

THE TRUE WITNESS AND CATHOLIC CHRONICLE.

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AND
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MONTREAL, FRIDAY, JUNE 25, 1852.

We most earnestly request of our Subscribers to remit to us, without delay, the amounts due to this Office.

NEWS OF THE WEEK.

The Maynooth motion, having served its turn of getting up a little cry, wherewithal to draw nigh unto the bustings, has received its *quintus* for this Parliament at least, much to the satisfaction of all parties concerned. A Parliamentary enquiry is impossible this session, and an enquiry by royal commission would not be satisfactory to the devotees of Exeter Hall; the question is, therefore, to all practical intents and purposes, dropped for the present, to be resumed with greater violence and acrimony in the Parliament that is to come. A very interesting extract from a letter written by an English Protestant in Ireland, to his friend, the member for Middlesex, giving an account of the "Second Reformation," of which so much has been said of late, was read by Sergeant Murphy, in the House of Commons, in the course of his speech upon the Maynooth motion. It must be remembered that the letter contains the testimony of a Protestant—was written to a Protestant member of Parliament, and was unchallenged when publicly produced in the British Senate. We copy from the report of the debate as given by the *Times*.

The letter was dated May 8, 1852, and the writer said:—

"Knowing the interest you take in the welfare of Ireland, I am induced to trouble you with the following statement of what I witnessed during a recent visit to the county of Galway, in the hope that your exposure in your place in Parliament of the atrocious system of proselytizing now being carried on in that poverty-stricken district, through the instrumentality of the clergy of the established church, may have the effect of affording the starving population of the west of Ireland some protection against the dreadfully demoralizing consequences certain to result from a continuance of the unholy and diabolical attempts now being made to take advantage of the destitution of the people for the purpose of inducing them to renounce their religion. The people appear to be quite courteous and unsophisticated, eager for employment, and most grateful for the slightest encouragement; and the priests, whenever I questioned them, appeared to be incessantly engaged in the discharge of their spiritual duties; and I had frequent occasion to witness their zeal in the performance of their religious avocations, and the consequent respect in which they are deservedly held by their poverty-stricken flocks; and they evidently share in the general destitution which unhappily afflicts the people of this ill-fated land. It is to be wondered at, therefore, that the priest, who always appears to the people in the attractive form of a friend and benefactor, should exercise over them an influence so potent as to resist all the attempts made to sever it. To counteract this state of things, and to spread the benefits of the 'Reformation,' as it is called, the present Bishop of Tuam has for some time past carried on a war of proselytism against the people, or at least affords it his sanction and support; and, as the regularly ordained and educated ministers of the established church could not endure the privations and discomforts inseparable from a residence amongst the poor people, and in the remote portions of the district, a band of missionaries, without knowledge or refinement of mind, and who are utterly unscrupulous as to the means used to make converts, have been ordained for the purpose of carrying on this unholy warfare, and taking advantage of the state of utter destitution to which the unhappy people are reduced; they offer them bribes in the shape of clothes and food, to induce them to forsake their religion, and to send their children to the scriptural schools. In this manner the children of the poor are taken from the wretched abodes of their starving parents, who, being unable to afford them the necessary means of support, are literally forced to submit to an unwilling, and necessarily hypocritical assent to the doctrines inculcated at those schools; and I venture fearlessly to assert that there is scarcely one among those so-called converts, who does not bitterly lament the dreadful necessity which compels him to submit even for a time to the social degradation and misery consequent on his pretending to become a convert."

The ministers of the Government Church of Scotland, in their general assembly, have also been having their fling at Maynooth, and for violence of language, and reckless disregard of truth, courtesy, and common decency, have far exceeded the Spooners—the Drummonds—and fanatics of the House of Commons.

The subject was introduced by a Dr. McLeod, who professed great fears of the Sister of Charity, who glided gracefully from house to house, and administered the poison of Popery, with the sweets of charity. Something must be done against Papists; he recommended, therefore, an earnest petition to Parliament against Maynooth.

