

The True Witness.

MONTEAL, FRIDAY, JUNE 19, 1857.

NEWS OF THE WEEK.

THE DIVORCE, or Polygamy, Bill is still under discussion in the House of Lords; and though it may undergo some slight modifications in Committee, will, no doubt, eventually become the law of Protestant England. The Bishop of Oxford, one of the few Protestant Prelates in whose eyes the Word of God is of more importance than an Act of Parliament, moved that, inasmuch as by the law of the realm and church, the bond of marriage hath been hitherto indissoluble—no clergyman of the Church of England shall be bound to perform the marriage service over any person, or persons, who, having been divorced, shall seek to be married again during the life time of their former partners. This of course provoked a loud outcry, as a piece of ecclesiastical assumption, from the advocates of Polygamy. A clergyman of the Church of England, they argued, and with truth, is the creature and servant of the State; and bound therefore to obey the State in all things. The Lord Chancellor could not, for his part, conceive anything more scandalous than that whilst some Protestant clergymen solemnised such marriages, others should be allowed to decline to do so on the ground of conscientious objections; Lord Campbell insisted that, if the Bill passed, all Her Majesty's subjects were bound to obey it; and the Bishops of London and Bangor, good easy men, with a modest appreciation of their true position, ratified the *dictum* of His Lordship. The Bishop of Oxford's amendment was negatived upon a division, by 78 to 26 voices; and protest as they may, Anglican clergymen, ministers of a body which hitherto has always professed to treat marriage as an indissoluble contract, will be compelled to ratify by their presence and their prayers, the open violation of God's holy laws. Some honorable and conscientious men there may of course be, who will refuse so to degrade themselves; but these will be quickly driven out of the Establishment, in which for honest and truly conscientious men there is, and can be, no place.

The degradation of the Anglican Church is indeed complete, nor can it conceal its degradation from the eyes of the world. Not in discipline only, not in the distribution of its property merely, does it admit itself to be the creature and slave of the State; but, by the voice of its own Bishops, it admits the supreme authority of the Civil power in matters purely doctrinal and spiritual; and openly avows its readiness to take its dogmas from a First Lord of the Treasury, or Chancellor of the Exchequer. "It was true," said the Bishop of London, for instance, that, according to the doctrine of the Church of England, which it professed to draw from Holy Scripture, marriage was indissoluble; but he added, "the Church of England was ready to obey the statute law of the land;" and if that law, in opposition to God's law, ordered the ministers of that church to violate the latter, they were ready to do so. The Bishop of London is, no doubt, right; his episcopal brethren, his fellow-clergymen, are quite "ready to obey the statute law of the land;" whether it command Polygamy, or any other anti-Christian abomination; and if the Legislature were to command the substitution of cheese and beer, for bread and wine in the Lord's Supper, no doubt the Church of England would obey the Statute law of the land, and furnish its altars with a goodly store of prime Stilton, and foaming tankards of "Bass' Pale Ale."

The case of the Dublin "Soupers" so cavalierly treated a short time ago by the Lord Lieutenant, was brought under the notice of their Lordships by Viscount Dungannon. The correspondence which passed upon the occasion betwixt the head of the Irish Government, and the "Soupers" was ordered to be laid on the table.

In the House of Commons, an admirable Bill has been introduced by Sir Richard Bethell for the punishment of Fraudulent Bankers, Trustees, and other persons entrusted with the care of property. The *Times* hails this as the "beginning of a new era in our criminal legislation. Henceforward," it continues, "we may take it as a principle that commercial fraud is no longer to escape unpunished. Year after year the net will be drawn together around the limbs of our commercial swindlers." Well would it be if this same new era could be inaugurated in Canada; well would it be if some of our own Colonial legislators would introduce a similar measure into our Provincial Parliament; so should the nuisance of the French Canadian Missionary Society—whose leading members would thereby be brought within the clutches of the law—be considerably abated.

