

REMITTANCES. ENGLAND, IRELAND, SCOTLAND & WALES. SIGHT DRAFTS from One Pound upwards, negotiable at any Town in the United Kingdom, are granted on The Union Bank of London, London, Dublin, The National Bank of Scotland, Edinburgh, By HENRY CHAPMAN & Co., St. Sacramento Street. Montreal, December 14, 1854.

The True Witness.

MONTREAL, FRIDAY, JAN. 2, 1857.

NEWS OF THE WEEK.

THE Europa's mail, with dates to the 13th ult., arrived in town on Tuesday. The most important news it brings is, that Herat has fallen; and that war with Persia has been proclaimed. It is very generally supposed that this will lead to another embroilment with the Czar.

The Paris Conference were about to open; the tone of the French press being decidedly more favorable to the prospects of the continuance of the Anglo-French alliance. The insurrection in Sicily is at an end; the chief leader, a Baron Bentivenga, is in custody. Betwixt Prussia and Switzerland the breach continues as wide as ever. Prussia has closed all diplomatic correspondence with the obnoxious Republic; but, before having recourse to arms, will appeal to the great Powers of Europe.

The domestic news is unimportant. Mr. Gladstone vice Mr. D'Israeli, is spoken of as leader of Her Majesty's Opposition in the House of Commons, for the ensuing Parliamentary campaign. Up to the latest dates from Ireland, no arrests for the murder of Mr. Little had taken place; though rewards for the discovery of the perpetrators of the crime, amounting in all to £415, had been offered by private parties. As yet the Government has offered no reward. The strangest means to effect a discovery had been employed. The aid of the somnambulists had been invoked; but clairvoyance had hitherto failed to throw any light upon the subject; now is the time for the Spirit Rappers to show what stuff they are made of. A bag, with about £44 in silver, supposed to be part of the booty, has been discovered in a hamper in the store of the Broadstone Terminus. This would seem to confirm the previously entertained suspicion that the murderer is some one connected with the Railway.

TO OUR READERS.

WE avail ourselves of the privilege usually accorded to editors at the commencement of a New Year to address our readers with all the compliments of the season, wishing them health, prosperity, and a "Happy New Year;" thanking them, at the same time, for the encouragement which we have received from them, and their prompt reply to the appeal, which, a short time ago, we found ourselves compelled to put forth to our "Delinquent Subscribers."

The substantial tokens of approbation which we have, since then, received from our friends assures us that the policy which, from the commencement of its career, the TRUE WITNESS has unwaveringly pursued, is now approved of by a large portion of the Catholics of the Province, as the policy best calculated to procure the recognition of their rights, and to extort from corrupt ministers, and bigoted majorities, a compliance with their just demands. To that line of policy we will therefore continue strictly to adhere; and our constant ambition will be to make the TRUE WITNESS a thoroughly independent, and essentially Catholic journal. The Church is our party, and her interests our only politics.

That there should be, in our community, any necessity for a distinctively religious party—that Catholics should have interests distinct from those of their Protestant fellow-citizens, may be regretted, but cannot be wondered at. Into all the great political questions of the present day, the religious element enters largely; the openly avowed policy of a vast portion of the Protestants of Upper Canada is, hostility to Popery; and thus Catholics are dragged, often sore against their will, into the political arena—there to struggle, not for privileges, but for bare justice, not for Ascendancy, but for simple equality. The attempt of the fanatics of the Upper Province to establish Protestant Ascendancy in this free country, has necessitated the formation of a compact Catholic party to counteract the pernicious designs of our enemies.

But this can only be effected by perfect union, and perfect disinterestedness, on the part of Catholics themselves. If at variance with one another—if they allow any national, or party jealousies to disturb that concord which should reign betwixt them all, no matter of what origin—or if postponing, in any instance, the interests of the Church to their own private objects—it is clear that they can never expect to conquer in the battle that has been forced upon them: We must, if we would desire to wear the victor's wreath, be ready to sacrifice anything and everything for the attainment of our great objects—viz., "Religious Equality," and "Freedom of Education."—These, as we said before, can be attained only by

perfect disinterestedness—by the abandonment of all "place-hunting," the curse of our people—and by hearty union amongst all Catholics of all origins.

