

**The True Witness.**  
 AND  
**CATHOLIC CHRONICLE,**  
 PRINTED AND PUBLISHED EVERY FRIDAY  
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 J. GILLIES.  
 G. E. OLBK, Editor.

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 We beg to remind our Correspondent that no letters will be taken out of the Post-Office, unless pre-paid.  
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**MONTREAL, FRIDAY, FEB. 14, 1868.**

**ECCLIASTICAL CALENDAR.**  
 FEBRUARY—1868.  
 Friday, 14—St. Valentine.  
 Saturday, 15—Of the Immaculate Conception.  
 Sunday, 16—Sixty-second.  
 Monday, 17—Of the Fair.  
 Tuesday, 18—Passion of Our Lord.  
 Wednesday, 19—Of the Fair.  
 Thursday, 20—Of the Holy Sacrament.

**NEWS OF THE WEEK.**  
 The week has been marked by no events of very great importance. The police both in Great Britain and in Ireland are always on the alert, and we learn that a man named Mackay, and said to be a Fenian leader, has been arrested at Cork. His friends made an effort to rescue him, but after a smart conflict were driven back by the police, who succeeded in lodging their prisoner in jail. News of a gloomy character has been received from the Abyssinian expedition. No hopes are entertained of anything being done for some time towards the release of the captives.

All the Great Powers of Europe whilst putting their armies on a war footing are vociferous in the proclamation of their pacific intents, but none show a readiness to reduce these armaments which make Europe tremble. The enlistment for the Papal Zouaves progresses favorably. Latest telegrams inform us that several persons at Cork have been arrested charged with having taken part in the attack on the police with the object of liberating the prisoner McKay, who has been fully committed. Lennon will be tried on two charges, one for treason felony, the other for the murder of a policeman. Fears were entertained that Warwick Castle wherein Burke was confined would be attacked, and great preparations have been made by the authorities.

Special telegrams, not more trustworthy because special, attribute to Louis Napoleon hostile designs against the Sovereign Pontiff. These go on to say that the Emperor informed of Bourbon intrigues at Rome, is about to abandon the Holy See to its enemies; and that at his instances the Queen of Spain has been compelled to dissolve the Spanish Papal legion. These reports must be accepted with a grain of salt, for the French Emperor or a rupture with the Papacy means a rupture with a very numerous and influential portion of the French people.

The *Evening Telegraph* favors us with the following notice:—  
 "The *True Witness*, and the other *Witness* are discussing the interesting question of the existence, or non-existence of Purgatory: what gives particular force and point to the discussion is the fact that neither the one nor the other knows anything about it, and the secret will not be revealed to man until the gates of death have shut him in. They may just as well discuss the location of Paradise, and the eternal amusements of the blessed."

The *Evening Telegraph* is, in the above, guilty of that very offence which he attributes to us—to wit, that of talking about that of which he knows, and as a Protestant, can know nothing. For instance, when our contemporary pretends that the secrets of a future state "will not be revealed to man until the gates of death have shut him in"—he implies that there is a life beyond the grave, a prolongation of man's individual consciousness after death, or otherwise no secret could be revealed to him. Now by what right does our contemporary assume any thing of the kind? How does he know that there is such a future state for man? or how can he, as a Protestant, treat the theory that there is a life beyond the grave as, at best, anything better than a plausible hypothesis, a great May-Be? He knows nothing whatever about the matter, and has therefore no right to deal with it as if it were a settled question.

Whether there be a heaven or a hell; whether there be a judgment after death, and retribution; whether what men call death be the commencement of a life eternal, or an endless sleep—are matters of which we frankly admit that we of ourselves know nothing, and upon which were we not Catholics, we should not have the impertinence to hold any very decided opinion, either one way or the other: seeing that in that case we should have

nothing better or more certain than our own fallible "private judgment" to guide and instruct us upon matters upon which the wisest men of antiquity came to most opposite conclusions, and upon which, outside the Catholic Church, the most contradictory opinions still obtain. Still the question as to God, His nature, and His dealings with man would be, as it was in the days of Cicero, "*perobscura questio.*" *De Nat. Deorum, lib. 1.* But for the Christian revelation, the but for the Catholic Church the sole guardian and interpreter of that revelation, we should know as little about these matters as did Cicero, as did D'Alembert, as does the editor of the *Evening Telegraph* himself.

