

The True Witness CATHOLIC CHRONICLE IS PRINTED AND PUBLISHED EVERY FRIDAY

To all country subscribers, or subscribers receiving their papers through the post, or calling for them at the office, if paid in advance, Two Dollars; if not so paid, then Two Dollars and a-half.

MONTREAL, FRIDAY, AUGUST 8, 1862.

TO OUR SUBSCRIBERS.—This paper will be, for the future, addressed to our subscribers by Spencer's Addressing Machine, and by referring to the stamp they will at once see to what date they have paid up.

In consequence of a large number of our Quebec subscribers receiving their papers through the Post-Office, we have determined to forward those addressed to Mr. M. O'Leary through the same channel, as the expenses attending the present mode are too great.

NEWS OF THE WEEK

Canada, and its military defences, have occupied the attention of, and have been warmly discussed in both Houses of Parliament. The rejection of the Militia Bill of last Session is very naturally, even if erroneously, accepted as a proof of our unwillingness to make any sacrifices, personal or pecuniary, for the maintenance of the Imperial connexion, or for the protection of our country against the only enemy whom we have to dread.

The domestic troubles of our neighbors, in which alone we have any guarantee for immunity from invasion, do not, by the latest advices, seem to be drawing towards a close. The Federalists, after a series of disasters, and after losing immense numbers by sickness, have been at last compelled to raise the siege of Vicksburg, and the command of the Mississippi seems about to pass into the hands of the Confederates.

There is no proposition more palpable, or obvious to the dullest intelligence than this.—That it is the duty, as it is the interest, of Canadian Catholics, of all origins, to maintain a close union or alliance—not offensive, but defensive—with one another; and that they, who upon any pretence whatsoever, seek to stir up quarrels of race, to set Irish Catholics against French Canadian Catholics, or French Canadian against the Irish Papist, are the worst enemies of both—no matter under what plausible pretences they may strive to mask their nefarious designs.

No greater misfortune could befall the cause of the Church in Canada than that which would inevitably flow from the success of the attempts incessantly being made by her avowed foes, and by her own treacherous children, to create division, and jealousies of race, betwixt the two great elements of which our Catholic population is composed, and which are both equally dear to, equally precious in the eyes of, their common mother.

Union therefore, and *entente cordiale*, betwixt French Canadians and Irish must be the first political object of every one who has the interests of Catholicity at heart. French and Irish Papists are "natural allies;" they are indispensable to one another, and whilst there are therefore a thousand reasons why they should be united, not one can be assigned why they should be estranged from one another, or should look upon one another with jealous eyes.

For what is this "exclusiveness" with which the *Globe*, and others of that school of politics, reproach the French Canadians, but a warm and self-sacrificing attachment to their distinctive nationality, to their laws, their language and their religion? And is it not for this also, for a similar "exclusiveness," for a similar display of religious patriotism, that the long suffering and persecuted people of Catholic Ireland have won the love and respect of every chivalrous Catholic heart in the world?

Some impertinent scribblers tell the French Canadians that they must resign themselves to their fate; that they must cease an ineffectual struggle against their inevitable destiny; that they must abandon their exclusiveness, or in other words their determination to maintain their peculiar laws, language and social customs; and must be content to merge their distinctive national life in that of the other races by whom they are surrounded.

And should not Irishmen—should not Irish Catholics of all men, love, honor and sympathize with French Canadian Catholics in a cause like this? Is not that with which the *Globe* and the advocates of the blending of all distinctive nationalities into one homogeneous nationality, reproach the French Canadians as a crime, the boast of Ireland, her crown and glory to all generations? How would the Irishman like to be told that he must cease to be an Irishman, and become a "West Briton?" that he must be content to merge his distinctive nationality in that of his more numerous and wealthy neighbours?

his own nationality?—It is no sin to claim Ireland for the Irish, where is the crime in claiming Lower Canada for French Canadians? and yet no such extreme claim is advanced by the latter. The very head and front of their offending bath this extent—that they demand that equal efforts shall be made to promote the colonisation of Lower Canada by races which to them are kinder races, as are made to promote the colonisation of the country by races which to them are alien in blood, language, and, generally, alien in religion.

The fortune of war has placed Lower Canada, as it has placed Ireland, under the rule of the stranger. In neither country has that alien rule succeeded in obliterating from the minds of its subjects, their old traditions, or in imposing upon them its language, its customs, its religion, or its laws. The Irish have not yet subsided into mere "West Britons;" and the people of Lower Canada are still, thank God! French Canadians, distinguished by sharply drawn and ineffaceable lines, from the other races by which they are surrounded. It is the object of a certain set in Canada to destroy these lines of distinction; and they hope to have the aid of Irishmen, who at home so nobly contend for the distinctive nationality of Ireland, in accomplishing this unhallowed task.

"This is a free country Sir," boasted the Yankee to the newly landed emigrant from the Emerald Isle; "this is a free country, sir, and one man is as good as another." "And better too," promptly responded the enthusiastic Irishman—"and better too."