A Mr. Brewster—who described himself as "the advocate of religious liberty, and the enemy of persecution of every kind"—thought that the motion did not go far enough: he moved a resolution to the effect—"That the teaching of Popery should be declared a felony, and be forthwith prohibited; and that measures ought to be devised by the Legislature for the suppression of the teaching of Popery—the prohibition of Nunneries—the expulsion of the Jesuits—the repeal of the Catholic Emancipation Act—and the withdrawal of all grants to Maynooth, and other Popish Seminaries." Another Rev. gentleman of the same name, prudently remarked, that the ministers of the Establishment should be careful how they attacked the endowments of others, lest by so doing, they should be but making a rod for their own hinder ends. "Instead of making aggression, they ought to look to their defences: he would have them look at those who were associated with them in the crusade against Maynooth—Voluntaries, Radicals, Infidels, Levellers and others—who clamored for the withdrawal of the grant, because it was a re-

ligious endowment, but cared not whether it was an endowment of truth or error; he opposed the motion, because he believed that the Maynooth grant was one of the buttresses of the Establishment, and that if removed, its removal would be followed by the fall of the whole fabric." Finally, the original motion was agreed to, and the Government Church of Scotland has thus joined in the cry for spoliation; let it look to its own, it will have enough to do ere long.

In the same assembly, a Mr. Frossart, a French Protestant minister, gave some details of Protestantism in France. From these it appears that, of 35 millions, the Protestants only number one million, and, in the words of the Rev. Mons. Frossart—"of these many were merely nominal Christians"—something like our converted French Canadians.

The following ridiculous paragraph, about the Rev. H. E. Manning, formerly of the government establishment, and now a priest of the Catholic Church, has been going the round of the Protestant press:—

A PERVERT CONVERT.—The return of Mr. (ex-Archdeacon) Manning to the church of England is said to be a matter that may be expected to take place shortly. A report to that effect has for some time been in circulation, and it is thus alluded to by the London correspondent of the *Oxford Herald*:—"A hopeful rumor this week is that Mr. (late Archdeacon) Manning is not unlikely to come back to us from Rome. He is said to be much dissatisfied with his unhappy change, which was made, it is well known, under very morbid feelings, excited by the untoward Gorham affair. The church of Rome was then only contemplated from without—he now sees it in all its error and delilement within. He sought for peace and unity—he has found disquiet and dissension. Such, at least, are the statements one now hears in well informed quarters. The recantation of such a Romanist as Manning, and his return to the church of his baptism, would indeed be an event for English churchmen to rejoice in."

It seems, however, that English churchmen are to have no such cause for rejoicing. The Rev. Mr. Manning having seen the statement in the papers, immediately wrote the following letter to the editor of the *Times*, a journal in which the absurd paragraph complained of had appeared:—

"TO THE EDITOR OF THE TIMES.

"Sir—On my arrival from Rome on Saturday last, my attention was called to a paragraph in the *Times* of the day before, stating that my return from the Catholic Church, to the Church of England was expected."

"To those with whom I have been in communication, either personally, or by letter, during my absence from this country, the report must appear simply absurd. But to others, who can have no such means of knowing the truth, the currency given to any rumor by the authority of the *Times* might appear to render it probable."

"I therefore request you to oblige me by publishing this prompt and direct contradiction of every portion and particular of the paragraph in question."

"I have found in the Catholic Church all that I sought, and more than, while without its pale, I had ever been able to conceive.—I am, Sir, your obedient servant,

HENRY E. MANNING.

"33, Charles-street, Berkeley-square, May 31."

From France and the Continent, there is nothing of any importance. In Australia, the want of labor, consequent upon the rush to the "diggings," is exciting very serious apprehensions as to the fate of the Colonies. The following is an extract from a letter from Sydney, dated Jan. 8:—

"Sydney, Jan. 8.

