

The True Witness.

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G. E. CLERK, Editor.

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MONTREAL, FRIDAY, OCT. 7, 1863.

NEWS OF THE WEEK.

By their vacillating and uncertain policy, the Palmerston Ministry have effectually succeeded in arousing against Great Britain the animosity of both North and South, and have certainly placed the country whose destinies they control in no very respectable position in the eyes of foreign nations. Their resolution to detain the steam iron-clads fitting out in the Mersey, is, in whatever light we view it, most disgraceful. Either the Government has the legal right, and by existing treaties is bound, to detain vessels without positive proof, but upon mere suspicion, of their being designed for the use of one of the American belligerents—or it has not that right. If it has that legal right, and if existing treaties bind it to exercise that right, Government should have interfered in the case of the *Alabama*, and other vessels, and have prevented them from putting to sea. If, on the other hand, it has no legal right to detain vessels upon mere suspicion and in the absence of all proof that a Court of Law could entertain, it has allowed itself to be coerced by the menaces of a foreign State, into the doing of an illegal act, and the perpetration of an outrage against the personal liberties of British subjects. In short the Government has done too much, or else too little, and on one horn or the other of the dilemma it must be impaled. If it has not done too much in the case of the iron-clads now almost ready for sea in the Mersey, it did too little in the case of the *Alabama*; and if it was guiltless, as against the Federals, in the case of the latter, it is guilty as against its own subjects in the case of the vessels which it has just detained. Nor can it be doubted that this tardy action has been provoked by threats of war and reprisals from the Federals; so that Great Britain, thanks to the Liberal principles of her present rulers, bears the unbearable aspect of being as abject and truckling towards the powerful, as she is insolent and truculent towards the weak. Through the mouth of her Liberal rulers she can read fine moral lessons to a King of Naples, and to the Sovereign Pontiff, because these have no heavy batallions under their command—but to the colossal power of the Northern States she is meek and docile: and at their bidding she consents to stultify herself, and to mould her domestic policy according to the desires of the imperious Yankees.

In the case of Poland, diplomacy would almost seem to have exhausted its resources. Russia has given in her final answer to the remonstrances of the Western Powers, which the latter must perforce content themselves with, or fight. Great Britain certainly will not draw the sword in the cause of Poland, and without the co-operation of Great Britain neither France nor Austria will plunge themselves into a war. For the present, therefore, all prospects of an intervention in behalf of the insurgent Poles have vanished; and the latter must fight the battle as best they may, or make such terms for themselves as they can.

Since the battle, or battles, of Chattanooga, which are now recognised as glorious victories won by the Southerners, the defeated enemy under General Rosecrantz has entrenched himself in a strong position waiting for supplies and reinforcements. The Confederates trusting, we suppose, to the effects of hunger to dislodge him, have abstained from risking an assault upon the enemy's position. The siege of Charleston makes but little progress apparently, but the enemy still continues his fire upon the defences, which is spiritedly replied to by the Confederates. Upon the whole, the prospects of the Southerners, if not very bright, are by no means gloomy, and warrant us in cherishing the hope of their ultimate success. French intervention is spoken of indeed, but it is in their right arms and in their good cause, that the Confederates must under God, place their reliance.

Our latest dates, up to the time of going to press are by the *City of London* from Liverpool, 23rd ult., Queenstown, 24th. The following is a summary of her news forwarded by telegraph:—

The withdrawal of Mason is confirmed. The *Times* says if the Confederates are offended with England for trying to keep in the right, it is sorry for them, but the loss is theirs, while the relief to

the British Government will be great, and the nation will have nothing to repent.

A crowded meeting at Leeds adopted resolutions rejoicing that the war was shaping itself into one for the destruction of slavery, denouncing the building of war ships for the Confederates, and applauding the Government for detaining those built.

The *Times* city article warns the Government against going so far in stopping ship building for belligerents, while munitions of war are freely supplied. It says the measure bears too much resemblance to the views of the Federal politicians.

Queenstown, Oct. 24.—The steamship 'Great Britain' has been withdrawn from American trips for the present. The American ships 'Express,' 'Alma,' and 'F. Schmidt,' were destroyed by the 'Alabama' off Rio Janeiro. No date given.

