

The True Witness

CATHOLIC CHRONICLE

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MONTRÉAL, FRIDAY, SEPT. 27, 1861.

NEWS OF THE WEEK.

THERE is a dearth of Continental news this week. By the last steamer we learn that Italian affairs remain unchanged, which means that little progress has been made towards the conquest of the Kingdom of Naples, by the Piedmontese. The *Journal of Rome* had noticed officially the Ricasoni Circular, treating it as calumnious, and denying its allegations, though declaring that it would be beneath the dignity of the Roman Government to reply officially thereto. This view of the Sardinian Minister's statements has also been confirmed by the French Embassy at Rome, whose members had joined in exculpating the Papal Government from all participation in the affairs of the neighboring Kingdom of Naples. General Goyon has announced that his instructions are to oppose by force, any infraction of the neutrality of the Papal States, by armed bands and Piedmontese troops.

In another place the reader will find a notice of a lecture lately delivered at Birmingham by Rudin—one of the scoundrels who some time ago attempted to assassinate Louis Napoleon.—The lecturer was received most cordially, and his infamous confessions elicited universal applause from his highly moral audience. It is said that the French Government has demanded explanations from the British Government upon this—to Great Britain—very disgraceful transaction; and that the latter has promised to do everything which the law allows it to do, to give satisfaction to the French Emperor. It would, of course, be a monstrous libel to insinuate that Englishmen, generally, are tolerant towards assassins; but as the late display at Birmingham has done much to lower the character of the British nation in the eyes of foreigners, it is to be hoped that the authorities will be able to find some valid legal grounds for proceeding against the self-confessed Rudin, whom the Liberals of Birmingham, so loudly applauded. In concert with France and Spain, it is said that Great Britain is about actively to interfere in the affairs of Mexico, and to insist upon satisfaction for outrages offered to persons and to property.

The Emperor of Austria seems unable to come to any arrangement with the refractory Hungarians. From other subjects of his Empire he receives the most loyal addresses, and consoling assurances of attachment.

The surrender by Colonel Mulligan of Lexington to the Confederates, is confirmed, if anything which we receive in the shape of news from the seat of war may be said to be confirmed. It is added that a large sum of money, about a quarter of a million in gold, has fallen into the hands of the Confederates by this conquest.—We have also reports of other actions or engagements between the belligerents, in which the Northerners are invariably represented as the victors. These however must be received with a good deal of caution; for like the reported death of Jefferson Davis, they often upon examination turn out to be not only unfounded, but often the very reverse of truth. Meanwhile it is evident that there is little zeal amongst the Northerners, and no very strong determination on their part to bring the war to a speedy and successful issue. Enlistment for the Federal army goes on but slowly; and the loan to enable the Government to meet the expenses of the war does not seem to be very popular with patriotic Northern capitalists. If the South is to be conquered by, and reannexed to the North, the latter must display far more energy, and its people must show more willingness to make sacrifices than, from their present conduct, strangers are inclined to give them credit for.

The Persia reports that on the 16th, in lat. 51:19, long. 14:10, at 10.50 a.m., passed the Great Eastern returning to Liverpool, with the loss of both her side wheels, all her boats but one on port side gone, bulwarks stove, and ship rolling heavily, rudder also damaged.

DEPARTURE OF MISSIONARIES FOR RED RIVER.—On Wednesday morning, two of the Rev. Peter Oblats, accompanied by two of the Sisters of Charity from the Grey Nunnery, started for Red River.

We know not whether to ascribe the *Herald's* continued assaults upon the TRUE WITNESS, to natural stupidity, or to an acquired malignity on the part of our Montreal cotemporary. We will, however, in all charity, acquit him of the latter, and credit him with a certain dullness of apprehension, or mental obesity, which incapacitates him for argument, and renders him insensible to proof. Many a donkey, poor beast, is by the harsh and unreflecting driver, brutally flogged as incorrigibly wicked, when the truth is that the much enduring animal is only incorrigibly stupid. So it is we hope with the editor of the *Montreal Herald*; and in this hope we will spare the whip—remembering the lines of the sweet hymn by Dr. Watts:—

"Oh! if I had a donkey, wot would't go,
Do you think I'd wallop him—Oh no, no!"

