

The True Witness

AND  
CATHOLIC CHRONICLE.  
PRINTED AND PUBLISHED EVERY FRIDAY  
At No. 223, Notre Dame Street, by  
J. GILLIES.  
G. E. OLERK, Editor.

TERMS YEARLY IN ADVANCE:  
To all country subscribers, Two Dollars. If the subscription is not renewed at the expiration of the year then, in case the paper be continued, the terms shall be Two Dollars and a-half.  
To all subscribers whose papers are delivered by carriers, Two Dollars and a-half, in advance; and if not renewed at the end of the year, then, if we continue sending the paper, the subscription shall be Three Dollars.  
The True Witness can be had at the News Depots. Single copy 3d.  
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MONTREAL, FRIDAY, JANUARY 6.

ECCLIASTICAL CALENDAR.

JANUARY—1865.  
Friday, 6—Feast of the Epiphany. *OH.*  
Saturday, 7—Of the Octave.  
Sunday, 8—First after Epiphany.  
Monday, 9  
Tuesday, 10—Of the Octave.  
Wednesday, 11  
Thursday, 12  
The "Forty Hours" Adoration of the Blessed Sacrament will commence as follows:—  
JANUARY—1865.  
Friday, 6—L'Exterme of Congregation, Craig Street.  
Sunday, 3—St. Benoit.  
Tuesday, 10—St. Joseph of Huntingdon.  
Thursday, 12—St. Clement of Beauharnais.

NEWS OF THE WEEK

The debates in the Piedmontese Parliament on the transfer of the seat of government from Turin to Florence, and on the subject of the Franco-Piedmontese Convention generally, have been brought to a close, and on the 12th ult. the King gave his assent to the Bill for giving effect to the provisions of the said Convention. A Liberal plot having for its object the assassination of the Sovereign Pontiff, and the King of Naples, has been discovered at Rome, and happily frustrated. The ostensible agents in this scheme for liberating and evangelising Italy are three brothers who profess to follow the trade of shoemakers, and were despatched from Bologna to Rome where for the last three months they have been residing. One of their correspondents, however, a young woman, betrayed their guilty secret to Cardinal Antonelli, and the arrest of the conspirators was followed by the discovery of a number of letters and other documents which reveal the ramifications of the conspiracy. The prisoners give their names as Bassi and pretend to be from Ferrara: it is asserted, however, that their real name is Zuliani and that they are natives of Ravenna. No doubt the scoundrels will meet with their deserts; but it is to be regretted that the heads of the European Liberal party, and more especially Mazzini the Apostle of the Dagger, still contrive to elude the chastisements which their crimes merit; the world has had at all events before it another specimen of the results of Liberalism. The *Gazette de France* is our authority for the above details, in which no one acquainted with the principles of the Revolutionary or Liberal party will see anything to excite his surprise.

The European political news is in other respects devoid of interest. It seems that the long vexed Yelverton case is now brought to a close by a decision of the Scotch Courts adverse to the lady. Of her conduct in all respects we may not be able to approve; but that she is to all intents and purposes the wife of Major Yelverton is a fact morally, if not legally, established beyond the possibility of doubt. The mean spirited wretch her husband escapes conviction indeed for bigamy, but only in virtue of a remnant of the infamous Penal Laws which Protestantism imposed on Ireland, for no such Statute is in force in England, nor will it be allowed much longer to disgrace the Statute Book of the first named country. The law of which Major Yelverton availed himself to get rid of his wife was passed by an Irish Protestant Parliament: and remaining still unrepealed, enacts that any marriage solemnized by a Catholic priest, between parties of whom both are not Catholics, or of whom one has not been a Catholic for the twelve months, immediately preceding the said marriage, is null and void. With such an example of the dangerous consequences of making marriage—(we do not say the civil accidents accruing from marriage)—subject to civil legislation, we do trust that our friends in Lower Canada will pause before they deliberately and formally recognise in the central legislature of the proposed new Union, the right of legislating upon "Marriage and Divorce."

The past week has been marked by no very important military operations, but the situation of the Confederates is such as to inspire the most serious doubts as to their power of much longer maintaining the struggle with their invaders.—They are overmatched; and in spite of their heroism, and the goodness of their cause must it be feared, succumb to the brute force of the

North, even as Poland has succumbed to the gigantic strength of Russia.