A new scheme for acquiring notoriety, and attracting converts, has been hit upon by the Irish "Soupers;" which does credit to their ingenuity, even though it does not seem well calculated to promote the cause of morality. Knowing the susceptibility of the Irish heart to female beauty, our reverend proselytisers have started a pretty young girl in the evangelical business, upon the same principle that the London confectioners and

tobacconists place smart showy women behind their counters to attract customers. The following account of this new "Souper Dodge" is copied from the *Fermanagh Mail*—

A RIVAL to Mr. Spooner.—On passing through the townland of Drumcree, near Ballinamallard, on Sunday, the 24th inst., my attention was attracted by large crowds of very respectably-dressed people—young and old—wending their way towards a green field contiguous to the road. Curiosity led me to inquire the nature of such a demonstration; and I was informed that a female was to preach there that evening. My curiosity being still excited, I accordingly waited, and I thank my God was one of the fortunate spectators on the occasion. Precisely at four o'clock in the evening, a young female, whose name I understood to be Elizabeth McKinny, from the neighborhood of Fintona, in the county of Tyrone, emerged from the house of Mrs. Beatty, who very kindly granted the field on the occasion, and ascended a rustic platform erected for the purpose; and after the usual preliminaries of singing and prayer, this young female, unadorned with anything but the visible grace of God, quoted her text from the 2nd chapter of St. Paul's Epistle to the Ephesians, and 8th verse—"For by grace are ye saved, through faith, and not that of yourselves; it is the gift of God;"—and there preached to a discerning assembly of at least 3,000 persons an eloquent and most impressive discourse, for the space of an hour and a quarter. She had preached once before in Ballinamallard Primitive Methodist Chapel, and lectured once in Lowtherstown, within the last six months. It appeared that all persons who could avail themselves of the opportunity, for five or seven miles round the country were there. I could observe them from the neighborhood of Tempo, Lisbellaw, Enniskillen, Kish, and Trillick; and although the great multitude was composed of Presbyterians, Protestants, and a very large number of Roman Catholics, yet nothing could exceed the good conduct and becoming demeanor of all parties; the only breath that could be heard was an occasional burst of thanksgiving to God, and admiration of the visibly Divine inspired preacher, for I learned she was no other personage than the youngest daughter (about twenty or twenty-two years of age) of a small farmer in the county I have already mentioned, and only attended and preached on this occasion by the special invitation of the Primitive Methodist body in this neighborhood, amongst whom she is, in a spiritual view, an extraordinary ornament. She was very plainly attired. Her hair, eye-brows, and eye-lashes, are almost white, and which, together with a rather pale but a good-featured countenance, give her on the whole the appearance of one who had received a commission from on High. I understand she has had very many invitations to preach from different parts of the country, and even from Scotland. She accepts no earthly fee or reward for her trouble, and states that it is in obedience to an answer to her prayer, about twelve months ago, she is thus prompted to act.

Female preachers are no rarity on this Continent. The Reverend Miss Antoinette Brown has long enjoyed a wide-spread notoriety as one of the most distinguished ornaments of the Protestant pulpit of the United States; and though she has been compelled, in consequence of finding herself—as Sairey Gamp would say—"in a situation which, happy is the man that has his quiver full of sich," to abandon her ministerial labors for a season, she has, we believe, left many successors behind her. In Ireland however, preachers in petticoats have been, thank God, hitherto unknown; nor was it ever deemed on the other side of the Atlantic, that, "white hair, eye-brows and eye-lashes, together with a rather pale but a good featured countenance, gave one the appearance of having received a commission from on High." This is an age of progress however, and therefore very properly inspired with a supreme contempt for the antiquated maxims of St. Paul, who commanded women to keep silence, and would not suffer them to teach—1. COR. xiv., 34, and 1. TIM. ii., 12.

The Continental news is of little interest. Rumors were afloat of another attempt on the life of the Emperor Napoleon, but they were not well authenticated. The harvest prospects were good, and in the French political atmosphere all was serene. The tour of the Holy Father, of which a short notice will be found in our Foreign news, had elicited the warmest marks of attachment to the Papal Government, from all classes and in all quarters. There is not a more popular Sovereign in Europe than Pius IX., and well does he deserve the respect and gratitude of his subjects.

