

The True Witness.

CATHOLIC CHRONICLE.

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MONTREAL, FRIDAY, JUNE 17, 1859.

NEWS OF THE WEEK.

ON Saturday the 31st ult., the Imperial Parliament assembled. In the House of Commons the Rt. Hon. E. Denison was elected as Speaker without opposition, and the House adjourned. It is said that the result of the late general election gives the Derbyites a compact phalanx composed of 306 members. With this it is expected that they will be able to carry on the government.

From the seat of war the tidings are as usual very contradictory; and the old proverb "mendacious as a bulletin" is evidently as applicable as ever to the romances published in the Paris journals of the successes gained by handfuls of French troops, over large bodies of Austrians. There had been another skirmish, dignified by the title of the Battle of Palestro, in which, of course, the French claim the victory, and state the loss of their opponents with great accuracy; though strange to say, they admit that the extent of their own losses is unknown. Austrian dispatches, on the other hand, will no doubt claim the victory for the Austrians; but the advantages seem after all certainly to have been on the side of the French. We learn too of fresh efforts about to be made to bring about an accommodation betwixt the contending parties—efforts from which it is to be feared little good will result. The present war is not a war of States or Princes, but of peoples and passions. It is but another outbreak of the great revolutionary tempest which some ten years ago swept over Europe; and in which France and her ally Sardinia, figure as the champions of the revolutionary party. Already the ears of the public are again becoming familiarised with the names of Kossuth, Garibaldi, and of other birds of ill-omen, who, like vultures, scenting their prey from afar, have left their hiding places, and are hurrying to the field of blood. Little can the voice of the diplomatist, quoting his treaties, and babbling of protocols, effect to quell such a storm. The leaders indeed, the French Emperor, and Victor Emmanuel, their own personal objects accomplished, and their private ends wrought out, might be willing to let the sword return into its scabbard; but whether they would be able to lay the devil of democracy whom they have raised, is another and very different question. The flames of revolution are spreading themselves over the Italian Peninsula; the enemies of the Papacy are again sanguine and active; and the expectations that the Franco-Sardinian alliance have excited, will not be balked, or crushed, without a desperate struggle. Perhaps in the storm that he has assisted to raise, the throne of Louis Napoleon may itself be swept away; but of this we may feel assured that the Chair of Peter shall not fail; and that the Rock upon which Christ's Church is built, shall successfully resist the fury of the democratic hurricane that now menaces it.

The *Europa* confirms the report of the success of the Franco-Sardinian arms. The Austrians attempted on the 31st ult. to regain possession of Palestro, but were repulsed with severe loss by the defendants; who it is added have taken 1,000 prisoners, and 8 guns. The Sardinian troops are said to have behaved well; whilst of the French it is sufficient to say that they fought like the sons of the victors at Marengo and Austerlitz.

Garibaldi, it is reported, had met with a check, but this again is contradicted, whilst by other reports he is represented as successful upon all points. That he is a bold and skilful leader cannot be questioned; but the Catholic cannot but look with suspicion upon his co-operation with the Emperor of the French, and entertain serious doubts as the ultimate designs of the latter upon Italy. Garibaldi and Cavour are strange allies for one who calls himself a Catholic prince, and who professes to respect the See of Peter.

In Germany the excitement is said to be increasing, and the people take no pains to conceal their strong anti-Gallican tendencies.

His Lordship Mgr. Pinsonneault arrived in town last week, and on Thursday morning started for his Diocese. His Lordship is, we are happy to say, in excellent health, and his return will be gladly hailed by the flock committed to his Pastoral charge.

A late issue of this paper contained an extract from the *New York Tablet* of last year, in which the editor of this journal was spoken of in highly flattering terms, and its general policy was warmly applauded. In consequence, we have been honored with the subjoined communication from the writer of the article in the *N. Y. Tablet*, which we lay before our readers; with such comments as we deem appropriate appended thereto:—

To the Editor of the True Witness.

Montreal, June 8th, 1859.

DEAR SIR—Finding in the last issue of your paper an article quoted at length from the *New York Tablet* under the caption of "The True Witness and its Editor," the writer of that article begs to state, with the view to prevent misinterpretation, that it appeared in the *Tablet* of June 19th, 1858—that is to say, just twelve months ago. Such being the case, it can have no possible connection with questions now at issue between the *True Witness* and certain parties whom it were superfluous to name. It is hardly necessary to observe that the date of the article in question, makes a very material difference.