The case of the St. Alban raiders is still pending before our Courts. Their counsel have raised the same point of law, which decided by Judge Coursol in their favor, set the prisoners at liberty.

There have been riots at Chateau Richer, arising out of a resistance to the ballot for the militia, ordered by the government. The officers whose duty it was to take the ballot, were met by men armed with pistols who declared that no ballot should take place, and were in consequence compelled to withdraw, their duty unperformed. We learn that a force has been sent to Chateau Richer under the command of Colde Salaberry to enforce the law, and that the ringleaders of the riot have been arrested.

THE MONTREAL WITNESS ON CELIBACY.

—To some it is given to find tongues in running brooks, sermons in stones, and good in every thing; on the Montreal *Witness* has been conferred the fatal gift of detecting the blight of Romanism in every object that he beholds. Poor man! the Papacy is a ghost which haunts him always and everywhere—at his lying down, and at his rising up, and as he sits at meat. It is the one bitter drop which ever surging up, poisons the fountain of his delights, and renders him a burthen to himself, and a bore and a laughing stock to his readers.

Of all things or places wherein to look for the presence of Popery, or the influence of Romish principles, one would have thought that the Militia Bill of the Province was one of the most unlikely. Nevertheless, so it is that our lxx-eyed contemporary finds even therein the "Mark of the Beast"—*Rev. xiii., 17.*—and for the Protestants of Lower Canada a case of hardship, and most grievous persecution. How comes this to pass?

In this wise. The Militia Bill creates three classes of British subjects, from whom the militia are to be taken. 1st. The service men ranging from those 18 years old, to those over 45; and this first class again is subdivided into the unmarried and the married—the latter being the class from which the first balloting must take place. Now, the hardship and the grievous wrong to the Protestants of Lower Canada consists in this: that the Romish section of the population are adicted to the enormity of early marriages: that in consequence, in proportion to their numbers, more French Canadian Romanists than Protestants are married, and that therefore an undue proportion of the former are exempt from the operation of the first ballot for the militia. Hereupon our contemporary discourses eloquently upon the enormity of early marriages, and the excellence of celibacy, provided only that the latter be not adopted from any religious or supernatural motives:—

"The hardship"—that of the ballot—"is very unequally distributed between races and religions.—What class is it married so early and so generally as to make the second class of service men nearly double in number of the first? It is the Catholic French Canadians. The English Protestant, more prudent, more impressed with the responsibilities of the head of a family, and also requiring more years to qualify himself for a position of higher usefulness, has to postpone his marriage to a later period. The consequence is that one class must supply an undue proportion to the active militia, and the other less than their just share."—*Witness*, 30th ult.

Seeing how constantly, when the voluntary celibacy of Romish priests and nuns is in question, our evangelical friends appeal to the text "*matrimony is honorable in all*," the condemnation implied in the above extract upon the Catholic French Canadians for marrying young, and for marrying generally, strikes us as somewhat strange, as does also the implied approbation of celibacy amongst English Protestants. It is an article of faith, we say, amongst Protestants, that true celibacy is impossible or incompatible with purity, if embraced voluntarily from religious and supernatural motives, and after a long, careful and diligent course of self-examination; but were we to hint that celibates amongst those who are determined in their choice of a state of life not by religious and supernatural motives, but by pecuniary and natural motives, were necessarily impure and unchaste, we suspect that we should be exposed to a volley of pretty hearty abuse from the "only daily religious" in the world, written in most choice English, such as a Mrs. Malaprop or a Mrs. Gamp would delight in.

According to the principles laid down by our evangelical Protestants it is impossible that Romish priests can be otherwise than immoral. To live as St. Paul lived, and as he himself tells us, that he would that all men would live; to live chastely and unmarried, in short, is according to the generally received code of Protestant ethics morally impossible even with the grace of God, and with the help of the Sacraments; even with the aid and accompaniment of mortifications, and vigils, and fastings, and macerations of the flesh. But if without any of these things, without retirement from the world and its seductions; without any supernatural motives, such as those included in the desire to lead a life in some degree resembling however remotely, the life led by Our Lord upon earth, by His Blessed Mother, and by St. Paul, the Protestant refrain from marriage, not in order that he may be more free

to serve God and to spend himself for his fellow-creatures, but that he may be able to have his house, his furniture, his gown and everything about him handsome and respectable—then in such a case to doubt the compatibility of chastity and celibacy would be an outrage and an insult. Celibacy, the voluntary celibacy of the Levite, who kneeling before the Altar of the Living God sacrifices to Him all his desires, all his earthly affections, and all his maternal enjoyments, is impure, an accursed thing, the note of the great apostasy spoken of by St. Paul in his letter to Timothy, iv. 3. But the celibacy of the cautious money-making, English Protestant who not for the love of God but for the love of Mammon, refuses to marry, is a sign of his orthodoxy, as well as of his moral superiority over the early marrying Catholic Canadian, and of his religious proficiency.

