

The True Witness.

AND
CATHOLIC CHRONICLE.
PRINTED AND PUBLISHED EVERY FRIDAY
At No. 369, Notre Dame Street, by
J. GILLES.
G. E. CLERK, Editor.

TERMS YEARLY IN ADVANCE:

To all country subscribers, Two Dollars. If the subscription is not renewed at the expiration of the year then, a 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.

We beg to remind our Correspondents that no letters will be taken out of the Post-Office, unless prepaid.

MONTREAL, FRIDAY, JUNE 23.

ECCLIASTICAL CALENDAR.

JUNE—1865

Friday, 23—Vig. Sacred Heart of Jesus.
Saturday, 24—St. JOHN THE BAPTIST.
Sunday, 25—Third after Pentecost. St. William.
Monday, 26—St. John and Paul, M.M.
Tuesday, 27—St. Barnabas, A.P.
Wednesday, 28—Fast—Vig. of St. Peter and Paul.
Thursday, 29—St. PETER AND PAUL—Obl.

The "Forty Hours" Adoration of the Blessed Sacrament will commence as follows:—

Saturday, 24—St. Regis.
Monday, 26—St. Roch.
Wednesday, 28—St. Louis de Gonzague.

NEWS OF THE WEEK

There is feud, bitter feud, betwixt the French Emperor and his cousin Pion-Pion—because of the speech delivered by the latter at Ajaccio, wherein he pretended to lay bare the mysteries of the great "Napoleonic idea." Pion-Pion is, as we suppose most of our readers know, the bastard son of Jerome Napoleon, the great Emperor's youngest brother; the issue of an adulterous connection which the latter, like a mean spirited hound as he was, abandoning his true wife whom he had espoused in the United States, contracted at his imperious brother's bidding with a European princess. Now Pion-Pion physically bears a striking resemblance to the first Napoleon; and he apparently flatters himself that by playing the "opposition game" and talking Napoleonic—that is to say as Las Casas in his *Memoires de St. Helene* makes the mighty captive speak—he shall recommend himself to the more democratic section of the French community as the legitimate successor to the Empire. Upon the whole we accept this rupture betwixt Louis Napoleon and his cousin as a good omen, for the latter is in his politics an advanced Liberal, and the avowed enemy of the Papacy.

Our dates from Europe come down to the 9th inst. Recognising the fact that for the present the Confederate States have no political existence, the British Government has formally withdrawn its recognition of their belligerent rights, and ships under Confederate colors will not be admitted within British ports. On the other hand there seems to be no intention to yield to the absurd demands of the Washington Government in the matter of the *Alabama* depredations. In France there was still much anxiety felt with regard to Mexico and the probable policy of the United States. From Italy the report comes that an arrangement has been concluded betwixt the Sovereign Pontiff and the King of Sardinia, with respect to the vacant Bishops. This is however a mere rumor.

The trials at Washington of the alleged conspirators still continue, but after the exposures that have taken place no one can attach any importance to the evidence delivered before it, or to the verdict which it may render. Mr. John Mitchell, one of the editors of the *New York Daily News*, has just been arrested in virtue of a *lettre de cachet*, and locked up in the Yankee Bastille at Fort Murore. France under Louis Quatorze was a land of freedom in comparison with the United States, whose people look calmly on at these violations of liberty and the Constitution, thus affording a striking example of the degrading influences of democratic institutions, and their deleterious effects upon the national spirit. In the worst days of the Stuarts and the Tudors in England, such outrages as are now hourly perpetrated in the United States would never have been tolerated by the English people.

Our Ministers may soon be expected in Canada. Of the results of their Mission we cannot speak with any certainty. The Ministerial press boasts that the mission has been crowned with success, the Opposition press tells a very different tale. We cannot say on whose side is the truth.

The St. Patrick's Orphan Asylum, and the St. Patrick's Benevolent Society intend holding their annual Pic-nics this season on the following dates: St. Patrick's Orphan Asylum, July 26; St. Patrick's Benevolent Society, Aug. 10.

