

The True Witness.

CATHOLIC CHRONICLE, PRINTED AND PUBLISHED EVERY FRIDAY

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NEWS OF THE WEEK.

We may be said to be suffering from a perfect dearth of news, in so far as Europe is concerned, and instead of facts, we find only rumors in the columns of the British journals.

The Italian question remains undetermined.—The Sardinian Government knows not how to deal with Garibaldi; and whilst on one side it is affirmed positively that he will be brought to trial, on the other it is asserted with equal confidence that a general amnesty is about to be proclaimed.

The accounts of the harvest in the United Kingdom are upon the whole favorable. The crop, in spite of the gloomy anticipations concerning it, turns out to be but little below an average; and it is to be hoped therefore that the famine under which the people of the South-west of Ireland have so long been suffering, and whose pangs they have endured with truly Christian patience, is now at an end.

shooting one another, in a very gratifying manner indeed. Thus General Sigel, one of the best, perhaps the best officer in the Northern Army, has tendered his resignation; General Nelson, General Davis, and boxed his ears; General Davis borrowed a pistol, and therewith shot General Nelson—and so the game goes on.

President Lincoln's Proclamation for emancipating the slaves in the revolted Southern States not subject to his rule, and for encouraging the blacks to rise against and cut the throats of their white masters, has been much commented on by the American press, and upon the whole meets with little opposition.

The facility, however, with which a military despotism of the strictest pattern can be established and enforced in a democratic community, with a Constitution after the most approved democratic fashion, affords a valuable lesson to political theorists and Constitution-mongers of all shades.

From the South we receive but little news, and that little is generally grievously mutilated and distorted by the medium through which it passes before it reaches Canada. The Southerners are however jubilant over the result of the Maryland campaign.

The precise position and the condition of the Southern army is not well ascertained. It appears however, that they have taken a formidable, almost impregnable position near Winchester in the Shenandoah valley, and that all the losses incurred in their late battles.

THE JAPANESE MARTYRS, AND CANADIAN TRACT PEDLARS.—Our friend of the Montreal Witness is very infelicitous in his attempt to establish an analogy between the Catholics who suffered martyrdom for their faith in Japan, and the hired agents or pedlars of the French Canadian Missionary Society in Canada, who occasionally find themselves forcibly ejected from the houses of French Canadian habitants; into which, despite the protestations of the owners, the former will persist in forcing themselves and their unwelcome wares.

easy, to condemn our very illogical assailant, who thus describes the conduct which draw upon the Missionaries of Japan the persecution of the heathen:—

(1) "These martyrs had been missionaries who, honestly and conscientiously convinced that the Japanese people were perishing for want of a true worship went among them with the sole object of inducing them to forsake the religion of their fathers and receive a purer one."—Montreal Witness, 24th ult.

Again:— (2) "These missionaries sought the people wherever they could find them—in the streets of cities, in the high roads of the country, and did not hesitate in order to attain their religious object to go into as many private houses as they thought best."—ib.

(3) "The faith of the missionaries was not that of the nation—patriotism demanded that an anti-national creed should be driven away. These foreign preachers that peddled through Japan, trying to pervert the people from the national and ancestral religion had no business there; they must be forbidden to walk with the people in the streets or in the parks; if they will not desist, they must be ordered off, and if they do not go instantly, then violence must be resorted to."—ib.—(The Illiterates are our own.)

Such was the plea, continues the Montreal Witness, of the Japanese for persecution—and wherein, we would ask, is there any analogy, however remote, betwixt the conduct of the Japanese martyrs and their persecutions, and that of the pedlars of the French Canadian Missionary Society who, with their irreligious books, infest our country districts, and do their best to corrupt the faith and the morals of the rural population? We will point out a few striking instances wherein they essentially differ.

In the first place, the Japanese martyrs, in their efforts to convert the heathen, and their fellow-countrymen to Christianity, were actuated by "the sole object of inducing them to forsake the religion of their fathers and receive a purer one." No pecuniary motives, no ten or twenty per cent commission on books sold, or wares successfully peddled, stimulated the Catholic Missionaries and native martyrs of Japan to action; and not only were they men of irreproachable morals themselves, but the superiority of the moral code which they essayed to introduce amongst the heathen, over that which the latter professed and practised, was manifest in the daily lives and conversation of their converts, and of Christians everywhere.

The pedlars of the French Canadian Missionary Society, on the contrary, are a set of fellows whose "sole object" is to make an easy and comfortable living as commission agents of a wealthy Society whose wares they hawk about the country. Too lazy to work, they find it pleasanter to "loaf" about from house to house, than to dig, to plough, or to fell timber; and having, for the most part, renounced for a pecuniary consideration the Catholic religion, they are only careful to procure an increase of their infamous wages, by appropriating themselves the unscrupulous agents of their employers.—Hence their anxiety to sell the goods and to dispose of the contents of their stocks in trade; for the best salesman is of course esteemed the most active servant of the Lord. The "objects" therefore of "Japanese martyrs" and "Canadian Tract Pedlars," are essentially different.—So also are the means which, respectively, they employ.

