

The True Witness.

CATHOLIC CHRONICLE, IS PRINTED AND PUBLISHED EVERY FRIDAY

At No. 223, Notre Dame Street, by J. GILLIES.

G. E. CLERK, Editor.

To all country subscribers, or subscribers receiving their papers through the post, or calling for them at the office, if paid in advance, Two Dollars; if not so paid, then Two Dollars and a-half.

MONTREAL, FRIDAY, JULY 11, 1862.

NEWS OF THE WEEK.

THE progress of the civil war in America, the prospects of the Northerners, and projects of mediation are the chief topics discussed by the English journals whose contents have been brought to us by the Europa.

Louis Napoleon seems to be aware that he has got himself into a mess in Mexico. Orders for suspending the embarkation of the reinforcements have been issued, and it is hinted that the Emperor will reconsider his policy.

Gradually the truth is leaking out as to the great battles of the latter days of June. That truth seems to amount to this: that after several days' hard fighting the Federals were driven from their lines with great loss of men and materiel to a position which they now occupy, and in which they boast that they are safe; a somewhat strange boast for an invading army to make.

General McClellan is by his countrymen styled the "Young Napoleon," why we cannot by any stretch of imagination conceive. His battle fields are as different from those of his namesake as a sound threshing is unlike a glorious victory.

RETURN OF THE BISHOPS FROM ROME.—Their Lordships the Bishops of Kingston and of Tioa have returned from Rome, whither, at the invitation of the Sovereign Pontiff, they had proceeded to assist at the august ceremonies which have attracted the attention of Christendom.

Our own beloved Bishop, Mgr. Bourget, may be expected in the course of the month of August. Fervent prayers for his safe arrival will be offered up by all his flock.

THE GOVERNOR GENERAL IN MONTREAL.—On Thursday of last week His Excellency, among other visits, paid one to the Ladies of Villa Maria, where great preparations had been made for his reception, and where a large body of the Clergy, including the Rev. Superior of the Seminary, were in attendance.

"YOUR EXCELLENCY.—I have tasted but two pure pleasures in the course of my life," said a great Captain of the last century; "one, when I won a prize at school; the other, when I gained a great battle."

His Excellency assisted at the examination of the pupils, and the distribution of prizes was made by his hands. The proceedings terminated with the performance of the National Anthem.

On the same day His Excellency received and replied to Addresses from the St. Patrick's Society, and from the Committee of Management of the St. Patrick's Orphan Asylum.

MAY I PLEASE YOUR EXCELLENCY.—On behalf of the St. Patrick's Society of Montreal—the senior Charitable National Society of this city—we beg to unite our greeting to the cordial general welcome which has hailed your Excellency's arrival amongst us.

It has been to those we represent a natural, and we hope a laudable source of congratulation, that at a crisis so eventful in the History of Canada, Her Majesty should have been graciously pleased to commit the care of this great Province to an Irish nobleman.

We trust that your Excellency may find your present visit to Montreal as agreeable to yourself as it is gratifying to our fellow-citizens, and that we may look for the frequent recurrence of such visits from your Excellency, Lady Monck, and the members of your Excellency's family.

THOMAS M'KENNA, President. JOHN JOE CURRAN, Cor. Secretary.

To which His Excellency was pleased to make the following

GENTLEMEN.—I have received your address with much pleasure, and I thank you for your congratulations on my arrival in Montreal.

An Irishman myself, I saw with peculiar satisfaction the attitude assumed by the Irish subjects of the Queen in Canada during the past winter, when war appeared to be imminent; and I reckon with confidence on the manifestation of a similar spirit amongst them if, unhappily, there should ever again be a danger of foreign aggression.

I can assure you that I have derived much gratification from my visit to this great and flourishing city; and I shall be very glad to repeat it whenever an opportunity of doing so presents itself.

After the reception of this Address, the Governor visited the St. Patrick's Orphan Asylum, where he was received by the Rev. Mr. Dowd, Pastor of the St. Patrick's Church, by the Rev. Mr. O'Brien, Director, by Sister Forbes, Superior, and the Trustees of the Institution.

To His Excellency Viscount Monck, Governor General of British North America, &c., &c.