PROCESSION OF THE BLESSED SACRAMENT.
—This solemn act or profession of Faith in the great central doctrine of all Christian worship, was celebrated on Sunday last with all the grandeur and beauty which the Catholic Church knows so well how to combine with the symbolic ceremonies of her religion. Every thing passed off with the utmost order, and we are happy to be able again to render testimony to the general friendly dispositions of our Protestant fellow-citizens, by whom no insult, no obstructions were offered, to what to many of them must have been a novel and extraordinary spectacle.

The Procession commenced forming in front of the Parish Church, about 9 o'clock, but so great was its length that it was past 10 o'clock before the Blessed Sacrament borne by the Rev. Superior of the Seminary beneath the magnificent dais, left the Church. It then slowly passed along Notre Dame Street to the Bonsecours Church, where a temporary altar or *repositor* had been erected, from which to the kneeling thousands Benediction of the B. Sacrament was given. The Procession then returned by St. Paul and St. Francis Xavier Streets to the Parish Church which it re-entered about noon. The streets through which it passed were tastefully decorated with banners, and arches composed of evergreens.

The moral obtusity of evangelicals in all matters affecting Catholics was never better exemplified than by our contemporary the *Echo* in its notice of a little chastisement which, by its filthy and mendacious insinuations against the ladies of our Convents, that paper compelled us to inflict. We insisted, and endeavored to impress upon our contemporary, that no man has either a legal or a moral right to make a public statement injuriously affecting others, unless he has proofs or evidence of some kind to adduce in support thereof: that the burden of proof rests with him who makes the offensive charge: and that no man is entitled to be considered or treated as a gentleman, who having, in any manner insinuated anything derogatory to the fair fame of his neighbor, and being called upon either to make good his allegations, or else to retract them—fails to do so.

Now this is precisely what the *Echo* has done, and by so doing it has forfeited all right to be treated with ordinary courtesy. It has asserted that, in the Convents of Canada "the infringement of civil liberty" was "constantly practised," and it thereupon invoked the action of the civil magistrate. Here is a definite statement susceptible, if true, of proof. Where, when, how has a single instance of the "infringement of civil liberty" in a Canadian convent occurred? If "a constant practice" state the particulars of some one single instance of such a practice. Give the particulars of any one such case as may have reached your ears, and we promise you that they shall be inquired into. But if you cannot do this: if you cannot cite one single instance, even real or false, in which the civil liberties of the British subject have been infringed in a Canadian Convent: if you cannot adduce the where, the when, and the how, of the crime you allege to have taken place; and if you still persist in your unfounded charge, you are one to whom by no law of God or of man are we bound to extend the ordinary courtesies of life: you are one who, no matter what your sect, are a disgrace to your cloth and calling, and a living libel upon the name of Christian.

The law of the case is clear, and is acknowledged by all gentlemen, whether Catholics or Protestants. No man is bound to make an accusation against another: but having done so, he is bound, in honor and in morals, either to make good such accusation when called upon to do so, or to acknowledge his error and to retract it. Now, what does the editor of the *Echo* do when taken to task, and given the lie by us for his assertion that in our Canadian Convents the infringement of "civil liberty" of the subject is a "constant practice"? Does he cite even one single instance, in which such infringement has occurred, or is said even to have occurred? No. Does he condescend to particulars, or instance the Convent in which, the person upon whom, or the circumstances under which, such an outrage upon the civil liberty of Her Majesty's subjects was perpetrated? No. Does he then acknowledge his error, admit that he had made an attack upon ladies which was not susceptible of proof, and therefore retract it? No, indeed—He does none of these things; things which, if he were a Christian, and had learnt therefore that it is a sin against the living God, to bear false witness against one's neighbor—which if he were a gentleman, and had learnt therefore what courtesy ladies are entitled to from the other sex—he would hasten to do. He simply reiterates his unfounded and mendacious calumny, and returns like the sow that has been washed to a wallowing in his own filth.

Nor can the editor of the *Echo* plead, that he alluded only to the moral restraint which the vows taken by ladies who embrace the religious life impose upon them. What he asserts clearly, in that he invokes legislative action in the premises, is physical restraint imposed upon the ladies, to

compel them to remain inmates of the Convent, against their will, and despite their efforts to escape. This is evident; for of course before a moral obstacle a secular tribunal is impotent; and as a vow is binding on conscience only in so far as it is of the nature of a solemn contract entered into with God, so also it is clear, that the civil magistrate has no power to release from its obligations or to modify its conditions. It is therefore a physical restraint, or material infringement of civil liberty with which the editor of the *Echo* charges the ladies of our Convents, asserting that infringement to be a constant practice."