The Catholic French Canadians may however console themselves by this reflection, that if they do commit the enormity of early marriages; that if their Church so far from "forbidding to marry," encourages marriages amongst all those whose vocation is not clearly declared to be towards the higher or celibate life—they in this respect do but the more closely resemble their fellow Catholics of Ireland, the purity of whose young men, the chastity of whose daughters are marvellous in the eyes of all non-Catholics, and would be deemed incredible were they not recorded by the very best of witnesses, that is to say by Protestants. Any people might be proud of such a resemblance with the Catholic Irish, who in respect of early marriages and the purity of their women are a model to the world, and the glory of the Catholic Church.

A HUNGRY MUTTON.—*Ovis Esuriens* writes to the *Times* to make known a want keenly and generally felt amongst Protestants of the Church of England in these troublous times. Our poor hungry mutton asks for bread and gets but a stone; his State-provided shepherds have no regard for the poor creature's sufferings. Thus he complains and laments himself:—

"I, Sir, am a hungry sheep, and my spiritual pastors and masters do not feed me. I go Sunday after Sunday to learn and am not taught. I doubt which of the thousand paths around me is the true one, and am not guided.

"If, Sir, I wish to be instructed on a point of law, I consult a lawyer, and he gives or obtains for me the information I desire. When I am sick, I call in a doctor, and his medical skill affords me relief.—Would that I could take my spiritual ignorances and doubts and diseases, in like manner, to a clergyman with any assurance of comfort! But the probability is that he, poor man, knows little more than I know myself, and is powerless to aid me.

"As to the sermons one hears week after week, and year after year, it seems to me that they are mostly, if truth were told, next akin to useless, *OVIS ESURIENS.*"

In spite of the "open bible," and such food as it can afford to the hungry, such light as it can throw on the dark valley of death in which they have gone astray, there are many *ovis esurientes* in Protestant pastures; many who, like the writer in the *Times*, feel their need of a teacher, and are keenly alive to the uselessness of those blind leaders of the blind, who amongst Protestant, impudently arrogate to themselves the title of shepherds and deputy shepherds of souls.—Of what good to apply to these men for light and instruction and for food? Who gave them authority to teach? or when did the Lord commission them to feed His sheep?

The complaint of *Ovis Esuriens* is the formal condemnation of Protestantism. Neither "open bible" nor private judgment can clear away the spiritual darkness, solve the doubts, or cure the disease with which the poor hungry wandering sheep is troubled; and besides, if the bible were what Protestants claim for it to be, there would be no need of teachers, of pastors, of clergymen or ministers of any kind. Every man should and would be his own minister; every man could, and would in duty be bound to, go to the well of truth, and draw for himself without the intervention of any third party. The very existence of Protestant clergymen, ministers, preachers or expounders of the bible, is a standard protest against Protestantism, and gives the lie to the adage that the bible alone is the religion of Protestants. A Protestant pulpit is a piece of wanton impertinence.

And this Protestants, such as our hungry sheep of the *Times*, feel; and they feel also that a spiritual teacher to enlighten them, a spiritual doctor to heal their diseases, a spiritual pastor to lead them into safe pastures, where the herbs are not poisonous, and to show them at nightfall which amongst the thousand paths around, is the one that leads to the true fold where no wolf can break in and destroy—is to them necessary and must be had if they would not perish. But God has given to man all that is necessary for salvation; therefore such a teacher, doctor, and shepherd as our poor *esuriens ovis* is bleating after is to be found somewhere. But he is not to be found in Protestant pastures; and therefore it is clear he must be looked for somewhere else. Blessed indeed, in the words of Our Lord, is the sheep that hungers, if his hunger, and the recognised impossibility of allaying that hunger amidst the arid rocks, and bleak barren pastures of heresy, lead him to the rich and ever verdant meadows of the Catholic Church. Such we have every reason to expect will be one of the consequences of the now recognised worthlessness of Protestantism for all purposes of teaching and guiding, of consoling the weary, and feeding those that are hungry.

