

The True Witness.

AND
CATHOLIC CHRONICLE,
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MONTREAL, FRIDAY, MAY 15, 1868.

ECCLIASTICAL CALENDAR.

MAY—1868.

Friday, 15—Of the Feria.
Saturday, 16—St. Basilus, B.O.
Sunday, 17—Fifth after Easter. St. John Nepo-
mucene, M.
Monday, 18—Rogation Day. St. Venan'us M.
Tuesday, 19—Rogation Day. St. Peter Celestine,
P.O.
Wednesday, 20—Viz. Rogation Day. St. Bern-
ard of Sienna O.
Thursday, 21—ASCENSION DAY, Obl.

NEWS OF THE WEEK.

The Abyssinian expedition under General
Napier having effected its object, the release of
the captives, is on its way back to the shores of
the Red Sea, for embarkation. Magdala was
sarat to the ground by its captors, and are told,
and it is added that the Queen and her apparent
are in the victor's camp. It was expected that
the army would embark in the course of the
month of May.

The Irish Reform Bill has been read a second
time in the House of Commons. On the 7th
inst., a motion by Mr. Whitebread for the with-
drawal of the annual grant to the Catholic Col-
lege of Maynooth, and of the *Regium Donum*
to the Presbyterians of Ireland, was carried.—
On the same day there was a lively debate on
Mr. Gladstone's Resolutions, all of which were
ultimately carried, and the following motion was
also carried:—

"That an Address be presented by the House to
Her Majesty the Queen, humbly praying that, to
prevent by legislation at this session, or by the
creation of new personal interests through the use of
public patronage, she would be generously pleased to
place at the disposal of Parliament her interest in
the temporalities of all the dignities and benefices of
the Church of Ireland."

The victory over the said Church is therefore
complete, but whether it is a victory over which
Catholics can greatly congratulate themselves is
another and very different question: seeing
that it is the triumph, not of Catholic, but of
Liberal principles condemned in the last Ency-
clical, that has led to the victory: that it has been
won, not by them, not in their cause, but in the
name of democracy and modern Liberalism.—
However with honest Sancho, we will say "God
bless the giver, nor look the gift horse in the
mouth."

Nagle and the other prisoners arrested on
board of the *Jackmel* packet have been set at
liberty under guarantee. Immediately on their
release they paid a visit to Mr. Train who is
still in the grasp of his remorseless creditors.—
The victim of persecution, when before the
Bankrupt Court on the 8th inst. declared he had
no property of his own, and no control over that
of his wife.

On the Continent of Europe the great topic
of the day is war, or no war. From the exces-
sively pacific tone of the French Government
organs, and French official persons, we are in-
duced to draw the worst conclusions, and to look
upon war as almost inevitable. There is the jea-
lousy betwixt Prussia and France, as to which is
the greater military Power, and this can hardly
be allayed by diplomacy: besides which there
are Russia and the Eastern Question, which in
the present state of the "sick man" may lead to
a general war any day, in spite of the pacific in-
clinations of the Western Powers. The rumors
of the Pope's sickness are contradicted: and the
letter attributed to His Holiness, and addressed
to the Emperor of Austria, is pronounced a for-
ge. There have been no fresh Garibaldian
armies since our last.

It is expected that by the end of the present
week, or by the beginning of the next, the Senate
will have given its vote on the Presidential Im-
peachments. The tone of the press is not so con-
fident of an adverse vote as it was a short time
ago, and that the President will be absolved is
in some quarters thought highly probable.

On the question of fortifications for the defence
of these Colonies, brought forward by Sir G.
L. Cartier, the Ministry have had a victory.—
The local legislature for Lower Canada, or
Quebec, has been prorogued to the 18th of June
when to meet for dispatch of business. We
are told of a terrible earthquake and vol-

canic eruption at the Sandwich Islands, accom-
panied with great destruction of property, and
loss of life.