We regret to learn that in Belgium a number of violent Protestant, or anti-Catholic outrages had occurred, perpetrated of course in the name of liberty, and freedom of conscience. The Catholic party had supported a measure for leaving persons at full liberty to dispose of their own property at pleasure, whether for religious, charitable, or educational purposes; with the proviso, that one of the family of the deceased should in virtue of his relationship, be a member of the committee for administering the property so bequeathed. The Liberal, or Anti-Catholic party, took umbrage at this; as, like Liberals everywhere, they cannot tolerate the slightest appearance of personal liberty. Defeated in the Legislature, they carried their opposition and their ill-temper out of doors; and excited the dregs of the population, in Brussels, Ghent, Liege, Antwerp, and other places, to proceed to acts of violence against the persons of the clergy and the property of the Church. The Convents were attacked, and pillaged; the Jesuits' Colleges were assailed by an infuriated rabble, in the true Protestant style; but, owing to the firmness of the authorities, these disturbances were quickly repressed, without any loss of life. By way of allaying the excitement, the King of the Belgians has proffered the sittings of the Chambers; and it is to be hoped that the foul spirits of ruffianism and Protestantism which have been so suddenly evoked, may be as speedily laid, by the prudent, but vigorous measures of the Belgian Government.

The *Buropa* from Liverpool 6th inst., arrived at Halifax on Tuesday. Her political news is devoid of interest. Breadstuffs were falling owing to the favorable prospects of the crops.

PROCESSION OF THE BLESSED SACRAMENT.—This imposing ceremony, whereby the Church publicly professes her faith in the mystery of the Real Presence of Our Divine Lord in the Adorable Eucharist, took place on Sunday last, being the Sunday within the Octave of the Feast of Corpus Christi. The weather was propitious, and every thing passed off with the greatest decorum.

At about 10 A.M., the Blessed Sacrament, borne by His Lordship the Bishop of Montreal beneath a splendid *Dais*, issued from the Parish Church, preceded by the different religious societies of the City with their appropriate banners; whilst on either side marched the citizen soldiers of Captains Devlin's, Bartley's, Belle's, and Latour's Volunteer M. R. Companies. Immediately in rear of the *Dais* marched the St. Patrick's and St. Jean Baptiste's National Societies; then came the members of the St. Patrick's Temperance Society; and the procession was closed by Captain Coursoll's splendid troupe of Cavalry. In this order the Procession passed along the route indicated, to the St. Patrick's church, which had been most beautifully decorated for the occasion. In front of the grand entrance a temporary altar had been erected; whilst the facade of the church was tastefully ornamented with wreaths of evergreens, hanging in graceful festoons, and testifying eloquently to the generosity and devotion of the St. Patrick's Congregation, and the zeal of their Clergy. The streets also, along which the Procession passed, were decorated with trees and triumphal arches, with appropriate inscriptions, to do honor to the solemn occasion.

It was past noon when the procession returned to the Parish Church, when the Benediction of the Blessed Sacrament was again given to the assembled thousands, who had taken part in this sublime office of religion. We are again happy to have it in our power to add that the greatest order prevailed throughout; and that, on the part of our separated brethren, there was not the least appearance of any disposition to obstruct or insult their Catholic fellow-citizens. We record this as a proof that, in Montreal at least, Catholics and Protestants can live on good terms with one another; and, without sacrifice of principle on either side, can understand, and carry out to their full extent, the theories about religious liberty, of which the zealots of the George Brown school of politicians talk indeed, but which the latter have not as yet succeeded in reducing to practise in Upper Canada.

To the Editor of the True Witness.

Kingston, June 12, 1857.

MR. EDITOR—It becomes a painful duty for me to have to announce to the readers of your journal the unexpected and lamented death of the great and venerated Bishop Phelan, than whom no one man of Canada—and it may not be exaggerated to say of America—was more universally beloved; or had gained such complete possession of the hearts of his acquaintances. The Almighty, to convince us that "man shall go into the house of his eternity," perhaps to punish us for our deeds, claimed His right; and merciful death, as if glorying in his conquest, bore off his prize. One month had not elapsed since the death of one Bishop, before we were called upon to renew our tears and deplore the loss of another, who may be said to have offered himself a martyr, through his charitable zeal. My feeble efforts can but give a faint idea of our painful position—of the feeling that, on this sorrowful occasion, pervades every breast. It would also be presumptuous for me to attempt to do full justice to that great and good man who is gone to reap the reward of his fruitful labors. Let the Diocese speak, and declare in accents of sorrow that it has lost its greatest comforter and benefactor here below; the priest—a father; the poor—a friend; the stranger—a fond acquaintance; society—one of its greatest philanthropists; and Kingston—a treasure. Under these circumstances, a simple sketch of the life of this worthy Bishop cannot fail to prove interesting.