MAY I PLEASE YOUR EXCELLENCY.—We, the Director and Trustees of the St. Patrick's Orphan Asylum, on the occasion of your visit to the institution over which we preside, tender to your Excellency the sincere expression of our respect and welcome, and feel well assured that an Asylum which affords refuge and education, in a distant land to destitute Irish Orphans, must have a peculiar claim on your Excellency's sympathies.

Since the foundation in 1850 of the St. Patrick's Orphan Asylum, which, with the exception of five hundred pounds from Government, was built by private contributions, there have been annually clothed, fed and educated, on an average, two hundred children of both sexes (the number at present is two hundred and fifty); and your Excellency will, we trust, be enabled by your observation to-day to form a favorable estimate of the manner in which the establishment is conducted, and of the state of health and proficiency according to their ages, of its youthful inmates; on the part of whom and for ourselves we respectfully tender our thanks for the honor of your Excellency's visit to St. Patrick's Orphan Asylum.

M. O'Brien—Director and Treasurer. C. T. Palgrave, Thos. Ryan, M. O'Meara, Patrick Brennan, P. Lynch, Edward Murphy, John Phelan, Thos. O'Brien, Charles Curran. Trustees. Thos. Bell, Secretary.

To this Address His Excellency made a suitable and impromptu reply, and proceeded to an inspection of the establishment, with which he professed himself highly delighted.

Addresses were also presented to His Excellency from the Orphans, inmates of the Asylum—one by the boys, the other by the girls:—

ADDRESS OF THE ORPHAN BOYS OF THE ST. PATRICK'S ORPHAN ASYLUM, MONTREAL.

To His Excellency the Right Honorable Viscount Monck, &c., &c., &c.

MAY I PLEASE YOUR EXCELLENCY.—On behalf of the 250 Orphans of St. Patrick's Orphan Asylum, we beg Your Excellency to receive our grateful thanks for the honor of your visit, on your first coming to Montreal. We are daily taught by our Superiors to pray to our Common Father for every grace and blessing for our gracious Queen, and your Excellency, and all who are in authority; and we humbly trust that your Excellency will not reject the only gift the Orphans of St. Patrick's have to offer—their sincere prayers for the health and happiness of Lady Monck, your Excellency, and the members of your family.

ADDRESS OF THE ORPHAN GIRLS OF THE ST. PATRICK'S ORPHAN ASYLUM, MONTREAL.

To His Excellency the Right Honorable Viscount Monck, &c., &c., &c.

MY LORD.—It is a joyful day for children such as we, when permitted to hail the august representative of our Gracious Queen. Through simple we be, and secluded from the tumult and splendour of a world we see but from afar, we can wish, and do appreciate the honor conferred on us to-day. Our language, that of childhood, can but ill express the sentiments which fill our grateful hearts for your Excellency's condescension in thus visiting the orphans' home; but the remembrance of to-day's favor will be indelibly stamped on memory's page, and the orphans' prayer will ascend to beg that God may bless your Excellency in your high though difficult career.

The Orphans then sang an Ode to the air of the National Anthem, of which we give a copy:—

SONG. As rain from the summer leaf, Gone is the orphans' grief, Welcoming our noble chief, Sent by our Queen! National Anthem. God save our gracious Queen, Long live our noble Queen, God save the Queen. Clothed with her high command, Long may our loyal hand Yield to his guiding hand, God save the Queen.

So terminated a visit, honorable and agreeable to both parties; to the distinguished visitor and to the grateful visited, who daily offer with pure lips, prayers to the Throne of Grace for the happiness of our Queen, and her representative.

On Friday evening His Excellency started for Quebec per steamer, after a pleasant visit of three days to Montreal, during which he won golden opinions from men of all classes.