FREEDOM OF EDUCATION.—By publishing the manifesto of the Protestant Educational Association of Lower Canada, and in recognising the soundness of the principle on which it is based—to wit, that the State has no right to force a man to pay for the support of a school or system of education to which he is opposed—we do not of course intend in any manner to commit ourselves as to the details of the scheme which the manifesto advocates. We think that if carried out it would operate very disadvantageously to Protestants themselves; seeing that it is not probable that the sum given by the State for educational purposes will be raised, and that in that sum Protestants can only claim a share in proportion to their numbers; whilst out of that share they would have to provide for the entire salaries of the officers of their own educational department. The result would be to double the number of government officials salaried out of the funds set apart by the legislature for educational purposes—those funds at the same time remaining the same. Such an arrangement would we think never give satisfaction to either party.

Again we think that our Protestant friends sin against their own principle—to wit, that majorities have no right to coerce, or dispose of the money of minorities contrary to the views of the latter—in that clause of the manifesto wherein it is proposed that corporate bodies holding property in any school district should have the power of determining "through their governing Boards" to what school their taxes for school purposes should be made over. The corporate body may consist of both Catholics and Protestants to whom its property would conjointly belong; but the Governing Board would represent only a majority of that body: how then could it have the right to appropriate money raised from Catholics and Protestants indiscriminately to the exclusive support of either Protestant or Catholic schools?

We point out what seem to us to be some of the obstacles to the carrying out of the details of the scheme proposed by our Protestant fellow-citizens, not from any hostile spirit, but because we would be glad to see a well considered and practicable measure, applicable to both section of the Province, brought forward, and carried into execution. For in dealing with the School question in Lower Canada we must not forget that the same question exists for the Catholic minority of Upper Canada; and that it is our duty always to claim as a right for the latter—every advantage or facility in the matter of education that a sense of duty, and the love of fair play may prompt us to concede to our non-Catholic fellow-citizens in Lower Canada. It is for this reason that we press for a candid answer to this question, which we address to the Protestant Educational Association of Lower Canada:—

"Do you believe that the Protestant majority of Upper Canada will concede to the Catholic minority of their section the same school system as that which you in your manifesto, claim for yourselves in Lower Canada where you are in the minority? And will you pledge yourselves to use all your political power and influence to obtain for the Catholic minority of Upper Canada every educational privilege that you ask for yourselves?"

PROTESTANT MISSIONARY ENTERPRISE.—

We learn from the *London Missionary Magazine* quoted by the Montreal *Echo* of the 15th Dec., that there are ten Protestant missionaries living in Pekin and that they have made four live converts. Of these three are said to be Manchus, and to hold some kind of offices in the household of the Prince of Corea. The conversion of the fourth, and the motives which incited him to submit to baptism and to keep Sabbath are thus detailed:—

"A hospital patient, who has heard the preaching of the Gospel for a year and a half, is the fourth convert; his name is Wang pei. At first he did not hear with faith. The text, 'Come unto me all ye that labor and are heavy laden,' struck his attention. He did not, however, become resolved to obey Christ at this time, though being a water-carrier, the words 'My yoke is easy,' greatly pleased and interested him. Coming to reside in the hospital three months ago, he had more frequent opportunities of joining in meetings for prayer and Scriptural instruction. The influence of one of the older Christians here was useful to him. He heard the narrative of the giving of manna expanded, and it occurred to him that if the Israelites were provided for by God miraculously on the Sabbath, without going out of their tents to gather manna on that day, he might hope for the same blessing if he ceased on the day of rest from the exercise of his calling. He is now living as a keeper of the Sabbath, and was baptized with the rest of the four converts, last Lord's day."—*London Missionary Magazine*.

We have here the full explanation of all the conversions that ever have been, or ever will be made by Protestant Missionaries whether from amongst the heathen or from amongst Catholics. It is the "manna," or the "manna" in prospect that does it; 'tis it that opens the eyes and softens the heart of pagans and of Papists. The Jews had a jolly time of it, argues the one, if all tales be true, when their daily bread was to be had for the picking up. Protestants have a jolly time of it argues the other, since somehow or other they do contrive to get along better in the world than Papists, and if I join them I am as good as provided for for life. It is the material advantage in prospect, and this alone that leads the Pagan to seek baptism and to keep the Sabbath, and prompts the hungry Romanist to barter his faith for a bowl of soup—and to sacrifice the interests of his soul to the importunate cravings of his belly.