Latest telegrams report serious anti-Catholic
riots at Ashton-under-Lyne. A large Protestant
mob formed, paraded the streets, attacking
houses, and outraging the people. Several per-
sons were shot: particulars not given. Barrett
convicted as a principal in the Clerkenwell mas-
sacre, has been reprieved for a week, to give the
Government time to make certain inquiries.—
From all parts of the Province the tidings as to
the appearance of the crops are very encouraging.

PROVIDENCE CONVENT.

On Monday, the 4th inst., a meeting of the
Ladies of Charity was held at the Providence
Asylum, His Lordship the Bishop of Montreal
presided, assisted by the Rev. M. Lacan, Parish
Priest of St. Jacques, and by the Rev. M. M.
Chabot, Chaplain of the Institution. His Lord-
ship delivered the subjoined allocution:—

"MADAMES—It was to me a desire as well as a
duty to come here to-day to join my thanks to yours
as together we have done, whilst invited to receive
the Benediction of the Blessed Sacrament.

"And now that we are met in a regular assembly,
for your works of charity, I have to return my
special thanks for the generous and benevolent aid
you render to the Sisters of this Community. You
forget not I trust, that you have anticipated this
Community, which as yet reckons but twenty-five
years of existence, and which, under your protection,
has already assumed such proportions as to
number twenty-four establishments.

"However that may be, you remember, Madames,
that last year, in one of your assemblies, I made
known to you the very embarrassed state in which
this Community, which is so dear to you, and which
you have never ceased to foster, found itself. This
embarrassment consisted in a heavy debt of Five
Thousand pounds. In making this revelation to
you, I did not fail, according to my custom, to invite
you to lend your aid to that of your inseparable
allies in the accomplishment of your works of
charity. You did not hesitate, in presence of the
difficulty, in a time of such great distress, of collect-
ing the sum necessary to discharge so great a debt.
Still this was, as it were, undertaking to remove a
mountain. You all fulfilled this in going to work,
and God, the father of the poor, blessed you, as He
always blesses, works undertaken under His al-
mighty protection, for the relief of His suffering
members. I have the pleasure to inform you that
the amount collected in the course of the year
reached Three Thousand pounds. Thus the crushing
debt of Five Thousand has been reduced to Two
Thousand.

"Encouraged by such success, I came to-day,
Madames, to make a fresh appeal to your charity,
begging you to continue your undertaking com-
menced with such courage, and carried out with so
consoling a result. I think that I may assure you
that the debt of Two Thousand pounds once dis-
charged, the Sisters will be able to make head against
all their wants by means of their own industry and
their work, together with that marvellous aid which
Divine Providence causes to flow upon the Commu-
nity in the shape of gifts, offerings, and bequests.

"And for the rest, Madames, I avail myself of the
occasion to remind you that Charitable Association
was the first formed in this City for the relief of all
its distress. Therefore deign to bear in mind, Madames,
that all kindred associations since established,
look up necessarily to you, and make it a point of
honor to walk in your tracks. Thus I have the
pleasure of informing you that but the other day I visited
the Ladies of Charity of St. Vincent and St. Henri
Tanneries who seemed to me in a really pros-
perous condition. The first have for auxiliaries in
their works of Charity the Sisters of La Providence
who are about to undertake this mission to the very
numerous poor of that quarter, and to visit the prison
where there is so much suffering to be alleviated,
where so much good may be done. What struck me
in visiting these Ladies was the sight of the funds
they had collected, and clothing which they had
collected for the use of the poor and chiefly for that
of children about to make their first communion,
thanks for this to the generosity of a good Protestant
whom God has excited to be the chief support of
the Association. May he be as the Cornelius spoken
of in the Acts of the Apostles.

"The Ladies of Charity at the Tanneries have to help
them, the Grey Nuns whose zeal for all good works
is known to you. Thus the poor in these two localities
have been assisted beyond their expectations,
and their hopes.