The Right Rev. Patrick Phelan was born in March 1793, in the parish of Ballaragget, Diocese of Ossory, County Kilkenny, Ireland. His parents were Joseph Phelan and Catherine Brennan. His early Christian education was scrupulously attended to; and it constituted one of the chief comforts of his pious parents to find their child becoming conspicuous in his fidelity and correspondence with God's graces. Nor was he averse to the study of the classics or the liberal arts; for, in order to attend more assiduously to these pursuits, he would shun idle company; and at other times he would retire with his book to the garden summer-house. His father, in order to forward the designs of his son, sent him to the academies of Ballinakill and Freshford. With a view of devoting himself more particularly to the service of God—as if to prepare himself to attend to the spiritual wants of his exiled countrymen—he emigrated to America in 1821, and placed himself under the guardianship of Card. Cheverus, who was at that time Bishop of Boston. Having remained there for nearly one year, he was sent to the College of Montreal to pursue his ecclesiastical studies. On the 24th of September, (Feast of Our Lady of Mercy), 1825, he received the Order of Priesthood at the hands of Bishop Lartigue. He was the first Priest ordained in the late Cathedral of St. James, Montreal—two days after its consecration. His zeal for the glory of God was such, that he endeared himself to all who knew him; and at the earnest request of the Seminary of St. Sulpice, he was allowed to remain to administer to the wants of the Irish Catholics who were emigrating to Canada, and fixed their abode at Montreal. Shortly after his ordination, the Rev. Father Phelan was aggregated to the Seminary of St. Sulpice, where he may be said to have remained doing duty until shortly before he was called to the Episcopacy. During the

