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THE TRUE WITNESS AND CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, FEB. 11, 1853.

PROVINCIAL COUNCIL.

In accordance with the Pastoral of his Lordship the Bishop of Montreal, the decrees of the first Council of the Ecclesiastical Province of Quebec—having been submitted to, and approved of by, his Holiness Pope Pius IX, the common Father of all the Faithful, and being therefore binding upon every baptised person in the said Province—were publicly read from the pulpit of the Parish Church of Montreal, on Sunday the 30th ultimo.

By the first of these decrees, the following crimes are included amongst the "reserved cases," from which only the supreme Pastor, or his Vicars, have the power to absolve:—

- 1. Living publicly and notoriously in a state of concubinage. 2. The leasing—knowingly—of houses to notorious prostitutes, or for similar infamous purposes. By a state of concubinage is denoted, not only the state of those, who not being married, live together as man and wife, but the state of those also, who, being domiciled in this Diocese, have, in defiance of the law, and in contempt of their legitimate pastor, contracted marriage before a minister, magistrate, or any other person whatsoever, and who after this fictitious marriage, live together as if they were truly man and wife. These persons are declared to be guilty of the crime of concubinage in its most aggravated form, because, to the crime of concubinage, they have added that of sacrilege.

The second decree condemns all "Secret Societies"—strictly enjoins Catholics not to have anything to do with them, and forbids Priests from absolving members of such "Secret Societies," until such time at least as they shall have renounced them entirely.

The third, condemns "Mixed Schools" as the most dangerous weapon forged by the enemy of souls. Clergy and laity are exhorted not to stand idly by with arms folded, in presence of this great danger, but to be up and doing. The Council judges and pronounces—"Mixed Schools—that is to say—Schools in which Catholic and Protestant children are mixed indiscriminately together, and in which, no, or a false, religion is taught—altogether dangerous"—because founded for the express purpose of begetting religious indifference. For these reasons Pastors are earnestly exhorted to keep the little ones, entrusted to their charge, away from these dangerous Schools, and it is declared to be the duty of all, throwing aside all fear of giving offence, to insist that Catholics shall have their rights—shall enjoy their own "Schools, Colleges, and Universities." A Catholic Normal School is also declared to be highly desirable.

This, then, is the Ecclesiastical Law of the Province of Quebec. Catholics now know their duty clearly: may God give them strength to do it. "Rome has spoken, the question is settled for ever."

NEWS OF THE WEEK.

By the arrival of the Atlantic we are put in possession of European intelligence up to the 26th ult.; the news is of but little interest in so far as England is concerned. The threatening aspect of affairs on the Continent is again directing the attention of the nation towards the military defences; Lord Palmerston will, it is believed, upon the re-assembly of Parliament, bring forward a motion for an increase of the army. Mr. Gladstone has, after a protracted contest, been returned for Oxford by a majority of 124 votes, over his opponent Mr. Percival—the numbers being 1022 and 898 respectively. The case of Achilli v Newman, on the motion for a new trial on the part of the defendant, has been argued at length before the Court of Queen's Bench; the Court had not pronounced its judgment.

In Ireland Mr. Sadler has reaped the just reward of his treachery to the cause of Ireland, "in being rejected by the electors of Carlow who, on the principle that an avowed enemy is better than a faithless friend, have placed Mr. Alexander at the head of the poll, in spite of his notorious Orange predilections, and "true Protestant principles." We trust that a similar fate may befall Mr. Keogh at Athlone.

The French Emperor has taken every body by surprise by the announcement of his intended marriage with the beautiful Countess of Teba, Mademoiselle de Montijo. The young lady, a Spaniard by birth, is of genuine Irish descent by the mothers side, her maternal grandfather having been a Mr. Fitzpatrick, many years British Consul at Malaga, whilst her father was a Spanish grandee, the late Duke of Penamundo. The marriage was to have taken place on the 30th ult. In making known his intentions, and the reasons that have guided him in the choice of an

Empress' Louis Napoleon explained himself as follows:—

"She who is become the object of my preference, is of high birth, French in heart by education,—by the remembrance of the blood shed by her father, for the cause of the Empire.—She has, as a Spaniard, the advantage of having no relatives in France, to whom it might be necessary to give honors and dignity. Endowed with all the qualities of the soul, she will be the ornament of the Throne, and in the day of danger, she will become one of its courageous supporters. A devout Catholic—she will address to Heaven the same prayers as myself for the welfare of France. Good and gracious, she will revive the firm hope (in the same position) the virtues of the Empress Josephine.