But the editor of the *Echo* makes this assertion, either of his own knowledge, or upon the authority of some informant whom he deems worthy of credit. If of his own knowledge, then we call upon him to state the particular Convent where, the time when, and the person upon whom, such an outrage was practised. If on the faith of an informant the editor of the *Echo* speaks, then let him give the name of his informant, or at least, the particulars of his depositions, the substance of which we promise him shall be published in the TRUE WITNESS, with our urgent demand for immediate investigation into their truth or falsity. Only upon the hypothesis that the charge against the ladies of our Convents, is the fruit of the editor's own morbid brain, the creature of his own depraved and filthy imagination, can it be explained why he should refuse to accept our straightforward challenge; or like your thoroughbred evangelical sneak, should try and shuffle, under a cloud of unctuous phrases, out of the difficulties into which his ungovernable propensities for "evil speaking, lying and slandering" have led him. You make—we say to him—specific charges against a class of ladies, whom we Catholics revere, to whom many of us are bound by ties of blood as well as of religion. We feel therefore, as Protestants would naturally feel, were their female relatives, their sisters or their daughters, to be attacked publicly in a Catholic periodical, and accused of criminal conduct. We call therefore upon the calumniator of the ladies of our Convents, to give us the facts, real or pretended, upon which he bases his very serious charge against them; or else to put up quietly with any offensive expressions which we may use towards him.

When our contemporary attempts to reason, we will meet him with argument; and we therefore offer a rejoinder to the plea which he puts in for subjecting the private homes, and the bedrooms of the nuns to the indignities of an obscene "Smelling Committee." He says:—

"The convent, may in some sense be the private home of ladies, as the *True Witness* says, but so long as it receives State support, is entrusted with funds for specific purposes, or holds lands in Mortmain, we think that it is legitimately open to the inspection of the State, and to the comments of the press."

To this we reply:—

1. That in so far as any of our Convents receive State funds for any specific purpose, the State is entitled to demand, does demand, and receives, the fullest particulars as to the manner in which such funds are employed. That therefore upon this point there is no difference of opinion betwixt Catholics and Protestants as to the right and extent of State supervision over Convents accepting State funds for a specific purpose.

2. We reply that the investigation, or State supervision called for by the *Echo*, is not limited to an investigation into, or State supervision over, the application of all funds by the State granted for specific purposes to one or two Convents; but extends to an investigation into and supervision over the private or domestic affairs of the ladies themselves, upon the grounds that they are habitually guilty of criminal actions towards one another. This is an important distinction; for though the State has an undoubted right to exercise supervision over the public or Corporate Acts of the Grand Trunk Company on the grounds that it has received from the State special privileges; it has no right to claim any right of supervision over the private homes, or domestic arrangements of any one of the stock-holders or members of that Corporation, on pretence of interfering to prevent him from acting in a criminal manner towards his wife, children, or servants.

3. We would observe that all our Convents are essentially private institutions, in as much as they were founded and endowed by private individuals, out of their own private property; and are actually supported by the joint contributions of their several inmates, from each of whom, on her reception into the Community, a dowry for the maintenance of the institution is exacted. A Convent is therefore as much a private institution and therefore as rightfully exempt from all State supervision, and impertinent comments of journalists, as is the household of our contemporary himself; whom we have just as good grounds for accusing of cruelty and habitual indecency towards the female members of his family, as he has for insinuating criminal conduct against the inmates of any of our Convents.

In consequence of the absence of the Editor from town, many absurd errors crept into our last week's issue, for which we offer our apologies to our readers, and crave their forgiveness.

THE IRISH CHURCH ESTABLISHMENT, AND IRISH CHURCH MISSIONARIES.—The recent debates in the House of Commons, if they have done nothing else, have had at least one good effect, in that they have furnished an opportunity for displaying the rottenness and iniquity of the Irish Church Missions; and have familiarized the people of England with the evils of the Irish Church system itself, so that no man can venture to say one word in its behalf. Indeed the Protestants of England must by this time begin to see that the abolition of that system would be for their own interest, even more than for the interest of the Catholic population of Ireland.