"And now Madames, I address to you the invita-
tion I have already made to the ladies of Charity of
these quarters of our City. You know that it is in
contemplation to open two new Asylums for the
benefit of the most abandoned, and who appear to
be the outcasts of society; one for men, and the other
for women. This accomplished we shall be able to
boast that our religion rejects no one, not even the
vilest who may all find there a true refuge.

"As we shall soon have to consider how to furnish
these two asylums, I avail myself of the opportunity
to make, for this end, an appeal to your charity, in-
viting you to collect all that may be in excess
amongst the rich to furnish the homes of the poor—
chairs, cooking utensils, tables, linen, and other
effects. I think, Madames, that you will be well
rewarded when, with this object in view, you visit
the dwellings of your wealthy friends."

"In the meantime may God bless you, your hus-
bands, and your dear children."

His Grace Monseigneur the Archbishop of
Quebec, has received a Letter from the
Sovereign Pontiff, in which His Holiness ac-
knowledges the zeal displayed by the Pre-
lates, Clergy and laity of these Colonies in
behalf of the rights and dignities of the Holy
See, and gives His Apostolic Benediction to the
Bishops, and all the flocks committed to their
care.

The first Session of the Ecclesiastical Pro-
vince of Quebec was held on Thursday last.—
All the Bishops were in attendance. The re-
sult of their deliberations will not of course be
made known in Canada until they have received
the sanction of the Holy See.

The editor of the *Montreal Witness*, good
man, is in a sad taking about this—and is quite
disgusted that he is not allowed to hear and re-
port what the Bishops are doing and saying.—
He considers the meeting of the Bishops "very
much more dangerous than either Orangemen,
Freemasons, or any other unless it be the
Fenians, or Ku-Klux-Klan;" and no doubt had
he the power, as he has the will, he would by

law prohibit the Bishops of the Catholic Church
meeting together in Synod, unless the doors of
their Council were thrown open to the Protest-
ant public. God help us! if ever our evangelical
fellow-citizens shall be able to carry out into
practice their ideas of civil and religious Lib-
erty.

"BY THEIR FRUITS SHALL YE KNOW THEM."

In our last we cited testimony to show that
one of the prominent effects of "Spiritualism"
was to augment the aggregate of suicide and in-
sanity. Indeed all false religious systems have,
more or less, this effect, and there is no surer
proof of their diabolic origin.

But "Spiritualism" does not seem in this re-
spect to be one whit worse than "Revivalism"
as it is practised by Methodists, and other non-
Catholic sects. To preach the audience into
fits, to set them howling, and raving, and drive
the weaker amongst them into convulsions, is the
ambition of the Revival preacher, in which un-
fortunately for humanity, morality, and Chris-
tianity, he only too often succeeds.

We find, for instance, in the Toronto corres-
pondence of the *Montreal Witness* of the 6th
inst. the following melancholy or rather disgust-
ing story:—

"A servant girl in the house of Dr. Campbell,
Bay Street, recently made two attempts at suicide
when supposed to be under religious!—(diabolic
would be a better word)—excitement caused by
attending the revival meetings of the Rev. Mr.
Caughy. This has occasioned much unfavorable
comment on the services conducted by that minister,
especially as it is said that others have been similarly
affected. Mr. Caughy's engagement at Richmond
Street Church closes to-morrow, and there will no
doubt be a greater rush than ever to hear his re-
vival remarks, in consequence of this incident. It is
understood he will afterwards officiate for a short
time at Yorkville."—Correspondent of *Montreal
Witness*.

Mr. Caughy is evidently a powerful preacher,
and will enormously increase his reputation as a
Revivalist by the little "incident" above re-
corded. He will continue to draw full houses,
and crowds of silly creatures in quest of morbid
excitement will rush to hear him. There will
be more "religious excitement" of course, prob-
ably more insanity, and more suicides; but still
the reverend Revivalist will go on doing his mas-
ter's work without compunction. Who that
master, whose religion it is that he preaches, we
may guess from the effects. "By their fruits
shall ye know them."

