

The True Witness.

AND CATHOLIC CHRONICLE, PRINTED AND PUBLISHED EVERY FRIDAY At No. 663 Craig Street, by J. GILLIES, G. E. OLBERG, Editor.

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MONTREAL, FRIDAY, AUG. 6, 1869.

ECCLESIASTICAL CALENDAR.

AUGUST—1869

Friday, 6—Transfiguration of our Lord. Saturday, 7—St. Cajetan. C. Sunday, 8—Twelfth after Pentecost. Monday, 9—Vigil. St. Peter of the Shackles. Tuesday, 10—St. Laurence, M. Wednesday, 11—Of the Octave. Thursday, 12—St. Clara, V.

NEWS OF THE WEEK.

Nothing of any great importance has transpired in British political circles during the last week. Mr. Gladstone has again returned to London after a short illness brought on, it is supposed, by over-exertion and excitement during the recent debate on Irish Church matters. He is still very weak, but will recover his usual health and activity, no doubt, in a few days.

Political matters in France have still an unsettled appearance. Nothing definite has been agreed to by the contending parties. The manager and two of the editors of the newspaper *Raphael* have been sentenced to pay a large fine, and to one month's imprisonment, for having published false news.

There is a great deal of dissatisfaction expressed in Madrid at Napoleon's lenity towards the Carlist conspirators on the frontier. The Carlists under Lavarios, in the mountains near Toledo, are being hotly pursued by the Government troops. Those who were taken prisoners at Pampaluna have been tried by Court Martial. The Judge Advocate urged the enforcement of the death penalty, but it has not yet been decided what form of punishment they will be made to suffer. It is reported that the Government is allowing the Carlists to muster in the North, but is taking measures to prevent their moving Southward. The volunteers of Liberty are offering their services to the Government to assist in the suppression of the Carlist insurgents.

It is rumoured that the Cuban Generals, Gordon and Eguide, with ten thousand men, attacked General Latorre near Santiago, routed his forces, and took himself prisoner. The report that Latorre had since been shot, turns out to be untrue. The reports from the interior are favorable for the revolutionists, and a Spanish officer is said to have stated that 100,000 more Spanish troops will be required to conquer the island. The cholera is raging at Nevitas. No less than 200 of the troops are daily dying of that fearful disease.

PROTESTANT SISTERHOODS, AND CATHOLIC CONVENTS.—The writer professes in this book to give the personal experiences of five years existence in a Protestant Sisterhood, and of ten years in a Catholic Convent. The real names are of course not given, but the veil that conceals them is very flimsy.

We cannot say that the perusal of this book, of the first part especially, has impressed us favorably. There is a little too much bitterness, a trifle too much rancor against the lady designated as Miss Jones, the "Lady Mother" of one of the Protestant Sisterhoods. We may be permitted to enjoy a joke at the solemn farce enacted in the Anglican sect by well meaning ladies and gentlemen, who, though Protestants, will persist in playing at Catholicity. But the laugh should be good natured, and free from malice. We fear that the writer of the book before us has unintentionally, unconsciously, perhaps, retained a little personal spite against Miss Jones—the peccant "Lady Mother" of the Protestant Sisterhood.

For the rest, she says of Protestant Sisterhoods in general, no more than what hundreds of both Catholics and Protestants have said before her. They are at best but caricatures of the Catholic convent, bearing to them the same resemblance that a monkey bears to a man. It must be so, seeing that in the former, there is, and can be no rule, no order, and that everything is left to individual caprice. The inmates of the Protestant Sisterhood are, we firmly believe, almost always excellent persons; pure, sincere, and actuated by the best of motives—that of sanctifying themselves, and of serving the poor. For the individuals, therefore, we have the greatest respect, and our laughter is all for the system, and its glaring inconsistencies. We

do not believe that, as a rule, the Protestant Sisters are luxurious and self-indulgent; but we do believe that they are very ignorant as to how their self-imposed duties should be performed, and are, therefore, doomed to a constant succession of failures, ridiculous and deplorable.

