

FOR SALE,
DRAFTS at THREE DAYS' SIGHT, on Messrs. OVER-
END, GURNEY & Co., LONDON, from
ONE POUND UPWARDS,
Negotiable at any Town in Great Britain or Ireland.
HENRY CHAPMAN & Co.,
St. Sacrament Street.
Montreal, Oct. 1852.

THE TRUE WITNESS AND CATHOLIC CHRONICLE,
PUBLISHED EVERY FRIDAY AFTERNOON,
At the Office, No. 3 McGill Street.

TERMS:
To Town Subscribers. . . . \$3 per annum.
To Country do. . . . \$2 1/2 do.
Payable Half-Yearly in Advance.

All communications to be addressed to the Editor of THE
TRUE WITNESS AND CATHOLIC CHRONICLE, post paid.
Anonymous communications can never be taken
notice of.

THE TRUE WITNESS
AND
CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, FEB. 4, 1853.

NEWS OF THE WEEK.

According to the Times of the 15th ult., the Cun-
nard mail-steamer Africa was delayed for twenty-
four hours, in order that she might carry with her
important despatches from the Colonial Secretary to
the Governors of Her Majesty's dominions in North
America. It is insinuated by the same journal that
these despatches are intended to settle the long vexed
question of the "Clergy Reserves" in Canada, and
to adjust the terms of commercial intercourse betwixt
the British North American provinces and the
United States; the basis of the latter arrangement
being, free inter-communication of the products of the
two countries, in return for the abandonment by the
British Government of the exclusive rights of "Fish-
ery," and the throwing open of the navigation of the
St. Lawrence. The news from England is of but
little interest; the only event of political import is
the statement made by Lord John Russell to the
Corps Diplomatique, that he holds office only ad in-
terim, and will soon resign his office to the Earl of
Clarendon. At Oxford, Mr. Gladstone had still a
majority of 116 over his opponent, Mr. Percival—
the numbers polled being 914 and 748. Mr. Mon-
sell has been returned for the county of Limerick,
and Sir John Young, the new Chief Secretary for
Ireland, has been returned without opposition for
the county of Cavan. The declaration of the last named
gentleman, that he did not intend doing anything to
relieve the Catholics of Ireland from the burden of
supporting a Parliamentary Protestant Church, was
honest, but not calculated to increase the popularity
of the new ministry in Ireland. The new High
Sheriff for Carlow had fixed the 19th ult. as the
day of nomination for a new member for the vacancy
created by Mr. Sadlier's acceptance of office as a
Junior Lord of the Treasury; Mr. Sadlier will be
opposed by Mr. Alexander. The infamous treachery
of these apostates from the cause of Ireland, has
created much excitement; meetings have been held,
and the conduct of the renegades has been severely
denounced. At an assembly of the friends of Reli-
gious Liberty, held in Dublin on the 12th ult., the
following resolutions were adopted:—

Resolved—That the Association of the Friends of Religious
Equality having at its inaugural meeting passed a resolution
affirming the imperative necessity of the Irish parliamentary
party continuing in opposition to every ministry who did not
make religious equality a principle of their administration, it
is now unanimously resolved that we earnestly call upon the
representatives of popular constituencies to fulfill their under-
standing by maintaining a thorough and essential independence
of, and opposition to, the new government until they make
religious equality a cabinet question, and to exhibit it not only
in spirit but in form, by continuing to occupy their seats on the
opposition benches of the House of Commons.
That it is the opinion of this meeting that the re-election
of Mr. John Sadlier for Carlow, and of Mr. William Keogh for
Athlone, would inflict grievous injury upon the progress of our
cause and on the character of the country; and that therefore
we earnestly call upon the independent electors of these bor-
oughs, as they value the principles of religious equality, and
the maintenance of public faith, to use every exertion, and at
all hazards, to prevent the possibility of an event so disastrous
to the character and so ruinous to the interests of our common
country.
That the acceptance of office by Messrs. Sadlier and Keogh
under a government not pledged to make religious equality a
cabinet measure, is a violation of their individual pledges to the
country, and, if not strongly reprobated, calculated to work
the most mischievous consequences to the interests of Ireland,
by breaking up the independent Irish parliamentary party, and
destroying public confidence in the people.
That our chairman, G. H. Moore, Esq., M.P., be request-
ed on behalf of this body to proceed as a deputation to Carlow
and Athlone to carry out the resolutions adopted this day.

Great exertions are being made by the honest
members of the Brigade to repair the damage caused
by the late defections, and to prevent, if possible, the
re-election of the traitors to Parliament.