There is but one case of religious excitement
terminating in suicide, recorded in the New
Testament that we remember. Strange is it
not, that the preaching of Mr. Caughy, and the
despair of the wretch who sold his master
for thirty pieces of silver, should bring about
precisely the same results. Yet not so strange, if
we attribute both to one common author.

One of the most hideous features of these
Revival preachings to every true Christian is
this:—That their apologists attribute the violent,
abnormal phenomena with which they are ac-
companied, to the action of the Holy Ghost—
Blasphemy of blasphemies! The fruits of the
Spirit are these—charity, joy, patience, mild-
ness, continency, chastity, says the Apostle: not
wild excitement, not insanity, not despair, not
suicide, not impurity. These are the devil's
work; and wherever and whenever we meet with
them—we may most assuredly conclude to the
agency of the adversary of God, and of those souls
for whom the Lord died upon the Cross. Ser-
mons such as those which were once preached
on a mountain, and are recorded in Holy Writ,
never drove one of the hearers to distraction,
prompted none of the multitudes to suicide. We
read not of any such effects having followed the
preaching of St. Paul, or of St. Peter in days of
old, or of a St. Francis Xavier in more modern
times—because the Spirit of the Lord was upon
them, to preach deliverance to the captives, and
sight to the blind, to set at liberty them that
were bruised, and to preach the acceptable year
of the Lord. How different all this from the
preachings of Mr. Caughy and his brethren,
who preach servant girls into fits, and drive
their hearers to suicide; and who, just as the
North American Indian prides himself upon the
number of scalps that he has hanging up in his
wigwam—take credit to themselves for being
powerful preachers in the numbers of souls that
they have driven to perdition. We doubt not but
that this sad business in Toronto will even be a
feather in Mr. Caughy's cap, a kind of spiri-
tual scalp stuck in his beard: and that the
handbills and posters announcing his arrival in
the several towns which in the course of his
circuit he shall visit, will speak of him as the
great preacher who caused the death of Dr.
Campbell's housemaid in Toronto.

But for the frequent tragic consequences of
these Revival preachings they would be broad
farce, for the comical element is assuredly never
wanting in them. Here for example is an ex-
tract from a report of one of Mr. Caughy's
sermons, as reported in one of the Toronto
papers; and from which it seems that the preacher
was terribly indignant against a young man who
left the meeting house whilst he was preaching.

"From the *Montreal Gazette* we learn that the
unhappy girl the victim of diabolical possession, or
Methodist Revivalism, is dead?"

He broke out in the following strain, following
up by the harrowing instances of certain lads
suddenly cut off, and sent to hell—one for bathing,
and another for sailing in a boat on a Sunday:—

"You may be cut off at a moment's warning. You
may never have a death bed. That young man in
the gallery who is going out, God have mercy on his
legs and his soul—may never have a death bed—
God bless him and have mercy on him. I hope that
the devil who prompted him to go may lose him
yet. There were once two young men, who had
serious impressions; one of them tried to persuade the
other to go swimming on Sabbath morning. He re-
fused and his companion went alone. He never
returned alive but was found drowned, having got
beyond his depth. He never had a death bed. Not
many years since a similar event happened to a young
man who attended this church. His conscience was
awakened and he resolved to seek salvation, but his
wicked companions persuaded him to go with them
for a sailing excursion on the bay. Said he: 'I will
have one more fling at sin before I reform.' That
same Sabbath he went down in deep water, and was
drowned, and his immortal soul went to hell? You
say this is a harsh judgment but I repeat it, he went
to hell. He died breaking the Sabbath, and where
else would he go? I'll stand by it till I die."