In justice to me, you will please to give insertion to these few lines of explanation, and thereby confer a favor on

Yours respectfully,

THE WRITER OF THE ARTICLE IN THE "TABLET."

Now whilst we unhesitatingly recognise our own many and great demerits; whilst we would not pretend even to appropriate to ourselves the strong expressions applied to our humble efforts as a Catholic journalist by the writer in the *N. Y. Tablet*—expressions which we attribute, not to our own merits, but to the generous heart of the writer of the article in question—we may in justice to ourselves be permitted to observe that the argument of the above letter is not relevant, unless the writer can show that betwixt June 1858 and June 1859, the *TRUE WITNESS* has in some degree varied from its original course, wandered from its old path, adopted new principles, or abandoned old. This the writer cannot even pretend; for, and on this point we challenge criticism, and defy hostility—the *TRUE WITNESS* has never varied one hair's breadth in its course. In good repute and in evil repute, in fair weather and in foul, still has it ever pursued one straightforward career; never for a moment has it deviated either to the right hand or to the left.—What the *TRUE WITNESS* was in June 1858, that in every particular is it in 1859; advocating the same measures, asserting the same principles, and using the same language. If, therefore—which we do not pretend—the *TRUE WITNESS*, in any sense, merited the high eulogy passed upon it by the *N. Y. Tablet* in 1858, it is no less worthy of it now in June 1859. Indeed, whatever else may be laid to our charge, of whatever other faults of commission or of omission we may be guilty, no one can tax us with inconsistency; no one can cite a single principle that we have abandoned, or indicate the slightest shadow even of a variation in our political career. What we were yesterday, that are we to-day; and that we shall, please God, continue to be to the end of our career—unchanged and unchangeable.

And it is precisely because we are so; because we cannot put on, or put off our principles, as it were a garment, to suit the exigencies of the moment, or to adapt ourselves to the caprices of others, that we often have to experience the hostility of our laxer and more accommodating neighbors. It is because we pursue without ceasing, one straight forward course, that we often happen to come in collision with other vessels, whose captains are ever trimming their sails to catch the fickle breeze of popular favor; and which are ever changing their course, now on one tack, now on the other, because intent upon profit rather than upon duty, and because their pilot shapes his course, not according to honor, but his own private and material interests. This is the reason, and the sole reason, why we have so often had to oppose as "political enemies" those in whom we were once ready to recognise friends and allies. Because we have been undeviatingly faithful to principle, never for one instant swerving from our course, we have come into hostile collision with the dishonest and unprincipled, with the trimmers and shufflers.

Thus has it been with regard to those whom our correspondent indicates as "*certain parties whom it were superfluous to name.*" If betwixt them and the *TRUE WITNESS* there be "*questions at issue*" it is not because the latter has approved itself unworthy of its name; but because the other—the "*certain parties*"—have approved themselves destitute of honor, and of political integrity; because utterly devoid of all high principles themselves, they are equally incompetent to appreciate inflexible adherence to principle on the part of others. What we here say, we do not say lightly; but are amply prepared to prove, and substantiate. We court investigation; we challenge scrutiny; and we need hardly add that we scarce expect that our challenge will be accepted by "*certain parties.*"

Thus we say is the whole secret of the hostility which from "*certain quarters*" we have encountered. Betwixt the honest, independent Catholic journalist, and the political intriguer, intent only upon his personal aggrandisement; offering himself for sale, now to this party, now to that; making one day the most abject overtures to the Ministry to be received into their ranks; and the next day, when those ignominious overtures had been ignominiously rejected, throwing himself into the arms of the opposite

party, and denouncing those upon whom he had fawned, but who had spurned him, as corrupt—betwixt such a one, we say, and the honest Catholic journalist, these must inevitably, sooner or later, be "a very material difference." We deal not in inuendoes; we insinuate nothing but what we are quite ready to prove, if—which we doubt—the truth of our allusions to "*certain parties*" be impugned, or the consistency of our political career impeached.

In support of the identity of the *TRUE WITNESS* of June 1859, with the *TRUE WITNESS* of 1858, and as a proof of the irrelevancy of the argument of the "*Writer in the N. Y. Tablet,*" we may be permitted to lay before our readers the following extracts from the *TRUE WITNESS* of June 18th, 1858, upon "*Representation by Population*;" the chief question whereon in June 1859, the *TRUE WITNESS* is materially at difference with "*certain parties* whom it would be superfluous to name:"—

"It (the question of Representation by Population) should amongst all Lower Canada constituencies be made a test question; and no man—no matter what his past services, or his promises for the future—should ever again receive a vote from a Catholic of Lower Canada, who has not boldly and unequivocally declared himself against a system of representation, which, if enforced, would be destructive of Lower Canadian nationality, and seriously injurious to the interests of the Catholic Church.