La France says that the Federal corvette 'Kearsage,' at Brest will receive precisely similar treatment to that accorded to the 'Florida.' Each vessel will enjoy the same rights and advantages.

The Europe of Frankfurt asserts that the Archduke Maximilian finally accepts the Mexican crown at all risks and perils, even renouncing his rights and prerogatives under the Austrian crown.

The Paris correspondence of the *Morning Post*, asserts that the Washington Government assisted Juarez with arms and ammunition.

The Paris *Monteu* published the address of Aug. 15th by the Polish National Government to Prince Oszarowsky, which already appeared in the English journals. The event created great sensation, and caused a fall on Bourse. Many journals regard it as a virtual recognition of the Poles as belligerents. Russia continues warlike preparations.

"LITTLE ONES IN THE FOLD."—By the Rev. Edward Hammond.

This is the title of a lately published evangelical work, much lauded and be-puffed by the *Montreal Witness*. Its professed author, or compiler is a Mr. Hammond, who follows the lucrative trade of a Revivalist; and its subject is the marvellous grace of God, and the marvellous power of said Mr. Hammond's eloquence, as manifested in the conversion of little children. When the reader is informed that this book is chiefly made up of letters from the converted little children aforesaid, and that the writers are for the most part infants of tender years, some not more than three or four years of age—he will be tempted to look upon this literary precocity as most marvellous of all, and as without a parallel in the annals of literature. "But you forget the great Lipsius, quoth Yorick, who composed a work the day he was born. They should have wiped it up, said my uncle Toby, and said no more about it."

And so say we. We are in this matter altogether of mine uncle Toby's opinion. If the letters as printed in the work before us, be indeed the composition of little children, and of infants of tender years, as the preface pretends—"they," that is to say the parents, guardians, and spiritual dry-nurses of aforesaid little children, "should have wiped it up, and said no more about it." It may have been impossible to have prevented the composition of such stuff in the first instance: but the publishing of it to the world, but the thrusting of it upon us, upon a long suffering and much enduring public, is a rank offence, which calls to the press, if not to heaven for vengeance. The Rev. Mr. Hammond, Revivalist, and the editor of the *Montreal Witness* deserve to be indicted as moral nuisances.

And what is the excuse that these misguided men offer for obtruding such offensive platitudes upon the public? Their apology makes matters worse in our opinion; for in reality it involves a libel upon the goodness and justice of God.—We are told that the object of the compilers and publishers is to convince unbelievers that even little children may be saved, by a miracle of divine grace; and that even infants of three and four years of age may, by the tender cares, and through the spiritual manipulations of such a one as the Rev. Mr. Edward Hammond, be rescued from the doom to which their Heavenly Father had consigned them. From this it would seem as if, according to the monstrous creed of the sect to which the Revivalist and his admirers belong, all little children were predestined to hell-fire, to the fire which is not quenched, and to the gnawings of the worm which dieth not.—To the Catholic such a creed must appear as amongst the most hideous eccentricities of Protestantism; and yet we can have no doubt but what it is seriously entertained, and acted upon by what is called the "evangelical" world; for otherwise what would be the meaning of the earnestness with which again and again the publisher of the book before us comes to the charge; insisting upon the fact that even "eighty years ago little children, three or four years of age, were led to Jesus, by the spirit of God;" p. 14; and that therefore there is nothing incredible in the recurrence of similar phenomena at the present day. It must be remembered that by most Protestants, indeed by all except a few high Anglicans, the doctrine of baptismal regeneration, and the change wrought in the child's status as before God through the Sacrament, *ex opere operato*, is rejected as a Popish figment; and therefore, until children have experienced the marvellous change, indifferently called "conversion," or "coming to Jesus," the condition of all children baptised, as well as unbaptised is, according to the Calvinistic theory, that of reprobates, or children of wrath. Now and then, indeed, and at long intervals, a brand is snatched from the burning, and a little child from the grasp of the devil; and to convince the incredulous that such is the case, is, we say, the professed purport of Mr. Hammond's compilation. That this is really the hideous faith of, the blasphemous

opinion entertained of Our Father Who is in Heaven by, that sect of Protestants which arrogates to itself the title evangelical, shall, we think, be evident from the following extract which we make from the preface. The writer is evidently combating the prevalent idea that little children cannot be made the subjects or recipients of saving grace, and must therefore be damned. He says:—

"Why should it be thought a thing incredible that little children should be made the subjects of renewing and saving grace?"—p. iv.