"I come, then, Messieurs, to say to France, that I have preferred a woman whom I love and respect, to any unknown lady, whose alliance would have brought advantages mingled with sacrifices, without disdaining any one, I yield to my feelings after having consulted my reason and my convictions. "In short, in placing independence in qualities of the heart and family happiness above dynastic prejudice, and the calculations of ambition, I shall not be less strong because I am more free. Ere long, proceeding to Notre Dame, I shall present the Empress to the people and to the army. The confidence they have in me assures me of their sympathy towards her whom I have chosen. I have been directed by Providence."

The report of Francesco Madiati's death is now formally contradicted. It turns out to have been nothing but one of the ordinary Protestant lies, to which, in default of argument, our separated brethren are accustomed to have recourse in their Anti-Catholic warfare. Who was the author of the lie is uncertain; the credit of it is most probably due to the correspondent of the Times, or some other of the evangelical crew, whose great object it seems to be to excite, and keep alive, a holy horror of Popery;—but why they put in circulation lies so easily detected, and so certain to be refuted, is a mystery; they must have an unlimited, and certainly not an ill-placed, confidence in the thick-headed stupidity of their admirers. After all the eloquence lavished in leading article in the Times, and on silly dupes at anniversary meetings, it turns out that that "noble martyr" Francesco Madiati is alive and well, and, considering his former character, and gross offences against the Government of Tuscany, most humanely treated—far better indeed than political prisoners are treated by the British Government. As a specimen of the evangelical and scriptural tracts which the Protestant party in Italy are in the habit of circulating, and of which party, the Madiatis, man and woman, were active agents, we subjoin the following; it is certainly very cruel to imprison such "noble hearted" Christians!

"TO THE ITALIANS AND ITALIAN EMIGRANTS.—O! powerful race—noble hearted exiles—enemies of tyranny—fear not, but bear with patience your long enduring martyrdom. The Kings and Priests make every effort to aggravate that martyrdom, for they are driven to despair and madness, as they behold the approach of their own fate—a most bloody and inevitable vengeance! To the massacres—to all the blood, let us, at the commencement of the year reply by a solemn abjuration, rescued from the Alps to the Sea—united by one fraternal link—MAY WE SEE THIS COUNTRY FREE FROM KINGS AND STRANGERS!

"DOWN WITH RELIGION!"

The Italian correspondent of the Globe reports that His Holiness Pius IX. is laboring under a dangerous attack of apoplexy; but there is no believing a word upon ecclesiastical affairs that one meets with in the English Protestant journals, they are such egregious lies; they kill, when it suits their convenience; and when it suits their convenience—anon, they make alive again. At Genoa, it seems another Madiati case has occurred. Daniel Mazzinelli, a preacher of rebellion, had been arrested for sedition, and very justly sentenced to three years' imprisonment; in a few weeks we may expect that the Times will, in a furious leading article, announce his death—by poisoning of course—and that as many silly lies will be got up by Reverend gentlemen about this Mazzinelli, as there have been about that pious vessel, Francesco Madiati. Our Protestant friends must be hard up for saints and martyrs, when they have to look for them in the stews and brothels, amongst pimps and prostitutes, and the dregs of Red Republicanism.

