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THE TRUE WITNESS
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MONTREAL, FRIDAY, JUNE 6, 1851.

We noticed in our last, the most important item of news, brought to us by the "Canada"—the rejection of Mr. Lacy's and Mr. Spooner's Convent Visitation Bill. We can conceive two good reasons for this event. The first being, that after the demonstration of the true Catholic spirit, still existing in Ireland; as manifested by the aggregate meeting in Dublin, last month, and the plain language in which the determination, never to allow such a law to be enforced, was expressed, our prudent legislators took the hint, and saw clearly enough, that all such enactments would prove, not only useless, but very dangerous. The second reason we can find in the provisions of the bill itself: provisions so revolting to the feelings of every gentleman—so repugnant to every principle of liberty, or of common decency—that they could find favor in the eyes only of the basest and most degraded of mankind. In the hulks, and in the brothels of the metropolis, or amongst the Evangelical convent-burners of Boston, they might find admirers; but hardly amongst the gentlemen of England, or the sons of her proud barons and belted knights. The bill is now gathered to its fathers, and it is needless to say any thing more about it. That an assembly, constituted as is the British House of Commons, an assembly in which a Drummond is not reckoned vile, and in which a Lacy and a Spooner can lift up their heads, should reject such a measure, as cruel, unjust, and without any foundation in truth, for its allegations, is a sufficient proof how bad it must have been; for garbage that swine nauseate must be very loathsome.

From all parts of Ireland we have the most cheering accounts of the progress of the Catholic Defence Association. The feeling of hatred against the British government, is growing stronger every day. We have not room, in our limited columns, to enumerate one-half of the meetings which have been held, or to lay before our readers the resolutions, in which the people of Ireland seek to give vent to their long smothered feelings of indignation. As Catholics, we can hardly be sufficiently grateful to the Protestants of Great Britain, and to what Lord Clarendon so aptly calls "the predominant bigotry of the middle classes of England," for its attempts at persecution. We see the venom of the beast, which has the desire, but not the power to sting; and disgusting as the nasty little monster is, we can still afford to give a smile of contempt at its impotent wriggings; from being the object of our hatred, Protestantism has become merely the object of our scorn and derision. The rejection of the Convents Visitation Bill will go far to give it its coup de grace; and the memory of this victory will encourage the Catholics of the British Empire to further, and more strenuous efforts.

MONTREAL BRANCH OF THE CATHOLIC DEFENCE ASSOCIATION.

In our last, we gave a report of the addresses and resolutions agreed to by the members of the Montreal Branch of the Catholic Defence Association, at their meeting on Thursday, the 29th ult. Pursuant to notice, the society re-assembled on the Sunday following, after Vespers; and, although, owing to the unfavorable state of the weather, the attendance was not so numerous as it would otherwise have been, an additional collection, in aid of the objects of the society, to the amount of upwards of fifty pounds, was rapidly taken up. When to this we add the sum collected on Thursday, we have the splendid sum of £160, as the contribution of the Catholics of Montreal, to the funds of the Irish Catholic University. We will publish the names of the subscribers next week, and the amount subscribed, and if, unfortunately, the name of any subscriber shall be omitted, we beg of him to inform us of the circumstance, and the error shall be instantly rectified. Every pains have been taken to have the lists made up correctly; but from the confusion unavoidably attendant upon a meeting in the open air, and the rapidity with which the subscriptions come pouring in, it is almost impossible but that some mistakes may have occurred.