Our cotemporary again calls upon us to justify our remarks upon Patterson's reprieve—"its assumed and probable consequences"—and yet this that he calls upon us to do, we have already, and upon two occasions, done. We have shown by reference to dates, that the reasons for relieving Patterson, assigned by His Excellency the Governor General in the "Extract from Minutes of Executive Council" of Sept. 6th, are manifestly insufficient; because, without exception, all the reasons therein assigned, existed, and were fully known to the Governor General, on the 31st of August, when His Excellency himself declared them to be insufficient to justify either a reprieve, or mitigation of sentence upon the convicted abortionist-murderer. We have also cited the words of the learned and exemplary Judge who passed sentence of death upon the murderer; and who, as if in anticipation of the maudlin sympathy that his fate would evoke, expressly declared his conviction, based upon a full knowledge of all the circumstances of the case—that "he knew of nothing on which an application to the Government for mercy could be founded."

Now we are in the predicament of the Governor General on the 31st of August last, and of the Judge who passed sentence of death upon Patterson. We can conceive, even, of no reason for granting him a reprieve; we know of nothing on which an application for mercy can be founded. If such reasons exist they have been carefully kept secret; if there are any such grounds, they have been studiously kept out of sight. All we know is, that the only reasons assigned, are not the real reasons, because the Governor General himself rejected them as worthless on Saturday, 31st August last; and since men, when good reasons or motives for an extraordinary step, are not apparent, will naturally and generally suspect the existence of evil and dishonorable motives, we have strongly expressed our opinion that the widely circulated, and commonly received opinion that Patterson the abortionist owes his life, either to Protestant influence, or to the intrigues of Free-Masonry, is false and unfounded. There is, we must admit, a strange mystery; but we acquit the Governor and his advisers of all dishonorable motives; and believe that the former allowed himself to be bullied into an act which his conscience and better judgment must condemn. By some perhaps who have exerted themselves in his behalf, Patterson the abortionist may very likely be looked upon as a very useful member of society, as one whose services cannot be dispensed with; but such motives, such considerations have had, we are convinced, no weight with the Executive.

For the rest, and in defence of our matter and our manner, of our argument and of our style, we refer the *Herald* to the *Lloydtown Examiner* of the 20th inst.—an Upper Canadian secular journal which we are happy to reckon amongst our exchanges. After ably exposing the sad error committed in relieving Patterson, and having quoted the words of the TRUE WITNESS at which the *Herald* has taken offense, our Upper Canadian cotemporary comments thereon as follows:—

"We do not believe this to be an over drawn picture—by no means; for it is quite apparent that the business done by these traffickers in blood and souls is beyond all precedent. Illegitimacy is fast increasing, and unless speedily stopped, the children of the unmarried will become more numerous than that of those who have husbands; and how frightfully will harlotry increase, if it is understood that it is no crime to stifle the life's blood of the fruit of illicit intercourse. That we are not exaggerating on this point, or drawing a more frightful picture than the reality warrants, we ask every Moral, and Christian man to ponder well the following short extract from the Registrar General's report relating to infanticide, for 1860 alone. We find that—

"No less than 184,204, or two in every five, of the deaths of the year were children under five years of age; and above half of these, 105,629, had scarcely seen the light, and never saw one return of their birth day. That a large number of these had been suffocated or otherwise killed, and that within the metropolis district alone, 278 infants were found murdered—sixty found in the Thames—and more than 100 found under railway arches—on door steps—in dustholes—cellars &c., &c."

It is written that when in this world the Holy Jesus wept; one would imagine that were He on earth now He would indeed weep, at the crime exposed to view, in this short paragraph. Christian and thoughtful reader, this is an account of the crime not of Italy, Ireland, or other Popish countries but of our beloved England; which sends missionaries to convert the heathens of India; but alas! we fear neglects worse heathens at home. We ask every one who reads this short extract to ponder,

* If in error as to the authorship of the above hymn, we invite the correction of the *Montreal Witness*.

and we will add, matter for deep reflection, for even in this Canada of ours, the crime of child murder is fearfully on the increase; and yet in spite of this fact the secret child murderer is allowed to go unwhipped of justice.—Fearful is the responsibility attached to those who signed the petition for reprieve, and to the Governor who granted it; for if Patterson is not to be hung, then abolish hanging altogether, for it is a piece of monstrous injustice to hang the man who in a passion kills another; and let him go free, who, for paltry gold, scientifically, and coolly slays both mother and child in attempts to procure an accursed abortion.