In France no important events have occurred.—
A complete panic on the Bourse has succeeded to
the wild spirit of speculation which prevailed a few
weeks ago, and drew forth the wondering comments
of the Times; this has caused much serious uneasiness
to the new government; certain high functionaries
are said to be implicated in these transactions.
In Madrid there is still much political excitement;
the Duchess of Montpensier, has been safely delivered
of a son.

We find in L'Univers the following particulars
of the conversion of Dr. Ives, late a Bishop of the
Protestant Church in America, but now a penitent
Catholic layman:—

Dr. Ives having arrived at Rome, put himself in communication
with his Lordship the Bishop of Virginia, (Right Rev.
Dr. Gill), and he addressed to Mr. Talbot, camérier ordinaire
of his Holiness, in order to make his solemn abjuration,
and publicly to profess the Faith. The Holy Father, being informed
by Mgr. Talbot of these happy dispositions, hastened to
give that Prelate the necessary faculties for receiving the ab-
juration, and the Anglican Bishop, with sentiments of the most

lively joy and the most tender piety, made the profession of the
Catholic Faith in the hands of this former Anglican Minister,
like himself a convert to the true Faith. The Holy Father was
pleased himself to administer the Sacrament of Confirmation to
the new Catholic, and this ceremony took place on Dec. 26th,
in the private chapel of his Holiness. They say that the former
Protestant Bishop, in placing his cross and ring in the hands of
the Holy Father, said to him:—I return to you, most Holy
Father, the insignia of a dignity which I had usurped.

Dr. Ives, in leaving the Episcopal Church of the United
States, has given up a very advantageous position in point of
fortune, and has had to combat the most intimate family affec-
tions. He is married; and it is said that Mrs. Ives professes to
be still very far from following his example; but she has accom-
panied her husband to the Holy City, and there is ground
to hope that she will there meet with the grace which has
there so many times triumphed over hearts much more hardened.
Two other ladies of the first families in Carolina, also ac-
companied Dr. Ives, and they undertook this journey in order
to gladden the Holy Father with the sight of their conversion.
They have, in fact, publicly made their abjuration.

Doctor Ives is a relative of Doctor Berian, who holds the
most lucrative and important Protestant living in New York.
The son of the Rev. Dr. Berian is already a Catholic, and his
father has very decided Puseyite tendencies. It is evident that
the example given by a personage so highly placed will be
followed by numerous conversions; but what will not appear
in open day is the shaking given to a multitude of consciences
by a determination so extraordinary in the eyes of the world.
It could scarcely be credited the number of Ministers who are
inclined to error solely by motives of interest. When a man
is charged with a family it requires a superhuman courage to
sacrifice, by a conversion, a place which enables him to sur-
round his children with comfort, and to ensure to them fu-
ture prospects, to break with his friends and acquaintances, to
place himself in an embarrassed position, and to seek out a new
career for which the studies of his whole life render him unfit.
We have known at New York one of three former Ministers
reduced to be the keeper of a Catholic burying-ground; another
reduced to the humble trade of a hawker of books of devo-
tion, and gaining five cents by each volume he succeeds in
selling; a third, considering himself happy when an attorney
gives him law papers to copy. These have still a resource,
whilst many of their old confederates have none. With what ar-
dent faith must not these worthy Christians have been animat-
ed to reduce themselves voluntarily to this pitiable condition,
and what a glorious recompense in Heaven awaits these mod-
est confessors of the Faith! Thus, for one Minister who is
converted there are ten who would wish to do the same, but
who have not the courage; and it is among those irresolute
natures attached to the interests of earth that the courageous
initiative taken by Dr. Ives is destined to exercise, with the help
of Divine grace, a preponderating influence.

The Protestant press generally in the United
States, especially the Episcopalian portion, are very
much annoyed; they foresee the loss of all their best
and ablest men.

We have news from the Cape of Good Hope up to
December. General Cathcart had arrived with a de-
tachment of 2,000 men at the Orange Sovereignty,
and had issued a proclamation, enjoining the people
to remain within their own districts, and to keep
quiet. After all, the war is not at an end; we still
read of Kaffirs and Hottentots attacking the posts,
and driving off the cattle of the white men, but we do
not hear of these outrages having been avenged.

The last mail from Calcutta, Dec. 8th, announces
the capture of Pegu, which is to be annexed; the
war seems virtually concluded.

ANNIVERSARY MEETINGS.