THE GOVERNOR AT THREE RIVERS.—Three Rivers, July 5, 1862.—His Excellency arrived here by the "Queen Victoria," at half-past ten A.M. to-day, accompanied by his Aide-Camps and suite, and the Hons. J. S. Macdonald and Dorion—was enthusiastically received by crowds assembled at the Wharf: On landing he was received by the Mayor Hon. J. E. Turcotte, and the Corporation. An address was presented in the name of the citizens and replied to. The party then entered carriages, visited the Cathedral and proceeded to Three Rivers College, where they were received by the professors and students, and verbal addresses made by the students to which the Governor replied viva voce. They then proceeded to the Ursuline Convent, the young ladies received him with the National Anthem and "Rule Britannia;" addressed him in complimentary terms; he was escorted by the Rev. Vicar Caron through the Hospital, Infirmary, Day School, &c. He expressed himself delighted with the building and arrangements. Visited the Ecole des Freres, with similar ceremonies. Then lunched with Mr. Speaker Turcotte, and left for Quebec half-past twelve amid enthusiastic cheers from the crowd. The day was beautiful and streets well decorated. The result of the visit was highly satisfactory.—Correspondent of Montreal Gazette.

PROTESTANT SYMPATHIES.—It can scarce have failed to attract notice, that in this Province those journals which are most notorious for their hatred of Popery, and their efforts for its suppression, are also the most remarkable for their Yankee proclivities, and for their sympathy with the North in its contest with the Southerners or Confederates. In Upper Canada the Toronto Globe, and all those who swear by George Brown, and who damn the Pope—in Lower Canada, the Montreal Witness and the anti-Catholic press generally—are distinguished for the zeal with which they advocate the cause of the North against the South, and for the frequency and the fervor of the supplications which they offer up for the success of the former. The Catholic press, on the other hand, whether in Canada or in the Old World, manifests generally a sympathy, or a feeling closely akin to sympathy, with the men of the South; and as a general rule it may be said that, outside of the United States, the enemies of the Papacy are the friends of the North, and, like Garibaldi, are ready to fly to its support; whilst Catholics, generally, give their sympathies to the Confederates. That this is a fact, no one can dispute; what is the cause of this constant phenomenon, it is worth while to inquire.

Protestant logic is invariably wrong; Protestant instincts, on the contrary, are generally right, or well founded; they reason, when they do attempt to reason, most villainously; but when they trust to their Protestant feelings they rarely go astray. Now it is their instincts, not their reason, which enlist the sympathies of Protestants, of all the enemies of the Catholic Church, and of all who desire to see her children persecuted, humiliated, and above all, perverted, in behalf of the North or Federalists. Not indeed by any dialectic process, but by a direct intuition Protestants arrive at the conclusion that the triumph of the North, or that politico-religious party by whom the war against the South is most vigorously carried on, must inevitably lead to the suppression and humiliation of Popery on this Continent. They know that, of all the Protestant countries in the world, the Northern States are the most strongly anti-Catholic; that their moral climate and atmosphere are the most deadly to Catholic life; that during the present century they have been, as it were, the grave of the Church; and that the losses to Catholicity by apostasy in the United States, have been barely compensated by the conversions of the thousands and millions in Eastern Asia, and all other parts of the inhabited globe. In short, if we take as our data the amount of Catholic immigration into the United States since the commencement of the present century—the rate of increase under the highly favorable physical circumstances of that country—and the actual number of Catholics to be found therein to-day—the horrible conclusion is forced upon us that the losses to God and to His Church, and the gains to hell and the devil, must be reckoned by millions. In every other quarter of the globe the Church has marched from triumph to triumph;

only in the United States has she to acknowledge defeat, and there only has she been unable to prevent the wholesale apostasy of the children of the Catholic emigrant from the Old World. It cannot, in short, be denied that the moral atmosphere of the U. States, or rather of the Northern States, is morally deleterious, and as unfavorable to a healthy Catholic life, as are the fetid vapors which issue from the charnel-house to a vigorous physical life. We have full statistics; we know what the amount of the Catholic population would have been to-day, if all, or the greater part even, of the descendants of Catholic immigrants had remained true to the faith of their fathers; we know also what the actual amount of the Catholic population is to-day; and the difference betwixt the what "would have been" and the "what is," is variously estimated at from Three to Five Millions of immortal souls. Since the great apostasy of the XVI. century, there has been no such wholesale destruction of spiritual life as that which the poisonous atmosphere of the United States, of the Northern States especially, has inflicted within the last sixty years.