"Disappointment is too feeble a word; despair is the truer term to express the feelings of the steady colonists at the strange supineness shown in England in not meeting the extraordinary state of things here, by doing something decided in forwarding emigration hitherward. By the papers just received from England no more vessels appear advertised for this part of the world, than when you were as ignorant of the gold discoveries as we were. All I can say is, that unless something is done, and that pretty speedily, in sending out population, this colony will be ruined. Its worth to us, as well as to England, is not in its nuggets of gold. The woolly fleece of its boundless pastures will be the true golden fleece after all. Depend upon it, the riches of Australia (particularly to England) are, and ever will be in her flocks, not in her diggings. Look at South America and Mexico."

The Legislature of Connecticut has had the good sense to reject the Maine Liquor Law; the majority against it was 114 to 105. Deaths from cholera are numerous in the United States.

The *Quebec Gazette* has published a series of documents, with reference to the Hincks-McNab correspondence. There is but one opinion on this correspondence, and that is, that it is a base and infamous forgery from beginning to end. "If any one," says the *Transcript*, "had an atom of doubt, the vindication is now complete." The only wonder is, how such palpable, and clumsily contrived forgeries should ever have obtained a moment's credence. Never had one man a more complete triumph over another, than Mr. Hincks has obtained over his calumniator.

ST. PATRICK'S HOSPITAL.

A meeting of the St. Patrick's Hospital Society was held at St. Patrick's House on Sunday evening last—the Rev. Mr. O'Brien in the chair.

From the reports of the Treasurer and Secretary, it appeared that a large outlay was necessary, in order to procure the iron bedsteads, the bedding and the other furniture requisite for fitting up the new establishment—the late Baptist College—in a proper style.

A report from the Medical Staff was next read, from which it appeared that there are in the Hospital, at present, 67 patients, and that since the opening of the Hospital on the 5th of January last, 296 intern and 436 extern patients had been treated—making in all 732, of whom 704 were Catholics; 20 Church of England; 6 Presbyterians; and 2 of no religion at all; 86 of the patients were French Canadians.

The Chairman then stated to the meeting that a letter had been received from his Lordship the Bishop of Montreal, in reply to a communication addressed to him by the committee of management, and that the contents of that letter warranted him in stating that the Baptist College had been purchased by his Lordship, in his corporate capacity, for the St. Patrick's Hospital; that it should always remain attached to the Episcopal See for that purpose; and that the Hospital should be continued to be directed by the committee of management, as it hitherto had been, viz.,—under the patronage of his Lordship the Bishop of Montreal, and under the immediate control of the clergymen of St. Patrick's Church.

This statement was received with rapturous applause—the entire meeting seemed to entertain the deepest sense of gratitude to his Lordship for this noble act of paternal kindness and princely generosity. A vote of thanks to his Lordship was passed by acclamation, amidst unmistakable evidence of the grateful feelings that glowed in the bosoms, and warmed the hearts of Irishmen.

It was then moved, that the Rev. Mr. O'Brien do leave the chair, and that Mr. Phelan be called there to, after which a vote of thanks was passed to the former chairman for his dignified conduct in the chair, and for the highly satisfactory information he had communicated.

It is now some six months since the gross ill-conduct of the managers of the Montreal General Hospital towards the Catholic patients, and towards the visiting Catholic clergymen, rendered it the imperative duty of every Catholic—no matter of what origin, to whom his spiritual mother, the Church, was dear—to provide an asylum for the unfortunate outcasts from their native land, whom every summer sees landed on our quays. The task, at first sight, appeared no easy one. Our people are not, generally speaking, rich in worldly goods, and great and frequent are the demands that are made upon their charity, and religious zeal. But the sons of St. Patrick are not poor in faith; and faith, we have the assurance of St. Paul, can subdue kingdoms—work justice—obtain the promised reward, and quench the violence of fire. Faith can overcome all obstacles; and strong in faith, and with a firm reliance upon God's assistance, the Irish Catholics of Montreal determined that there should be a St. Patrick's Hospital, and that their fellow-countrymen, and their revered clergy should be no longer subjected to the snares of the proselytiser, or the insults of the enemies of their holy faith—the faith endeared to them by long centuries of persecution, and for whose dear sake many of them were exiles from home, and strangers in a strange country. That determination, undertaken in child-like reliance upon their Heavenly Father's promises has, through Him, been at last triumphantly accomplished; and it only remains for us to give thanks, where thanks are due, and to show ourselves not ungrateful for the many favors that we have received at His hands.