In reading the list of the subscribers, the truth of a remark we once heard from a gentleman of our acquaintance forcibly struck us. He was speaking of the hundreds of Catholic Churches and schools which, as if by magic, were springing up in every direction in the United States—"Whence think you," said he, "comes the money with which these Churches are built, and these schools endowed?" "For the most part," he continued, answering his own question, "from the pockets of the poor, hard working Irish." The same zeal we find displayed by the Irish Catholic in every part of the world. At home, within a few months, in spite of the famine, and miseries consequent thereupon—in spite of the poverty to which the Irish Catholic has been condemned, by Protestant ascendancy—more cruel than famine or plague—he has contributed, out of his hard won earnings, the sum of Nineteen Thousand Pounds, for the noblest and holiest undertaking of modern times. Let this be an answer to those who reproach the Irish, with an aversion to, or an indifference for, the blessings of education. And we, too,—Catholics of Montreal—have been permitted to have a share in this great work. When the memory of the Crystal Palace shall have passed away, and all the glories of the Industrial Exhibition shall be reckoned amongst the things that were, still will the Catholic University of Ireland remain a monument of the far-seeing wisdom of her Prelates, and the enthusiastic devotion of her children; and, although the contribution that we are enabled to send to the assistance of our persecuted brethren may be but small, if we consider the greatness of their wants; if, on the other hand, we regard the means of many of the contributors, it cannot but seem large. But large or small, thankfully will it be received by our brethren on the other side of the Atlantic, as a proof of the deep sympathy with which we contemplate their heroic resistance, to the adversaries of our beloved Church. We have heard it mentioned, that in several other districts in Canada, the example of the Catholics of Montreal is about to be followed: Quebec will not, we think, be last in the field.

The Church, as we fully expected it would; has acknowledged its error, with respect to the Act incorporating the Catholic Bishops of Lower Canada; and we hope that for the future, it will be more careful in regard to the statements it inserts, reflecting on the Catholic Church in this country, and be less ready to receive as truth, the assertions of that unprincipled portion of the press, which seems to imagine, that religion, pure and undefiled, consists in abusing the clergy, and Sisters of Charity in their convents, and in setting all the obligations of common honesty at defiance.

Having admitted the falsity of the statement of the Patriot, to the effect that by Act 12 Vic. Cap. 136, the Ecclesiastical Corporations thereby constituted, were authorised to hold real property to an unlimited extent, the Church continues, "Will the TRUE WITNESS have the goodness to give us a reference to our cotemporary's other blunders?" and promises that they shall be speedily corrected, if pointed out. Blunder is not the word we would make use of to denote the deviations from the truth, of which the Patriot is guilty. The word blunder signifies an error of the head; the word we consider more appropriate to the circumstance, is much shorter, and denotes a fault of the heart. But let that pass. Will the Church undertake to correct the blunder, which we will, for the second time, point out? We quote from the Church. "In speaking of Protestant enactments, the Patriot merely cited one, (the Church of England Temporalities Act) in order to show the fish of one, and flesh of the other policy, pursued by the Legislature when called upon to act in their Roman Catholic, or their Protestant character." Which being interpreted, means, that the Patriot cited a particular Act, (the Church of Eng-

land Temporalities Act) in order to make it appear, that the Legislature was actuated by one spirit when legislating for Catholics, by another when legislating for Protestants, and that the former were more favored than the latter. It is of this piece of dishonesty that we complain; for we hold, that the deliberate suppressio veri, is as dishonest and ungentlemanly, as the deliberate enunciatio falsi. In comparing the relative situations of the Anglican and Catholic Churches, in this country, a conscientious writer would not have suppressed the Act 7 Vic. Cap. 68; an Act which confers privileges upon the Anglican Ecclesiastical Corporations, greater than any that have been conferred upon the Catholic Ecclesiastical Corporations. If favor has been shown to one party more than to another, it is to the Protestants. Of this we do not complain; we envy not our separated brethren what they possess; neither will Catholics ever join in a senseless clamor against them. But we do complain, that such being the case, Protestants should be incessantly railing against the Acts incorporating Catholics, as if the latter alone had been so dealt with by the Legislature. We ask, then, of the Church, to give a straightforward reply to the following questions:—