The former, though zealous for the conversion of their heathen fellow-countrymen, did not deem themselves at liberty to force their way into private houses against the consent of the owners; and when told that their presence was unwelcome, and when civilly requested to leave, they did not act as if their religion authorised them to violate the sanctities of domestic life, to outrage the rights of private property, or to set at naught the authority of the father of the family. "Canadian Tract Pedlars," on the contrary, claim the privilege of obtruding themselves, unbidden, upon the domestic circle; of forcing their wares upon its unwilling members; of insulting, in the most outrageous and indecent language, the faith of their hearers; and of setting at defiance, the reiterated requests and commands of the owner and the father of the family to leave the premises, and to abstain from shocking the ears of his wife and children with their violent, and often most obscene No-Popery tirades. Here again, it must be confessed, is a very important difference betwixt the conduct of "Catholic Missionaries," and that of evangelical "Swaddlers."

In the third place, it was what the Witness terms "patriotism" which demanded the driving away from the land, or rather the cruel death, of the former; whilst respect for the decencies of life, for the outraged rights of private property, and for the axiom that every British subject's house is his castle, which no one, except in due process of law, is permitted to invade—demands, not the banishment, not the punishment even of the "Tract Pedlars," but simply this: that they be restricted from forcing their way into private houses against the consent of the owners or legal occupiers. We do not ask that they "be forbidden to walk with the people in the streets, or in the parks;" but we do demand that "the people" be protected in the enjoyment of their legal and natural rights; and that no father of a

family be compelled to admit within the bosom of his domestic circle any person, upon any pretext whatsoever, whose presence, is unacceptable to him; and whose object he believes to be hostile to the faith and morals of those to whom he stands in the position of husband, father, and guardian, and whom God Himself will call to a strict account for the manner in which he has exercised his sacred functions.

It is therefore false, that in approving of the conduct of those householders, and fathers of families, who turn by force out of their own houses those intrusive "Tract Pedlars" who will not walk out when politely requested to do so, the TRUE WITNESS, gives any countenance to the violence exercised by the heathen governments of Japan and China against Catholic missionaries. On the contrary, as the Witness well knows, we have always contended for the legal right of his friends to sell their books without molestation or insult of any kind, so long as they, on their part, refrain from encroaching upon our houses and families; and we strongly suspect that our contemporary himself—if some Yankee pedlar of vicious, immoral, or deistical works wherein his religion was insulted and misrepresented, were to force his way into the room where after dinner he was sitting with his wife and children, were to insist upon obtruding those works upon the latter, and were to refuse to leave the premises when ordered to do so—would act upon our recommendation to French Canadian habitants, and would kick the intruder out of the hall door.—Were he so to act, and were the summarily ejected pedlar to carry the tale of his wrongs before the civil courts, the complainant would be told that he had only got his deserts, because no man has the right to force himself into another man's house. The case is so clear that it is wonderful that Catholics should be called upon to justify their principles; that they are called upon to do so, is a proof of the extent to which Protestants carry their impertinent pretensions. They actually have the insolence to claim that their agents and "Tract Pedlars" shall have the right to set the laws of God and of the land at defiance, shall ride rough shod over both our civil and natural liberties, and shall be supreme in our own houses, and even over our own families.

There is another important consideration which we would suggest to our contemporary, and it is this—That it is the cause, not the punishment, which makes the martyr; and that the Catholic habitants of Canada have reasons for refusing admittance within their homes to the emissaries of Protestantism, which were entirely wanting to the heathen persecutors of Christian Apostles either at Rome or at Japan. The French Canadian Catholic has constantly before his eyes proofs of the deleterious moral influences of Protestantism; and though he may not be able to discuss a knotty point of theology, the lax moral code of Protestantism, especially with reference to the intercourse of the sexes, and the relations of husband and wife, convince him that it is a system which has the devil for its author, and to which he is therefore bound to close his ears.

Could the heathen of Rome in the days of Dioclesian, have pointed to the prisons of the Empire, and from official statistics could they have shown that the overwhelming majority of the criminals—of the thieves, forgers, burglars, and scoundrels of every grade therein confined—were always Christians, and always and everywhere followers of the religious system preached by St. Paul; could they have cited the moral condition of neighboring communities which had embraced, and whose entire system was moulded in harmony with, those doctrines; could they have shown that in those communities, illegitimacy and child-murder were always on the increase; that every eleventh Christian child was a "bastard," and one Christian mother in eleven a w—; † that—as in the United States—the sanctity of the marriage tie was amongst Christians ignored; that the union of the sexes was with them nothing but a transient concubinage, liable to be broken by any, and every cause however trivial; that polygamy was not only tolerated by them, but reduced to a system; that the practice of producing abortion, was so general, and so lucrative that its professors publicly paraded their skill—as in the Protestant journals of the United States and Canada; that fraud under the name of "smartness," and cheating conveniently and euphuistically disguised as "a business transaction," were not only universally prevalent, but were esteemed no dishonor; could, we say, the heathen of Rome in the days of the persecutions have shown all these things by irrefutable statistics, and by the admissions of Christians themselves—they would have been perfectly justified in refusing to listen even to the preachers of such a system as Christianity, and in kicking its apostles out of doors, when they attempted to thrust themselves upon the presence of honest heathen fathers of families, and modest Roman matrons.