Therefore in our dispute with the *Witness* we did not "discuss the interesting question of the existence, or non-existence of Purgatory," but this question, and this only. Is the doctrine that there is a purgatory part of the original Christian revelation? Was it taught by Christ to those Whom He in turn commissioned to go and teach all nations? Is it a doctrine that contradicts any other portion of the Christian revelation? Upon these matters again, we, of ourselves, know nothing—and are not ashamed to confess our ignorance; and our sole reason for believing anything positive about them is, the testimony of the Catholic Church, which, if Christ were not a charlatan, is the only infallible witness as to what He did reveal—the one means by Him appointed for diffusing amongst all nations, and to the end of time, the full and perfect knowledge of His revelation. But for this infallible witness we should know nothing, we should believe nothing, in the supernatural order; and with *Cotta* we should still be ever asking "*ubi est veritas?*"—Where is truth?—*De Nat. Deorum lib. 1.*

The visit of the Duke of Edinburgh to Melbourne was a very grand affair, and the demonstrations with which His Royal Highness was everywhere received give a lively idea of the wealth and material progress of this Australian Colony. The *Times* lifts up its bands, and utters its voice of surprise:—

"But think of balls attended by nine hundred dancers in magnificent rooms, and with the most costly decorations, in that huge dreary Continent we used to call New Holland, of which the only known locality was Botany Bay! Think of thirteen thousand school children here, four thousand there, and a thousand or two anywhere, being found singing 'God Save the Queen,' heard well two miles off and cheering still louder. Think of reviews of Volunteer Cavalry, Infantry, and Artillery in a region where a few years ago one believed a white man could hardly show himself. There has been no such instance of spontaneous growth. Convicts can hardly be thought an encouragement to colonization; but at Adelaide they never had convicts, and at Melbourne the element is quite appreciable. These are not favored Colonies, protected Plantations, commercial monopolies, but simply gatherings of British subjects, quietly and peaceably elbowing out of this island, and making the best of it by looking for elbow room elsewhere."—*London Times.*

The growth of the Colonies on the Eastern side of New Holland is not one of the least of the material marvels of the nineteenth century. That there, where in the recollection of the writer, the black man roamed almost undisputed master of the land, and where the white man had to look well to the condition of his arms, there now stands a City compared with which Montreal is but a second or third rate affair; with a population which in a few years will rival that of the largest cities in the U. States; which could buy all Great Britain's North American possessions for a public park, were they worth the purchasing, and not think much of it either; whose intelligence and wealth is indicated by the fact that its daily press in every material respect is the equal of that of London—the Melbourne *Daily Argus*, one only of its many daily papers is the exact facsimile of the *London Times*, and as well crowded with advertisements)—that these things should have taken place within the short period of little more than thirty years since the first lot of land where now stands the city of Melbourne, was sold, is indeed one of the wonders of the age we live in: and is a standing answer to those who look to forms of government, and political institutions as the source of, or even as an important factor in, the phenomenon we call material progress. If a country or Colony has within it the real elements of this progress, and if its government will but leave it alone, neither aiding nor obstructing, but strictly adhering to the golden rule of *laissez faire*, it cannot but go ahead. Leave it alone, and as with small-pox, its prosperity will break out of itself. Government has done nothing for the development of the resources of Australia.—These have been developed, not only without the aid of Government, but almost in spite of it.—The resources of a country, that has resources worth developing, need no government protection, no fostering patronage: but will develop themselves most safely and most effectually when left to take care of themselves.

The resources of Australia are its mild climate where winter is unknown, its boundless pastures, its fertile soil, rich too in all precious minerals, and above all in coal; and that alone which retards its progress is the expanse of ocean which must be traversed to reach its shores. If all the hungry millions of Europe and of North America were to be thrown on its coasts, it could find food and labor for them all: and the sole complaint that reaches the ear from that far off Southern

Continent is provoked by the want of sufficient markets for its superabundant produce, the impossibility of finding mouths to consume its ever increasing flocks, and crops. Nothing, however, will show what is the actual condition of the country, and the inducements it holds out to the emigrant, better than a few statistics for which we are indebted to the *London Times*.