The work, however, has many attractions, and is best in its appreciation of the Religious Life as it exists within the Catholic Church; wherein alone perfect liberty can be reconciled, with the most perfect obedience to legitimate authority. In this respect, therefore, we can heartily recommend it to the notice of the Catholic readers; whilst its perusal will, perhaps, show Protestants why, in spite of so much zeal, and self-sacrifice, on the part of well-meaning individuals, Protestant Sisterhoods have all so lamentably failed.

The opposition of the Lords to the Irish Church Bill reminds one very forcibly of the troubles that attended the passing of the Reform Bill in 1831-2. True, we have not had those violent outbursts of popular indignation which render memorable that stormy period; but it is not easy to say what might have occurred, had not the stern necessities of the times, and the evident dislike of the British people to be overruled by a class, who, they imagine, think of nothing but their own aggrandizement, taught the Lords to reflect, and consider that where there is nothing to be gained and much to be hazarded in a struggle "Prudence is the better part of valour."

After the resignation of the "Iron Duke" and the defeat of the new Ministry, formed under Lord Grey, in their attempt to pass the "Ten Pound Franchise Bill" at the time above referred to, a new Parliament was elected, and the Bill was carried in the Commons by a majority of 136. In the House of Lords, it was thrown out, on the second reading, by a majority of 41. Then followed those dreadful scenes of riot and outrage at Derby, Nottingham, and Bristol, which caused all thinking men to tremble for the safety of the British Throne. The attack on the Duke of Wellington and Cumberland, who were rescued with difficulty from an infuriated mob; the stoning of the Marquis of Londonderry, who was knocked from his horse, amid savage cries of "Murder him! Cut his throat!" the burning of Public Buildings, and the killing and wounding of hundreds, in the suppression of the riots, all failed to make the Peers submit to the demands of the people.

When the Bill came up again in the House of Lords, the second reading was carried by a majority of 9, but, unfortunately for the public peace, was thrown out in committee by an amendment which was carried against the Government, by a majority of 35.

This made the people still more exasperated, and the middle classes who had not taken a very active part in the preceding riots, began to utter curses "loud and deep" against the aristocratic authors of so much confusion. The King, having refused his consent to the creation of new Peers, was followed by an angry and excited populace, to the very gates of his Royal abode. The Ministry resigned and the whole country was in a state of feverish excitement and uncertainty. People rushed to the Banks to take out their deposits, and millions of pounds changed hands in the course of a few days. However, after all the tumult and bloodshed, the King was prevailed upon to give Lords Grey and Brougham a written authority to create as many new Peers as might be deemed sufficient to carry the Reform Bill through the "Upper House." But fortunately they never had occasion to resort to this manoeuvre; for the Lords, seeing that they were about to be coerced into doing what they might have done freely, succumbed with a docility that no one expected.

There is not the smallest doubt that the Government of the present day would have resorted to the same means of checkmating the conservative tendencies of the Lords, which the Government of former days had to resort to, in order to make them endorse a measure that the justice and good sense of the British people loudly demanded.

However, the intention has had the effect of doing away with the necessity of resorting to such an alternative; and, happily for all parties concerned, the first instalment in the great debt of national retribution has, with the consent of all wise, liberal minded men, been paid at last to unfortunate down-trodden Ireland.—*Com.*

(To the Editor of the True Witness.)

Dear Sir,—There is an article in the *Daily Witness* of the 21st July, on the Chinese question, and from the tone of confidence in which the editor speaks of the character and ability of Chinamen, one would judge that he either has lived for a long time amongst them, or has made those 'celestial' a particular object of his studies for many years. The comparison he draws between the Chinaman and the Irishman is, of course, against the latter, for he says they have "all the muscular qualities" of this unfortunate biped, "and apparently without his recklessness, want of docility, and general lack of mechanical training."

Irishmen, we are sure, should feel grateful to this erudite scribe for this little piece of information on their national character.

It is so much the more to be prized as something not to be found, as far as we know, in any work which has been written on the manners, customs, &c., of the inhabitants of the Chinese Empire. However, we do not mean to say for a moment that such things have not been recorded, for it would not be doing justice to the earnest (?) conscientious (?) editor of the *Daily Witness* to suppose that he could not quote an authority—the "Open Bible" perhaps—in support of his thesis.