* See Report of Inspectors of Prisons and Penitentiaries for Canada. † Statistics of bastardy in Protestant Scotland, quoted by the Express (Protestant), show that "in the Spring quarter of the present year, for which the returns have recently been issued, there was upon an average an illegitimate child born every hour in Scotland. Yet the entire population is not much above 3,000,000, little more than 1,600,000 of them are females; about half of these are not in a state to bear children, and from those who are, most of course be deducted all the married women."—Express. Non noster hic sermo.

"BABES OF GRACE."—By courtesy, all babes after the flesh, are "remarkably fine" and "remarkably intelligent." Spiritual babes also, that is to say, those who have been born from Popery and darkness unto Protestantism and light, are "remarkable" though the qualities for which they are so, are not those of which most people are anxious to be esteemed the possessors.

Of these "babes of grace" or "new creatures in the Lord," there is one with whose name our readers must be familiar. It is that of M. Pepin, sometimes styled the Reverend M. Papin, a French Canadian Missionary, who on more than one occasion has figured rather prominently, if not very honorably before the public. Some five or six years ago, the Quebec Morning Chronicle 16th February, 1857, had a notice of this bright particular light of the conventicle; from which it transpired that, having been caught by an indignant husband locked up in a room with said husband's lawful wife, the Reverend Missionary received a sound kicking. Made, Jacques, for that was the name of the unhappy woman, of whom the Rev. M. Pepin had made a "prossolyte"—such being the delicate term employed by our Quebec contemporary to designate what in vulgar phrase is styled a prostitute and adulteress—Made, Jacques was torn from the righteous and loving embrace of her sanctified "prossolytiser," and restored to her husband; and the Protestant press teemed with truculent paragraphs anent a "Brutal Assault" upon a reverend minister of the Holy Protestant Faith. The facts of the case were however too glaring, or rather too nasty even for the Protestant press to deal with; a reverend missionary caught locked up in a room with another man's wife, with whom he had been cohabiting for four or five days is but a poor log out of which to carve even a Protestant martyr; and so our friends, the Montreal Witness included, prudently came to the determination of allowing the Reverend M. Pepin to drop; and of drawing a decent veil over his much kicked and much afflicted sitting part, whereunto vigorous application of the Romish husband's boots had been somewhat unceremoniously made.

We thought that we had done with the Rev. M. Pepin, but we were mistaken, for again his name figures prominently in the Montreal Witness. Since his detection whilst "prossolytising" another man's wife, and the consequent kicking, the Reverend M. Pepin has been more than ever actuated by a profound compassion for benighted Romanists, and tormented by an ardent desire to bring the blessings of salvation to their doors. In a word, he has been pursuing the avocations of a "Home Missionary" with redoubled zeal; and indeed with such entire forgetfulness of all sublimity or mundane concerns, that he seems quite to have forgotten forwarding to his employers any account of the sums of money by him raised for the purpose of weaning Papists from their errors. It seems however that since his kicking at Quebec, he has found the latter city unpleasantly warm, and has made the discovery that Detroit is a better "field" for his evangelical labors—for it is as the Reverend M. Pepin of Detroit that he now figures in the columns of the Montreal Witness of the 27th ult., as the subject of the following:—

"CAUTION.—It appears that the Rev. Mr. Pepin of Detroit has for some time past been collecting contributions in Canada ostensibly for the purpose of promoting the cause of the Gospel among the French Canadian people. Many of the friends of the French Canadian Missionary Society have, it is understood, given him contributions, which they supposed would be devoted to the work of Missions in Lower Canada. It is well that these friends should know that Mr. Pepin has no connection whatever with the French Canadian Mission; and that so far as can be ascertained, not a farthing of the money which he has collected from the Churches in Canada for the last year and a half, has been appropriated for Missions in Canada. Ministers would do well before countenancing Mr. Pepin, to ascertain in what character he presents himself to the Christian public."

The advice in the last section of this paragraph is superfluous, for there can never be any doubts as to the 'character' of those who present themselves as agents of the several 'Swaddling Societies.' To expect honesty, chastity, or any Christian virtue, from such men would be as ridiculous as it would be for the mistress of a disorderly house to exact a high certificate of chastity from those whom she admits as boarders.—There is only one class of men who will on any terms consent to do the work committed to the hands of the Achilles, the Pepins, and the Chiniquys—and those men are necessarily Chiniquys, and Achilles, and Pepins.

But it seems that these sometimes, indeed not unfrequently, turn their talents against their friends; and the latter are very foolishly indignant thereat. What better could they have expected from such tools? Surely they are not so simple as to expect any Christian virtue, or even common honesty from "brands snatched from the burning?" It is because, and solely because the latter are morally corrupt and rotten; that they have become the emissaries of Protestantism; for not until every better feeling had been quenched in their bosoms, until the last spark of truth had been extinguished, could they have entertained the proposition even of doing the dirty work which their proselytizing employers exact from them.

It is amusing, nevertheless to see the Protes-