1. Does not the Act 7 Vic. Cap. 68, incorporate the Anglican Bishops of Quebec and Toronto, together with certain other gentlemen therein mentioned, giving to these Corporations the right to hold real estate to an unlimited extent, either in Upper or Lower Canada, and without any restrictions either as to the periods within which, acquisitions of property must be registered, or as to the manner in which such property may be acquired? 2. Have any of the Catholic Ecclesiastical Corporations been so highly favored? Are there not restrictions upon most of them, as to the amount of property they may hold, and upon all of them, as to the time allowed for the registration of deeds, conveying to them any property? 3. Does it consider that the Patriot acted honestly, when, whilst professing to show the difference between the animus which actuated the Legislature, when legislating for Protestants, and that which actuated them when legislating for Catholics, it cited the Church of England Temporalities Act, and passed over in silence the Act 7 Vic. Cap. 68; an Act which confers upon Protestants, privileges higher than have been conferred upon any Catholic Ecclesiastical Corporations? We put these questions to the Church, confidently expecting a straightforward reply. In this hope we are strengthened, by the generally entertained opinion, that the Church is under the control of one, not only incapable of doing or saying anything dishonorable himself, but also incapable of countenancing such conduct in others.

By dispatches received from Sir Harry Smith, we learn how little reliance can be placed upon the conversions effected by Protestant Missionaries. The Caffres, he informs us, have not been defeated; their number is overwhelming, and they have found considerable sympathy among the colored tribes of the country. The Kat River Hottentots rose in a body. "It is," observes Sir Harry, "an occurrence unprecedented, I believe, in the history of the world, that a mass of civilized men, the greater part born in the Christian faith—in Protestantism he should have said—"and the remainder converted and improving Christians"—Protestants again Sir Harry means—"for years assembled in societies and villages, under excellent clergymen, should suddenly, and without any cause whatever, rush back, in nearly one torrent, to barbarism and savage life." Had these Kat River Hottentots been really converted, had they been made Christians, and Catholics; taught to affirm something, instead of having been made merely Protestants—that is, taught to deny something—the catastrophe which Sir Harry deplures, would not have occurred. But even Protestants are becoming weary of their attempts at missionary enterprise; they begin to see, that not unto them has been committed the task of converting the nations, and of making the Heathen, members of the kingdom of our God. In a recent meeting of the American Baptist Union, we find a speaker—the Rev. Mr. Haswell, of the Maulmain Mission—giving utterance to the following Jeremiad:—"More missionaries must be supplied, or the missionary work must cease. Men were now greatly needed, at various stations in Eastern Asia. The Karen station was now vacant; a man was wanted; and must be had for that station; and the Great Head of the Church would hold them responsible if they did not provide a man." We would commend Mr. Haswell to apply to Ben d'Israeli; he alone, seems to know any thing of the whereabouts of the long expected coming man. He continued—"There was but one active missionary at Maulmain, and he trembled to receive his letters from the missions, lest it should be announced that the health of that missionary had failed. The mission must be reinforced. Where should the men come from?" (and echo answers where; that is, it would, if it were an Irish echo.) "It was necessary that the missionary should have a thorough intellectual training; but if thoroughly educated men could not be obtained, others must be found. How should we get them?" Aye, there is the rub. "Ministers of the Gospel were guilty. He knew there were many who would have gone years ago, had the means been supplied." That is, if the missionaries were well paid for the job, and found in tea and sugar. "There were now means enough; what was wanted was preachers of the gospel." Lots of these *soidisant* ministers of the gospel are, to be found likewise, where they are not wanted. We would undertake to find one, for as many tubs

as could be stuck upon end, from here to the other end of the city, provided always, that the worthy men were not expected to go through any hardships, or to expose themselves to any danger. Lots of missionaries are to be found for the benighted French Canadians; but then, to be sure, the only risk is, to the souls of those to whom the missionaries are sent. Lots of missionaries for home missions, in which there is much pudding to be got, and little work to be done. Lots of ministers of the gospel, for anniversary meetings, for tea and thanksgiving parties, for the sake of being smiled upon by the old women in the galleries, and pointed out on the platform as that dear Mr. Elias Squash, or that powerful preacher, Mr. Howlen Cursen—*at pulchrum est digito monstrari, et diciere est*—but not one, for the Maulmain or Karen missions—not one, for any service of real danger, or places where, as that wicked wag Sydney Smith observed; the nerves of the new comer are in danger of being startled, by the announcement, at breakfast with some hospitable native chief, of "Cold missionary on the sideboard." Well, after all, it is no great loss to the heathen; they will be all the better off in this world, and none the worse in the next, because they have not been taught the whine of the conventicle, or had the cant and hypocrisy of the tabernacle, superadded to the vices of the savage; and the missionaries of the Church of Christ—the gallant band of Jesuits—of whom it is not yet on record, that the complaint has been made, "a man cannot be found," will have fewer difficulties to contend with.