We have not room to-day to notice all, or even
one-half of, the absurdities, which were uttered last
week from the evangelical platform in Great St.
James Street: we probably shall revert to the subject
on some subsequent occasion. It is our intention to-
day to confine ourselves to the consideration of the
following Resolution, moved by the Rev. Dr. Taylor,
at the French Canadian Missionary Society Meeting:—
That among other and higher inducements to seek the
conversion to a purer faith, and a better spiritual condition, of
our French Canadian fellow subjects, that motive should not
be lost sight of which springs out of the strikingly unfavorable
contrast supplied by all countries in which Roman Catholicism
is the prevailing influence, when compared with countries
in which the Bible is freely circulated.

Thus it will be seen that, trusting to the ignorance
of their audience, as to the real nature of the con-
trast, between the internal condition of Catholic, and
Non-Catholic, countries, which the study of history
presents, our evangelical friends have rashly challenged
comparison—claiming the superiority for those coun-
tries in which the Bible—that is the corrupt—"ludi-
crously obscure, and shockingly obscene" travestie of
the Holy Scriptures which they call the Bible—is
freely circulated, and where the holy Non-Catholic
or Protestant religion prevails. We willingly accept
the challenge, and though we will not insult the moral
condition of Catholic, by comparing it with that of
Protestant, countries—yet we can have no hesitation
in dwelling upon the "striking contrast" which their
entirely different moral aspects present.

The wretchedness of Ireland and the happiness of
England, form the staple of evangelical eloquence,
and No-Popery fustian. In this style of argument
the Reverend mover of the above cited "Resolution"
approved himself an adept. He commenced
by calling the attention of his audience to the
relative conditions of Popish Ireland, and Protestant
England—"What," he asked, "was the cause of the
marked difference between the two countries? enjoy-
ing equal advantages of soil and climate, and yet one
the stronghold of misery and vice—the other the
abode of wealth, peace and happiness. Why," he
asked, "were the Irish such debased and degraded
creatures, whilst the Scotchman and Englishman were
industrious, enterprising, and the living patterns of
every social virtue?" He professed to give a sketch
of the history of Ireland, in which the honest gentle-
man forgot to mention, or even to allude to, the Pro-
testant Penal Laws of the last century, laws which,
until within the last few years, forbade the Catholic
to acquire or hold property—which offered a premium
to filial ingratitude—which prohibited Catholic pa-
rents from educating their children at home—and
which inflicted pains and penalties upon them, if they
sent their children abroad to be educated. Of these
truly Protestant laws, in which the intelligent reader
of history can find the causes for all the poverty and
ignorance of Ireland, the reverend gentleman made
no mention; relying perhaps on the gross stupidity of
the majority of his audience, who, though well ac-
quainted with the price of lard or potash, seemed to
be entirely ignorant of events that occurred a few
years ago.

Having established the poverty of the Irish, and

accounted for it as the result of Popery, the reverend
speaker, like a true Protestant, to whom the posses-
sion of wealth is the highest virtue—indeed it is the
only virtue of which many of his friends have to boast
—logically concluded, from the poverty, to the immor-
ality, of those "debased and degraded Irish Papists;"
a conclusion which was received with applause by his
intelligent audience. In fact here is his argument:—
"The Irish are Catholics, and they are poor—there-
fore they are immoral; and as their religion is the
cause of their poverty, so also is it the cause of their
immorality. But England is wealthy because Protest-
ant, and moral and virtuous because wealthy. There-
fore Catholicity is a damnable thing."—Q. E. D.

Though a strong argument, we confess that we re-
quire some stronger evidence for the "immorality"
of the Catholic Irish than that afforded by the fact of
their poverty. To obtain that evidence, we search history,
consult statistics, and the reports of travellers;
we find therein ample confirmation of the poverty of
the Irish—of their attachment to their Popish faith
—but not a word about their "immorality." We
will quote for the information of the Rev. Mr. Tay-
lor and his wealthy friends, some of these evidences,
and leave it to the impartial reader to say how far
they justify them in speaking of the Catholics of Ire-
land as "immoral, debased and degraded;" and then
by giving some statistics as to the morality! of Pro-
testant Great Britain, we shall enable the reader to
judge how far the contrast between the morality of
Popish, and of Protestant, countries is advantageous
to the latter.

The first witness we shall call into court is Sir
Francis Head, well known for his staunch Protestant-
ism, and hatred of Popery: he at least can not be
suspected of any Romanising tendencies—let us hear
him.