With this the *Herald* must be content. We can furnish him with reasons, with argument, and with proof of every fact by us alleged—but we cannot furnish him with intelligence to appreciate those reasons, to understand those arguments, or to feel the force of those proofs.

A CORRECTION.—The *Toronto Mirror*, in a late issue, announces the intention of organizing a political, non-religious, society, to be called "The Irish Society of Canada." Whether such an organisation is needed, or whether it will prove beneficial to those whose interests it chiefly professes to promote—are questions which at the present moment we do not feel ourselves called upon to discuss even; but as the terms in which the proposed organisation is announced to the public, are calculated to give rise to very dangerous misconceptions, and to cause much scandal, we must take the liberty of entering, as a Catholic, our protest against them.

The *Toronto Mirror*, stating the principles of the proposed organisation, gives the annexed, at Rule III.:

"III. That though the objects are Irish enlightenment and Irish advancement, any man, of any origin or creed, may be a member or officer of the Society, provided he makes a public declaration or admission, that he is not a member of any secret, politico-religious society, Protestant or Catholic."

From the above, appearing as it does in a professedly Catholic journal, persons ignorant of the doctrines and discipline of the Church would naturally conclude that there exist, or may exist, "Catholic secret politico-religious societies;" or else, why the proviso? why the required declaration from candidates for admission to the "Irish Society of Canada," that they are not members of any such society?

To counteract therefore the dangerous impression which the incautious language of the *Mirror* is but too well calculated to leave upon the minds of ignorant and prejudiced persons, we take this opportunity of saying that there cannot "in rerum natura" be any such thing as a "secret" Catholic society of any kind whatsoever; and that the proviso in the rules of the proposed "Irish Society of Canada," in so far as the Catholic Church is concerned, is not only foolish, because superfluous, but positively mischievous. A Catholic, that is, to say a man who calls himself a Catholic, may, if he chooses to commit a mortal sin, and to set at naught the positive, inflexible precepts of his Church, be a member of the "Odd Fellows' Society," of the "Freemasons' Society," of the "Ribbon Society," or any other secret Society; just as he may, if he chooses to imperil his immortal soul, commit murder, or adultery, or do any other damnable act. But by becoming a member of any secret society, of any kind, upon any pretence whatsoever, the Catholic, *ipso facto*, becomes an outcast, a rebel against his spiritual mother, and can only be restored to Communion with the Church by abjuring for ever all connection with all secret societies, no matter under what name, or what pretences, organised.

A Catholic secret society involves a contradiction in terms; for it implies, not merely a society whose members profess the Catholic religion, but one which is recognised, sanctioned, or at all events tolerated by the Catholic Church. Thus the "Orange Society" is a Protestant secret politico-religious society, not only because its members are, and must be, Protestants; but because it is a Society openly recognised, sanctioned, or tolerated by bodies calling themselves Protestant churches; because the office-bearers, or ministers, of those bodies, are at the same time, often members of the said secret society, and officiate therein, in their ecclesiastical capacity, as Chaplains; and because the members of the Orange Society do on certain days openly, as Orangemen, and decked in the trappings of their Society, attend Protestant places of worship, to celebrate the anniversary of certain political events with which their secret politico-religious Society is connected. These are the reasons why we speak of Orangeism as a Protestant secret politico-religious society or organisation.

But in the Catholic Church there cannot, *in rerum natura*, be any such thing as a "secret" society, of any kind, that is to say, a society whose members are known to one another by secret signs or passwords. No Catholic priest would be allowed to officiate as Chaplain, or to give, by his presence, any sanction to any such society, and to introduce its insignia, or trappings, within the precincts of a Catholic Church would be an act of downright sacrilege. It is therefore, to say the least, as foolish, or rather imprudent, to insinuate even the possibility of a "Catholic secret society," as it would be to insinuate the existence of Catholic societies for the perpetration of murder, or for the readier accomplishment of adultery.