CHARGE OF THE ANGLICAN BISHOPS TO THE PUBLIC AT LARGE.

This charge, which, as *Punch* observed, was formerly twopence for admission to St. Paul's, and, we believe, very nearly a dollar for Westminster Abbey, has been revised and corrected. Westminster Abbey has been opened to the public free of charge, and at St. Paul's, the price has been much lowered, if not entirely abolished. The visitors, whom the fame of the Great Exhibition has attracted to London, will thus have an opportunity of admiring the beneficial effects of the glorious Reformation upon the fine arts; and will be permitted to admire (*gratis*) the esthetic abominations, with which Protestant taste has defiled the walls, of what was once a temple dedicated to the service of the Most High God. It is to be hoped that Madame Tussaud will imitate the excellent example set by the Ecclesiastical authorities of England, and that, for a time at least, the extra sixpence demanded for admission into her *Chamber of Horrors*, will be dispensed with. After an examination of the monuments in St. Paul's, the sight of the skull of Fieschi, or of the knife with which *Courvoisier* cut his master's throat, will prove an agreeable relaxation. We congratulate the sight loving public, upon this important change, which, if destined to last, may prove highly beneficial to the nomad tribes, so vividly described by H. Mayhew, in his letters on "London Labor and the London Poor." With churches open *gratis* to the public, religion will be found cheaper than skittles, and a visit to Westminster Abbey, a less costly amusement than a "go half-price to the gallery of the Surrey theatre, or the twopenny hop."

ECCLIASTICAL INTELLIGENCE.

EPISCOPAL VISITATION.—At about half-past 2 o'clock, P.M., on Saturday last, His Lordship the Bishop of Montreal, left town on an Episcopal visitation of the different parishes of the Island of Montreal, which will continue till about the 1st July. On the same day his Lordship the Bishop of Martyropolis, started on a like mission, for the parishes of the North-west portion of the diocese. Their departure was announced by the ringing of all the bells of the city.

Monseigneur Baillargeon, coadjutor of his Grace the Archbishop of Quebec, arrived at St. John's at 8 o'clock A.M., on Saturday last, on his return from the Eternal City, accompanied by the Rev. Mr. Sax. He was there met by a number of Clergymen from Quebec and Montreal, and several other gentlemen who went to receive him. The joy of this first interview was great indeed, as is the affection which all classes entertain for the worthy prelate.—Accompanied by his friends, he started for Montreal, where he arrived at about three o'clock P.M. He first visited the Sanctuary de Notre-Dame-de-Bon-Secours, when he returned thanks to Almighty God, for his happy return. He afterwards visited the Episcopal Palace, and at half-past seven embarked for Quebec, where he was anxiously expected.

We learn from the *Canadien* that Monseigneur Baillargeon arrived at Quebec at 7 o'clock on Sunday morning. The wharf, streets, and windows, through, and by which he was to pass, were densely crowded by the most respectable citizens, anxious to catch a glimpse of their beloved prelate, friend, and fellow-citizen.

The St. John-Section of the Society de St. Jean Baptiste, were drawn up on the wharf with banners, insignia, and the colours of the Canadian Militia, under which his Lordship proceeded on foot to the Cathedral, where the *Te Deum* was chanted before his saying mass. Such an assemblage has never been witnessed in Quebec, since the day on which Monseigneur Plissy landed in the same place, on his return from Rome.