And this is why the TRUE WITNESS has never pretended—to be anything but simply a Catholic journal—or that the English-speaking portion of our Canadian Catholic community, can have any interests whatsoever, distinct from those of their brethren of French extraction. Owing to the arrogant assumptions of our Protestant fellow-citizens, we have, it is true, a Catholic; as distinct from a Protestant policy—a Catholic party and a Catholic interest, as distinct from the Protestant party and Protestant interest; and it is the duty of the Catholic journalist to advocate the former, at all hazards. But there is not, and in Canada, thank God, there can never be, any English, or Irish, or Scotch party or interests, to advocate; for there is not, thank God, any man, in this country, who, because of his national origin, is exposed either to legal or social persecution; or who, because of his distinctive nationality is in aught slighted, neglected, or looked upon as the inferior of his fellow-citizens of a different extraction. As Catholics, for instance, the Irishman and the Scotchman may have interests different from, and opposed to, those of the Protestant Englishman; but it is as Catholics only, and not because one comes from north of the Tweed, and the other from the west of St. George's Channel.

In union lies our strength; and he would be our worst enemy who, by persuading one portion of our Catholic community that they have any interests whatsoever distinct from those of another portion, should isolate, and separate them; and by thus isolating and separating them, should leave them both an easy prey to the malice of their common adversaries. We are all children of one mother; we have been all fed with the same spiritual food; and there should therefore be no other jealousy, no other rivalry amongst us, than as to who shall approve himself the most faithful, loving, and obedient child. In the name of God, let us be first, and before all things, Catholics; Catholics heart and soul—preferring the honor and interests of the Catholic Church to every other consideration—seeing in all other Catholics, not aliens, but our "own people"—our own brethren, partakers of the same consolations, and the same trials, sharers in the same promises, and the destined heirs of the same blessed immortality.

We are thus particular in insisting upon the necessity of union, and of practising the virtue of disinterestedness, because it has been by sowing disunion in our ranks, and by the artifices of corruption, that, during the year that has passed away, our enemies have but too well succeeded in frustrating our most cherished expectations; and in defeating all our efforts to ameliorate our position, and to rescue our Catholic brethren in the Upper Province from the debasing servitude beneath which they groan. If, in that section of the Province, "State-Schoolism" is still rampant—if the condition of the Catholic minority is becoming daily worse and worse—if their prayers for redress are unheeded, or noticed only to be laughed at—it is because, during the past year, we have not been a united people; because—alas! that we should have to say it—because we have not been an honest people—and because too many amongst us have allowed themselves to be corrupted by the allurements of the dispensers of official patronage. This is why we have failed during the past year; and it is only by carefully noting these our errors, in order diligently to avoid them for the future, that we can expect better things for the year which we have just commenced.

THE Montreal Witness pretends to find the fruits of a Catholic education in the fact, that, of the number of juvenile offenders committed to jail in Montreal, the greater part are Romanists, only 12 per cent. being Protestants. "Such are the fruits," he says, "of an education entrusted exclusively to nuns and friars—namely, that their pupils form 88 per cent. of the vagrants and criminals of the jail." The Italics are our own.

To this statement, we reply by giving it a flat contradiction; and we tell the Montreal Witness that it is a deliberate falsehood on his part to assert that the "pupils of the nuns and friars," form 88 per cent. of the juvenile offenders committed to jail. Having however made this assertion, the Montreal Witness is bound either to prove it, or to submit quietly to the charge of being a dealer in wilful and deliberate falsehood and calumny. With such a fellow, it is needless to mince terms.

That of the unfortunate creatures committed to jail—generally for the offence of being poor, homeless, and friendless—the majority are the children of Catholic parents, is possible, and indeed probable. In the first place, the great majority of the population of Montreal is Catholic. In the second place, during the summer time, hundreds and thousands of unfortunate Irish Catholic children are landed on our wharves; many of whom, during the long voyage, have lost both father and mother, and for whom the jail is the only asylum. Our convents, our charitable insti-

tutions, are crammed to repletion with these poor creatures; but, spite of every exertion, it is impossible for us to find accommodation for them all. Protestant ascendancy in Ireland begets misery and poverty, faster even than Catholic charity in Montreal can multiply means for its relief.