For our own part, we must confess having read extraordinary things in "Gulliver's Travels" about the wisdom, docility, strength, and mechanical ability of the *Houyhnhnms*, of colonies of horses that inhabited and governed a certain island which Gulliver visited in his rambles through far off lands. We simply mention this to show that the literary "gem," which the editor of the *Witness* has had the kindness and liberality to bestow on Irishmen throughout the globe, may not have been the creation of his own laborious brain. In order, however, to place the matter of Chinese superiority over the mere Irish in a more unbiased light, we take the liberty of inserting the following paragraph taken from the *San Francisco Herald*:—

THE CHINESE IN CALIFORNIA.—There is a growing feeling of indignation in this community at the utter disregard, not only of decency, but of all our laws recently exhibited by the Chinese. It is horrible to reflect that renders it even possible for these creatures to obtain a share in our government—perhaps a controlling interest in our elections. For a long time past they have exhibited a peaceful almost a submissive spirit, rarely committing any graver offense than pilfering exposed trifles; but suddenly they have changed their conduct, and for months past the courts have been burdened with investigations of their crimes—investigations that come to naught, for these people have no regard for the sanctity of an oath, and perjure themselves by wholesale. They have introduced into our Christian city all the barbarous practices of their native land—they do not hesitate to hatch conspiracies, abduct and assassinate, and what is worse, they employ an organized gang of braves to slay their enemies or rivals, and gauge the reward according to the punishment that may be inflicted upon them. A Chinaman can be paid to assassinate, even with the death penalty staring him in the face and can coolly stipulate for the price of his neck to be paid to his relatives in case he is hung.

Although a cowardly race, when pitted man against man in mortal fight, yet do they display the most extraordinary stolidity and indifference when execution is about to be done upon them. In their own country a line of 50 criminals condemned to be decapitated, will sink upon their knees without coercion, bend their heads forward so as to expose their necks, and stoically await the stroke of the executioner's sword. They bear the dull, heavy thud at one end of the line, and see the ghastly head roll upon the pavement without a shudder. Sometimes the executioner stops midway in the line to resharpen his sword—they listen without a tremor and as he approaches them closely and their turn comes next, they adjust their necks more conveniently for the stroke. There is nothing about this of the spirit that sometimes actuates a Caucasian criminal "to die game"—it is simply brutish stolidity. Creatures like these once roused to the commission of crime, are eminently dangerous in a community, for the death that threatens them. It is said they have carried their barbarous practices to such an extent in this city as to offer large rewards for the heads of their enemies. What can be done with such a people? They are sensual, conscienceless, devilish. Their vile passions, if not kept in restraint from submission to the moral influence of the white man, are now breaking out in barbaric fury—they openly defy our laws, and with brazen insolence insult our civilization. Let us exhaust all the resources of the law to restrain them, and if they fail, let us advise them to return home.

From the above it does not appear that the general character of the Chinaman is that which would be likely to make him a good citizen, and worthy to share in the privileges of the 'Ballot Box,' and the enjoyments of all 'modern improvements.' It is not our intention or desire to draw invidious comparisons between the habits or characteristics of any race of men; to extol their virtues, or decry their vices; to flatter their vanity, or wound their feelings; for we are aware that the descendants of Adam, let them be of the stock of either Shem, Ham, or Japheth, are not as perfect as they should be; and if there be anything that deserves praise, there is a great deal more that deserves censure.

However, though much inclined to consider that all mankind, whether taken as individuals or nations, might be much better than they are, we cannot sit down quietly and take the dictum of the editor of the *Daily Witness*, or probably some Christianized cobbler on his staff, as the ultima ratio of everything to be learned concerning the docility, mechanical ability, &c., of the Irish race.

The impertinent boldness of the attempt to lecture Irishmen on the fact of their inferiority, in mechanical skill and ability, to the rat-eating, child murdering slaves of Pagan idolatry, is only equalled by the glaring ignorance and prejudice of the stultified quill driver who presumes so much.

Irishmen, hide your diminished heads, and never again raise them towards smiling heaven. You whose bravery in the field has never been surpassed; whose eloquence and love of learning have never been excelled; whose stalwart arms have helped to make new worlds, and whose enterprise has been associated with all the great achievements of ancient and modern times.—*Avant!* the oracle has spoken; and with all the awful solemnity of an inspired maniac, he has written on the leaves of the *Daily Witness* that you are an inferior race. Yes! inferior To Hokey Pokey Wiskey Wong, A pig-tale genius, John Ohtamar.