The Hon. Baronet made, during the autumn of last
year, a rapid tour through Ireland, "the sole object
of which was to inform himself as correctly as possible
of the real character of the Irish people" (p. 208).
And in order that he might study that character to
the best advantage he purposely selected those dis-
tricts of Ireland in which "was to be seen the great-
est amount of poverty and misery" (p. 103), and in
which of course, according to the Rev. Mr. Taylor's
system of commercial ethics "crime and immorality"
would most abound. Furnished with an order to the
constabulary, "and a pass into any gaols or workhouses
he might desire to visit" (p. 104) he set off upon his
tour, noting down—what he saw with his eyes, and
heard with his ears; and the results we have in the
little book before us, from which we are going to
quote largely.

Sir Francis Head visits the National Schools im-
mediately upon his arrival in Dublin; the first impres-
sion produced upon this Protestant stranger in a Po-
pish country, is thus described:—

"In no country in the world that I have ever wit-
nessed, have I ever beheld the indescribable native
modesty which, in their play-ground as well as in their
studies, characterised their countenances; indeed it
was so striking that I feel confident no traveller of or-
dinary observation could fail to observe it."—(p. 38.)

Coming from a thoroughly Protestantised country,
these signs of purity and chastity, this "native mod-
esty which characterised the countenances" of Irish
Papists girls may well have surprised Sir F. Head:
he was destined to be still further surprised before
leaving the domains of Popery. He starts off on his
tour through Mayo and Galway. Every where he
sees traces of Protestant ascendancy, and of the ty-
ranny of the upstart Orange landlords, who, by a long
course of chicanery, and brutality, by the practice of
every mean and dishonorable artifice, have managed
to despoil the true Irish aristocracy of their lands and
wealth; in fact he sees that an alien Protestantism
has robbed the people of every thing but their virtue;
that driving them from house and land it has still left
them in possession of their purity and chastity.

"On each side as we trotted along were to be seen
unroofed cabins. . . . we often met grown up men and
women on whose countenances were indelibly im-
printed the words 'FAMINE.' The afflictions of 1848
had passed; their sufferings had ceased; they were
now no longer in want of food, but their system had
never recovered from the pressure to which it had
been subjected."—(p. 111).

Here is another picture:—

"I came as usual to a small village of unroofed cabins,
from the stark walls of which to my astonishment, I
saw here and there proceeding a little smoke; and on
approaching it I beheld a picture I shall not readily
forget. The tenants had all been evicted, and yet,
dreadful to say, they were there still! The children
nestling, and the poor women huddling together under
a temporary lean-to of straw. Under another shed I
found a tall woman heavy with child, a daughter of
about 16, and four younger children."—(p. 136).

Men too were there, haggard looking and desperate,
perhaps cursing Protestantism and Protestant Land-
lords in their hearts, as they both richly deserve.—
"As I was a Saxon stranger" says Sir F. Head,
"of the same religion as the landlord that had evicted
them, and as I happened to have in my pocket, be-
sides silver, a quantity of loose gold, I might not un-
reasonably have expected to have received among
their ruined hovels what is commonly called a rough
welcome." The worthy baronet's fears were ground-
less; the "ruined hovels" the misery and grief, were
the work of Protestantism; but the noble virtues of
the woe-begone men women and children were the
genuine fruits of Popery. And here, as throughout
his tour, the surprised Protestant found that the good
triumphed over the evil, and that the Papist virtues
of the "degraded Irishman" as the Rev. Mr. Tay-
lor calls him, shed a gleam of heavenly light over the
surrounding Protestant desolation. He gave a trifling
alms, and being followed by the prayers and ben-
edictions of the "debased Irish," he adds:—

"They were really good people," these debased and
degraded Irish—eh, Mr. Taylor! "and from what I
read in their countenances I feel confident that, if, in-

stead of distributing among them a few shillings I
had asked them to feed me, with the kindest hospital-
ity they would readily have done so, and that with my
gold in my pocket I might have slept among them in the
most perfect security."—(p. 137).

But it seems that these "immoral, degraded"
have a religion after all, altho' not blessed with Bible-
Societies, and tract pedlars:—

"The devotional expressions of the lower class of
Irish, and the meekness and resignation with which
they bear misfortune or affliction, struck me very forc-
ibly. 'I haven't ate a bit this blessed day—glory be
to God'—said one woman. 'Troth I've been suffer-
ing a lhone time from poverty and sickness—glory be
to God—said another.'" . . . (16).

And he adds—"A Protestant clergyman of great
experience told me, that in all his intercourse with
Irish Catholics he had never met with an infidel."
(p. 138). What Protestant clergyman in England
or Scotland could say—"that in all his intercourse
with Protestants he had never met with an infidel?"