The St. Patrick's Hospital is now a *fait accompli*, and within its walls, tended by the indefatigable Nuns of the Hotel Dieu, and visited daily by the Catholic clergy, the Irish Catholic immigrant will find himself surrounded by every comfort which ardent charity can devise to soothe the pains of soul and body; whilst, at the same time, the Montreal General, or Protestant, Hospital will be open for the reception of those who profess the Non-Catholic religion. We have, therefore, the means of providing for the wants of the members of both denominations, without offending the religious convictions of either; one source of contention, from the constant collision of antagonistic religious principles is thus, we hope, for ever dried up; Non-Catholics can distribute what tracts, and inculcate what manner of worship they think fit amongst their own people, without any interference or comment from us; we only ask that, on the other hand, Non-Catholics will accord us the same privileges, and even if they do think that we are little better than idolaters, that they will allow us, poor Papists, to go to the devil our own way. By keeping well out of one another's reach for the future, we shall be less likely to quarrel.

And here we should be glad if we could part, without alluding to the causes which have rendered the separation absolutely necessary; but this is impossible. In justice to ourselves, we are again compelled to mention those causes, as a proof, of our desire for a full and searching investigation into the truth of our accusations against the Montreal General Hospital, and of our readiness to submit the evidence in support of them, to a competent and impartial tribunal. These charges, then, which we are able, and willing, to substantiate, whenever the opportunity shall be offered us, may be stated under the following two heads:—

"1. IMPROPER CONDUCT TOWARDS THE CATHOLIC PATIENTS."

"2. IMPROPER CONDUCT TOWARDS THE VISITING CATHOLIC CLERGY."

At the present moment, and pending the appointment of a tribunal to investigate these charges, it is unnecessary for us to enter more into detail; the particulars will be found in the issue of the *TRUE WITNESS*, of Oct. 31st; every statement therein contained we reiterate, and pledge ourselves to prove by unexceptionable testimony, acknowledging ourselves bound by the same rules that we have laid down for others—"that every man who brings an accusation against another is bound, either to make it good, or else to retract and apologise." But we do not consider ourselves bound to plead before a self-constituted tribunal, and, above all, before a tribunal directly interested in finding a verdict of—"Not Guilty" in its own favor; before such a tribunal, we have long ago declared, and again declare, we will not plead. It is for this reason that we declined compliance with the very—cool, shall we call it?—demand of the *Governors* of the Montreal General Hospital,

made to us in writing on the 8th November, that we should bring our charges and evidence before them, and allow them to be judges in their own cause. When this request was made, the gentlemen who made it knew that it would not be complied with; perhaps, they had read in the columns of the *TRUE WITNESS* of the 7th of November preceding, the following plain declaration on our part. After reiterating our complaints against the Hospital, and challenging investigation, we continued that we would state, in order to avoid all subsequent misunderstanding, before what kind of tribunal we would not plead, nor produce our witnesses:—

"We will reject, as judges, all persons who are in any way connected with the management of the Hospital; they are interested parties, and cannot, therefore, be impartial judges. If the authorities of the Hospital," we continued, "desire a fair and full investigation—one that will give satisfaction to all parties—let them appoint a committee, composed of men totally unconnected with the Hospital—half Protestants, and half Catholics, to examine into the charges we have brought forward. Any other mode of conduct will be an avowal of the truth of our assertions, and of the unwillingness of the Hospital authorities to submit the case to an impartial tribunal."