At New Brunswick, where the Maine Liquor Law has been but a short time in operation, the evils thence accruing have become so serious that the people are already petitioning for its repeal. The following copy of a bill, about to be introduced into the Legislature, we clip from the St. John's Freeman:—

"Whereas, it is considered that an Act of the General Assembly, made and passed in the Fifteenth Year of the Reign of her present Majesty Queen Victoria, intitled 'an Act to prevent the traffic in Intoxicating Liquors,' is unconstitutional, arbitrary, tyrannical and despotic, an unjustifiable invasion of private rights, and coercion of private conscience; and whereas, as it is to be apprehended that the moral and social evils which must naturally be engendered by the deceptions, evasions, perjuries, inquisitorial searches, family and neighborhood dissensions and strifes, heart-burnings, ill-feelings, contentions and conflicts that must inevitably result from the operation of the said Act, would be infinitely greater than all the mischiefs intended to be remedied by the same. Therefore, for the prevention thereof:—

"I. Be it enacted, by the Lieutenant-Governor, Legislative Council, and Assembly, that an Act passed in the Fifteenth Year of the Reign of her present Majesty Queen Victoria, intitled 'an Act to prevent the traffic in Intoxicating Liquors,' be and the same is hereby repealed."

THE SECOND REFORMATION.

Of the religious movement now going on in Ireland, and commonly called the "Second," or "Great Potato Rot" Reformation, it is extremely difficult to obtain any reliable accounts. The Westminster Review, the ablest of all the Protestant Quarterlies, in its January number, has a long article on the "Condition and Prospects of Ireland," in which, of course, the workings of this "Great Potato Rot" Reformation are not forgotten. The writer is evidently as staunch an Anti-Romanist as one could desire to meet with—and perfectly qualified to take high honors at an examination at Exeter Hall. If abuse of Catholic Bishops and Catholic Priests be a sign of "vital religion"—and what good Protestant can doubt it—the Westminster Reviewer is not far from the Kingdom of Heaven. He divides the Irish Catholic Priests into two classes—"brutes and devils"—insists that there is "scarcely one who looks even human," and by his vituperation of "MacHale, and his ignorant Priests," approves himself "a Protestant indeed, in whom there are no Romanising tendencies." We mention these amiable, and gentle-

manly traits, in order that there may be no doubts of the Ultra-Protestantism of the writer, and that his testimony may therefore have its due weight with all those good Christians who damn the Pope, and hate a Catholic as the devil hates holy water. Speaking of the outbreak of this "Potato Rot" Reformation, he says:—

"A fever of zeal has taken possession of a portion of the Church—the Government Church—and conversions of various quality are going on with a rapidity suspicious enough to leave no excuse for disappointment in the probable case of reaction. The impression of dispassionate observers on the spot seems to be little more favorable to the Protestant Church than before, since events appear to show that, that Church either does nothing, or breaks the peace."

He then shows us how this great and godly work of spiritual regeneration, or "justification by stirring about alone," is continued:—

"There are not only prayer meetings, and school meetings, and missionary meetings, but every transaction in life is to go forward 'on true Protestant principles.' Crochet and embroidery are no longer to be taught but in connection with true Protestant principles; bibles and tracts are, on the same principles, to be laid on every table in inns, and public buildings; the clergyman in asking a blessing in public on his boiled egg, and bread and butter, intercedes for the downfall of Popery. Every thing is done on 'true Protestant principles,' even 'little children have their mouths stuffed full of texts, to spit in the face of the Priest—all on true Protestant principles.'"

And what is to be the end of this Reformation "on true Protestant principles?" "What," in the words of the Reviewer—"are the prospects of the two Churches?" He answers his own question as follows:—

"We have a strong impression that Catholicism will profit by this conversion movement. If it is to die out, it will die out less fast for this. The movement is not a healthy one, and it is manifestly of a temporary character. It is quite certain that the hearts of many 'converts' are still with their Priests, and their old ways; and many will do what Gavan Dully proposes—but with more sincerity—'go back to the old well.' Of the many who will not do this, we do not think the greater part will belong to the Protestant Church under any form. Our expectation rather is that, in an age when the Protestant Church cannot hold her ground elsewhere against awakened inquiry, she will not do so in Ireland; and that the cry in the next generation will be about—the great spread of infidelity."