L. E.

HENRYVILLE, P.Q.

(To the Editor of the True Witness.)

Dear Sir,—Connected with the life of the individual, however humble, are incidents that should not be permitted to pass by unnoticed, especially when their publicity might have a direct tendency to further the interests of humanity, not only in the social, but also in the moral order. If you agree with the writer in the above statement, you will no doubt readily acquiesce to his using your very ably conducted journal as the medium by which to make known his impressions of a visit to one of the most secluded, yet one of the most delightful spots in this great Dominion—a spot where religion flourishes with the freshness of youthful beauty, and where education, the handmaid of religion, is cherished with that just appreciation which only belongs and only can belong, to the Catholic Church, since under her guidance it becomes a bright and shining light, conducting to the Light eternal source and author of knowledge, and not, as we see outside of her the cause of demoralization and the germ of the most absurd and monstrous theories; theories subversive of all that has a tendency to ennoble man, and to raise his mind and heart above the fleeting and groveling concerns of earth, to contemplate the "Beauty ever ancient and ever new;" who alone is capable of satisfying the yearnings of the human heart, theories productive of the most baneful consequences, since their mediate, if not immediate, object is to destroy the harmony that should exist in the social and family circle, to introduce disaffection into the very heart of nations by the propagation of bad principles, which grow with the growth of the individuals imbibing them, until even the strongest governments are placed in jeopardy, and the most sacred rights shamefully violated without even raising a blush on the cheek of the perpetrator, or drawing a word of censure from those whose best interests 'twould be to protect those rights inviolable. Hence it is that we see the more than human efforts of the Pastors of the Church in America to erect houses of education for the purpose of collecting within their halls the children of Catholic parents, lest by exposing them to the influence of teachers in whose choice they have no voice, and whose principles they must condemn, the Catholic youth should slip in the poison referred to above, or suffer shipwreck of all that our forefathers held most sacred, and which to transmit to their posterity in tact brought them time and again to the scaffold, and the rack, or to pine away in some lone dungeon. And has not God blessed their efforts? Do we not see in every state of the sister Republic noble institutions arise under the fostering care of the bishops, where but a few years ago the name of Catholic was held in derision and dreaded more than the ghost of Hamlet, and wherein at present not only Catholics, but I trust by a kind disposition of Providence, Protestants in great numbers receive such an education as will in after years lead them to the bosom of that tender mother, from whom in an evil hour their fathers strayed. Here in Canada are schools, colleges and academies, almost without number, affording not only the means of a solid education and highly religious moral training to the youth of this country, but also to those of the United States, whose dispositions might lead them to pursue their studies in Canada, especially such as might be desirous of becoming proficient in the French language, a necessity almost for all pretending to a finished education, and on whose beauties and advantages it is not mine to expatiate.

Among the female institutions, those conducted by the sisters of the Presentation, hold a distinguished place. It was our good fortune to assist a few days ago at the annual commencement at the academy here conducted by these sisters. The examination commenced at nine o'clock a.m., and continued till five o'clock p.m., save an hour for dinner and recess. The exercises consisted of music on the Piano, together with a rigid examination in every department, from reading up to the highest branches of a finished education. The answering reflected much credit on teachers and taught, giving evidence that the past year at the academy of the Presentation, Henryville, had been one of labor. A variety of embroidery in gold, chenille, and various other materials, together with such an amount of other curious combinations, whose names men are generally ignorant of, were displayed on exhibition to the admiration and delight of the vast assembly.