First as to wages. The ordinary wages of the unskilled day workman are about a dollar and a half *per diem*; but artisans, and skilled laborers are remunerated at a much higher rate. For the most ordinary description of domestic servants the wages are two hundred dollars *per annum*; but a cook, or skilled domestic can always command three hundred, and as the writer in the *Times* adds "the most respectable consideration from her employer, or she would at once transfer her patronage elsewhere."

At the same time the cost of living is low.—A working man, says the *Times* "can easily maintain himself, wife, and three or four children upon 25 shillings," (less than six dollars and a half)—"a week, and save money" out of the lowest scale of wages, to wit nine dollars a week. Provisions of all kinds, beef and mutton of the best quality, flour and grain, are almost a drug in the market. Of the best meat, the wholesale price is a penny a pound, and "prime joints come to our table at two pence a pound"—so that the poorest man can sit down three times a day to his beef-steak, or roast leg of mutton: nor is this superabundance of food likely to meet with any check for a long time, so great is the supply.—We are told that in one district alone, the mere annual increase of sheep alone, is "Two Millions in excess of the local demand;" and of the rapid increase of cereals—the same writer says, "the excessive supplies of grain and flour under the operation of our Land Act, must find market beyond our own shores, or many of our corn fields must be turned into pasture land." This is the one material grievance of these Southern Colonies—a plethora of produce; and land is allowed to drop out of cultivation, not because as here, it is exhausted, and yields no longer a remunerative crop, but because of the very exuberance of the soil, and because the supply of food far outstrips the demand.

One other evil there is even at the antipodes, and that is Orangism. That vile plant has taken root even there, and brings forth, as every where, else its deadly fruit. So on the occasion of the Duke of Edinburgh's visit to Melbourne, we learn that the Orangemen of that city tried to imitate the example of their Kingston brethren when the Prince of Wales visited Canada. Insulting transparencies were set up in the streets by the Orangemen of Melbourne, and this of course provoked a row, in the course of which blood was shed, and some lives were lost. In short Orangemen in Australia are just what they are at Belfast or in Toronto.

We cite the above facts as an argument against the theories of the *Rouges*, the Annexationists, and the *Montreal Witness* to the effect that the destitution in Lower Canada, and consequent emigration, are the results of bad laws, or could in any wise be mitigated by a change in our political condition, or by annexation to the United States. We live in all important respects under precisely the same political conditions as do our fellow subjects in the Australasian Colonies: and any differences in our material conditions are the results of our climatic differences. Had we the same mild climate, the same rich soil, the same extent of pastures, and constant access to the sea, the highway of nations, we should certainly have no cause to envy anything in their material prosperity.

**COMMON SCHOOL MORALITY.**—In the *Montreal Gazette* of Saturday last, we find the following paragraph with reference to the common schools of U. Canada:—

"A worthy superintendent of common schools in Ontario, on visiting the girl's department of the schools under his charge, took upwards of thirty copies of the *Police Gazette*, and similar publications from the more advanced pupils—publications which could not be read or seen without pollution."

Common schools, that is to say schools from which religious education, the sole safeguard for morality, is excluded, are condemned by the Catholic Church as "altogether dangerous to faith and to morals." Catholic parents do not think that a Protestant superintendent however "worthy"—and that many of them are good and worthy gentlemen we do not doubt—is sufficient guarantee against the dangers which their children would incur by frequenting such schools; and the fact reported above shows how just is the condemnation of the Church, how well founded are the scruples of the Catholic parents. No matter how good of its kind the mere intellectual training of the common or mixed school may be, in that therein no efficient moral or religious control can be exercised, the morals of its pupils will always be exposed to the risk of pollution. Who shall lay bare the horrors of the New England "common school?" Decency forbids.