We may laugh at this, but may we not almost
weep over it? It is not pitiable to hear a weak
sinner man, thus arrogating to himself the attri-
butes of God, and consigning to eternal punish-
ment the souls of his fellow creatures for con-
ventional offences, for transgressions of his nar-
row code of morals? Is it not frightful to hear
the name of God thus blasphemed; to be told
that Our Father Who is in heaven is such a one
as Mr. Caughy's grovelling superstitions repre-
sent him to be—a tyrant, capricious, remorseless
who consigns souls to everlasting torture in hell
because of sailing in a boat, or bathing on a
Sunday? Is it wonderful that on hearing such
a God as this preached to them, as the Being
Whom they must worship, weak-minded servant
girls go mad, and in despair put an end to the ex-
istence Which He gave them? Better the creed
of the Atheist than of Mr. Caughy! Better
the system which says there is no God, than that
which recognises His existence, only to insult
Him as a cruel tyrant!

Whatever theory we may hold as to the
primary object of all secondary punishments; or
as to the moral reformation of the individual offender;
or as deterrent—i.e. the prevention of crime by
making of the criminal an example to others—
on one point all will be agreed:—That it is the
bounden duty of the State to see to it that the
punishments which it inflicts, especially upon the
young, be not of such a nature as necessarily to
make their reformation impossible, and their
moral corruption inevitable. However we may
be compelled in self-defence to deal with our
old and hardened criminals, we should be careful,
very careful, not to throw obstacles in the way of
the moral improvement of the young boys and
girls whom, for the protection of society, it is
necessary to send to jail.

Now we mean no reproach to our authorities,
to our magistrates, or to the subordinate officers
entrusted with prison discipline. They are the
victims of circumstances over which they have
no control, for which they cannot be held re-
sponsible: but it is not the less true, that in the
Montreal jail crying abuses exist, and that until
these be repressed, the prisoner, especially the
female prisoner therein confined, is certain to
undergo a serious deterioration during the period
of her imprisonment. She goes in a human
creature, a fallen human creature doubtless, but
still one for whom Christ died, and for whom
His heart yearns: she comes out, in all human
probability, a devil at heart, for whom there is
little or no hope.

This is owing to the almost complete absence
of any system of classification amongst the
female prisoners: which again is owing, not to
the fault or negligence of the authorities in
charge, but to the material conditions of the jail:
its limited accommodation, and the great strain,
during the winter months especially, upon those
very limited means of accommodation.

We exact too much from our one City jail,
and it is therefore natural, inevitable indeed, that
it should fail us. We make of it a house of de-
tention for untried prisoners; a place of punish-
ment for convicted offenders sentenced to short
periods of punishment; and a house of refuge for
homeless and destitute poor, for whom there is
no place in any of our existing charitable insti-
tutions, whether Catholic or Protestant, whose
means during the severe season of winter are
always taxed to the utmost.

Now in one small building, doomed by a pitiful
economy to serve so many different, almost
may we say contradictory purposes, it is clear
that no efficient system of classification of pris-
oners can be established. There is not room
for carrying out such a classification within its
narrow walls; and in consequence, in spite of
the excellent intentions of the authorities, old
offenders and young; females grown gray in crime,
and unfortunate creatures guilty perhaps only
of some trifling offence against municipal regula-
tions, veteran prostitutes scarred in body and in
soul, hideous with the leprosy of crime, and young
girls who have still the grace to blush, and shrink
at an immodest word or gesture—are huddled to-
gether pell-mell, sleeping three in a bed, and in-
fecting one another with the moral virus. We
need not go into details; but every one who

knows what the Montreal prison is, will admit
that dark as is our picture of it, our picture is
not overcharged.