This was written on the 7th November last, and, without egotism, is, we think, if not an elegant, at least a clear and intelligible expression of our readiness to submit our statements to the investigation of an impartial tribunal, and of our determination not to submit them to a tribunal composed wholly or in part of the authorities of the Hospital itself. In consequence, we suppose, of this clear expression of our views, on the 8th November,—the following day—the authorities of the Hospital wrote to us, informing us, that they were "prepared to investigate those charges which we had adduced against them," and coolly requesting us to come and plead before their bar, in order that they might have an opportunity of sitting in judgment upon themselves, of pronouncing a verdict of acquittal upon themselves, and, most likely, of passing a high sounding, and pompous eulogium upon themselves, and upon their liberal, disinterested and very impartial conduct. Surprised at the cool impudence of our correspondents, we returned for answer that, not recognising in a court of inquiry composed entirely of interested parties, a disinterested tribunal, we declined altogether pleading at its bar. There the matter has rested, the accused being, doubtless, anxious to avoid that investigation which we cheerfully court. Though long delayed, still, when the matter comes formally before it, we hope that the Government will see fit to appoint a committee of inquiry to investigate into the truth of our charges, as it lately did in the case of the Marine Hospital at Quebec, in which case we pledge ourselves to substantiate every charge that we have preferred against the Montreal General Hospital—brutality to the Catholic sick, and obscene insults to the visiting Catholic clergy, when administering the last rites of religion to their dying penitents. If the accused do not fear investigation, we beg of them to join their efforts to ours, to obtain a duly qualified and impartial tribunal, before whose bar the whole business may be gone into. 'Tis it their duty to do; this it was their duty to have done long ago, and this they long ago would have done, had they not been well conscious of the badness of their cause. We say duty, because the Montreal General Hospital is not merely a private institution, supported by the contributions of individuals, but a public institution, supported by a large annual grant out of the funds of the colony; private donations from individuals have indeed been made to it; but we say that its expenses have been principally defrayed by public money, by a Government grant, accorded for the express purpose of enabling that institution to receive the sick immigrants of whom by far the majority are Irish Catholics. To accuse, then, the recipients of public money, granted for the above-named purpose, of attempts at proselytising, was to accuse them of dishonesty—of embezzlement of public money—of breach of trust—of conduct, of which no gentleman could be guilty, and with which no gentleman would allow himself to be taxed, for one moment. Yes—we accuse the managers of the Montreal General Hospital with receiving the public money—money contributed by Catholics as well as by Protestants—upon false pretences; for when they received this annual sum of £1,000, they well knew that it was given with the tacit understanding that the religion of none of the inmates of the Hospital should be interfered with. Had it been a private establishment, supported by private contributions, the directors would have had the right to use all efforts to convert the sick under their charge to the Non-Catholic religion; but being, as it was, and is, an establishment supported by public money, they had no such right, and Irish Catholics have the right to insist, that the public funds—funds to which Catholics contribute be it remembered—shall no longer be especially devoted to the perversion of the faith of their sick countrymen, or be used as a means for heaping insults upon their clergy, and outrages upon their religion. We desire no injury to the Protestant Hospital; but we will insist upon equality of rights, and the abolition of all invidious distinctions.

In a few days the St. Patrick's Hospital will be ready for the reception of the Irish Catholic immigrants who arrive in Montreal, that is to say, for those, for whose sake, chiefly, the money of the public has been so long paid to the Protestant Hospital; we will relieve the latter of that part of its duties at least. In another column will be found the notice, required by law, of the St. Patrick's Hospital Society's intention to apply to the Legislature for an Act of Incorporation upon much the same principle as that which incorporates the Protestant Hospital. All members of the "Society," according to the resolutions passed at the meeting on the evening of Tuesday, 16th December, 1851, to be members of the corporation.