Therefore, even were it the case—which we do not admit—that the intellectual training of the denominational school must needs be inferior to

that of the common school from which all positive religious instruction is excluded, we conclude in favor of the former, and against the latter. If we must make a selection, we prefer a deficient orthography, and bad grammar, to corrupt morals, and a polluted imagination: for what shall it profit a man if he gain the whole world, and lose his own soul! God at the last great day, will not admit as valid the excuse for neglect of parental duties, that the father had put his trust in the vigilance of a government official, or confided the morals of his children to the keeping of a "superintendent of education." The moral responsibility of the parent cannot in this manner be shuffled off; and though in spite of all his vigilance, his child may be contaminated by bad examples at school—for scandals will creep in everywhere, in spite of all the vigilance of pastors and masters—it is the duty of the Catholic father, from which no law of the land can exonerate him, to entrust his child only to those in whom he is by his religion warranted in placing confidence. If he will but do his duty; God is faithful and just, and will protect the child from the perils to which everywhere it will be exposed; and should evil occur God will then hold the father guiltless. As they love their little ones, as they fear God before Whom they will one day have to give an account of those little ones entrusted to them, and not to the superintendent of education,—Catholic parents should resolve that, no matter what the law of man may say, or what the promptings of self interest may suggest, they will not allow their children to attend the "common schools," except in such cases as these shall have been approved of by their religious pastors, and ecclesiastical superiors. Without constant and efficient moral and religious supervision, the "school," no matter whether frequented by Catholics or Protestants is, and in the very nature of things must needs be, a sink of iniquity, a moral cess-pool.

There has been some discussion in the public journals respecting the dismissal from the Papal service of several volunteers, Irishmen, for improper conduct. The Roman correspondent of the *Weekly Register*, a London Catholic paper, was the first to allude to this unpleasant affair; and from its version it appeared that the provoking cause of this action on the part of the Sovereign Pontiff was a Fenian demonstration that it was attempted to get up in Rome. The facts having reached the ears of the authorities, the proposed demonstration was of course put a stop to, and the men who had taken the chief part therein, were at once sent back to their own homes.

This report we find confirmed in the *Irish American*, a Fenian organ of New York, by a letter dated Rome 3rd ult. According to this version, which in its main features agrees with that of the *Weekly Register*, it appears that:—  
 "The Irish in Rome were making preparations on a grand scale for a solemn High Mass and Office for the souls of Allen and his companions. It was to have come off on the 23rd of December in the church of St. Andrea Della Frate."

The preparations were well nigh completed when tidings having reached the Pope's ears, Monsignor Talbot, the Papal Chamberlain, immediately sent a warning to the priest against allowing his church to be used for the intended demonstration, as it was got up by sympathizers with Fenianism. Hereupon there was some excitement and murmuring, the result of which was the dismissal of the offenders from the service, and their return home. This little fact is conclusive as to the light in which Fenianism is regarded at the headquarters of the Catholic religion, and by the Sovereign Pontiff.

**RELIGIOUS LIBERTY.**—Unconsciously our Liberal friends let out what they mean by their formula "Free Church in a Free State:" as for instance does the *Witness* when in its issue of the 8th inst. it gives the following with much glee, as a mode for "Bringing the Priesthood under control":—

"The Russian government has adopted a shrewd device for getting the Romish missionaries under control through their bread and butter. An imperial ukase has been issued, directing that in future the income of the Catholic clergy in the Western Provinces be provided by the State, and no portion of them by private individuals."—*Witness*, 8th Feb.

So that as against the Catholic Church, Protestants applaud the prohibition of the voluntary system in Russia, whilst in Canada they cry out for the abolition of all State assistance to the Romish Church. Our friends are consistent in their ends, at least, if not in their means.

The sum collected in the several churches frequented by the French speaking portion of the Catholic population of this City, for the service of the Pontifical Zouaves exceeds Two thousand four hundred dollars. We are not aware of the exact amount raised amongst our Irish Catholic fellow-citizens, but we know that they are never the last in works of zeal for religion. In the rural parishes a sum of \$3,000 has been taken up.

Some communications unavoidably held over till next week.

The righteous editor of the *Witness* is sorely moved in spirit at sight of our Canadian enlistments of brave youths for the Papal army. We are glad to find that they have assumed such generous proportions as to have provoked his ire, and must congratulate him on having found so worthy a subject whereon to discharge his bile. Poor dear amiable member of society, we can sympathize with him. It must indeed be galling to his intensely religious yearnings to behold an immense crowd of cut-throats and murderers (eccentric Englishmen!) held at bay from fulfilling hell's darkest behests by a handful of the flower of Gallic chivalry. And when poor interesting individual he carries his arithmetic into the calculation, and considers further that each of these Garibaldian cut-throats carries in his pocket, if he have not already spent it, the heavy payment of his services, granted him in British gold, taken from the funds "For the forcible Propagation of the Gospel in Foreign Parts" his feelings of chagrin must rise in proportion to his realization of the loss (to religion!) and his righteous heart must groan within him. As a speculation he finds it a failure—as a religious movement a hinder—as a most galling defeat, a Protestant calamity. Poor sensitive man! will he ever recover from the shock?