If one man is "better than another" for the task of exposing the mendacity of the libels circulated against Papal rule, it is the Protestant himself. No man can confute himself so easily, or does so often convict himself of falsehood, as does your Protestant tourist in Italy, who conceives that it is his mission to expose the abominations of Popery. The man labors diligently no doubt, in what he believes to be his vocation; but in spite of himself, as it were, he generally makes out a good case for the "other party," against whom he has been especially retained.

So it comes to pass, with them, as with the son of Beor, that they often bless altogether, even when they design to curse their enemies.—This untoward fate has befallen one of the most active of the No-Popery agents of Great Britain, Sir James Hudson, whose mission it is to vilify the Pope, and to exalt Victor Emmanuel and his government. The man has the best intentions in the world; but in his very eagerness to carry out the instructions of his employers, and to gratify his masters, he overshoots the mark, and becomes the unconscious, and therefore best possible witness to the excellence of the Papal Government.

He has lately been on a tour from Turin to Naples, and the impressions of his voyage are duly recorded in a long official letter to Earl Russell published in the *Times*. The writer's object is to place the Government of Victor Emmanuel in strong and pleasing contrast with that of the Pope—and so he tells us:—"The contrast between the fertile gardens of the

Marches and Umbria, studded with substantial farms, and well kept country houses and the desolate Campagna was striking."

Now even the "intelligent Great Briton," must, we think, admit that "substantial farms" and "well kept country houses" cannot be called into being in a day; and that their existence is a proof of long continued prosperity and good management. But "the gardens of the Marches and Umbria, studded" as they are—"with substantial farms and well-kept country houses" have only been about two years under the rule of the King of Sardinia; and their prosperity, therefore, must be of much older date than the act of robbery in virtue of which Victor Emmanuel became master of them. The plain truth is, that the prosperity, the general wealth and comfort which struck Sir James Hudson in the Marches and Umbria, were the work of that Papal Government which only a few months ago still exercised sovereignty over them; and if they are today more fertile and wealthier than the Campagna, it is not because the latter is still under Papal rule, but because, owing to its peculiar physical and climatic conditions, the Campagna as compared with the Marches and Umbria is and ever must be desolate, and doomed to sterility.

Sir James Hudson visits Naples; and here again, to avail ourselves of a poetical Oriental metaphor, "he lets the cat out of the bag":—"The situation of the lower classes is still most distressing. As formerly, a Royal visit is the signal for huddling age, disease, and mendicity out of sight into almshouses and hospitals, to be defrauded of the very necessities of life by administrators notoriously corrupt, even among Neapolitans."

To keep up an appearance of respectability and happiness in the eyes of tourists and newspaper correspondents, the Sardinian authorities at Naples bury their dead out of sight; they get rid of pauperism by incarcerating and starving the mendicants who under the Bourbon regime were allowed the enjoyment of fresh air at all events, and whose rags and importunate demands for alms furnished intelligent Protestants with such excellent argument against Popery. Whether the poor have gained by the exchange of King, may certainly be doubted, with the evidence of Sir James Hudson before our eyes; but no one can doubt that, as it is more respectable to imprison importunate beggars than to let them run at large, and more in accordance with Protestant traditions, so the British visitors to Naples must be gratified with the new system which the intrusive Sardinian Government has successfully inaugurated.

Another witness to the happiness and progress of the people of Italy under the new regime is the *Times*. That journal assures us that the former are, or at all events ought to be, highly delighted with their new Sovereign, "because he represents to the mind of Italy great hopes and great principles;" although, the same witness admits, that the Italians are "groaning under an enormous taxation" and "wearied with hope deferred and innumerable vexations"—which of course fully accounts for the material prosperity of Umbria and the Marches; and although "Victor Emmanuel may not be exactly a model King, not precisely the type of Royalty which an intellectual and interesting people would set up for itself."—(*Times*). From all of which we conclude that the people in whose eyes Victor Emmanuel is a "model King"—the *Re Galantuomo*—are neither intellectual nor interesting.

PROTESTANT MARRIAGE LAWS.—The absurdity, not to say the iniquity, of Protestant interference with the laws of marriage as given by Christ and expounded by the Catholic Church, has been well illustrated in the case of Mrs. Yelverton. By the decision of the Law Courts of Ireland this lady has been declared to be the wife of Major Yelverton; by the decision of the Law Courts of Scotland she is pronounced not to be his wife; so that according as she changes her domicile from one portion of Her Majesty's dominions to another, Mrs. Yelverton is transformed from a wife into a mistress, or from a mere mistress into an honest woman. On the other hand, Major Yelverton can indulge in the luxury of two wives; and just as a wealthy gentleman can have his shooting lodge in the Western Highlands, and his pack of hounds in the best hunting country of England, so the gallant officer can have a wife for Ireland, and another to keep him company when in Scotland. What with its Divorce Codes, and contradictory legislation upon the subject—so that a man's legal status as a bachelor or as a Benedict, varies according to the degrees of longitude—Protestant society is fast relapsing into worse than heathen chaos. That a man should be a Duke in Ireland, but only a Marquis in England, is a matter of little consequence, and one that can easily be explained or accounted for; but how the same person may be a married man on one side of Saint George's Channel, and a bachelor on the other, is an anomaly which no amount of legal quibbling can make clear to the Catholic intellect.