Protestants know this, and esteem the moral conditions of Yankeeedom accordingly; and it is as the great—great par excellence—anti-Catholic community of the present day—that the Northerners receive the sympathies of a Garibaldi, of George Brown, of the Toronto Globe and the Montreal Witness. These know, or rather intuitively feel, that the triumph of the North means the renewal of persecution against the Church; and that the Catholics who are bravely fighting the battles of the former are in reality, though unconsciously, preparing a whip for their own backs, which will be most certainly and most unmercifully applied, the moment that their military services shall be no longer in requisition. Even now, and when it is the self-evident policy of the Yankees to suppress, or rather conceal, their intense hatred of Popery, their bigotry and their strong anti-Catholic feelings get the better of their discretion. Love, it is said, like the itch, cannot be concealed; and so it is with the "No-Popery" mania, with which the Northerners are with few exceptions affected. It will break out, it will declare itself at the most inopportune seasons, in spite of all the obvious motives which its victims have for holding it in abeyance.

Of this we have daily instances, as shall appear from the perusal of the complaints constantly uttered by the Catholic press of the Northern States: which remonstrates, but in vain, against the injustice of which Papists are the victims in the Army, in the Navy, and Public Institutions. Thus that most ably conducted journal the N. Y. Tablet denounces, week after week, the "Proselytism in Public Institutions," and especially in the "Jersey City Alms House." From this article we make some extracts:—

"While awaiting the result as regards the Jersey Alms House, we think it may not be amiss to make a few remarks on this nefarious system of proselytism as we see it manifested throughout the length and breadth of the Union. Scarcely a week passes without bringing before our notices some flagrant instance of the unprincipled crusade perpetually going on here against Catholicity. Only a few weeks ago, we had the Western Pennsylvania House of Refuge up for judgment—a little before a New York House of Industry, and now here is the Jersey City Alms House affair—all within what may be called a few weeks. We only mention these as being the latest manifestations of Protestant charity where Catholics are concerned. Were we to go back even a few years, the files of every Catholic paper in the United States present a sad record of the proselytizing system from year to year carried out in our public institutions—as it were a monster bill of indictment against the executive power who either tacitly permit, or openly encourage, such wanton outrages on the rights of the Catholic millions of this Republic.

How long, we would ask, is this to continue? How long are hypocritical sanctimonious swaddlers to be permitted to trample on the rights of Catholic citizens, guaranteed to them by the laws of the country? Catholics have shown themselves willing to sacrifice life and all that makes life dear for the interests of this Republic. Will they not be protected in the exercise of that religion which they deem their charter to heaven? Will the whitened sepulchres who make religion a cloak for their own selfish ends, be always permitted to practise on the faith of the poor and the unfortunate amongst Catholics? If so, it is well that the matter be generally understood, so that Catholics may know what they have to expect in a country for whose sake they are offering up their lives in thousands. Catholic blood is flowing in torrents for the cause of the Republic—will they, their widows and orphans, not be protected from the proselytizing gentry who do religion (?) in our Alms Houses, Houses of Refuge, Houses of Industry, and all the rest? Will not the power of the Legislature be brought to bear on these religious kidnappers, so that laws may be passed giving free access to the ministers of religion, Catholic as well as Protestant, to those institutions, and forbidding any restrictions to be placed on Catholic priests in the instruction of those of their own communion, whether children or adults."—N. Y. Tablet.

In like manner the subjoined from the N. Y. Freeman's Journal will show the treatment to which Catholic soldiers and sailors are exposed under the rule of the Northerners:—

"There is much complaint made in regard to the bigoted and cruel manner in which Catholics in the Navy are compelled to attend the services of denominations, the rites, ceremonies and doctrines of which they neither approve nor believe. One of the crew of the U. S. steamship Lancaster, in a communication dated April 23d, states that the persecution of the crew in this respect has not been that of a day, nor of a month, but has been a usual thing ever since the ship went into commission. Every person on board, no matter what his religious belief, was obliged to attend the religious services conducted by the ship's chaplain, and the anxious eyes of that gentleman were directed in particular to the Catholic portion of the crew. When the Lancaster arrived at the Mare Island Navy Yard, the marine guard, which was Catholic to a man, asked permission to attend the Sunday services at the Catholic church in Vallejo. The Captain granted it, and confirmed the grant by repeated promises. That guard was of course, sure of its attendance for once, at least; but

when Sunday came and the conveyance was in readiness, the captain told them emphatically they could not go. On the following Easter Sunday they flatly refused to listen to the "rapid theology of the chaplain" [whom the writer styles "an infatuated bigot"], being determined "not to be dragged into tame submission in so momentous a matter. The indignant captain, called them aft, berated them in an extravagant manner, and threatened them with a court martial if they refused thenceforth to attend regular service on board the ship."