In short, the Reviewer anticipates "true Protestant, or Denying results" from the application of "true Protestant, or Denying principles;" and foresees that the Irish peasant, having been taught to reject the teaching of the Catholic Priest, will be likely to "better his instruction" by spurning, with contempt, the trash which the Protestant minister has to offer him in lieu thereof. Such have ever been the results of evangelising on "true Protestant or Denying principles"—whether attempted in Ireland, or Lower Canada. Missionaries who begin by preaching "disbelief, or Protestantism," will generally—if their preaching has any results—finish by leaving their converts without any belief at all: the seed of "denial" that they sow—if it springs up at all—can yield but one crop—a crop which succeeding generations will have to reap with many a bitter tear—a plentiful harvest of "infidelity and immorality." May God, in His mercy, rid the Irish soil of these "Protesting" husbandmen.

We have received the first number of a very Protestant journal, just published at Toronto—Mackenzie's Weekly Messenger. From the unfortunate Mr. Augustus Moddle—the youngest gentleman boarder at Mrs. Tagger's—to Mr. Mackenzie at Toronto, every body in this world seems to have his particular mission. His—Mr. Mackenzie's, and not Mr. Augustus Moddle's—mission seems to be, the abolition of matrimony as a divine institution, and the establishment, in lieu thereof, of a nice, free, and easy, intercourse between the sexes, such as now so happily, and invitingly, obtains amongst the lower order of animals, to whose condition, social, moral, and intellectual—what with Mormonites, Spiritual Rappers, Woman's Rights Conventions, and other new-fashioned Protestant sects in America, the Agapemone in England, and Democratic Progress every where—the present age is rapidly tending. Mr. Mackenzie, desirous of accelerating the advent of this new era, comes before the world as the prophet of promiscuous intercourse, and as the great apostle of legalised concubinage.

It is his avowed opinion that matrimony—as a divine institution, that is, as the union of one with one, and for ever—should be done away with, as a yoke not to be borne by enlightened men and women, with strong animal passions; as a burden, which goats would reject, and which boar-pigs would not endure. In the glorious Church of the future, matrimony will be unknown; there will be no marrying, or giving in marriage, in that Church; no restraints upon the lusts of the flesh, no curb upon man's carnal appetites.—What delays the coming of this new Protestant Jerusalem! what is it that retards the emancipation of the human race? What but that vile institution—marriage? that remnant of Popery and slavery, against which Luther, and the early Protestant fathers, bravely fought, but which they could not all destroy. That glorious work,—that crowning triumph,—that finishing stroke to the Reformation commenced 300 years ago, has been reserved for Mr. Mackenzie. "Lis-ten to him, oh mortals, and you shall be free indeed—free to indulge your appetites, without let or hindrance from priest or parson—free as beasts of the field, and as the swine in the sty—partakers of that glorious liberty with which Mr. Mackenzie makes his disciples free."

We cannot say that we wish Mr. Mackenzie God-speed in his crusade against matrimony. To matrimony, as enforced by the Catholic Church,—to that indissoluble and sacramental union of the sexes,—is the world indebted for the Christian family, and for all its holy, chastening influences. Only so long as marriage is regarded as a divine institution,—only so long as that union is regarded as a union made by God Himself,—can the sanctity of the marriage state be preserved; for if matrimony is still to be held in honor amongst men, it must be by holding it to be from God, and by God. Matrimony is either the divinely instituted, divinely regulated, and therefore, the indissoluble union of man and woman united by a power,

or authority, external, and superior to,—or it is a mere contract, in which—instead of agreeing to deliver a certain quantity of flour or pot-ash, within a certain specified, and mutually agreed upon, period.—A and B contract to cohabit together, upon such terms, and for such periods, as they, the contracting parties, think fit, and which, of course, may, like any other contract, be dissolved by mutual consent, at a moment's notice; in neither case can the State, or Civil power, have any right, to interfere, to dictate terms to the contracting parties, or to put any restrictions in the way of their freely disposing of their bodies.

In America, where matrimony—except amongst Catholics—has long fallen into disuse, and where men and women cohabit certainly, but can hardly be said to marry, the opinion that the State has no right to interfere with the union of the sexes, is rapidly gaining ground. The Mormons, with an unanswerable logic, insist upon, and will make good, their right for each man to have ten, twenty, or as many, wives as he thinks fit. Amongst the other Protestant sects, polygamy is practised under another name;—a man, to be sure, may have but one woman at a time, but when he is tired of her, he divorces her, and gets another; this operation is repeated ad libitum, so that between the different Protestant sects there is no practical difference in this respect. And now, we see by the American papers that it is customary for young couples merely to notify the celebration of their hymeneal rites in the newspaper, and dispense with the services of the magistrate and constable altogether.