We entirely acquit the *Mirror* and the originators of the "Irish Society of Canada," of any design to insult, or misrepresent the teachings of the Church; but at the same time we beg leave respectfully to enter our protest against the wording of their third rule. It certainly implies the possibility of a "Catholic Secret Society"—for no one is such a simpleton as to take precautions against what he knows to be impossible; and it is therefore only too well calculated to give rise, amongst Protestants, to very erroneous and very mischievous conceptions as to the position in which all secret societies and their members, without exception, stand towards the Church. The *Montreal Witness* has already pounced upon the offensive paragraph, and will no doubt in due time avail itself of it as an argument to prove that Catholic secret societies may, even if they do not at the present moment actually, exist. This is our reason and our excuse for writing; and this reason will we hope be found sufficient to induce the *Mirror* to expunge, in a revised edition of the Irish Society's rules, the useless, and worse than useless, because obnoxious proviso.

The *Toronto Globe* is becoming quite a theological organ. Not only does it seize upon every opportunity to misrepresent the doctrines of the Catholic Church, and to insult her Pastors; but it devotes no inconsiderable portion of its column to the discussion of the abstruse questions of "Grace" and "Free Will," of "Predestination" and "Final Perseverance;" reviving all the musty disputes which occupied the attention of the Protestants of the early part of the seventeenth century.

This is in one sense a consoling sign; for it assures us that Protestants are shaking off that apathy upon all religious questions, which notwithstanding their incessant boasts about their "private judgment," is the characteristic of the great mass of Non-Catholics at the present day. Religious indifference is more to be dreaded than the most violent outbursts of "No-Popery" fanaticism, as to the progress of the sailing ship, a dead calm is more ruinous than a strong head wind; and though we cannot predict the result of Protestant enmity, though it is as likely to terminate in blank infidelity as in Popery, yet we have good reasons for hoping that in many instances it will lead to the portals of the Church, where alone certainty, and therefore peace, can be found.

In the controversies actually raging in Toronto, and wherein the *Globe* plays no inconspicuous part, if our sympathies are with the adversaries of the latter, our prayers for victory are offered up on behalf of Mr. George Brown's Calvinistic friends; nor, paradoxical as at first sight this must appear, should the Catholic wonder that it is so. The controversy is betwixt the High and Low Church parties, as they are called; the former insisting that Arminianism, the latter that Calvinism, is, and ever has been, the doctrine of the Anglican Church. The object of the former is to show that they can consistently retain both, their semi-Catholic opinions, and their Protestant ecclesiastical preferences. That of the Calvinist, or Low Church party is to prove that the High Churchman has no legitimate standing place in the Church of England; and that if honest and consistent, he must either renounce his Arminian anthropology and Romish doctrines, or his preferences in the Protestant Establishment. The question at issue narrows itself to this—Were the fathers and founders of the Anglican Church, Arminians, or Calvinists?

Truth, that is to say historic truth, is altogether, in this discussion, on the side of the Low Churchmen. In its inception, the Church of England was Calvinistic; and Arminianism is a modern innovation, irreconcilable with its Articles, and repugnant to the spirit of its founders. In the reign of Charles the First, and under the regime of Laud, the answer might indeed well be given to the question—"What do the Arminians hold?"—that, "they hold all the best livings in England." But in the reign of James the First, Elizabeth, and more especially in the reign of Edward VI, it was not so. The clergy, from the Archbishop of Canterbury to the poorest curate, were Calvinists, and deeply imbued with the spirit of Calvinism in its most repulsive form. Hardly before the days of Laud, did Calvinism obtain a footing even, not to say preponderance in the Government Church; and during its short reign, or triumph, the profession of its principles was never popular with the laity, and was almost exclusively the characteristic of the nominees of the detested Primate. Hence the well known Puritan toast or sentiment—"Great praise be to God, but little laud to the devil!"