If the Yankees do these things, whilst the struggle is still pending, whilst it is of such paramount importance to cultivate the affections of their Catholic fellow-citizens, the intelligent reader can easily guess the treatment to which the latter will be exposed when the struggle shall be over, and when the motives for abstaining from outrage upon Papists shall have ceased to exist. If, even now, with a civil war on their hands, the Northern authorities cannot refrain from proselytizing and persecuting, what will they not attempt against the civil and religious rights of Catholics, when the restoration of peace shall have left them at liberty to indulge their "No-Popery" feelings without fear as to consequences?

As connected with this subject we would also direct the attention of our readers to a letter from Smith O'Brien which they will find in another column. It will be seen that the writer expresses the same opinions as those which the TRUE WITNESS has more than once expressed with respect to the civil war now raging; and that he, though admiring, as all men must admire, the valor of the Irish troops serving under the Yankee flag, cannot refrain from condemning their inconsistency; in that they are giving their aid to impose by force of arms, upon the people of the Southern States, a political alliance or Union with those whom the latter detest; in that, in short, the Irish in the Northern Army are fighting for a cause which as Irishmen they reject when applied to Ireland; and that they are doing their best to establish on this side of the Atlantic, a political regime identical with that which on the other side, has long been the bane of both Poland and Ireland. The letter from such an eminent Irish patriot and statesman as is Smith O'Brien, deserves an attentive perusal; and we hope that it will produce good effects upon the minds of his fellow-countrymen.

MEDIAEVAL IGNORANCE.—In mentioning the cases of enormous prices given for manuscript books in the "Middle Ages," our object was to show from extreme cases the causes that operated in a modified form to render the general reading of the Sacred Scriptures expensive and difficult; and thence that it were malevolence to expect the use of the bible to be as prevalent then, as it is in these our days, when bibles are to be had for the asking, and when the harvest is measured, not by the number of souls converted to God, but by the numerical criterion of how many bibles have been cast to the four winds of heaven. Let us now see what evidence there is to shew, that the bible was not so much despised, (though perhaps less frequently thrust under the nose in season and out of season) in those "Middle Ages," as some high historical and learned educational authorities would have us believe.

Before doing so however let it be distinctly understood that we are not combating those white-neck-cloth-gentry, who go from village to village and from farm house to farm house, discounting the abominations of popery and the scarlet lady—whose whole stock in trade is a threadbare assortment of perversions of facts and lies, and whose whole livelihood depends upon the broadness of their assertions, the affrontery with which they are uttered, and the ignorance of their listeners. Even if the refutation of such trash, were worth any while, prudence would dictate silence. It were dangerous to society to take the bread out of the mouth of such gentry, lest they might turn to more evil ways. But the Catholic Church has unfortunately more dangerous enemies to combat. Men such as Robertson and Macaulay, who to the most extended knowledge have joined the most narrow and confined bigotry—who on a most polite education have engrained the most vulgar prejudices—whose whole object has been, even though at the expense of truth, to prop up the shaky foundation of the great Protestant tradition, and where logic could not strengthen the tottering structure to substitute a finney stucco-work of oratorical and rhetorical beauties that might at least serve to hide the flaws, if it could not stay the decay of the crumbling edifice—these are the men whom we have to dread.

In adducing proofs from a period so comparatively unknown as the "Middle Ages," the first difficulty, which stares us in the face is the obvious one of scarcity of material. At a time, when books had to be "printed and published" at the point of the pen, even if no other causes had conjoined to render them scarce, books must indeed have been comparatively rare, and hence our historical evidence must in the same ratio, be wanting. But besides this difficulty and expense of production, there were other causes co-operating to destroy them even when they were produced. Like the poor bare they had innumerable enemies, though unfortunately they did not share her rapidity of reproduction. The continual wars of Kings and petty chieftains were of themselves sufficient for the annihilation of far less perishable materials—whilst the scarcity of parchment and