But the Montreal Witness does not content itself with the statement, that, of the juveniles committed to jail, the greater part are the children of Catholic parents; but he tells his readers that they are the "pupils" of the nuns' and friars' schools—and that they have received an education in Catholic schools, exclusively under ecclesiastical control. "Their pupils," he says, "form 88 per cent." of the vagrants and juvenile criminals of the jail. This it is, that we denounce as a wilful and deliberate falsehood; for, as every one knows, in the great majority of cases, the unfortunate creatures—whether the issue of Protestant or Catholic parents—who form the juvenile population of our jail, have, from the loss of their parents, or from extreme poverty, never received any school training at all.

Neither would the fact, that, of these juvenile offenders, the majority were Catholics, and the "pupils" of nuns and friars, establish any thing against the educational system, and moral tendencies, of the Catholic Church, unless it could be shown that it was fidelity to her teaching, and strict obedience to her precepts, that had caused them to offend against the laws of the land. If, for instance, it could be shown that, as a general rule, a boy grew up to be a wicked, drunken, impure, and dishonest man, because of his early Catholic training—that he was a dangerous member of society, just in proportion as he was docile to the precepts of the Church, and in all things, conformed his conduct to her teachings—that the best Catholics, the most assiduous at Confession, the most frequent at the Altar, and the most faithful in the observance of the fasts, abstinences, and all other ascetic practices enjoined by the Church, were the worst citizens, the most dissolute, immoral and disorderly frequenters of taverns, and the most prone to rioting, excess, drunkenness, and impurity—we should at once admit that the Montreal Witness had made out a strong case against "Romanism."—Whilst, on the other hand, if it could be shown that, just in proportion as boys neglected and violated the lessons instilled into their minds by "nuns and friars," did they grow up to be bad men—that the Catholic inmates of our jail were precisely those who were Catholics in name only, and not in practice—that they had never approached her Sacraments, never, or rarely, set their feet within her temples, and had habitually violated all her rules of discipline—we should claim an equally strong case in favor of Catholicity, and against Protestantism—i.e. the denial of Catholicity.

Now, what are the real facts of the case? Is the Catholic criminal population of our jails recruited from amongst the most obedient, or the most disobedient, sons of the Church? from amongst those who approach closest to the beau ideal of the Popish Saint, or from those who do most recede from this, and therefore most approximate towards the Non-Catholic, or Protestant type? We answer without hesitation, that, in every instance it will be found that the Catholic criminal is one whose life has been a constant reproach to the faith which he professed; one whom, from his conduct, it would be impossible to distinguish from a genuine Protestant. He may call himself, in faith, a Catholic; but upon enquiry it will invariably be found that his practice has been that of a thorough Protestant. That like a Protestant, he never went to Confession; that, like a Protestant, he never approached the Sacraments; that like a Protestant he never, or rarely, heard Mass on Sundays; that, like a Protestant, he would eat fat pork, if he could get it, on Fridays; that, like a Protestant, he never mortified his flesh with fasting or abstinence—that, in short, like a Protestant, he had always set the authority of the Church at defiance, and had invariably so comported himself, that no one could suspect from his conduct that he was anything but a genuine Pope-hating Protestant; and finally, that it was because of this close approximation to Protestantism, because of his violation of the precepts of the Church, because of his disregard of her counsels, and because of his deviation from the models which she had set before his eyes, that he was a criminal and an inmate of the jail. If this be so—and no one who knows anything of our criminal population will dare to deny it—it would seem that a strong case has been made out for "Romanism" and against "Protestantism."

Mr. McGinn, the chief jailer of Montreal, could easily settle this point, by answering such a simple question as this—"Do you, as a general rule, find that of your prisoners professing the Catholic religion, the majority is made up of those who have strictly and constantly adhered to its precepts?—or of those who have been in the habit of violating them; and whose lives have been a constant protest against the doctrines of their Church?" The answer to such a question would be conclusive as to the moral effects, respectively, of Catholicity, and Non-Catholicity, or Protestantism; for, of course if Catholicity, or call it Romanism, were immoral in its tendencies, the

more closely a man conformed himself to its precepts, the more thoroughly he was imbued with its spirit, the more immoral he would be. A Fenelon, a St. Francis Xavier, a St. Vincent de Paul, and a Sister of Charity would be devils; and the peoples of Protestant Germany, and Protestant Sweden would be, the salt of the earth—unfledged angels—which, but for blemishes, such as drunkenness, habitual unchastity, and child-murder, they would no doubt be.