Passing from the conception, or object of the work, to its execution, we find that if the former is serious, the other is decidedly comic, though, it must be confessed, there is no variety in it.—All the little boys and little girls have one story to tell, and tell it precisely in the same form of words. "Oh! I was so bad"—and "Oh, I heard you talk about Jesus?"—and "Oh! I was so unhappy"—and "Oh! I could not make up my proud wicked heart?"—and "Oh! I got so happy"—and "Oh! I know that I am a child of God,"—and "Oh! I know that my father and mother and brothers and sisters are all going to hell as fast as a horse can gallop." This, with a few trifling variations, is the burden, or argument of all the communications. The general tenor of the work may be guessed at from the headings of its chapters from which we make at random some extracts:—

"Dr. Scott's Memoirs of his daughter, four years of age—Prayers of children in Scotland answered—I am so happy—I could not sleep—Prayer in a hay-loft—Mamma, ain't you wicked to keep me from Jesus—I went home laughing—How wicked I was to go sliding—Bad black heart—I read thirteen chapters of the Bible," &c., &c.

It is a consolation to be able to believe, however, that these letters from infants of tender years are not genuine, and, for this faith, we have the best of reasons. The style of the letters, as well as their matter, betrays their origin; and the ignorance which the compiler betrays of Catholic practices, and Catholic phraseology, when he rashly presumes to introduce little Catholic children to the public, as giving a description of their "experiences," convinces him of forgery. For instance, we are told that "in Ireland, very many little ones in Roman Catholic homes, sought and found Jesus to be precious. They found that the Virgin Mary could not save them;" and a little Catholic girl in New York, being converted, is represented as describing the difficulties with which she had to contend, in the following terms:—

"Oh! I cannot give up my church. My father would never forgive me. I joined it when I was seven years old."

Now no Catholic need be told that, from a child born of Catholic parents, no such an expression could have ever dropped. A convert to Catholicity might indeed speak of having "joined the Church" at a certain epoch of his life; but amongst Catholics, the Sacrament of Baptism is the act which joins the recipient with the Church, and that act takes place with the children of Catholic parents immediately after birth. Mr. Hammond attributes Protestant ideas and phraseology to a Catholic child, and thus convicts himself of falsehood and forgery.

It is not, however, as we have said above, the extreme silliness of the book before us which induces us to notice it. Its sole interest consists in the strong light which it throws upon the teachings of evangelicalism respecting the spiritual status of little children. Whilst by Catholics these, after baptism, are looked upon in a special manner as temples of the Holy Ghost, by the adherents of the grovelling and blasphemous superstition of Calvinism, it is almost doubted whether a child can be saved. For, otherwise, what means the letter from a Mr. R. G. Pardee, of New York, at page 121, wherein the writer seriously discusses the question "Can a child become a Christian?" Not only, so it seems from this, have the evangelicals discarded the Christian doctrine of baptismal regeneration; not only do they deny the ritual truth that by the Sacrament, the infant is made a child of God, and an heir to the Kingdom of Heaven—but they even question the possibility of the child's salvation under any circumstances, unless it has undergone the strange and revolting process which they in their slang style "conversion"—a process hideous enough in the case of adults, but in the case of little children, revolting beyond the powers of description.

PROTESTANT MISSIONS.—We copy from an American paper, lately quoted by the *Montreal Witness*:—

"The Sandwich Islands are decreasing in population and business. . . . The population of the Islands is decreasing more rapidly than at any former period. It is now estimated that they contain only 66,000 inhabitants."

These same Sandwich Islands are the especial stronghold of the Protestant Missionary; their history is the one bright page in the dreary record of Protestant Missions. In a work published some years ago by the Rev. Mr. Cheever these Islands were spoken of as "a country connected with the noblest triumphs of Christianity in modern times;" and upon the same principle as that which induces the tradesman to stick his most showy goods in the shop's windows, do the friends of Protestant Missions to the heathen, invariably parade before the world

what they call the wonderful work of God in the 'Sandwich Islands.' What this wonderful work amounts to we may learn from the following figures.

