

REMITTANCES.
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 By HENRY CHAPMAN & Co.,
 St. Sacrament Street,
 Montreal, December 14, 1854.

The True Witness.

MONTREAL, FRIDAY, MAY 1, 1857.

TO OUR CITY SUBSCRIBERS.

Subscribers changing their residence are respectfully requested to give notice to that effect at this office, in order that our "Carrier Boys" may know where to leave their papers.

NEWS OF THE WEEK.

THE elections being over, and the triumph of Lord Palmerston complete, there is a lull in the political atmosphere of Great Britain; broken only by the mutterings of the "Great Thunderer" at some of the late episcopal appointments made by the successful Premier, and at which the *Times* takes offence. As vacancy after vacancy occurs on the Bench of Bishops, the gap is still filled up from the ranks of the lowest of the Low Church party, to the horror of Tractarians, and at last to the scandal of the "leading journal" of Europe. Whereupon, in a friendly manner, the *Times* remonstrates with the Premier as carrying the joke a little too far, in appointing to four vacant Bishoprics in succession, "men not of much learning or genius, and who apparently are selected because they are members of a party, and have their names down, not only in the Book of Life, but also in the Peerage."

Not that the *Times* thinks it matters one straw to the interests of religion, who are Bishops, or whether there be any Bishops at all in the Anglican Establishment. An Anglican Bishop, at the best, is but a civil officer, and a very useless one at that; his office, so the *Times* says, "is a purely ministerial office," whilst none of them can "answer any particular purpose," or have much effect on "the church for good or evil." And though it is but little faith that the *Times* has in Bishops of any kind, he would recommend, both for the sake of the Bishops themselves, and for the peace of the Parliamentary Zion, that appointments should be given to men with something more than a mere smattering of classical learning, and representing the various elements combined in the Establishment. For as he truly observes, commenting on the intellectual deficiencies of the Low Churchmen, "it would never do for the whole Bench to be unable to construe a verse in the Greek Testament, or even to refer to the inferior clergy for the history of St. Ambrose, or St. Athanasius." The meaning of all this is, that the notorious ignorance of the evangelical party of the Church of England is fast bringing "Low-Churchism" into contempt; and exciting the sympathies of the public for the High Church party, which includes within its ranks all the intelligent and highly educated men, who have not yet gone over, either to Rome on the one hand, or infidelity on the other.

The late decision of the Privy Council in the Knightsbridge Church cases, has emboldened the Tractarians, and threatens to lead to still more ludicrous mimeries of Catholic practices, within the pale of the Establishment. Relying upon the Rubric at the commencement of the Prayer Book, which authorises the retention of such ornaments and vestments as were in use in the reign of Edward VI., already some Anglican ministers have adopted the chasuble, and other vestments worn by the Clergy of the Catholic Church. This startling innovation is condemned even by the *Morning Post*, hitherto one of the chief organs of the Tractarians; and if persisted in, will undoubtedly give rise to some more amusing pleadings before the judgment seat of the Privy Council.

In France, the civil power has been unfortunate enough, or foolish enough, to come into collision with the Church; as will be seen from the report of the proceedings in the case of His Lordship the Bishop of Moulins, which we have given on our sixth page. The Council of State has pronounced the acts of the Bishop illegal; and of course the Bishop, thus admonished will still quietly continue to perform the same illegal acts in spite of every secular tribunal in France. It is a bad sign for the stability of the newly founded Empire, that Louis Napoleon should so soon begin to adopt the policy which proved fatal to his uncle. The history of the world for near two thousand years ought to have convinced him that the Catholic Church deems it of more importance to obey God than man; and that she will never allow the State to dictate to her in those matters of faith and discipline, of which she is the sole competent, because the sole divinely appointed judge.

MISSIONARY RECORD OF THE FRENCH CANADIAN MISSIONARY SOCIETY.

The eighteenth annual Report of this Society—which the Committee, "with mingled feelings of thankfulness to the head of the church for the measure of success" &c., &c.; and, "of

deep sorrow at the retrospect of their own shortcomings," submit to their constituents—is now before us; and as it professes to be a record of the victories achieved by the noble army of "Soupers" in Canada, we cannot refuse to make our readers acquainted with the extent and value of their conquests over the powers of darkness and Romanism. For after all, it does not appear as if the "Soupers" had much cause for feeling thankful to their "head"; or as if Romanists had suffered much during the last campaign.