Sir F. Head visits the poor-houses: still he sees
poverty indeed, but few signs of vice. At Ballinrobe
there were 995 inmates:—

"The women were evidently of the humblest class:
and yet I did not see among them a countenance that
appeared to acknowledge to any fault but extreme
poverty."—(p. 114).

Queer thing this Popery: Sir Francis can't under-
stand it: he goes into the most wretched hovels, he
finds plenty of poverty, rags and hunger; but he
can't find crime. Of a house occupied by pigs, a
donkey, &c., he writes:—

"In a house of this sort it is customary to take in, at
1d. a night, lodgers, young and old, male and female,
and although all sleep together, I have been assured
by the constabulary, as well as by various masters of
work-houses, that the conduct of these poor people is
irreproachable."—(p. 117).

And so he jogs along, amongst unroofed villages,
and over tracts of country once joyful with the
voices of thousands of human beings, but where deso-
lation now reigns; when he comes to a police sta-
tion he asks his invariable question—"Is there much
crime in the neighborhood?" but still, to his surprise,
sergeants and constables repeat the same answer—"
Very little indeed."—(p. 121.) At Oughterard this
following scene and dialogue took place betwixt the
baronet and the head constable:—

"The head constable, who had been at the station
for four years, informed me that little or no crime was
committed in the neighborhood; that the offences
were trivial, and very rare. As a proof of the honesty
of the people of the country he added, that few houses
in the neighborhood had either bolt, bar, or shutters."

"He also informed me that, about four or five months
ago, a great many evictions had taken place in the
neighborhood, principally on the Marlin property,
170,000 acres, lately purchased by a London Life In-
surance Company; that he had to attend at all these
evictions, but that there was no resistance."

"What became of the people evicted?" I in-
quired.

"They went," he replied, "to the workhouse, to
America, England, or wherever they could get em-
ployment."

"Did they commit any depredations during their
distress?" I asked.

"They did not, indeed, sir!" he replied."—(p.
186.)

At Moycullen our traveller asks, "Has there been
much crime here?" he is answered, "Excepting a
few cases of drunkenness, no offences for some time.
Nothing can be more tranquil and peaceable than
this neighborhood." This naturally leads to the
question of the sobriety of the Irish as a people.—
The following is Sir F. Head's experience:—

"As it appears from the above statement of the con-
stable that drunkenness is one of the offences that has
been occasionally brought before him, I feel it right
to state that, up to the period of my arrival at Oughter-
ard, I had not, in Ireland, excepting in the police-
cell in Dublin, seen one drunken person, either male
or female."—(p. 195.)

We have then a contrast betwixt the drunkenness
of Protestant Scotland, "the morality of which
country is proverbial," says Sir F. Head, with a bit-
ter irony, and the drunkenness of Popish Ireland,
whose people are, according to the Rev. Dr. Taylor,
"immoral, debased, and degraded." We find the
following statistics, from which we leave our readers
to draw their own conclusions (p. 196):—

Table with 3 columns: Population, Gallons of Spirits, and another unlabeled column. Rows for Scotland in the year 1850 and Ireland.

But above all is Sir F. Head astonished at one re-
sult, of Popery, and of the Confessional—the chast-
ity, the—to an English Protestant certainly—incred-
ible chastity of the "debased, degraded, immoral,
poverty-stricken Irish." We will let the astounded
Protestant speak for himself—(p. 207 to p. 210):—

"From the morning on which I had visited the
great model National School in Marlborough Street,
Dublin, to the hour of my arrival at Galway, I had re-
marked in the Irish female countenance, an innate or
native modesty more clearly legible than it has ever
been my fortune to read in journeying through any
other country on the globe.

"Of the pure and estimable character of English-
women, I believe no one is a more enthusiastic ad-
mirer than myself; nevertheless I must adhere to the
truth of what I have above stated, and I do so without
apology, because I am convinced that no man of or-
dinary observation can have travelled, or can now
travel, through Ireland, without corroborating the fact.
'But I have lived long enough to know that out-
ward appearance cannot always be trusted, and, ac-
cordingly, wherever I went, I made inquiries, the re-
sult of which was not only to confirm, but to over-
confirm, my own observation; indeed, from the Resi-
dent Commissioner of the Board of National Educa-
tion in the metropolis, down to the governors of jails
and masters of the remotest workhouses, I received
statements of the chastity of the Irish women so extra-
ordinary, that I must confess I could not believe them;
in truth I was infinitely more puzzled by what I heard
than by the simple evidence of my own eyes.

"I resolved, therefore, that before I concluded my
trifling tour, the sole object of which had been to in-