About forty years ago, or in 1823, the population of the Sandwich Islands was still estimated at 142,000; in the year 1849, it was found that the native population had dwindled away to 81,000; and now in 1863, we learn that these Islands, the favored home of Protestant Missions, the "country connected with the noblest triumphs of Christianity in modern times," contain only a population of 66,000! Foul diseases, the result of drunkenness and impurity, have done the work of destruction most effectually.

Whilst such has been the inglorious finale of Protestant Missions in the Sandwich Islands, in New Zealand the rapacity and frauds of the Protestant Missionaries have again involved the British Government in another bloody war with the Maori chiefs. The Missionaries, for the most part we believe of the Methodist sect, have, by practising on the simplicity of the natives, and by means of fraudulent contracts, contrived to obtain possession for themselves and families of immense tracts of land. The Chiefs, whose eyes have been at last opened to the frauds which the Methodist Missionaries have perpetrated upon them, are naturally indignant and desirous of revenge—and thus the country is dragged into an inglorious war.

We speak not without warrant, for the facts to which we allude have been authenticated by the Official Report of the Commission appointed by the British Government some few years ago to investigate the complaints of the natives.—From this Report it appears that the Rev. Mr. Marsden, one of the leading Missionaries, purchased Two hundred acres of land for twelve axes; that another "man of God," a Rev. Mr. Sheppard, got possession of a fine tract of country with a frontage of about four miles, on a navigable river falling into the Bay of Islands, for the consideration of "Two check shirts, and an iron pot;" that another "vessel," a Rev. Richard Taylor, claimed no less than fifty thousand acres for his own share of the spoil; whilst five other Missionaries—the Rev. Messrs. J. Matthews, R. Matthews, Atken, Clarke and Williams, figured as land-owners to the extent of Fifty-Four Thousand, One Hundred, and Seventy-Tree acres!

THE MONASTERY OF THE PRECIOUS BLOOD.

—Canada is rich in Religious Orders having for their more immediate object the education of youth—the tending of the sick—the succoring of the poor and needy; but hitherto she has been deficient in those purely contemplative Orders, which if less striking to the vulgar mind, are to say the least, as important, as direct a development of the spirit of Christian Charity, and as valuable to society. This want has in a measure been supplied by the establishment of the "Convent of the Precious Blood" in the diocese of St. Hyacinth.

The first idea of this pious work was conceived by the late Bishop of St. Hyacinth Mgr. Prince; who dying, bequeathed it as a precious legacy to his successor in the See, Mgr. Larocque. By the latter the project was taken up with zeal; and in spite of many and great obstacles was pursued with indefatigable energy to a happy conclusion. In this, as in every other good work, having for its object the greater glory of God, His Lordship the Bishop of Montreal took an active part, promoting it by his eloquence, and by his fervent prayers. On the 14th Sept., 1861, Feast of the Exaltation of the Holy Cross, "the pious work was inaugurated by the admission to vows of four young ladies, named Caouette, Hamilton, and Raymond.

At first, as invariably is the case, this infant Community had to struggle with many difficulties, and its members had many hardships and privations to undergo. They were utterly destitute of funds, and yet God in His own good time, and in His own manner, provided for them. The grain of seed thus cast into the ground, germinated, grew apace, spread forth its branches, and has already attained the dimensions of a stately tree. The original Sisters received accessions to their numbers; the Rev. Mr. Lecours worthy successor to the worthy Rev M. Girouan, by great personal sacrifices succeeded in obtaining possession of a piece of land on which was already erected a roomy house. This building was fitted up to meet the requirements of the Convent; and on Monday the 14th ult the second anniversary of the taking of the first vows, the *Monastery of the Precious Blood* was solemnly dedicated by his Lordship the Bishop of Montreal, assisted by the Bishop of St. Hyacinth, and a large body of clergy from the Diocese of Montreal and of St. Hyacinth. The ceremonies were most imposing; and the solemn consecration of the Sisters to the life long adoration of that "Precious Blood," of which one drop cleanseth the world of all its sins, left a deep impression upon the minds of the spectators.