As to the "juvenile offenders" of whom the Montreal Witness complains, it is, to us at least, a great consolation to know that in the great majority of cases, the chief cause of their imprisonment has been, not crime, but poverty. This, in Protestant eyes, may be a distinction without a difference; for, according to Protestant ethics, poverty, and unthriftiness, are the worst of crimes. Were, for instance, a certain Family who upholders of eighteen hundred years ago, took shelter in a rude stable from the inclemency of the season; and, for want of better accommodation, cradled their Divine Child in a manger—were, we say, such a poor, but Holy Family to make their appearance upon earth to-day, under similar circumstances, and in the midst of a thrifty Protestant commercial community, they would inevitably be committed to jail as rogues and vagabonds; whilst the Son Himself would figure in Protestant criminal statistics as a "juvenile offender." What though around His lowly couch angels had ministered—what though all the Heavenly Host had announced the marvellous Nativity of the Divine Babe with canticles of praise—"Glory to God in the Highest, and on earth peace"—Protestant eyes are dim, their ears dull, their senses all too gross for such sights, for such sounds. They would see only the abject poverty of the parents, and would thence conclude to their guilt; they would regard only the humble condition of the Child, and send Him off to prison accordingly, as a "juvenile offender," and a contemner of their great Deity—Mammon—whom they worship, with all their heart, with all their soul, and with all their strength.

In spite however of the diatribes, and the holy horror of the Montreal Witness at our "Romish" superstition, we still persist in drawing a distinction betwixt crime and poverty, vice and destitution, betwixt the haunts of immorality, and the stable of Bethlehem. We will not accept wealth as a proof of the Divine favor, nor the want of it as a sign of guilt; neither will we admit pauperism in Catholic countries to be a conclusive evidence of the immorality of Catholic training. Could we hope to impress upon the mind of the genuine Protestant, that a boy may be homeless, fatherless and friendless upon earth, without being a moral offender—that not having where to lay one's head no more implies guilt to day, than it did in the days when Our Lord walked upon earth—we should recommend him, if honestly desirous of forming an impartial judgment upon the comparative moral results of Catholic and Protestant training; to contrast the criminal—not pauper but criminal—statistics of Upper and Lower Canada respectively. We should point to the far greater number of moral offenders amongst the Anglo-Saxon Protestant population of Upper Canada, than amongst the Romish population of the Lower Province, as a conclusive test of the comparative morality of these two classes of our community, and of the relative effects of Catholic and Protestant education.

In conclusion we again challenge the Montreal Witness to prove by reliable statistics his bold assertion that, 88 per cent. of the "juvenile offenders" committed to the Montreal jail during the past year are, or have ever been, "pupils" of the nuns' or friars' schools, either in Canada or elsewhere. We pause for a reply.

CANT.—The Commercial Advertiser is severe, unjustly so we think, upon the members of the "New England Society" for their mode of celebrating the anniversary of the landing of the Pilgrim Fathers on this Continent. Without, however, presuming to criticise the victuals and drinks used upon the occasion, and seeing no more sin in a glass of champagne than in a roast turkey, or in "hot with" than in oyster sauce—we can agree with our above mentioned cotemporary, that the most striking features of the Celebration were cant, or what our old friend Mr. Samuel Weller would, in forcible phrase, call "gammon." Cant and hypocrisy, were indeed, from first to last, the order of the day; conspicuous in the toasts, in the speeches, and the quasi religious commemoration—which having been reported at length in the public press, are public property, and are therefore the legitimate subjects of hostile criticism.

It is said that, in the latter days of Pagan Rome, it was impossible for two augurs to look one another in the face without laughing; so well were they aware of their being impostors, and so conscious were they of the absurdities of their profession. Much the same must it be, with the orators at "New England Anniversaries"—with the gentlemen who in the pulpit, or at the dinner table, do the speaking for the occasion; and upon whom is imposed the onerous task of extolling the Pilgrim Fathers and the Puritans of New Eng-

land, as the apostles of liberty of conscience, and the champions of religious freedom; compliments, which were they able, the said apostles would stoutly repudiate. That they were men of great energy, of indomitable will, we admit; and for their courage, their perseverance, under difficulties, and their bold spirit of adventure, we are ready to give them all the credit that such qualities deserve. But here we must pause; and if called upon to reverence them as the founders of religious and civil liberty on this Continent, we cannot but laugh at the monstrous impudence of such a request.