"For the question of Representation by Population has a religious as well as a national side. . . . It is a measure as much directed against the Irish Papist, as against the French Canadian. . . . Papists then, of all origins, are equally interested in resisting it; and for the sake of their common religion, should lay aside all mere national jealousies, in order more effectually to oppose a formidable front to their common enemies; and in the term '*enemies*,' we include every man, who is disposed to show the slightest favor to, or coquet with, a measure so fraught with peril to our religion, and with dishonor to Lower Canada, as that which is now being agitated under the name of '*Representation by Population.*'"
—True Witness, June 1858—the date of the N. Y. Tablet's laudatory article.

This much in justice to ourselves; and in justice to ourselves we could not say less. From sincere respect for the amiable and gifted writer in the *Tablet*, we dare not say more.

WHERE ARE THE MISSIONARIES WANTED?

—This is a question we have often addressed to the members, and subscribers to the funds, of the French Canadian Missionary Society; but have never yet been able to provoke a reply from any of those gentry. The *Toronto Christian Guardian* (Methodist), gives us however, in a recent issue, a few facts as to the moral condition of the Protestant section of the Province, which would seem to indicate that it is not in Lower or Catholic Canada, that the call for the labors of the Christian Missionary is the more urgent. Listen to our Protestant and Methodistical cotemporary; who deems it his mission to preach the gospel, and to give instructions in righteousness, to the poor deluded Papists of this portion of Canada!

"It is a fact that should be known by Christians—should be thundered in the ears of the churches, that here in Canada,—particularly in our large towns and cities,—there is a large class who are essentially heathen—practical atheists; without any more recognition of God than if there was not such a Being in the universe. They never cross the threshold of a church; they never read the Scriptures; they never bow the knee in prayer, they know the Sabbath only as a day of idleness, drunkenness and debauchery; they seldom come in contact with Christians, except to be repulsed by them from their doors when they ask alms, or to be reproved or punished by them for their misdeeds. Of Christianity in its true character, as a religion of love, they have no conception. They are shunned and detested, and in their turn shun and detest others. And what is most shocking, multitudes of little children are growing up and receiving their education in such an atmosphere as this. And yet each of these miserable creatures has an immortal soul, for the redemption of which Christ died upon the cross; and which must exist forever—among the blessed in heaven, or with the lost in hell.

What is to be done with them? The question is both difficult, and important. It deserves to be deeply pondered by every one who loves his country, his church, and his God. Patriotism, benevolence, piety—all urge it upon our attention. Shall these outcasts be allowed to live on in this melancholy state, increasing in numbers and depravity, until, as in some of the cities of the old world, their number is so great, that their reformation is given up as hopeless? It must be remembered that, if they are ever to be reformed, the sooner the work is begun the better. Left to themselves, their progress will be downward; they will wax worse and worse; and the difficulties in the way of their physical, intellectual, and spiritual improvement will become increasingly formidable the longer it is delayed. Besides, they are dying—they are passing away to the judgment "in their sins and in their blood," every day. Even while we write, some of them are entering upon the changeless relations of eternity; and others, it may be, are either plotting or executing crimes which will bring them to the scaffold.

What is to be done? The question comes back again to us. That something ought to be done; that something must be done, if this great evil—this terrible plague is arrested in its progress; if these outcasts be rescued, and their blood be not found on the skirts of the church; if their neglect does not bring down the displeasure of the Almighty upon the country and churches—that something must be done, no one who will take the trouble to carefully consider the subject, will, we think, be disposed to question. But what is it?"

Ah! what is it? We could tell our Methodist friend—but he will not believe us; we could point out to him the cure for "this great evil—this terrible plague"—but he will not accept of it. It is not, as he vainly imagines, by "a large amount of free-church accommodation," that the plague of infidelity and immorality can be stayed; for, as the most profound writers in Protestant England have clearly shown, the great difficulty in the way of reforming the masses, consists, not in finding churches for the people, but in finding people for the churches. Neither will any amount of "tract-distributing, on a thorough and comprehensive plan," tend in the least degree to

mitigate the evil; for, it proceeds, not from a deficiency of tracts, but from want of faith in tracts; not from want of preachers, but from an utter absence, on the part of those preached unto, of any confidence in the divine mission of those who preach. He who appears before the masses as the Ambassador of the Most High, must, ere the people can be expected to listen to him, display his credentials from the Celestial Court; and approve himself to be, in deed, that which he professes to be in word.