cholera of 1832-33, he proved to the world that no labor could daunt him—for he was then the only Irish priest in Montreal—and Canada may still bear witness to the happy influence which he exercised over the Catholic Irish congregations in the Lower Province, during the troubles of 1837-38. Previous to his being nominated Bishop, he was appointed Vicar-General of the Diocese by the late Bishop Gaulin, and sent to Bytown. In 1843, he came to Kingston, where he received his Bulls from Rome, as being raised to the See of Carra in *partibus infidelium*, by Pope Gregory XVI., and appointed Co-Adjutor to the Right Rev. R. Gaulin, Bishop of Kingston. His consecration took place in the church of Notre Dame, Montreal, on the 20th August, 1843—the Right Rev. I. Bourget, the present Bishop of Montreal, being the consecrating Bishop on the occasion. On the 8th of the following September, he blessed the corner stone of the splendid Cathedral at Kingston. At the demise of the Right Rev. Remigius Gaulin, which took place on the 8th of last month, Bishop Phelan succeeded as Bishop of Kingston. Death deprived us of this holy and Apostolic man on last Saturday, the 6th inst., in the 65th year of his age. Finding that his last moments were approaching, and still breathing a heartfelt prayer for the prosperity of his Diocese, he appointed his worthy Vicar-General, the Very Rev. Patrick Dollard, as Administrator thereof; which appointment was duly ratified by the Archbishop of the Ecclesiastical Province of Quebec. Having regulated the temporal and spiritual affairs of his Diocese—as an upright man and saintly Bishop—he resigned himself to the will of God; and after having received the last Sacraments and rites of the Church from the hands of the Very Rev. Mr. Dollard, he turned to breathe no more. On yesterday, the solemn office for the dead was chanted; after which the Rev. Mr. Kelly, of Brockville, pronounced the well merited eulogium. The life and labors of the deceased Prelate were admirably sketched, and the preacher was listened to with marked attention. Amongst the Hierarchy present, were the Right Rev. I. Bourget of Montreal; the Right Rev. E. Guigue, of Bytown; Right Rev. John Farrell, of Hamilton; and Right Rev. Bp. Pinoneault, of London, O.W. Amongst the Clergy present, I noticed the Rev. Mr. Granet, Sup. S.S., Montreal; the Very Rev. Mr. Gordon, of Hamilton; Rev. Mr. Connolly, P.P., Montreal; the Rev. Mr. Langevin, Secy. of the Archbishop of Quebec; Mr. O'Claire, of Quebec; Messrs. Leblanc and Valade, of the Ep. Palace, Montreal; Mr. Birmingham, of Charleston, S.C., U.S.; Mr. Mackey, of Ogdensburg, U.S.; Mr. Proulx, of Oshawa;—besides the entire Clergy of the Diocese—numbering in all, 4 Bishops, and about 45 Priests. At the conclusion of the High Mass, the Right Rev. Bishop Farrell, being Celebrant, and Rev. Mr. McDonough, Perth, Rev. Mr. Connolly, Montreal, Deacon and Sub-Deacon—the Bishops pronounced the solemn absolution of the dead. As the weather was too unfavorable, the coffin was not lowered into the vault of the Cathedral until after 6 P.M., when a procession of Clergy and laity was formed for that purpose, amidst the heartfelt prayers of thousands of the Prelate's grateful people. Thus has closed the grave over one whose arduous labors redound to the interest of the Church in Canada.—This worthy Bishop whom God raised to forward His gracious designs, may be said to have been in a manner idolized; and though called away, he will still live in the hearts of his bereaved children. He has left us; but we yet see him throughout the Diocese. The magnificent churches, religious houses, which commenced, or were finished under his administration, will endure him to posterity. Let the missions of Bytown, Kingston, Perth, Belleville, Brockville, Port Hope, Alexandria, and Peterborough, and all the others tell future generations who he was. He was ordained the day consecrated to the Mother of Mercy; and Mary, whose living child he was, made known her claim, and came for him on her day; and at the very hour (10 P.M.) he was accustomed to honor her by the recitation of her beads. We acknowledge her right; and if our prayers are of any avail, we unconsciously breath them forth in his favor—for the impression his charity made, death may, but time cannot, efface.

I am, Mr. Editor, yours,

Who served the Bishop's last Mass.

"Since the secession of the Hon. Mr. Drummond from the present Ministry, the interests of the Irish Catholic population have not been represented in the Cabinet. Why is this?"—*Toronto Correspondent of New Era.*

Wherein the Irish Catholics of Canada can have any "interests" distinguishable from the "interests" of Catholics of other origins in this country—from those of French, English, German or Scotch Catholics—we are unable to perceive. But this we know, and from his political antecedents, that the Hon. Mr. Drummond is the very last person in the Province to whom it would be safe or honorable on our part, to entrust the "interests of the Catholic population" generally, or of Irish Catholics in particular. On more than one occasion, he has shown himself a traitor to our dearest interests as Catholics, and has taken part with the bitterest enemies of our common Mother the Church.

It was, as the Toronto correspondent must well remember, the Hon. Mr. Drummond who in the session of 1856 introduced those insulting amendments to the "Religious Corporations Bill" which provoked the indignant comments of the Catholic press throughout the Province; and which, even the *Journal de Quebec* qualified as "traitres." Yes, it was this same Mr. Drummond—whom the writer in Toronto would appear to hold up to the world as the representative of the "interests of the Irish Catholic population"—who offered this cowardly, this unpardonable insult to our Bishops, Clergy, and "Religious;" and who, by way of making a little political capital with the Upper Canada Orangemen, did his best to deprive us all—Irishmen as well as French Canadians—of our inalienable right as freemen—that of bequeathing of our

own property, to the support of our own religious and charitable institutions. He it is who has furnished our Protestant adversaries with an argument against the honesty of our clergy; he it is who, by implication, has branded the latter as a set of sordid knaves and hypocrites, who prowl about the besides of the sick and dying, with the object of defrauding the natural heirs; and whose dishonest propensities are so strong, and so dangerous to the welfare of society, that they require to be kept in check by the strong arm of the law. And is it to this traitor, to this political Iscariot, that Catholics of any origin would entrust their religious interests? God forbid. We do hope that in Canada, there is no Catholic so vile, so utterly destitute of all self-respect, and so indifferent to the honor and best interests of his Church, as not to blush with shame at the bare proposal of making such a man as the Hon. Mr. Drummond, a representative of the "interests of Catholics!" As soon would we commit these interests to the keeping of Mr. George Brown in Canada, or to Messrs. Spooner and Newdegate in the British House of Commons.