The Report opens with a Jeremiad over the obstacles and difficulties to which the evangelical missionary is exposed, in Montreal especially. The Jesuits, the nuns and the friars are it would seem, leagued together against the holy man; and "the French Canadians, even when unprejudiced, almost invariably shrink from intercourse with the missionary"—which, considering the moral character of the latter, and his anything but reputable antecedents, is by no means improbable, and is highly creditable to the good taste of the French Canadians.

"In spite" however "of these all but insuperable obstacles," the Montreal mission is not, after many years of toil, altogether "without some ascertained fruits of its labors." For, as we are subsequently informed:—

"A French Evangelical church which now reckons thirty members, with a congregation whose attendance fluctuates from thirty to upwards of fifty is an encouraging success"—p. 1.

A Mr. Van Bueren has also ferreted out an old woman, who reads the gospel on the sly, and who refuses to confess her sins to the priest, though she does not openly avow her feelings. This also is encouraging; as are also the facts—that he on one occasion saw two French Canadian shoemakers at work in a shop, to whom he read and explained a chapter of the Bible; and that he often distributes tracts on the wharves and holds religious conversations. On these latter occasions, some listen, others "poke fun" at him; but all seem ashamed of being seen on terms of intimacy with a "Swaddler." The Society boasts of no other triumphs in the city of Montreal; from whence we conclude that the day is still far distant when it shall hold its "Anniversary Meeting" in the Parish church.

Trifling as has been the success of the "Soupers" in Montreal, their luck at Quebec has been still worse. "Very little," we are told, "has been done thus far to spread the Gospel in this ancient capital of Canada;" and for which "the services of an educated French minister should be secured, could such a one be found." Meantime, for want of an "educated" French minister, the Society is constrained to avail itself of the services of an uneducated, and evidently very ignorant as well as unprincipled, man of the name of Solandt.

We shall here be reminded no doubt, that the fishermen to whom Our Lord entrusted the task of founding His Church were also uneducated men; and that they were so before the day of Pentecost we admit. But after that the Holy Ghost had descended upon them—and until they had been so supernaturally prepared for their divine mission, they were positively commanded not to depart from Jerusalem, but to "wait for the promise of the Father"—Acts i., 4—the Apostles were no longer ignorant or uneducated men. On the contrary, they were enriched with all learning and all wisdom; able to speak in all languages; masters of all sciences, and of every kind of knowledge; and possessed of every mental accomplishment which their important functions required. To speak of the Apostles as ignorant uneducated men before their Apostolic mission commenced, is consistent with the Bible narrative; but to represent them as uneducated, when they went forth from the upper chamber in Jerusalem, is to deny that "they were all filled with the Holy Ghost," the Spirit of Wisdom. All that long years of laborious study and intense mental application can confer upon the scholar, was in an instant conferred upon the Apostles by the pouring out upon them of the Spirit, spoken of by the prophet Joel; and therefore unless our modern Protestant Societies can show that the admitted natural ignorance, and want of education of their agents, has been fully compensated by the supernatural gifts of the Holy Ghost, as was the case with the Apostles, it is absurd, not to say blasphemous, for them to defend the employment of such ignorant, uneducated men, by the example of Our Lord, in selecting ignorant and unlettered fishermen as His agents for promulgating His Gospel. In any other profession, we might tolerate ignorant and uneducated men; but an ignorant, or imperfectly educated teacher of Christianity, is a curse to society, and an insult to religion. And this is one valid reason why good men of all denominations should discountenance, as far as in them lies, the profanation of holy things by a parcel of ignorant, uneducated hounds, such as for the most part are the missionaries and Bible-readers employed by evangelical societies for "spreading the Gospel." But to come back to our mittens.