No! the Protestant Missionary, charm he never so wisely, sing he never so sweetly, can never convince infidels,—and who are infidels because they have been indoctrinated from their youth upwards, with the great Protestant maxim of "private judgment," and the all sufficiency of human reason,—of the truths which lie in the supernatural order, and which are, therefore, not cognisable by reason. Protestant Missionaries may shake, or destroy faith, but they cannot establish it, or build it up; they may cause, or induce a Catholic to disbelieve or Protest; but with the rationalist, and the infidel or sceptic, their best arguments must still be in vain.

The Protestant missionary may answer that he appeals to the Bible in proof of the truth of the doctrines by him preached to the "practical atheists" who abound in Protestant Upper Canada; but he cannot explain how he proposes to convince those atheists that the Bible, to which he appeals, is the "Word of God," and, therefore, a standard of truth. This is the difficulty with which the Protestant Missionary has to contend; and alas! for the poor man, he has no weapons with which he can destroy it. It is in vain for him—for it would imply a virtual abnegation of his Protestantism—to appeal to some authority exterior to the Bible, in support of the divine origin of the Bible; and yet as no man can lift himself from the ground by tugging at the waist-band of his breeches, or keep himself from falling by holding on to the rim of his own hat, so it is equally impossible to prove the divine origin of the Bible, and from the Bible alone, to those who reject all supernatural revelation as impossible, or unworthy of the divine wisdom. As a valid historical record, or credible in the natural order, the Protestant Missionary may in some rare cases succeed in obtaining a hearing for his Bible; but its supernatural authority, or credibility in the supernatural order, cannot be so established; and it is precisely at this point that the Protestor against the infallible authority of the Church, must inevitably break down in his argument. He may perhaps produce an Act of Parliament to show that the Bible is the Word of God; but men who believe not in Bibles, will not believe in Acts of Parliament, even if King James VI. gives them his Royal endorsement. "What then is to be done?"

We answer frankly that by Protestantism, which itself is based upon a negation, nothing can be done to reclaim men from infidelity or negation. Indeed, that all Protestants are not infidels, or "practical atheists;" is but the consequence of their inconsistency, and their unwillingness to carry out their protesting principles to their ultimate logical conclusions. All Protestants who can reason, and who exercise that faculty upon religious matters, do finish by becoming either infidels or Catholics; for the starting point of Protestantism, viz., the total corruption of Christianity during the Middle Ages—implies that the mission of Christ to redeem the world had failed, and that He Himself, therefore, was but an impostor.

Not only can Protestantism do nothing to arrest the progress of the great "plague," or to mitigate its ravages, but it is incessantly and actively working to propagate the disease, and to increase its malignity. It gives us Godless Education in its "common schools; which again furnishes us with that class of "practical atheists" who infest our large cities of Upper Canada. It gives us *colporteurs*, and "*swaddlers*," who go about amongst the Catholic *habitans* of Lower Canada seeking whom they may pervert, and persuade to Protest against the Faith once delivered to the Saints. It throws every conceivable obstacle in the way of the Catholic missionary; burns our churches, attacks our priests, in the hopes of driving them out of the land; and when violence, arson, and murder fail, it seeks to accomplish its objects by means of iniquitous Acts of Parliament, prohibiting bequests for religious purposes. These are the methods employed by Protestantism to check the progress of Catholicity; and Satan himself, who was a Protester from the beginning, would not have suggested or devised better means for extending his spiritual dominion over the children of men.

But "what is to be done?" asks the *Christian Guardian*. We will venture to tell him, though we know that our suggestions will not be complied with.

First we would suggest to our Protestant friends to try and bring up their children as Christians; or in other words, to try and give a religious education to the youth of the present generation, who will be the men of the next.—From default of this religious and Christian education; and as the necessary and inevitable consequence of Upper Canadian "common" or

Godless schools, the men of the present are for the most part infidels, and "practical atheists;" cease to put asunder, as hitherto you have done, religion and education; and as a first step towards reformation, revise altogether your "common school" system. The thorns that you have reaped are of the tree you planted:—

"They have torn you, and you bleed, You should have known what fruit would spring from such a seed."