It was surprising to hear young ladies of Canada, after a residence of a few years in this institution, speak English with as fine an accent and as correct a pronunciation as if it were their native tongue, while certainfortunates from the United States spoke French with as much fluency as if they had been newly imported from Paris, although they too have been but two or three years in the Academy. Why do more of the young ladies in the United States not come to Canada to learn French from French teachers, instead of going to learn it in purely English institutions, where they seldom or never acquire anything like a correct knowledge of it, and as to pronunciation certainly never? A dialogue in French, portraying the life of Madame Rivier,

fondress of the Presentation Congregation, and a sketch of whose wonderful life I would fondly give if time permitted, terminated the exercises of the examination, after which Rev. Mr. St. Aubin placed floral wreaths on the heads of the young ladies whose academic year had just drawn to a close. His reverence complimented them on their success in the past year, after which he addressed the audience, thanking them, in the name of the Sisters, for their presence, and inviting them to continue to patronize an institution whose beneficial results are becoming more and more visible as time affords greater advantages for the development of treasures which heretofore lay dormant, as it were, but which, under the benign influence of the genial smile of religion, must yet become the nation's glory and the nation's crown. The assembly then dispersed, delighted with the pleasures of the day, and praising, each in his turn, the modest deportment, simplicity of manners, and absence of affectation in the young ladies, who are in the meantime bidding each other adieu until the seventh of September shall see them again reunited and happy under the gentle care of the daughters of the saintly Madame Rivier.

Henryville is about forty miles south of Montreal, and about eight miles from the Vermont Central R. R. Nature has lent her charms to this favored spot. On which side soever the eye look, there is a loveliness fit subject for the poet's fancy and the painter's skill. Now it is a pleasant grove, beneath whose cooling shade at noonday the lowing herds that graze around the verdant lowlands lay them down to rest, while chipmunk and squirrel are sporting around as if rallying their visitors for their want of energy, or finding fault with them for their intrusion on their beloved domain. Now it is a mountain, on whose lofty sides, covered with the fir tree and the oak, around whose massive form grows the ivy and the vine, which, when lighted up by the last rays of the setting sun, recall reminiscences of early childhood in a land beyond the sea. Now it is river flowing gently to the sea, fit emblem of our mortality, which every day and hour approaches nearer the ocean of eternity. But charming above all while the god of day is sinking in the western horizon, hark! 'tis the sound of the Angelus from the lofty spire of the tower of St. George, bringing to the mind of the priest, the religious and simple christian, one of the greatest events in the annals of the world, the Incarnation of the Son of God who became man for our sake, as sings our mother church in her wonderful symbol of faith "qui propter nos homines et propter nostram salutem, descendit de caelis, et homo factus est. Here I will stop with remarking that happy is the nation whose God is the Lord, happy the nation whose religion is Catholic, and thrice happy will you be, fair Canada, if, faithful to your mission, you preserve with fidelity the faith brought to your shores by self-sacrificing and devoted men, who have gone to receive the reward which will be yours, if, like them, you shall have kept the faith, and have persevered to the end.

VIATOR.

THE CATHOLIC CHURCH AT FITZROY.

To the Editor of the True Witness.

MY DEAR SIR,—I hasten to convey a few words to your valuable and much esteemed journal on the Catholic Church at Fitzroy.

I had the pleasure of being there on last Sunday for the first time, and must say, with feeling of joy, that I was well satisfied during my stay. I assisted at Mass with a most respectable congregation; the Church was literally crowded to its utmost capacity. The Church is almost new, and is a very handsome one, which, no doubt, confers great credit on the parishioners, who have laboured with unceasing toil until they have provided for themselves a comfortable Church, where they can have offered up the Divine Sacrifice of the Mass. Although the Catholics are few, still they pull well together, headed on by their very worthy Pastor, the Rev. D. J. Lavin, in whom they seem to confide their greatest confidence. He labours with energetic zeal for the spiritual want and moral training of those over whom he is placed. He is ever to be found at his duties when called upon, no matter in what case it may be; at the bed of the dying and sick, he is to be found consoling them, whispering into their ears words of consolation the most pleasing, and administering to them the last rites of the Catholic Church, which she has so wisely provided for those leaving this world to enter upon one of endless eternity. A few years ago the Catholic Church here was destroyed by fire, occasioned by some parties envious of its position, which deprived the Catholics of a house of worship; but not disheartened, they arose again, firmly united, as on every occasion, and set to work and erected another temple to the living God. Although our Churches, Monasteries, and Cathedrals, are desecrated and consigned to the burning flames, together with their Popes, bishops, and priests, still they arise again more triumphant than ever amidst the smouldering ruins and persecuting enemies of our most holy faith. For the future let us admonish the enemies of Christ, and those despising His Holy Church, to the more