"PROGRESS OF THE AGE.—The following notice appears under the marriage head of the Gardiner (Me.) Transcript:—'We, the undersigned, have pledged ourselves to each other for life, or as long as we can live in harmony, and now sustain the conjugal relations. This we do without conforming to the laws and customs of this nation in regard to marriage, believing it to be an affair exclusively our own, and that no others, whether of friends, Church or State, have right to do or say in the matter. We deem it necessary to give this notice that our friends and the public may know of our union, that we may not be exposed to slander.'

"BENJ. F. SHAW, "HARRIETT N. HOWARD."

We cannot but admire the good sense of Mr. Shaw and Miss Howard; they marry as they like, for just as long as they like, and ask no man's leave or license. Their marriage, though after a novel form, is every whit as respectable, and quite as Christian-like, as those which are performed in a magistrate's office, the Police Court, or any of the other "Marriage shops," where "weddings are licensed to be celebrated on the premises." We recommend the example of Mr. Shaw and Miss Howard to Mr. Mackenzie's notice, as far better than the "licensing system."

We would call attention to an article on our second page, upon the subject of the Madiati's, taken from an American Protestant Journal, the National Democrat, which we trust may have the effect of opening the eyes of some of our separated brethren to the real merits of the case. It seems cruel to rob Protestantism of its martyrs; it has so few; indeed we only know of two genuine Protestant martyrs—"Titus Oates" who was flogged for perjury—and "Maria Monk," Martyr, and Prostitute, who died of a loathsome disease in prison at New York. And now it turns out that all the sympathy for that "noble man Francesco Madiati"—as he was hailed by every speaker at the late Anniversary meetings, with a terrible accent on the—"diat"—has been thrown away; even Protestants admit the truth of what Catholics have all along asserted "that the Madiatis were not imprisoned for reading the Bible," but for a very different offence. In fact the absurdity of the Protestant version of the whole affair is manifest from the following facts,—that in prison, the Madiatis were furnished with Bibles, which, by the bye, they did not make any use of, as there was nothing to be got by "coming the pious dodge" whilst in jail—that when sick the prisoners have the attendance of a Protestant Minister—and continually are allowed to receive visits of condolence from Protestant friends. Whence then all this Protestant sympathy for the Madiatis?—and what do the old women of Montreal know about them? Simply this—that they were not Catholics, and that the "noble man" was one of those well known, accommodating, gentry, who, in Italy under the name of couriers, render certain nameless services to wealthy, young, and unmarried English travellers; in Italy they call them, for decency's sake, couriers; in England their designation is monosyllabic; but whether known by the longer or shorter name, they are not quite the sort of wood to make martyrs out of, unless martyrs of the Maria Monk stamp.

To the Editor of the Commercial Advertiser.

Sir,—It is impossible not to admire the zeal with which you "condemn the contentious and hostile spirit with which"—the True, and the other, Witness—"treat those who differ from them in religion" though at the same time it would be well if this zeal had been a little more consistent, and were a little more tempered with a sound discretion. You will excuse me for observing that your self-arrogated censorship is exercised, neither consistently, nor yet discreetly: that it is absurd, and in opposition to all your antecedents, for you to blame to-day that which you have so long allowed to pass without animalversion: and that it is indiscreet to blow a spark which you may indeed kindle into a flame—a flame that you will afterwards vainly attempt to extinguish.

You forget, Sir, or seem not to understand, the position which you, in common with the majority of the Protestant press of Canada, have adopted towards your Catholic fellow-citizens. No sound of reproach, no murmur of disapprobation, was ever heard to escape your, or their, lips, so long as the Catholics, and especially the Catholic Clergy, and Catholic religions, were butts for every malicious libeller to shoot his venomous shafts against. In those halcyon days, when for a Papiet to poke a word of defence in edgewise, would have been looked upon as high treason against