Far sooner in fact; for these men are our open and avowed enemies; and an open enemy is less dangerous than a sleek-faced fawning, but treacherous friend. A Bill based upon the assumption of the dishonest practices of the Catholic clergy by the besides of their dying penitents, and introduced by the avowed enemies of Catholicity, might if carried, injure us, but it could not insult us; it could not be cited as a conclusive proof of the rascality of the Catholic priesthood. But when such a measure is introduced and supported by professing Catholics—even if it be ultimately rejected—a deep and irreparable moral injury, is inflicted upon the Church. Her enemies can then turn round upon us, and with a good grace taunt us with the vices of our clergy, the sordid rapacity of our priesthood, and the rank hypocrisy of our Sisters of Charity. "See," they may say "of what a set of knaves your Religious Orders must be composed, when even Catholics—good Catholics, like Mr. Drummond whom you select as the representative of your particular religious interests—feel themselves constrained to adopt such severe measures against the frauds perpetrated by your "Religious" upon their dying penitents!" Herein, and not in the restrictions themselves—iniquitous though they be—lies the sting of the Hon. Mr. Drummond's proposed amendments. And it is because he has thereby put into the mouths of our enemies, and the enemies of our holy religion, such an argument against the honesty of those, whom as Catholics we are bound to respect ourselves, and at all hazards to protect from insult from others, that we, as Catholics, indignantly repudiate the idea that Mr. Drummond ever can be, or ever was, in any sense, a representative of the interests of any portion of the "Catholic population" of Canada. He may have represented the interests of a pack of unprincipled "place beggars," and "office-seekers;" but his votes upon the "Religious Incorporations Bill," and on the Upper Canada "School Question," must convince the most careless observer that, as a politician, he was never entitled to the respect or confidence of honest and independent Catholics, whether of Irish or any other origin. This at least we know from their glorious history, that, as a body, Irish Catholics are the last men in the world who would select as the representative and guardian of their religious interests at home, the man who had once wantonly and deliberately insulted their Church, in the persons of her Bishops, Clergy, and Religious Sisterhoods; and we cannot believe therefore that Irishmen have degenerated abroad, so far as to acknowledge the author of the "Religious Incorporations Bill," as the representative of "the interests of the Irish Catholic population in Canada."

"ORANGE DELEGATION.—A delegation of Orangemen from Upper Canada is to meet in this city to-day. Though the advertisement published in the Toronto papers does not state the place, we suppose it will be held at Lindsay's City Hotel, Garden street. Some of our western cotemporaries seem apprehensive of a disturbance arising, but they need labor under no such fears. The Orangemen will meet, transact their business, and depart quietly. The people of Quebec have too much good sense to interfere with them."

The above is from the *Quebec Colonist*, and we heartily congratulate our cotemporary on the tone he has adopted with respect to the silly Orange demonstration at Quebec. As citizens of Lower Canada it is our best policy, as it is our first duty as Catholics, to abstain from every act of illegal violence, and from everything which may provoke to violence on the part of others; and they are not only a disgrace, but a curse to their Church, who deem that, under any circumstances, the interests of the Catholic religion can be furthered by a resource to physical force.—With these men and their abettors the true Catholic will always repudiate any connection.

Now the object of the Orangemen in selecting Quebec as their place of meeting, was to provoke a row; and to evoke a quarrel with the Catholic majority, with the view of influencing the authorities at home in their selection of a permanent Seat of Government for the Province.—Treated coldly by the sensible Protestant citizens of Montreal, who for the most part are willing