It is astonishing how glibly evangelical Protestantism can prate of medieval injustice and oppression. With what pharisaical effrontery and sanctimonious twang it can stalk into the centre of this world's busy synagogue and proclaim its own great virtues before high heaven, and its intense disgust of the vices of us poor publicans. Well! we must needs be content to stand afar off, whilst this holy man recounts his deeds and admire his litany of virtues, whilst we humbly deplore our own shortcomings.

Medieval injustice and oppression! Poor dear ingenuous individual! How refreshing thy simplicity! how crisp thy innocence! Hast never heard tell, dear man, of an Irish Church Establishment (a relic doubtless of medieval Reformation) in Queen Victoria's dominions wherein an oppressed and starving population have been made by law for two centuries to keep in idleness and good condition a lazy lot of protesting divines with naught else to do, but draw and drone away to empty benches and a somnolent sexton, as often as providence and the course of time brings round the Lord's own day called by a pious plagiarism the Sabbath? Hast never heard tell, refreshing individual of decidedly evangelical proclivities, of Protestant oppression of poor down-trodden unhappy Catholic Ireland? Thy own mouthpiece, the statesman Gladstone speaking to those sturdy yeomen, the Cheshire miners, who would not for one single hour have born the oppressive class legislation which Protestantism has inflicted for centuries on unfortunate Ireland—(the same statesman Gladstone (and he is a statesman that England may well be proud of) called it the other day *mismanagement and misgovernment.* "Mr. Gladstone in a speech on Wednesday to some Cheshire miners did not hesitate to ascribe the existence of Fenianism to England's mismanagement and misgovernment of Ireland." (*Montreal Daily Witness*, Dec. 20th, 1867.) Medieval injustice and oppression it would have been called, had it been perpetrated by a Catholic majority upon a Protestant minority, and been born of less recent date. "Lethargy and enslavement" it would have been styled had it been begotten of ought other than protesting parentage.

But take to thyself dear man thy English history; draw from thy cloudy brow thy horn rimmed specs, open the ponderous tome at the first chapter of Cromwellian cruelties in Ireland, con it well and piously and then prate, if thou hast the effrontery, of Medieval injustice and oppression. One week of Cromwellian crimes—one company of Cromwell's bible quoting ruffians—may one "eccentric Englishman" with long range rifle and "acromatic" such as Monte Rotundo (or rather Montre-ton-dos) saw and blushed for, would put in the shade a whole age of thy "medieval injustice and oppression." N.B.—When the editor of the *Witness* has explained the presence of "eccentric Englishmen on mules" in the Garibaldian ranks it will be time to answer his imbecile drivellings about Papal enlistment in Canada. Sauced for the goose—sauce for the gander, even tho' he be a Papal one, good Master *Witness*.

**SACERDOS.**  
 On our sixth page, after the *Foreign News*, will be found an interesting communication copied from the *Weekly Register*, respecting the share of our brave Canadian Zouaves, M. M. Larocque and Murray, of whom we are all so justly proud, in the glorious victory at Mentana over the Piedmontese raiders, led by Garibaldi, and backed by Victor Emmanuel.

We have received the first number of a New York weekly paper, illustrated, entitled *The Emerald*. Its contents consist for the most part of selected tales, and a little original matter in the shape of criticisms on literary subjects. The paper is well and handsomely printed.

**BLACKWOOD'S EDINBURGH MAGAZINE**, Jan. 1868.—Messrs. Dawson Bros., Montreal.—The current number opens with an address to Working Men by Felix Holt: then comes part IV. of *Linda Tresselt*, which is certainly not worthy in many respects of the place it occupies in a respectable serial. Next we have *Sketches in Polynesia*, somewhat redolent of the odor of Exeter Hall, followed by the *Brownlows*, part XIII.—*Modern Cynicism*.—What I did at Belgrade.—The Night Wanderer of an Afghaan Fort,—and lastly, *The Education of the People in England and America*.