. It is after five or six months sickness that We address you these paternal recommendations. Besides—you cannot be ignorant of it, Dear Brethren—if in these days when one may expect to appear before the Sovereign Judge, anything can give consolation, it is assuredly the reflection that the poor whom we have relieved will be our advocates, our friends and our defenders in that great day.

"We feel ourselves animated by the just conviction that you will accept favorably the words which We have addressed to you—remembering that to-day is the day when that God Who holds all the treasures of Heaven and of earth, was born in a poor stable; and that in order the better to celebrate this joyous birth, the greater number amongst you have had the inestimable happiness of receiving Him at the Holy Table. Be inspired therefore with this sublime thought which vivifies the entire Catholic Faith:—Jesus has fed me in the Divine Eucharist; in my turn I will feed Him in the person of His poor.

"We cannot close this Letter without giving expression to that desire for your happiness, both in this world and in the next, which fathers never fail to entertain for their children at the commencement of a New Year, and without blessing you with the whole effusion of Our soul. Be blessed in your persons and in your families; in your enterprises and in your fortunes; in time and in eternity.

"The present Letter shall be read in all the Churches of our Episcopal City in which public Services are celebrated, on the first Sunday after its reception.

"Given at the Hotel Dieu of Montreal this Twenty-fifth of December, One Thousand, Eight Hundred, and Sixty-Two, under our Hand and Seal, and the counter Seal of our Secretary.

† G. Bishop of Montreal.

By command of His Lordship:—

JOS. OCT. PARE, Chan-Secrétaire.

* His Lordship writes from the Hospital of the Hotel Dieu, of which he is an inmate for the present because of the state of his health.

FLUNKYISM AND BROWN-OLATRY.—Men, that is to say men of a certain stamp, who are by nature flunkies and by instinct snobs—must have some object, some fetich, no matter how vile, before which to prostrate themselves, and to make what the Chinese call Ko-tou. Such men are the Liberals of Toronto, who of the flunkie, want but the plush inexpressibles, or "rites" immortalised by Thackeray in his "Yellow-plush" correspondence: such a fetich, or idol have the said Toronto flunkies set up for themselves in the person of Mr George Brown and most abjectly have they prostrated themselves before it.

It—or shall we not rather say, he—arrived the other day at Toronto, from his trip to Europe. Instantly all Toronto flunkieydom was stirred to its uttermost depths. The snobs went before, and the toad-eaters followed after, accompanied by a promiscuous rabble of hungry expectants, anxious to bask themselves in the great man's smiles, and to make public and inconceivable profession of their servility. They bowed down before Mr. George Brown and worshipped: prostrating themselves, they made Ko-tou after the most approved rites of the Celestials,—and it was only by a special dispensation of providence that they were deterred from harnessing themselves like brute cattle to the chariot of their idol, and dragging it in ignominious procession through the streets of the enlightened capital of the West. A Mr. Mowatt officiated as High Priest, and solemnly recited the Liturgy, specially prepared for the occasion, and in honor of the great Liberal and anti Catholic divinity.

Whence this enthusiasm?—whence this superfluity of homage? and what is the meaning of this strange cultus of so ignoble a deity? One of whom the ancient Egyptians, who disdained not to admit dogs, cats, pigs and monkeys into their not very select pantheon, would have been ashamed. Allowing much for the natural security and inherent flunkieyism of the worshippers—much also to the desire so natural to the Liberal heart of currying favor with one who by the revolutions of the political wheel may perhaps ere long be raised to the surface, and become the dispenser of the public plunder—still there remains much not accounted for in this religious frenzy for an idol intrinsically so worthless as the chief of the No-Popery fanatics in Upper Canada—for so essentially common place, and unbecoming an individual as Mr. George Brown. The explanation of the phenomenon is to be found in the fact, that the glorified of Toronto is the unscrupulous slanderer, and the unprincipled antagonist of Catholicity, and of Irish Papists—whom Protestant Reformers likewise call "Dogans;" and that on a smaller theatre, and with less of pluck, talent, and originality of invention, though with the same moral qualifications, he, that is to say Mr. George Brown, is in his day, and in this Canada of ours, a shabby edition of Titus Oates—who also in his day was the adored idol of thousands of fervent English Protestants. It is as the incarnation of Upper Canadian Protestantism, and as the spirit of No-Popery made manifest in the flesh, that Mr. George Brown attracts, and receive the hosannas of the Liberals of Toronto.

Having been duly incensed—having listened with extreme condescension to the prayers or addresses offered to him by his votaries—having accepted benignantly the sacrifices and other rites performed in his honor, Mr. George Brown vouchsafed to make revelation of his will, and of his ulterior purposes with regard to the political destinies of the land which he sanctifies with his presence. He opened his mouth, and all were silent, stretching their ears to the very utmost limits of their assidue capacities, whilst their deity unburthened himself to the assembled multitudes of the Toronto Israel. "I have come back," so privileged men to whom it was given to see with their eyes, and to hear with their ears, have declared unto us through the columns of the press—"I have come back with new and enlarged views, and as determined as ever to assert the rights of Upper Canada, for which minor differences ought to be sunk." There were the words of wisdom, and truth and of grace spoken by the idol for the encouragement and the consolation of his worshippers; and though at first sight mysterious, ambiguous, and unfathomable as the Delphic oracles of old, the Brown-olaters on whose enraptured ears they fell, knew that therein were contained certain pledges that the speaker was the same George Brown who for years has been endeavoring to earn to himself public notoriety, Protestant popularity, political influence and public plunder by playing the No-Popery game in Upper Canada; and that he was determined, regardless of truth, honor, and decency, still to pursue the same ends, and by the same means.

For mark! when Mr. George Brown modestly announced that "he had come back with new and enlarged views," he did not so much as pretend that it had been given unto him to see the error of his former ways: that these "new and enlarged views" included a prospect, however slight, of the injustice of compelling Catholics to pay for the perversion and moral corruption of their children, through the instrumentality of State-Schoolism, or that it had been revealed to him that the people of the Western section of the Province can never have the right to disturb