For every body knows what manner of men these Pilgrim Fathers really were: That their object in settling in the wilds of North America was not only to escape from the cruel tyranny of their brother Protestants, but to establish an ecclesiastical government, or theocracy of their own, in which they might be the persecutors instead of the persecuted—that their whole system of government; civil and religious, was based upon principles, not only irreconcilable with, but the direct opposite of, those principles which in the language of the XIX century are comprised under the words "civil and religious liberty"—that the Pilgrim Fathers would have deemed themselves insulted and traduced if, in their days, they had been taxed with such an utter abandonment of their principles, as is comprised under the word "Toleration," a word which in the ears of the Puritan was synonymous with Latitudinarianism—that in their eyes, to tolerate Popery, or Episcopacy, or Quakerism, or Unitarianism, or any ism save their peculiar Congregationalism, was a rebellion against the Lord, and as the sin of witchcraft—that in their system of polity, none but a member of their church could enjoy the civil rights of a freeman—that the right of the civil magistrate to punish religious error with fines, imprisonment, torture and death was not an accident, but an essential part, nay the basis, of their whole polity—that this right was invariably exercised without scruple—and that the entire history of the New England colony is but a record of brutal cruelties inflicted by the dominant Puritans upon all who presumed to exercise the right of private judgment in religious matters, cruelties which the English authorities were constantly but vainly endeavouring to mitigate—all these things are so well known to every tyro in history, that it is not worth while to insist upon them. There was not a speaker at the late New England Celebration who did not know—who did not know that his hearers knew—and that all his hearers knew that he knew—that, in extolling them as the champions of civil and religious liberty, he was indulging in cant, pure unmitigated cant; which again is not a lie merely, but a lie raised, as Carlyle says, to the highest power of a lie.

This was unworthy of a Pilgrim Father Celebration; for with all their faults these men had some sterling qualities, and at all events never were guilty of the absurd hypocrisy of pretending to be the advocates of "religious liberty" except for themselves—Why! the pulpit orator of the day knows that, if, in the good old times of New England he had presumed to broach his pestilential errors, he would have had his nose slit, and his tongue bored with a red hot iron; that his ears would have been lopped off, and that tied to the cart's tail, he would have been whipped within an inch of his life; whilst his groans, his shrieks, and bleeding back, would have been pleasant in the eyes of the fair daughters of the conventicle.

What the Protestant sect of Mormons are in the present century, that were the Pilgrim Fathers in the seventeenth. The latter founded their Utah on the Atlantic sea board; and there set up their peculiar theocratic form of government, just as has been done in our days by Joe Smith, and Brigham Young. In the same sense and in no other, that the latter are the foremost champions of "civil and religious liberty" in this century, were the Pilgrim Fathers the apostles of religious freedom in their days. To us, as Catholics, Puritan and Mormon, Brigham Young, and Cotton Mather, &c., &c., are alike indifferent; we have no more sympathies with, or respect for the one than the other; but a sense of justice compels us to enter our protest against ignoring the claims of the more recent Protestant sect to the honor of being the champions and Apostles of civil and religious liberty. Why should we not have a "Utah Society" as well as a "New England Society"?—why should not the names of Joe Smith and Brigham Young be associated with those of their Protestant predecessors, the Pilgrim Fathers?

It is with unmixed satisfaction that we observe the daily widening of the breach betwixt the Lower Canada Liberals—and the Clear Grits of Upper Canada, under the leadership of men of "broad Protestant principles," but of very narrow and bigoted minds. In bidding desperately for the votes of the saints of the Upper Province, Mr. G. Brown has lost the voices of the sinners of the Lower; and the alliance betwixt "Clear Gritism" and "Rougeism"—the bugbear with which we have been so often threatened—is, it would seem, indefinitely postponed.

The Globe seems conscious that he has pushed matters a little too far; and that strong as are their stomachs, his quondam allies of this section of the country have been disgusted with his incessant tirades against Catholics, and "Romanism," so like a school boy detected in an untimely fight, the Globe now begins to blubber out, "Please, Sir, I didn't begin the row; the other boy Sir—please, Sir—he hit me first." We doubt if this plea will serve Master George's turn; or get him off the whipping that he so richly deserves. "Who struck the first blow?"—Who commenced the politico-religious war that now rages