It is in vain therefore, for the High Churchmen of the present day to appeal to precedent or antiquity. The vileness of the origin of their Church cannot be concealed. The voice of history is, upon this point, uniform and unambiguous. Calvinism, by the testimony both of Catholic and Protestant writers—and in its most repulsive form was the doctrine of the Church of England during the latter part of the sixteenth, and the commencement of the seventeenth cen-

turies. Peter Martyr, the Florentine, was one of the fathers of that Church and he was a notorious Zuinglian. All the prominent divines and writers of the days of Elizabeth, and indeed of those of the first Stuart prince, were ultra Calvinists, whose preachings and doctrines were entirely in harmony with the opinions of the great bulk of the Anglican laity. The fact is recognised by all historians. Thus Hallam, in his *Constitutional History*, c. viii. expressly says—"Whatever doubts may be raised as to the Calvinism of Cranmer and Ridley, there can surely be no room for any as to the chiefs of the Anglican Church under Elizabeth. We find explicit proofs that Jewell, Nowell, Sandys, Cox, professed to concur with the Reformers of Zurich and Geneva in every point of doctrine. The works of Calvin and Bullinger became text books in the English Universities." The Lambeth Articles which were drawn up by Whitgift, with the concurrence of the Anglican Hierarchy, contain all the characteristic dogmas of Calvinism in its most odious form; and so late as 1633, so firmly were these dogmas held by the clergy of all degrees, and by the people, and so strongly were they insisted upon in the Universities, that we find that an Anglican clergyman having merely incurred suspicion of anti-Calvinism, was compelled by the authorities of Oxford publicly to recant his obnoxious tenets, and to maintain the following essentially Calvinistic theses in the divinity school:—

1. "Decretum predestinationis non est conditionale."
2. "Gracia sufficiens ad salutem non conceditur omnibus."

These statements we make on the authority of the Protestant Hallam; and so numerous and so clear are the proofs of the Calvinism of the Church of England during its early days, that he must be blind indeed who, with the page of history open before him, fails to recognise them. We may respect the motives which induce Anglicans of the present day to conceal and gloss over the disgraceful fact; but the fact itself cannot be concealed and is conclusive against the High Churchmen or Romanising party in the Establishment.

That body is no doubt very comprehensive, its courts are spacious, and within, there is ample room for men of every shade of opinion, hostile to Catholicity, to disport themselves. Calvinists and Socinians, evangelicals and the *septem contra Christum*, with their respective disciples, can find shelter beneath its walls; but for the Romaniser, for him who entertains Popish proclivities, and hankers after the truths of Catholicity, there is therein no logical resting place.—The latter, if honest and consistent, must renounce either his Popery or his preferences; and it is because we believe that many of the so-called High Church party are honest, and ready to obey the dictates of conscience, that we hope that their adversaries may succeed in convincing them of the truth that the Church of England was in its origin essentially a Calvinistic church; and that consequently the profession of High Church principles, that is to say, of principles in any degree approximating towards those of the Catholic Church, is incompatible with adhesion to the Thirty-Nine Articles, and other formularies of the Church "As by Act of Parliament Established."

HOW TO REAR A GOOD CROP OF CRIMINALS.—With all due respect for the authorities, we cannot but think that the mode in which juvenile offenders are dealt with in Montreal, is open to much criticism. Take for instance the following case, which we clip from the reports published by our city cotemporaries:—

MONDAY, Sept. 23.
A lad named Thomas Irwin, 16 years of age, went to the store of Daniel Macdonald, in Jacques Cartier Square, on Saturday afternoon, and asked to see some knives. While looking at them, he took up one, which was worth a quarter of a dollar, and ran off with it. Mr. Macdonald ran after him, crying "Stop thief!" &c., and Detective O'Leary, who happened to be close by at the time, hearing the cries, and seeing the boy running, arrested him. The boy pleaded guilty yesterday morning, and will be tried at the Court of Queen's Bench this morning.

To us it seems monstrous that a boyish peccadillo should be dealt with so seriously.—Would it not have been better in every sense—better for the community, and better for the individual offender in the above case—to have dealt with him summarily, in the shape of a sound whipping, than to burden the community with the cost of his imprisonment, and trial before the Court of Queen's Bench; for the paltry offence of a quarter dollar knife? Boys will covet such things; marbles, peg-tops, and balls are in their eyes jewels of great price, which, if not carefully brought up, boys are very apt feloniously to appropriate. For this they should be punished, and severely punished no doubt—but punished as boys, not as old and hardened criminals. They should be treated to a good sound whipping, which would make them smart, and not with the same awful formalities as those with which the majesty of the law deals with the murderer, and those who make crime their regular profession, or means of livelihood; and above all, their treatment should not be one calculated to bring them into contact with the regular inmates of our jails and Penitentiaries, by whom their morals will be effectually corrupted, and their restoration to the paths of virtue rendered almost impossible.