EMIGRATION FROM THE NORTHERN STATES.—

—One remarkable effect of the civil war, is the emigration of Catholics from the Northern States to Mexico, as offering the more eligible home for Papists. The Puritan or Jacobinical element is all powerful in the Northern States at present; and the war party make no secret that their intent is to turn their arms against the Church, so soon as their expected triumph over the South—which represents the Conservative element on this Continent—shall have been accomplished.

This fact which has been plain as the sun at noon to all not blinded by political passion and party prejudices, is beginning to assert itself even to those of our Catholic contemporaries who hitherto have been the warmest supporters of the Northern States in the long and bloody war which the latter are waging against their Southern neighbors. That by so doing Catholics in the said Northern States were but preparing a rod for their own backs, which their unnatural allies would not fail to apply at the earliest opportunity we have long foretold, and to-day the *New York Tablet* is becoming convinced of the truth of our predictions. "It," says our contemporary of the 31st ult., "a violent persecution do not come upon the Catholics of the United States they certainly need not thank the fanatics of the *New York Tribune*." But the *New York Tribune* merely reflects the prevailing sentiments of the war party in the Northern States. It flatters the passions of the mob for the sake of popularity; and it knows that the sure road to popularity is abuse of the Church in which Yankee Jacobins with an intuition which never deceives, recognise an enemy with whom compromise is impossible, and whose existence is incompatible with the ascendancy of their avowed principles. In anticipation of the coming great persecution announced plainly through the *New York Tribune* and the Puritan press of the States, Catholics are wise in fleeing from a land in which they can no longer hope to find either civil or religious liberty.

The *New York Freeman* with more moderation than the majority of the journals of the Northern States, thus puts the case of the raiders:—

"We have not cursorily, nor carefully, followed the process in Canada in regard to the late raiders on St. Albans, in Vermont. We remember to have seen it alleged that this expedition was planned and organized at the South, and that the armed band simply fled to Canada as the nearest escape. Whether the contrary was proved, or could be, we have not read.

"If this assertion be not disproved—for the presumption of law is always in favor of the accused, and the accuser must prove his case—then the Canadian authorities would have an ample justification for asserting the right of asylum for the Confederate belligerents, when, ceasing to be belligerents, they became refugees in Canada. If, through negligence or lack of ability, the Federals suffered a Confederate force, great or small, to penetrate their soil from the South, and to attack a village in the extreme North, that is no affair of the Canadian authorities. If, after this, the Confederates make good their escape, and reach neutral territory, it is no cause of quarrel with the neutral—if, only, the belligerents cease to be such, after gaining the neutral refuge."—*N.Y. Freeman*.

This we believe to be a fair exposition of the law of the case. Our Government would be guilty of a serious offence against the Northern States, were it to encourage, connive at, or not to take every means within its power to prevent raiding expeditions from Canada upon the neighboring republic; but in giving "right of asylum" to belligerents flying from the United States [so long as those fugitive belligerents do not abuse the asylum so granted] Canada is guilty of no wrong towards its neighbor.

As to the matter of fact at issue, we are as much in the dark as is the *New York Freeman*. As yet no proof of any kind has been adduced to show that the late raid on St. Albans was planned, or organized in Canada and carried out from a Canadian basis. On the contrary, the raiders themselves assert, and there is in this respect every reason to believe them, that the whole affair was concocted and brought to maturity in the Northern States. However upon this point we do not presume to speak positively.

As to the merits of the raid, we have often expressed ourselves; but whilst we do not pretend to admire such a mode of carrying on war, or to give our sympathies to the parties therein engaged, we argue that irrespective of consequences, strict justice, according to the spirit as well as the letter of the law, should be meted out them. If they be ordinary criminals under the provisions of the Ashburton Treaty, then as criminals let them be treated; but if they be belligerents, as some pretend they are, and as some Senators of the Northern States have recognised them to be, then we contend that, no matter what the consequences to ourselves or to our country, as fugitive belligerents they should be treated.

Were a rebellion to break out in Ireland tomorrow; were a small detachment of the rebels with the view of distracting the British Government in Ireland, and of crippling its resources, to make a raid upon Dublin, and to carry off all the funds in the Banks; were these rebels then to make good their escape to New York with their booty—how, we should like to know, would the