Protestants will ask with wonder, what means this Romish devotion to the Precious Blood, and to the Sacred Heart of Jesus? They cannot understand it; they cannot perceive its profound

significance. This is so, because Protestants do not, cannot, realise the doctrine of the Incarnation, as held and taught in the Catholic Church; because they do not know what is meant even by the hypostatic union in the person of Our Lord, of perfect man and perfect God. With some, indeed, with a good many Protestants, Jesus is esteemed as a mere man; others who call themselves orthodox, believe or fancy that they believe, in the divinity of Christ; but even this idea of His divinity never goes beyond that of a man in some mysterious manner inspired, or transiently possessed by the Divine Spirit. With no Protestants, does the idea of a God-Man, in hypostatic union, find acceptance; and so it is that the homage which Catholics pay to the material body of Our Lord—that body with which He died upon the Cross, with which He rose again from the dead, and with which He is forever seated in Heaven at the right hand of the Father—is to Protestants incomprehensible and without significance. All Protestants in short dissolve Christ. At any time any of them think of Him as God, they do so only by ignoring His perfect humanity; if as man they think of Him, they in like manner ignore His perfect divinity; but as God-Man, as still perfect Man with a real material body and blood, as well as perfect God, they do not and cannot conceive Him at all. It is to this misconception of the Catholic doctrine of the Incarnation, to this ignoring of what is meant by a hypostatic union, that must be attributed the repugnance of Protestants to the cultus of the B. Virgin, and to such devotions as those of the 'Precious Blood' and the 'Sacred Heart,' which amongst Catholics occupy such a prominent and important position in their religious system.

REPRESENTATION BY POPULATION.—"We,"

says the *Montreal Witness*, "shall gain as much from the establishment of this principle as Upper Canada will: and we wish Mr. Sommerville and the *Gleaner* success in their efforts to make Canada a unit." Mr. Sommerville is member for Huntingdon—the only representative for Lower Canada who openly and frankly advocates Representation by Population: and the *Gleaner* is the name of a local journal started to advocate the views of Mr. Sommerville. With this explanation, we ask who are the "We" in whose name the *Witness* speaks, and who are to reap as much benefit from the destruction of Lower Canadian autonomy, as are the people of Upper Canada?

The "We" then, in whose name the *Witness* speaks, and whose interests it represents, are the anti-French Canadian and the anti-Catholic section of the Lower Canadian community; and there can be no doubt that the *Witness* correctly appreciates the results to that "We," which the passing of the measure in question, *Rep. by Pop.* would produce. But "we" also—for there is another we in Lower Canada as well as the we of the *Montreal Witness*, have an interest in this matter—for the gain of the latter "we" would be our loss. It is therefore especially as a national and as a religious question that we approach Representation by Population; for its success implies the political triumph of the worst enemies of French Canadian nationality and the religion of Lower Canada.

For be it remembered that the "We" of the *Montreal Witness*—or in other words the English speaking and Protestant minority of Lower Canada—have not the shadow even of a grievance against the French and Catholic majority to complain of. No one pretends that in any instance however trifling, the latter encroach upon the rights of the former; or that the latter are the sufferers by any undue ascendancy either national or religious, that they have any wrongs to redress, or unjustly withheld privilege to win back by Representation by Population. How then can they be gainers by the passage of that measure, as the *Witness* assures us that they will?

The answer seems obvious enough. If the Protestant minority are to "gain" by the measure, and as it is not even pretended that the Catholic majority withholds from them what is their due, it is clear that the only gain which the Protestant minority can look for consists in the spoliation of the Catholic majority—by the power that an increased anti-Catholic representation in the Legislature would secure to the Protestant party of trampling upon the rights, privileges and property of Papists. Were Protestants in Lower Canada in any form a proscribed, persecuted or depressed class, suffering under the burden of iniquitous legislation imposed upon them by the Catholic majority, we could understand how, without depriving Catholics of what is their due, the Protestant minority would gain by increased Protestant influence in the Legislature. But as it is, Protestants in Lower Canada can "gain" nothing, cannot raise themselves, without robbing Catholics, and unjustly depressing the latter—since at present both live together on terms of the most perfect equality, and the Protestant minority is already in the full unquestioned enjoyment of every right, or privilege, political and social, to which they under any circumstances could equitably pretend.