So utterly indefensible upon any grounds, whether of religion, natural morality, or of political expediency is the Protestant Irish Church Establishment, that it offers the best point whence to direct an attack upon the Church Establishment of England. Every unfledged orator or suckling Reformer can take up his parable against it; and whenever it is wanted to make an appeal to the common sense of mankind against English rule in Ireland, the Protestant Church which that rule established and supports is cited as an argument conclusive and unanswerable—as indeed it is.

Why encumbereth it then still the ground?—The Protestants of England generally have no real interest in supporting it; members of the Anglican Church in particular have even still less reason for desiring the perpetuation of an abuse, which furnishes against their own Church such an excellent topic for declamation against Establishments and State-Churchism; and except the Orangemen, to whom the Irish Protestant Church symbolises Protestant Ascendancy, the Boyne water, and the "Pious and Immortal Memory," we can conceive of no class of Protestants who have any object in view, or interest to promote, by the perpetuation of the monster sham of the day. In the next generation it will be a marvel how such an abuse could have existed so long, unredressed.

The one attempt at argument, put forward by some, that the Irish Protestant Church Establishment is a standing testimony to Gospel truth in a land a prey to Romish error, a candle set upon a high place in the midst of thick darkness in order that they who dwell in the shadow of death may be attracted to the light, is effectually refuted by facts. The Establishment has not made converts, but has repelled them. Under God, it has been the means of making his faith still more dear to the Catholic Irishman; and we doubt if a single soul has been lost to the cause of the Church by all the blandishments, sophistries and threats of the Protestant ecclesiastical dignitaries, and their lay supporters during the whole period of its existence. The national as well as the religious feelings of the Irishman have been enlisted against Protestantism, by the presence of a Church by aliens established for his conversion; and though the material injuries which it has inflicted upon the faithful people of Ireland have been many and great, we doubt whether upon the whole it has not been to them a spiritual benefit; whether it has not been the means of confirming in the faith hundreds, and thousands who, if conformity to the Established Religion had not been looked upon as a national as well as a religious apostasy, might have fallen away from God and the Church, to the devil; for there is many a one who, careless and indifferent in matters of religion, is keenly sensitive of anything that might affect his honor, or degrade him in the eyes of his neighbors or fellow countrymen.

Of the impotency of the Irish Church and of the agencies it has hitherto employed to attract the people of Ireland within its fold, we can desire no better proof than that adduced in the course of the late debate in the House of Commons, by Mr. Dillwyn, himself a Protestant, and a member of the Established Church. Speaking of the origin, progress and results of the Society for Irish Missions—this unexceptionable because Protestant witness thus delivered himself:—

"The missionary system had been introduced into Ireland by the Society for Irish Church Missions.—It had been viewed with great jealousy and distrust by the members of the Established Church, and its efforts had been anything but honest. In 1830 an able and honest man published the result of his inquiries into the progress made in converting the Irish. He came to the conclusion that the success of which the Evangelical party boasted was greatly exaggerated, and that the converts were generally either the dependants of proselytising landlords or persons of abandoned character. (A laugh.) In December, 1864, the Rev. Webster, a gentleman who held high office in the Established Church, brought a charge against the Irish Missions, which he afterwards proved. Among other things, he stated that agents of the Mission had paid persons for pretending to have been of a religion to which they had not belonged. He also said a quantity of bread was given away on Sundays to poor Roman Catholics on the condition that they should learn a verse of the Bible. They took the bread and went away cursing those who had thus tempted them. Again, a number of poor Roman Catholic children were collected together under various pretences, they were placed in a school house for a few days, and they were then dignified by the name of 'converts.' These allegations were not made by him (Mr. Dillwyn) but by a clergyman of the Church of Eng. and high in office. Whether the Irish Establishment was looked upon as a national institution or as a mere missionary society, it must be confessed on all hands that it had signally failed. It had been urged in its favor that the Establishment assisted Government by enabling them to obtain an influence over the Irish people; but he believed, on the contrary, that it had been a great degree the cause of the bitter feeling with which the lower classes in Ireland regarded this

country. Was it possible for the Irish laboring classes to look kindly upon a system, which gave £500 or £600 per annum to a clergyman of the Established Church with 30 parishioners, while the minister of their own persuasion, with 1,000 parishioners, was barely supported out of their hard earnings?"