There are not, so it would appear, enough of "Swaddlers" in Quebec to encourage the organizing of a church; but M. Solandt holds meetings in the private houses of some French Canadians, amongst whom he sometime sees encour-

aging signs of his labors—as for instance, one of his converts when on a bed of sickness, stoutly withstood "the efforts of a priest who urged him to confession." This no doubt, to M. Solandt and his employers on earth, is an encouraging sign; as it also is to their common master down below; but why does he mention only one? seeing that amongst the back slums, the brothels, and all places where hardened and impenitent sinners do mostly resort, there are always to be found hundreds who, like this promising convert, stoutly withstand the efforts made by the priest to induce them to confess. In every large city the diligent searcher will always be rewarded for his pains by finding hundreds and thousands of abandoned wretches, who never confess, who never approach the Sacraments, and on whose ears the exhortations of the Romish priest fall in vain.—It is, to say the least, a remarkable coincidence that that, which in our criminal population is truly looked upon as a symptom of almost hopeless depravity, is, by the Protestant missionary, accepted as an encouraging sign.

We need not weary our readers with an enumeration of all the encouraging signs which have manifested themselves to the delighted eyes of the "Swaddlers" in the rural parishes. Any one who has read one description of the process by which the Romanist is brought to a knowledge of the truth as it is in M. Solandt or D. Amavon, has read all. As a specimen of the logic by which this change is effected, we quote the following, being part of M. Solandt's interesting experiences:—

"I asked them"—the Romanists—"if they would let me point out to them the chief grounds of difference between Protestants and Roman Catholics as to the hope of salvation, and with their leave I stated:—1st Romanists look to Baptism for the remission of original sin; Protestants to the Blood of Christ; 2d Romanists look to their Priests for the remission of sins on earth; Protestants to the Blood of Christ; Romanists expect from Purgatory the expiation of sin after death; Protestants from the Blood of Christ. Protestants rest all their hope of salvation upon the atoning blood of Christ alone, and consider it blasphemous to add or substitute anything for man's salvation,"—p. 5.

Now M. Solandt either knows what are the doctrines of Romanists, or he does not. If he does not, it is, to say the least, an amusing piece of presumption upon his part for him to pretend to enlighten others upon the chief grounds of difference between Protestants and Roman Catholics. If he does, he must know that Catholics, or Romanists, look to the Blood of Christ, and to His most precious Blood alone, for the remission of all sin, whether original or actual; and rest all their hopes of salvation upon that atoning blood alone. In the sacraments, the Romanist believes that the merits of that Blood, shed for all in general, are applied to him in particular; but no Roman Catholic child with whom M. Solandt ever came in contact, ever dreamt that in Baptism, or in the Sacrament of Penance, remission of sin was obtained except through the Blood of Christ therein applied. The difference then, if honestly stated, betwixt the Romanists, and those Protestants who still cling to such fragments of the old Catholic faith as are contained in the doctrine of the "Vicarious Atonement," consists solely in this:—that the former believes that the Sacraments—at least in desire—are necessary, as the divinely appointed means, or channel for conveying to the individual believer the merits of Christ's Blood; whilst the other, even if he accepts the said Sacraments as "an outward and visible sign of an inward and spiritual grace," denies that they are "ordained by Christ Himself as a means whereby we receive the same."—*Catechism of Church of England.*

The finances of the Society are at as low an ebb as its logic and love of truth. Its income, from all sources for the year has been £2,947 12s 1d; its expenditure, £3,220 9s 9d; or £272 17s 8d above the receipts; which added to the deficiency of the preceding year, makes a total deficit of £610 4s 11d. We always thought that a certain "old gentleman" was a better paymaster than, from the above statement, it appears he is. Anyhow, he is behaving very slabbly to his friends in Canada.

Of the educational institutions supported by the Society, we find a brief report at page 2. In May last, a general examination of the Institutes took place. There were then in all about eighty pupils. "During the summer"—and this apparently trifling admission is important as indicating the influences which induce parents to allow their children to attend these schools—"during the summer"—when employment was easily obtained, wages high, and food cheap—the number of pupils "was reduced to half." But during the long winter months, when food and lodging were again in request, it rapidly rose again; and in the month of March—the date of the Report—the number of inmates was 74; "of whom 42 are in the boys', and 33 in the girls' school." From this it is evident that the tactics of the Irish "Soupers" during the famine years have been carefully studied and diligently improved by our F. C. M. Society. This is in fact admitted in the Report; for we are told that the "Boys' Institute occasionally serves as a temporary asylum for persons who leave Romanism under trying circumstances"—that is, for the sake of clothes for the back, and victuals for the belly. "Thus three friars from different convents have resided

in the house a part of the year; and renounced Romanism, two of whom we may hope are converted to Christ."