Marriage, that is to say Christian marriage, or the indissoluble because sacramental union of one man with one woman—a tie which death only can sever—from which neither adultery on the part of the wife, nor cruelty and desertion on

the part of the husband—from which, if validly contracted, neither King nor Parliament, can release; from which neither Pope nor General Council have ever claimed to have the power to dissolve—is a thing unknown to the Protestant world. Instead of leaving it subject to the jurisdiction of the Church, the State has by its injudicious interference, and its claim to regulate the sexual unions of its subjects, created such confusion in the minds of the latter, that they are no longer capable of discriminating betwixt the civil accidents of marriage, over which the State has of course legitimate jurisdiction, and the sacrament itself, which is the essence of marriage, and over which the State has no more jurisdiction than it has over any other sacrament, Baptism or Holy Communion. In one breath, Protestants will speak of their sexual unions as "holy matrimony," and in the next they will maintain that marriage is merely a civil contract; though if it be but a civil contract, there is nothing more "holy" in a marriage contract, than there is in a contract for the purchase of so many barrels of flour, or the delivery of a specified quantity of mess pork. And this singular confusion of ideas permeates and vitiates all their legislation upon the subject, until the climax of absurdity is attained in the contradictory decisions pronounced by the Irish and Scotch tribunals, respectively, in the celebrated Yelverton case.

This may probably lead to a revision of the Marriage Laws; but unless the State consent to adopt the teaching of the Church as its guide, and to conform its action thereunto, no revision, no amendments will lead to any beneficial results. Indeed, every fresh tampering but leaves the matter worse than it was before; and the Protestant tinker in his frantic efforts to stop one hole, will make a dozen more. Every change since the great apostasy of the XVI century in the marriage laws of every Protestant community has been a change for the worse; and though some may pretend to be horrified at the organised polygamy of the Mormons, the latter have but consistently followed out the fundamental principles of all Protestant legislators upon the subject of marriage; for in the language of the *Edinburgh Review* for January 1862—"it is amongst the dissidents from the Church of Rome that in modern times we must look for any assertion of the lawfulness of polygamy."—Nor is this pagan view of marriage peculiar to Luther and other Continental Protestants.—Anglican divines, such as the notorious Burnet, made no secret of their opinions in favor of polygamy; and even at the present day Protestant Bishops of the same sect openly sanction a plurality of wives amongst their flocks.

BACKING ONE'S FRIENDS.—The *Montreal Witness* has a way, peculiarly its own, of backing its friends. We know not for instance how the people of the Northern States will relish the subjoined explanation of their material prosperity, and its causes, given by our contemporary in an article on the "BALANCE OF TRADE," which appeared in the *Montreal Witness* of the 30th ult.:

"If a nation imports more than it can pay for, it follows as a matter of course that it gets the overplus for nothing—a balance of trade which is not against it, but in its favor pecuniarily, whatever it may be morally—and which other countries will not be likely long to repeat. It is by such balances that the United States was greatly helped in its rapid course to wealth. The *New York Herald* stated on one day of 1837, that the last packet took out some twenty millions of remittances, in the shape of declarations of bankruptcy. The balance of trade, according to the jargon of Merchants' Magazines, was then terribly against the United States; but, in reality, there never was so much money made by a country in so short a time as was then cleared up by the Union in her wholesale certificates of Bankruptcy."—*Montreal Witness*, 31st ult.

This explanation of the material prosperity of the U. States is lucid, satisfactory, and no doubt substantially true; it also affords a conclusive answer to a question put by the same journal, in a previous issue, wherein he boasted of the superiority of Anglo-Saxon colonisation. He asked:—"What is the condition of the New England States compared with any territory on this continent, peopled before the coming of the Pilgrim Fathers or after by either Frenchman or Spaniard? The world sees and recognises the difference. This fact proves indubitably that immigration to benefit and develop the resources of a country, needs as its base a high moral impulse the result of different circumstances, and the result also of a high idea of duty."—*Montreal Witness*, 30th ultimo.

How an "impulse" can be the base of immigration it is not for us to explain; but by its own showing the material wealth, in which alone the United States can boast of any superiority over the Colonies planted by the French and Spaniards on this Continent, was the result of what—outside of the "business world," in which our contemporary the *Montreal Witness* lives, moves, and has his being—is emphatically termed swindling; and the "high moral impulse" which characterised his friends, and by which they were aided in their progress to wealth, was an irresistible impulse to pay their debts—not in cash, but in "wholesale certificates of Bankruptcy," by means of which they defrauded their creditors, and made more money for themselves than was ever made by any other country in so short a time. No Colony planted by a Catholic people ever did, or could, make money on such terms as those on which the United States made theirs, and hence the contrast which affords our evangelical con-