This fully confirms our view of the results of the religious effects of the Irish Establishment; it has enlisted the strong national feelings of the people on the side of Popery, and has thus aided in confirming and strengthening those whom it whom it was designed to convert, in that religion from which it was expected to wean them.

Regarded solely from a spiritual point of view, the Irish Protestant Church is too contemptible, too impotent for evil, to be the object either of alarm, or of very intense hatred—for we hate nothing thoroughly which we do not also in some degree fear. The Godless School, the non-sectarian College, and mixed education are in our eyes enemies far more dangerous to the cause of the Church, and the spiritual interests of the Irish people, and therefore more to be deprecated, more to be hated, than the Established Protestant Church. See with what fearful rapidity defections from the faith occur amongst the children of Irish Catholic parents on this Continent; and to what cause can we attribute those defections except to the deleterious influences of the Yankee Godless schools, and mixed education? The Protestant Church in Ireland presents itself to the Irish Catholic in the guise and with the accents of the alien, and of the avowed enemy; naturally therefore the Catholic so accosted, recoils from it with aversion. In the United States the mixed school system meets him in the aspect of a friend; the education which it professes to give is presented to him as a boon; and suspicion thus disarmed, the unwary stranger lends too willing an ear to the honied accents of the arch enemy of souls, and he whom no persecutions, no threats, on the part of the person could cow, or cause to falter, falls an easy victim to the cunning blandishments, and insidious artifices of the non-sectarian teacher. Every school boy will here remember the fable of the traveller and his cloak; and how the heat giving rays of the sun accomplished that which the fury of the winter wind had in vain attempted. The latter but made the wayfarer tug his cloak still closer to his bosom; and so it has been with the storm of open persecution waged against the faith in Ireland.

And thus though we believe that the Protestant Irish Church Establishment is doomed soon to fall; and though no one can wonder at or blame Irish Catholics for seeking the overthrow of that badge of servitude and foreign conquest, we sometimes think that even that overthrow will not be of unmixed advantage to the spiritual interests of the Catholics of Ireland, should the revenues of the Establishment be secularised, and by the State applied—as they most probably will be—to purposes of mixed, national or Godless education. The mixed school is a far more dangerous enemy to the faith and morals of Catholics than is an Established Protestant Church, no matter how richly endowed; for whilst the latter has but strengthened the Catholics of Ireland in their attachment to the faith, the former, as we know by the sad example of the Northern States, has caused apostacies amongst the descendants of Irish Catholics, which must be counted not by tens of thousands, or by hundred of thousands, but by millions.—We laugh, and can well afford to laugh, at the ridiculous efforts of the Irish Protestant Church to protestantise the people of Ireland; but we sadder as we gaze upon the fearful havoc that in one generation the mixed or non-sectarian schools of the United States have accomplished amongst the children of Irish Catholics on this Continent. Until therefore we were assured that the revenues of the Protestant Church Establishment when secularised, would not be applied, in whole or in part, to build up, extend, or perpetuate a system of mixed or Godless education in Ireland, we would not from any spiritual motives, seek to accelerate its fall; an event which, reading the signs of the times, we perceive cannot be far distant.

We look too with some apprehension, or rather aversion, upon the tendency which some of the lay agitators for the overthrow of the Irish Protestant Church Establishment display, to accept as allies in this work, the English Liberals, Reformers, and Protestant Dissenters. From such an alliance no good to the cause of the Church can possibly accrue; and it is much to be feared that it cannot be contracted unless Catholics consent to adopt the false principles, and to repeat the anti-Catholic formulas of their incongruous allies. If the English Liberal, if the Protestant Dissenter aid the Irish Catholic in pulling down the Irish Protestant Church Establishment it will not be from any love of Popery, but upon the grounds that all ecclesiastical endowments, by the State are, *per se*, bad; that a Church Establishment is an evil; and that in the words of our Canadian Statute Book, "it is desirable to do away with all semblance even of connection betwixt Church and State."—Now this is a position which no conscientious Catholic can, for any object whatsoever, consent to take up; these are formulas which no one without setting himself up in open contradiction