We can find nothing else worthy of notice, unless it be the case of an old man, with whom a "Swaddler" of the name of Tourgis "had a pleasant conversation" about the Word of God. This old gentleman has, we are sorry to say, been sorely exercised by reading in the New Testament, "in the Book of Revelations, of the vision of the white horse, whose rider wore a crown; he was much astonished, saying that he did not believe God rode on horseback." In this dilemma, he consulted the priest, who told him that the contents of the book "were above his comprehension." However, upon reflecting that, when carrying the "Host" to the sick, the priest rode on horseback, "the scruples of the inquirer were completely satisfied"—p. 9. And assuredly if our readers are not, the fault is theirs, and not that of the *colporteurs* of the F. C. M. Society.

EMIGRATION.—The reports which from time to time, during the last three or four years have reached the ears of the Irish at home, respecting the condition of their brethren in the United States, are, it would seem, beginning to produce their natural results; and the consequence is, as we learn from the Irish provincial papers, that the stream of Irish emigration which has hitherto been for the most part directed to New York, and the cities of the United States, is about to be diverted towards our own Canada. In a late number of the *Ballinasloe Star*, for instance, we read:—

"It is generally stated amongst the emigrants that their destination is Canada. They say that the accounts now received from their friends in that Province are of the most attractive character. The great want in Canada hitherto has been good roads. Now, railways have opened up the chief agricultural districts, and minor arteries of conveyance are being actively formed. They say there is no country like Canada for the Irish farmer, or farm laborer."

And if these intending emigrants are of the right sort—that is sober, industrious, and capable of work—they will assuredly not be disappointed. In material advantages, either in climate or in soil, we do not pretend that Canada has anything to recommend it which may not be found in the United States; but morally and socially the Irish Catholic has many reasons to prefer the former as the future home for himself and family. Here thank God, the fell spirit of "Nativism" is, as yet, altogether unknown; no anti-Irish party, no anti-Irish interest exists in Canada; no man, whether Englishman or Scotchman, Irishman or Frenchman—is thought the less of, or is subject to any disabilities, social or political, because of his national origin; whilst every post of honor or emolument is as open to the immigrant, as it is to the native of the soil. National prejudices or antipathies have as yet no being in Canada; nor is there any prospect that they will ever be evoked, unless, which is improbable, one portion of our mixed community should itself call them into life by foolishly arraying itself in opposition to the other portions; and by pretending to have national interests, distinct from those of the other races which now dwell together in peace in British North America.

As Papists—it is true—and because of their religion, but not because of their nationality, the Catholic immigrants, may perhaps in some parts of Canada find themselves exposed to annoyances and prejudices of the same kind, but never of the same intensity, as those to which their coreligionists in the United States are everywhere subject. But fortunately in Canada, the Protestant element is not so strong as it is on the other side of the lines, where indeed it may be said to be omnipotent; and where the Puritan prejudices of the majority inflict upon the Catholic minority, a social persecution more cruel even than that inflicted upon them by the old penal laws. These have, for the most part, been erased from the Statute Book; but the spirit which dictated them still lives in the bosoms of the descendants of the men who enacted them. Whenever therefore Protestantism has the power to persecute and to proscribe, Catholics will, as a matter of course, be proscribed and persecuted. Here, thank God, it has not, as it has in the United States, the power to develop its natural tendencies; and the consequence is that the Catholic immigrant in Canada has but little to dread from that persecuting spirit which is rampant in the neighbouring republic.

The purity of the moral atmosphere of Canada—as compared with that of the United States—offers another strong inducement to the intending emigrant to shape his course for the first named country. It is fearful to reflect upon the moral contamination to which the pure sons and daughters of Catholic Ireland are subjected when for the first time brought into immediate contact with a thoroughly Protestant society; and great no doubt as are occasionally, the physical sufferings of the newly arrived immigrant, they are altogether forgotten when we consider the dangers by which his soul is menaced, from his exposure to the corrupting influences of the cities of America; in which unfortunately it too often happens that he drags on a miserable and degraded existence, useless to himself, and a pest to society. To these dangers, but in a far less degree

is the immigrant, always and everywhere exposed; but nowhere perhaps less so than in Canada—thanks to our zealous Catholic clergy, and the high moral tone which the preponderating influence of Catholicity in Lower Canada imparts even to the non-Catholic portion of the community.