Yes! Upper Canada is now reaping, in the infidelity, immorality and daily increasing profligacy of its youth, the fruits of its "Common-School" system; that system which cultivates the intelligence, but leaves the heart, from whence spring adulteries, and impurity, and all filthiness, to bring forth its own rank vegetation of foul weeds, without a check; and the results of this anti-Christian system of culture are manifest in the paragraph by us quoted from our Protestant cotemporary. Our answer then to the question "*what is to be done?*" is this. "Abandon a godless system of education; and to do this, you must renounce your 'common' or 'mixed' schools, which at so much cost to yourselves, and with so much injustice to your Catholic brethren, you have succeeded in imposing upon the country.

Secondly, we would suggest to our Protestant friends, that they should recall their "Swaddlers," *colporteurs*, and Missionaries to Papists generally. It is not Romanism, it is not an over-willingness to believe, it is not a too abject submission to ecclesiastical authority, amongst the youth of the large cities of Upper Canada, that constitute the danger with which, in that section of the Province, the social fabric is menaced. It is not because the Catholic churches are thronged, because the confessionals are filled, or because communicants abound, that atheism is multiplied, and heathenism increases in Upper Canada. It is not therefore amongst Papists, whether in the Upper or Lower section of the Province, that the Missionaries are wanted; and it is not to be expected that when the Catholic churches shall have been emptied of their congregations, the confessionals deserted by penitents, and the number of communicants diminished, the meeting-houses shall be filled, and the pews of the conventicle be at a premium. No! it is the grogshop that will profit by the labors of the Protestant Missionary; it is the keepers of houses of debauch of all description who will reap what the *Colporteurs* have sown; and if Protestantism does increase by the decrease of Popery, it is that phase of Protestantism described by the *Christian Guardian* as "*practical atheism.*"

We published a few weeks ago an Encyclical letter from the Sovereign Pontiff, which the war now raging in Italy, and whose flames menace the entire of Europe, had elicited from the common father of all the faithful. In consequence of that Letter, His Lordship the Bishop of Montreal has seen fit to issue a *Mandement* to the Clergy and Laity of His Diocese, enjoining public prayers for the speedy restoration of peace, and for the prosperity of the Church. From this important document, which was publicly read in all churches and chapels on Sunday last, we make some extracts.

After recapitulating the main points of the Encyclical Letter, already published, His Lordship continues as follows:—

"We have nothing to add to these words which, coming from so high a source, must so deeply agitate all Catholic hearts, as proceeding from one who speaks in the name of Jesus; and with that divine unction, which the Holy Ghost by whom he is inspired, fails not to shed upon his lips, and in his heart, whenever he addresses the universal Church. We shall, therefore, content ourselves with prescribing the prayers which we should offer up, in order to conform ourselves to the pious desires of that charitable Father, who so tenderly loves his large and numerous family.

"FOR THESE REASONS the holy home of God invoked, and by the advice of our Venerable Brethren the Cardinals of Our Cathedral, we have ruled, decreed and ordained as follows:—

1st.—In every Church of this Diocese there shall be sung a solemn Mass for Peace, in conformity with the Rubrics prescribing Votive Masses.

2nd.—Every Priest shall recite daily after Mass together with the faithful present, the Litanies of the Blessed Virgin, together with the prayers of the Blessed Virgin and of St. Joseph, for the Church and for Peace.

3rd.—To the prayers customarily used at the Sacrament and Benediction of the Blessed Sacrament, shall be added the prayers for Peace.

4th.—The office of the *Quarante Heures*, Retreats, Missions, Novenas preparatory to Festivals of the Blessed Virgin, or of Patron Saints, the Processions of the Blessed Sacrament or of the Immaculate Virgin, and the public exercises of Confraternities, shall be made with the same intention.

5th.—In virtue of the above mentioned Encyclical Letter, the faithful who assist at these prayers with devotion, may gain each time an Indulgence of Three Hundred days.

6th.—And during the time that these prayers continue, that is to say, until we shall have ordered their suspension, the faithful may gain a Plenary Indulgence once in every month, when, being cleansed by the Sacrament of Penance, and strengthened by the Most Holy Eucharist, they shall visit some Church, and offer their pious prayers to God with the same intention.

† 16., Bishop of Montreal.

Their Lordships the Bishops of Quebec and Kingston have in like manner, and with the same object addressed Pastoral Letters to their flocks, on the same subject; in which their Lordships enjoin public prayers for Peace and the prosperity of our Holy Mother the Church, throughout their Dioceses, and invite the faithful to take part in those pious exercises.