Now then as this state of affairs should not be
tolerated in a civilized and Christian community,
it follows that the Government should do one of
two things. Either it should so enlarge and lay
out its prisons as to make a perfect classification
and separation betwixt tried and untried pris-
oners, betwixt old offenders and young offenders,
betwixt paupers guilty of no offence save
destitution, and criminals properly so-called,
possible, and indeed complete; or it should give
every facility to our many religious and charit-
able societies, both Catholic and Protestant, to
come to the rescue of the poor creatures whose
cause we are pleading; and to effect that by and
through Christian charity, which the State ham-
pered by political exigencies, and the laws of
political economy, finds itself incompetent to per-
form. Either the State must build prisons for
the different classes, and grades of criminals
whom it undertakes to shut up; or it must allow
its members, by means of special Asylums, and
Reformatories, to undertake a work which is be-
yond its strength.

What we want to see effected is this. That
it shall no longer be morally certain that the
young woman sent to jail for a few weeks, shall
become during the period of her forced detention
therein so corrupted as to be fitted, upon her re-
turn to the world, for no place except the
brothel; that to the poor creature, fallen per-
haps, but not hopelessly fallen, a possibility, yea,
the hopes of restoration to the paths of virtue be
held up; that a home, an asylum, wherein, on
her leaving the prison walls, she may be received,
may ever be kept open for her; and that every
assistance that the State can, consistently with
its duties towards its subjects, extend to the
carrying out of this object, be generously ex-
tended. In a word, if the State can only
punish, we would urge it to leave the Church
to leave Christian charity, free to reform, if
possible, the wanderers from the fold of Christ.

We publish in another column an address of
Monseigneur of Montreal from which it will be
seen that though by the collection taken up last
year in aid of the Providence Convent—the
heavy debt on that institution has been reduced
by the amount of Three Thousand Pounds, it is
still burdened to the extent of Two Thousand
Pounds. To clear it of this encumbrance another
appeal is about to be made to the charity of
Montreal; and on Thursday the 14th inst., the
Sisters will commence their visits from house to
house, in Griffintown where from the well known
zeal and generosity of the citizens it is certain
that the Sisters will be well received. We need
not insist on the motives why Catholics of all
origins should, according to their means, give
largely to the Asylum in question. The good
which it does amongst the poor classes of our
mixed community is too well known to make it
necessary for us to dwell thereupon: and cold
indeed must be the heart of him, whose hand is
not open to help the self sacrificing Sisters to
continue and extend their beneficent labors.—
The sum required may be large: but if all give
a little of the substance wherewith God has
blessed them, we are convinced that during the
course of the season the entire debt which
presses upon the Community, and restricts its
means of usefulness, will be cancelled.

STATISTICS.—In Massachusetts it appears
from the 25th Annual Registration Report pub-
lished in the *Montreal Witness* of 4th inst. that
for the year 1865 there were married in all 14,
428 couples, of which number 8,614 were com-
posed of parties of purely American origin: the
remainder 5,914 being in whole or in part made
up of foreigners.

In the same year there were born in the same
State 34,085 children, of whom however only
15,019 were the issue of marriages of purely
American parents: whilst 15,934 were born of
parents both of whom were foreigners; 2,798
of mixed parentage, and 234 of parentage not
stated.

Thus it appears that in Massachusetts, although
the number of purely American marriages is
far in excess of that of the marriages of for-
eigners, the issue of the latter class of unions is
in excess of the issue of purely American union.
This can be accounted for only upon moral
grounds. The parties to the foreign unions are
mostly Catholic: the parties to the purely Amer-
ican unions are almost exclusively Protestant.

In the estimation of some of the lower Pro-
testant sects, Anglicans are not a whit better off
than are Catholics. Mr. Spurgeon a preacher
of the Baptist sect for instance, and who by his
pulpit buffooneries has won a world-wide noto-
riety, gives it as his opinion that the Catechism
of the Church of England—published by that
sect as being a compendium of all Christian doc-
trine, as containing all that is necessary to sal-
vation—"has not a fraction of the simple Gospel
of Jesus in it from end to end;" and adds that
"it will be highly beneficial to the morality of
youth to dispense with this miserable farrago, in
which the false of superstition, and the true of
law are hopelessly jumbled."