The fact that Canada is, to a considerable extent, a Catholic country; and that the United States are almost entirely Protestant should, independent of every other consideration, be sufficient to cause the intending Irish Catholic emigrant to prefer the former. Granted even—for the sake of argument—that the United States from their greater extent, and milder climate, have some material or physical advantages over Canada, what are these, would we ask, in comparison with the moral and religious advantages of the latter? What in short does it profit a man, if he gain the whole world, and lose his own soul? These are the questions which the intending emigrant should ask himself; these the considerations by which he should be guided in his choice of a future home for himself and children.

REVISION OF THE "WORD OF GOD."—The cry for a new and revised version of the "Word of God," is becoming general amongst all the Protestant sects; the misfortune for them is, that no two sects can agree as to the nature and extent of the alterations to be made. And as the object of each is to bring the "Word of God" into harmony with its particular standards, it is perceived that the abandonment of the old King James's "Word of God," will be the signal for setting up as many different and contradictory versions of that "Word," as there are already existing Protestant sects—whose name is Legion.

In the meantime, there is one monstrous inconsistency on the part of those who profess to circulate the pure "Word of God" without "note or comment" which is attracting general attention; though, as usual, our separated brethren cannot agree amongst themselves how it is to be dealt with. We allude to the "Headings" which are prefixed to every chapter of the present "Authorised Version," and which are, in fact, a gloss, or comment upon the text which follows. Of course, even the most stupid Protestant must see, though he may not confess it, that so long as these "Headings" are allowed to remain, his boast that he takes his religion from the "pure Word of God," without "note or comment"—is a palpable lie; but, at the same time, he knows that without them, the greater part of the Bible would be—not only utterly unintelligible to the great majority of readers—but, in many cases, positively revolting to their religious feelings.

Take, for instance, the "Canticle of Canticles." Who—if it were not for the "Headings" of the different chapters—could for one moment suspect, from the text alone, that the subject therein treated of was the "Love of Christ for His Church?"—who but for those comments prefixed, could doubt that it was a very warm and beautiful epithalamium—as unconnected with religion as are the songs of Tibullus, or Pomy Moore? And so with most of the prophetic books of Scripture. Who, but for the "Headings," and the oral traditions of the Church, could of himself perceive the fulfilment of the Old Testament prophecies respecting the Messiah, in the writings of the New Testament evangelists? Even the famous fifty-third of Isaiah—plain as it may seem to the Christian reader, aided by the comments of the "Heading," the marginal references, and the traditions which he has learned from childhood—would be utterly unintelligible, if read without any of these helps; and with the knowledge that, with a very slight grammatical alteration, the whole passage may be, and is by the Jews, applied to the sufferings of the collective Israel in its dispersion amongst the Gentiles?—It is indeed not too much to say, that—but for the comments contained in the several "Headings," the "marginal references" to supposed parallel passages, which are but comments in another form—and the clue which the traditional teachings of an infallible Church can alone supply—the greater part of the prophetic books of the Old Testament, would be, to nine hundred and ninety-nine, out of every thousand Protestant readers, nothing but a collection of incoherent rhapsodies; far more akin to the frantic ravings of the Sibyl, than to the inspired breathings of the Holy Ghost. This is so strongly felt, that, amongst the favorers of the "Word of God Revision-Movement," there is a strong party for retaining the old "Chapter Headings," as essential to the due understanding of the text which follows.

On the other hand, the more consistent Protestants contend, and with perfect truth, and unanswerable logic—that the "Headings" prefixed to the several chapters of the Bible, and explanatory of the contents, are as objectionable as would be notes or comments suffixed to the sacred text—that they are both equally human additions to, and human glosses upon, the "Word of God," to which nothing should by man be added; and which, if the boast of Protestantism be true, needs no such glosses; seeing that, in the language of the convenicle, it is so plain and simple, that the wayfaring man, though a fool, shall